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OF THE PROGRESSE OF THE BODHISATTVA
THE BODHISATTVAMĀRGĀ IN THE ŚIKṢĀSAMUCCAYA

by
Richard Mahoney

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OF THE PROGRESSE OF THE BODHISATTVA
THE BODHISATTVAMĀRGA IN
THE ŚIKṢĀSAMUCCAYA

by
Richard Mahoney

A thesis submitted in partial fulfilment of the requirements for the degree of Master of Arts
Department of Philosophy and Religious Studies
University of Canterbury

March 2002
Supervisor: Prof. Dr Paul Harrison
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Abstract

Human language is unfit to describe the content of mystical experience; the conditions necessary to attain the desired goal, on the contrary, are much more easily susceptible to linguistic expression. This is the principal reason why mystics always deal at greater length with the *via mystica* than with the *unio mystica*. Therefore the specific nature of Buddhism can only become clear through an examination of its mystic way. During the whole history of Buddhism the way to Nirvana has been the core of the doctrine.\(^1\)

The Buddha is credited with clearly and succinctly expounding the Buddhist path (*mārga*). Despite the eloquence and brevity of the Buddha’s exposition, the *corpus* of Buddhist scriptures explaining the path is prolix.

It is generally thought that the moral precepts (*śikṣāpadas*), correct practices (*samudācāras*) and restraints (*saṃvaras*) for a bodhisattva\(^2\) are to be found in Mahāyāna sūtras. Yet it seems that the most likely outcome of reading these sūtras is not enlightenment, but confusion.\(^3\) Mahāyāna sūtras appear too extensive and complex to be of much practical benefit to an incipient bodhisattva.

This paper asserts that the *Śikṣāsamuccaya* (ŚŚ) and *Śikṣāsamuccayakārikā* (ŚSKĀ) are composed by ŚĀNTIDEVA (Ś) to counter the bewilderment which results from reading Mahāyāna sūtras. Both works explicate the essential principles (*marmasthānas*) of these sūtras for the benefit of a bodhisattva new to the way.

Further, this paper asserts that of all the various practices described in Mahāyāna sūtras, Ś believes that the practice of giving (*dāna ≡ utsarjana*) is fundamental. In the ŚŚ and ŚSKĀ the way of the bodhisattva (*bodhisattvamārga*) is essentially the way of giving (*dānamārga*).

---

\(^2\) To reduce distraction bodhisattva & dharma(s) are not italicised.
\(^3\) cf. (Bendall & Rouse, 1971), p. 17, lns. 5–12.
In short, Ś expects a bodhisattva:

1.) to give everything \((\text{sarva} + \sqrt{\text{dā}} \equiv \text{sarva} + \sqrt{\text{ut}} + \sqrt{\text{srj}})\) in order to attain perfect enlightenment \((\text{samyaksaṃbodhi})\);

2.) to make a worthy gift of his person \((\text{ātmabhāva})\), enjoyments \((\text{bhogas})\) and merit \((\text{puṇya})\) in order to give everything;

3.) to preserve \((\sqrt{\text{rakṣ}})\), purify \((\sqrt{\text{śudh}})\), and increase \((\sqrt{\text{vṛdh}})\) his gift in order to make a worthy gift; and

4.) to practice the four right strivings \((\text{samyakpradhānas})\) in order to preserve, purify and increase his gift.

It is asserted in this paper, then, that Ś considers the unsurpassed and perfect enlightenment of the Buddha attained by the practice of complete giving \((\text{sarvadāna} \equiv \text{sarvotsarjana})\) and complete giving attained by the practice of the right strivings. This conception of the way of the bodhisattva is represented in Figure 4 and in more detail in Figure 5.

Overall, this paper attempts to provide a comprehensive analysis of the content, structure, theme and meaning of the Śs and Śskā. To the knowledge of the present writer, it is the first of its kind.

Although the notion of the path is central to Buddhist thought, it seems to be a fact that the scholarly world has been rather slow in coming forth with attempts at straightforward exposition of the notion of the spiritual path and practice especially as presented in the Pāli Nikāyas and Abhidhamma. Indeed a plain and descriptive scholarly account of just what the Nikāyas and Abhidhamma have to say on so many of the fundamental topics of ancient Buddhism is simply not to be found.⁷

\(\text{tatra katamo bodhisattvānāṃ mārgaḥ}\)⁸

---

⁴ i.e., i.) the non production of non existing bad dharmas; ii.) the destruction of existing bad dharmas; iii.) the production of non existing good dharmas; & iv.) the increase of existing good dharmas.

⁵ p. 190.

⁶ p. 190.

⁷ (Gethin, 1992), p. 18.

⁸ (Braarvig, 1993), II, p. 543, ln. 6.
Preface

For my part, I am inclined to think that the approach to the understanding and analysis of our sources must initially be what has been termed “emic” rather than “etic”. That is, in the first instance, an effort has to be made, as far as possible, to determine how categories and terms of a culture relate to each other structurally and systemically, and so to place ourselves within the cultural contexts and intellectual horizons of the traditions we are studying, making use of their own intellectual and cultural categories and seeking as it were to “think along” with these traditions. This is much more than a matter of simply developing sympathy or empathy, for it is an intellectual, and scientific, undertaking.... it is one of learning how intelligently and effectively to work with, and within, a tradition of thinking by steeping oneself in it while rejecting the sterile “us” vs. “them” dichotomy.¹

Methodology. This paper contains a translation of the Śskā and of some of the Śs. The remainder consists of a summary, analysis and interpretation of the content, structure, theme and meaning of both works.

Through translation and exegesis the present writer tries to reformulate and rearticulate the essential meaning of the Śskā and Śs.² This is considered necessary. It should be clear to anyone who has more than a passing acquaintance with both works that they are not self explanatory.

In elucidating the Śskā and Śs, the writer attempts to make the thought of Ś accessible to specialists and non specialists alike.³ This is not considered futile. Doubtless it is difficult to obtain an understanding of the meaning and authorial intent of any text, let


² The writer is informed by the various approaches adopted in : a.) (van Buitenen, 1968), completed under J. Gonda ; b.) (Garfield, 1995) ; c.) (Kalupahana, 1986) ; d.) (Lamotte, 1944–1976) ; e.) (Lindtner, 1982) ; f.) (Obermiller, 1932) ; & g.) (Oldmeadow, 1994), completed under J. W. de Jong.

³ The writer tries to fulfil what Griffiths sees as one of the primary responsibilities of the Buddhologist:

If the third step on the path to understanding were taken more seriously, if it was felt as a duty to develop the ability to restate the meaning(s) of one’s text and if this approach were inculcated in our university departments devoted to Buddhist Studies, then we might begin to see some very positive results in the area of inter-disciplinary and inter-cultural thinking. (Griffiths, 1981), p. 21.
alone of a text written at so great a temporal and cultural remove from the interpreter. Even so, the present writer believes that a close and sensitive reading facilitates such an understanding.

That said, this paper remains only one of many possible interpretations of the ŚS and Śskā. It is hoped that it contributes something upon which future research can build. It does not pretend to be ‘the last word’.

Annotation. The annotation in this paper is of three types: i.) commentarial; ii.) philological; and iii.) bibliographical.

Commentarial notes explain points which the present writer considers necessary but ill suited for inclusion in the body of the paper.

Philological notes are generally associated with passages translated from the Sanskrit. They refer to the primary source for the translated passage and provide the passage in transliteration. All transliterated sections within brackets — ⟨ ⟩ — followed by a dagger — † — are restored by the present writer. All sections within brackets followed by a double dagger — ‡ — are restored in: (Bendall, 1897–1902). The symbol — ≡ — means equivalent to. At times philological notes refer to secondary authorities for the definition of particular terms.

Bibliographical notes refer to primary and secondary sources. Primary sources are referred to when their content is comparable to that of the ŚS. Secondary sources are referred to as sources or authorities for the assertions of the present writer or when they provide additional information on the subject to hand.

The reader is advised to consult the notes only after the completion of the first or second reading of the body of the paper.

Translation. This paper contains a complete translation from Sanskrit to English of the Śskā together with partial translations of passages from the Śs. Unless otherwise noted, all passages translated from Sanskrit are by the present writer.

4 On these issues regarding the works of Nāgārjuna, cf. (Tuck, 1990).
6 Apropos this position, cf. (Gómez, 1995), p. 216:

Humanistic scholarship stands in a no-man’s land between tradition and criticism, between community and individual preferences. It cannot seek and cannot lead to agreement. The greatest mistake we can make is to try to be the fabled “last man” who has the “last word” (the “definitive” this or that). Our role vis a vis community is not one of deciding the issues once and for all but of keeping more than one voice alive. Recognizing the power of voice, we must be careful not to establish a single voice.
The writer —although in the early stages of philological training— believes that attempting to read the original helps towards an understanding of the Śs. Still, the writer’s appreciation of Sanskrit is rudimentary. In addition, he is not equipt to consult Tibetan or Chinese translations of the Śs. In preparing passages from the Śs for translation these are serious —but at this stage unavoidable— weaknesses.

The writer is grateful to his supervisor, Prof. Dr PAUL HARRISON, for checking his work and indicating passages in need of correction. He has been constantly reminded to take the simple meaning whenever possible and to employ intelligible, grammatical English. Even so, some passages remain difficult, both philologically and philosophically. Accordingly, some are rendered into English which is awkward if not barbarous. An attempt is made to employ decent English that does not sacrifice the meaning of the Sanskrit. At times the writer is only partially successful.

Reference in this paper to works written in languages other than English and Sanskrit should not be taken to imply that the present writer has any competence or facility in these languages. These works are referenced merely for completeness and the convenience of the reader.

Acknowledgements. A good number of people have contributed —directly and indirectly, wittingly and unwittingly— to this paper. All have generously provided assistance. The writer is indebted to their kindness.

In particular, the writer would like to express his deep gratitude to Prof. HARRISON for his rôle in securing the private collection of the late Prof. Dr J. W. DE JONG for the University of Canterbury Library. Easy access to a good number of volumes over the past few months has been a rare pleasure indeed.

The writer would also like to thank: Dr GEORGE BAUMANN (Tübingen); Mr STEFAN BAUMS, M.A. (København); Prof. Dr JENS BRAARVIG (Oslo); Mr LANCE COUSINS, M.A. (Oxford); Dr KATE CROSBY (Cardiff); Mr MARTIN DELHEY (Hamburg); Prof. Dr MADHAV M. DESHPANDE (Michigan); Mr DRAGOMIR

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7 Having not completed the requisite ‘five years intensive study of the Sanskrit language’ (Griffiths, 1981), p. 18, & thus possessing an ‘insufficient philological outfit’ (Lindtner, 1982), p. 10, n. 7.

8 Only possessing ‘the kind of training which can give no more than a faint hint of the complexities, attractions, and sheer difficulties of reading Sanskrit philosophical texts with any kind of fluency’ (Griffiths, 1981), p. 23.


10 For this issue with commentarial & philosophical Sanskrit & Tibetan, cf. (Oldmeadow, 1994), pp. vii–viii; & (Cabezón, 1992), p. 11, respectively.
DIMITROV, M.A. (Marburg) ; Dr LARS MARTIN FOSSE (Oslo) ; Mr ROLF W. GIEBEL, M.A. (Banks Peninsula) ; Mr ARLO GRIFFITHS (Leiden) ; Dr JÜRGEN HANNEDER (Halle-Wittenberg) ; Prof. Dr GEORGE L. HART (Berkeley) ; Prof. Dr PETER HARVEY (Sunderland) ; Dr HARUNAGA ISAACSON (Hamburg) ; Mr CRAIG JAMIESON, M.A., M.Phil. (Cambridge) ; Assoc. Prof. Dr MATTHEW KAPSTEIN (Chicago) ; Dr BIRGIT KELLNER (Wein) ; Mr ULRICH T. KRAKH, M.A. (København) ; Assist Prof. Dr SUSANNE P. MROZIK (Western Michigan) ; Dr CHARLES MULLER (Toyo Gakuen) ; Assoc. Prof. Dr JAN NATTIER (Indiana) ; Mr JAMES NYE (Chicago) ; Dr VALERIE J. ROEBUCK (Manchester) ; Assist Prof. Dr JONATHAN SILK (Yale) ; Prof. Dr WALTER SŁAŻE (Halle-Wittenberg) ; Dr JOHN D. SMITH (Cambridge) ; Assist Prof. Dr ROLAND STEINER (Marburg) ; Dr DOMINIK WUJASTYK (London) ; Mr PETER WYZLIC, M.A. (Bonn) ; the members of his Sanskrit study group ; and finally, his family.
Part I

Bodhipakṣa Dharmas
Exordium

An attempt to become aware of the prejudices and preunderstandings that the modern Buddhistologist, alienated from his subject by both time and culture, brings to the study of Buddhist texts remains a desideratum.1

Some of my colleagues are finding inconsistencies in the canonical texts which they assert to be such without telling us how the Buddhist tradition itself regards the texts as consistent — as if that were not important. My own view is not, I repeat, that we have to accept the Buddhist tradition uncritically, but that if it interprets texts as coherent, that interpretation deserves the most serious consideration.2

Sec. 1.1.1 Remarks

Śāntideva est un des plus grands écrivains l’Inde bouddhique.3

Ś holds a privileged place in Buddhist hagiography.4 His stature is high with many modern scholars. Yet although most scholars place Ś firmly within the history of the Mādhyamika, there is uncertainty over his actual date, philosophical beliefs and philosophical lineage.5

BENDALL8 asserts that Ś was active around the middle of the seventh century, BHATTACHARYA7 from about 695 to 743, FRAUWALLNER8 and KANAKURA9 around 700, PEZZALI10 from 685 to 763, NAKAMURA11 about 650 to 750, SEYFORT RUEGG12 the first part

---

5 For a succinct summary of this scholarship, cf. (Saito, 1996).
6 (Bendall & Rouse, 1971), p. vi; & (Bendall, 1992), p. 106. In : ibid., p. 106, Ś is referred to as JAYADEVA.
12 (Ruegg, 1981), p. 82. In : (Ruegg, 1982), p. 514. Ģ is said to have been active about 700. Cf. also (Steinkellner, 1981), p. 17.
of the eighth century, while Saito—with reference to the chronological classification of Kajiyama—suggests that Š should be placed closer to Śāntarakṣita (c. 725–768) than Candrakīrti (c. 600–650). It appears unlikely that complete agreement will arise over the period of Š’s activity.

There has been much discussion about Š’s philosophical beliefs. It is generally agreed that he is interested in the way of the bodhisattva (bodhisattvamārga), the practice of the six perfections (pāramitās) and the generation of the mind of enlightenment (bodhicitta). His emphasis on the attainment of the equality of self and others (parātmasamata), followed by the exchange of self and others (parātmaparivartana), has often been mentioned. But whenever scholars have had to form more specific conceptions of Š’s beliefs, diverse opinions have arisen.

The various conceptions of the beliefs of Š can be of interest in their own right:

My interest in the Bodhicaryāvatāra reflected in these studies has two principal concerns. The first is the sheer range of interpretations, shifting patterns of interpretation and integration of interpretations into a wider systematic doctrinal and practical framework found among Indian and particularly Tibetan commentators...

Even so, this diversity can also be a source of frustration. All the various conceptions of Š’s thought may well seem to do little but obscure the actual beliefs of the historical Š. As it is so difficult to identify the actual beliefs of Š from amongst all of the commentarial literature which has accumulated during the last twelve hundred years.

---

14 (Kajiyama, 1982b).
15 The present writer follows a correction made in the margin of (Saito, 1996), p. 261, by de Jong. It seems that the typesetter negligently substituted Śāntideva for Śāntarakṣita.
16 It is suggested in: (Dowman, 1985), p. 228, that Š was active in the first half of the ninth century. If this is correct, the majority of scholars to date have been considerably off the mark.
years, it must be tempting to take refuge within the interpretive framework of some of his more recent commentators:

I have not been concerned with textual questions of whether Śāntideva actually was or was not the author of a verse which interested me. The commentators thought he was and that has been enough for my purposes here.21

The question of Ś’s philosophical lineage has proved no less problematic than that of his chronology and precise philosophical beliefs. While he is most often thought to hold an exalted place in the history of Madhyamaka philosophy, his actual position within that history and his affiliation with a particular school remains uncertain.

SEYFORT RUEGG places Ś in a ‘Middle Period’ characterised by ‘the elaboration and systemisation of the Madhyamaka thought’.22

KAJIYAMA also places Ś in a ‘Middle Period’. For KAJIYAMA this is a period when:

... they wrote their own commentaries on the Madhyamakakārikā; they were divided into the Prāsaṅgika and the Svātantrika, according to whether they adopted either prasaṅga (“reductio ad absurdum”) or the svatantra-anumāna (“independent syllogism”) as a means of establishing the truth of the Madhyamaka philosophy; and they regarded the Yogācāra school as their opponent and criticised its philosophy.23

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21 ibid., p. x. In this regard, WILLIAMS is not alone:

Although I speak of the “author” of the Śikṣāsamuccaya, I am no more interested in recovering the “original” authorial version of the text than I am in tracing the “original” texts of which it is composed.... In other words, I do not speculate on the date of the “original” composition of the Śikṣāsamuccaya, nor do I speculate on the authorship of the text.... (Mrozik, 1998), p. 3. (The present writer is grateful to Assist Prof. Dr S. MROZIK, Western Michigan University, for providing a copy of her dissertation.)

For our purposes, nothing is lost by setting aside the question of the authorship of the Śikṣāsamuccaya.... Ibid., p. 8.

It would perhaps be pointless to try and demythologise the traditional Life of Śāntideva in order to find some historical core.... (Crosby & Skilton, 1998), p. ix.

Some Buddho logical scholarship does not give adequate attention to the context of texts: (Griffiths, 1981), p. 19. This is unfortunate. An accurate understanding of the meaning of texts results from a disciplined assessment of all available evidence:

My own position is that a restriction to either one of the two sides (the scriptures and the commentaries) is structurally convenient for writing a book but not for solving problems. To solve problems one must include all the possible evidence and therefore cannot restrict himself to the scriptures or to the commentaries exclusively. (Wayman, 1978b), p. 421.

22 (Ruegg, 1981), p. 82.
23 (Kajiyama, 1987), p. 74.
Saito—on the basis of Kajiyama’s Madhyamaka chronology—tentatively assigns Ś to a ‘Later Period’. For Saito this is a time when:

a.) they were strongly influenced by Dharmakīrti’s theory of knowledge;
b.) with a few exceptions such as Prajñākaramati, most of them belong to the Svātantrika; and
c.) they considered Yogācāra’s philosophy to be higher than that of Sarvāstivāda and Sautrāntika.

It is usual to follow Tibetan doxologies and Prajñākaramati in associating Ś with the line of the Prāsaṅgika Madhyamika. Nonetheless, considering the uncertainty about the period of Ś’s activity and about the chronology and development of Madhyamaka philosophy, one should be cautious. In short, when referring to Ś: ‘…we cannot be too careful in using the word Prāsaṅgika Madhyamika.

Two, sometimes three works are attributed to Ś: i.) the Bodhicaryāvatāra (Bca); ii.) the Śikṣāsamuccaya (Śś) and Śikṣāsamuccayakārikā (ŚSK Ā) combined; and possibly iii.) the Sūtrasamuccaya (ŚŚ).

The BCA—perhaps the most influential of Ś’s works—consists of ten chapters (paricchedas) of verse. It describes the way of the

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24 (Kajiyama, 1982b).
26 c. 950–1000.
28 (Saito, 1996), p. 261. Overall, it would be wise to follow the provisional approach described in (Ruegg, 1981), p. 59:

In the following pages Prāsaṅgika and Svātantrika will be employed as convenient designations for the two main divisions of the pure Madhyamaka school going back respectively to Buddhapañāla and Bhāvaviveka although these terms refer to a single feature of each of their doctrines, namely their methods of ascertaining reality through reasoning.

29 Evidenced by the number of translations and commentaries of the BCA in the Tibetan tradition.

The BCA was tr. & ed. at least three times, cf. (Suzuki, 1955–1961), P 5272: i.) Sarvañādeva & DPal bRtsegs; ii.) Dharmasrībhadra, Rin chen bzang po & Sākya blo gros; & iii.) Sumatikīrti & Blo ldan shes rab.

bodhisattva primarily in terms of the generation of the mind of enlightenment, the practice of the six perfections, the equality of self and others and exchange of self and others. On the basis of Tibetan manuscripts from Tun-huang, the attribution to Ś of many sections in the received edition of the BCA has recently been questioned.

The Śs, the main subject of this paper, consists of nineteen chapters mostly in prose but sometimes in verse. The Śs like the BCA concerns the way of the bodhisattva. It is asserted in this paper that the way is described primarily in terms of the practice of complete giving (sarvadāna) facilitated by the practice of the four right strivings (samyakpradhānas).
The Šs is Š’s auto commentary on the Šskā. In the Sanskrit version of the Šs, the verses (kārikās) of the Šskā are included in the body of the text. In Tibetan the Šskā also occurs as an independent work.

The Šskā, the most succinct of Š’s extant writings, consists of twenty-seven verses. It mentions with extreme brevity all of the major themes of the Šs. The structure of the Šskā reflects that of the Šs as a whole. The Šskā is the Šs writ small.

Although Š’s authorship of the Šs and Šskā has recently been questioned, most scholars still consider the author to be Š.

The Šs which Prajñākaramati and the Tibetan doxographical tradition ascribe to Š is no longer extant, although at least one scholar has attempted to identify the Šs with the Šskā. Another work with present writer is grateful to Mr Dragomir Dimitrov, M.A., Phillips-Universität Marburg, for providing a draft of this paper. For more details on Mss & critical editions, cf. (Pezzali, 1968), pp. 72–75.


Only one tr. into a Western language of the whole text has been published: cf. (Bendall & Rouse, 1971). It is noted in: (de Jong, 1987), p. 231, quoted in: (Klaus, 1997), p. 397, n. 3, that ‘It is true that this translation is far from satisfactory,...’. For more details on tr., cf. (Pezzali, 1968), pp. 79–80.

The composition of auto commentaries is characteristic of the Madhyamika. Nāgārjuna (c. 150–250), Āryadeva (c. 170–270), Bhāvaviveka (Bhavya) (c. 500–650), Candrakīrti (c. 600–650), Śāntarakṣita (c. 725–784), Kamalaśīla (c. 740–797) & Vimalakīrti (c. 740–797) all wrote auto commentaries or résumés on their own works: cf. (Kajiyama, 1987). These dates are those of Kajiyama.


(cf. (Mrozik, 1998), pp. 5ff.. It seems likely that the doubts raised here about Š’s authorship of the Šs are motivated more by a desire to downplay the question of authorship per se, than by an interest in historical veracity.

Also marked is an equivocal attitude towards attempts to discuss: i.) the Šs within the philosophical history of the Madhyamika (cf. esp. (Hedinger, 1984), p. 2); & ii.) the Skt. text of the Šs in terms of Tib. & Chin. variants (cf. esp. (Bendall, 1897–1902), p. i, n. 2; & pp. xxviii–xxix; (Wogihara, 1904a); & (Klaus, 1997)). Cf. (Mrozik, 1998), pp. 8–9.


For the relationship between the Šs & Šs, cf. (Winternitz, 1972), II, p. 366, n. 1; (Filliozat, 1964); (Pezzali, 1968), pp. 80–86; (Ruegg, 1981), p. 84; (Asano, 1995); & (Asano, 1998).

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the same title is often attributed to Nāgārjuna the founder of the Madhyamaka school.\footnote{For ref. to recent research on the Śs, cf. (Pāsādika, 1997), pp. 481–494.}

\textbf{SEC. 1.1.2 CONTENT \& STRUCTURE}

The title and colophon of the Śs indicates that it is a collection (\textit{samuccaya}) of religious disciplines (\textit{śikṣā})\footnote{cf. (Monier-Williams, 1899), pp. 1070 \& 1165 ; \& (Takasaki, 1987), pp. 174–188.} extracted from various sūtras. In addition, the colophon suggests that the Śs is a work of discipline (\textit{vinaya}).\footnote{(Bendall, 1897–1902), p. 366, ln. 4 ; \& (Bendall, 1992), p. 109 : \textit{samāptāt cāyaṃ bodhisatvavinayo ’nekasūtrāntoddhṛtaḥ śikṣāsamuccaya iti}}

The actual content of the Śs, on the other hand, indicates that the Śs is also a commentary and exposition (\textit{śāstra})\footnote{cf. (Takasaki, 1987), p. 16 ; \& (Gómez, 1987), pp. 532–533.} on the theory and practice of the Māhāyāna as summarised in the ŚSKĀ (\textit{kārika}).\footnote{For the Śs as a commentary, cf. (Bendall, 1897–1902), pp. iff. \& xxxiff. ; (Pezzali, 1968), pp. 66ff. ; \& (Hedinger, 1984), pp. 10–11.}

The Śs, then, is both a work of Mahāyāna discipline (\textit{vinaya}) and a work of Mahāyāna scholasticism (\textit{abhidharma}). For Ś religious discipline and scholasticism are not contradictory but rather integral parts of the way of the bodhisattva.\footnote{cf. (Kajiyama, 1978), p. 114 :}

The Śs consists of a large number of quotations from more than one hundred Mahāyāna sūtras.\footnote{For texts quoted in the Śs, cf. (Bendall, 1897–1902), Index I, pp. 367–371 ; \& (Bendall & Rouse, 1971), Index I, pp. 321–324.} Only sūtras considered authoritative

\begin{itemize}
  \item \textit{sūtravinayasikṣā anapekṣya...}
  \item \textit{1sūtravinayasikṣā anapekṣya...}
  \item \textit{1sūtravinayasikṣā anapekṣya...}
  \item For the Śs as a vinaya, cf. (Bendall, 1897–1902), pp. 366, ln. 2, notes that the Tib. colophon includes the additional words ‘made by the teacher Ś’. Ś distinguishes between the scriptures (sūtras), rules of discipline (\textit{vinaya}) \& religious discipline (\textit{śikṣā}) : cf. ibid., p. 63, ins. 17–18 :
  \item \textit{1sūtravinayasikṣā anapekṣya...}
  \item For the Śs as a vinaya, cf. (Bendall, 1897–1902), pp. 366, ln. 2, notes that the Tib. colophon includes the additional words ‘made by the teacher Ś’. Ś distinguishes between the scriptures (sūtras), rules of discipline (\textit{vinaya}) \& religious discipline (\textit{śikṣā}) : cf. ibid., p. 63, ins. 17–18 :
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\end{itemize}
are selected. The placement of quotations is systematic. Ś declares his intentions in two passages early in the Śs.

In the first passage, in words almost identical to those with which he began the BCA, Ś says:

I shall relate, with beneficial words collected together, the entrance into the restraint (practices) of the sons of the Sugatas.47,48

He then claims that he intends to say nothing new and that his literary ability is negligible.49 He says that he does not intend to benefit others, but only to cultivate (bhāvayitum iṣṭam) — or leave a good impression on (lit. perfume) (vāsayitum kṛtaṁ) — his own mind.50 Further, he wants his strong impulse of faith (prasādavega)51 to cultivate that which is good (kuśala) to grow (vrddhi).52 These intentions suggest a desire for only a limited sphere of influence.

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47 i.e., sugatātmajas ≡ bodhisattvas. For sugatātmaja —lit. ‘the son of he that has attained bliss’ — cf. (Edgerton, 1972), p. 597.
48 (Bendall, 1897–1902), p. 1, ln. 10:

sugatātmajasamvarāvataraṃ kathayiṣyāmi samuccitārthavākyaiḥ

Cf. ibid., pp. 1–2; & (Minayeff, 1889), BCA 1 : 1–4, p. 155.
49 (Bendall, 1897–1902), p. 1, ln. 11:

na ca kiṅcid apūrvam atra vācyam na ca saṃgranthakauśalam mamāsti |

Apropos this assertion, note the traditional approach to the Śs:

The Śikṣāsamuccaya, together with numerous other anthologies or compendia, has been valued in the modern scholarly community primarily for its citation of other texts, but has rarely been studied as a text in its own right. Scholars have shown interest in the Śikṣāsamuccaya primarily because it preserves passages from Sanskrit texts that are no longer extant and because it is frequently thought to provide “better readings” of extant texts. (Mrozik, 1998), p. 2.

This interest is not misplaced. The value of the Śs is well attested: cf. (Bendall, 1897–1902), pp. vi–vii; (de Jong, 1987), pp. 233ff.; (Cüppers, 1990); (Pagel, 1995); (Braarvig, 1993); (Silk, 1994); & (Nattier, 1999).

Even so, the study of the Śs itself has been neglected: cf. (de Jong, 1987), p. 230. The consensus may remain that:

The work betrays an extraordinary degree of erudition and reading, but little originality. (Winternitz, 1972), II, p. 367.


52 (Edgerton, 1972), pp. 388 & 507.
Table 1: Structure of the Śśka & Śs

<table>
<thead>
<tr>
<th></th>
<th>Śśka</th>
<th>Śs</th>
<th>ed.</th>
<th>tr.</th>
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</thead>
<tbody>
<tr>
<td><strong>PROLOGUE.</strong></td>
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<td>1d</td>
<td>1–17</td>
<td>1–19</td>
</tr>
<tr>
<td>Giving (utsarjana).</td>
<td>4</td>
<td>1</td>
<td>17–34</td>
<td>19–36</td>
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<tr>
<td>Remarks.</td>
<td>4</td>
<td>1</td>
<td>17–20</td>
<td>19–23</td>
</tr>
<tr>
<td>One’s person (ātmabhāvotsarjana).</td>
<td>4</td>
<td>1</td>
<td>21–26</td>
<td>23–28</td>
</tr>
<tr>
<td>Enjoyments (bhogotsarjana).</td>
<td>4</td>
<td>1</td>
<td>26–29</td>
<td>28–32</td>
</tr>
<tr>
<td>Merit (punyotsarjana).</td>
<td>4</td>
<td>1</td>
<td>29–34</td>
<td>32–36</td>
</tr>
<tr>
<td><strong>PRESERVING</strong> (rakṣaṇa).</td>
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<td>37–141</td>
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<td>Enjoyments (bhogaraṇa).</td>
<td>14</td>
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<tr>
<td>Merit (punyarakaṇa).</td>
<td>15–16</td>
<td>7</td>
<td>146–158</td>
<td>145–156</td>
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<tr>
<td>One’s person (ātmabhāvasodhana).</td>
<td>17–20</td>
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<td>158–267</td>
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<tr>
<td>Enjoyments (bhogaśodhana).</td>
<td>21ab</td>
<td>15</td>
<td>267–270</td>
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<tr>
<td>Merit (punyaśodhana).</td>
<td>21cd</td>
<td>15</td>
<td>270–273</td>
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</tr>
<tr>
<td>One’s person (ātmabhāvvardhana).</td>
<td>22–23ab</td>
<td>16</td>
<td>273–275</td>
<td>251–252</td>
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<tr>
<td>Enjoyments (bhogavardhana).</td>
<td>23cd</td>
<td>16</td>
<td>275–276</td>
<td>252–253</td>
</tr>
<tr>
<td><strong>EPILOGUE</strong>.</td>
<td>27</td>
<td>19</td>
<td>356–366</td>
<td>313–320</td>
</tr>
</tbody>
</table>

a (Bendall, 1897–1902), pp. 1–366.  
b (Bendall & Rouse, 1971), pp. 1–320.  
c Vs.  
d Ch.  
e Pg.
Yet, on closer inspection, Ś’s professed intentions seem to be merely literary affectation.\(^{54}\)

In reality, Ś intends the Śs to be of considerable influence. This is clear when he gives his second reason for compiling the Śs:

Further, who[ever] desires this instruction (learning)\(^{55}\) for training, then by him attention must be given to the Śikṣāsamuccaya for religious discipline in the entrance to the way\(^{56}\), indeed because of the great fruitfulness of undertaking religious discipline.\(^{57}\)

The Śs is a compilation of Māhayāna teachings to guide an untrained (aśikṣita) bodhisattva who, having committed himself to training, is taking his first steps on the way.\(^{58}\) It is a body of religious disciplines for a bodhisattva (bodhisattvaśikṣāśārīra).\(^{59}\) The Śs is intended as a manual or compendium for a bodhisattva who, wishing to understand the Dharma, is devoting his life to study and recitation.\(^{60}\) This is confirmed in the BCA:

Now the Śikṣāsamuccaya is certainly to be examined again and again, as virtuous conduct is taught there at length.\(^{56}\)

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\(^{54}\) Indicative of this general tendency are the words in: (Kajiyama, 1989c), p. 90:

But in traditional India, rather than boast of the originality of one’s thought, one gave it authority by attributing its source to the ancients.

\(^{55}\) i.e., vyutpādita ≡ vyutpādana ≡ vyutpatti: cf. (Bendall & Rouse, 1971), p. 17.

\(^{56}\) i.e., of the bodhisattva.

\(^{57}\) (Bendall, 1897–1902), p. 16, lns. 1–2:

\[\text{yaḥ punar etad abhyāsārtham vyutpāditam icchatītenātra śikṣāsamuccaye tavac caryānakhamātrasaśānārtham abhyogah karaṇīyāḥ śikṣārambhasyaiva mahāphalatvāt} |\]

\(^{58}\) ibid., p. 16, lns. 5–8.

\(^{59}\) ibid., p. 15, lns. 9–10. As noted in: (Bendall & Rouse, 1971), p. 16, n. 4. This usage is similar to Lat. corpus.

\(^{60}\) (Bendall, 1897–1902), p. 16, lns. 14–15. It appears likely that this was also the intention of Nāgārjuna when he composed his Sūtrasamuccaya: cf. (Ichishima, 1997), p. 22.

\(^{61}\) (Minayeff, 1889). BCA 5: 105, p. 177:

\[\text{śikṣāsamuccayo ’vaśyaṃ draṣṭavyas tu punah punah | vistareṇa sadācāro yasmāt tatra pradarśitaḥ} ||\]

For ref. to discussion on this verse, cf. (Filliozat, 1964). This verse is accepted as conclusive evidence of Ś’s authorship of the Śs in: (Bendall, 1897–1902), pp. iv–v. Ś’s authorship is also assumed in: (de La Vallée Poussin, 1901–1914), Fasciculus I, Introduction, where in addition it is said that:

Some help has been found in a little tract... Much more profitable has proved the study of the Cikṣāsamuccaya, from which our author, Prajñākaramati, has borrowed, mostly without acknowledgement, nearly the whole of his illustrations from earlier literature.

The Śs, in short, is for the kind of bodhisattva that Ś considers a hero (śūra) in mind, giving, morality, patience, energy, meditation, wisdom and contemplation. For Ś there is no higher calling than helping such people to engage in the way:

By my merit from reflecting upon the bodhicaryāvatāra, may all sentient beings adorn the way to enlightenment.

According to Ś, moral precepts for a bodhisattva (bodhisattva-śikṣāpadas) are to be found in Mahāyāna sūtras. Even so, Ś still recognises the need for careful exegesis.

Quoting the Adhyāśayasaṃcodana-sūtra Ś gives two hermeneutical principles which guide his selection of legitimate words of the Buddha (buddhavacana).

First, he holds that the speech of a Buddha (buddhabhāṣita) is an inspired utterance (pratibhāna) through four factors (kāraṇas).

62 cf. (Bendall, 1897–1902), p. 16, lns. 15–16. The development of these seven qualities is the natural result of the attainment of the six perfections (pāramitās). It is clear that the structure of the BCA reflects the usual order of these qualities. It is perhaps less apparent that this is also so for the structure of the Śś.

In general, it can be said that: a.) dānapāramitā is discussed in the 1st chapter; b.) śīlapāramitā in the 2nd to 7th; c.) kṣāntipāramitā in the 8th to 9th; d.) vīryapāramitā in the 10th & 16th; e.) dhyānapāramitā in the 11th to 12th & 19th; & f.) prajñāpāramitā in the 13th to 16th.

These divisions are noted in the Tables of Part II, pp. 65ff. For a slightly different schema, cf. (Hedinger, 1984), p. 12.

63 (Minayeff, 1889), BCA 10 : 1, p. 221:

bodhicaryāvatāram me yad vicintayataḥ śubham |
tenā sarve janāḥ santu bodhicaryāvibhūṣaṇāḥ || 1 ||

This and similar verses in the BCA, may suggest that the BCA is composed for daily or ceremonial recitation: cf. (Kajihara, 1992) & (Kajihara, 1994).

64 (Bendall, 1897–1902), p. 17, ln. 5.

65 It has often been asserted that Māhayāna exegetes—despite evidence to the contrary—sincerely believe that Māhayāna sūtras contain the correct words of the Buddha: cf. (Mizuno, 1982), p. 22 & (Lopez, 1988b), p. 51.

66 For the various methods of textual interpretation attributed to the Buddha himself, cf. (Lopez, 1988a); (Lamotte, 1988); & (Lopez, 1988b). For a useful overview of the major issues involved in Buddhist exegesis and hermeneutics, cf. (Gómez, 1987).


68 This section of the Śś is shot through with that ‘tension between scripture and reason’ described in: (Tillemans, 1986).

69 For a useful discussion of inspired speech, cf. (MacQueen, 1981); & (MacQueen, 1982). Pratibhāna is tr. as ‘eloquent word’ in: (Oldmeadow, 1994), p. 109, ln. 1 & n. 1.
The true word of the Buddha:

a.) is connected with truth (satya), not with the opposite of truth;
b.) is connected with Dharma, not with that which is not Dharma;
c.) leads to abandonment (hāyaka) of mental defilements (kleśas), not to their not being cut off (vivarddhaka); and
d.) shows the praiseworthy qualities of liberation (nirvāṇa-guṇa), not the praiseworthy qualities of transmigratory existence (saṃsāra-guṇa).\(^{70}\)

If anyone\(^{71}\) utters words endowed with these factors they are thought to produce in the minds of faithful sons and daughters of good family the notion of the Buddha (budhdasaṃjñā).\(^{72}\) After having formed the notion of the Teacher (śāstṛsaṃjñā), the Dharma is heard.\(^{73}\)

Second and following from the above, Ś claims that:

\[ \text{Whatever, Maitreya, is well said, all that is said by the Buddha.} \]

It has been said of this principle that:

\[ \text{This is perhaps the most extreme formulation of the Mahāyāna’s historical view of the roots of its traditions.} \]

The selection of legitimate words of the Buddha from Mahāyāna sūtras on the basis of whether or not they are well said (subhāṣita) would seem to allow much room for discretion. It appears, though, that Ś’s second principle of interpretation is used together with his first. In other words, he believes that whatever is well said (subhāṣita)—that is, connected with truth, Dharma, the destruction of mental defilements and the promotion of liberation—all that is said by the Buddha (budhdhabhāṣita).

Ś’s conception of what constitutes the true word of the Buddha is perhaps most clear from the shortest of his works, the Śskā.

Māhayāna sūtras are sometimes extant in a long and short version. It is sometimes said that the long version was composed before the


\(^{71}\) (Bendall, 1897–1902), p. 15, ln. 16. According to the Tib., any monk, nun, or male or female lay disciple: cf. (Oldmeadow, 1994), p. 109, n. 2 & n. 3.


\(^{73}\) (Bendall, 1897–1902), p. 15, ln. 18.

\(^{74}\) ibid., p. 15, ln. 19:

\[ \text{yat kiñcin maitreya subhāṣitaṃ sarvaṃ tad budhdhabhāṣitaṃ} | \]

\(^{75}\) (Gómez, 1987), p. 535.
short. Short sūtras are said to abridge the main points of their longer counterparts.

Some technical treatises and compendiums are also extant in a long and short version. The long version is often called a śāstra, the short a kārikā. In general, it is thought that kārikās were composed before their śāstras. Kārikās are usually considered the root texts (miñās) of śāstras. śāstras, it is said, explicate the meaning of kārikās. The Šs is a śāstra, the ŠSKĀ its kārikā.

The general character of the ŠSKĀ is typified by a passage written to describe the Mūlamadhyamakakārikā of Nāgārjuna:

The treatise itself is composed in very terse, often cryptic verses, with much of the explicit argument suppressed, generating significant interpretive challenges. But the uniformity of the philosophical methodology and the clarity of the central philosophical vision expressed in the text together provide a considerable fulcrum for exegesis.

At first it might seem that the ŠSKĀ was written before the ŠS. This may be incorrect. Both works are the work of the same author. It would be surprising if each had not been revised in terms of the other. As BENDALL has said:

Both seem to me a practically simultaneous result of the author's general reading of Buddhist literature.

There is no doubt that the ŠS explains each verse of the ŠSKĀ. But equally, there are many cases where verses of the ŠSKĀ seem to explain the main points of the ŠS. In addition, there are passages where it is hard to distinguish between a quotation from the ŠSKĀ and the body of the text of the ŠS. The relationship between the ŠS and ŠSKĀ is perhaps best characterised not in terms of the dependency of one on the other, but rather, in terms of reciprocity between both.

Yet irrespective of the question of which, if either, was written first, the ŠS and the ŠSKĀ can be seen—in the sense of GADAMER—

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76 (Mizuno, 1982), pp. 94, 118 & 119–120.
77 (Gómez, 1987), p. 532.
78 ibid., p. 532.
79 It is noted in: (Conze, 1960), p. 93, that 'Indian literary tradition regards a sacred text as incomplete without a commentary'. For the issues associated with the translation of śāstras & kārikās, cf. (Griffiths, 1981), pp. 26ff.
80 (Garfield, 1995), pp. 87–88.
82 Quite apart from the verses of the ŠSKĀ one should note Š's introduction to another of his own compositions, the twelve kārikās on evil. These twelve kārikās, he says, are inserted to summarise his discourse on the renunciation of evil: cf. (Bendall, 1897–1902), p. 66, ln. 15–p. 67, ln. 18.
83 cf. ref. to Š's frequent reiteration of part verses of the ŠSKĀ in the Tables.
Table 2: Chapters of the Śś-A

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<th>ed.</th>
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a (Bendall, 1897–1902), pp. 1–158.
b (Bendall & Rouse, 1971), pp. 1–156.
c i.e., Paricchedaḥ.
### Table 3: Chapters of the Ś's-B

<table>
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<th>No.</th>
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<td>267–273</td>
<td>245–250</td>
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#### Increasing.

| 16. | Bhadracaryāvidhiḥ Śoḍaśaḥ P\(^c\)                                   | 273–297   | 251–269   |
| 17. | Vandanūdyānumaṇaḥ Saptadaśaḥ P\(^c\)                                | 297–315   | 270–282   |
| 18. | Ratnatrayānumaṇaḥ Nāmaśaddaśaḥ P\(^c\)                              | 316–347   | 283–306   |
| 19a. | (Puṇyavṛddhiḥ) Navadaśaḥ P\(^c\)                                    | 348–356   | 307–313   |

#### Epilogue.

| 19b. | (Puṇyavṛddhiḥ) Navadaśaḥ P\(^c\)                                    | 356–366   | 313–320   |

\(^a\) (Bendall, 1897–1902), pp. 158–366.  
\(^b\) (Bendall & Rouse, 1971), pp. 157–320.  
\(^d\) From: (Bendall, 1897–1902), p. 366, ln. 3.  
\(^e\) From: ibid., p. 366, ln. 3.
as Š’s attempt to project the overarching meaning of Buddhism as it gradually emerged to him when he penetrated the corpus of Māhayāna sutras.

The Šs and Šskā are written to explain the essential principles (marmasthānas) and practices of the Mahāyāna. And of all the various Mahāyāna practices Š seems to believe that the practice of giving (dāna ≡ utsarjana) is fundamental. In the Šs and Šskā he describes the way of the bodhisattva (bodhisattvamārga) as essentially the way of giving (dānamārga).

In brief, Š expects of a bodhisattva the following:

1.) to attain perfect enlightenment (samyaksambodhi) he must give everything (sarva + √ dā ≡ sarva + ut + √ srj) ;
2.) to give everything he must make a worthy gift of his person (ātmabhāva), enjoyments (bhogas) and merit (puṇya) ;
3.) to make a worthy gift he must preserve (√ rakṣ), purify (√ śudh), and increase (√ vṛdh) his gift ; and
4.) to preserve, purify and increase his gift he must practice the four right strivings (samyakpradhānas).

In the Šs and Šskā, then, it is asserted that for a bodhisattva to attain perfect enlightenment he must practice complete giving (sarvadāna ≡ sarvotsarjana) and that for him to practice complete giving he must practice the right strivings. This means, in effect, that in the Šs and Šskā the way of the bodhisattva consists of the practice of the right strivings, followed by the practice of complete giving, followed by the attainment of perfect enlightenment. This path is summarised in brief in Figure 4 and in detail in Figure 5.

It can be seen from Table 1 that the Šs and the Šskā share the same general content and structure. The Šskā is not as long as the Šs but it considers the major themes of the Šs and is organised on an identical plan. The thematic structure of both texts is fourfold:

1.) giving (utsarjana) one’s person, enjoyments and merit ;
2.) preserving (rakṣaṇa) the same ;

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86 The present writer refers to bodhisattvas with the masculine personal pronoun. This is a conventional designation. For discussion of female bodhisattvas, cf. (Kajiyama, 1989b).
87 i.e., i.) the non production of non existing bad dharmas ; ii.) the destruction of existing bad dharmas ; iii.) the production of non existing good dharmas ; & iv.) the increase of existing good dharmas.
88 p. 190.
89 p. 190.
90 p. 11.
3.) purifying (śodhana) the same; and
4.) increasing (vardhana) the same.

With little variation, the content and structure of both works is subordinate to the description of giving through the preservation, purification and increase of one's person, enjoyments and merit. Table 2\textsuperscript{92} and Table 3\textsuperscript{93} show that the chapter divisions of the ŚŚ are likewise subject to this schema.\textsuperscript{94}

\begin{center}
\textit{Figure 1: The samyakpradhānas}\textsuperscript{95}
\end{center}

\begin{center}
\begin{tikzpicture}
  \node (title) {samyakpradhānas};
  \node (i) [below of=title] {i};
  \node (ii) [below of=title] {ii};
  \node (iii) [below of=title] {iii \& iv};
  \node (rakṣaṇa) [below of=i] {rakṣaṇa};
  \node (śodhana) [below of=ii] {śodhana};
  \node (vardhana) [below of=iii & iv] {vardhana};
  \draw [->] (title) -- (i);
  \draw [->] (title) -- (ii);
  \draw [->] (title) -- (iii & iv);
  \draw [->] (rakṣaṇa) -- (śodhana);
  \draw [->] (śodhana) -- (vardhana);
\end{tikzpicture}
\end{center}

In the ŚŚ and Śśkā, then, in agreement with the Ratnamegha\textsuperscript{96}, Ś condenses the central training of a bodhisattva into the practice of giving. The simplicity of this scheme is striking. No doubt it makes the ŚŚ and Śśkā well suited as primers in the theory and practice of the Māhayāna.

Yet Ś also identifies the central meaning of the Mahāyāna as the practice of the preservation, purification and increase of those things that are given. In addition, he holds that his conception of the Mahāyāna is not new (apūrva).\textsuperscript{97} What, then, is the traditional basis for Ś’s description of the Mahāyāna?

An answer is suggested by Ś’s (re)definition of preservation, purification and increase:

\begin{itemize}
  \item i.) the non production of non existing bad dharmas;
  \item ii.) the destruction of existing bad dharmas;
  \item iii.) the production of non existing good dharmas; &
  \item iv.) the increase of existing good dharmas.
\end{itemize}

\textsuperscript{92} p. 16.
\textsuperscript{93} p. 17.
\textsuperscript{94} The titles of the chapters in Table 2 & Table 3 are from those in the editio princeps : cf. (Bendall, 1897–1902). In places these titles differ slightly from those in the Ms. : cf. (Bendall, 1992), pp. 108–109.
\textsuperscript{95} key: i.) the non production of non existing bad dharmas ; ii.) the destruction of existing bad dharmas ; iii.) the production of non existing good dharmas ; & iv.) the increase of existing good dharmas.
\textsuperscript{96} cf. esp. (Bendall, 1897–1902), p. 34, ln. 5 :
\begin{quote}
  \textit{ata eva[23a]ktam ratnameghe \textsuperscript{1}dānam hi bodhisatvasya bodhir iti ||}
\end{quote}
This passage is tr. in § 2.1.1, pp. 67ff..
\textsuperscript{97} ibid., p. 1, ln. 11.
In that case, he produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen: by this arises preservation. And he produces desire for the destruction of them when they have arisen: by this arises purification. He produces desire for the arising of good dharmas when they have not arisen, and when they have arisen, he produces desire and so on for their continuance, for their increase: by this arises increase.

Table 26 shows that this passage occurs near the end of the Śs. It is meant to explain the final verse of the Śskā and the main thrust of both the Śs and Śskā. The final verse of the Śskā concerns the complete attainment of the right strivings. Ś’s auto commentary (re)defines the traditional formula of the right strivings in terms of the practice of preservation, purification and increase. This conception of the right strivings is represented in Figure 1.

In short, it appears that Ś ultimately bases his conception of the central meaning of the Mahāyāna on the traditional concept of the four right strivings.

In the literature of the Hīnayāna and Māhayāna, the right strivings are collectively the second of the seven sets of conditions favourable to enlightenment (Skt. bodhipaṇḍha dharmaḥ ≡ Pāli bodhipakkhiyā dhammas). The conditions favourable to enlightenment provide the doctrinal context within which the four right strivings must be interpreted.

The rôle of the practice of the conditions favourable to enlightenment in the Śs will now be considered. This will be followed by a discussion of the rôle of the practice of giving and the right strivings.

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98 viz., a bodhisattva.
99 i.e., samyakpraṇidadhāti : cf. (Dayal, 1975), p. 103, n. 89.
100 viz., bad, evil dharmas.
101 viz., good dharmas.
102 (Bendall, 1897–1902), p. 356, lns. 10–14 :

`tatra anutpannānāṃ pāpakānāṃ akusalanānāṃ dharmānāṃ anutpādāya–
iva chandaṃ janayati vāyāccati viryam ārabhate cittam pradīpṭi
samyakpraṇidadhāti ity anena rakṣā || utpannānāṃ ca prahāna ṣa
chandaṃ janayati ity anena śuddhiḥ | anutpannānāṃ kuśalanāṃ dharmānām
utpādāya chandaṃ janayati | yāvad utpannānāṃ ca sthitaye bhūyobhāva
chandaṃ janayati ity ādi | anena vṛddhiḥ |

103 p. 472.
104 p. 19.
105 This is a conventional designation which refers to non Mahāyāna Buddhism. The present writer recognises that such a term is problematic. For the relations between Mahāyāna & non Mahāyāna Buddhism, cf. (Silk, 1994), pp. 2-51 ; & (Nattier, 1999), pp. 58–82. The present writer is grateful to Assoc. Prof. Dr J. NATTIER, Indiana University, for permitting him to refer to this work.
It is worthwhile in Buddhist studies to attempt to reconstruct the context in which particular doctrines were formulated, since the context of an utterance or doctrine is of crucial importance in determining its meaning and application. Buddhist doctrines operate within the context of a functioning system of shared symbols and assumptions and a contemporary interpreter should seek to understand and explicate this context.\(^1\)

**Sec. 1.2.1 Remarks**

Subhūtī said: ‘Which, Bhagavān, are the good dharmas or the conditions favourable to enlightenment? And which dharmas are the dharmas of the pratyekabuddhas, and the dharmas of the bodhisattvas and the dharmas of the Buddhas? Which arrive at the attainment of a unity\(^2\) in the perfection of wisdom?’ The Bhagavān said: ‘As here follows: the four applications of mindfulness; the four right strivings; the four bases of supernatural power; the five faculties; the five powers; the seven members of enlightenment; the noble eightfold way; the four noble truths; the approaches to liberation — emptiness, causeless, aimless\(^3\); the four dhyānas\(^4\); the four infinitudes\(^5\); the four formless attainments\(^6\); the six supernatural knowledges\(^7\); the perfection of giving; the perfection of morality; the perfection of patience; the perfection of energy; the perfection of concentration; the perfection of wisdom...’\(^8\)

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\(^1\) (Powers, 1993), p. 162.

\(^2\) i.e., *sanggraha* & *samavasaraṇa*: cf. (Edgerton, 1972), p. 566.

\(^3\) cf. (Bendall, 1897–1902), p. 6, ln. 15.


\(^6\) ibid., ¶¶ 1492–1495, p. 79.


\(^8\) cf. (Edgerton, 1972), p. 566. Note: June 29, 2017 37
The corpus of Mahāyāna sūtras is vast. The content of Mahāyāna sūtras is varied and complex. After having read these sūtras it is no doubt common for incipient bodhisattvas to feel bewildered. In an attempt to make sense of their readings it would be natural for them to ask of their teachers ‘What are the essential principles? What are the basic practices?’

So it is with Subhūti. He wants the Buddha to indicate the dharmas that are skillful (kuśala), the dharmas that lead to the perfection of wisdom (prajñāpāramitā) and the dharmas that tend towards enlightenment. In answer to Subhūti the Buddha lists:

1.) the four applications of mindfulness (smṛtyupasthānas);
2.) the four right strivings (samyakpradhānas);
3.) the four bases of supernatural power (ṛddhipādas);
4.) the five faculties (indriyas);
5.) the five powers (bala);
6.) the seven members of enlightenment (bodhyaṅgas); and
7.) the noble eightfold way (āryaṇāṁgamārga) and so on.

For all his confusion, the Buddha’s answer cannot have surprised Subhūti. These trainings occur often in the literature of both the Hīnayāna and the Mahāyāna. Collectively they are sometimes called the thirty-seven bodhipākṣikā dharmas. More often they are merely referred to as the bodhipakṣa dharmas.

For another frame question that involves the bodhipakṣa dharmas, cf. (Nattier, 1999), ¶ 2D, p. 168; & ¶ 20G, p. 214.


10 I.e., saptatriṃśadbodhipākṣikadharmaṃ: cf. (Rahder, 1926), § Bhūmi VII, ¶ D, p. 57, ln. 17; (von Steidl-Holstein, 1926), § 45, p. 75, ln. 3; & (Lefmann, 1902–1908), p. 9, ln. 5. In: (Lévi, 1907), I, p. 57, lns. 11–12 & 13–14, they are twice referred to as the thirty-seven forms of meditation or cultivation (saptatriṃśaśādikārabhāvanās).

Although several variants of this term exist.

For bodhipakṣa, cf. (Bendall, 1897–1902), p. 144, ln. 6; & p. 357, ln. 8; (Nanjio, 1923), p. 25, ln. 12; (Lefmann, 1902–1908), p. 8, ln. 6; p. 9, ln. 5; p. 181, ln. 18; & p. 182, ln. 11; (Cowell & Neil, 1886), p. 350, ln. 14; (Lévi, 1907), I, p. 2, lns. 8–9; p. 16, ln. 32; p. 40, ln. 8; p. 159, ln. 9–p. 177, ln. 15; & p. 183, ln. 24; (Das & Śāstrī, 1898), p. 127, ln. 8, quoted in: (Dayal, 1975), p. 80; & (Mitra, 1888),
The term for the thirty-seven practices is variously translated.\textsuperscript{12} The Pāli — *bodhipakkhiya* or *bodhipakkhika* — is translated by Rhys Davids & Stede as ‘belonging to enlightenment’ and ‘qualities or items constituting or contributing to bodhi’.\textsuperscript{13} This definition is followed by Gethin where the *bodhipakkhiyā dhammas* are ‘the conditions that contribute to awakening’.\textsuperscript{14} Thiṭṭila prefers to render this term the ‘enlightenment states’.\textsuperscript{15}

The Sanskrit — *bodhipakṣa dharma* — is, according to Monier-Williams, ‘a quality belonging to (or constituent of) perfect intelligence’.\textsuperscript{16} Bendall & Rouse translate this term as ‘the things
that belong to supreme enlightenment’.\textsuperscript{17} In Dayal such dharmas are ‘Principles which are conducive to Enlightenment’.\textsuperscript{18} In the Buddhist Hybrid Sanskrit (BHS) lexicon of Edgerton, the thirty-seven are referred to as ‘conditions favourable to enlightenment’.\textsuperscript{19} Conze considers bodhipakṣa a ‘wing of enlightenment’ and bodhipakṣika and bodhipakṣya dharmas ‘dharmas which are (act as) (the) wings to enlightenment’ and ‘dharmas which constitute the wings to enlightenment’ respectively.\textsuperscript{20} Wayman prefers ‘the thirty-seven natures accessory to enlightenment’.\textsuperscript{21} Lamotte has referred to them as ‘les trente-sept auxiliaires de l’illumination’.\textsuperscript{22} Huntington renders sanyaksanbodhipakṣas as the ‘ancillaries to perfect awakening’.\textsuperscript{23} These various references and definitions show that the practice of the thirty-seven conditions favourable to enlightenment is considered, by members of both the Hinayāna and the Mahāyāna, fundamental to the attainment of the \textit{summum bonum} of Buddhist practice.

The \textit{Divyāvadāna}, a text which bears marks of both vehicles\textsuperscript{24}, suggests that the conditions favourable to enlightenment summarise the primary teachings of the Buddha.\textsuperscript{25} This is implied by the above quoted passage from the \textit{Śatasāhasrikāprajñāpāramitāsūtra}. While the Buddha mentions other principles, they appear subordinate and supplementary.

The ŚS is in agreement. About three quarters into the ŚS, in a section on the purification of merit (puṇyaśuddhi) and a subsection on the purification of conduct (śīlaviśuddhi), Ś quotes the \textit{Ratnacūḍasūtra}:

\begin{quote}
Then what is emptiness that is endowed with all excellent forms?\textsuperscript{26} That which is not deficient in giving ... not deficient in mindfulness and awareness;\textsuperscript{27} not deficient in the applications of mindfulness, the right strivings, the bases of supernatural power, the faculties and the powers, the members of enlightenment and the noble eightfold way;\textsuperscript{28} ...
\end{quote}

\textsuperscript{17} (Bendall & Rouse, 1971), p. 259.
\textsuperscript{18} (Dayal, 1975), p. 81.
\textsuperscript{19} (Edgerton, 1972), p. 402. This def. is followed in : (Honda, 1968), § Bhūmi VI, ¶ R, p. 194.
\textsuperscript{23} (Huntington & Wangchen, 1989), p. 155.
\textsuperscript{25} (Cowell & Neil, 1886), p. 208.
\textsuperscript{27} i.e., \textit{smṛti} & \textit{saṃprajanya} : cf. (Edgerton, 1972), p. 577.
\textsuperscript{28} i.e., the seven sets of \textit{bodhipakṣa dharmas}.
\textsuperscript{29} (Bendall, 1897–1902), p. 272, lns. 12ff.
Likewise, early in the Śs, in a passage which emphasises how important it is for a bodhisattva to keep his vows (praṇidhānas), Ś appeals to the witness of the Sāgaramatisūtra. He describes the failure of a king (rajamātra) to meet the demands of guest friendship and his subsequent loss of face:

In the same manner, Sāgaramati, acts the bodhisattva, who, having comforted all sentient beings for enabling to cross those who have not crossed, for liberating those who are unliberated, for encouraging those who are discouraged, ... does not apply himself to great learning, nor yet to other dharmas which are the sources of merit favourable to Enlightenment; this bodhisattva breaks his word with the inhabitants of the world and gods.

It would seem, then, that for Ś, as for those of the Hīnayāna and Māhayāna in general, a primary duty of any arhant or bodhisattva is the practice of the conditions favourable to Enlightenment.

This responsibility is stressed by Ś in other passages in the Śs. In a long section concerning the preservation of one’s person (ātmabhāvarakṣaṇa), a bodhisattva is advised to do everything within his power to avoid the works of Māra (mārakarmas) and all other things which impede the way of the conditions favourable to Enlightenment (bodhipaksyamārga).

Later in the Śs, in a section devoted to the increase of merit (śubhavardhana) and a subsection devoted to the importance of a firm and indestructible armour (resolve) (saṃnāha), Ś quotes the Aksayamatisūtra:

... This armour which is uncowed is the indestructible armour of a bodhisattva. Such is the method in giving and so on and in producing the

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30 i.e., yāvat. This usage recurs throughout the Śs.
32 (Bendall, 1897–1902), p. 12, ln. 15–p. 13, ln. 1:

evam eva sāgaramate yo bodhisatvaḥ sarvasatvān āsvāvyātirṛṣṭāraṇāyām-muktamocanāyāmāvastāvāsvāsanāya yāvan na bahuśrutiye bhīyoṃ karoti nāpi tato ‘nvesu bodhipaksyakusālamālesu dharmesu’ ayaṃ bodhisatvo visāṃvādayati sadevakaṃ lokam |

33 ibid., p. 52, ln. 2.
35 i.e., anavalīna, cf. ibid., pp. 24–25.
conditions favourable to enlightenment\textsuperscript{36} and marks of the great man\textsuperscript{37,38}.

In recognition of the emphasis given to the conditions favourable to enlightenment in the literature of the Hinayana and Mahayana, it is suggested by some scholars that they are fundamental to Indian Buddhism.\textsuperscript{39}

It is therefore appropriate to comment on each of the seven sets of conditions and on their rôle in the ŠS.

\textbf{SEC. 1.2.2 SMṚTYUPASTHĀNAS}

In the literature of the Hinayana and Mahayana the first set of the conditions favourable to enlightenment is usually the applications of mindfulness (Skt. \textit{smṛtyupasthānas} $\equiv$ Pāli \textit{satipaṭṭhānas}).\textsuperscript{40} It seems that it has always been thought essential for an arhant or bodhisattva to practice the applications of mindfulness.

The translation of \textit{smṛtyupasthāna} is various. The Pāli form is rendered by RHYS DAVIDS & RHYS DAVIDS as the ‘earnest meditations’ and as the ‘applications of mindfulness’; RHYS DAVIDS

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{36} i.e., \textit{bodhipākṣikas}.
\item \textsuperscript{37} i.e., \textit{mahāpurūṣalakṣaṇa} : cf. (Edgerton, 1972), pp. 458–460. Cf. also (de La Vallée Poussin, 1901–1914) comm. on Bṣa, 9 : 36, p. 418, ln. 16.
\item \textsuperscript{38} (Bendall, 1897–1902), p. 283, lns. 10–12 :
\begin{verbatim}
... ity anavaṇṇaḥ (]|) | samnāḥo 'yaṃ bodhisatvasaṃvatsayaḥ saṃnāḥah |
evaṃ dānādiṣu bodhipākṣikamahāpurūṣalakṣaṇeṣu ca nayaḥ ||
\end{verbatim}

For a recent ed. of the first part of this passage, cf. (Braarvig, 1993), I, p. 164.
\item \textsuperscript{39} cf. (Warder, 1980), p. 82, where it is asserted that the conditions favourable to enlightenment are the ‘basic doctrines of Buddhism as originally propounded by the Buddha’. For a similar position, cf. (Watanabe, 1983), pp. 3–4 & 66–67 ; (Takasaki, 1987), pp. 186–188 ; & (Mizuno, 1996), pp. 163–167. Cf. also (Gethin, 1992), p. 342 : ‘the Nikāya and Abhidharma understanding of the seven sets does in fact fully integrate them with Buddhist teaching as a whole’. The position of Warder is questioned in : (Wayman, 1978b), pp. 418–419.
\item \textsuperscript{40} The list of the seven sets of conditions favourable to enlightenment in : (Bendall, 1897–1902), p. 272, lns. 15–16, is representative of the tradition as a whole. It has been noted, in : (Lamotte, 1944–1976), T. III, ch. XXXI, pp. 1121–1123, that the Pali & Skt. sources contain two formulae for the applications of mindfulness.
\item For the Mahayana, cf. (Dutt, 1934), p. 204 ; (Ghosa, 1902–1913), p. 1427 ; & (Rahder, 1926), § Bhūmi IV, ¶ C, p. 38.
\item For the Mahayana, cf. (Dutt, 1934), pp. 204ff. ; (Ghosa, 1902–1913), pp. 1427ff. ; & (Rahder, 1926), § Bhūmi IV, ¶ C, p. 38.
\end{itemize}
\end{footnotesize}
& STede use ‘intent contemplation and mindfulness’ and ‘earnest thought’. Horner uses ‘applications of mindfulness’ and THITILA the ‘four foundations of mindfulness’.

**Table 4:** The applications of mindfulness

| i.) application of mindfulness to the body (kāyasmrtyupasthāna) |
| ii.) application of mindfulness to perception (vedanāsmṛtyupasthāna) |
| iii.) application of mindfulness to thought (cittasmṛtyupasthāna) |
| iv.) application of mindfulness to phenomena (dharmasmṛtyupasthāna) |

The Sanskrit form is translated by de LA Vallée Poussin as ‘subjects of mindful reflexion’. The various renderings of BENDALL & ROUSE are similar: ‘subjects of intent contemplation’, ‘(four) forms of mindfulness’ and ‘earnest meditations’. Slightly different are EDGERTON and HONDA with ‘application(s) of mentality’. CONZE prefers ‘pillar of mindfulness’ and ‘applications of mindfulness’, BRAARVIG ‘presence of recollection’ and WAYMAN ‘station of mindfulness’. But in many ways summarising and combining all of these interpretations is LAMOTTE: ‘(les quatre) fixations-de-l’attention’. Distinct from these scholars is DAYAL. He argues for ‘the four fields of mindfulness’.

In the ŚS and ŠSKĀ the establishment of mindfulness (Skt. smṛti ≡ Pāli sati) is critical to the progress of a bodhisattva. In the seventh verse of the ŠSKĀ Ś says that a bodhisattva must protect his person by eschewing fruitless outcomes (nīṣphalasyandavargaṇa). In the eighth verse he says that this is to be attained by constant mindfulness (sadāsmṛtyā). In the ŚS, in his commentary on the seventh and eighth verses of the ŠSKĀ, Ś enumerates the ‘twelve mindfulnesses which secure the abandonment of outcomes which are fruitless’. He

---

42 (Davids & Stede, 1972), p. 672.
44 (de La Vallée Poussin, 1908–1927), p. 752.
49 (Wayman, 1978b), pp. 418–419.
51 (Dayal, 1975), pp. 84–85.
52 (Bendall, 1897–1902), p. 118, ln. 4 :

dvādaśemāḥ smṛtyayo nīṣphalasyandavargaṇāya saṃvartante |
concludes his list by indicating the lengths to which a bodhisattva is expected to go to secure mindfulness. The twelfth mindfulness is:

Going before a gathering of a great number of sentient beings, mindfulness aimed at preserving the [eleven forms of] mindfulness as described, even by forsaking other actions.\(^53\)

In Mahāyāna literature, mindfulness is often associated and in compound with awareness (samprajanya). In the final verse of the Śśśkā the complete attainment of the right strivings is said to arise from mindfulness and awareness. In the Śśś the relationship between mindfulness and awareness is described at length in passages taken from the Ugraparipṛcchā, the Ratnacūḍasūtra and the Prājñāpāramitā.\(^54\) Mindfulness and awareness, it seems, are fundamental to the attainment of emptiness.\(^55\)

In the Śśś and Śśśkā Ś wishes to make it absolutely clear that the cultivation of mindfulness and awareness is prerequisite to progress along the path:

> And in this very place\(^56\) regarding a renunciant bodhisattva it was said:
> `There is no letting slip of mindfulness and awareness'.\(^57\)

Likewise, much of the fifth chapter of the Bca concerns the value of mindfulness and awareness.\(^58\) Ś’s emphasis reflects the literature of the Mahāyāna in general.\(^59\) It is generally agreed that a bodhisattva will attain little without mindfulness and awareness.

\(^{53}\) (Bendall, 1897–1902), p. 118, lns. 13–14:

\[
\text{mahājanasampātaṃ prāyo 'nyakāryatayāgenāpi yathoktasmṛtirakṣāt ātpar-yasmitir iti} ||
\]

\(^{54}\) ibid., p. 120, lns. 1ff. Other ref. in the Śś are: ibid., p. 120, lns. 5 & 6; p. 123, ln. 15; p. 190, ln. 14; p. 271, ln. 10; & p. 357, lns. 7–9.

\(^{55}\) ibid., p. 272, lns. 12ff.:

\[
tatra katamā sarvākāravaropetā śūn yatā | yā na dānavikalā!... na smṛti-
\]

\[
samprajanyavikalā |
\]

For a more complete version of this passage together with tr., cf. “Puṇyaśodhana.”, pp. 15ff..

\(^{56}\) viz., in the Ugraparipṛcchā.

\(^{57}\) ibid., p. 120, lns. 5–6:

\[
\text{atraiva ca pravrajatabodhisatvam adhikṛtyoktam smṛtisamprajanyasyā-
}\]

\[
vikṣepa iti} ||
\]


\(^{59}\) (Lefmann, 1902–1908), p. 8, ln. 2; p. 34, ln. 15; p. 234, ln. 2; p. 273, ln. 5; p. 373, ln. 4; & p. 434, ln. 16; (Mitra, 1888), p. 326, ln. 7, quoted in: (Dayal, 1975), p. 86, n. 17; (Lévi, 1907), I, pp. 140–141; & p. 172, ln. 22; (Ghosa, 1902–1913), p. 1429, quoted in: (Dayal, 1975), p. 86, n. 21; & (Rahder, 1926), § Bhūmi I, ¶ O, p. 8, ln. 6; § Bhūmi V, ¶ B, p. 42, ln. 15; & § Bhūmi V, ¶ I, p. 44, ln. 18.
Accordingly, mindfulness is one of those few qualities which appears in more than one set of the conditions favourable to enlightenment. Mindfulness is fundamental not only to the applications of mindfulness. It is also the third faculty (smṛtīndriya), the third power (smṛtibala), the first member of enlightenment (smṛtysambodhyaṅga) and the seventh member of the noble eightfold way (samyaksmṛti). It can be seen from Table 4 that the objects of the application of mindfulness are the body (kāya), perception (vedanā), thought (citta) and phenomena (dharmas). The Saundarānandakāvya of Aśvaghoṣa and the Mahāyānasūtrālaṃkāra of Asaṅga hold that these four applications are to be applied as antidotes (countermeasures) (pratipakṣas) to the four erroneous views (viparyāsas).61

The nature of the four erroneous views is related in the Śs with a quotation from the Ugradattaparipṛcchā:

... Fearing the misapprehension that in that which is impermanent there is that which is permanent. Fearing the misapprehension that in the non self there is a self. Fearing the misapprehension that in that which is impure there is that which is pure. Fearing the misapprehension that in that which is painful there is that which is pleasurable....63

To counteract the erroneous view associated with purity (śuciviparyāsa), a bodhisattva is to focus his mind on the impurity of the body (kāyaśuci). To counteract the erroneous view associated with pleasure (sukhaviparyāsa), he is to concentrate on the unsatisfactoriness of sensation (vedanāduḥkha). Conversely, it is thought that by concentrating on the impermanence of thought (cittānityatā), he will counteract the erroneous view related to permanence (nityaviparyāsa), and that by concentrating on the selflessness of phenomena (dharmanairātmya), he will counteract the erroneous view related to a belief in the self (ātmaviparyāsa).

60 p. 27.
61 (Johnston, 1928), Canto XVII, 25, quoted in : (Dayal, 1975), p. 90 : & (Lévi, 1907), I, p. 140. Ins. 24–25. For the viparyāsas, cf. also (Lamotte, 1944–1976), T. III, ch. XXXI, pp. 1150ff.. For a more detailed discussion of this process in the Śs, cf. § 2.3.3.1, pp. 122ff..
63 (Bendall, 1897–1902), p. 198, Ins. 11–13 :

... 'āntaye iiṭā ṛiti viṇipyāsabhayabhūto 'nātmany ātmeti viṇipyāsabhayabhūto śucau śucir ṛiti viṇipyāsabhayabhūto duṣkhe sukham ṛiti viṇipyāsabhayabhūto!...

For a more complete tr. of this passage, cf. “Pravrajya.”, pp. 133ff..
Ś believes that the correct application of these antidotes is crucial. He therefore allocates one complete chapter of the Śs — Śṛtyupasthānap Trayodasaḥ — to a discussion of the applications.\textsuperscript{64}

It can be seen from Table 20\textsuperscript{65} that Ś places his description of the applications of mindfulness within a section on the purification of one’s person (ātmabhāvasuddhi) and within a subsection on the perfection of wisdom (prajñāpāramitā). In this section Ś appeals to the authority of a large number of texts.\textsuperscript{66} He concludes that the practice of the first set of the conditions favourable to enlightenment is essential for understanding emptiness (śūnyatā).\textsuperscript{67}

The practice of the four applications of mindfulness is believed to lead a bodhisattva to realize that neither his body, nor perception, nor thoughts, nor indeed anything whatsoever should be considered permanent, pure, or satisfactory. Neither will anything appear to exist from its own side independent of other things.\textsuperscript{68} It is thought that this realization destroys the four erroneous views.\textsuperscript{69}

But more constructively, this experience of the impermanence, impurity, unsatisfactoriness and selflessness of persons and phenomena is also thought to enable a bodhisattva to wholly sacrifice his person that he might become completely devoted to the service of others.\textsuperscript{70} In this respect the successful attainment of the four applications of mindfulness is actually the attainment of the principal theme of the Śs and Śskā — the complete giving of one’s person, enjoyments and merit.

\textbf{SEC. 1.2.3 SAMYAKPRADHĀNAS}

Not producing any evil. The attainment of the good.

The complete purification\textsuperscript{71} of one’s mind. This is the teaching of the Buddha.\textsuperscript{72}

\textsuperscript{64} (Bendall, 1897–1902), pp. 228–241.
\textsuperscript{65} p. 126.
\textsuperscript{66} The Dharmasaṃgītisūtra, Ratnacūḍa, Viradattaparipṛcchā, Aksayamatisūtra, Kṣayamatisūtra, Lalitavistara & Lokanāthavyākaraṇa.
\textsuperscript{67} For useful discussion of śūnyatā, cf. (Nagao, 1991h); & (Nagao, 1991f).
\textsuperscript{69} (Lévi, 1907), I, p. 140, ln. 24.
\textsuperscript{70} (Bendall, 1897–1902), p. 230.
\textsuperscript{71} i.e., paryavadana : cf. (Edgerton, 1972), p. 334.
\textsuperscript{72} (Bernhard, 1965–1967) XXVIII, Pāpavarga, p. 651:

\begin{verbatim}
   sarvapāpasāyikaraṇam kuśalasyupasampadah  svacittaparyavadanam etad buddhasya śāsanam ||
\end{verbatim}

For parallel passages, cf. (Senart, 1882–1887), III, p. 420, ins. 12–13; (Davids, Carpenter, & Stede, 1890–1911), II, p. 49; (Hardy, 1902), pp. 43, 81, 171, & 186;
Thus it is also shown in the Akṣayamatisūtra: ‘He produces desire for the destruction of bad, evil dharmas [when they have arisen].... And any other things, again, whatsoever other things also, that make the mind distracted, that conduct to hostility towards the religious aggregate of concentration, this is called the opponent of concentration. These are called bad, evil dharmas.

The second set of the conditions favourable to enlightenment is referred to as the right strivings (Skt. samyakpradhānas = Pāli sammappadhānas). The interpretation of samyakpradhāna is problematic and presents difficulties to a translator.

The Pāli form is rendered ‘right exertion’ by Rhys Davids & Stede. For Rhys Davids & Rhys Davids they are the ‘supreme efforts’ and the ‘fourfold great struggle against evil’. Horner prefers the ‘right efforts’ and Thiṭṭila the ‘right strivings’.

The Sanskrit form is translated as ‘the four kinds of quietism’ by Bendall & Rouse. Lamotte renders sammappadhāna as ‘efforts corrects’ and samyakprahāṇa as ‘destructions correctes’. Conze translates samyakprahāṇa as ‘right effort’ and Braarvig as ‘right strivings’. Dayal and especially Edgerton and Gethin are careful to distinguish between the meaning of the Prakrit

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75 i.e., samādhiskandha, cf. (Edgerton, 1972), pp. 607-608, def. 3. There are three such skandhas: (i) āsīlaskandha ; (ii) samādhiskandha ; & (iii) prajñāskandha.
76 (Bendall, 1897-1902), p. 117, lns. 13-16 : tathākṣayamatisūtre ‘pi darśitaṃ | pāpakā[61a]nām akuśalānāṃ dharmānāṃ prahāṇāya chandaṃ janayatīty atra prastaye yāti cānyāni punah kānicāt anvāy api cittakīsapakarāni yāni samādhiskandhaya vipakṣāya samvartante tāyam ucyate samādhivipakṣaḥ | yāvad ime ucyante pāpa[kā]a\1 akusālā dharmā iti ||

For a recent ed. of this passage, cf. (Braarvig, 1993), I, p. 169.
78 For comments on the derivation of the compound, cf. (Dayal, 1975), pp. 102-104 ; (Edgerton, 1972), pp. 389-390 ; & (Gethin, 1992), pp. 70-72.
82 (Bendall & Rouse, 1971), p. 107. Although this is corrected in : ibid., p. 249, by the use of ‘the right exertions’.
85 (Braarvig, 1993), II, pp. 510-520.
form —pahāṇa— the Pali form —padhāna— and the Sanskrit —prahāṇa.\textsuperscript{86}

Dayal holds that the use of the Sanskrit word prahāṇa —relinquishing, abandoning, avoiding\textsuperscript{87}— is incorrect. He asserts that the proper Sanskrit rendering of the Pali word padhāna is pradhāna, that is, exertion.\textsuperscript{88} In support, he appeals to the usage of words derived from pra + √dhā in a number of significant Mahāyāna texts but acknowledges that the usage of words derived from pra + √hā gradually came to be accepted.\textsuperscript{89}

Edgerton appears to agree. He identifies the Sanskrit prahāṇa with the Pali padhāna, the Prakrit pahāṇa, and with the Sanskrit pradhāna.\textsuperscript{90} All of these words he generally translates as exertion or strenuosity. Edgerton also seems in agreement about the gradual shift of meaning from the four exertions to the four abandonments. In addition, Edgerton notes —as does Lamotte— that in the Abhidharmakośa the earlier Chinese translation of samyakpradhānāḥ stresses effort while the later abandonment.\textsuperscript{91} Wayman’s translation successfully combines these two meanings — ‘the four right elimination-exertions’\textsuperscript{92}.

The emphasis, then, may gradually have moved away from endeavour towards relinquishment. Even so, the various formulae for the four right strivings remain similar. It can be seen from the passage

\textsuperscript{87} The multivalence of prahāṇa is noted in : (Braarvig, 1993), II, p. 310, n. 2. In : (Silk, 1994), p. 103. ... nāpi kasyacid dharmasya prahāṇāyābhiyukta... is tr. ’... He does not exert himself for the removal of anything at all...’.
\textsuperscript{88} (Monier-Williams, 1899), p. 700.


\textsuperscript{90} (Edgerton, 1972), pp. 380 & 389. In support, in addition to some of the ref. used by Dayal, Edgerton notes : (Bendall, 1897–1902), p. 105, ln. 14 ; (Senart, 1882–1887), III, p. 120, ln. 14 ; (Leffmann, 1902–1908), p. 8, ln. 5 ; p. 256, ln. 6 ; & p. 426, ln. 7 ; (von Steil-Holstein, 1926), § 95, p. 139, ln. 6 ; & (Cowell & Neil, 1886), p. 208, ln. 8.


\textsuperscript{92} (Wayman, 1978b), p. 419.
quoted in § 1.1.293 and those in Appendix B94 that almost all of the formulae of the right strivings, whether they be of the Hinayāna or Mahāyāna, agree with the framework given in Table 5.95

Table 5: The right strivings

i.) non production of non existing bad dharmas

ii.) destruction of existing bad dharmas

iii.) production of non existing good dharmas

iv.) increase of existing good dharmas

The summary of the right strivings in the Śs is typical96: a.) when bad (akusāla) and evil (pāpaka) dharmas have not been produced, a bodhisattva is to develop a strong desire (chanda) that they shall not be produced; b.) when evil dharmas have been produced, he is to desire their destruction (prahāna); c.) when good (kuśala) dharmas have not been produced, he is to desire that they be produced; d.) when good dharmas have been produced, he is to desire that they should continue (sthitaye) and increase (bhūyobhāvāya); and e.) that each of these four endeavours might successfully come to pass, he is to strive (vyāyacchati), to generate energy (vīryam ārabhate), to take hold of or master his mind (cittaṃ pragṛhṇāti) and to wholeheartedly exert himself (samyakpranidadhāti).

In his summary of the right strivings, Ś highlights the importance of energy (Skt. vīryārambha ≡ Pāli viriyārambha). The same emphasis is found in all sources for the formula of the right strivings. The acquisition and deployment of energy (vīrya) is necessary for any arhant or bodhisattva. As Ś says in the BCA:

In this way, possessing patience, may he obtain energy, for enlightenment depends on energy.97

This theme recurs in the Śs. At the beginning of a chapter in praise of the perfection of energy (vīryapāramitā) it is said:

Thus established in patience, may he apply energy to sacred knowledge98.

93 p. 20.
94 pp. 201ff..
95 p. 33.
97 (Minayeff, 1889), BCA, 7 : 1ab, p. 188:

evaṃ kṣamī bhajed vīryam vīrye bodhir yataḥ sthitā |

Otherwise the very sacred knowledge is conducive to his destruction.\footnote{Bendall, 1897–1902, p. 189, ln. 3:

\begin{quote}
evaṁ kṣaṇitapratiśṭhitāḥ śrute vīryam ārabheta |
anyathā śrutam evāsya vināśaya sampadyate ||
\end{quote}
\footnote{As the present writer considers this subject in another paper — (Mahoney, 2000), pt. II, ch. 7, pp. 48–55 — no more will be said of the importance of the generation of energy.}

A bodhisattva clearly needs an abundance of energy, not merely to practice the right strivings, but to move any real distance along the path.\footnote{p. 33.}

At a more general level, Table 5\footnote{For the latter, cf. the def. of \textit{pradhā} in: (Monier-Williams, 1899), p. 680.} shows that the four right strivings possess a twofold structure. The first two elements — the non production of non existing bad dharmas and the destruction of existing bad dharmas — can be subsumed under the heading of relinquishing, abandoning, or avoiding (\textit{prahāṇa}). Both elements concern essentially negative actions: \textit{a.}) protecting one’s person and so on from the creation of unprofitable dharmas; and \textit{b.}) purifying one’s person and so on from unprofitable dharmas.

The last two elements — the production of non existing good dharmas and the increase of existing good dharmas — concern exerting, striving and devoting oneself towards something (\textit{pradhāna}). These two elements are essentially positive. Together they involve the creation, maintenance and increase of profitable dharmas.

The formula of the four right strivings, then, as it appears in the literature of the Hinayāna and the Mahāyāna, embraces the two concepts found in \textit{pra} + \sqrt{ḥ} and \textit{pra} + \sqrt{dhā}. The right strivings signify both avoidance and endeavour. They affirm, at one and the same time, the destruction of negative dharmas and the effortful creation of positive dharmas. Destruction and construction are intrinsic to the formula and neither contradicts the other.

Although the possibility of confusion remains, it would be hard to signify both the positive and negative aspects of the right strivings without recourse to a multivalent term such as \textit{samvakpradhāna}. The various renderings of \textit{samvakpradhāna} reflect its multivalence but also its tendency to confuse. One translator stresses the practice of abandonment, another that of endeavour. Yet neither of these reflects the full significance of \textit{samvakpradhāna}. It actually means both right abandonment and right endeavour.

The term \textit{samvakpradhāna} shows that the actual meaning of words sometimes escapes simple definition. It also shows that an
over focus on the philological origins of words as an explanation of meaning will at times have results which are at best barren.\textsuperscript{103}

\textit{Figure 2: The right strivings}\textsuperscript{104}

The formula of the right strivings which occurs in the Śś elucidates and perhaps extends the meaning of each element: \textit{i.}) the non production of non existing dharmas is defined as the practice of preservation (\textit{rakṣā}); \textit{ii.}) the destruction of existing bad dharmas is defined as the practice of purification (\textit{suddhi}); \textit{& iii.}) the generation of non existing good dharmas and the development of existing good dharmas is defined as growth or increase (\textit{vṛddhi}).\textsuperscript{105} The practice of the four right strivings, then, is defined as the practice of preservation, purification and increase. This \textit{schema} —represented in Figure 2— is not without parallel.

Two parallel formulae from the Nikāyas are given in Appendix B.6.2.\textsuperscript{106} Both formulae occur in the \textit{Aṅguttara-Nikāya}. Only one occurs in the \textit{Dīgha-Nikāya}. All formulae begin:

\begin{quote}
Four, O Bhikkhu, are the endeavours. What four? The endeavour of restraint. The endeavour of abandoning. The endeavour of development. The endeavour of protecting.\textsuperscript{107}
\end{quote}

\textsuperscript{103} This may be so with some discussions of the meaning of \textit{samyakprahāna} over and against \textit{samyakpradhāna}.

\textsuperscript{104} Key: \textit{i.}) the non production of non existing bad dharmas; \textit{ii.}) the destruction of existing bad dharmas; \textit{iii.}) the production of non existing good dharmas; \& \textit{iv.}) the increase of existing good dharmas.

\textsuperscript{105} For more on this, cf. Ch. 2.4, pp. 159ff.

\textsuperscript{106} pp. 204ff.

\textsuperscript{107} (Morris & Hardy, 1885–1900), II, § 14, pp. 16–17; \& § 69, p. 74:

\textit{Cattāri} \textit{imānī bhikkhave padhānāni. Katamāni cattāri? Saṃvarappadhānāṃ pahānappadhānāṃ bhāvanappadhānāṃ, amurakkhanappadhānāṃ.}

Cf. also (Davids, Carpenter, & Stede, 1890–1911), III, pp. 225–226.
In the Aṅguttara-Nikāya and Dīgha-Nikāya the right strivings (padhānas) are defined as the strivings of restraint (saṃvara), abandoning (pahāna), development (bhāvana) and preservation (anurakkhana). The formula from the Aṅguttara-Nikāya given in Appendix B.6.2 as “Formula B1”\(^{108}\) is, apart from this classification, almost identical with the most commonly used formula of the four right strivings.

### Table 6: The right strivings in the Śs, AN & DN

<table>
<thead>
<tr>
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<th>Śṣ(^a)</th>
<th>AN(^b) &amp; DN(^c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>i.) non production of non existing bad dharmas</td>
<td>rakṣā</td>
<td>saṃvara</td>
</tr>
<tr>
<td>ii.) destruction of existing bad dharmas</td>
<td>śuddhi</td>
<td>pahāna</td>
</tr>
<tr>
<td>iii.) production of non existing good dharmas</td>
<td>vṛddhi</td>
<td>bhāvana</td>
</tr>
<tr>
<td>iv.) increase of existing good dharmas</td>
<td>vṛddhi</td>
<td>anurakkhana</td>
</tr>
</tbody>
</table>

\(^{b}\) (Morris & Hardy, 1885–1900), II, § 14, pp. 16–17 ; & § 69, p. 74.
\(^{c}\) (Davids, Carpenter, & Stede, 1890–1911), III, pp. 225–226.

In the Nikāyas, then, the definition of the right strivings is fourfold:

i.) the non production of non existing bad dharmas is defined as the practice of restraint (saṃvara) ;

ii.) the destruction of existing bad dharmas is defined as the practice of abandoning (pahāna) ;

iii.) the production of non existing good dharmas is defined as the practice of generation or cultivation (bhāvana) ; and

iv.) the increase of existing good dharmas is defined as the practice of preservation (anurakkhana). While in both the Śṣ and Nikāyas the right strivings remain subject to the twofold classification of abandonment (pra + śāhā) and endeavour (pra + śādhā), different terms are associated with each striving. The nomenclature of the right strivings in the Śṣ and Nikāyas is compared in brief in Table 6.\(^{109}\)

The gradual path to liberation or enlightenment is typical of both the Hiṃayāna and Mahāyāna.\(^{110}\) A number of Hiṃayāna texts, especially post-canonical texts, advocate the practice of the conditions favourable to enlightenment and the right strivings at definite stages on the path.\(^{111}\) Likewise, some significant Mahāyāna texts suggest

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\(^{108}\) pp. 204ff.

\(^{109}\) p. 36.

\(^{110}\) (Cox, 1992) ; & (Bond, 1988).

\(^{111}\) (Gethin, 1992), pp. 23–24 & 72–76.
that the conditions and right strivings be practised at the fourth of the ten stages (bhūmis).\textsuperscript{112}

In the literature of the Mahāyāna and Hīnayāna, then, the rôle of the right strivings is determined by the concept of the path which prevails in a particular text.\textsuperscript{113} This paper suggests that the characteristic feature of the right strivings in the Śs is that rather than being assigned to a particular stage on the path, they provide the framework for the complete path.

\textbf{Sec. 1.2.4 Rddhipādas}

The third set of the conditions favourable to enlightenment consists of the four bases of supernatural power (Skt. rddhipādāḥ ≡ Pāli iddhipādāḥ).\textsuperscript{114} An arhant or bodhisattva is generally expected to cultivate these powers.\textsuperscript{115}

The formula which describes the bases of supernatural power in the literature of the Mahāyāna differs slightly from that in the literature of the Hīnayāna.\textsuperscript{116} Gethin suggests the general sense of the formula:

\begin{quote}


\textit{\textsuperscript{113} ibid., p. 76.}

\textit{\textsuperscript{114} (Bendall, 1897–1902), p. 272, in. 15.}

\textit{\textsuperscript{115} For the Hīnayāna, cf. (Morris & Hardy, 1885–1900), I, pp. 39 & 297 ; II, p. 256 ; III, p. 82 ; IV, p. 464 ; add. ref. in VI, p. 21 ; (David, Carpenter, & Stede, 1890–1911), II, p. 213 ; III, pp. 77 & 221 ; add. ref. in III, p. 303 ; (Trencher & Chalmers, 1888–1925), I, p. 103 ; add. ref. in IV, p. 29 ; (Feer, 1884–1898), IV, p. 365 ; V, pp. 254, 263, 264 & 278 ; add. ref. in VI, p. 18 ; (Taylor, 1905–1907), I, pp. 111 & 113 ; II, p. 205, quoted in : (Gethin, 1992), p. 81, n. 1 ; (Senart, 1882–1887), I, p. 74, in. 4 ; II, p. 324, in. 4 ; & III, p. 120, in. 12 ; (Cowell & Neil, 1886), p. 95, ln. 14 ; p. 201, ins. 9–10 ; p. 208, ln. 8 ; & p. 264, ln. 29 ; (Speyer, 1902–1909), I, p. 16, ln. 11 ; & p. 327, ln. 6 ; & (David, 1904), p. 216 ; add. ref. on p. 442.}


\textit{\textsuperscript{116} (Lamotte, 1944–1976), T. III, ch. XXXI, pp. 1124–1125 ; & (Gethin, 1992), pp. 92–94.}

\end{quote}
Here a bhikkhu develops the basis of success that is furnished both with concentration gained by means of desire to act, and with forces of endeavour; he develops the basis of success that is furnished both with concentration gained by means of strength and with forces of endeavour; he develops the basis of success that is furnished both with concentration gained by means of mind and with forces of endeavour; he develops the basis of success that is furnished both with concentration gained by means of investigation, and with forces of endeavour.\endnote{117}

The actual meaning of this formula is somewhat obscure. Scholars translate rdhipāda in various ways.

\textbf{Rhys Davids & Rhys Davids} translate the Pāli as ‘stages to efficiency’ and ‘roads to saintship’.\endnote{118} \textbf{Rhys Davids \& Steede} prefer the ‘constituent or basis of psychic power’.\endnote{119} \textbf{Horner} uses ‘bases of psychic power’, \textbf{Thīṭṭila} the ‘bases of accomplishment’ and \textbf{Gethin} the ‘bases of success’.\endnote{120}

According to \textbf{Monier-Williams}, the Sanskrit is best translated as ‘the four constituent parts of supernatural power’.\endnote{121} \textbf{Bendall \& Rouse} prefer ‘the constituents of magic power’.\endnote{122} \textbf{Dayal} argues for the ‘bases of wonder-working power’.\endnote{123} \textbf{Edgerton} uses ‘elements or bases of supernatural power’\endnote{124} and \textbf{Conze} ‘roads to psychic power’ and ‘bases of psychic power’.\endnote{125} \textbf{Lamotte}, perhaps influenced by Lévi —‘les pieds-de-Magie’\endnote{126}— translates \textit{catvāra rdhipādāḥ} as ‘les quatre fondements du pouvoir magique’.\endnote{127} Although the precise meaning of the formula of the four bases of supernatural power remains uncertain, their general significance seems clear.\endnote{128}

For a bodhisattva engaged in meditative practice, the tendency for thought that is focused (ekāgracitta) to become scattered (vikśipta) is constant. To counteract mental sinking a bodhisattva is expected to apply the four concentrations (samādhi) of the bases of supernatural power: \textit{i}. the concentration of desire (chanda); \textit{ii}. the concentration of energy (vīrya); \textit{iii}. the concentration of thought (citta); and \textit{iv}. the concentration of investigation (mīmāṃsā).

\begin{footnotes}
\item[117] (Gethin, 1992), p. 81.
\item[119] (Davids \& Steede, 1972), p. 121.
\item[121] (Monier-Williams, 1899), p. 226.
\item[122] (Bendall \& Rouse, 1971), p. 249.
\item[123] (Dayal, 1975), pp. 104–106.
\item[124] (Edgerton, 1972), pp. 151–152.
\item[125] (Conze, 1967), p. 137.
\item[126] (Lévi, 1907), II, p. 239.
\item[127] (Lamotte, 1944–1976), T. III, ch. XXXI, pp. 1124–1125.
\item[128] cf. (Braarvig, 1993), II, pp. 520–525.
\end{footnotes}
quality which counteracts mental sinking. These concentrations are supposed to refocus thought so that the practice of the applications of mindfulness, right strivings and so on might continue.

Although the actual formula of the bases of supernatural power does not occur in the Śūtras, it should not be assumed that Śūra is ignorant of their value. In agreement with Hiṇayānaists and Mahāyānaists, he lists the four bases of supernatural power as the third set of the conditions favourable to enlightenment. It seems that Śūra completely integrates the practice of the bases of supernatural power with his general description of meditative practice.

SECT. 1.2.5 Indriyas & Balas

The fourth and fifth sets of the conditions favourable to enlightenment are the faculties (indriyas) and powers (balas). In the literature of the Mahāyāna both sets usually to appear in succession. It can be seen from Table 7 and Table 8 that the faculties and powers have the same names. This makes it necessary to clearly distinguish between them.

1.2.5.1 Indriyas

Monier-Williams translates indriya as ‘power’, ‘force’, ‘the quality which belongs especially to the mighty Indra’, ‘semen virile’, the ‘faculty of sense’, ‘sense’ itself and the ‘organ of sense’. BENDALL & ROUSE translate both indriya and bala as ‘power’. Following

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129 For this practice in the Nikāyas and Abhidhamma and to some extent in Buddhist Sanskrit literature, cf. (Gethin, 1992), pp. 90–94.
131 (Bendall, 1897–1902), p. 272, lns. 15–16.
132 The association of the applications of mindfulness, right strivings & supernatural knowledge of supernatural power (ṛddhyabhijñā) in : ibid., p. 105, lns. 13–15, may ref. to the bases of supernatural power.
133 Ibid., p. 272, lns. 15–16.
135 p. 40.
136 p. 45.
137 (Monier-Williams, 1899), p. 167.
138 (Bendall & Rouse, 1971), pp. 283–285. Although in : ibid., p. 249, the preferred rendering is ‘the moral qualities’ and ‘the forces’. 
Rhys Davids & Stede, Edgerton defines an *indriya* as ‘one of the five moral *faculties*... to which correspond the five *powers* (bala) with the same names’.\(^{139}\) Tiṭṭīla considers an *indriya* a ‘controlling faculty’\(^{140}\) Dayal considers ‘faculty’ and ‘organ’ inaccurate and argues for ‘chief categories’ or ‘chief controlling principles’\(^{141}\). Lamotte, while he warns against confusing the five faculties with ‘les cinq organes’, prefers to use ‘les cinq facultés spirituelles’\(^{142}\). Conze\(^{143}\) and Gethin\(^{144}\) consider the *indriyas* ‘faculties’. Braarvig considers them ‘abilities’\(^{145}\).

### Table 7: The faculties

| i. | faculty of faith (*śraddhendriya*) |
| ii. | faculty of energy (*vīryendriya*) |
| iii. | faculty of mindfulness (*smṛtīndriya*) |
| iv. | faculty of concentration (*samādhīndriya*) |
| v. | faculty of wisdom (*prajñendriya*) |

The faculties of faith, energy, mindfulness, concentration and wisdom appear to be derived from a more extensive list which includes twenty-two faculties\(^{146}\). Dayal and Gethin suggest that this list can be subdivided into five sets which consist of three biological faculties, six faculties of sense and feeling, five spiritual faculties conducive to enlightenment and three faculties of knowledge\(^{147}\). This *schema* embraces the full range of an individual’s physical, sensory, emotional, spiritual and intellectual experience. It seems that the development

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\(^{140}\) (Tiṭṭīla, 1969), pp. 159–179.

\(^{141}\) (Dayal, 1975), p. 144.


\(^{143}\) (Conze, 1967), p. 117.

\(^{144}\) (Gethin, 1992), pp. 104–145.

\(^{145}\) (Braarvig, 1993), II, pp. 545–529.


of these faculties is central to the well rounded development of an arhat or bodhisattva.

Vīryendriya. Reference is made to energy (vīrya) in § 1.2.3\textsuperscript{148}. It remains only to stress the close association between the faculty of energy (vīryendriya) and the right strivings. The faculty of energy is described in the Saṃyutta-Nikāya:

In respect of the four right endeavours — here is the faculty of strength to be seen.\textsuperscript{149}

And what is the faculty of strength? Here the noble disciple dwells as one who has produced strength; for the sake of abandoning unskillful dhammas and arousing skillful dhammas he is firm, of steady valour, un-relinquishing in purpose with regard to skillful dhammas.\textsuperscript{150}

The strength which he acquires having produced the four right endeavours, this is called the faculty of strength.\textsuperscript{151}

The faculty of energy, it seems, enables a bodhisattva to engage in the twofold training associated with the right strivings: i) abandoning things which are unprofitable (prahāṇa); and ii) striving for or devoting himself to things which are profitable (pradhāna). In addition, the faculty of energy is generated through and is manifest in such practice. In the Saṃyutta-Nikāya the relationship between the faculty of mindfulness and the applications of mindfulness is comparable.\textsuperscript{152}

Śraddhendriya. The first member of the faculties conducive to enlightenment is the faculty of faith (śraddhendriya). It would be difficult to overstate the importance given to faith (Skt. śraddhā ≡ Pāli saddhā) in the literature of the Hinayāna and Mahāyāna.\textsuperscript{153}

\begin{footnotesize}
\begin{enumerate}
\item[\textsuperscript{148}] pp. 30ff.
\item[\textsuperscript{149}] Tr. in: (Gethin, 1992), p. 117. Cf. (Feer, 1884–1898), V, p. 196:
\begin{quote}
\textit{catusu sammappadhānesu} || \textit{ettha viriyindriyaṃ daṭṭhabbhaṃ} ||
\end{quote}
\item[\textsuperscript{150}] Tr. in: (Gethin, 1992), p. 117. Cf. (Feer, 1884–1898), V, p. 197:
\begin{quote}
\textit{katamañ ca bhikkave viriyindriyaṃ} || \textit{idha bhikkave ariyasāvako āradhviriyo viharati} || \textit{akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānam upasampadāya thāmava dalhaparakkamo anikkhiittadhuro kusalesu dhammesu} ||
\end{quote}
\item[\textsuperscript{151}] Tr. in: (Gethin, 1992), p. 117. Cf. (Feer, 1884–1898), V, p. 199:
\begin{quote}
\textit{yaṃ kho bhikkhave cattāro sammappadhāne ārabbha viriyam paṭilabhāti} || \textit{idaṃ vuccati bhikkhave viriyindriyaṃ} ||
\end{quote}
\item[\textsuperscript{152}] (Feer, 1884–1898), V, pp. 196ff.
\item[\textsuperscript{153}] For the Hinayāna, cf. (Trenckner & Chalmers, 1888–1925), ref. in IV, pp. 154–155; (Morris & Hardy, 1885–1900), ref. in VI, pp. 116–117; (Davids, Carpenter, & Stede, 1890–1911), ref. in III, p. 320; & (Feer, 1884–1898), ref. in VI, p. 106.
\end{enumerate}
\end{footnotesize}
For an arhant and bodhisattva, for a monk and lay person, faith is universally considered the sine qua non of spiritual progress. In the career of a bodhisattva, DAYAL believes that the Alpha is faith and that the Omega is wisdom or enlightenment.\textsuperscript{154} It is unfortunate that śraddhā proves so difficult to interpret and translate.\textsuperscript{155} Śraddhā is often rendered as faith, but faith has too many significations and is potentially confusing.\textsuperscript{156}

Whatever the precise meaning of śraddhā there is little doubt that it is given first place in a many lists. Faith is: a.) the first faculty; b.) the first power; c.) the first of the seven spiritual treasures (dhana\textsuperscript{s})\textsuperscript{157}; d.) the first of the four requisites of success (sampada\textsuperscript{s})\textsuperscript{158}; e.) the first of the one hundred and eight ways to enter into the light of the Dharma (dharma\textsuperscript{lokamukha}\textsuperscript{s})\textsuperscript{159}; and f.) the first of the ten stage purifying (bhūmi\textsuperscript{pariśodhaka}) dharmas.\textsuperscript{160}

Many passages in the Bca, Śskā and Śs show that faith is significant. In the fourth chapter of the Bca, Ś compares faith in rareness and value to the attainment of human form and the appearance of Buddhas in the world.\textsuperscript{161} In the tenth chapter, he evokes a triptych consisting of wisdom, faith and love (śraddhāprajñākṛpānvita).\textsuperscript{162} In the second verse of the Śskā, he suggests that the basis which is faith (śraddhāmūla) should be strengthened before the generation of the mind of enlightenment.\textsuperscript{163} In the first chapter of the Śs, he says that faith in the Buddhas, in the scion of the Buddhas and in the highest enlightenment, leads to the development of the thought of the great beings (cittaṃ mahāpu ruṣāṇām). Faith is also said to be like a mother who guides, produces, protects and increases all good qualities (sarvaguṇa\textsuperscript{s}).\textsuperscript{164} Furthermore Ś believes that faith ensures the sharpness, clarity and endurance of the faculties and the powers.\textsuperscript{165}

\textsuperscript{154} (Dayal, 1975), p. 145.
\textsuperscript{156} For a discussion of this issue and its relationship to the interpretation of Pāli literature, cf. (Gethin, 1992), pp. 106–112.
\textsuperscript{158} (Speyer, 1902–1909), I, p. 205, ln. 5; (Monier-Williams, 1899), p. 1172; & (Edgerton, 1972), p. 575.
\textsuperscript{160} (Rahder, 1926), § Bhāmi I, ¶ UU, p. 19, Ins. 19–20.
\textsuperscript{161} (Minayeff, 1889), BCA 4 : 15, p. 166.
\textsuperscript{162} ibid. BCA 10 : 27ab, p. 223.
\textsuperscript{164} ibid., p. 2, Ins. 16–18.
\textsuperscript{165} ibid., p. 3, ln. 6.
Ś believes, in short, that faith is the highest vehicle (paramāḥ yānaḥ), that for a bodhisattva:

... the practice of faith and so on should be constant...

The final two faculties conducive to enlightenment are concentration (samādhiḥ) and wisdom (Skt. prajñā ≡ Pāli paññā). Little will be said of these faculties. It is well known that in the works of the Hīnayāna and Mahāyāna it is considered essential to obtain concentration and wisdom.

In the Śs the relationship between each of the five faculties is explained with an extensive quotation:

Practice of these — faith and so on — is to be constant. Or rather of others — faith and so on — as he said in the noble Aksyamatisūtra, the five faculties: 'Which five? The faculty of faith. The faculty of energy. The faculty of mindfulness. The faculty of concentration. The faculty of wisdom. Then what is faith? That faith by which he has faith in four dharmas. Which four? He has faith regarding right view regarding the sphere of transmigratory existence and the mundane sphere. Confidence in the ripening of karma arises: 'Whatsoever action I shall do, I shall enjoy the ripening of the fruit of this action'. He, even for the sake of his life, does not commit an action which is evil. He has faith in the way of the bodhisattva. And having resorted to this way, he does not cause to arise a strong desire for another way (vehicle). After having learnt about all the dharmas — real, clear, profound — which have the marks of dependent arising, non self, non being, non living, non person, designation, emptiness, causeless(less) and desireless(less), he has faith. And he does not adhere closely to all instances of false view. He has faith in all the dharmas of the Buddhas, in their strength and skillfulness and so on. And having faith, doubt disappeared, he attains the dharmas of the Buddhas. This is said to be the faculty of faith. Then what is the faculty of energy? Those dharmas in which he has faith through the faculty of faith, these dharmas he attains through the faculty of energy.

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166 ibid., p. 5, ln. 8.
167 ibid. Śśkā 25c, p. xlvi ; & p. 346, lns. 3-4 :
... śraddhādīnāṃ sadābhyāsaḥ...
168 Concentration & wisdom in the BCA & to a lesser extent in the Śs, are discussed in (Mahoney, 2000), pt. II, ch. 8 & ch. 9.
169 viz. the four dharmas conducive to specific attainment (viśeṣagāmitā). For ref., cf. Table 25 on p. 171.
170 viz. faith (śraddhā), reverence (gaurava), humility (nirmāna) & energy (vīrya).
171 viz. the five faculties (indriyās). For ref., cf. Table 25 on p. 171.
172 viz. faith (śraddhā), energy (vīrya), mindfulness (smṛti), concentration (samādhi) & wisdom (prajñā).
173 i.e., avacari : cf. (Edgerton, 1972), pp. 70-71.
174 i.e., saṃsāra.
175 i.e, drṣṭikṛta : cf. ibid., p. 269.
This is said to be the faculty of energy. Then what is the faculty of mindfulness? Those dharmas which he attains through the faculty of energy, these dharmas he does not cause to be lost through the faculty of mindfulness. This is said to be the faculty of mindfulness. Then what is the faculty of concentration? Those dharmas which he does not cause to be lost through the faculty of mindfulness, on these dharmas he establishes one-pointedness through the faculty of concentration. This is said to be the faculty of concentration. Then what is the faculty of wisdom? Those dharmas on which he established one-pointedness through the faculty of concentration, these dharmas he examines and penetrates (understands) through the faculty of wisdom. This wisdom with respect to these dharmas, is one’s own wisdom, it is not wisdom caused by others. This is said to be the faculty of wisdom. Thus these five faculties, which are connected and bound together, cause to be attained all the dharmas of the Buddhas and cause to be entered the stage of prediction.  

This passage defines faith as: i.) belief in the workings of karma; ii.) belief in the value of bodhisattvas and the way of the bodhisattva; iii.) belief in doctrines associated with dependent arising (pratītyasamutpāda) and emptiness (śūnyatā); and iv.) belief in the dharmas of the Buddhas and in the value of striving to attain...
such dharmas for oneself. The other four faculties which contribute to enlightenment are supposed to help a bodhisattva actualise these four objects of belief: 

1. energy enables the attainment of the goal;  
2. mindfulness prevents the loss of the goal;  
3. concentration facilitates single minded focus on the goal; and  
4. wisdom helps a bodhisattva to perceive the true nature of the goal.

According to Ś, then, the practice of each of the five faculties supports and strengthens the practice of each of the others. He emphasises their interdependence. They should never, it seems, be considered in isolation.

1.2.5.2 Balas

The faculties and powers refer to the same five dharmas. This leads some scholars to minimise their differences. Kern, Lamotte and Gethin hold that the only real difference between them is that the powers are the more intense, strong and forceful. Dayal, on the other hand, argues for a ‘radical distinction between the two categories’. He holds that the faculties are essentially static, the powers dynamic. The description of the powers in the ŚŚ affirms the position of Dayal.

Table 8: The powers

| i. | power of faith (śraddhābala) |
| ii. | power of energy (vīryabala) |
| iii. | power of mindfulness (smṛtibala) |
| iv. | power of concentration (samādhibala) |
| v. | power of wisdom (prajñābala) |

In the ŚŚ Ś holds that the faculties mutually support each other in the generation, attainment, maintenance and increase of various objects of belief. When he describes the powers he makes no such claims. On the authority of the Ratnacūḍasūtra he asserts that the powers are typically martial. The powers:  

a.) wage war against all the Māras;  

b.) fight for the Mahāyāna against the Śrāvakayāna and Pratyekabuddhayāna; and  

c.) defeat all the mental defilements

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178 (Lévi, 1907), I, verse 55, p. 143.
180 (Dayal, 1975), p. 144.
Bodhipakṣa Dharmas (sarvakleśas) and make the body strong and resilient and so on. A bodhisattva, when he applies his merit for the benefit of others, is expected to say:

I apply my merit for a state of the body of unlimited strength and power in all sentient beings. I apply my merit for the arising of bodily power not to be crushed—like the Cakravāda mountains— in all sentient beings. I apply my merit for the inexhaustibility of all powers and supports in all sentient beings.

Similar prowess and invincibility is noted in the Arthavinīścayasūtra. And the Mahāyānasūtraālaṃkāra says that the powers are so named for they make their opponents (vipakṣas) appear weak (durbala).

In sum, training in the five faculties and powers is, in the ŚŚ and ŚŚkā, as in the literature of the Hīnayāna and Mahāyāna in general, of singular importance on the way to enlightenment.

SEC. 1.2.6 BODHYĀNGAS

The sixth set of the conditions favourable to enlightenment is the members of enlightenment (Skt. bodhyaṅgas ≡ Pāli bojjhaṅgas). In the literature of the Hīnayāna and the Mahāyāna, the members of enlightenment are practised by arhants and bodhisattvas.

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185 (Bendall, 1897–1902), p. 32, lns. 10–12 :

sarvasatvēṣv aparyantasthāmabalaśarīratāyāṃ pariṇāmayāmi | sarvasatvānāṃ cakravāḍaparvataśrāvatiṇyam ṣaṃbhavatāyāṃ pariṇāmayāmi ||

186 cf. passage tr. in: (Gethin, 1992), p. 145.


188 Or Skt. saṃbodhyaṅgas ≡ Pāli sambojjhaṅgas : cf. (Bendall, 1897–1902), p. 272, lh. 16.

The significance of the members of enlightenment is evident from frequent reference to them as jewels (ratnas). As the four applications of mindfulness counteract the four erroneous views (viparyāsas), so the seven members of enlightenment counteract the seven evil latent propensities (Skt. anuśayas ≡ Pāli anusayas). In the Sūtras, the way of a bodhisattva is marked by departure from life as a householder (abhinīśkrāntagṛhāvāsa) and practice of the members (bodhyaṅgair abhiyuktaḥ). In addition, Śāntideva advises a bodhisattva to apply his merit that sentient beings become endowed with the qualities of the member of concentration (samādhibodhyaṅga). Bodhyaṅga is variously translated. Rhys Davids & Steede prefer ‘factor or constituent of knowledge or wisdom’, Nāṇamoli and Thiṭṭila use ‘enlightenment factors’, Bendall & Rouse use ‘the things necessary for attaining enlightenment’ and ‘the requisites of supreme knowledge’, Lévi and Lamotte prefer ‘les membres de l’illumination’, Edgerton also makes a literal translation: ‘member of enlightenment’, Gethin prefers a ‘factor of awakening’, Braarvig a ‘limb of awakening’ and Conze a ‘limb of enlightenment’.

In the literature of the Hīnayāna, the bare list of the seven members of enlightenment is often developed into long formulae. The
formulae do not seem to exist in the literature of the Mahāyāna.\textsuperscript{202} Even so, these formulae show why the members of enlightenment are valued. The formula in the Vibhaṅga abridges one of the most common of these formulae:

466. [227] The seven enlightenment factors are: Mindfulness enlightenment factor, truth investigation enlightenment factors, energy enlightenment factor, zest enlightenment factor, calmness enlightenment factor, concentration enlightenment factor, equanimity enlightenment factor.

467. Therein what is mindfulness enlightenment factor? Herein a bhikkhu is mindful, furnished with excellent mindfulness penetration, he remembers, remembers constantly, what has long been done and long been said (concerning release). This is called mindfulness enlightenment factor.

He, dwelling mindful in the above manner, searches, investigates and reasons out thoroughly that same thing with wisdom. This is called truth investigation enlightenment factor.

The energy of his searching, investigating and reasoning out thoroughly that same thing with wisdom, is strenuous, unshrinking. This is called energy enlightenment factor.

For him of strenuous energy there arises zest that is not worldly. This is called zest enlightenment factor.

For him of zestful mind and body (of mental aggregates) becomes calm, also consciousness becomes calm. This is called calmness enlightenment factor.

For him of calm body (of mental aggregates) and mental pleasure, consciousness is concentrated. This is called concentration enlightenment factor.

He, having consciousness concentrated in the above manner, is well balanced. This is called equanimity enlightenment factor.\textsuperscript{203}

This passage shows that each member is attained through meditation. The fundamental attainment is mindfulness.\textsuperscript{204} After the attainment of mindfulness, a meditator deepens his attainment through discursive reason or analysis (pravicaya). The attainment of discernment of the dhammas (or Dharma) ends the second stage. The application of energy takes a meditator to the third stage. The stages continue until he attains a state which is at once joyful (prīti), tranquil (praśrabdhi), concentrated (samādhi) and balanced (upekṣā). The members of enlightenment, then, represent the gradual development and intensification of mindfulness. Yet while the Nikāyas


\textsuperscript{204} For the identification of smṛtysaṃbodhyaṅga with the smṛtyupasthānas, cf. ibid., p. 169.
and Vibhaṅga relate the seven members of enlightenment to the cultivation of mindfulness, it is likely that the gradual process which they describe also relates to the cultivation of other good dharmas.

Table 9: The members of enlightenment

| i. | member of mindfulness (smṛtyaṁbodhyāṅga) |
| ii. | member of discernment of the dharmas (or Dharma) (dharmapravicayasaṁbodhyāṅga) |
| iii. | member of energy (vīryaṁbodhyāṅga) |
| iv. | member of joy (prītisaṁbodhyāṅga) |
| v. | member of tranquility (prāśrabdhisaṁbodhyāṅga) |
| vi. | member of concentration (samādhiyaṁbodhyāṅga) |
| vii. | member of equanimity (upekṣaṁbodhyāṅga) |

a pras'.

Three of the members of enlightenment appear in at least one other set of the conditions favourable to enlightenment. The significance of mindfulness (smṛtī), energy (vīrya) and concentration (samādhi) cannot be fully contained within the relations of a single set. The nature of these three qualities is discussed elsewhere in this paper. At present it is sufficient to note that in the Śī traditions mindfulness occurs most frequently, followed by energy, concentration, joy, tranquility, equanimity and discernment of the dharmas (or Dharma). No more will be said of mindfulness, energy and concentration. Discussion will focus on the other four qualities — discernment of the dharmas (or Dharma), joy, tranquility and equanimity — and on their rôle in the Śīs.

Dharmapravicayasaṁbodhyāṅga. Discernment of the dharmas (or Dharma) (dharmapravicayasaṁbodhyāṅga) is the second member of enlightenment. Pravicaya is from pra + vi + ē ci. MONIER-WILLIAMS defines pravici as ‘to search through, investigate, examine’ and pravicaya as ‘investigation, examination’. EDGERTON does not consider this entirely satisfactory. He translates pravicaya as ‘discriminating comprehension’. The term dharma is even more difficult

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205 This can be found by a count of the occurrence of these words alone & in compound.
206 (Monier-Williams, 1899), p. 691.
to render.\textsuperscript{208} It is often suggested that it refers either to Buddhist doctrine (the Dharma) or to things or phenomenon (dhammas).\textsuperscript{209}

DAYAL considers that dhammadharmapravicayasambodhyaṅga means the discernment of ‘all that has been uttered and taught by the Buddha’\textsuperscript{210} CONZE considers dharmapravicaya ‘investigation into dharma’\textsuperscript{211} while GETHIN considers it ‘either the “discrimination of dhammas” or the “discernment of dhammas” ’ with the qualification that ‘to discriminate dhammas is precisely to discern dhamma’.\textsuperscript{212}

The sense of dharmapravicayasambodhyaṅga, then, is that an arhat or bodhisattva should attain the ability to critically comprehend the true nature of dhammas and the Dharma. While the term pravicaya does not occur in either the ŠŚ or BCA, one of ŠŚ’s primary intentions is clearly to facilitate the development of such comprehension.

Pṛtítsambodhyaṅga. Joy is the fourth member of enlightenment. MONIER-WILLIAMS renders prīti as ‘any pleasurable sensation, pleasure, joy, gladness, satisfaction’.\textsuperscript{213} EDGERTON notes that in Buddhist Sanskrit literature prīti is often compounded with prāmodya, another word meaning joy, and prasāda, meaning tranquility.\textsuperscript{214} This is true of the ŚŚ where prīti is often associated with prāmodya, with prasāda, and with both prāmodya and prasāda.\textsuperscript{215} It is supposed to be characteristic of a bodhisattva that:

He increases the abundant streams (impulses) of joy and pleasure by the quality of assuming a person capable of bringing forth all the dhammas of the Buddhas, of sustaining all sentient beings and of not angering spiritual friends...\textsuperscript{216}

In the world, as a lotus undefiled in the water, they act causing joy and tranquility.\textsuperscript{217}

\textsuperscript{209} For ref., cf. (Dayal, 1975), pp. 150–151 ; & (Gethin, 1992), pp. 147–154.
\textsuperscript{210} (Dayal, 1975), p. 150.
\textsuperscript{212} (Gethin, 1992), p. 152.
\textsuperscript{213} (Monier-Williams, 1899), p. 711.
\textsuperscript{215} For prīti & prāmodya, cf. (Bendall, 1897–1902), p. 20, ln. 4 ; & p. 277, ln. 12.
\textsuperscript{216} ibid., p. 277, lns. 11–12:

sarvabuddhaharmottāpasaśarvarajagadupājaśāyatasarvakalyāṇamitrārajaśa-

samarthātmabhāvaparigrahaṇatayā vipulāpritprāmodyavegān vivardhayamānāḥ...

\textsuperscript{217} ibid., p. 330, ln. 14:
And those sentient beings obtain joy and tranquility and pleasure in his presence.\textsuperscript{218}

Clearly, then, it is expected that joy, tranquility and pleasure attend all the practices of a bodhisattva, even the most painful.\textsuperscript{219}

Praśrabhdisambodhyaṅga. Tranquility is the fifth member of enlightenment. Monier-Williams translates praśrabdhī as ‘trust, confidence’. He holds that this term stems from √śrāmbh — to trust, confide.\textsuperscript{220} Edgerton, on the other hand, prefers ‘alleviation, calming, of pain etc.’ and ‘calm, serenity, lack of any disturbance, bodily or mental...’.\textsuperscript{221} Johnston agrees:

\textit{Praçrabdhi} is properly the sensation of intense, almost buoyant calm, that ensues on the sudden cessation of great pain and has a similar meaning, as applied to the mind.\textsuperscript{222}

Gethin thinks that passaddhī is closely related to pīti:

\ldots\ pīti and passaddhī as bojjhaṅgas link into the range of ideas associated with the notion of the mind as happy, content and calm... Together pīti and passaddhī are terms suggestive of the positive emotional content of ancient Buddhism.\textsuperscript{223}

It seems, then, that praśrabdhi refers to the unshakeable calm, peacefulness and tranquility of a true arhant or bodhisattva. This definition is consonant with the use of praśrabdhi and its synonym pratipraśrabdhi by Ś.\textsuperscript{224}

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\textsuperscript{218}ibid., p. 197, Ins. 16–17:

\textit{te ca satvās tasyānte prītiṃ ca prāmodyaṃ ca pratilabhānta iti}||

\textsuperscript{219}Including the sacrifice of his very body: cf. ibid., p. 24, Ins. 12 & 14. Ś’s emphasis on joy is also prominent in the \textit{BcA}: cf. esp. (Minayeff, 1889), \textit{BcA} 10 : 13b, p. 222 ; & \textit{BcA} 10 : 21b, p. 223, where Ś ardently desires that ‘streams of bliss gush forth’ (\textit{prītivegāḥ pravṛttāḥ}) and that ‘those oppressed by grief find joy’ (\textit{śokārtāḥ prītilabhānta})

\textsuperscript{220}Monier-Williams, 1899), pp. 696 & 1096.


\textsuperscript{223}(Gethin, 1992), p. 156.

In the Śs praśrabdhi is the state of being free from misfortune.\(^{225}\) It is the steadfast calm of a bodhisattva before his tormenters, the cessation of unprofitable thoughts, being undisturbed by flavours and the quelling of all sensation.\(^{226}\) For Ś the practice of the member of tranquility is fundamental to the way.\(^{227}\)

Upekṣāsambodhyaṅga. Equanimity is the seventh and final member of enlightenment. In the literature of the Hinayāna and Mahāyāna equanimity is essential for arhants and bodhisattvas. It is the last of the Hinayānist perfections.\(^{228}\) In the Mahāvyutpatti alone, equanimity appears in six lists: (i.) it is fundamental to an epithet of a bodhisattva — one who dwells in equanimity (upekṣāvihārī)\(^{229}\); (ii.) it is the seventh member of enlightenment (upekṣāsambodhyaṅga)\(^{230}\); (iii.) regarding happiness (sukha) and suffering (duḥkha), it is fundamental to the attainment of the fourth meditation (dhyāna)\(^{231}\); (iv.) it is the fourth infinitude (apramāṇa)\(^{232}\); (v.) it is the fourth of the six elements for riddance from faults (niḥsaraṇīyadhātava)\(^{233}\); and (vi.) it is the twenty-first notion formed regarding animate and inanimate things.\(^{234}\)

In both technical and non-technical usage the meaning of upekṣā is similar.\(^{235}\) MONIER-WILLIAMS translates it as ‘overlooking, disregard, negligence, indifference, contempt, abandonment…; endurance, patience’.\(^{236}\) It signifies, according to EDGERTON, ‘indifference (Tib. btaṅ sñoms), putting up with whatever happens, patience, long suffering’.\(^{237}\) DAYAL defines upekṣā as a point of balance between opposing or contrary forces:

When upekṣā is regarded as ‘equanimity’, it is the neutral middle term between sukhā and duḥkha. When it is interpreted as ‘impartiality’, it


\(^{226}\) (Bendall, 1897–1902), p. 24, ln. 12 ; p. 35, ln. 5 ; p. 130, ln. 10 ; & p. 270, ins. 14–15, respectively.

\(^{227}\) cf. (Kajiyama, 1989c), pp. 205–206 : where it is noted that the practice of a bodhisattva should be without effort (anābhoga) and the equivalent of play or sport (vikrīḍita).

\(^{228}\) (Fausböll, 1877–1896), I, pp. 45–47.

\(^{229}\) (Ishihama & Fukuda, 1989), ¶ 879, p. 47.

\(^{230}\) ibid., ¶ 995, p. 53.

\(^{231}\) ibid., ¶ 1481, p. 78.


\(^{233}\) ibid., p. 64, ln. 14 ; & p. 191, ln. 7 ; (Ishihama & Fukuda, 1989), ¶ 82, ¶ 1600, p. 89.

\(^{234}\) ibid., ¶ 1492, p. 105.

\(^{235}\) (Edgerton, 1972), p. 147 ; & (Gethin, 1992), p. 159.

\(^{236}\) (Monier-Williams, 1899), p. 215.

\(^{237}\) (Edgerton, 1972), p. 147.
Āryāṣṭāṅgamārga

is the neutral middle term between anunaya (friendliness) and pratigha (repugnance); it then corresponds to udāsīna (neutral), which is the mean between mitra and amitra.238

Most often Mahāyānist literature explains upekṣā as evenness of mind (cittasamātā).239 This is consistent with Ś’s usage of upekṣā in the Śs.

On his rounds, a monk (bhikṣu) is to be indifferent (upekṣaka) as to the quality of the food he receives.240 Equanimity is not to be destroyed on account of a great many enjoyments.241 Further, emptiness is not to be deficient in equanimity242 and is to remain balanced and even minded regarding all dharmas (upekṣikā ca sarvadharmāṇāṁ) and dharmas of the Buddhas (avekṣikā ca buddhadharmāṇāṁ).243 Ś’s general position is well expressed in his quotation from the Aksayamatīsūtra:

But equanimity is to be practised by him in season or out.245

SEC. 1.2.7 Āryāṣṭāṅgamārga

The seventh and final set of the conditions favourable to enlightenment is the noble eightfold way (Skt. āryāṣṭāṅgamārga ≡ Pāli ariyāṭṭaṅgikamagga).246 In the Nikāyas the plain list of the members of the eightfold way occurs more often than any other list.247 A formula defining each of the eight members also exists in the literature.

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238 (Dayal, 1975), p. 154. Cf. also (Lefmann, 1902–1908), p. 442, ln. 5 — acquisition of upekṣā leads to getting rid of love and hatred, anunayapratighotsarga — in : (Edgerton, 1972), p. 147. This idea is to some extent taken up in : (Gethin, 1992), pp. 159–160.


240 (Bendall, 1897–1902), p. 131, ln. 7.

241 ibid., p. 144, ln. 4.

242 ibid., p. 272, lns. 13 & 14.

243 ibid., p. 273, ln. 1.

244 viz., a bodhisattva.

245 ibid., p. 167, ln. 1 :

kālākāle punar anenopekṣā karāṇīyeti ∥

For a recent ed. of this passage, cf. (Braarvig, 1993), I, p. 167.

246 (Bendall, 1897–1902), p. 272, ln. 16.

of the Hīnayāna. Similar lists appear in Mahāyāna literature. Lamotte gives the simple formula of the noble eightfold way as:

This is the noble eightfold way, namely, right view, right conception, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Each member is qualified by samyānic. Samyānic means correct, accurate, proper, true and right. This adjective does not mean that the significance of each member is relative. The plain formula of the eightfold path is not a template into which an arhant or bodhisattva is to project their personal conception of what is right. A cursory reading of commentaries in the Nikāyas and Vibhaṅga shows that the plain formula of the eightfold path is a key for the recollection of more extensive teachings. The significance of each member cannot be known from the plain formula alone.

In the Vibhaṅga the members of the eightfold way are explained as follows:

486. [235] The Noble Eight Constituent Path. That is; right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

487. Therein what is right view? Knowledge of suffering, knowledge of the cause of suffering, knowledge of cessation of suffering, knowledge of the way leading to the cessation of suffering. This is called right view.

Therein what is right thought? Thought (associated with) renunciation, thought (associated) with absence of ill-will, thought (associated with) absence of cruelty. This is called right thought.

Therein what is right speech? Abstaining from false speech; abstaining from slanderous speech; abstaining from harsh speech; abstaining from frivolous speech. This is called right speech.

Therein what is right action? Abstaining from killing beings; abstaining from taking that which is not given; abstaining from sexual misconduct. This is called right action.

\[
\text{āryaśāṅgo mā rga tadyathā samyagdṛṣṭaḥ samyaksaṃkalpaḥ samyagvāk samyakkarmāntaḥ samyagājīvaḥ samyagvyāyāmaḥ samyaksmṛtiḥ samyak-samādhiḥ}
\]

The content of this formula is summarised in Table 10 on p. 56.

\[\text{248} \text{ For the Hinayāna, cf. (Davids, Carpenter, & Stede, 1890–1911), II, pp. 311–313; (Trenckner & Chalmers, 1888–1925), III, pp. 251–252; (Feer, 1884–1898), V, pp. 8–10; & (Davids, 1904), pp. 235–236.}\]


\[\text{250} \text{(Lamotte, 1944–1976), T. III, ch. XXXI, p. 1129:}\]

\[\text{251} \text{(Monier-Williams, 1899), p. 1181.}\]
Therein what is right livelihood? Herein a noble disciple having abandoned wrong livelihood makes a living by means of right livelihood. This is called right livelihood.

Therein what is right effort? Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non arising of evil bad states that have not arisen... engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilising, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. This is called right effort. [236]

Therein what is right mindfulness? Herein a bhikkhu dwells contemplating body in the body... dwells contemplating feeling in feelings... dwells contemplating consciousness in consciousness... dwells contemplating ideational object in ideational objects... This is called right mindfulness.

Therein what is right concentration? Herein a bhikkhu aloof from sense pleasures, aloof from bad states, attains and dwells in the first jhāna... dwells in the second jhāna... dwells in the third jhāna... dwells in the fourth jhāna... This is called right concentration. [252]

The Vibhaṅga relates each member to specific practices common to both the Hīnayāna and Mahāyāna: i.) right view is to know the four noble truths (Skt. āryasatyāni ≡ Pāli ariyasaccāni); ii.) right intention is to cultivate thoughts untainted by passion (kāma), malice (vyāpāda), or violence (hiṃsā); iii.) right speech and iv.) right action are to practice nine of the ten virtuous actions (Skt. kusāli ≡ Pāli kusalāni); v.) right livelihood is to make a living in a decent manner; vi.) right endeavour is to practice the right strivings; vii.) right mindfulness is to practice the applications of mindfulness; and viii.) right concentration is to practice the four knowledges (Skt. jñānāni ≡ Pāli jhānāni).

The noble eightfold way, then, consists of members which appear in other lists throughout Hīnayānīst and Mahāyānist literature. While the noble eightfold way is the final set of the conditions favourable to enlightenment, it is also an intersection for various other lists. In a sense the formula of the noble eightfold way subsumes and surpasses other lists. It is related to other lists but remains independent. These characteristics are marked in Ś’s description of the noble eightfold way in the Śs. [253]

In the Śs the noble eightfold way is listed as the seventh set of the conditions favourable to enlightenment. [254] While no formula of the eightfold way occurs in the Śs, Ś explicitly defines four of the eight members: a.) right view is contrasted with wrong views

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254 ibid., p. 272, ln. 16.
and right view regarding the sphere of transmigratory existence and the mundane sphere is defined as the first of the four critical objects of faith; b.) a bodhisattva is expected to cultivate right intention regarding the whole way of the bodhisattva (saru-abodhisatvacaryāsamyakṣaṁkalpa); c.) a bodhisattva is also to practice purification through right livelihood. Wrong livelihood (viṣamājīva), on the other hand, is to be eschewed; and d.) right mindfulness is defined with a quotation from the Ratnadīsūtra. Right mindfulness —among other things— denies entrance to bad (akuṣala) dharmas of mind and thought.

Table 10: The eightfold way

<table>
<thead>
<tr>
<th>i.</th>
<th>right view (samyagdṛṣṭi)</th>
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<tbody>
<tr>
<td>ii.</td>
<td>right intention (samyakṣaṁkalpa)</td>
</tr>
<tr>
<td>iii.</td>
<td>right speech (samyaṅgvaśc)</td>
</tr>
<tr>
<td>iv.</td>
<td>right action (samyakkarmāṇta)</td>
</tr>
<tr>
<td>v.</td>
<td>right livelihood (samyaṅgājīva)</td>
</tr>
<tr>
<td>vi.</td>
<td>right endeavour (samyaṅgyaṁyāma)</td>
</tr>
<tr>
<td>vii.</td>
<td>right mindfulness (samyaṅksurī)</td>
</tr>
<tr>
<td>viii.</td>
<td>right concentration (samyaṅsamādhi)</td>
</tr>
</tbody>
</table>

In the literature of the literature of the Hīnayāna and Mahāyāna it is not uncommon for individual members of the eightfold way to be discussed with only implicit reference to the formulae. Rather than reciting stock formulae, Ś generally prefers to stress the value of each member by describing its contrary or opposite. Ś is most interested in the consequences of not following the eightfold way.

Samyagdṛṣṭi & Samyakṣaṁkalpa. A bodhisattva displays right view when he understands that all beings suffer and when he de-

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256 (Bendall, 1897–1902), p. 316, ln. 16. For a tr. of this passage cf. § 1.2.5, pp. 39ff.
257 ibid., p. 277, ln. 3.
258 ibid., p. 267, ln. 11; & ibid. Śskā 21b, p. xlv.
259 ibid., p. 267, ln. 13.
260 ibid., p. 120, lns. 7–10.
261 (Gethin, 1992), p. 190.
262 For ref. cf. Table 14 on p. 104.
sires to remove their suffering. He displays right intention when he recognises the mischief caused by desire (rāga), malice (doṣa) and delusion (moha) and when he forms the resolution to generate goodwill (nīṣītra), love (sneha), the mind of enlightenment (bodhicitta) and compassion. Motivated by these qualities:

He destroys discord and mental defilements caused by Māra. He purifies impurity and mental defilements caused by perverse views. He perseveres in the liberation of all sentient beings. He is always skilful in making distinctions.

Samyagvāc. Right speech incorporates five members of the ten virtuous actions: i.) engaging in good actions with speech; ii.) abstaining from lying; iii.) abstaining from abusive speech; iv.) abstaining from slander; and v.) abstaining from incoherent and nonsensical speech.

In the ŚŚ a bodhisattva is advised to avoid pleasure in speech (bhāṣyārāma), especially in mindless speech (amanaskavacana). To delight in the speech of the world (lokasya mantra) is considered typical of fools. Idle chatter is believed to cause countless ills: lack of respectfulness, contentiousness, forgetfulness, lack of discernment, lack of tranquility, mental instability and pride and depression. A bodhisattva, in short, is expected to eschew all delight in intemperate talk and to consider that which is good.

Samyakkarmānta. Right action incorporates the first four members of the ten virtuous actions: i.) engaging in good actions with the body; ii.) abstaining from taking the life of other beings; iii.) abstaining from taking that which is not given; and iv.) abstaining from sexual misconduct. S’s description of right action focuses on...
a failing akin to taking that which is not given, that is, the desire for gain and honour (lābhasatkāra).

The Śs suggests that the desire of gain and honour engenders passion, the degeneration of mindfulness, pride and depression, delusion, extreme selfishness and a lack of respect for social norms. The failing that causes a bodhisattva to desire the possessions of others actually leads him to lose his own possessions. His desire robs him of the four applications of mindfulness, enfeebles his virtuous qualities (śukladharman), destroys his practice of the four right strivings, his attainment of the supernatural knowledge of supernatural powers (ṛddhyabhijñā) and causes him to forsake the meditations (dhyānas) and four infinitudes (apramāṇa).

The desire for gain and honour is, in brief, a cause of fundamental transgression (mūlāpatti). To counteract such an enervating propensity, a bodhisattva is advised to delight in desiring little (alpecchattā āsevitavyā).

Samyagājīva. A bodhisattva is expected to behave with moderation. Likewise, he is to practice right livelihood. A bodhisattva householder is not to delight in, or become overly concerned with, mundane affairs (karmarāma). The practice of wrong livelihood by a bodhisattva householder is thought to result in the non attainment of the meditations (dhyānas) and right strivings (prahānas). A bodhisattva mendicant, for his part, is to practice right livelihood through candid and unpretentious solicitation for alms. To do otherwise is thought to be a fault of the body (kāyakṣati) and mind (cittakṣati), in sum, the practice of poor form (dauḥśīlyasamudācaraṇa).

Samyakvyāyāma. Both lay and monastic bodhisattvas, then, are advised not to be overly zealous in their attention to making a living. Even so, they are also cautioned about being too slothful. Above all else, a bodhisattva is not to delight in laziness (nidrārāma). He is constantly to practice with energy, manly vigour and heroism (≡ āryavīrya). The practice of energy (vīrya) is thought to destroy mental darkness (tamas) and all the various kinds of suffering (sarvaduṣkha).

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272 ibid., p. 105, ins. 13–16.  
274 ibid., p. 106, ln. 10.  
277 ibid., p. 112, ln. 19.  
278 ibid., p. 267, ln. 14–p. 269, ln. 9.  
279 ibid., p. 268, ins. 12 & 13.  
280 ibid., p. 105, ln. 2 ; & p. 111, ins. 5ff.  
281 cf. esp. ibid., p. 112, ins. 8–11.
Vyāyāma has a similar semantic range to vīrya. Monier-Williams translates vyāyāma as ‘exertion’, ‘manly effort’ and ‘athletic or gymnastic exercise’. He also notes a technical Buddhist sense: ‘right exercise or training’. While vyāyāma is not used in the Śs as a synonym for vīrya, the Dhammasaṅgani holds that vyāyāma and vīrya have a similar meaning.

Vyāyāma is identified in the Nikāyas and Vibhaṅga with pradhāna. Both consider right exertion (samyagyāyāma) synonymous with the right strivings (samyakpradhānas).

It seems likely, then, that in the Śs there is an implied relationship, between the practice of energy (vīrya), exertion (vyāyāma), striving (pradhāna) and the way of the bodhisattva. The nature of these relations is suggested in Figure 3.

Samyaksmṛti. Right mindfulness is the seventh member of the eightfold way. The significance of mindfulness was briefly considered in § 1.2.2. The Nikāyas and Vibhaṅga identify right mindfulness with the four applications of mindfulness. In the Śs Ś associates right mindfulness with the prevention of the arising of bad dharmas of mind and thought. Yet, in general, Ś is most concerned to describe the characteristics and consequences of a lack of mindfulness, whether that mindfulness be right mindfulness or the applications of mindfulness.

A bodhisattva who lacks mindfulness is someone who, after abandoning higher (agra) dharmas, devotes himself to inferior actions.
Bodhipakṣa Dharmas

(ḥīnāni karmāṇi).Ś believes that such a lapse raises the question of whether such a practitioner is indeed a bodhisattva:

They that have no application, no meditation, no striving, no studiousness, no searching for great learning, they are not bodhisattvas, renunciants in the teaching of the Tathāgata. Moreover, Maitreya, the teaching of the Tathāgata arises from meditation and striving, it is conditioned by knowledge, it is concentrated on knowledge, it arises from application: it does not arise from work at the duties of householders.

Deficient mindfulness of higher dharmas is thought to prevent progress towards the attainment of wisdom (prajñā). Ś is under no illusion about the difficulty of attaining wisdom. With words which echo part of the stock formula of the right strivings, he says:

This action for the sake of wisdom, this action is difficult. It is risen higher, the highest, above all the three worlds: therefore, Maitreya, action is to be applied to wisdom by a bodhisattva that desires application, by he that wishes to attain energy.

Samyaksamādhi. Right concentration is the final member of the eightfold way. The Nikāyas and Vibhaṅga define right concentration as the practice of the four knowledges (jñānas). In the Śs Ś does not to associate specific meditative states with the practice of right concentration. As with his description of right mindfulness, he prefers to describe what it is to lack right concentration. In the Śs the opposite of concentration (samādhi) is prapañca.

Prapañca is variously translated. BENDALL & ROUSE translate it as ‘useless activities’. A number of tentative suggestions are made

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291 i.e., samāhita : cf. ibid., p. 570.
292 i.e., gṛhi karmanvadavaiyāptya : cf. ibid., p. 511.
293 (Bendall, 1897–1902), p. 113, ln. 19–p. 114, ln. 3 :
na te bodhisatvās tathāgataśāsanā pravrjita yeṣam nāsti yogo nāsti dhyāṇam nāsti prahāṇam nāsty adhyayanaṃ nāsti bahussūryaparyeyṣṭih | api tu maitreya dhyānaprahāṇaprabhāvitaṃ tathāgataśāsanāṃ jñānasamāskṛtaṃ jñānasamāhitaṃ abhiyogaprabhāvitaṃ | na gṛhi karmanvadavaiyāptyaprabhāvitaṃ |
294 i.e., prajñākarma.
295 vis., action for the sake of wisdom.
297 (Bendall, 1897–1902), p. 114, ln. 10–12 :
duṣkaram etat karma yad uta prajñākarma | uttarān niruttaraṃ sarvatraikokṣapratividveṣtaṃ abhyudgataṃ tasmāt tarhi maitreya bodhisatvam yogārthikena viryam ārabhukāmena prajñāyām abhiyaktavyam iti ||
by Edgerton although he generally believes that it ‘is a word which in Pāli and BHS is very hard to define’. He holds that prapañca is from \( \sqrt{pac} \) or \( \sqrt{pañc} \), that is, ‘to spread out, make clear or evident’, and renders prapañca as ‘expansion’, ‘development’ and ‘manifestation’ and as ‘amplification’, ‘proxility’ and ‘diffuseness’. Conze prefers ‘obstacle’, ‘discoursing’, ‘futile discoursing’, ‘multiplicity’ and ‘that which delays’, Kalupahana ‘obsession’, Kajiyama prefers ‘manifold discourse’, ‘the manifold fiction of human ideas’ and ‘manifoldness’, Oldmeadow translates prapañca as ‘conceptual elaboration’. This emphasis is confirmed by the verses on prapañca in the ŚS.

In the ŚS the most prominent quality associated with prapañca is a lack of mental focus. A bodhisattva who delights in prapañca (prapañcarāma) produces various evils (anarthas) and faults (doṣas), not the least of which is birth under the eight unfavourable conditions (akṣaṇas) and the loss of the good fortune of his present favourable condition (kṣaṇasaṃpad). To prevent such misfortune, Ś advises a bodhisattva never to abide in prapañca but rather to cultivate qualities associated with concentration:

Be tranquil, calm and at peace,
abandoning prapañca, begot patience.

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300 (Monier-Williams, 1899), p. 681.
301 ibid., p. 575.

... This is the case with vitarka, cognate to prapañca, discursive thinking and vikalpa, thought-constructions, etc., words designating the mental activity building up the illusory world and thus being the real cause of vices and suffering according to the Mahāyāna, be it thought-constructions concerned with worldly things, or concepts concerned with liberation.

307 One could almost say that in the ŚŚ samyaksamādhi equivalence to niṣprapañca.
309 (Bendall, 1897–1902), p. 115, ins. 14-15:

\[
\text{sāntapraśānta upaśānta bhotha |}
\text{prapañca varjītva janeta kṣāntim |}
\]
The noble eightfold way is significant in the literature of the Hinayāna and Mahāyāna. The eightfold way is the seventh and final set of the conditions favourable to enlightenment. The formula of the eightfold way attempts to encapsulate the fundamental meaning of the words of the Buddha. Ś does not repeat this formula in the Śs. He takes the formula as understood and describes what it is to lack the qualities which the formula promotes.

Ś’s description of each member of the eightfold way is relevant to the daily issues faced by incipient bodhisattvas. His advice on the practice of each member of the eightfold way is meant to be above all else pragmatic: i.) right view is attained by perceiving the pervasiveness of suffering; ii.) right intention, by generating goodwill and compassion; iii.) right speech, by avoiding unprofitable speech; iv.) right action, by desiring little; v.) right livelihood, by being relatively unconcerned with making a living; vi.) right effort, by not indulging in laziness; vii.) right mindfulness, by avoiding inattention and lack of application; and viii.) right concentration, by avoiding diffuse and dissipated thought.

Sec. 1.2.8 Conclusion

Genre & Purpose. The Śs and Śskā belong to the genres of śāstra and kārikā respectively. The Śs is an extensive training manual written to guide untrained (aśikṣita) bodhisattvas entering on the Mahāyāna. It consists of quotations from a large number of Mahāyāna texts together with a commentary. The Śskā is a short verse summary of the main points of the Śs. Both texts were probably composed at the same time. The Śs and Śskā are meant to explain the essential principles (marmasthānas) of the Mahāyāna.

Authority. The teachings given in the Śs and Śskā are thought to be authoritative. Ś claims that his compilation and exposition is not innovative (apūrva), but traditional. The Śs and Śskā are thought to reflect the true word of the Buddha (buddhabhāṣita). Not only are the teachings which they contain believed to be associated with the truth (satya), the Dharma, the destruction of the mental defilements (kleśas) and with the qualities of liberation (nirvāṇaguna), they are also believed to be well said (subhāṣita). Yet for all the alleged traditional content of his works, the hand of Ś remains apparent.

Content & Structure. The hand of Ś is evident in the selection and arrangement of his material. Both the Śs and Śskā share the same structure and theme. The organisation of the Śs and Śskā...
is shown in Table 1.\textsuperscript{310} In general, they consider giving (ut + √ srj), especially of one’s person (ātmabhāva), enjoyments (bhogas) and merit (puñya). In particular, they consider the preservation (rakṣā), purification (śuddhi) and increase (vṛddhi) of those things that are given. Ś’s conception of giving through the preservation, purification and increase of gifts is based on the traditional concept of the four right strivings (samyakpradhānas).

SAMYAKPRADHĀNAS. The practice of the four right strivings involves the relentless destruction of negative dharmas (pra + √ hā) combined with the effortful creation of positive dharmas (pra + √ dhā). In brief, they consist of: i.) the non production of non existing bad dharmas; ii.) the destruction of existing bad dharmas; iii.) the production of non existing good dharmas; and iv.) the increase of existing good dharmas. The right strivings are the second of the seven sets of conditions favourable to enlightenment (bodhipakṣa dharmas).

BODHIPAKṢA DHARMAS. The conditions favourable to enlightenment are, according to the Buddha, the trainings most favourable to the attainment of liberation or enlightenment. In the literature of the Hinayāna and Mahāyāna these trainings are prominent. Ś expects incipient bodhisattvas to practice the conditions. Not only are they to engage in the four right strivings, but equally in the four applications of mindfulness (smṛtyupasthānas), the four bases of supernatural power (ṛddhipādas), the five faculties (indriyas) and powers (balas), the seven members of enlightenment (bodhyaṅgas) and in the noble eightfold way (āryaṃśṭāṅgamārga).\textsuperscript{311}

SMṚTYUPASTHĀNAS. Ś holds that a bodhisattva who trains in the four applications of mindfulness experiences the impermanence, impurity, unsatisfactoriness and selflessness of persons and phenomena. This experience, he believes, enables a bodhisattva to give himself entirely for the welfare of others.

ṛDDHIPĀDAS. The attainment of the four bases of supernatural power, on the other hand, enables a bodhisattva to constantly refocus his thought that he might maintain his practice of the applications of mindfulness and the right strivings.

\textsuperscript{310} p. 11.
\textsuperscript{311} (Bendall, 1897–1902), p. 272, lns. 15–16.
Indriyas & Balas. Generating the five faculties, for their part, stabilises and consolidates his experience of faith (śraddhā). A bodhisattva who has attained true faith is unshakable in his belief in the workings of karma and in the doctrines of emptiness (śūnyatā). He firmly believes in the value of bodhisattvas and in the way of the bodhisattva. Likewise, he worships the Buddha and he desires—perhaps more than anything else—to become a Buddha himself. The practice of the five powers gives the strength and invincibility needed to attain these goals.

Bodhyaṅgas. The seven members of enlightenment bring to all practices the requisite degree of comprehension (pravicaya), energy (vīrya), joyfulness (prīti), tranquility (praśrabdhi), concentration (samādhi) and balance (upekṣā).

Āryaśāṅgamārga. Lastly, Ś holds that training in the noble eightfold way enables a bodhisattva to combine all of his daily activities—whether he is forming opinions or intentions, or is speaking or acting, or making of a living, or whether he is engaged in some other endeavour, or in contemplation or concentration—into one single all embracing whole that is consistent with the mind of enlightenment (bodhicitta).

Part I suggests that Ś shares the traditional Hīnayāna and Mahāyāna belief in the primacy of the seven sets of conditions favourable to enlightenment. It also suggests that although the conditions are manifest in the Śs they do not wholly determine the structure of the Śs.

Part I suggests that while the conditions provide the doctrinal context and basis for Ś’s conception of the way of the bodhisattva, the actual structural principle of the Śs and ŚSKĀ is Ś’s conception of the second of the seven sets of conditions—the right strivings.

Part II considers the rôle of the right strivings in the Śs and ŚSKĀ in more detail.
Part II
Samyakpradhānas
CH. 2.1
GIVING (UTSARJANA)

A person who is trying to understand a text is always performing an act of projecting. He projects before himself a meaning for the text as a whole as soon as some initial meaning emerges in the text. Again, the latter emerges only because he is reading the text with particular expectations in regard to a certain meaning. The working out of this fore-project, which is constantly revised in terms of what emerges as he penetrates into the meaning, is understanding what is there.¹

SEC. 2.1.1 REMARKS

For this very reason it was said in the Ratnamegha: 'For giving is the enlightenment of a bodhisattva.'²

In Buddhist literature the practice of giving (dāna) is considered essential.³ The perfection of giving (dānapāramitā) is the first perfection for both the Hinayāna and Mahāyāna.⁴ In the Dharmasaṃgraha giving is said to be of three kinds: i.) the giving of spiritual things (dharma-dāna); ii.) the giving of worldly things (āmiṣa-dāna); and iii.) the giving of affection (maitrī-dāna).⁵ In the Mahāvyutpatti giving is: a.) the third of the ten Dharma practices (dharma-carya)⁶:

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² (Bendall, 1897–1902), p. 34, lns. 4–5:
   at evo[23a]ktam ratnameghedānam hi bodhisatvasya bodhir iti ||
³ For the Hinayana, cf. (Morris & Hardy, 1885–1900), ref. in VI, p. 51; (Davids, Carpenter, & Stede, 1890–1911), ref. in III, p. 308; & (Trencher & Chalmers, 1888–1925), ref. in IV, p. 67.
   In: (Kajiyama, 1989c), p. 199, it is noted that while in the Hinayana dāna focuses on the alms giving of the laity to monks, in the Mahāyāna it focuses on the complete giving of a bodhisattva for the sake of others. In: (Nakamura, 1980), p. 293, a similar position is adopted:
   Mahāyāna Buddhism accentuates above all the characteristic of altruism, with the virtue of Compassion as its spiritual foundation. Wealth was more respected than in other periods, as long as it was used. Earthly life was re-evaluated. Doing or action was esteemed as the substantial meaning of the virtue of ‘giving’; if one does not do one cannot give....
⁶ (Ishihama & Fukuda, 1989), ¶ 905, p. 48.
b.) the first of the four things which tend towards popularity (samgrahavastūni)\(^7\); and c.) the first of the four things which generate merit (puñyakriyāvastūni).\(^8\) Ś—like the compilers of the Dharmasaṃgraha and Mahāvyutpatti—holds giving in special esteem.

The first chapter of the Śś is called ‘The Perfection of Giving’ (Dānapāramitā Nāma Prathamaḥ P\(^{\circ}\)).\(^9\) Ś summarises and concludes this chapter with a quotation from the Ratnamegha in praise of giving.\(^10\) His summary of the prologue to the Śśkā is similar.\(^11\) In both passages, the tone is that of joyous abandonment for the benefit of others.\(^12\) The main difference is Ś’s choice of words: dāna in the introduction to the Śś; utsarga in that of the Śśkā. For Ś dāna and utsarga are interchangeable. Both signify the sincere act of giving, granting, abandoning and forsaking.\(^13\) The important point for Ś is that an incipient bodhisattva learns, at the start of his career, the importance of self sacrifice.

In the Śś, alongside dāna and utsarga, a third term is used for giving — tyāga.\(^14\) In the literature of the Mahāyāna the practice of tyāga is significant. In the Mahāvyutpatti: a.) the recollection of giving (tyāgānusmṛti) is the fifth of the six recollections (anusmṛtis)\(^15\); b.) the treasure of giving (tyāgadhana) is the sixth of the seven treasures (dhana)\(^16\); c.) the benediction on a gift (tyāgādhiṣṭhāna) is the second of the four benedictions (adhiṣṭhānas)\(^17\); and d.) giving is listed as of twenty-six different kinds.\(^18\)

In common with the compilers of the Mahāvyutpatti Ś believes that it is imperative for bodhisattva to engage in the practice of complete giving (sarvatyāga ≡ parityāga).\(^19\) In the Śś, Śśkā, and

\(^7\) (Ishihama & Fukuda, 1989), ¶¶ 924–928, p. 49. For ref. to Chin. & Pāli sources, cf. (Harrison, 1997), ¶ 21, p. 271.
\(^8\) (Ishihama & Fukuda, 1989), ¶ 925, np. 49 ; & ¶ 1700, p. 94.
\(^9\) (Bendall, 1897–1902), p. 34, ln. 6.
\(^10\) ibid., p. 34, ins. 4–5.
\(^12\) For the centrality of giving & so on, cf. also (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 1, p. 344, ins. 6ff..
\(^13\) (Monier-Williams, 1899), pp. 474 & 182.
\(^14\) ibid., p. 456.
\(^15\) (Ishihama & Fukuda, 1989), ¶ 1153, p. 60.
\(^16\) ibid., ¶ 1571, p. 87.
\(^17\) ibid., ¶ 1582, p. 87.
\(^18\) ibid., ¶¶ 2843–2869, p. 147.
\(^19\) For sarvatyāga, cf. (Bendall, 1897–1902), p. 18, ln. 2 ; p. 26, ln. 7 ; p. 31, ln. 16 ; & p. 34, ln. 1.

For parityāga, cf. ibid., p. 18, ln. 2 ; p. 20, ln. 18 ; p. 28, ln. 5 ; & p. 31, ln. 16.

Bca, a bodhisattva is constantly advised to give or sacrifice all that he has for the welfare of other sentient beings.20

It was suggested in Part I21 that the overarching theme of the Śs and Śskā is giving (dāna ≡ utsarga ≡ tyāga). It can be seen from Table 122 that the prologue to the Śs is merely an introduction to various aspects of giving.23 The tenor of this section is clear in a quotation from the Nārāyaṇaparipṛcchā:

Thus it was also said in the Nārāyaṇaparipṛcchā: ‘Nothing is to be acquired about which he24 has no thought of renunciation, no cognition25 of renunciation. No possession is to be possessed about which there is no mind of renunciation. No retinue26 is to be acquired about which —when asked for alms by beggars— there is the cognition of possession. No empire is to be acquired, no enjoyments, no wealth is to be acquired,... nothing whatever is to be acquired about which a bodhisattva has the mind of non renunciation’.27

For Ś, the main opponent facing a bodhisattva mounting the Mahāyāna is attachment (parigraha). The dangers of attachment are stressed with reference to the Bodhisatvatprātimokṣa, Candrapradipasūtra, Anantamukhanirhāradhāraṇi and Ugradattaparipṛcchā.28

Whenever sentient beings start to fight with each other it is held that attachment or possessiveness is the fundamental condition (nidānamūla).29 Possessiveness is said to cause the increase of desire (trṣṇāvardhana), greed (parigraha), fear (bhaya), pain (duṣkha), the increase of the mental defilements (kleśavardhana) and the development of the mind of a despicable person (kāpuruṣacitta).30 The appropriation of things for oneself is described as perilous.31 To counter

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21 pp. 1ff.
23 viz., a bodhisattva.
26 (Bendall, 1897–1902), p. 21, lns. 1–5 :
27 evaṃ nārāyaṇaparipṛcchāyāṃ api uktam1 na tad vastūpādātavyaṃ yasmi-(m)† [l.14] vastuni nāsya tyāgacittam utpadyate1na tyāgabuddhīḥ krametā1 na sa parigrahaḥ parigrahitavyo yasmin parigrahe natsarjanaucittam upādayen na sa parivāra upādātavyo yasmin yācanakair yācyamāṇasya parigrahabhūdhir utpadyate | na tad rājyaṃ upādātavyaṃ na te bhogā na tad ratnam upādātavyaṃ yāvan na tat kūcīd vastūpādātavyaṃ1 yasmin vastuni bodhisatvasaṁyāparyābuddhiḥ utpadyate ||
29 ibid., p. 18, lns. 15–16.
30 ibid., p. 19, lns. 1–7.
31 ibid., p. 18, ln. 18 :
an innate tendency towards attachment, an incipient bodhisattva is advised to begin to sacrifice all that he has for the well being of others.

Sacrifice involves the giving of his person (ātmabhāvotsarjana), enjoyments (bhogotsarjana) and merit (puṇyotsarjana ≡ śubhotsarjana).

**Sec. 2.1.2 Giving in the Śikṣāsamuccayakārikā**

The prologue to the ŚSkā is complete by the end of the fourth verse. Within a few lines Ś introduces the main structural and thematic principles.

Prologue.  
\[ \text{yadā mama pareśāṃ ca bhayaṃ duṣkhaṃ ca na priyaṃ} | \]  
\[ \text{tadātmanāḥ ko viśeṣo yat taṃ raksānī netaraṃ} \parallel 1 \parallel \]

‘When fear and suffering are disliked by myself and others,  
then about the self, what is special, that I preserve it, not another ?’ (1)

Ś begins the ŚSkā with an appeal to common humanity. In words almost identical to those he uses in the BCA, Ś says to his reader that he is not isolated or alone.\(^{33}\) He tells his reader that he is a member of a community which shares his fear and suffering. He tells him that there is no essential difference (viśeṣa) between himself and others. He wants him to see that between all the various conditions of sentient beings, there is a fundamental lack of distinction, sameness and equality.\(^{34}\) The first thing that Ś impresses on the mind of a bodhisattva starting on the Mahāyāna is that there is really no justification for him to protect (/pngotts) his own interests instead of the interests of others.

Yet recognising —perhaps for the first time— the beleaguered condition of all sentient beings, it would be natural for a bodhisattva new to the way to ask ‘What can I —abject being that I am— possibly do?’ The rest of the ŚSkā is in answer to his question.

\[ \text{duṣkhaṃtaṃ kartukāmena sukhaṃtaṃ gantum icchatā} | \]  
\[ \text{śraddhāmūlaṃ dṛḍhīkṛtya bodhau kāryā matir dṛḍhā} \parallel 2 \parallel \]

By he that wishes to destroy suffering, by he that strives to reach the limits of happiness,

\[ \text{upādānaṃ hi bhayaṃ iti} \parallel \]


\(^{34}\) It is notable that the ŚS begins & ends on the same note. Cf. Table 26 on p. 172 for ref. to the practice of the equality of self & others (parātmasamatā) & exchanging self and others (parātmaparivartana).

after strengthening the basis which is faith, the mind should be set firm
on enlightenment. (2)

To remove suffering (duṣkha) and obtain happiness (sukha), Ś
dviserts the untrained bodhisattva to establish: i) the basis which is
faith (śraddhāmūla); and ii) the mind resolved on enlightenment
(≡ bodhiprajñādhicitta).36

In agreement with the literature of the Hīnayāna and Mahāyāna
Ś considers faith (śraddhā) the foundation of spiritual development.
As faith is discussed in “Śraddhendriya.”37 little will be said here. Ac-
cording to Ś, an incipient bodhisattva must not only have unshakable
faith in the Buddhas, sons of the Buddhas and highest enlightenment,
but also an unwavering aspiration to obtain enlightenment for the
sake of all sentient beings.

( sūtrānteṣu durvijñeyo)†38 bodhisatvasya saṃvaraḥ
marmasthānāny ato vidyād yanmāpattiko bhavet || 3 ||

The restraint (practice) of a bodhisattva is hard to discern in the sūtras;
hence he should know the essential principles so that he may become a
non transgressor. (3)

Once a bodhisattva has developed faith and the aspiring mind of
enlightenment, he is to begin to train (śikṣā) in the practices of the
Mahāyāna. It is imperative, Ś believes, for a bodhisattva entering
the Mahāyāna to become restrained through the restraint (saṃvara)

36 The distinction, here, is between: a) the aspiring mind of enlightenment, i.e.,
a mind resolved on the attainment of enlightenment (bodhiprajñādhicitta); & b)
the engaging mind of enlightenment, i.e., a mind actually engaged in the practices
necessary for the attainment of enlightenment (bodhiprasthānācitta).

In agreement with much Mahāyāna literature, Ś holds that the aspiring mind
of enlightenment precedes the engaging mind of enlightenment. On this, cf. ibid.,
pp. 8–11; & (Minayeff, 1889), BCA 1 : 15–16, p. 156. This distinction is also
37 pp. 41ff.
38 Variant readings exist for the first pāda of the third verse: cf. (Bendall,
1897–1902), p. xxxix, ... mahāyānād ; (Pezzali, 1968), p. 69, n. 92, durvijñeyo
mahāyānād ; & a restoration suggested by Prof. P. HARRISON, sūtreṣu vistareṇokto.

It is curious to note that (Bendall, 1897–1902), p. 17, ins. 11–12, contains a clause
which does not appear in the Cambridge Ms., 12a: yāni hi... ‘oktāni ||. In
agreement with the Ms. a more satisfactory reading for the passage might be:

1 durvijñeyo vistaroktatvād bodhisatvasya saṃvaraḥ tataḥ kim yuktāṃ
|| marmasthānāny ato vidyād yanmāpattiko bhavet || katamāni ca tāni
marmasthānāni || yad uta || ātmabhāvavyasa bhogānāṃ tryadhivatyate śub-
hasya ca || utsgaṅga sarvasatvebhyaś tadraksāśuddhivardhaṇaṃ || (cf. ibid.,
p. 17, ins. 10–14)

The present writer would like to accept 1durvijñeyo vistaroktatvād bodhisatvasya
saṃvaraḥ as the first line of the third verse of the ŚKĀ. Unfortunately, the extra
syllable which attends the abstract form of ukta would appear to prevent this.
39 ibid., p. xxxix. Cf. also ibid., p. 17, ins. 10–11.
of the religious discipline of a bodhisattva. This is not simply the restraint of monastic discipline (prātimokṣa). It is the restraint that comes from learning the proper bodhisattva practices enjoined by the Buddha in the sūtras.

Yet as the sūtras are vast in extent and detailed in content, it is not expected of an unschooled bodhisattva to be able to identify —let alone practice—all the moral precepts (śikṣāpadas) that the sūtras contain. Instead, in the beginning, ŚŚ considers it sufficient to avoid transgression (āpatti) by learning only the essential principles (marmasthānas). The essential principles of the Mahāyāna are given in the fourth verse of the Śsūkṣmā.

Giving one’s person, enjoyments & merit.

\[
\text{ātmabhāvasya bhoghānāṃ tryadhvavṛtteḥ śubḥasya ca} \\
\text{utsargah sarvasatvebhīyas tadraķṣāsuddhivardhanam} \\
\]

The gift to all sentient beings of one’s person, enjoyments and merit

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40 (Bendall, 1897–1902), p. 17, ln. 6:

\[
katham ca kulaṇḍatvā bodhisatvāvāśākṣarasamantā ("sam-
vara") bhavanti |
\]

41 ibid., p. 17, lns. 6–8.

42 ibid., p. xl. Cf. also ibid., p. 17, lns. 13–14.

43 i.e., ātmabhāva. Fr. ātman + bhāva: lit. self being, the state of being a self, the condition of self, selfhood.

In : (Edgerton, 1972), p. 92, it is held that ātmabhāva = śarīra, i.e., the physical body. The present writer considers this tr. narrow. It does not account for the full range of meanings associated with ātmabhāva in the Śś & Śsūkṣmā.

In these texts ātmabhāva —like the five aggregates (skandhas), cf. (Kajiyama, 1989c), p. 202, & (Nagao, 1991f), p. 164— signifies the physical body and the mind.

In theory, ātmabhāva ≡ skandha: a.) form (physical body) (rūpa); b.) perception (vedanā); c.) cognition (ideation) (saṃjñā); d.) volition (saṃskāra); & e.) consciousness (vijñāna).

In practice, ātmabhāva refers to each aggregate either alone or together with the others. For the five aggregates, cf. (Kasawara, Müller, & Wenzel, 1885), § XXII, p. 5; (Takasaki, 1987), pp. 107ff.; & (Edgerton, 1972), p. 607, def. 2.

Ātmabhāva, then, signifies all dharmas that constitute individual existence: cf. (Mrozik, 1998), pp. 16ff.. This is clearly described in: (Barnett, 1947), p. 104, n. 1:

The word ātma-bhāva, literally “condition of self,” i.e. person or body, properly denotes the plexus of concepts which collectively form the idea of an individual being as conceived by himself.


44 i.e., bhoga. Fr. √ bhuj, i.e., to enjoy, use, possess. Bhoga signifies: i.) enjoyment, use, or possession; & ii.) an object of enjoyment, use, or possession: cf. (Hedinger, 1984), p. 10, n. 40. In terms of def. 2, bhogas signify the six external sense-fields (bhāyayatanaś) which are the objects of the six internal sense-fields (ādhyātmikāyatanaś) : cf. (Edgerton, 1972), p. 101, def. 5; & (Takasaki, 1987), pp. 107ff..

The external sense-fields are: a.) form (rūpa); b.) sound (śabda); c.) smell
Giving in the Śikṣāsamuccayakārikā

For Ś, the central meaning of the Mahāyāna subsists in the practice of giving or abandonment (utsarga ≡ dāna ≡ tyāga). In these few words, he tries to embrace the most significant aspects of the act of giving. It is, he believes, of the cardinal importance for a bodhisattva to learn to abandon everything for the welfare of others.

In practice, complete giving (sarvotsarga ≡ sarvadāna ≡ sarvatyāga) means that a bodhisattva should become accustomed to give himself (ātmabhāvotsarga), enjoyments (bhogotsarga) and merit (puṇyotsarga ≡ śubhotsarga). These three varieties of giving are to be effected through the preservation (rakṣā), purification (śuddhi) and increase (vardhana) of those things that are to be given.

In the Śs, Ś holds that the practice of the giving of one’s person and so on is the epitome of the restraint of a bodhisattva (bodhisattvasaṃvarasaṃgraha). To neglect the constant exercise of this practice is to commit a serious transgression (āpatti).

Therefore, in such a manner, the gift, the preservation, the purification and the increase of one’s person, enjoyments and merit, are to be continually and properly cultivated.
SEC. 2.1.3 GIVING IN THE ŚIKŚASAMUCCAYA

2.1.3.1 The Prologue

The main themes of the ŚSKĀ are introduced in the first four verses. The ŠŚs is introduced in the first chapter. The first four verses of the ŚSKĀ summarise the first chapter of the ŠŚs. Four short verses condense the meaning of almost thirty-four pages of prose. The content of these pages of prose and their correspondence to the verse of the ŚSKĀ is given in Table 11.\(^{53}\)

The prologue to the ŠŚs incorporates and develops the prologue to the ŚSKĀ. It can be seen from Table 11\(^{54}\) that Š includes the first four verses of the ŚSKĀ in the body of the first chapter of the ŠŚs. This is accomplished in three ways:

1.) by incorporation of a whole verse;
2.) by incorporation of part of a verse; and
3.) by reiteration of the contents of a verse.

Ś inserts the first, second and fourth verses of the ŚSKĀ into the body of the ŠŚs without change. Their verse marks them off from the surrounding prose. The third verse is divided before being worked it into the body of the prose. The second half of the second verse and the whole of the fourth verse are reiterated, that is, they appear twice in the body of the ŠŚs. The form of their first appearance resembles that of the ŚSKĀ. Their second appearance —although it carries a similar meaning to that of the ŚSKĀ— uses synonyms and a different word order. Ś employs all three methods of incorporation throughout the ŚŚs.\(^{55}\)

Table 11\(^{56}\) shows that all of the major themes that occur in the first four verses of the ŚSKĀ receive further development in the first

\[ dhayo yathāyogam bhāvanīyāḥ || \]

\(^{53}\) p. 76.
\(^{54}\) p. 76.
\(^{55}\) The method of incorporation adopted with any particular kārikā can be seen in the Tables: a.) a whole number — e.g. 1.) — indicates that the complete verse is incorporated as a single unit; b.) a number together with a letter — e.g. 3b.)— indicates that the verse is divided before incorporation; & c.) reiteration is noted as such.

PRAJÑĀKARAMATI adopts a similar method in his commentary on the BCA, as does BUDDHAPĀLITA in his commentary on the Mūlamadhyamakakārikā : cf. (de La Vallée Poussin, 1901-1914) ; (Oldmeadow, 1994) ; & (Saito, 1984).

To the knowledge of the present writer there exists no comprehensive study of the commentarial methodology and stylistics of Indian Madhyamaka scholars. Until such a study is published, further comments on the relationship between the ŠŚs & ŚSKĀ would be highly conjectural and precipitous.

\(^{56}\) p. 76.
chapter of the ŚŚ: a.) non difference (aviśeṣa) ; b.) faith (śraddhā) ;
c.) the mind of enlightenment (bodhicitta) ; d.) restraint (saṃvara) ;
e.) the essential principles (marmasthānas) ; and f.) giving or abandonment (utsarga).

In the ŚŚ, Š contextualises and legitimises the Šskā. Typical is the way that he leads the reader to see the context and truth of the first and second verses of the Šskā:

After he has attained this kind of conjunction when the desire for the happiness of the cessation of the suffering associated with transmigratory existence is well known, conventionally and ultimately, then, by the power of the lineage of the Buddhas, so thus, an enquiry arises from this mahāsattva:

When fear and suffering are disliked by myself and others, then about the self, what is special, that I preserve it, not another?

By him, for himself and for the realm of sentient beings:

By he that wishes to destroy suffering, by he that strives to reach the limits of happiness, after strengthening the basis which is faith, the mind should be set firm on enlightenment.

From the Šskā alone it is apparent that the first verse is a question. Yet it is unclear who asks the question. The wider context of the Šs

58 i.e., saṃsāra.
59 i.e., saṃvṛti. For an interpretation of this term, cf. (Nagao, 1991a).
60 i.e., paramārtha.
62 cf. (Bendall, 1897–1902), Šskā 1, p. xxxix.
63 cf. ibid., ŠŚ 2, p. xxxix.
64 ibid., p. 2, lns. 8–14 :
   tad evaṃvādhaṃ samāgamam āśūdyña saṃvṛtilparamārthātaḥ suviditasam-
   sāraduṣkhasyopāsamanasukhābhilaśino buddhagotrānubhāvāt tu yasya
   mahāsatvasvayāṁ pratyavekṣotpadyate  ||
   yada mama parēṣāṃ ca bhayaṃ duskhāṃ ca na priyāṃ | tadā-
   manāḥ ko viśeṣo yat taṃ raksāmi netaram | iti
   tenātmanāḥ satvadhātoś ca ||
   duṣkhamānasi kartukāmaṇa sukhaṃ gantam icchatā | śraddhā-
   mūlaṃ drīḍhikṛtya bodhau kāryā matir drīḍā

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### Table 11: Giving in the Śs

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a (Bendall, 1897–1902)  
b (Bendall & Rouse, 1971)  
c Śskā.
makes it clear that the interlocutor is a mahāsattva — a being who desires the benefit of others.  

Like the incipient bodhisattva to whom the ŚS and ŚSKā is addressed, this mahāsattva has attained a favourable birth (kṣaṇa). Unlike him he has developed a good understanding (suvidyā) of the pervasiveness of the desire for the happiness of the cessation of the suffering associated with transmigratory existence. This knowledge enables the mahāsattva to perceive the truth of suffering and the equality of self and others.

Quoting the Tathāgataguhyasūtra, Ś mentions the equality of self and others (parātmasamata) and exchange of self and others (parātmaparīvartana) near the end of the ŚS:

From attaining the equality of self and others, the mind of enlightenment is established.

Self and other are relative—as are the further and nearer shore—hence false.

Therefore, by the practice of exchanging your self with others, for the sake of the cessation of the suffering of self and others, one should completely renounce self and so on.

In the ŚS—as in the BCA—the equality and exchange of self and others are assigned to the stage when a bodhisattva begins to develop the perfection of meditation (dhyānapāramitā). Ś does not expect an untrained bodhisattva to understand either the two truths (satyadvaya) or the perfection of meditation. These are simply goals towards which he should work.

After reflecting on the ideal described in the first verse, a bodhisattva is to begin to establish that which is described in the second: a.) faith; and b.) the mind of enlightenment. Accordingly, the rest of the introduction to the ŚS concerns the preparation needed before a bodhisattva can engage in the Mahāyāna proper.

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65 cf. (Kajiyama, 1989c), p. 91; & (Kajiyama, 1982a), pp. 265–266.
66 Based on an appreciation of conventional (lokasaṃvṛtisatya) and ultimate truths (paramārthatasatya).
67 For ref., cf. Table 26 on p. 172.
68 (Bendall, 1897–1902), p. 357, Ins. 16–17:

parātmasamatābhyaṃ satvābhāvaḥ
apekṣikāṃ parātmataṃ pārahāraṃ yathā mṛṣaḥ

69 ibid., p. 361, Ins. 11–12:

tasmād atmatvaṁ āropaḥ satvaś abhyāsagocarat
parātmadūṣkhashāntyarthan atmanī śravāraḥ

Table 11 shows that Ś, in agreement with the literature of the Mahāyāna, believes that entrance into the way of the bodhisattva (bodhisattvamārga) involves gradual progress through a number of stages:

a.) birth under favourable conditions (kṣaṇa) ;

b.) growth of faith (śraddhā) ;

c.) the stage of lineage (gotrabhūmi) ;

d.) the stage of zealous conduct (adhimukticaryābhūmi) ;

e.) growth of the aspiring mind of enlightenment (bodhipraṇidhicitta) ;

f.) taking the vows of restraint (saṃvaras) ; and

g.) religious discipline (śikṣaṇa) in the true Dharma.

It seems that the Śs is not compiled to assist the progress of a bodhisattva though the first six of these stages. It is suggested in § 1.1.2 that the Śs is a training manual for the seventh stage — religious discipline in the Dharma. The Śs is compiled for someone who wishes to to live a life devoted to the study and practice of the Dharma.

Ānantaryas. In the third verse of the Śskā Ś claims that one of the most pressing needs for those beginning the Mahāyāna is to know the vital points (marmasthānas). It is thought that an understanding of these basic principles will defeat misfortune and transgression (āpatti). Such knowledge concerns the gradual reformation of volition. A bodhisattva is expected to align his volition with the five procedures bringing immediate results (ānantaryas).

In all his thoughts, words and actions, a bodhisattva is to express five basic motivations, that is, the desire (citta):

1.) for the unsurpassed and perfect enlightenment of a Buddha (anuttarasamyaksaṃbodhi) ;

2.) for complete renunciation (sarvasvaparityajana) ;

3.) for the protection (trāṇa) of all sentient beings ;

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71 p. 76.
73 pp. 9ff.
74 i.e., saṃskāra, the fourth of the five aggregates (skandhas) : cf. (Edgerton, 1972), p. 542, def. 1 ; & (Takasaki, 1987), pp. 110–111.
75 For this tr. of ānantaryas, cf. (Edgerton, 1972), pp. 95–96.
4.) to understand all dharmas (or Dharma) \( (\text{sarvadharma}) \); and
5.) to understand all dharmas (or Dharma) with wisdom \( (\text{prajñā}) \).\(^{76}\)

These practices are supposed to be salutary at all levels of development. Practised together they are meant to keep a bodhisattva firmly on the Mahāyāna and ill-inclined to lapse into either the Śrāvakayāna or Pratyekabuddhayāna.

Parigraha. The primary danger facing an incipient bodhisattva are all the various forms of attachment \( (\text{parigraha}) \). Most of the second half of the prologue to the ŚS concerns attachment and its countermeasure—the second of the five continuities—the desire to give to others all that one possesses \( (\text{sarvasvaparityājana}) \).\(^{77}\)

In the second half of the prologue Ś establishes the basis for a twofold meditation.\(^{78}\) The first part is the basis for a meditation \( (\text{bhāvanā}) \) on the fault associated with attachment \( (\text{parigrahadoṣa}) \).\(^{79}\) The second part is the basis for a meditation on the praises of giving \( (\text{tyāgānuśāṇsas}) \).\(^{80}\) The tenor of the part which condemns attachment is reflected in a quotation from the Candrapradīpasūtra:

\[
\begin{align*}
\text{Those who are fools are attached to this completely putrid body,} \\
\text{to life that is inevitably inconstant, most like an illusion, a dream.} \\
\text{Having committed very violent actions, having entered into the power of delusion,} \\
\text{they go to violent hells. They are fools gone the way of death.}^{81}
\end{align*}
\]

Ś has nothing good to say about attachment. It is merely an evil to be defeated through giving. The value of giving is emphasised with a quotation from the Ugradatta parirprcchā.\(^{82}\) In a long series of antitheses that which is possessed \( (\text{yadgṛha}) \) is compared unfavourably with that which is given \( (\text{yaddatta}) \). Giving is the basis of the path to enlightenment \( (\text{bodhimārgopastambha}) \), attachment of the path to Māra \( (\text{māramārgopasthambha}) \). A bodhisattva who

\[^{76}\text{For the five ānantaryas, cf. (Bendall, 1897–1902), p. 17, ln. 20–p. 18, ln. 7.}\]
\[^{77}\text{ibid., pp. 18–34.}\]
\[^{78}\text{ibid., p. 18, lns. 9–10.}\]
\[^{79}\text{ibid., p. 18, ln. 10–p. 20, ln. 17.}\]
\[^{80}\text{ibid., p. 20, ln. 18–p. 34, ln. 6.}\]
\[^{81}\text{ibid., p. 18, lns. 11–14 :} \]
\[
\begin{align*}
\text{adhyavasitā ye bālāḥ kāye 'smun pūtike samyag |} \\
\text{jīvite cañcale 'vaśye māyāsvapnanihpame ||} \\
\text{atirandrāṇi karnāṇi kṛtvā mohasaśūnagāḥ |} \\
\text{te yānti narakān ghorān mṛtyuyānagatābudhā iti ||}
\end{align*}
\]
\[^{82}\text{ibid., p. 18, ln. 18–p. 19, ln. 7.}\]
wishes to become a hero of the mind (cittasūra) is advised first of all to become a renouncer (parityāgin). In particular, he is advised to practice the giving of his person (ātmabhāvotsarjana), enjoyments (bhogotsarjana) and merit (punyotsarjana).

Much of the prologue to the Śī is devoted to introducing these three types of giving. The space allotted to the giving of one’s person, enjoyments and merit is consonant with their importance. As Table 1, Table 2, and Table 3 show, these three forms of giving—together with the preservation, purification and increase of that which is given—provide the foundation for the Śī and Śskā. In the prologue the reader is given an outline that is meant to be filled as reading progresses and understanding and practice deepens.

### 2.1.3.2 Giving one’s person

Śī begins by describing the giving of one’s person. In brief, a bodhisattva is to completely give himself (ātman) to all sentient beings (sarvasattva).

The practice of giving one’s person (ātmabhāva) is related primarily in terms of the volition and mental condition of the giver. Ideally, while engaged in complete giving—the second procedure bringing immediate results—he is to be mindful only of the benefit he brings others—the third procedure bringing immediate results. When giving his person, a bodhisattva is supposed to want to be a lamp, happiness, asylum, a friend, a path, a sun for all the world, a resting place, a benefactor, wise, omniscient, dutiful, a pleasure-garden, contentment, a father and a servant for all.

Motivated by altruism, a bodhisattva is meant to be ready to give anything, even parts of his body, for the sake of others:

But then again, whomsoever shall stand in need of whatsoever, to this sentient being, I shall give whatsoever gift there is. Without regret, without remorse, without longing for the fruition of merit, I shall give it up. Impartially, I shall give for the assistance of sentient beings, with compassion for sentient beings, with sympathy for sentient beings, so for the protection of these sentient beings. So that these sentient beings,

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80 Giving (utsarjana)

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83 (Bendall, 1897–1902), p. 20, ln. 18.
84 p. 11.
85 p. 16.
86 p. 17.
87 cf. Table 11 on p. 76.
88 ibid., p. 22, ins. 5ff.
protected by me, by one who has attained enlightenment, might become knowers of the Dharma.  

Asked for his ears and nose, for his tongue, head, hands and feet, or blood, he is to be ready to give. Yet not only is he to be ready, he is to be delighted by such an opportunity to benefit others. Towards those who would request his mutilation and dismemberment he is to feel no anger, but rather, to behave with affection (preman), friendliness (maitri), politeness (upacara), magnanimity (mahatman \(\equiv\) mahaatmya), great generosity (mahadana) and equanimity (samatā). Facing such a request his mind is to remain stable (alulita). In his thoughts and bearing he is to display heroism (vikrama) and excellence (simha). Walking the path of total renunciation he is to experience joy, pleasure and cheerfulness (pramuditaprītisaumana).

For Ś, such extraordinary behaviour represents ‘the intention to take the essence from the body which has no essence’. Macabre and perverse as these visions appear, they merely arise from a firm belief that all bodies are essentially impermanent (anitya) and without own being (svabhava).

2.1.3.3 Giving enjoyments

As Ś emphasises the need for a bodhisattva to be willing to completely give his person to others, so he emphasises the necessity for a bodhisattva to completely give his enjoyments (bhogas).

Yet in his description of the giving of enjoyments, Ś devotes little attention to the mental condition and motives of the giver. It is true that it is said that a bodhisattva who gives his enjoyments should manifest — as he does in all forms of giving — an emancipated mind (muktacitta), a mind which is not niggardly (nāghritacitta), great compassion (mahakaruṇā), great renunciation (mahātyāga) and purity of motive (pariśodhayamāna). Even so, Ś fails to qualify these

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90 (Bendall, 1897–1902), p. 21, lns. 12–16 :  
api tu khalu punar yasya yasya yena yena yad yat karyaṃ bhavisyati tas- 
mai tasmai satvāya tat tad deyaṃ saṃvidyamānaṃ dāsyāmi | aśocan 
na vipratisārī avipākapratikāṅkṣē parityakṣyāmi | anapekṣo dāsyāmi 
satvānugrahāya satvānugrahyenā satvānukampayā tēśām eva satvānāṃ 
saṃgrahāya | yathā me 'mi satvāḥ sam[15a]ghīta bodhiprāptasya dharmajītanakāḥ syur iti |

91 On these qualities, cf. “Prītisaṃbodhyaṅga.” at p. 50ff.

92 i.e.,...asārāc carīrāt sārādānābhiprāya... & so on : cf. ibid., p. 23, ln. 13 ; p. 25, 
ln. 13 ; & p. 26, ln. 2.

93 For a clear description of this belief, cf. ibid., p. 358, lns. 3–19 ; & (de La Vallée 
qualities. Most of the passage involves a description of that which is to be given and to whom.

The objects of enjoyment which a bodhisattva is to be ready to give are many and varied. It is hard to read the lists which Ś seems to shorten from the *Vajradhvajasūtra* without surprise. If a bodhisattva truly possesses such things, then many people live lives of comparative asceticism. With a mind set on complete giving (sarvatyāgamanasā), a bodhisattva is to give not only any service which any suppliant may desire of him, but sundry jewels, carriages, furniture, victuals, perfumes, creams and powders, flowers, elephants, music and entertainment and a good supply of women and so on.

The exaggerated worldliness of Ś’s description of the gift of various enjoyments may be in balance to the exaggerated unworldliness of his description of the the gift of various body parts. Whatever the reason for Ś’s use of hyperbole, those to whom he believes it is appropriate to give such enjoyments are more restricted than the term ‘all sentient beings’ (sarvasattvas) would imply.

A bodhisattva is expected to be circumspect when he gives his enjoyments. Ś may advise him to give his person to whomsoever stands to benefit, but in giving his enjoyments he is to be more cautious. Worthy recipients—from first to last, highest to the lowest—are:

1. Blessed Buddhas (*buddhāḥ bhagavantaḥ*);
2. treasured bodhisattvas (*bodhisattvaratnas*);
3. the noble community (*āryasaṃgha*);
4. people who support the teaching of the Buddhas (*bud-dhaśāsanopasthambhapudgalas*);
5. śrāvakas and pratyekabuddhas;
6. one’s mother and father;
7. teachers (gurus and ācāryas);
8. poor mendicants and beggars (*kṛpanavanāpakayācana-kas*); and
9. all sentient beings (sarvasattvas).

An incipient bodhisattva is advised to donate his enjoyments in accordance with the spiritual hierarchy of the Mahāyāna. He is to give to Buddhas and exalted bodhisattvas first, to the poor and all other sentient beings last. That this list reflects the precedence of high ranking Buddhists as beneficiaries of enjoyments is emphasised.

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94 (Bendall, 1897–1902), p. 28, lns. 5–11.
95 As a corrective to the ‘doctrinal’ conception of the way of the bodhisattva in the ŚŚ one could with profit refer to: (Schopen, 1998).
when, near the end of the passage on the giving of enjoyments, it is repeated.  

2.1.3.4 Giving merit

Every bodhisattva is expected to give not only his person and enjoyments but also his merit (puṇya ≡ śubha). To effect the gift of merit, Ś advises him to generate the ardent desire (praṇidhāna) to make a dedication (pariṇāmana) of all his merit (sarvakusālalāmūlas ≡ sarwapuṇyas) for the well being of all sentient beings.98

The giving of merit is divided into two stages: i) the meditation (bhāvanā) on offering merit which generates a strong desire to make an offering; and ii) the offering or dedication (pariṇāmana) itself which is to be recited (paṭhitavya) in accordance with the desire generated by the meditation.99

Bhāvanā. The meditation is to begin with the bodhisattva imagining how he could benefit others. He is to generate the desire to become the protector of all beings, a shelter, a path, a refuge, a light and a fire and a radiance, a guide and a leader.100 He is to generate this intention (adhyāsaya) not only in word (vacanamātra) but in his mind (citta). Contemplating the benefit he could bring to others, he is to generate a mind which is exalted, filled with rapture, tranquil, delighted, affectionate, friendly, loving, a mind showing favour, well disposed and happy.101

This meditation is to be completed with a consideration of the actual benefits imagined to be bestowed upon sentient beings through the dedication of merit.102 A bodhisattva is to imagine the beneficiaries of his generosity becoming transformed into his own likeness. In purity, merit, magnanimity, valour, non attachment, stability of thought, in conduct and in wisdom, they are to be alike. According to Ś, those who receive the dedication of merit are to be imagined as successful Mahāyānists:

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97 ibid., p. 29, ins. 6–8. For another eg. of this scale of value, cf. ibid., p. 213, ln. 8–p. 216, ln. 5.
98 ibid., p. 29, ins. 8ff.. For the various meanings of pariṇāma, pariṇāma & pariṇāmanā and so on, cf. (Edgerton, 1972), p. 323. Although the prologue to the Śś does not appear to be organised around the pattern of ritual worship, the dedication of merit is usually the last of the seven supreme forms of worship (saptavidhā anuttarapūjā) : cf. (Zangmo & Chime, 1993), § 24, p. 9. For useful discussion of pariṇāmanā, cf. (Kajiyama, 1989a) ; & (Nagao, 1991b).
99 (Bendall, 1897–1902), p. 31, ln. 11.
100 ibid., p. 29, ins. 13–21.
101 ibid., p. 29, ln. 21–p. 30, ln. 2.
102 ibid., p. 30, ln. 2–p. 31, ln. 10.
Having become completely non desirous\(^{103}\) of excellent flavours\(^{104}\), may all sentient beings be non attached to the appearance\(^{105}\) of flavours, completely focused in thought on the dharmas of the Buddhas, may they be in the vehicle\(^{106}\) that does not go astray, the foremost vehicle, the highest vehicle, the quick vehicle, the great vehicle.\(^{107}\)

Pariṇāmana. Once a bodhisattva generates an appropriate frame of mind by offering himself (ātmānam upanīdhāya), he is expected to apply his merit to others with a recitation in agreement with his meditation (svabhāvanānukūlya).\(^{108}\)

The recitation provided by Ś is consistent with the meditation which precedes it. The emphasis however is different. In his recitation, a bodhisattva is not to apply merit for his own benefit. He is to intercede only on behalf of others and to apply his merit solely for their benefit.

The terms of his application are similar to those with which Ś begins the tenth chapter —Pariṇāmanā P  Daśamaḥ— of the BCA:

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By my merit from reflecting upon the bodhicaryāvatāra,
may all sentient beings adorn the way to enlightenment.\(^{109}\)
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Merit is to be applied, not to alleviate the suffering of sentient beings, but rather, to help them along the Mahāyāna:

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May all beings be furnished with the scent of morality, morality undivided, morality from the perfections of bodhisattvas. May all beings be permeated\(^{110}\) by giving, forsaking with complete renunciation. May all beings be permeated by patience, possessing imperturbable thoughts. May all beings be permeated by energy, equipped for the path with great energy. May all beings be permeated by meditation, standing face to face
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\(^{104}\) i.e., rasāgra : cf. ibid., pp. 453–454.


\(^{106}\) i.e., yāna : lit. advancing, travelling.

\(^{107}\) (Bendall, 1897–1902), p. 31, ins. 5–7 :

```
sarvasatvāḥ sarvarasāgrajīhvā 〈 rasāgrāgṛdvā 〉\(^{1}\) bhavantu rasanīmittā
grahitārāḥ 〈 nimittāgrahitārāḥ 〉\(^{1}\) sarvabuddhadharmacitranaraprayuktāḥ
avipannayāna agrayāna uttanayānaḥ sīghrayāna mahāyānah |
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In agreement with the Cambridge Ms., 21a, “rasāgrāgṛdvā is preferred to “rasāgrajīhvā : cf. ibid., p. 31, ln. 5 & n. 2.

\(^{108}\) ibid., p. 31, ln. 11.

\(^{109}\) (Minayeff, 1889), BCA 10 : 1, p. 221 :

```
bodhicaryāvatāram me yad viciñyatāḥ śubham |
tena surve janāḥ santu bodhicaryāvibhūṣaṇāḥ ∥ 1 ∥
```

\(^{110}\) i.e., vāsita : cf. (Edgerton, 1972), pp. 478–479.
with the Buddhas of the present\textsuperscript{111}, possessing samādhi. May all beings be permeated by the dedication of the bodhisattvas. May all beings be permeated by dharmas which are completely pure, devoid of dharmas which are completely bad.\textsuperscript{112}... May all beings be dwelling in reliance on the Buddha...\textsuperscript{113}

When a bodhisattva applies his merit he is to hope that the beneficiaries of his merit will become successful on the Mahāyāna. He is to hope that, through the application of all of his merit (sarvakusālamūlas), they will become permeated by the good latent impressions of giving (dāna), morality (śīlā), patience (ksānti), energy (vīrya) and meditation (dhyāna). He is also to hope that they will come face-to-face with the present Buddha and come to live in dependence on the Buddha. In addition, he is to hope that they will be permeated by dharmas that are completely pure or good (sarvaśukladharmas) and devoid of dharmas that are completely bad (sarvākuśaladharmas).

A bodhisattva, then, when giving his merit, is to desire for all beings the result of the successful practice of the right strivings (samyakpradhānas):

\begin{itemize}
  \item[a.)] the non production of non existing bad dharmas and the destruction of existing bad dharmas; and
  \item[b.)] the production of non existing good dharmas and the increase of existing good dharmas.\textsuperscript{114}
\end{itemize}

Not only is a bodhisattva to hope that all beings attain the right strivings. He is also expected to apply his merit for the inexhaustibility of all powers and supports in all sentient beings (sarvabalopas-

\textsuperscript{111} On this samādhi, cf. (Harrison, 1990).

\textsuperscript{112} In this passage, the contrast between dharmas that are pure (śukla) and therefore good (kusala) and dharmas that are impure (ašukla) and therefore bad (akaśala), is marked. This typology is recurrent. For śukladharmas, cf. (Bendall, 1897–1902), p. 23, ln. 3 ; p. 31, ln. 19 ; p. 33, ln. 8 ; p. 102, ln. 12 ; p. 105, ln. 14 ; p. 187, ln. 16 ; p. 199, lns. 13–14 ; & p. 324, lns. 7–8.

\textsuperscript{113} ibid., p. 31, ln. 15–p. 32, ln. 4 :

\begin{verbatim}
sarvasatvah śilagandhopetā bhavantu anācchedyaśilā bodhisatvaparāram-
itāśilāḥ[21b]ḥ || sarvasatvā dānāvāśita bhavantu sarvātigaparityāgināḥ || sarvasatvāḥ kṣāntiavāśita bhavantu aksobhyacetanāpratilabdhaḥ || sarvasatvāḥ vīryavāśita bhavantu mahāvīryayānasamaddhāḥ || sarvasatvāḥ dhyānāvāśita bhavantu pratypamobuddhasaṃmukhibhāvasthitāḥ sarvātigaparityāginaḥ || sarvasatvāḥ bodhisatvapariniṇānāvāśita bhavantu sarvasatvāḥ sarvākuśaladharmavāśita bhavantu sarvākuśaladharmaprahīṇāḥ ||... sar-
vasatvāḥ buddhopaniśrayavihāriyo bhavantu [...]
\end{verbatim}

It should be noted that buddhopaniśrayavihāriya is tr. in : (Edgerton, 1972), p. 137, as ‘dwelling in reliance on the Buddha’, but in : (Bendall & Rouse, 1971), p. 34, as ‘enjoy[ing] the potentiality of becoming a Buddha’.

\textsuperscript{114} On the reduction of the right strivings to these principles, cf. § 1.2.3, pp. 30ff.
tambhanātrptatā\(^{115}\), and is to hope that sentient beings become furnished with the faculty of mindfulness (smṛtindriyopeta). Words reminiscent of the right strivings and conditions favourable to enlightenment are also employed when Ś suggests how a bodhisattva should dedicate merit that accrues in the past, present and future:

Indeed the giving of past and future merit is set forth in the noble Akṣayamatisūtra: ‘The recollection of intentions and mental states which have been good; and after recollecting, the dedication towards enlightenment: this is skillfulness regarding the past. The focusing of attention on the realisation\(^{117}\) of enlightenment by the comprehension\(^{118}\) of future sources of good (merit) — “Those good intentions of mine which shall arise, they I shall dedicate to the unsurpassed and perfect enlightenment of the Buddha”— this is skillfulness regarding the future’.\(^{119}\)

In sum, it seems that Ś believes that a bodhisattva could do no better in thought, word, or action than to constantly offer up the heartfelt aspiration:

May I possess no source of good (merit) or skillfulness in knowledge of the Dharma (dharmas) that would not be useful to all sentient beings.\(^{120}\)

\section{2.1.4 Conclusion}

Thus by mental exercise the aspiration of complete renunciation is attained. By the application of the body, with the impetus of the mind of renunciation, all possessiveness is abandoned. He that is freed from the suffering of existence which arises from the source which is complete possessiveness, is said to be liberated. He attains, through infinite, immeasurable, innumerable kalpas, various ends, supra-mundane and mundane,

\[^{115}\] (Bendall, 1897–1902), p. 32, lns. 10–13. For a tr. of part of this passage, cf. § 1.2.5.2, pp. 45ff.


\[^{117}\] i.e., amukhikarma : cf. ibid., p. 100.

\[^{118}\] i.e., nidhyapti : cf. ibid., p. 296.

\[^{119}\] (Bendall, 1897–1902), p. 33, lns. 13–16 :

\[^{120}\] (Bendall, 1897–1902), p. 33, lns. 11–12 :
showers of happiness and success. Thus, by himself—as by bait on a fish-hook which does not obtain enjoyment itself—after having attracted others, he also liberates them. For this very reason it is said in the *Ratnamegha* : ‘For giving is the enlightenment of a bodhisattva’.\footnote{ibid., p. 33, ln. 13–p. 34, ln. 5 :}

So far this paper has made four main suggestions: i.) that the content, structure and theme of the Śs and Śskā is determined by Ś’s conception of giving (*dāna ≡ utsarga ≡ tyāga*); ii.) that Ś believes that giving involves the giving of one’s person (*ātmabhāvotsarjana*), enjoyments (*bhogotsarjana*) and merit (*puṇyotsarjana*); iii.) that Ś believes that giving is facilitated by the preservation (*rakṣā*), purification (*śuddhi*) and increase (*vṛddhi*) of those things that are to be given; and iv.) that Ś believes: a.) that the preservation of gifts is effected by the non production of non existing bad dharmas; b.) that the purification of gifts is effected by the destruction of existing bad dharmas; and c.) that the increase of gifts is effected by the production of non existing good dharmas and the development of existing good dharmas.

\S\textsuperscript{2.1.3}\footnote{pp. 74ff.} discusses the first and second of these suggestions. It considers Ś’s threefold conception of giving and the rôle of giving as a structural and thematic principle in the Śs and Śskā.

Ch. 2.2\footnote{pp. 91ff.}, Ch. 2.3\footnote{pp. 115ff.}, and Ch. 2.4\footnote{pp. 159ff.} discuss the third and fourth of these suggestions. They consider the preservation, purification and increase of gifts through the destruction of negative dharmas and production of positive dharmas.

The argument of \S\textsuperscript{2.1.3} can be summarised under four headings: i.) giving (*utsarga*); ii.) giving one’s person (*ātmabhāvotsarga*); iii.) giving enjoyments (*bhogotsarga*); and iv.) giving merit (*puṇyotsarga*).

Utsarga. Ś introduces the concept of giving near the start of the Śs and Śskā. In agreement with the doctrine of the Hinayāna and Mahāyāna, he places an especially high value on the practice of giving. In the Śs and Śskā a bodhisattva—from the moment he...
mounts the Mahāyāna—must practice giving. Giving, Ś holds, is the most effective opponent of attachment (parigraha). The mind of attachment (parigrahacitta) is countered by the mind of renunciation (tyāgacitta). Victory of non-attachment over attachment is the sine qua non of progress along the Mahāyāna. A bodhisattva is expected to give the utmost priority to the practice of the perfection of giving (dānapāramitā).

The prologues to the Śś and Śśkā are paeans to giving. Their main themes are: a.) all sentient beings experience fear (bhaya) and suffering (duṣkha); b.) suffering is defeated by the establishment of faith (śraddhā) and the aspiring mind of enlightenment (bodhipraṇidhicītta); c.) transgression (āpatti) does not arise if a bodhisattva practices the essential principles (marmasthānas) of the Mahāyāna; and d.) the essential principles consist of the giving of one’s person, enjoyments and merit facilitated by the preservation, purification, and increase of the same.

Table 11 shows that Ś devotes almost seventeen pages to introducing the essential principles (marmasthānas). It is most important to him that all an incipient bodhisattvas correctly understand these principles. Such an understanding is of the correct way to give one’s person, enjoyments and merit.

Ātmabhāvotsarga. A bodhisattva is to learn to give his person for the welfare of all other sentient beings. He is to completely give his person, without reservation. He is to think only of the benefit he gives to others. He is to be ready to give even parts of his body. He is to see such sacrifices not as loss, but as taking the essence of human life.

Bhogotsarga. A bodhisattva must also to be ready to give his enjoyments. Without hesitation, he is to give all his worldly possessions and pleasures to the Buddhas, to bodhisattvas, to those who support the teachings of the Buddhas (buddhaśāsana) and to śrāvakas and pratyekabuddhas in this order. He is to give his enjoyments to non Buddhists only when first he has satisfied the the needs of Buddhists.

Puṇyotsarga. A bodhisattva is to become practised at giving all of his merit accumulated in the past, present and future. He is expected to give his merit to non Buddhists, as well as to Buddhists. He is to apply his merit to all beings without exception.

The gift of merit includes: a.) the meditation on the gift; and b.) the actual gift itself. The meditation involves visualisation of the

\[126\] p. 76.
benefits imagined to be obtained through the application of merit. All of the benefits which Š advises a bodhisattva to imagine have a decidedly Mahāyānistic cast.

A bodhisattva imagines the recipients of his merit becoming like himself. The actual gift of merit is effected with the same intention. Merit is given so that all recipients become successful on the Mahāyāna. In particular, it is hoped that the recipients of merit will obtain the results of the successful practice of the right strivings — the possession of good dharmas and the non possession of bad dharmas.

Discussion will now turn to Š’s conception of the preservation of that which is to be given and especially to preservation through the practice of the first of the right strivings, the non production of non existing bad dharmas.
CH. 2.2

PRESERVING (RAKṢAṆA)

In the past European Orientalists have applied themselves especially to the history of Buddhism,... Educated in the historical tradition of the nineteenth century, scholars believed they could learn all about Buddhism by studying its history,... This method is doomed to failure because in the spiritual life of India the historical dimension is of much less importance than it is in Western civilisation. The most important task for the student of Buddhism is the study of the Buddhist mentality. That is why contact with present-day Buddhism is so important, for this will guard us against seeing the texts purely as philological material and forgetting that for the Buddhist they are sacred texts which proclaim the message of salvation.¹

SEC. 2.2.1 REMARKS

Thus although these —one’s person and so on— are given, preservation is to be practised.²

The first sentence in the second chapter of the ŚŚ introduces a theme which dominates the next six chapters. While a bodhisattva is to give his person and so on, he is also to practice preservation (rakṣā). The practice of giving and that of preservation, it seems, are not contradictory but complementary.

Ś’s conception of preservation is mentioned in § 1.1.2³ and § 1.2.3⁴. It is noted that he defines preservation in the final chapter of the ŚŚ:

In that case, he³ produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well⁶ for the non arising of bad, evil dharmas when they have not arisen : by this arises preservation.⁷

For Ś preservation is the practice of the first of the four right strivings (samyakpradhānas) —the non production of non existing bad dharmas— with great effort (vyāyāma), energy (vīrya), mental control (cittapragraha) and complete application (samyakprāṇidhāna).

---

² (Bendall, 1897–1902), p. 34, ln. 11 :
   evam eṣām ātmabhāvādīnāṃ utsṛṣṭānām api rakṣā kāryā |
³ pp. gff..
⁴ pp. 30ff..
⁵ viz., a bodhisattva.
⁶ i.e., samyakprāṇidhāti : cf. (Dayal, 1975), p. 103, n. 89.
⁷ (Bendall, 1897–1902), p. 356, lns. 10–11 :
   tatra anu tpannānāṃ pāpakānāṃ akuśa lānāṃ dharmaṇāṃ anu tpādāya-iva chandaṁ janayati vyāyacchati vīryam ārabhate cittaṁ pragṛhṇāti samyakprāṇidhāti ity anena rakṣa ||
Table 12: Chapters on preservation

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>2.) Šīlapāramitāyām saddharmaparigraha a</td>
<td>Taking Hold of the True Dharma by the Perfection of Morality</td>
<td></td>
</tr>
<tr>
<td>3.) Dharmabhāṇakādirakṣā b</td>
<td>Preservation of the Dharma Teacher and so on</td>
<td></td>
</tr>
<tr>
<td>5.) Šīlapāramitāyām anarthavarjana c</td>
<td>Forsaking The Unprofitable by the Perfection of Morality</td>
<td></td>
</tr>
<tr>
<td>6.) Ātmabhāvarakṣā d</td>
<td>Preservation of One’s Person</td>
<td></td>
</tr>
<tr>
<td>7.) Bhogapuṇyarakṣā e</td>
<td>Preservation of Enjoyments and Merit</td>
<td></td>
</tr>
</tbody>
</table>

a (Bendall, 1897–1902), p. 44, ln. 5.  
b ibid., p. 59, ln. 7.  
c ibid., p. 117, ln. 17.  
d ibid., p. 143, ln. 16.  
e ibid., p. 158, ln. 10.  

Table 2, Table 13, Table 14, Table 15 and Table 16 also indicate a close association between preservation, the non production of bad dharmas, and morality in the titles of the second, third, fifth, sixth and seventh chapters of the Šs. These titles —for convenience listed in Table 12— suggest that Š considers the following interrelated:

1.) the giving of one’s person and so on;  
2.) the preservation of the same;  
3.) the abandonment of that which is unprofitable (≡ the non production of bad dharmas); and  
4.) the practice of the perfection of morality (śīlapāramitā).

This interrelationship is confirmed by the content of the fifth to sixteenth verses of the Šskā and of the second to seventh chapters of the Šs. The content of the fifth chapter of the Bca —‘Preserving Awareness’ (Samprajñarākṣaṇa)— is similar. In all of these passages, the dominant theme is that a bodhisattva—in order to ensure that his gift of his person and so on is truly beneficial to others—is expected to preserve his person and so on by the non production

8 p. 16.  
9 p. 103.  
10 p. 104.  
11 p. 105.  
12 p. 106.  
13 p. 92.  
of non-existing bad dharmas by the practice of the perfection of morality.

SEC. 2.2.2 PRESERVING IN THE ŚIKṢĀSAMUCAYAKĀRIKĀ

§ 2.1.2\(^{15}\) suggests that the first four verses of the ŚSkā introduce the main theme of the ŚSkā — that the essence of the restraint of a bodhisattva is the practice of giving his person and so on and that this practice is effected through preserving, purifying and increasing his person and so on. Table 1\(^{16}\) shows that the rest of the ŚSkā elaborates the meaning of preservation, purification and increase. The fifth to sixteenth verses focus on the nature of preservation.

\[
\text{paribhogāya satvānām ātmabhāvādi diyate |} \quad \text{Preserving one’s person.}
\]
\[
araksite kuto bhogaḥ kim dattaṃ yan na bhujyate} \parallel 5 \parallel^{17}
\]

For the enjoyment of sentient beings one’s person and so on\(^{18}\) are given. If not preserved\(^{19}\), where is the enjoyment? If not enjoyed, what is a gift? (5)

The fourth verse of the ŚSkā advises a bodhisattva to give his person and so on to all sentient beings. The fifth verse makes the qualification that his person and so on should be given for the sustenance and enjoyment (paribhoga) of sentient beings. It is not enough that a bodhisattva sacrifice his person. He is expected to give that others be sustained and experience enjoyment.

A bodhisattva, then, is expected to give something of genuine benefit. When he gives, his gifts must be fit for the enjoyment of others. Accordingly, he is held responsible for protecting the condition of whatever he gives.

\[
tasmāt satvopabhogārtham ātmabhāvādi pālayet |
\]
\[
tābhāvādi pālayet |
\]
\[
kalyāṇamitrānutsargāt sūtrāṇāṁ ca sadekṣaṇāt} \parallel 6 \parallel^{20}
\]

Therefore for the enjoyment of sentient beings one’s person and so on should be preserved;
by not forsaking spiritual friend(s) and by constant study\(^{21}\) of the sūtras. (6)

\(^{15}\) pp. 70ff.
\(^{16}\) pp. 11.
\(^{17}\) (Bendall, 1897–1902), p. xl. Cf. also ibid., p. 34, lns. 11–12.
\(^{18}\) i.e., ātmabhāvādi. This ref. to one’s person, enjoyments and merit.
\(^{19}\) i.e., one’s person, enjoyments and merit.
\(^{20}\) ibid., p. xl. Cf. also ibid., p. 34, lns. 13–14 & 18 ; p. 41, lns. 9, 10 & 13 ; & p. 42, ln. 9.
\(^{21}\) i.e., īkṣaṇa, here \(\equiv\) darśana : cf. ibid., p. 41, ln. 13. For Ś studying seems to involve not only looking at but also looking after, experiencing and contemplating.
A bodhisattva is to preserve his person and so on for the enjoyment of others by following correct practices. Ś considers spiritual friends (kalyāṇa-mitrās) and Mahāyāna sūtras authoritative sources for instruction in correct practices.

In the third verse of the Śskā Ś claims that Mahāyāna sūtras are the primary source of the restraint of a bodhisattva. In the prologue to the Śś he mentions the significance of the sūtras and of the ability to accurately identify authoritative teachings in the sūtras.

In the sixth verse of the Śskā, he mentions the importance of the legitimate exponents of the meaning of these sūtras, the spiritual friends of a bodhisattva. A bodhisattva is advised to preserve his person and so on by constantly contemplating the sūtras and by never forsaking those who explain the sūtras.

\begin{quote}
tatrātmabhāve kā rakṣā yadanarthavivarjanaṃ
kenaitallabhyate sarvaṃ niṣphalasyandavarjanāt

Then regarding one’s person, what is preservation? Eschewing that which is evil.

How is all this found? By eschewing fruitless outcomes. (7)
\end{quote}

Salutary as such practices may be, Ś does not believe that preservation proper subsists in submission to a qualified spiritual friend and contemplation of authoritative sūtras. Preservation is actually the abandonment (vivarjana) of that which is useless, worthless and evil (anartha), and is to be effected by a bodhisattva who totally abandons issues or results (syandaśas) which are barren, useless and vain (niṣphala).

Ś considers the abandonment of unprofitable and bad actions the practice of morality (śīlā). He also considers it the way to prevent the production of bad dharmas (akuśala-dharmas), that is, the practice of the first of the four right strivings.

The practice of the first right striving is fundamental to Ś’s conception of the preservation of one’s person, enjoyments and merit. The importance which he attributes to this practice can be seen

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22 cf. § 2.1.2, pp. 70ff.
23 cf. § 1.1.2, pp. 9ff.
from Table 13\textsuperscript{28}, Table 14\textsuperscript{29}, Table 15\textsuperscript{30} and Table 16\textsuperscript{31}. The auto commentary devoted to the seventh verse of the Šśkā spans more than seventy pages of prose. This exceeds the combined total of Š‘s auto commentary on all other verses from the fifth to sixteenth.

He clearly considers it of singular importance that an incipient bodhisattva learns how to ensure the non production of non existing bad dharmas by forsaking that which is unprofitable (\textit{anarthavivarjana}) by practising morality.

\begin{quote}
\begin{table}
\begin{tabular}{l}
\textit{etat sīdhyet sadā smṛtyā ( sadāsmṛtyā)\textsuperscript{1} smṛtis tīvraśarād bhavet } | \\
\textit{ādarāḥ śamamāhātmyaṃ jīvātātāpena jāyate } \parallel \textsuperscript{32}
\end{tabular}
\end{table}
\end{quote}

This should be attained by constant mindfulness. Mindfulness should arise from intense devotion.

Devotion —having been known as the greatness of tranquility\textsuperscript{33}— arises from zeal. (8)

\begin{quote}
\begin{table}
\begin{tabular}{l}
\textit{samāhito yathābhūtaṃ praṇānātīty avadan munih } | \\
\textit{śamāc ca na calec cittaṃ bāhyaceṣṭānivartanāt } \parallel \textsuperscript{34}
\end{tabular}
\end{table}
\end{quote}

‘He that is concentrated (on an object)\textsuperscript{35} understands in accordance with the truth’, said the Muni.

And the mind should not depart from tranquility by abstaining from outward activity. (9)

A bodhisattva is expected to preserve his person by the total abandonment of fruitless issues. This is to be effected by constant mindfulness (\textit{sadāsmṛtī}).

\textsuperscript{28} p. 103.
\textsuperscript{29} p. 104.
\textsuperscript{30} p. 105.
\textsuperscript{31} p. 106.
\textsuperscript{32} ibid., p. xli. Cf. also ibid., p. 118, ln. 3 ; & p. 119, lns. 1 \\& 2–3.
\textsuperscript{33} i.e., \textit{śamamāhātmya}, here \equiv \textit{śamathanāhātmya} \& \textit{śamasya māhātmyam} : cf. ibid., p. 119, lns. 2 \\& 9.

The noun \textit{māhātmya} is fr. the adj. \textit{mahātman}. It means high-mindedness, majesty \& dignity : cf. (Monier-Williams, 1899), pp. 796 \& 815.

For the use of \textit{mahātman} by Š, cf. § 2.1.3.2, pp. 80ff., \& (Bendall, 1897–1902), p. 23, ln. 15.

For the use of \textit{māhātmya}, cf. ibid., p. 119, lns. 1ff. ; \& p. 145, lns. 11–15. In the latter passage, the association between \textit{māhātmya} \& impartiality or benevolence \textit{(samātā)} is marked.

\textsuperscript{34} ibid., p. xli. Cf. also ibid., p. 119, lns. 9–10 ; \& p. 123, lns. 13–14.
\textsuperscript{35} i.e., \textit{samāhīta} : cf. (Edgerton, 1972), p. 570 ; \& (Saito, 1984), I, p. 149, ln. 19.

Here \textit{samāhīta} \equiv \textit{samāhitamanas} : cf. (Bendall, 1897–1902), p. 119, ln. 11. This has influenced previous translations of this passage : ‘whoso hath fixed mind’ in : ibid., p. xli ; \& ‘he that hath concentrated thought’ in : (Barnett, 1947), p. 104.

For ref. to the occurrence of this passage in : (de La Vallée Poussin, 1901–1914), cf. (Oldmeadow, 1994), p. 10, ln. 3 \& n. 1 ; \& (Bendall, 1897–1902), p. 119, n. 5. For add. ref., cf. ibid., p. 403.
The significance of mindfulness in the Śskā, Śs and Bca and in the literature of the Hīnayāna and Mahāyāna in general, is mentioned in § 1.2.2.36, “Śraddhendriya.”37, § 1.2.6.38, and “Samyaksmṛti.”39 In the eighth and ninth verses of the Śskā mindfulness arises from strong devotion (tīvṛādara) and devotion —known as the greatness of tranquility (śamamāhātmya)40— arises from zeal (aṭāpa). Mindfulness and tranquility (śama ≡ śamatha) are considered requisite for a bodhisattva to understand the way things are (yathābhūta).

In the Śs, in his auto commentary on the first half of the eighth verse of the Śskā, Ś lists twelve different forms of mindfulness (smṛti).41 In the final verse of the Śskā he associates mindfulness with the successful attainment of the right strivings.42

For Ś, then, mindfulness is the sine qua non of spiritual progress. In the Śs and Śskā a bodhisattva without mindfulness has no chance of success. The cardinal importance of mindfulness is well expressed in the following passage :

... Therefore intense devotion is applied to religious discipline, therefore also mindfulness is present; ever present mindfulness43 eschews that which is fruitless. And he that eschews that which is fruitless, in him that which is unprofitable does not arise. Therefore by he who wishes to preserve his person, desiring the basis that is mindfulness, he must constantly be attended by ever present mindfulness.44

sarvatrācapalo mandam atisīghābhibhāṣaṇāt |
āvarjayej janaṃ bhavyam ādeyaś cāpi jāyate || 10 ||

36 pp. 26ff..
37 pp. 41ff..
38 pp. 46ff..
39 pp. 59ff..
40 The meaning of śamamāhātmya is explained by Ś in his auto commentary on Śskā 8cd.
   In : (Bendall, 1897–1902), p. 119, lns. 3–8, the meaning of śama is explicated with a quotation fr. the Akṣayamatisūtra. For a recent ed. of this passage, cf. (Braarvig, 1993), I, p. 170. For a tr. of the complete passage, cf. ibid., II, pp. 549ff..
   In : (Bendall, 1897–1902), p. 119, lns. 9–10, the meaning of śamasya mahātmyam is given :
   kim punar asya śamasya māhātmyam yathābhūtajñānajanaśaktiḥ !...
41 ibid., p. 118, lns. 5–14.
42 ibid., p. xlvii ; & p. 356, lns. 8–9.
43 i.e., upasthitasṛṣṭi : lit. mindfulness which is present or near at hand.
44 ibid., p. 119 ln. 17–p. 120, ln. 2 :
   ... ! tena tīvra ādaro bhavati śikṣāsu 1 tenāpi suṣṭir upatiṣṭhati | upasthi-
   tasṛṣṭir uṣṇapalāṃ varjyati | yaś ca uṣṇapalāṃ varjyati tasyānarthā
   na sanāthava[62a]ṇti | tasmād ātmabhāvaṃ raksitukāmena suṣṭiṃulam
   anviṣya nityam upasthitasṛṣṭinā bhavitavyaṃ ||
45 ibid., p. xli. Cf. also ibid., p. 124, lns. 3–4.
Always steady, by speaking very affectionately, gradually, he should attract suitable people. And thus he becomes acceptable. (10)

anādeyaṃ tu taṃ lokaḥ paribhūya jināṅkuraṃ
bhasmacchanno yathā vahnilḥ pacyeta narakādiṣu ||

But the inhabitants of the world, having rebuked the shoot of the Jina as one that is unacceptable, as fire covered with ashes, they could burn in the hells and so on. (11)

ratnameghe jinenoktas tena saṃkṣepasaṃvaraḥ
yenāprasādaḥ satvānāṃ tad yatnena vivarjayet ||

Therefore a concise rule was related by the Jina in the Ratnamegha:

He should carefully eschew that which causes the disfavour of sentient beings. (12)

Mindfulness and tranquility are meant to give a bodhisattva self control (acapala) in his relations with others. It is considered imperative that he has sufficient presence of mind to secure favour with beings who are appropriate.52

Table 14 shows that in the fourth chapter of the ŚS it is held a serious fault to hinder a bodhisattva or reject a teacher of the Dharma (dharma-bhāṇaka).54 Whoever impugns or refuses to accept a bodhisattva or teacher consigns himself to the hells.55 Accordingly, anything that a bodhisattva might do to cause others to hold him in contempt (paribhava) entails issues which are unprofitable and evil (anartha).56

In the twelfth verse of the ŚSKĀ, then, an incipient bodhisattva is advised to forsake anything that could cause the disfavour of sentient beings and therefore, the production of bad dharmas. In speech, he is neither to be harsh nor haughty. His words and bearing are to be

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46 i.e., ādeya. This adj. means welcome, acceptable, pleasing & agreeable: cf. (Edgerton, 1972), p. 94.
48 i.e., paribhūya, in the sense given to paribhāṣati & paribhāṣaka in: (Edgerton, 1972), p. 328.
49 i.e., pacyeta. For pacyate, cf. ibid., p. 314.
51 i.e., saṃgraha, which here, seems to be synonymous with saṃgraha. For the use of saṃgraha, cf. ibid., p. 127, lns. 6–7.
52 Because—as mentioned in § 2.1.3.3, pp. 81ff.—giving to those of high status (mahādakṣiṇīya) is thought more valuable than giving to the lowly. On this, cf. also ibid., p. 146, lns. 14–15.
53 p. 104.
54 ibid., pp. 84ff. & pp. 96ff..
55 For a clear description of this position, cf. (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 43ab, p. 432, lns. 8ff..
affectionate and appropriate.\footnote{cf. priyavacana in : (Zangmo & Chime, 1993), § 19, ¶ 2, p. 11.} In this way he is to ensure reception by those who are fit.  

\begin{quote}
esā rakṣātmabhāvasya bhāṣajyavasanādibhiḥ  
ātmatṛṣṇopabhogat tu kliṣṭāpattiḥ prajāyate  \end{quote}

This is the preservation of one’s person with medicines, clothes and so on. But grievous misfortune is produced by the enjoyment of one’s own desires. (13)

The fifth to twelfth verses of the ŚSkā describe the preservation of one’s person (ātmabhāvarakṣaṇa) as a gradually evolving process of religious discipline: \(a\). the fifth verse advises a bodhisattva to preserve his person that he might effect the suitable gift of his person; \(b\). the sixth verse advises him to prepare to preserve his person by attending to spiritual friends and Mahāyāna sūtras; \(c\). the seventh verse advises him to actually preserve his person by practising morality, especially the first of the four right strivings; \(d\). the eighth and ninth verses advise him that such practices must be attended by mindfulness and tranquility; and \(e\). the tenth, eleventh and twelfth verses advise him to preserve his person by avoiding the disfavour of others (parāprasādarakṣā) by making his demeanour (īryāpatha) appropriate\footnote{ibid., p. xliii. Cf. also ibid., p. 127, lns. 8 & 14 ; & p. 143, lns. 1 & 3.}.

A subsequent stage of religious discipline is introduced in the thirteenth verse. Here it is held that one’s person is also to be protected through the use of clothes, medicines and so on. A bodhisattva who cares for others is first of all expected to care for himself. The implication is that a bodhisattva who ruins his health and frame —out of devotion to extreme asceticism for example— has little of real benefit to give to others. A bodhisattva, then, is advised to sustain his person by the usual means.

Even so, Ś warns that his advice is not to be used as an excuse for self indulgence. A bodhisattva is to preserve his person with clothes and medicines and so on, but such things are to be used in moderation, not for the sake of the satisfaction of one’s craving (ātmatṛṣṇopabhoga). By indulging his desires, a bodhisattva cannot but produce dharmas that are evil.

\begin{quote}
sukṛtārambhīṇā bhāvyaṁ mātrajñena ca sarvataḥ  
itī śiksāpadād asya bhogaraksā na duśkarā  \end{quote}

\footnote{ibid., p. 124, ln. 18.}
He must be one who undertakes good actions and one who is moderate completely:
by this moral precept, the preservation of enjoyments is not difficult for him. (14)

§ 2.1.3.3 mentions that in the prologue to the ŚŚŚ ŚŚ Ś counsels a bodhisattva to give his enjoyments with careful circumspection (susamikṣitakurvāṇa). The fourteenth verse of the ŚŚKĀ reiterates this advice.

A bodhisattva is expected to carefully preserve his enjoyments by considering the suitability of his actions. While he is obliged to give his enjoyments, he is obliged to do so with caution:

For the moral precept was related in the Ugraparipṛcchā: ‘The quality of being a producer of well considered actions and the quality of being a producer of well executed actions: thus is attained the prevention of poor calculation, non thorough consideration (regret) and disregard concerning enjoyments’. A bodhisattva who gives with circumspection is thought to protect himself from the arising of bad dharmas which attends poor judgement in the giving of enjoyments. ŚŚ also holds in the ŚŚ—again quoting the Ugraparipṛcchā— that when a bodhisattva gives his enjoyments, he is never to create obstacles to the development of others:

Thus, giving and not giving are not to be made causes of hindrance to the conditions favourable to enlightenment and to the sacred knowledge and so on of oneself and others.

62 pp. 81ff..
65 (Bendall, 1897–1902), p. 144, Ins. 1–2:
  ugraparipṛcchāyāṃ hi śikṣāpadam uktāṃ (1)| suṣamikṣitakarmacārita suṣrtaṃ karmakārita ca (1)| (1) tahi bhogānāṃ durnyāsaṃ pretiyaṃ bhavati (1)| avajñāpratiṣedhāḥ saddho bhavati |

It is noted in: (Bendall & Rouse, 1971), p. 142, n. 2, that the pret游艇kṣa of the Cambridge Ms., 71a, should be read as pratya’. The present writer agrees. In addition, in agreement with the Ms., he reads durnyāśapretiyaṃ avajñāpratiṣedhāḥ.

The writer is unable to find this passage in: (Nattier, 1999). Even so, its meaning is clear from a passage quoted from the Akṣayamatiśāstra in: (Bendall, 1897–1902), p. 271, Ins. 4–8. For a recent ed. of this passage, cf. (Braarvig, 1993), I, p. 163. For a tr. of the complete passage, cf. ibid., II, pp. 121ff.
66 i.e., bodhipakṣas.
67 (Bendall, 1897–1902), p. 144, ln. 6:
  tathā svaparabodhipakṣaśrutādyantarāvāryaṃ tayāgyāgau na kāryau |
It is thought imperative that when a bodhisattva gives or does not give his enjoyments, he acts out of a considered and informed concern for the interest of others (parakṛtyakārita). Under no circumstances is he to allow his giving to hinder the development of that which is good (kuśala).

Preserving merit.

svārthavipakavaitṛṣṇyāc chubham samraksitaṁ bhavet ∥
paścāttāpaṁ na kurvita na ca krtvā prakaśayet ∥ 15 ||

Merit should be preserved by freedom from desire for the ripening of self-interest.

Having given he should not feel regret. And having acted he should not proclaim his actions. (15)

lābhasatkārabhītaḥ syād unmatiṁ varjayet sadā ∥
bodhisatvaḥ prasannaḥ syād dharme vimatim utsṛjet ∥ 16 ||

He should fear profit and honour. He should eschew pride constantly.

A bodhisattva should be faithful. He should eschew doubt in the Dharma. (16)

In the prologue to the Śś Ś stressed that a bodhisattva should become inured in giving not only his person and enjoyments, but also his merit. In the fifteenth verse of the Śś he holds that a bodhisattva should also engage in the practice of preserving his merit (śubharakṣaṇa). Merit is to be preserved so that it can be applied for the benefit of others.

It is especially important to Ś that a bodhisattva learns how to preserve his merit. He is to try to cultivate a lack of concern for the fulfilment of his personal interest. Likewise, he is never to feel regret (paścāttāpa) or repentance (vipratisāracitta) after giving his merit. Nor is he to exult over his good actions. Above all, a bodhisattva is never to think, say, or do anything which could cause the stock of merit he has accrued through good actions in the past to decrease. Therefore, he is to eschew all profitless actions that cause the generation of bad dharmas, especially the desire for profit and honour, pride, and doubt in the Dharma.

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69 ibid., p. 144, ln. 7.
70 ibid., p. xliii. Cf. also ibid., p. 146, lns. 21–22 ; p. 147, lns. 18–19 & 20 ; & p. 148, lns. 1–2.
71 i.e., datvā : cf. Ś’s commentary in : ibid., p. 147, ln. 20.
72 ibid., p. xlv. Cf. also ibid., p. 148, lns. 6–7.
74 cf. § 2.1.3.4, pp. 83ff..
75 (Bendall, 1897–1902), p. 147, lns. 17–18.
Sec. 2.2.3 Preserving in the Śikṣāsamuccaya

Table 1\textsuperscript{76} and Table 2\textsuperscript{77} show that the subject of the second to seventh chapters of the Śs is preservation, in particular the preservation of one’s person, enjoyments and merit. These chapters contain Ś’s auto commentary on the fifth to sixteenth verses of the Śskā. The content of the Śskā determines the content of the Śs and vice versa. Details on the second to seventh chapters is available from Table 13\textsuperscript{78}, Table 14\textsuperscript{79}, Table 15\textsuperscript{80} and Table 16\textsuperscript{81}.

The main themes of this part of the Śs are that a bodhisattva is:

- a.) to preserve his person and so on to facilitate the gift of his person and so on;
- b.) to contemplate Mahāyāna sūtras and value spiritual friends;
- c.) to preserve his person: i.) by forsaking that which is unprofitable; ii.) with mindfulness, devotion, zeal and tranquility, while eschewing outward activity; iii.) by propitiating suitable people; iv.) with medicines and clothes;
- d.) to preserve his enjoyments by giving them with care; and
- e.) to preserve his merit by forsaking self interest, regretful giving, the desire for profit and honour, pride, doubt in the Dharma and by cultivating the ten ways (prakāras).

§ 2.2.2\textsuperscript{82} mentioned that Ś gives most attention to the preservation of one’s person by eschewing that which is unprofitable (anartha) and has fruitless outcomes (nisphalasyanda).

2.2.3.1 Preserving one’s person

The means of preservation and so on of all\textsuperscript{83} the three kinds\textsuperscript{84} has been related in general.

Now the preservatives\textsuperscript{85} and so on are to be related.\textsuperscript{86}

\textsuperscript{76} p. 11.
\textsuperscript{77} p. 16.
\textsuperscript{78} p. 103.
\textsuperscript{79} p. 104.
\textsuperscript{80} p. 105.
\textsuperscript{81} p. 106.
\textsuperscript{82} pp. 93ff.. 
\textsuperscript{83} i.e., api: cf. (Monier-Williams, 1899), p. 55, def. 4.
\textsuperscript{84} viz., of one’s person, enjoyments & merit.
\textsuperscript{85} i.e., rakṣis. For rakṣa def. as a thing which preserves, cf. ibid., p. 860 ; & (Bendall & Rouse, 1971), p. 46.
Chapter two

Chapter two is an auto commentary on the fifth and sixth verses of the ŚSkā. Table 13 indicates that the second chapter is supposed to impress a bodhisattva new to the way with the need to preserve his person and so on. His person and so on are to be considered valuable only insofar as they given to others. Failure to maintain their condition is to be understood as making them unworthy of being given. An incipient bodhisattva is advised to prepare to preserve his person and so on by the study of Mahāyāna sūtras, by devotion to spiritual friends and by acceptance of the Dharma.

Table 13 and Table 14 show that the third to fifth chapters introduce the preservatives (rakṣās) themselves. These chapters are devoted entirely to an auto commentary on the seventh verse of the ŚSkā. Here, Ś is most concerned to describe preservation proper, that is, how a bodhisattva is to actually preserve his person by abandoning that which is unprofitable and effects fruitless outcomes. Ś claims that the third and fourth chapters describe things that are unprofitable and the fifth the avoidance of things that are unprofitable and result in fruitless outcomes. Together they constitute a sustained discourse on the practice of the non production of non existing bad dharmas —the first of the four right strivings— through the perfection of morality (śīlapāramitā).

Chapters three & four

The tone of the third and fourth chapters is unremittingly negative. Table 13 and Table 14 indicate an extended catalogue of faults. Typical is Ś’s enumeration of actions which are highly unprofitable (mahanto ‘narthāḥ):

(1) the five fundamental faults (mūlāpatti):
### Table 13: Preservation in the Śs-A

<table>
<thead>
<tr>
<th>Preserving in the Śiśasamuccaya</th>
<th>ed.(^a)</th>
<th>tr.(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>The Perfection of Morality.</em></td>
<td>34–158</td>
<td>37–156</td>
</tr>
<tr>
<td><strong>Preserving one’s person.</strong></td>
<td>34–143</td>
<td>37–141</td>
</tr>
<tr>
<td>Śīlapāramitāyām Saddharmaparigraho Nāma Dvitiyāh P(^e) (∥)</td>
<td>34–44</td>
<td>37–45</td>
</tr>
<tr>
<td>5.)(^c)</td>
<td>34</td>
<td>37</td>
</tr>
<tr>
<td>6a.b.)</td>
<td>34</td>
<td>37</td>
</tr>
<tr>
<td>Preserve (√ rakṣ) your person to give (ut + √ sṛj) your person!</td>
<td>34</td>
<td>37</td>
</tr>
<tr>
<td>6b.)</td>
<td>34</td>
<td>37</td>
</tr>
<tr>
<td>6c.)</td>
<td>34</td>
<td>37</td>
</tr>
<tr>
<td>Forsake not your spiritual friend (kalyāṇamitra)!</td>
<td>34–41</td>
<td>37–43</td>
</tr>
<tr>
<td>6c.)</td>
<td>41</td>
<td>43</td>
</tr>
<tr>
<td>6d.)</td>
<td>41</td>
<td>43</td>
</tr>
<tr>
<td>Study (√ dṛṣṭ) the sūtras!</td>
<td>41</td>
<td>43</td>
</tr>
<tr>
<td>6c.)</td>
<td>41</td>
<td>43</td>
</tr>
<tr>
<td>6d.)</td>
<td>41</td>
<td>43</td>
</tr>
<tr>
<td>Accept (pari + √ grah) the Dharma!</td>
<td>41–44</td>
<td>43–45</td>
</tr>
<tr>
<td>6c.)</td>
<td>42</td>
<td>44</td>
</tr>
<tr>
<td>DHARMADBHĀNAKĀDIRAKŚA Tṛtīyāḥ P(^e) (∥)</td>
<td>44–59</td>
<td>46–60</td>
</tr>
<tr>
<td>7ab.)</td>
<td>44</td>
<td>46</td>
</tr>
<tr>
<td>Forsake the unprofitable (anartha + √ vṛj)!</td>
<td>44</td>
<td>46</td>
</tr>
<tr>
<td>Hold fast (√ dhr) to the Dharma!</td>
<td>45–49</td>
<td>46–48</td>
</tr>
<tr>
<td>Reject (pari + √ vṛj) :</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the hooks of Māra (mārāṅkas)!</td>
<td>49–51</td>
<td>48–52</td>
</tr>
<tr>
<td>the evil friend (akalyāṇamitra)!</td>
<td>51</td>
<td>52</td>
</tr>
<tr>
<td>lassitude (avasāda)!</td>
<td>52–54</td>
<td>53–55</td>
</tr>
<tr>
<td>lack of aspiration (anadhinukti)!</td>
<td>54–55</td>
<td>55–56</td>
</tr>
<tr>
<td>Engage in the work of service (vaiyāvṛtya(^d))!</td>
<td>55–56</td>
<td>56–58</td>
</tr>
<tr>
<td>Fear the hells!</td>
<td>56–59</td>
<td>58–60</td>
</tr>
</tbody>
</table>

\(^a\) (Bendall, 1897–1902), pp. 34–59.
\(^b\) (Bendall & Rouse, 1971), pp. 37–60.
\(^c\) ŚSūkṣā.
\(^d\) For the significance of this term, cf. (Edgerton, 1972), p. 511.
### Table 14: Preservation in the ŚŚ-B

<table>
<thead>
<tr>
<th>Protection (cont.)</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preserving one’s person</strong></td>
<td>34–143</td>
<td>37–141</td>
</tr>
<tr>
<td><strong>Catutraḥ P</strong></td>
<td>59–97</td>
<td>61–99</td>
</tr>
<tr>
<td>5 fundamental faults (mūlāpattis) of kṣatriyas</td>
<td>59–60</td>
<td>61–62</td>
</tr>
<tr>
<td>8 fundamental faults of incipient (ādikarmīka) bodhisattvas</td>
<td>60–64</td>
<td>62–68</td>
</tr>
<tr>
<td>Confess (‘diś’) your fundamental faults!</td>
<td>64–66</td>
<td>68–69</td>
</tr>
<tr>
<td>12 verses (kārikās) on fundamental faults</td>
<td>66–67</td>
<td>70–71</td>
</tr>
<tr>
<td>Confess your faults!</td>
<td>67–69</td>
<td>72–73</td>
</tr>
<tr>
<td><strong>Avoid:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the ten unvirtuous actions (akuśalas)!</td>
<td>69–75</td>
<td>74–79</td>
</tr>
<tr>
<td>desire (kāma)!</td>
<td>75–77</td>
<td>79–82</td>
</tr>
<tr>
<td>Reflect that women’s bodies are impure (aśuci)!</td>
<td>77–83</td>
<td>82–87</td>
</tr>
<tr>
<td>Hinder (antar + √i) not a bodhisattva!</td>
<td>84–87</td>
<td>87–89</td>
</tr>
<tr>
<td>Help bodhisattvas!</td>
<td>87–89</td>
<td>89–92</td>
</tr>
<tr>
<td>Reject self promotion (ātmānam ut + √kr) &amp; the contempt (avamanya) of others!</td>
<td>90–92</td>
<td>92–94</td>
</tr>
<tr>
<td>Recognise the value of simple devotion!</td>
<td>92–95</td>
<td>94–96</td>
</tr>
<tr>
<td>Reject (prati + √kṣip):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>not the Dharma!</td>
<td>95–96</td>
<td>96–98</td>
</tr>
<tr>
<td>not a preacher of the Dharma!</td>
<td>96–97</td>
<td>98–99</td>
</tr>
<tr>
<td><strong>Śīlapāramitāyām Anarkhavarnam Pañcamaḥ P</strong></td>
<td>97–117</td>
<td>100–116</td>
</tr>
<tr>
<td>Bodhisattva vows (samādānas).</td>
<td>97–100</td>
<td>100–102</td>
</tr>
<tr>
<td>Respect (sat + √kr) others!</td>
<td>100–101</td>
<td>102–103</td>
</tr>
<tr>
<td>The noble eightfold way (āryaṣṭāṅgamārga):</td>
<td>101–116</td>
<td>103–114</td>
</tr>
<tr>
<td>right view (samyagdṛṣṭi);</td>
<td>101</td>
<td>103</td>
</tr>
<tr>
<td>right intention (samyaksamkalpa);</td>
<td>102–104</td>
<td>103–106</td>
</tr>
<tr>
<td>right action (samyakkarmānta);</td>
<td>104–106</td>
<td>106–108</td>
</tr>
<tr>
<td>right speech (samyagvāc);</td>
<td>106–111</td>
<td>108</td>
</tr>
<tr>
<td>right endeavour (samyagvyāyāma);</td>
<td>111–112</td>
<td>110–111</td>
</tr>
<tr>
<td>right livelihood (samyagājīva);</td>
<td>112–113</td>
<td>111–112</td>
</tr>
<tr>
<td>right mindfulness (samyaksamādhi);</td>
<td>113–114</td>
<td>112–113</td>
</tr>
<tr>
<td>right concentration (samyaksamādhi).</td>
<td>114–116</td>
<td>113–114</td>
</tr>
</tbody>
</table>

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* b (Bendall & Rouse, 1971), pp. 61–114.
#### Table 15: Preservation in the Śs-C

<table>
<thead>
<tr>
<th>Preserving one’s person (cont.)</th>
<th>ed.(^a)</th>
<th>tr.(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>7b.(^c)</td>
<td>34–143</td>
<td>37–141</td>
</tr>
<tr>
<td>7cd.</td>
<td>116</td>
<td>114</td>
</tr>
<tr>
<td>Work solely for the benefit of others (parārtha)!</td>
<td>116–117</td>
<td>114–116</td>
</tr>
<tr>
<td>Ātmabhāvarakṣā Śaṣṭaḥ P(^e)</td>
<td></td>
<td>118–143</td>
</tr>
<tr>
<td>7d.</td>
<td>118</td>
<td>117</td>
</tr>
<tr>
<td>8a.</td>
<td>118</td>
<td>117</td>
</tr>
<tr>
<td>12 forms of mindfulness (smṛtī).</td>
<td>118</td>
<td>117–118</td>
</tr>
<tr>
<td>8b.</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>Devotion (ādara) the opposite of disregard (avajñā).</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>8cd.</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>Tranquility (śama &amp; śamatha).</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>9ab.</td>
<td>119</td>
<td></td>
</tr>
<tr>
<td>The greatness of tranquility (śamasya māhātmyam).</td>
<td>119–120</td>
<td>118–119</td>
</tr>
<tr>
<td>Concentration (samādhi) &amp; morality (śīla).</td>
<td>120–121</td>
<td>119–121</td>
</tr>
<tr>
<td>Concentration &amp; the mind (citta).</td>
<td>121–122</td>
<td>121–122</td>
</tr>
<tr>
<td>The city of the mind (cittanagara).</td>
<td>122–123</td>
<td>122–123</td>
</tr>
<tr>
<td>9cd.</td>
<td>123 &amp; 124</td>
<td>123</td>
</tr>
<tr>
<td>Avoid outward activity (bāhyaceṣṭa)!</td>
<td>123–124</td>
<td>123</td>
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<tr>
<td>10.</td>
<td>124</td>
<td>123</td>
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<tr>
<td>Propitiate (ā + ī vṛj) sentient beings!</td>
<td>124</td>
<td>123–124</td>
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<td>11.</td>
<td>124</td>
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<td>12.</td>
<td>124</td>
<td>124</td>
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<tr>
<td>Correct demeanour (īryāpatha).</td>
<td>124–127</td>
<td>124–126</td>
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<tr>
<td>13a.</td>
<td>127</td>
<td>126</td>
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<tr>
<td>13b.</td>
<td>127</td>
<td></td>
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<tr>
<td>Permanent medicines (satatabhaisajyas).</td>
<td>127–131</td>
<td>127–130</td>
</tr>
<tr>
<td>Avoid eating fish &amp; flesh (matsyamāṁsa)!</td>
<td>131–135</td>
<td>130–132</td>
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<tr>
<td>Medicines for the sick (glānapratyayabhaśajyas).</td>
<td>135</td>
<td>132–133</td>
</tr>
<tr>
<td>The use of clothes (vasana).</td>
<td>136</td>
<td>133–134</td>
</tr>
</tbody>
</table>

\(^a\) (Bendall, 1897–1902), pp. 116–136.
\(^b\) (Bendall & Rouse, 1971), pp. 114–134.
\(^c\) Śśkā.
Table 16: Preservation in the ŚS-D

<table>
<thead>
<tr>
<th>Preserving one's person (cont.)</th>
<th>ed.\textsuperscript{a}</th>
<th>tr.\textsuperscript{b}</th>
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<tbody>
<tr>
<td>The way to accept &amp; use gifts of the faithful (śraddhādeyas).</td>
<td>137–138</td>
<td>135–136</td>
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<tr>
<td>Incantations (mantras).</td>
<td>138–142</td>
<td>136–140</td>
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<tr>
<td>Preserve your person to give your person!</td>
<td>143–144</td>
<td>140–141</td>
</tr>
<tr>
<td>Bhogapunyarakṣā Saptamaḥ P\textsuperscript{c}</td>
<td></td>
<td>143–158</td>
</tr>
</tbody>
</table>

Preserving enjoyments.

| 14.) | 143–146 | 142–145 |
| Posess the quality of acting with circumspection (susamīkṣitakarmakāritā) | 143–145 | 142–143 |
| Act for the benefit of others (parārtha) not oneself (svārtha) | 145–146 | 143–145 |

Preserving merit.

| 15ab.) | 146–158 | 145–155 |
| Be altruistic not selfish! | 147–148 | 146–147 |
| Regret (vi + prati + \(ṣ\)r\textsuperscript{d}) not your giving! | 147–148 | 147 |
| Reveal (prā + \(kā\)ś) not your good actions! | 148–147 |

Avoid:

| 16.) | 148–156 |
| pride (\(u\)n\(n\)at\(i\)) | 149–151 | 147–150 |
| the ten deeds of Māra (mārakaras) | 151–152 | 147–150 |
| Cultivate the ten ways (prakāras) | 153–157 | 152–155 |
| Avoid superficial thinking (ayonisomanaskāra) | 157–158 | 155–156 |
| Apply merit to enlightenment (bodhiparipāṇama) | 158 | 156 |

\textsuperscript{a} (Bendall, 1897–1902), pp. 137–158.
\textsuperscript{b} (Bendall & Rouse, 1971), pp. 134–156.
\textsuperscript{c} (ŚSkā).
\textsuperscript{d} For the significance of this term, cf. (Edgerton, 1972), pp. 492–493.
of a kṣatriya; b.) the eight fundamental faults of an incipient bodhisattva entering the Mahāyāna (mahāyānasamprasthita); c.) the ten unvirtuous ways (akuśalāḥ karmapathāḥ); and d.) the twelve kārikās which summarize the fundamental faults (mūlāpattānāṁ saṅgrahakā).\textsuperscript{96}

In character, these chapters are uniformly authoritarian and prescriptive. An incipient bodhisattva is to be in no doubt about the dire consequences of unprofitable actions. Invariably, they generate bad and evil dharmas which result in unfortunate rebirth. Ś’s seems to enjoy describing the unpleasantnesses which await transgressors in various hells. This suggests an imagination worthy of the most perverse of warders.\textsuperscript{97} Whatever pleasure Ś may or may not experience in relating the hells, his intent is clear. Above all else, he wishes to impress on the mind of an incipient bodhisattva the absolute folly of committing actions which are unprofitable and producing dharmas which are evil.

Chapter five

The fifth chapter describes the avoidance or abandonment (vivarjana) of actions which are unprofitable and result in fruitless outcomes. Ś expects a bodhisattva who fears the kinds of evil (vidhānartha) he describes to undertake to take a vow (samādāna).\textsuperscript{98}

With reference to the Adhyāśayasaṃcodanasūtra, Sarvadharmā-pravṛttinirdesā and Kṣitigarbhasūtra he gives examples of various vows.\textsuperscript{99} Bodhisattva vows are supposed to help an incipient bodhisattva to commit himself to forsaking unprofitable actions and to avoiding the generation of negative dharmas. He is to see the taking of a vow as a way to reduce the obstruction which results from (bad) actions (karmāvaraṇas) and to prevent himself from becoming bad through such obstruction (karmāvarenaṇānarthikā).\textsuperscript{100}

By this stage, then, an untrained bodhisattva is expected to have experienced a profound sense of fear through the contemplation of unprofitable actions, fruitless issues and the arising of evil and bad dharmas. In reaction, he is to have established a firm determination to avoid being cast into the hells as a result of the accumulation of evil dharmas. These sentiments —laudable as they may be— are

\textsuperscript{96} Apparently composed by Ś. For ref., cf. Table 14 on p. 104.
\textsuperscript{97} (Bendall, 1897-1902), p. 56, ln. 14–p. 59, ln. 6. \textsc{Dayal} may be correct when he suggests that Buddhist ethics sometimes ‘degenerates into spiritual terrorism of the worst sort’ (Dayal, 1975), p. 205.
\textsuperscript{99} For ref., cf. Table 14 on p. 104.
\textsuperscript{100} ibid., p. 98, ln. 23–p. 99, ln. 2; & p. 99, ln. 16.
essentially negative. To counteract his fears in a more positive way he is expected to have undertaken a vow.

Yet how is a bodhisattva who has undertaken a vow to conduct himself in his daily life? In the fifth chapter Ś suggests that a bodhisattva beginning on the path follow the noble eightfold way (āryaṣṭāṅgamārga). As the character of Ś’s description of the eightfold way is discussed in § 1.2.7 little will be said here. It is enough to mention that the noble eightfold way is the seventh and final set of the conditions favourable to enlightenment (bodhipakṣa dhammas) and that Ś’s presentation of each of the eight members reflects a deep concern for the resolution of the mundane issues which his readers face in their daily lives. At the least, Ś clearly believes that lives lived in accord with the eightfold way are lives devoted to the non production of non existing bad dhammas.

Chapter six

Chapter six is an auto commentary on verses eight to thirteen of the Śskā. The fifth chapter describes the way a bodhisattva is to abandon fruitless outcomes, the sixth describes the way to successfully apply this method.

As discussed in § 2.2.2, a bodhisattva is expected to practice with unremitting mindfulness and awareness. He is to be devout and zealous, his mind is to be tranquil, and he is to avoid outward activity.

It is thought that if a bodhisattva practices the noble eightfold way with these qualities, then he will see things as they are, behave appropriately and win favour with beings who are suitable. In all that he thinks, says and does, such a bodhisattva will be concerned not with his own welfare, but with that of others.

And so, the preservation of one’s person has been described as really for the sake of sentient beings. For the sake of a clear knowledge of this, this rule is to be applied, indeed, not with an eye to one’s own interest.

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101 (Bendall, 1897–1902), pp. 101–116. For ref. for each of the eight members, cf. Table 14 on p. 104.
102 pp. 53ff.
103 ibid., p. 118, ins. 3–4.
104 p. 93.
105 ibid., p. 143, ins. 14–15:

\[ \text{tathā cātmabhāvarakṣā satvārtham evakā | tasya spaṣṭāvabodhārtham}
\]
\[ \text{ayaṃ nyāyo 'bhīyukto na tu svārthāpekṣayeti} \]
2.2.3.2 Preserving enjoyments

So, in this way, is the preservation of one’s person to be understood. Now the preservation of enjoyments is to be related.\textsuperscript{106}

Table 16\textsuperscript{107} indicates that chapter seven considers both the preservation of enjoyments and merit. This chapter is an auto commentary on verses fourteen to sixteen of the ŚŚKĀ.

Although the space devoted to the giving of enjoyments is minor compared to that devoted to the giving of one’s person, it is clear that the giving of enjoyments demands considerable discipline. A bodhisattva who gives his enjoyments is to be guided by the qualities of acting well (\textit{sukṛtakarmakāritā}) and circumspection (\textit{suṣamīkṣitakarmakāritā}).\textsuperscript{108} These qualities are to be employed to prevent him from giving badly.

Never is a bodhisattva to give in such a way that he hinders his own or others knowledge of the conditions favourable to enlightenment (\textit{svaparabodhipakṣaśruta}).\textsuperscript{109} ŚŚ considers it critical that a bodhisattva who applies himself to the members of enlightenment (\textit{bodhyaṅga}) understands how a gift is to be given, what sort of a gift is to be given, and how much is to be given.\textsuperscript{110} There is a constant risk that a bodhisattva—as a result of hindrance to the purification of his motives—by giving to one will sacrifice the welfare of all.\textsuperscript{111}

When he gives his enjoyments, a bodhisattva is to reflect that the interests of others are furthered by the sacrifice of self interest,\textsuperscript{112} and that self interest is destroyed by giving.\textsuperscript{113} Further, it is to be noted that a mark of a fraudulent (\textit{pratirūpika}) bodhisattva is that he desires his own pleasure rather than the destruction of the suffering of sentient beings.\textsuperscript{114} Accordingly, a bodhisattva is never to forsake great compassion (\textit{mahākaruṇā}) and friendliness (\textit{maitrī}).\textsuperscript{115}

\begin{flushleft}
\textsuperscript{106} ibid., p. 143, ln. 19 :
\begin{quote}
\textit{evaṃ tāvad ātmabhāvarakṣā veditavyā | bhogarakṣā tu vaktavyā |}
\end{quote}
\textsuperscript{107} p. 106.
\textsuperscript{108} ibid., p. 144, ln. 1.
\textsuperscript{109} ibid., p. 144, ln. 6.
\textsuperscript{110} ibid., p. 144, lns. 10–11 :
\begin{quote}
... \textit{kathāṃ dānaṃ dātavyaṃ | katraṃ dānaṃ dātavyaṃ | kiyad rūpaṃ dānaṃ dātavyaṃ ||}
\end{quote}
\textsuperscript{111} ibid., p. 145, lns. 5–6.
\textsuperscript{112} cf. ibid., p. 145, ln. 10.
\textsuperscript{113} cf. ibid., p. 145, ln. 18 :
\begin{quote}
\textit{utsargād eva cāsya svārthābhāvaḥ siddhaḥ |}
\end{quote}
\textsuperscript{114} ibid., p. 146, lns. 4–5.
\textsuperscript{115} ibid., p. 146, ln. 8.
\end{flushleft}
The principal training for a bodhisattva, then, is the practice of self denial (ātmā garhanīya). He is to inure himself to returning to sentient beings not only his enjoyments, but all his sources of good and the very life of his body. Yet such self abnegation is not entirely without personal benefit:

... Because out of a gift of great value of a giver, to a very venerable person, an expansive ocean of great merit appears.

2.2.3.3 Preserving merit

The preservation of enjoyments has been succinctly related. The preservation of merit is to be related.

A bodhisattva is expected to preserve morality (śīlā) not for his own sake (ātmahetu) but for the prosperity, welfare and happiness of all sentient beings (sarvasattvahitasukhayogārthikā). The merit that accrues from moral conduct is to be treated likewise. He is expected to preserve merit only for the sake of others. Never is a bodhisattva —through the power of the mental defilements (kleśavaśā)— to become attached to the merit that ripens through his good actions.

Ś holds that if a bodhisattva fails to preserve his merit it will become tenuous, decayed and exhausted:

This is also said in the Ratnakūṭa: “Four things there are, Kāśyapa, which possessed by the Bodhisatva make the good not yet produced not to grow and the good already produced to disappear. And what are these four? To be proud by searching after casuistical controversies; to be concerned with gain and honour by paying attention to families; by calumny and hatred of a Bodhisatva; by rejecting all scriptures except those which one has heard and been taught.”

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117 ibid., p. 146, ln. 9.
118 ibid., p. 146, ln. 14:

... yena dātur mahādakṣiṇīye mahārthadānān mahāpuṇyasaśagāravistaro 

119 ibid., p. 146, ln. 21:

uktō samāsata bhogaratya | puṇyaratya vacya |

120 ibid., p. 147, lns. 1–4.
121 Tr. in: (Bendall & Rouse, 1971), p. 147. This passage is problematic. It is given in: (Bendall, 1897–1902), p. 148, lns. 8–10, as:

idam ca ratnakūṭe 'bhihitaṃ | | caturbhip kāśyape dharmāp saman-
vāgatasya bodhisatvasyoppannotpamāḥ [73b] kuśala dharmāḥ parihi-
anteng ( | ) | yaiḥ ( caturbhir muktāḥ ) | na vardhaete kuśalān dharmāḥ |
katamāśi caturbhip | yadutābhimānikasya lokāyatamantraparyesto | 
lābhasatkārdhyavasitasya kulapratyavalokanena | bodhisatvavidveśab-
To counteract the generation of bad dharmas and the attendant degeneration of merit, a bodhisattva is advised to generate in his mind, in the presence of all sentient beings, the ten ways or modes (prakāra).\footnote{122} Regarding all beings, his mind (citta) is to be well disposed, happy, generous, amicable, kindly, helpful, protecting, honest, a mind of a spiritual guide and teacher. The ten modes are meant to be the antithesis of dharmas that destroy merit. They counter the false opinions (vipratipatti) and superficial thoughts (ayoniśomanaskāra) which cause a bodhisattva to become proud (unmati) and to forsake friendliness (maitrī) and great compassion (mahākaruṇā).\footnote{123} The constant cultivation of the ten modes is believed to help a bodhisattva preserve his merit that he may apply it for the deliverance of all sentient beings (sarvasattvaprāmokṣa).\footnote{124}

The application of merit to enlightenment, now that is the essence of the preservation of merit.\footnote{125}

**SEC. 2.2.4 CONCLUSION**

It is devilish to ask for oneself, ‘If I give, what shall I enjoy?’ It is heavenly to ask for others, ‘If I enjoy, what shall I give?’ (125) Having harmed another for oneself, one burns\footnote{126} in the hells and so on. But having harmed oneself for others, complete success arises. (126)
An unfortunate birth, baseness and stupidity arise merely from the desire for self advancement.

Having merely transferred that\(^{127}\) to others, a fortunate birth, virtue and devotion (intelligence) arise. (127)

Having commanded another for oneself, one experiences servitude and so on.

Having commanded oneself for others, one experiences lordship and so on. (128)

Whoever has suffering in the world, they all have it from the desire for their own happiness.

Whoever has happiness in the world, they all have it from the desire for the happiness of others. (129)

Why say more? See this space between\(^ {128}\) the fool, active for himself, and the muni, active for others. (130)

This paper has suggested that in the Śs and Śskā — as in the Bca — Ś makes one thing especially clear. A bodhisattva is obliged to give. A bodhisattva is to hold on to nothing. All that he possesses — his enjoyments, merit and very person, everything — is to be given for the benefit of others. This paper has suggested that according to Ś the sole justification for the existence of a bodhisattva is the chance it affords him to benefit others through the practice of the perfection of giving.

It is asserted that in the first four verses of the Śskā and first chapter of the Śs, Ś describes how a bodhisattva is to give his person, enjoyments and merit. It is asserted that in the fifth to sixteenth verses of the Śskā and second to seventh chapters of the Śs, Ś describes how a bodhisattva is to safeguard the quality and value of the same through the practice of preservation.

\(^{127}\) viz., the desire for advancement.


\(^{129}\) (Minayeff, 1889), Bca 8 : 125–130, p. 203:

\[\text{yadi dāsyāmi kiṃ bhokṣya ity ātmārthe piśācatā |}\\ \text{yadi bhokṣye kiṃ dadāmiti parārthe devarājata |} 125 |\\ \text{ātmārtham piṇḍaytvānāṃ narakādiṣu pacyate |}\\ \text{ātmānaṃ piṇḍayitvā tu parārtham sarvasampadāḥ |} 126 |\\ \text{durgatir nicātā maurkhyaṃ yayaivātmatīcchayā |}\\ \text{tāṃ eva nāya saṃkrāmya sugatiḥ satkṛtir matiḥ |} 127 |\\ \text{ātmārtham param ājñapya dāsatvādy anubhūyate |}\\ \text{parārtham tvenam ājñapya svāmitvādy anubhūyate |} 128 |\\ \text{ye kecid duḥkhitā lāke (loke)\(^{1}\) sarve te svasukhecchayā |}\\ \text{ye kecit sukhitā lāke sarve te 'nyasukhecchayā |} 129 |\\ \text{bahunā vā kim uktena dṛśyatām idam antaram |}\\ \text{svārthārthinaś ca bālasya muneś cānyārthakāriṇah |} 130 |\]
The argument of Ch. 2.2 can be summarised under four headings: i.) preservation (rakṣā); ii.) preservation of one’s self (ātmabhāvarakṣā); iii.) preservation of enjoyments (bhogarakṣā); and iv.) preservation of merit (puṇyarakṣā).

Rakṣā. In the Śs and Śskā a gift of little value is a gift of little benefit. That they can be beneficial, the gifts of a bodhisattva are expected to be valuable. A bodhisattva is expected to learn how to preserve or protect the condition of his gifts, so that when they are given, they are of benefit.

In preparation for the actual practice of preservation, a bodhisattva is to attend to spiritual guides and Mahāyāna sūtras. From guides and sūtras he is to learn what causes gifts to deteriorate and become unworthy of giving. He is to see that the greatest danger arises from that which is evil and results in fruitless outcomes.

Ātmabhāvarakṣā. Preservation proper involves the use of preservatives (rakṣās). A bodhisattva is expected to abandon bad actions — those that result in bad outcomes and the accumulation of bad dhammas — by applying suitable antidotes. The practice of morality, especially the perfection of morality, is considered an especially powerful antidote. When a bodhisattva practices morality, he practices the first of the four right strivings — the non-production of non-existing bad dhammas.

In the Śs and Śskā the non-production of non-existing bad dhammas is the first major practice for an incipient bodhisattva. Ś believes it critical that a bodhisattva initially learn to preserve his person by forsaking that which is unprofitable and generates negative dhammas. A bodhisattva is expected to always live in accord with the seventh set of conditions favourable to enlightenment — the noble eightfold way. And in all his practices he is to generate desire, apply energy, master his mind and engage in right striving (śamyakpranidhāti). The fulfilment of these preconditions is thought essential if a bodhisattva is to attain a condition suitable for giving.

Bhogarakṣā. In all his actions a bodhisattva is expected to behave with moderation and circumspection. As he is to preserve his person through the fastidious practice of morality, so he is to preserve his enjoyments by giving them carefully. A bodhisattva is never to give hastily, wastefully, or without thought. When giving his enjoyments, he is advised to renounce self interest and fix his mind solely on the welfare of others. If he satisfies these conditions, Ś believes that he

\[130\] pp. 91ff.
will preserve the quality of his enjoyments and ensure that when they are given, they result in the greatest possible advantage.

Puṇyarakṣā. The ŚŚ and ŚŚkā suggest that a bodhisattva preserve his person by avoiding the production of bad dharms. They also suggest that he preserve his enjoyments by giving them wisely. In addition, they suggest that a bodhisattva carefully preserve the merit he accumulates through the practice of morality in the past, present and future.

A bodhisattva is constantly to guard against the generation of negative dharms which diminish or destroy his merit. Attachment, conceit, anger and hatred are to be vigorously eschewed. Rather than feeling self satisfied with his condition, a bodhisattva is constantly to reflect that his merit is not for his own sake but for that of others. He is not to enjoy possession of his merit, merely to preserve or guard it. And, according to Ś, the proper attitude for a guardian are those qualities reflected by the ten ways or modes. Ś believes that these qualities are especially suited to one devoted to giving all that he has solely for the prosperity, well being and enjoyment of others.

Discussion will now turn to Ś’s conception of the purification of that which is to be given and especially to purification through the practice of the second of the right strivings, that is, the destruction of existing bad dharms.
Ch. 2.3
Purifying (śodhana)

The problem of the absolute in the Madhyamaka school has given rise to numerous interpretations, not only divergent, but sometimes diametrically opposed. Thus, too often, in order to define the nature of the absolute of the Mādhyamikas, scholars are satisfied with searching for passages which could be quoted in support of a proposed interpretation. Isolated passages cannot be used to decide such questions.¹

SEC. 2.3.1 REMARKS

The preservation of all three — one’s person and so on — has been related. Now purification is to be related.⁴

Having considered preservation, Ś turns his attention to purification (śuddhi). Table 1⁵, Table 18⁶, Table 19⁷ and Table 20⁸ show that the seventeenth to twenty-first verses of the ŚSKĀ and eighth to fifteenth chapters of the ŚŚ concern purification, in particular the purification of one’s person, enjoyments and merit. As a bodhisattva is obliged to preserve that which he is to give, so he is obliged to ensure that his gifts are pure.

Ś’s conception of purification is mentioned in § 1.1.2⁹ and § 1.2.3¹⁰. Attention is given to his definition of purification as the second of the four right strivings — the destruction of existing bad dharmas:

And he produces desire for the destruction of them when they have arisen: by this arises purification.¹²

Table 17¹³ shows that the chapter titles of that part of the ŚŚ which considers purification reflect a concern with the destruction

² i.e., api : cf. (Monier-Williams, 1899), p. 55, def. 4.
³ viz., of one’s person, enjoyments & merit.
⁴ (Bendall, 1897–1902), p. 158, ln. 13 :

utraț trayāṇāṃ apy ātmabhāvādināṃ raksāḥ śuddhir adhunā vaktavyāḥ

⁵ p. 11.
⁶ p. 124.
⁷ p. 125.
⁸ p. 126.
⁹ pp. 9ff..
¹⁰ pp. 30ff..
¹¹ viz., bad, evil dharmas.
¹² ibid., p. 356, ln. 12 :

utpannānāṃ ca prahāṇyāya chandam janayati ity anena śuddhiḥ

¹³ p. 116.
of bad and evil dharmas. In the titles of the eighth, fourteenth and fifteen chapters this concern is explicit: the title of eighth suggests a general interest in the removal of bad dharmas; that of the fourteenth and fifteenth an interest in the removal of bad dharmas from one’s person, enjoyments and merit. In the titles of the ninth to thirteenth chapters this concern is implicit.

Table 17: Chapters on purification

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<td>8.)</td>
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<td>9.)</td>
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<td>10.)</td>
<td>Vīryapāramitā&lt;sup&gt;c&lt;/sup&gt;</td>
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<td>11.)</td>
<td>Aranyasaṃvarṇana&lt;sup&gt;d&lt;/sup&gt;</td>
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<td>12.)</td>
<td>Cittaparikarma&lt;sup&gt;e&lt;/sup&gt;</td>
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<td>13.)</td>
<td>Śmṛtyupasthāna&lt;sup&gt;f&lt;/sup&gt;</td>
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<td>14.)</td>
<td>Ātmabhāvapariśuddhi&lt;sup&gt;g&lt;/sup&gt;</td>
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<td>15.)</td>
<td>Bhogapuṇyaśuddhi&lt;sup&gt;h&lt;/sup&gt;</td>
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<sup>a</sup> (Bendall, 1897–1902), p. 178, ln. 17.
<sup>b</sup> ibid., p. 188, ln. 19.
<sup>c</sup> ibid., p. 192, ln. 14.
<sup>d</sup> ibid., p. 201, ln. 20.
<sup>e</sup> ibid., p. 228, ln. 7.
<sup>f</sup> ibid., p. 241, ln. 19.
<sup>g</sup> ibid., p. 267, ln. 7.
<sup>h</sup> ibid., p. 273, ln. 8.

The titles of the ninth and tenth chapters mention the perfections (pāramitās) of patience (kṣānti) and energy (vīrya). Both patience and energy counteract dharmas which are evil. Patience is the antidote (pratipakṣa) for that most unpleasant of faults: anger (krodha).<sup>14</sup> Energy is the antidote for that most attractive of hindrances: sloth (ālasya).<sup>15</sup> The perfections of patience and energy are essentially purification from the evil dharmas that result from anger and sloth.

The title of the eleventh chapter suggests a paean on the advantages of forest dwelling. The principal benefit of life in a forest is that it counteracts the faults of life in a household (grhadosaṣas). Life

<sup>14</sup> In addition to the 9th chapter of the Śs, cf. (Minayeff, 1889), BCA 6, pp. 178–188. For comments on this theme in the BCA, cf. (Mahoney, 2000), pt. II, ch. 6, pp. 42–47.

<sup>15</sup> In addition to the 10th chapter of the Śs, cf. (Minayeff, 1889), BCA 7, pp. 188–193. For comments on this theme in the BCA, cf. (Mahoney, 2000), pt. II, ch. 7, pp. 48–55.
in the wilderness is held to purify a bodhisattva from the hindrance caused by worldly desires, including the desire for gain and honour.\textsuperscript{16}

The title of the twelfth chapter suggests that a bodhisattva should prepare or purify his mind. In this chapter, Ś advocates the need to meditate on impermanence (anītya), impurity (aśubha), friendliness (maitrī) and dependent arising (pratītyasamutpāda).\textsuperscript{17} These practices are thought to lead to the attainment of tranquility (praśama) and also to the purification of the mind from evil dharmas arising from the experience of passion (rāga), hatred (dveṣa) and delusion (moha) respectively.\textsuperscript{18}

The practices suggested by the titles of the eighth through to the twelfth chapters are in preparation for the practice of that which is the subject of the fifteenth — the applications of mindfulness (smṛtyupasthānas). As mentioned in §\textsuperscript{1.2.2}\textsuperscript{19}, success at mindfulness of the body (kāya), perception (vedanās), mind (cittas) and dharmas involves purifying one’s person from evil dharmas produced by the erroneous views (viparyāyas) associated with purity (śuciviparyāsa), pleasure (sukhaviparyāsa), permanence (nityaviparyāsa) and a belief in the self (ātmaviparyāsa).\textsuperscript{20}

The titles of the eighth to fifteenth chapters of the ŚŚ, then, make it clear that for Ś there is a close association between the purification of one’s person and so on and the second of the four right strivings — the destruction of existing bad dharmas. The content of the seventeenth to twenty-first verses of the ŚSKĀ confirms this relationship.

\textsuperscript{16} In addition to the 11th chapter of the ŚŚ, cf. (Minayeff, 1889), BCA 8 : 25–38, pp. 195–196. For comments on this theme in the BCA, cf. (Mahoney, 2000), pt. II, ch. 8, pp. 57–60.


\textsuperscript{18} Explicit in the title of the 12th chapter in the Ms. : cf. (Bendall, 1992), p. 109 ; and Table 3 on p. 17.

\textsuperscript{19} pp. 26ff..

Sec. 2.3.2 Purifying in the Śikṣāsamuccayārīkā

Table 1\textsuperscript{21} and §2.2.2\textsuperscript{22} suggest that the fifth to sixteenth verses of the Śūkṣa consist of three parts: i.) the preservation of one’s person; ii.) the preservation of enjoyments; and iii.) the preservation of merit.

Table 1\textsuperscript{23} also suggests that the seventeenth to twenty-first verses of the Śūkṣa are tripartite. They consist of: i.) the purification of one’s person; ii.) the purification of enjoyments; and iii.) the purification of merit. This threefold structure is clear from even a cursory discussion of their content and meaning.

Śāntideva’s language provides evidence for the structure. In the Śūkṣa, Śāntideva states:

śodhitasyātmabhāvasya bhogaḥ pathyo bhaviṣyati
samyaksiddhasya bhaktasya niṣkaṇasyeva dehinām

When one’s person is purified, it will become a wholesome object of enjoyment\textsuperscript{25} for sentient beings, as when boiled rice — free from the kernel and so on\textsuperscript{26} — is correctly prepared. (17)

tṛṇacchannaṃ yathā śasyaṃ rogaiḥ sidati naidhate
buddhāṅkuras tathā vṛddhiṃ kleśacchanno na gacchati

As grain covered by weeds wastes away with disease, not growing strong; so a shoot of the Buddha covered by mental defilements, does not undergo growth. (18)

The seventeenth and eighteenth verses describe why a bodhisattva is expected to purify his person. He is to purify his person for two reasons:

1.) the purification of his person transforms it into food suitable for consumption by sentient beings; and
2.) the non-purification of his person makes it unfit for consumption.

Śāntideva expresses these ideas with imagery from the kitchen and field. A bodhisattva is to refine his person as good rice is refined. And he is to prepare his person as good food is prepared. Śāntideva stresses the importance of these practices by describing their opposite.

\textsuperscript{21} p. 11.
\textsuperscript{22} pp. 93ff.
\textsuperscript{23} p. 11.
\textsuperscript{25} i.e., bhogaḥ pathyaḥ, which signifies both a wholesome object of enjoyment & wholesome enjoyment.
\textsuperscript{26} i.e., niṣkaṇa : cf. (Edgerton, 1972), pp. 308 & 165. Niṣkaṇa is thought to mean free of the red coating between the kernel and the husk.
\textsuperscript{27} (Bendall, 1897–1902), p. xliiv. Cf. also ibid., p. 159, lns. 20–21.
If a bodhisattva fails to purify his person, it is believed that its condition will deteriorate to the level of poorly tended grain: as untended grain becomes overgrown by weeds, so too the good qualities (guna) of a bodhisattva by mental defilements (kleśa); as crops which are overgrown fail to develop, so too the good qualities of a bodhisattva obscured by mental defilements; and as grain which is diseased and undeveloped is unworthy of being served at table, so too a bodhisattva, defiled and retarded by mental defilements, is unworthy of being served.

ātmabhāvasya kā śuddhiḥ pāpakleśaviśodhanam | sambuddhoktyarthasāreṇa yatnābhāve tv apāyagaḥ ∥ 19 ∥

What is the purification of one’s person? Purification from evil and mental defilements, in agreement with the essential meaning of the words of the Perfect Buddhas. But in the absence of endeavour, he enters into the (three) evil paths.

The seventeenth and eighteenth verses emphasise the reason why a bodhisattva is expected to purify his person. The nineteenth and twentieth verses describe the nature of purification and the means by which it is effected.

Purification of one’s person is the removal of mental defilements and evil dharmas in accordance with the meaning (artha ≡ marmasthānas) of the words of the perfect Buddhas. Failure to strive to engage in these practices is thought to result in the demise of a bodhisattva.

In the Śs, Ś describes how a bodhisattva is to purify his person from dharmas which are bad (pāpaśodhana). Bad dharmas, obtained and accumulated through bad actions in the past, are to be countered by the generation of good dharmas.

Table 18 shows that four good dharmas are considered especially useful in countering bad dharmas:

1.) the practice of self censure (vidūṣaṇāsamudācāra): having committed bad actions (akuśalāni karmāni), a bod-
hisattva is to be filled with repentance (vipratisārabahu-
la) ;

2.) the practice of the antidote (pratipakṣasamudācāra) :
having committed bad actions, a bodhisattva is to apply
himself to doing good actions (kuśalini karmāni) ;

3.) the power of turning back from evil (pratyāpattibala) :
having undertaken a vow (saṃvarasamādāna) never to
commit the ten unvirtuous actions (akuśalas), a bod-
hisattva is to act accordingly ; and

4.) the power of protection (āśrayabala) : a bodhisattva is to
go to the three jewels (triratna) for protection and never
to forsake the mind of enlightenment (bodhicitta).

A bodhisattva, then, is expected to purify his person from bad
dharmas resulting from bad actions in the past by the practice of self
censure and the antidote, and by the powers of turning away from
evil and protection by the triratna.

\[
\text{kṣameta śrutam ēṣeta saṃśrayeta vanam tataḥ} \\
\text{samādhāniya yujyeta bhāvayed aśubhādikam} \parallel \text{20} \parallel 33
\]

He should be patient. He should seek sacred knowledge. Then he should
resort to the forest.

He should concentrate on samādhi. He should cultivate (the meditation
on) the impurities and so on. (20)

In addition to those practices suggested by the nineteenth verse
of the Śskā, the twentieth verse advises a bodhisattva to purify his
person by developing : a.) patience ; b.) sacred knowledge ; c.)
solitude ; d.) concentration ; and e.) meditation.

Table 18\textsuperscript{34}, Table 19\textsuperscript{35} and Table 20\textsuperscript{36}
show that in this verse Ś is effectively advising the practice the perfection of patience, energy,
meditation and wisdom. As the fourth verse advises the perfection
of giving and the fifth to sixteenth the perfection of morality, the
twentyieth verse completes the list of the six Mahāyāna perfections.

Verses seventeen to twenty, then, indicate that Ś expects a bod-
hisattva to purify his person principally through the application of
the four good dharmas and the practice of the six perfections.

\[\text{bhogaśuddhiṃ ca jāṇīyāt samyagājīvaśodhanāt} \parallel \]
\[\text{śūnyatākaruṇāgarbhaceṣṭitā puṇyaśodhanam} \parallel \text{21} \parallel 37\]

\textsuperscript{33} (Bendall, 1897–1902), p. xlv. Cf. also ibid., p. 179, lns. 5, 6, 7, 8 & 9.
\textsuperscript{34} p. 124.
\textsuperscript{35} p. 125.
\textsuperscript{36} p. 126.
\textsuperscript{37} ibid., p. xlv. Cf. also ibid., p. 267, ln. 11 ; & p. 270, ln. 8.
And he should experience the purification of enjoyments by the purification of right livelihood,
the purification of merit by actions full of emptiness and compassion. (21)

Having described the purification of one’s person Ś introduces the purification of enjoyments and merit: a.) 21ab concerns the purification of enjoyments (bhogaśuddhi); and b.) 21cd the purification of merit (puṇyaśodhana).

A bodhisattva is to purify his enjoyments by practising the fifth member of the noble eightfold way — right livelihood (samyagājīva). Merit is to be purified through acting with compassion (karuṇā) and a mind filled with an understanding of emptiness (śūnyatā).

**Sec. 2.3.3 Purifying in the Śikṣāsamuccaya**

Table 1 and Table 3 show that the eighth to fifteenth chapters of the ŚS concern the purification of one’s person, enjoyments and merit. A brief summary of the content of these chapters is available from Table 18, Table 19 and Table 20. This part of the ŚS contains Ś’s auto commentary on the seventeenth to twenty-first verses of the ŚSKā.

The main themes of this part of the ŚS are that a bodhisattva is:

- a.) to purify his person and so on to facilitate the gift of his person and so on;
- b.) to purify his person: i.) by acquiring the four good dharmas (catvāro dharmāḥ) ; and ii.) by practising the perfections of patience, energy, meditation and wisdom;
- c.) to purify his enjoyments by practising right livelihood (samyagājīva) ; and
- d.) to purify his merit by attaining great compassion (mahā-karuṇā) and an experience of non duality (dvayavigamatā) and emptiness (śūnyatā).

Table 18, Table 19 and Table 20 indicate that Ś is most concerned to explicate the nineteenth and twentieth verses of the

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38 It is to be recalled that the āryāśāṁgamārga is the seventh and last set of the conditions favourable to enlightenment. Cf. § 1.2.7, pp. 53ff..

39 p. 11.
40 p. 17.
41 p. 124.
42 p. 125.
43 p. 126.
44 p. 124.
45 p. 125.
46 p. 126.
Śkā. It is critical, he believes, that an incipient bodhisattva gain a clear understanding of the way to purify his person from dharmas that are bad and evil.

2.3.3.1 Purifying one’s person

Therefore guarding against the arising of the wickedness that comes forth constantly, that is very unpleasant, and thus casting aside the hindrances and obstructions to (good) action, he should strive for purification from the mental defilements.

Ś believes that once a bodhisattva has begun to practice the first right striving —the non production of non existing bad dharmas— by the practice of the perfections of giving (dānapāramitā) and morality (śīlapāramitā), then he is to begin to practice the second — the destruction of existing bad dharmas. He considers the destruction of bad dharmas the practice of purification (śuddhi).

Chapter eight

Table 18 shows that chapter eight introduces the concept of purification from dharmas that are evil (pāpaśodhana). This chapter contains an auto commentary on the seventeenth to nineteenth verses of the Śkā.

The section that refers to the seventeenth and eighteenth verses espouses the benefits of the purification of one’s person and disadvantages of impurity. It is held that if a bodhisattva purifies his person, then the consumption of his corpse benefits those who scavenge the charnel ground. It is held that if he attains the Dharma body (dharmakāya), then contact with his body assuages the desires, faults and delusions of sentient beings. The contrary is believed of a bodhisattva who fails to purify his person: not only does he destroy his person, he brings no advantage to others.

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47 i.e., dauḥśīlya : cf. (Monier-Williams, 1899), p. 499.
48 i.e., bahuduḥkha : cf. ibid., pp. 1220–1221. The Tib. indicates that bahusukhāṃ could be read as bahuduḥkḥāṃ : cf. (Bendall & Rouse, 1971), p. 179, n. 1 ; & ibid., p. 175, n. 1.
49 i.e., āvaraṇa : cf. ibid., p. 107.
50 (Bendall & Rouse, 1971), p. 179, lns. 3–4 :

\[
\text{tad evam avirataprayāttaṃ bahusukhāṃ dauḥśīlyotpattim rakṣann evam ca karmāvāraṇavābandham apanayan kleśavīśodhane prayateta} \]

51 (Bendall, 1897–1902), p. 356, lns. 11.
52 (Bendall, 1897–1902), p. 356, lns. 11.
53 p. 124.
54 ibid., pp. 158–159.
55 ibid., p. 159, lns. 7–18.
Having described the benefits of purity and disadvantages of impurity, Ś (commenting on the nineteenth verse of the ŚSKA) introduces the initial practices for purification from evil — the four good dharmas (catvāro dharmāḥ).

The significance of these four dharmas is indicated in § 2.3.2 so no more will be said here.

Chapter nine

Ch. 2.3 indicated that the titles of the ninth to fourteenth chapters of the Śs associate the purification of one’s person with the practice of the perfections of patience, energy, meditation and wisdom. § 2.3.2 suggested that in the twentieth verse of the ŚSKA an incipient bodhisattva is advised to purify his person through these four perfections. Ś’s auto commentary on the twentieth verse begins in the ninth chapter with a description of the benefits of the perfections:

Then, at the start, He should be patient. For without patience at the start of sacred knowledge, energy is deprived of the ability to endure without tiredness. And he that has no sacred knowledge, perceives neither the means to samādhi, nor even the means to purification from the mental defilements. Therefore, unwearied, He should seek sacred knowledge.

Even if he is knowledgeable, wandering about confusedly, the attainment of samādhi is difficult; Then he should resort to the forest. Even there, when he is not applied to the calming of distraction and his mind is not attaining samādhi; He should concentrate on samādhi. And from samādhi, there is no sort of result apart from purification from the mental defilements; He should cultivate (the meditation on) the impurities and so on. Such are these pādas in exposition of purification from the mental defilements.

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57 pp. 118ff..
58 pp. 115ff..
59 pp. 118ff..
60 ibid., ŠSKA 20a, p. xlv.
61 ibid., ŠSKA 20a, p. xlv.
62 ibid., ŠSKA 20b, p. xlv.
63 ibid., ŠSKA 20c, p. xlv.
64 ibid., ŠSKA 20d, p. xlv.
65 i.e., uddeśa: cf. (Edgerton, 1972), p. 130.
66 (Bendall, 1897–1902), p. 179, lns. 5–10: tatrādau tāvat kṣameta | aksamasya hi śrutādau viryaṁ pratihanyate | 'khedasahatvāt | āśrutavānāḥ ca na samādhīyupayaṁ jānātī | nāpi kleśasodhanopāyam | tasnād akhinnaḥ śrutam eseta | jñānato 'pi samkīrṇacāriṇāḥ samādhanām duṣkaram iti 1 samśrayeta vanam tataḥ | tatāpi viśeṣapraśamanābhīyuktyasya cittaṁ na samādhiyata iti 1 samādhanāya yuvyeta | samāhitasya ca na kiñcit phalam anyatra kleśasodhanād iti | bhāvayed aśubhādikam || ity etāni tāvat kleśasuddhe ukleśapadāni ||
Table 18: Purification in the Śś–A

<table>
<thead>
<tr>
<th>Purifying one’s person.</th>
<th>ed.(^a)</th>
<th>tr.(^b)</th>
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</thead>
<tbody>
<tr>
<td>The Perfection of Patience.</td>
<td>158–188</td>
<td>157–183</td>
</tr>
<tr>
<td>PAPASODHANAṂ AŚṬAMAḤ P(^c)</td>
<td>158–178</td>
<td>157–174</td>
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17.)\(^c\)

- Attain the Dharma body (dharmakāya) ! 158–159 157–158

18.)

- Remove obstacles (pratipakṣas) ! 160 158

19.)

- 4 dharmas for purification from faults : 160–178 158–174
  - practice of self censure (vidūṣaṇāsamudācāra) ; 159–171 159–167
  - practice of the antidote (pratipakṣasamudācāra) ; 171–176 167–171
  - power of expiation (pratyāpattibala) ; 176–177 171–172
  - power of protection (āśrayabala). 177–178 172–174

KŚÄNTIPĀRAMITĀ NAVAMAḤ P\(^c\) | 179–188 175–183

20a.)

20b.)

20c.)

20d.)

Patience :

- accepting suffering (duṣkhādhivāsanakṣānti) ; 179–183 175–178
- reflecting on the Dharma (dharmanidhyānakṣānti) ; 183–184 179–180
- bearing the injuries of others (parāpakāramarṣaṇakṣānti). 184–188 180–183

\(^a\) (Bendall, 1897–1902), pp. 158–188.
\(^b\) (Bendall & Rouse, 1971), pp. 157–183.
\(^c\) ŚSKĀ.
### Table 19: Purification in the Śs-B

<table>
<thead>
<tr>
<th><strong>Purifying one’s person</strong> (cont.)</th>
<th>ed.(^a)</th>
<th>tr.(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>The Perfection of Energy.</em></td>
<td>158–267</td>
<td>157–244</td>
</tr>
<tr>
<td><em>Viryapāramitā Daśamaḥ</em> P°</td>
<td>189–192</td>
<td>184–187</td>
</tr>
<tr>
<td>Apply energy to sacred knowledge (śruti)!</td>
<td>189–190</td>
<td>184–185</td>
</tr>
<tr>
<td>86 forms (ākāras) of sacred knowledge.</td>
<td>190–191</td>
<td>185–186</td>
</tr>
<tr>
<td><em>Dharmasambhāra k jñānasambhāra.</em></td>
<td>191–192</td>
<td>186–187</td>
</tr>
<tr>
<td>The forest is to be resorted to (araṇyam āśrayaṇīyam)!</td>
<td>192</td>
<td>187</td>
</tr>
<tr>
<td><em>The Perfection of Meditation.</em></td>
<td>193–228</td>
<td>188–215</td>
</tr>
<tr>
<td><em>Aranyasamvarṇanaṃ Nāmaikādaśaḥ</em> P°</td>
<td>193–201</td>
<td>188–195</td>
</tr>
<tr>
<td>Note the faults of house holding (grhadosas) &amp; advantages of forest dwelling (aranyavāsa)!</td>
<td>193–201</td>
<td>188–195</td>
</tr>
<tr>
<td><strong>20c.</strong></td>
<td>202</td>
<td>196</td>
</tr>
<tr>
<td><em>Cittaparikarma Dvādaśaḥ</em> P°</td>
<td>202–228</td>
<td>196–215</td>
</tr>
<tr>
<td>Apply your mind to concentration (samādhi)!</td>
<td>202–203</td>
<td>196–197</td>
</tr>
<tr>
<td>Meditate on impermanence (anītya) to attain tranquility (praśama)!</td>
<td>203–209</td>
<td>197–202</td>
</tr>
<tr>
<td>Meditate on impurity (aśubha) to counter passion (rāga)!</td>
<td>209–212</td>
<td>202–204</td>
</tr>
<tr>
<td>Act with benevolence (maitrī) to counter hatred (dveṣa)!</td>
<td>212–219</td>
<td>204–209</td>
</tr>
<tr>
<td>Consider dependent arising (pratityasamutpāda) to counter delusion (moha)!</td>
<td>220–228</td>
<td>209–215</td>
</tr>
</tbody>
</table>

\(^a\) (Bendall, 1897–1902), pp. 189–228.
\(^b\) (Bendall & Rouse, 1971), pp. 184–215.
\(^c\) Śskā.
<table>
<thead>
<tr>
<th>Table 20: Purification in the ŚŚ-C</th>
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</table>

<table>
<thead>
<tr>
<th>Purifying one’s person (cont.)</th>
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<th>tr.(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Perfection of Wisdom.</td>
<td>228–273</td>
<td>216–250</td>
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<tr>
<td>SMṛTYUPASTHĀNA(^c) TRAYODAŚAḥ</td>
<td>228–241</td>
<td>216–224</td>
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<tr>
<td>The four applications of mindfulness (smṛtyupasthānas) :</td>
<td></td>
<td></td>
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<tr>
<td>of the body (kāya) ;</td>
<td>228–232</td>
<td>216–218</td>
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<tr>
<td>of perception (vedanās) ;</td>
<td>232–233</td>
<td>218–220</td>
</tr>
<tr>
<td>of the mind (citta) ;</td>
<td>233–236</td>
<td>220–221</td>
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<tr>
<td>of dharmas.</td>
<td>236–241</td>
<td>221–224</td>
</tr>
<tr>
<td>ĀTMABHĀVAPARĪŚUDDHIŚ CATURDĀŚAḤ P(^b)</td>
<td>242–267</td>
<td>225–244</td>
</tr>
<tr>
<td>In praise of the meditation on emptiness (śūnyatābhāvanā).</td>
<td>242–244</td>
<td>225–226</td>
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<tr>
<td>The emptiness of the 6 elements (dhātuś), the 6 contacts (sparśas) &amp; the 18 spheres of mentation (manopavicāra)(^c).</td>
<td>244–252</td>
<td>226–233</td>
</tr>
<tr>
<td>All dharmas are like dreams (svapnavat).</td>
<td>252–256</td>
<td>233–236</td>
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<tr>
<td>Saṃvṛti &amp; paramārtha.</td>
<td>256–257</td>
<td>236–238</td>
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<tr>
<td>All dharmas are empty of own being (svabhāva).</td>
<td>257–264</td>
<td>238–242</td>
</tr>
<tr>
<td>Pure thought requires the perfection of wisdom.</td>
<td>264–267</td>
<td>242–244</td>
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<tr>
<td>BHOGAPUṆYAŚUDDHIḤ PAṇCADAŚAḤ P(^b)</td>
<td>267–273</td>
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<tr>
<td>Purifying enjoyments.</td>
<td>267–270</td>
<td>245–247</td>
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<tr>
<td>21ab.)(^d)</td>
<td>267</td>
<td>245</td>
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<tr>
<td>Purifying merit.</td>
<td>270–273</td>
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<tr>
<td>21cd.)</td>
<td>270</td>
<td>247</td>
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<tr>
<td>Purity in giving (dānaviśuddhi).</td>
<td>270–271</td>
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</tr>
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<td>Purity in morality (śīlavīśuddhi).</td>
<td>271–273</td>
<td>248–250</td>
</tr>
</tbody>
</table>

\(^a\) (Bendall, 1897–1902), pp. 228–273.
\(^b\) (Bendall & Rouse, 1971), pp. 216–250.
\(^c\) cf. also (Oldmeadow, 1994), p. 180, ln. 7 & n. 3.
\(^d\) ŚSKĀ.
Kṣāntipāramitā. The twentieth verse of the ŚSkā advises a bodhisattva to be patient. The title of the ninth chapter of the Šs advises him to practice the perfection of patience. The summary of the meaning of the twentieth verse at the start of the ninth chapter suggests that without patience a bodhisattva cannot destroy mental defilements. The body of the ninth chapter holds that he should be patient in: a.) accepting of suffering (duṣkhādhivāsanakṣānti); b.) reflecting on the Dharma (dharmanidhyānakṣānti); and c.) bearing the injuries of others (parāpakāramarṣaṇakṣānti).

Patience (kṣānti), it seems, is considered effective in counteracting bad, evil dharmas.

Duṣkhādhivāsanakṣānti. A bodhisattva is expected to patiently accept suffering. This practice is thought to destroy dharmas that are bad and promote dharmas that are good. It is considered the most effective antidote (pratikāra) for enmity (dveṣa), faint-heartedness (līnatā), despair (daurmanasyatyāga), mental weakness (laghusukumāracitta) and the evil influence of the eight worldly dharmas (lokadharmas). It is also considered the most effective way to cultivate a mind that is imperturbable (ākṣobhyacitta), unconquerable (durodyhanacitta) and fit for the destruction of all the mental defilements (sarvakleśanirghātacitta). Such a mind, even under the most extreme circumstances, is thought to remain well disposed towards all beings and all dharmas. According to Š, success at patiently accepting suffering has sundry benefits:

Indeed, this practice, is the fulfilling of complete abandonment, is the accomplishing of the hard path of all paths, is the strengthening of all patience, is the non waning of all energies, is the collection of all the members of wisdom and meditation. Therefore, may [this practice] constantly increase.

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67 For the same schema, cf. (Zangmo & Chime, 1993), § 107, p. 76.
70 ibid., p. 179, ln. 14.
71 ibid., p. 179, ln. 14; & p. 180, ln. 10.
72 ibid., p. 180, ln. 13.
73 ibid., p. 180, ln. 13.
74 ibid., p. 180, ln. 2. The eight lokadharmas are: profit (lābha); loss (alābha); happiness (sukha); suffering (duḥkha); honour (yaśa); dishonour (ayaśa); blame (nindā); & praise (praśaṃsā). For this classification, cf. (Ishihama & Fukuda, 1989), ¶¶ 2342–2348, pp. 123–124; & (Zangmo & Chime, 1993), § 61, pp. 35–36.
76 ibid., p. 182, lns. 13–15.
77 ibid., p. 182, lns. 17–18.
Dharmanidhyānakṣānti. Patience at reflecting on the Dharma (dharmas) is also thought to counter dharmas that are bad and promote dharmas that are good. By constant mindfulness of the Dharma (dharmas) (dharmānusmaraṇa) a bodhisattva is said to remove fondness for all desires (sarvakāmarati) and establish fondness for all righteousness (sarvadharmarati). This is said to be attended by the development of kindness (prīti), tranquility (prasāda), delight (prāmodya) and a mind not faint hearted (anavalīna), crushed (anavaṃdya), or filled with desire (aparitarṣaṇa). Such progress is also said to be attended by a strong desire to give:

The quality of the desire to give to one that asks. Giving and having given, joy in giving which is perfectly purified with respect to the three spheres.

Constant mindfulness of the Dharma (dharmas), then, is thought to make a bodhisattva more well disposed towards others and more inclined to satisfy their needs. Yet it is also thought to result in purity regarding the three spheres of giving (trimandalas). A bodhisattva who has attained patience in reflecting on the Dharma (dharmas) is expected to be able to give devoid of self interest.

Parāpakāramarṣaṇaṅkṣānti. Patience in bearing the injuries of others is also held to result in the purification of giving. When experiencing mental, physical, or oral abuse from others, a bodhisattva is advised not to feel oppressed (khīnma), faint hearted (līna), depressed (saṃlīna), or incapable (viṣaṇṇa). He is to face abuse as he is to practice the right strivings:

He manifests power. He generates strength. He produces energy. He manifests courage. He produces perseverance. He holds back the infatuated mind.

Here asaṃsādana ≡ asaṃsadana — non depression.

Parāpakāramarṣaṇaṅkṣānti.

78 (Bendall, 1897−1902), p. 183, lns. 5–6.
79 ibid., p. 183, lns. 4−5.
80 i.e., trimandalas : cf. (Edgerton, 1972), pp. 258 & 330 ; (Conze, 1967), pp. 193−194 ; & (Oldmeadow, 1994), p. 6, ln. 2 & n. 1 ; p. 36, ln. 10 & n. 3 ; & p. 307, lns. 13−15 & n. 6. Purity regarding the three spheres signifies the non perception of the giver, the gift (or act of giving) & the recipient.
81 (Bendall, 1897−1902), p. 183, ln. 11 :

याचित्याया दातुकामताः | ददतो दत्तवियः त्रिमङ्गलालपारिशोदितम् दानप्रामोदयाः ||

Here asaṃsādana ≡ asaṃsadana — non depression.
78 (Bendall, 1897−1902), p. 183, lns. 5–6.
79 ibid., p. 183, lns. 4−5.
80 i.e., trimandalas : cf. (Edgerton, 1972), pp. 258 & 330 ; (Conze, 1967), pp. 193−194 ; & (Oldmeadow, 1994), p. 6, ln. 2 & n. 1 ; p. 36, ln. 10 & n. 3 ; & p. 307, lns. 13−15 & n. 6. Purity regarding the three spheres signifies the non perception of the giver, the gift (or act of giving) & the recipient.
81 (Bendall, 1897−1902), p. 183, ln. 11 :

याचित्याया दातुकामताः | ददतो दत्तवियः त्रिमङ्गलालपारिशोदितम् दानप्रामोदयाः ||

For a recent ed. of this passage, cf. (Braarvig, 1993), I, p. 166.
82 (Bendall, 1897−1902), p. 185, ln. 3.
83 ibid., p. 185, lns. 3−5 :
With a quotation from the Sūgaramatisūtra, Ś suggests that the suffering to which a bodhisattva can be subjected by others is reason for satisfaction, not concern. Rather than feeling anger towards those who torture his body, a bodhisattva is advised to see in their behaviour a lesson in self abandonment, an opportunity to practice, not merely the perfection of patience, but all the perfections:

[That dharma], which is the cause of the constant arising of destruction, that dharma, we abandon. And which dharma is this? Indeed, it is affection for the body, living for the body, exertion for the body. And a body which is abandoned is destruction which is abandoned. Thus, Sāgaramati, a bodhisattva who accepts [this] view of the dharmanas, tolerates the affliction [caused by] all beings.... This abandoning of the body, renouncing of the body, regardlessness of the body, this for him is the perfection of giving. When this body is being hewn, he extends friendship to all beings, and is not crushed by sensations, this is the perfection of morality. When this body is being hewn, indeed, he is patient for the sake of their liberation, even [for the sake of the liberation of] he who rends his body, and in thought he is not hurt, and he manifests the power of patience, this for him is the perfection of patience. By which energy he does not abandon his desire for complete knowledge, and he grasps it, subject to the power of the mind, and he even endures transmigratory existence, and he even undertakes the undertaking of the source of good, this for him is the perfection of energy. When his body is being destroyed, he does not become bewildered (fail) in generating (to generate) that jewel which is the arising of the mind of complete knowledge, he has regard for enlightenment, he even has regard for composure and tranquility, this for him is the perfection of meditation. When his body is being hewn, with respect to his body, he sees a semblance like a wall, wood, or grass, and with regard to his body, he comprehends the essential nature of dharma as illusion\(^4\), and with regard to his body, he reflects upon true impermanence and true unsatisfactoriness and true selflessness and true tranquility, this is for him the perfection of wisdom...

\(^{84}\) i.e., māyādharmatā.

\(^{85}\) ibid., p. 187, lns. 2–15:

yan nīdanaṃ punar vyāpāda upadhyāte\(^1\) taṃ vayaṃ dharmam prahāṣ-yanam\| katamāś ca sa dharman\| yat udyāyaṃ kāyaṃ kāyakāvatāḥ kāyārthaṃ kṣamate \| yena vīryena tāpavajñatāḥ kṣāntipāramitāḥ ja na cītena kṣanatāḥ kṣantibalaṃ copadārśayati kṣaṃate \| yena vīryena taṃ sar-vajñatāḥcandaṃ notsṛjati cittabādhaṃ ca prajñāpāramitāḥ saṃsāram eva

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\(^1\) balam upadarśayati | sthāma saṃjanayati | viryam ārabhate | parākramaṃ parākramate | utsaḥam janayati | unmūḍhacittaṃ nigṛhṇāti |
Ś believes it inevitable that a bodhisattva who is fond of his person, lives for his person, and makes great efforts to maintain his person, will produce dharmas that are bad. The practice of the three forms of patience purify a bodhisattva from dharmas that enervate and develop dharmas that invigorate.

After the practice of the perfection of patience, a bodhisattva is supposed to be filled not only with kindness, friendliness and delight, but also with power, strength, energy, perseverance and courage. His mind —once the battlefield of conflicting desires— is thought to become calm (praśama).Ś continues to develop this theme in the tenth chapter where he considers the perfection of energy.

Therefore, being established in patience, may he generate energy with respect to sacred knowledge.Ś continues to develop this theme in the tenth chapter where he considers the perfection of energy.

Chapter ten

Vīryapāramitā. The twentieth verse of the ŚSkā advises a bodhisattva to purify his person by seeking sacred knowledge (śruta). The auto commentary on the twentieth verse in the tenth chapter concerns the application of energy to sacred knowledge (śrutavīryārambhaṇa).Sacred knowledge and energy are considered inseparable. A bodhisattva who acquires sacred knowledge without practising the perfection of energy is thought to court destruction...
Regardless of potential dangers, it is thought essential for a bodhisattva to seek sacred knowledge:

For example, youths of good family, when he has sacred knowledge, wisdom arises, when he has wisdom, the cessation of the mental defilements arises, when he has no mental defilements, Māra does not find a way of entrance (opportunity for hostile approach)\(^{90,91}\).

Accordingly, a bodhisattva is enjoined to desire the Dharma (dharma-kāma), have reverence for the Dharma (dharmagaurava) and strive towards skillfulness in the equipment of sacred knowledge (śrutasaṃbhārakauśalyābhīyoga).\(^{92}\)

Śrūtasaṃbhāra. With reference to the Akṣayamatisūtra Ś lists eighty different praiseworthy forms (ākāras) of sacred knowledge\(^{94}\):

- he begins with the form of desire (chandākāra), intent (āśayākāra), strong intent (adhyāśayākāra) and practice (prayogākāra);
- goes on to the form of learning associated with skillfulness regarding origination (utpādakausalyaśravaṇākāra) and non origination (anutpādakausalyaśravaṇākāra);
- and ends with the form of forsaking faults associated with the (five) aggregates (skandhadoṣavivarjanākāra), that of weighing faults associated with the conditionally produced (saṃskṛtas) and that which has reference to meaning (arthapratiśaranākāra) and to the Dharma (dharmas) (dharmapratiśaranākāra).

The principal aspects of the practice of learning, then, are knowledge of the way:

1.) to generate a desire to learn to practice the Dharma;
2.) to produce profitable dharmas and destroy unprofitable dharmas; and
3.) to abandon faults and promote that which is beneficial.

\(^{90}\) ibid., p. 189, ln. 1. It is likewise for a bodhisattva who attains sacred knowledge without practising the perfection of morality (cf. ibid., p. 189, lns. 5–6). Ś’s warnings about the dangers attendant upon an incorrect understanding of doctrine are reminiscent of those of Nāgārjuna in the Mūlamadhyamakakārikā (MMK): cf. esp. (Kalupahana, 1986), MMK 24 : 11, p. 335.

\(^{91}\) i.e., avatāra : cf. (Edgerton, 1972), p. 71, def. 4.

\(^{92}\) (Bendall, 1897–1902), p. 189, lns. 7–8 :

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| tathā hi kulaputrāḥ śrutavataḥ prajñāgam bhavati | prajñāvataḥ kleśa-praśamo bhavati | nilklesasya māra ’vatāraṁ na labhate ||
``

\(^{93}\) ibid., p. 189, ln. 9–p. 190, ln. 3.

\(^{94}\) ibid., p. 190, ln. 4–p. 191, ln. 3. For a recent ed. of this passage, cf. (Braarvig, 1993), I, pp. 164–165.
Such practices are thought to lead to the attainment of the equipment of sacred knowledge (śrutasaṃbhāra)\(^{95}\), followed by the equipment of Dharma (dharmasaṃbhāra) and jñāna (jñānasaṃbhāra)\(^{96,97}\).

Dharmasaṃbhāra. The attainment of the equipment of Dharma is thought to give a bodhisattva those qualities necessary for jñāna: clarity of mind (cittānāvilatā), suppression of hindrances (nīvaraṇaviśkambhanatā), knowledge of the defencelessness of faults (āpatiniḥśaraṇajāna), non wickedness (akaukṛtyatā), non possession (by mental defilements) (aparyutthānatā)\(^{98}\), strong confidence in good conduct (pratipattisāratā), devotion to the Dharma and the attainment of energy (parākramasaṃpannatā)\(^{99}\).

The equipment of Dharma is also thought to purify the eye of wisdom (prajñācakṣus) from bad dharmas that obscure vision: ignorance (avidyā), delusion (moha) and mental darkness (tamas)\(^{100}\). The equipment of Dharma also helps a bodhisattva secure an intellect (buddhi) that is well purified (suviśuddha), expansive (vistīrṇa), uncontracted (asankucita), undivided (aprabhinna) and clear or manifest (pratyakṣa)\(^{101}\).

Yet Ś believes that for a bodhisattva to completely purify his mind of the influence of bad dharmas he needs to retreat to the wilderness and begin to practice the perfection of meditation\(^{102}\).

Chapters eleven & twelve

This is so by the way (rule) of the Ugradattaparipṛcchā; when the faults of household life have been produced by he that is learned —that his mind be purified — the forest must be resorted to\(^{103}\).

\(^{95}\) (Bendall, 1897–1902), p. 191, ln. 3.
\(^{96}\) Ibid., p. 191, ln. 4.
\(^{100}\) Ibid., p. 192, lns. 1–2.
\(^{101}\) Ibid., p. 192, lns. 2–3. Prabhīna is given in : ibid., p. 192, ln. 3, but aprabhīna would seem preferable.
\(^{102}\) Ibid., p. 192, lns. 1ff.
\(^{103}\) Ibid., p. 193, lns. 3–4:

\[
\text{tad evam ugradattaparipṛcchāvidhinā grhadosān bhāvavyātā śrutavatā cittaṃ śodhayitum aranyam aśrayaṇyaṃ iti sthitam} ||
\]

For similar usage of śrutavatā, cf. ibid., p. 189, ln. 7 ; & p. 192, ln. 11.
Dhyānāpāramitā. The twentieth verse of the Śūkṣa advises an in-cipient bodhisattva to purify his person by resorting to the forest and applying himself to meditation. This advice refers to a twofold practice of the perfection of meditation: i.) preparation for meditation; and ii.) implementation. The eleventh and twelfth chapters consider these two aspects in turn: i.) the eleventh describes preparation for purification from faults associated with life as a householder (grhadoṣas); and ii.) the twelfth describes the attainment of tranquility (praśama) and purification from bad dharmas arising from the experience of passion (rāga), hatred (dveṣa) and delusion (moha).

Pravrajya. Ś holds that life as a householder causes the vast accumulation of bad, evil dharmas. No matter how mentally accomplished (āśayasaṃpanna) or effortful (yatnavat) a bodhisattva householder, household life is considered blameworthy by convention (praṭīnāpāramitāvyātva):

There was never any Buddha in the past, there shall not be [in the future], there is not [in the present], who, merely by remaining in the midst of a household, attains this supreme and highest enlightenment.

An in-cipient bodhisattva is expected to recognise the disastrous influence of household life and renounce it for life as an ascetic:

With food, drink, clothes, flowers, perfumes and unguents, the highest jinas are not attended on (made offerings to) by men as —after becoming renunciants— with the dharmas of coursing.

A bodhisattva is expected to renounce the world because he desires enlightenment for the sake of all beings and because he is revolted with the evil things continually produced (kusāṃskṛtas) by life as a householder. The forest is thought conducive to spiritual progress:

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104 For dhyānapāramitāvyātva, cf. ibid., p. 202, lns. 4 & 8–9.
105 ibid., p. 193, ln. 1. For textual refs., cf. Table 19 on p. 125.
106 ibid., p. 209, ln. 3–p. 228, ln. 6. For textual refs., cf. Table 19 on p. 125.
107 ibid., p. 192, lns. 11–13.
108 ibid., p. 193, lns. 9–10:

na kaśe buddhaḥ purimena āśād anāgato bheṣyati yo 'vatisṭhate |
yehi sthitair eva agāramadhye prāptā iyaṃ uttamāgrabodhiḥ ∥

Cf. also (Nattier, 1999), ¶ 25G, p. 229 ; & ¶ 18B, p. 204.
110 (Bendall, 1897–1902), p. 193, lns. 13–14:

annehi pānehi ca cīvarehi puspēhi gandhehi vilepanehi |
nopasthitā bhonti narottamā jinā yatha pravrajitvā caramāṇadharmān ∥

111 ibid., p. 193, ln. 15.
He is always possessed of few duties. He has forsaken all the faults associated with ordinary qualities.

He never argues. He is possessed of that which is right. These are the qualities of he [who engages] in forest dwelling.¹¹²

Once a bodhisattva has taken a place in the forest, Ś advises him never to look back towards the life he has left.

Moreover, Lord of the Household¹¹³, after it is understood by a renunciant bodhisattva that ‘forest dwelling is directed (permitted) by the Buddha’, he should live in the forest. For there is the fulfilment (attainment) of the pure dharmas.¹¹⁴

Even so, a bodhisattva is never to forget his reasons for renouncing worldly affairs. It is expected that he will constantly recall the faults associated with life in the world:

By him, in this manner, it is to be investigated: Fearing I came to the forest. Fearing what? Fearing the world. Fearing society. Fearing passion, hatred and delusion. Fearing arrogance, pride, jealous disparagement (hypocrisy) and ardent desire (mental anguish). Fearing avarice, malice and envy. Fearing form, sound, smell, taste and touch. Fearing egotism and possessiveness.¹¹⁵ Fearing haughtiness and uncertainty. Fearing Skandhamāra. Fearing Kleśamāra. Fearing Mṛtyumāra. Fearing Devaputramāra.¹¹⁶ Fearing the misapprehension¹¹⁷ that in that which is impermanent there is that which is permanent. Fearing the misapprehension that in the non self there is a self. Fearing the misapprehension that in that which is impure there is that which is pure. Fearing the

¹¹² (Bendall, 1897–1902), p. 195, lns. 6–7 :

bhavati satatam alpaśṛtyayogī pṛthu guṇa doṣata sarvi varjayitvā |
na vivadati [91b] kadācī yuktayogī imi guṇa tasya bhavanty arayavyāse ||

¹¹³ For the associations of the epithet gṛhapati, cf. (Nattier, 1999), pp. 16–18.

¹¹⁴ (Bendall, 1897–1902), p. 199, lns. 12–14 :

punaraparam gṛhapatre pravrajitena bodhisatvena buddhānunjñāto raṇya黏vaśa iti jñātvā raṇye vastavyaṃ | atra hi śukladharmaparipūrir bhavati |


For an explanation of the meaning of ahaṃkāra, cf. (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 78ab, pp. 169ff.


¹¹⁷ i.e., viparyāsa.
misapprehension that in that which is painful there is that which is pleasant. Fearing thought, mind and perception. Fearing the production (arising) of hindrances and obstacles. Fearing the erroneous belief in a real personality,\textsuperscript{118} Fearing the evil friend. Fearing profit and honour. Fearing untimely speech. Fearing that in that which is not seen, is that which is seen. Fearing that in that which is not heard, is that which is heard. Fearing [the misapprehension] that in that which is not thought, is that which is thought. Fearing that in that which is not understood, is that which is understood. Fearing that in he that is not a religious ascetic,\textsuperscript{119} is one that is like a religious ascetic. Fearing mutual hatred. Fearing the realm of desire, the realm of form and the realm of non form.\textsuperscript{120} Fearing the occurrence of all the states of existence. Fearing the realm of the forefathers [and] being sprung from an animal in hell. In short, fearing all bad thoughts, frightened by these terrible forms, I entered into forest dwelling.\textsuperscript{121}

Śrāmaṇya. Purification of one’s person from evil dharmas produced by household life is to be accomplished through the practice of the perfection of meditation. But before a bodhisattva engages in meditation proper, Ś insists that he overcome mental agitation (vīkṣiptacitta).


\textsuperscript{119} I.e., śramaṇa: lit. one who makes an effort or exertion.

\textsuperscript{120} I.e., the kāmadhātu, rūpadhātu & arūpadhātu respectively. For a diagram of the place of these realms in the world system, cf. (Takasaki, 1987), p. 134.

\textsuperscript{121} (Bendall, 1897–1902), p. 198, lns. 7–19:

\texttt{tenaivaṃ mīmāṃsaayitavyam\textsuperscript{1} bhayabhīto 'smy ahum arāgyam āgataḥ | kuto bhayabhītaḥ\textsuperscript{1} samagānaś bhayabhītaḥ | samsargabhayabhītaḥ rāgadveśamohabhayabhītaḥ māṇamadarmarōṣaparidāhabhayabhīto lobheryāṃ|ātsaryabhayabhītaḥ rūpasabdangharasasprṣṭavyabhayabhītaḥ | so 'haṃ-kāramakārabhayamītaḥ| aukḍhayavicikitsābhayabhītaḥ| skandhamāra-bhayabhītaḥ| kēṣamāra-bhayabhītaḥ mṛtyumārabhayabhītaḥ| devaputra-mārabhayabhītaḥ| anitye nitya iti viparyāsabhayabhīto| 'nātmany ātmeti viparyāsabhayabhīto| 'ṣucau śucir iti viparyāsabhayabhīto| āduḥṣkhe sukham iti viparyāsabhayabhītaḥ| cittamanovijñānabhayabhīto| 'nīvārapāvaramahāparyuthnāhahayabhītaḥ| satkāyadrṣṭibhayabhītaḥ| pāpamitrabhayabhīto| lābhastkārabhayabhīto kālaṃtrabhayabhīto| 'ṛṣṭe ḍṛṣṭam iti bhayabhīto| 'ṣrutte śrutam iti bhayabhīto| 'mate matam iti bhayabhīto| 'avijñāte vijnitam iti bhayabhīto| śramaṇe śramaṇamadabhayabhīto| 'nyavādveśa-\textsuperscript{1} mahayabhītaḥ| kāmadhāturādhipārādyadyāhitabhayabhīto| sarvabhav-agatyapattihayabhīto| nīyatyādyagyanipitiyādyabhayabhītaḥ| sankeṣpēṇa sarvebhīto| kuśalebhīto manasikārebhīto bhayabhīta ebhyo bhavam evāṃ rūpebhīto bhayabhāravebhīto| 'raṇyāsvāsam upagataḥ |}

 Cf. also (Nattier, 1999), ¶ 25F, pp. 227–229.
So long as the mind is agitated, even the attainment of worldly meditation is difficult, let alone the highest complete enlightenment of the Buddha.\textsuperscript{122}

For meditation to succeed, it is thought that mental agitation must be replaced by mental calm (avikṣiptacittendriya).\textsuperscript{123} Above all, a bodhisattva is to protect his sense faculties (indriyas) from the influx of bad and evil dharmas (pāpakākuśalādharmas).\textsuperscript{124} Success is said to result in tranquility of body, speech and mind.\textsuperscript{125} In addition, Ś reiterates the need for a bodhisattva to attain the first member of the noble eightfold way — right view (samyagdṛṣṭi).\textsuperscript{126}

A bodhisattva is to attain right view by contemplating impermanence (anitya):

The three worlds are aflame with suffering, disease and old age, aflame with the fires of death, without protection.

When escaping from existence\textsuperscript{127}, constantly confused, the world wanders about, like a bumble bee which has entered a pitcher.\textsuperscript{128}

He is also expected to constantly cultivate thoughts on impermanency (anityatāmanasikāra).\textsuperscript{129} He is to gradually realize that all conditioned things (saṃskāras) are essentially impermanent (anitya ≡ adhruva).\textsuperscript{130} This practice is meant to counter any tendency towards arrogance (uddhatatva), but is not meant to make a bodhisattva depressed.\textsuperscript{131} He is merely supposed to see that all his usual supports are illusory and actually give him no protection. Even so, he is also to realize that — in the time of his greatest need — he is not without protection:

\textsuperscript{122} (Bendall, 1897–1902), p. 202, lns. 5–6 :
\begin{verbatim}
laukīki dhyānopapattir api tāvad vikṣipracittasya durlabhā ī kāḥ punar vādo 'nuttarā samyaksaṃbodhiḥ |\end{verbatim}
\textsuperscript{123} ibid., p. 202, lns. 17–18.
\textsuperscript{124} ibid., p. 202, lns. 8–19. This passage, which Ś quotes fr. the Bhagavati, is almost identical to the passage fr. the Aṅguttara-Nikāya & Dīgha-Nikāya referred to as Formula B2 in Appendix B, pp. 205ff..
\textsuperscript{125} i.e., śāntakāya, śāntavāc & śāntacitta : cf. ibid., p. 202, lns. 18–19.
\textsuperscript{126} ibid., p. 203, lns. 11–129, ln. 2. Samyagdṛṣṭi was previously mentioned, in brief, in : ibid., p. 101, lns. 15–18. On the significance of the noble eightfold way, cf. § 1.2.7, p. 53 ; & § 2.2.3.1, pp. 101ff..
\textsuperscript{127} i.e., bhavaniḥśaraṇa : cf. (Edgerton, 1972), p. 310.
\textsuperscript{128} (Bendall, 1897–1902), p. 203, lns. 15–16 :
\begin{verbatim}
 jvalitaṃ tribhuvanājrayāyādhiukhair maraṇēṇupradīptam anātham idam |
 bhavaniḥśaraṇe sada mūḍha jagad bhramati bhramaro yathā kumbha-gataḥ ||\end{verbatim}
\textsuperscript{129} ibid., p. 203, ln. 6.
\textsuperscript{130} ibid., p. 209, ln. 2. On the significance of saṃskāras, cf. (Takasaki, 1987), pp. 96–100.
\textsuperscript{131} (Bendall, 1897–1902), p. 203, lns. 6–7.
For the Dharma, O Mahārāja, under these circumstances, is a defence, a place of rest, a refuge, a last resort.Ś

Ś holds that a typical householder possesses, not the three sources of good (kusālamūlas), but the three sources of evil (akuśalamūlas). He considers the experience of passion, hatred and delusion inherent to household life. Likewise, he suggests that fear of the consequences of these mental defilements is one of the main reasons for a bodhisattva householder to retreat to the forest. Once a bodhisattva attains sufficient mental calm, he is expected to counter the deleterious influence of these defilements:

Thus mental defilement is mainly passion, hatred and delusion; when one of these arises, so much, at first, should he produce an antidote and should he eschew their underlying cause.

Table 19 shows that the second two thirds of the twelfth chapter considers the purification of one’s person from passion, hatred and delusion. A bodhisattva is expected to purify his person by: a.) the application of an antidote (pratipakṣa); and b.) the renunciation of the underlying cause (nidāṇa ≡ pratyaya). The three main mental defilements and their antidotes are given in Table 21.

As an example of something which often causes the arising of passion, Ś gives the sight of attractive women (kalyāṇī). As an antidote to passion, he suggests meditation on the impure (aśubhābhāvanā). As an example of something which often causes hatred to arise, he
gives the sight of sentient beings who are displeasing (apriya). As an antidote to hatred, he suggests the generation of friendliness (maitri). Likewise, as an antidote for someone attached to delusion, he suggests the apprehension of dependent arising (pratītya-asamutpāda).

Table 21: Defilements and antidotes

| a.) rāga | asūbhābhāvanā |
| b.) dveṣa | maitri |
| c.) moha | pratītyasamutpādadarśana |

The application of antidotes for the treatment of defilements is predicated on the belief that a bodhisattva can purify his person from the negative dharmas produced by the experience of a defilement, by producing positive dharmas by the experience of the opposite of that defilement.

As efficacious as Ś believes it is for a bodhisattva to meditate on the impure and dependent arising and to practice friendliness towards sentient beings, he does not believe that these practices alone are enough to purify his person from all the evil dharmas associated with his previous experience of the defilements. He therefore suggests that a bodhisattva continue to purify his person through engaging in the initial practices associated with the perfection of wisdom.

Chapters thirteen & fourteen

Prajñāpāramitā. Table 20 shows that after introducing the applications of mindfulness in the thirteenth chapter, Ś explains the meaning of emptiness (śūnyatā) in the fourteenth.

Ś’s discourse on the applications of mindfulness and emptiness is complex and subtle. Even so, his intention is practical. He wishes to give an incipient bodhisattva basic instruction in the practice of the perfection of wisdom. He sees this as the most effective way to remove the obstacle (āvaraṇa) that results from the accumulation of dharmas that are bad and evil.

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142 ibid., p. 212, ln. 9–p. 219, ln. 8.
143 ibid., p. 219, ln. 9–p. 228, ln. 6. For a list of the twelve members of dependent arising, cf. (Zangmo & Chime, 1993), § 42, pp. 24–25.
144 p. 126.
145 (Bendall, 1897–1902), p. 244, lns. 4–5.
Thus he whose thought is skillful (suitable) should undertake the applications of mindfulness.\textsuperscript{146}

Smṛtyupasthānas & Viparyāsas. The thirteenth chapter discusses the purification of one’s person by the practice of the applications of mindfulness. The applications—the first set of conditions favourable to enlightenment—are considered in § 1.2.2.\textsuperscript{147}

Table 22: Erroneous views and antidotes

| i.) | śuciviparyāsa | kāyaśucau smṛtim upasthāpayan |
| ii.) | sukhavigaryāsa | vedanāduḥkhe smṛtim upasthāpayan |
| iii.) | nityavigaryāsa | cittānityatāyām smṛtim upasthāpayan |
| iv.) | ātmavigaryāsa | dharmanairātmye smṛtim upasthāpayan |

Table 22 shows that the four applications consist of mindfulness of the body (kāya), perception (vedanā), thought (citta) and dharmas.

Table 22 shows that respectively the applications involve meditation on: a.) the impurity of the body (kāyaśuci) ; b.) the unsatisfactoriness of sensation (vedanāduḥkha) ; c.) the impermanence of thought (cittānityatā) ; and d.) the selflessness of dharmas (dharmanairātmya).

Table 22 also shows that respectively the applications are antidotes to the erroneous view : a.) associated with purity (śuciviparyāsa) ; b.) that associated with pleasure (sukhavigaryāsa) ; c.) that related to permanence (nityavigaryāsa) ; and d.) that related to a belief in a self (ātmavigaryāsa).

It is thought that perhaps the most pressing fear which leads a bodhisattva to forsake life as a householder for life as a mendicant ascetic is fear of the erroneous views (viparyāsas).\textsuperscript{149} A bodhisattva dreads erroneous views as he believes they prevent him from seeing things as they really are. Not only does he fear the mistake of thinking that the impermanent is permanent, that the non self is a self, that the impure is pure and that the painful is pleasurable, he doubts the accuracy of his very senses. As a result of his mistaken world view and the inaccuracy of his perception, he believes he is bound to commit actions that are inappropriate and generate bad

\textsuperscript{146} ibid., p. 228, ln. 10 :

\textit{evaṁ karmaṇyacittaḥ smṛtyupasthānāny avataret} ||

\textsuperscript{147} pp. 26ff.

\textsuperscript{148} p. 27.

\textsuperscript{149} ibid., p. 198, lns. 7–19.
dharmanas. The practice of the applications of mindfulness is thought to counter these destructive tendencies.

Kāyasmṛtyupasthāna & Śuciviparyāsa. A bodhisattva is expected to counteract the erroneous view associated with purity by mindfulness of his body.\textsuperscript{150} The meditation on the impure (aśubhābhāvanā) counters the passion (rāga) a bodhisattva experiences when attracted by the bodies of others. Mindfulness of the body counters the fondness he has for his own body.\textsuperscript{154} A bodhisattva is to contemplate his own body as Ś believes it really is — as impure (aśuci).

He is to slowly realize that the foul nature of his body is a direct result of his past actions (karmabhavakārakopacitakāya).\textsuperscript{152} As his actions in the past have been impure, so is his body in the present:

This body is unsubstantial.\textsuperscript{153} It is arisen from the sperm and blood of mother and father. Its own being is impure, foetid and foul smelling. It is disturbed by the thieves fear and despair because of passion, hatred and delusion. Its dharmas are constantly subject to ruin, decay, cleaving, scattering and crumbling. It is home to a hundred thousand different diseases.\textsuperscript{156}

He is to realize that unskilful actions not only defile his body in the present, but plant seeds which will defile his bodies in the future. Ś holds that an experience of the true nature of his body causes the life of a bodhisattva to become focused (avīśama). This fills him with energy (sāra).\textsuperscript{157} It also prevents him from over valuing his body and harming others to maintain it. It is thought that a bodhisattva who knows the real nature of his body would not be so foolish as to produce bad and evil dharmas on account of it.\textsuperscript{158}

\textsuperscript{150} (Bendall, 1897–1902), p. 228, ln. 11–p. 232, ln. 5.
\textsuperscript{151} ibid., p. 231, ln. 11.
\textsuperscript{152} ibid., p. 228, ln. 14.
\textsuperscript{154} i.e., śatana & so on : cf. (Edgerton, 1972), p. 522.
\textsuperscript{156} (Bendall, 1897–1902), p. 229, ins. 10–11 : asārako ‘yaṃ käyo mātāpitṛṣoṇitasukrasamhūto śucipūtjidurgandhasvabhāvo rāgadvesamohahayavisādaskarakulo nityaṃ śatapatanaḥ Abedanavikīraṇavīdhlvananadharmā 1 nānāvyādiḥśataśahasraṇa itī ∥
\textsuperscript{157} ibid., p. 229, ln. 14–p. 230, ln. 1.
\textsuperscript{158} ibid., p. 230, ins. 2–4.
Vedanāsmṛtyupasthāna & Sukhaviparyāsa. The erroneous view associated with pleasure is to be treated through mindfulness of perception. Ś insists that a bodhisattva gain as clear an understanding of the real nature of his perception as of his body. Ś does not expect him to suppress or destroy (ni + √ rudh) his perception. He wishes him to watch his sensations arise and thereby prevent them from developing into mental defilements:

And he does not cause the cessation of sensation to be obtained by himself. Whatever sensation he is conscious of, he is conscious that this sensation is completely enveloped by great compassion. When he is conscious of a sensation which is pleasant, then, with respect to beings who are inclined to passion, he partakes of great compassion. And he does not heed his propensity towards passion. When he is conscious of a sensation which is unpleasant, then, with respect to beings who are inclined to hatred, he partakes of great compassion. And he abandons his propensity towards hatred. When a sensation is not unpleasant and not pleasant, with respect to beings who are inclined to delusion, he partakes of great compassion. And he abandons his propensity towards delusion. By pleasant sensations, he is not seduced. And he wins the destruction of attachment. By unpleasant sensations, he is not crushed. And he wins the destruction of aversion. By sensations which are not pleasant and not unpleasant, he is not inclined to ignorance. And he wins the destruction of ignorance.

Mindfulness of perception, then, is supposed to help a bodhisattva renounce passion, hatred and delusion and prevent the arising of the

\[\text{ātmanā ca vedi[105] tanirodhām nārpayati} \text{ 1 sa yāṃ kāncid vedanāṃ vedayate tām sarvāṃ mahākaruṇāpariğhītāṃ vedayate 1sa yadā sukhāṃ vedanāṃ vedayate tādā rāgacariteṣu satvēṣu mahākaruṇāṃ pratihāte ātmanāsa ca rāgānusayaḥ pratijahāti | yadā duṣkhāṃ vedanāṃ vedayate tādā dvēscariteṣu satvēṣu mahākaruṇāṃ pratihāte ātmanāsa ca doṣānusayaḥ pratijahāti | yadā 'duṣkhāsukhāṃ vedanāṃ mohacariteṣu satvēṣu mahākaruṇāṃ pratihāte ātmanāsa ca mohānusayaḥ pratijahāti | sa sukhāyāṃ vedanāyāṃ nānuyāte 1 anunayasamudghātām cārjayati | duṣkhāyāṃ vedanāyāṃ na pratihātyate pratighasamudghātām cārjayati | aduṣkhāsukhāyāṃ vedanāyāṃ nāvidyāgato bhavati 1 avidyāsamudghātām cārjayati |\]
bad dharmas associated with them. Rather than actually experiencing the defilements, he is to envelop his perception in an all encompassing experience of great compassion (mahākaruṇā). Ś believes that the constant experience of great compassion will not only prevent the arising of bad dharmas, but purify his person from bad dharmas which have accumulated through inattention to perception in the past.

Cittasmṛtyupasthāna & Nityaviparyāsa. The erroneous view related to impermanence is to be cured by mindfulness of thought.Ś stresses that all bodies, perception and conditioned things (saṃskāras) are impermanent. He considers impermanence best appreciated by a bodhisattva who attempts to watch his thought:

For thought (mind), Kaśyapa, is perceived neither in oneself, nor outside, nor in the space between both. For thought, Kaśyapa, is formless, unseen, non resistance, unknowable, unstable, without a state of existence. For thought, Kaśyapa, was not seen by any of the Buddhas, nor do they see it, nor will they see it. What was not seen by any of the Buddhas—what they do not see, what they will not see—what sort of existence can this be seen as, other than dharmas which exist through ideation which happens to be false? For thought, Kaśyapa, resembles illusion. By the quality of imagining that which does not exist, it perceives various states of existence, other than dharmas which arise through ideation which happens to be false.

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167 ibid., p. 229, ln. 13 ; p. 233, ln. 2 ; & p. 237, ln. 6.
169 i.e., apratīgha : cf. (Edgerton, 1972), p. 362. Here, apratīgha seems to mean that thought is not substantial or corporeal.
170 i.e., aniketa : cf. ibid., p. 294 ; & (Monier-Williams, 1899), p. 545.
172 i.e., māyā.
175 (Bendall, 1897–1902), p. 234, ins. 1–6 :

‘cittaṃ hi kaśyapa nādhīyatmanā na bahīrduḥ ṅobhayam antareṇopalabhīyate \ cittaṃ hi kaśyapāpiṇam anudarśānām apratīgham avijñaptikam apratiṣṭham [105b] aniketaṃ | cittaṃ hi kaśyapa sarvabuddhair na dṛṣṭaṃ na paśyanti na dṛṣṭaṃ yat sarvabuddhānāṃ dṛṣṭaṃ | na paśyanti na dṛṣṭaṃ ∥ kīdṛśaṃ tasya pracāro draṣṭavyāḥ | anyatra vitathapati-
Thought, then, is held to be not only elusive, but delusory. It creates the erroneous impression that dharmas exist in and of themselves and that they are the ultimate, unchanging objects of sensory experience. Śīḷas believes the contrary. He sees thought itself as the source of experience and as characterised not by permanence, but complete impermanence. Mindfulness of thought is therefore considered the primary means for a bodhisattva to gain an understanding of the impermanence of all things.

Dharmasrtyupasthāna & Ātmaviparyāsa. A bodhisattva is to counter the erroneous view related to a belief in a self by mindfulness of dharmas. By mindfulness of thought he is to learn that all thought and — by extrapolation — all dharmas are impermanent. By mindfulness of dharmas he is to learn that all dharmas and — by interpolation — his person lack inherent existence (svabhāva):

A bodhisattva that is dwelling\textsuperscript{176}, considering a dharma in relation to a dharma, does not correctly consider\textsuperscript{177} any sort of dharma; whence\textsuperscript{178} no dharmas of the Buddhas, whence no enlightenment\textsuperscript{179}, whence no way, whence no escape (from the world)\textsuperscript{180}. After seeing that all dharmas are escape, he attains the samādhi of great compassion called ‘Free from Obstructions’\textsuperscript{181}. In relation to all dharmas and mental defilements, he obtains the notion that they are artificial (factitious)\textsuperscript{182}: these dharmas are free from mental defilements; these are not accompanied by mental defilements. Why? For so they attain to\textsuperscript{183} the established (explicit)
meaning (of the word). There is no piling up of mental defilements. There is no state of pile. There is no state of passion, no state of hatred, no state of delusion. Indeed, enlightenment arises from the perception of these mental defilements. And that which is the own being of the mental defilements, that is the own being of enlightenment. In this way, he produces mindfulness.

Svabhāva. A bodhisattva who attains mindfulness of dharmas is expected to perceive that no dharmas exist separate from or independent of other dharmas. He perceives that absolutely all dharmas lack inherent existence. He also perceives that as neither mental defilements nor enlightenment possess inherent existence, the defilements and enlightenment are, in this sense, identical.

Pratītyasamutpāda. Mindfulness of dharmas is also thought to lead a bodhisattva to perceive dependent arising (pratītyasamutpāda):

Dharmas which arise, just arise. Dharmas which cease, just cease. Then again, in one’s person, there is not any sentient being, or living being, or creature, or individual, or human being, or person, or man, that is born,

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For this tr., cf. ibid., p. 506.

(Bendall, 1897–1902), p. 236, lns. 6–12:

*dharme dharmānudarśi viharan bodhisatvo na kañcid dharmam samunapaśyati (samunapaśyati)† | yato na buddhadharmā yato na bodhiḥ† yato na mārgo yato na niḥsaraṇam | sa sarvadharmā niḥsaraṇam iti vidītvā ‘nāvareṇaṁ nāma mahākāruṇāsamādhiṁ samāpadyate | sa sarvadharmesu sarvakleśeṣu ca kṛptrimāṇajñāṁ pratilabhate | niḥkleśa ēte dharmaṁ | naite sakleśaḥ | tatāsya hetoḥ | tathā ēte nītārthe samavasaranti† nāsti klesānāṁ saṃcayo† na rāśibhāvaḥ† na rāgabhāva na mo-habhāva ēvaṃ eva klesānāṁ avabodhiḥ bodhiḥ | yatsvabhāvāś ca klesās tattvabhāvā bodhir ity evaṃ smṛtim upasthāpayati ||

This passage is quoted in: (de La Vallée Poussin, 1901–1914), comm. on BCA 9:106cd, p. 527, ln. 17–p. 528, ln. 8. For a recent ed. of this passage, cf. (Braarvig, 1993), I, p. 169.

For a concise summary of this position, cf. nirātmānaḥ sarvadharmāḥ & niḥsvabhāvatā sarvadharmāḥ in: (Bendall, 1897–1902), p. 244, lns. 10 & 11. Cf. also ibid., p. 257, lns. 10–11:

*sarvadharmāḥ... | svabhāvavirahitā bodhavyāḥ |

In addition, cf. the refrain —repeated eight times— about the lack of own being of all dharmas in: (Bendall, 1897–1902), p. 258, ln. 5–p. 259, ln. 8.

For the identification of the five evil actions bringing immediate retribution (ānantaryās) with enlightenment, cf. ibid., p. 257, ln. 11:

*antaśa ānantaryāpy api bodhiḥ |

For this def. of the five ānantaryās, cf. (Edgerton, 1972), pp. 95–96. For a list of these transgressions, cf. (Ishihama & Fukuda, 1989), ¶¶ 2323–2328, pp. 122–123. i.e., ātmabhāva.
or grows old, or dies, or arises. This is the rule for all dharmas: if they are acquired, they arise; but not acquired, they do not arise. Whatever appearance is acquired, that appearance arises, whether good, or bad, or immovable. There is no acquisition of dharmas. And there is not any arising of dharmas which are not caused... A bodhisattva is expected to learn that absolutely all dharmas are subject to dependent arising. He is to perceive that every dharma arises or does not arise, is good or bad, as the result of causes and conditions. Conditioned things are also to be seen to depend on such causes. While he is to appreciate that all dharmas lack the quality of a self and own being, he is also to appreciate that they remain causally connected to the result of his actions.

Śūnyatā. When a bodhisattva realizes mindfulness of dharmas, he is expected to realize not only the lack of own being and dependent arising of all dharmas, but the emptiness of dharmas: Dharmas are empty and nameless. What name do you ask about? Emptiness. Neither devas, nor nagas, nor even rakṣas are anywhere. Men or no men. Now all is perceived as this. For by name, namelessness is empty. In name, name is not perceived. All dharmas are nameless. Now by name, they are made manifest.

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190 i.e., dharmāṇāṃ dharmataḥ : lit. the dharma-nature (dharmatā) for all dharmas. For this tr., cf. (Takasaki, 1987), pp. 102, 103 & 118. Cf. also (Edgerton, 1972), p. 278 ; & (Cox, 1995), pp. 193, & 358, n. 26.
191 i.e., samudāniyante. For the def. of various forms of this verb, cf. (Edgerton, 1972), pp. 572–573.
192 i.e., (dharmaḥ) kuśalā vā ‘kuśalā vā aniñjyā vā : cf. ibid., p. 24 ; & (Takasaki, 1987), pp. 139–140.
193 i.e., samudānetaḥ. The meaning of this word is uncertain.
194 (Bendall, 1897–1902), p. 236, ln. 14 p. 237, ln. 2 :

\[\text{dharmā evotpadayamāṇā utpadayante} | \text{dharmā eva nirudhyamāṇā nirudh-}\]
\[\text{hyante}|| \text{na punar atra kaścid ātmabhāve satvo vā jīvo vā jantur vā poṣo vā puruṣo vā puḍgalo vā manuṣyo vā yo jāyate vā jīryate vā cyavate votpadyate vā} | \text{ṣa dharmāṇāṃ dharmatāḥ} | \text{yadi samudāniyante} | \text{samudāgacchanti} | \text{atha na samudāniyante na samudāgacchanti} | \text{yādṛśāḥ samudāniyante tādṛśāḥ samudāgacchanti} | \text{‘gacch}’ | \text{kuśalā vā ‘kuśalā vā} | \text{aniñjyā vā} | \text{na śāti dharmāṇāṃ samudānetaḥ} | \text{na cāhe tukānāṃ dha rmāṇāṃ kācid utpattir ity ādi} ||

195 ibid., p. 238, ins. 3–5 ; & p. 241, ins. 5–6. Cf. also ibid., p. 263, ln. 18 p. 264, ln. 2.
For that which is the own being of name, indeed that has neither been seen nor heard.

And it has neither arisen nor ceased. Now the name of what do you ask about?

Established by convention, name is a désignation\(^{197}\), a likeness\(^{198}\).

For by name, this is Ratnacitra, that other, Ratnottama.\(^{199}\)

An incipient bodhisattva is not to assume that his intellectual categories are in some sense inherently existent. The various names that he associates with various dharman to be seen merely as conventional designations which—to a greater or lesser extent—reflect how dharman are generally perceived.\(^{200}\) Ś holds that a bodhisattva should not suppose that the names associated with particular dharman are—in any real sense—definitive.\(^{201}\) All names, like all dharman, are empty.

Although a bodhisattva is expected to realize that all dharman are empty, he is never to assume that dharman cannot be perceived (dṛṣṭa)\(^{202}\):

Therefore, [he whose] mind is fit for meditation—[which is] the means to attain complete enlightenment\(^{203}\) for the sake of removing the ocean of pain from the rest of the world in the ten regions—indeed he should attain the emptiness of all dharman so as to deal with the power of all

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\(^{197}\) i.e., prajñapti: cf. (Edgerton, 1972), p. 358, def. 4.

\(^{198}\) i.e., darśin + tā. For darśin, cf. ibid., p. 262.

\(^{199}\) (Bendall, 1897–1902), p. 241, lns. 10–18:

\[ śūnyā anāmakā dharmāḥ nāma kīṃ paripṛcchasi | śūnyata na kvaicīd deva na nāgā nāpi rākṣasāḥ || 

manuṣyā va 'manuṣyā va sarve tu eṣa vidyate | nāmā hi nāmatā śūnyā nāṁni nāma na vidyate ||

anāmakāḥ sarve dharmāḥ nāmnā tu paridīptāḥ ||

yo hi svabhāvo nāmno vai na sa dṛṣṭa na ca śrutaḥ ||

na cotpanno niruddho va kasya nāmeha prchasi ||

vyavahārakṛtaṃ nāma prajñaptir nāma darśita ||

ratnacitro hy ayaṃ nāmnā ratnottamapara iti ||

\(^{200}\) For an esp. clear summary of the conventional nature of names, cf. ibid., p. 257, lns. 7–8:

\[ yāvad eva vyavahāramātram etat | nāmadheyamātram saṃketamātram saumārthaṃ prajñaptimātram। nālam atra pañcitaṁ abhiniveśa ut-pādayitatavya iti ||

So, indeed, this is nothing but terms, nothing but appellations, nothing but agreements, nothing but conventions, nothing but désignation. In this matter, false belief should not be produced by those who are learned.


\(^{202}\) ibid., p. 244, lns. 10–11.

\(^{203}\) i.e., abhisaṃbodhi.
dharmas in the three times\textsuperscript{204} to the edges of the sky. Indeed, in this way, the emptiness of persons is attained. And thereupon, from the source being cut off, mental defilements do not arise.\textsuperscript{205}

The perception of the emptiness of all dharmas and of one’s person is clearly attended by significant difficulties. Even so, it is a mark of a hero (śūra) to be one ‘that is perceiving in tranquility that own being of the dharmas’.\textsuperscript{206} It is obligatory for a bodhisattva to try to understand convention (saṃvṛti) and that which is ultimate (paramārtha).\textsuperscript{207}

Ś constantly maintains that there is a direct relationship between a correct understanding of emptiness, the attainment of the perfection of wisdom and the successful purification of one’s person from dharmas that are bad and evil.\textsuperscript{208}

As was said in the noble Dharmasamgītisūtra: ‘A śūnyatāvādin\textsuperscript{209} is not attracted by the (eight) worldly dharmas\textsuperscript{210} as they are not supported. He is not delighted by gain. He does not become depressed through loss. He is not awe struck by blame. He is not embarrassed by dishonour. He is not made to cower by praise. He is not delighted by pleasure. He is not not delighted by suffering. For he that is not attracted by the worldly dharmas, he perceives emptiness. Thus,

\textsuperscript{204} viz., the past, present & future.
\textsuperscript{205} ibid., p. 242, lns. 3–6:
\textit{evam yogacitto daśasu dikkṣu śeṣa[107b]syā jaṅgato duṣkhasāgaroddhar-anāhārisambdhīyupīyo vyomaparyantatraikākāyasaṃvadharmavaśavartītvāyaiva tu punaḥ sarvadharmaśūnyatām avataret | evam hi pudgalaśūnyatā siddhā bhavati | tataḥ ca chinmanulatvāt kleśā na samudācaranti ||}

For the use of \textit{sam + ud + ā + ṛ car}, cf. rāgasya samudācarapratipakṣaḥ in : ibid., p. 212, ln. 9 ; & \textit{dveṣasamudācarapratipakṣa} in : ibid., p. 219, ln. 9. Here \textit{sam + ud + ā + ṛ car} ≡ \textit{sam + ud + ā + ṛ gam}.

\textsuperscript{206} cf. the thrice repeated refrain in : ibid., p. 243, lns. 2, 6 & 10 :
\textit{yo ’sau dharmanasvabhāva jñatī supraśānti ||}

The tr. of this passage is problematic. The case of the perceiver and the perceived appears to be the same. It is also unclear whether it is the perceiving or the perceived which is tranquil. It is possible that this ambiguity is intentional.
\textsuperscript{207} ibid., p. 256, lns. 4–8.
\textsuperscript{208} For Ś’s position, in short, cf. ibid., p. 264, lns. 10–11. This position is also indicated in the title of that chapter of the ŚŚ which, more than any other chapter, concerns the nature of emptiness: ‘The Fourteenth P [called] The Purification of One’s Person’.
\textsuperscript{209} i.e., one not subject to conceptions of duality (dvaya). For \textit{dvaya}, cf. ibid., p. 257, lns. 16–17 ; & p. 270, ln. 19.
\textsuperscript{210} i.e., the eight lokadharmas, cf. ibid., p. 180, ln. 2 ; (Ishihama & Fukuda, 1989), ¶¶ 2342–2348, pp. 123–124 ; (Zangmo & Chime, 1993), § 61, p. 35 ; & (Nattier, 1999), ¶ 5B, p. 175.

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\textit{Purifying in the Śikṣāsamuccaya} 147
for a śūnyatāvādin there is not any attachment nor non attachment...’...
This, in short, is the purification of thought.²¹¹

2.3.3.2 Purifying enjoyments & merit

In the Śiśūṣamuccaya, immediately after self purification, is the purification of enjoyments which arises from the non existence of a hoard. Here it shall be written separately.²¹²

Chapter fifteen

Table 3²¹³ indicates that after devoting seven chapters and almost one hundred pages to the purification of one’s person, Ś considers the purification of enjoyments and merit. After purifying his person by practices associated with the perfections of patience, energy, meditation and wisdom, a bodhisattva is expected to begin to purify his enjoyments and merit. Ś devotes only one short chapter to the purification of enjoyments and merit. This section summarises and concludes that which he considers in previous sections.

The fifteenth chapter is an auto commentary on the twenty-first verse of the Śūṣka. Table 20²¹⁴ shows that the structure of the fifteenth chapter, like that of the twenty-first verse, is twofold: the first part concerns the purification of enjoyment; and the second, the purification of merit.

Bhogaśodhana. A bodhisattva is to purify his enjoyments principally through the practice of the fifth member of the noble eightfold way — right livelihood (samyagājīva)²¹⁵:

²¹¹ (Bendall, 1897–1902), p. 264, lns. 12–19 :
yathoktam āryadharmasaṃgītisūtre | na śunyatāvādi lokadharmaiḥ samhriyate 'nīśrītatvāt | na sa lābhena samhṛṣyāni | alābhena na vimanā bhavati | yaśasā na vismayaṃ 'yaśasā na samkucati | nindayā nāvadīyate | prāsāsya na nāmānuṣyate | sukhena na rajyate duṣkhena na virajyate | yo hy evaṃ lokadharmair na samhriyate sa śūnyatāṃ jānita iti || tathā śūnyatāvādino na saṃbhavati yaśasā na הסנתקע | nindayā nāvadīyate | sukhena na rajyate duṣkhena na virajyate | yo hy evaṃ lokadharmair na samhriyate sa śūnyatāṃ jānita iti || tathā śūnyatāvādino na saṃbhavati... etat samkṣepaṅc cittaśodhanaṃ ||

²¹² ibid., p. 267, ln. 10 :
śiṣṭūṣamuccayasatyatmaśūkddhidhyantaraṃ bhogaśuddhiḥ samucchābhāvāt
 prthag ihi lekhitā |

²¹³ p. 17.
²¹⁴ p. 126.
²¹⁵ For the context of samyagājīva, cf. § 1.2.7, pp. 53ff.
Here, Lord of the Household, a bodhisattva householder strives after enjoyments justly, not unjustly, honestly, not dishonestly; right livelihood is practised, not wrong livelihood.\textsuperscript{216}

The purification of enjoyments is thought to be attained by the cultivation of an appropriate attitude towards: \(a\).) the act of receiving gifts; and \(b\).) the act of giving gifts.

A monastic bodhisattva is never, in mind, word, or body, to use deceitfulness or hypocrisy (kuhana) to secure gifts from lay Buddhists.\textsuperscript{217} The life of a bodhisattva, whether lay or monastic, is to involve no hoarding (saṃcayābhāva).\textsuperscript{218} Enjoyments are to be purified by remaining detached (anadhyavasita) from donors and donations.\textsuperscript{219} And —as with the purification of one’s person— the purification of enjoyments is to be practised not for self interest, but for the benefit of others (parahita).\textsuperscript{220}

When a bodhisattva gives, Ś insists that his motives be pure, § 2.1.3.\textsuperscript{3} suggests that the first chapter of the ŚŚ is mostly concerned with what a bodhisattva gives and to whom. The first chapter addresses a bodhisattva new to the way, the fifteenth a bodhisattva that is more advanced. Accordingly, between the first and fifteen chapter discourse turns from gifts towards motives for giving:

For it was said in the noble Gaganagañjasūtra: ‘And that which is purified of egotism, that gift he gives. That which is purified of possessiveness, that gift he gives. That which is purified of motive\textsuperscript{222}, that gift he gives. That which is purified of (false) views, that gift he gives. That which is purified of the suggestion of something wanted\textsuperscript{223}, that gift he gives. That which is purified of difference, that gift he gives. That which is purified of the desire for the coming to fruition (of action), that gift he gives. As the sky is completely purified, that gift he gives.... As the sky is unlimited, thus with a mind made unlimited, that gift he gives. As the sky is expansive and free from obstructions, so, applied to enlightenment, that gift he gives. As the sky is without form, so, completely unattached to form, ...'}
that gift he gives. As the sky does not feel, so, all sensation quelled\textsuperscript{224}, that gift he gives. So, not conscious, not conditioned, not making known, so, without assertion, that gift he gives. As the sky completely suffuses the fields of the Buddhas, suffusing friendliness amongst all beings, that gift he gives.... As the sky is always clear, purified of the natural form of thought, that gift he gives. As the sky is an opportunity for all sentient beings, so, affording a livelihood to all sentient beings, that gift he gives. As much as a magic creation gives to a magic creation—not uncertain, without effort, thought, mind and perception not dispersed, not desiring all dharmas—so, from the cessation of duality, purified of own being, the mark of illusion, that gift the bodhisattva gives. When a bodhisattva is endowed with the renunciation of giving, and by the knowledge of wisdom, with the renunciation of the mental defilements of all sentient beings, and by the knowledge of means, with the non renunciation of sentient beings, so, focused on forsaking, youth of good family, his giving becomes like the sky\textsuperscript{225}.

The purification of enjoyments, then, is thought to depend on the practice of right livelihood, the development of non attachment and an overriding concern for the interests of others. These qualities are to inform not only the gifts which a bodhisattva gives and receives, but his fundamental motives for giving and receiving. When he gives a bodhisattva is expected to manifest the quality of non duality (\textit{dvayavigamati}).\textsuperscript{226} By giving without any sense of the gift, the giver, or the recipient of the gift, he is thought to effect the purification

\begin{footnotesize}
\begin{itemize}
\item\textsuperscript{224} For this syntax, cf. (Edgerton, 1972), p. 365.
\item\textsuperscript{225} (Bendall, 1897–1902), p. 270, ln. 9–p. 271, ln. 3 :
\end{itemize}
\end{footnotesize}
of enjoyments and giving (dānaviśuddhi). This is considered the true form of giving. It is the goal towards which a bodhisattva is expected to aspire.

Puṇyaśodhana. The purification of enjoyments precedes the purification of merit, a practice also referred to as the purification of morality (śīlaviśuddhi), that of practice (caryāpariśuddhi), that of wisdom (prajñāpariśuddhi) and that which is authoritative (prāmāṇikaviśuddhi). For a bodhisattva to purify his merit, his behaviour must manifest not only the realization of great compassion (mahākaruṇā), but the realization of emptiness (śūnyatā) itself.

Having related this at length in the noble Ratnacūḍasūtra, he said: 'This is regarded as energy. The knowledge of the body as a reflected (mirror) image of an illusion, the knowledge of the voice as something inexpressible, the knowledge of the mind as absolute tranquility, the complete purification of the body arises from this. Thus, well armed with the armour of friendliness he advances towards the resolve of great compassion. He cultivates the meditation [called] 'Endowed with All Excellent Forms' that produces the forms of emptiness. Then what is emptiness that is endowed with all excellent forms? That which is not deficient in giving; … not deficient in means; not deficient in the kindliness and equanimity of great friendliness; not deficient in the attainment.

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\(^{227}\) ibid., p. 271, ln. 15.
\(^{228}\) For a clear description of this practice, cf. (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 4cd, p. 372, ln. 9- p. 373, ln. 8.
\(^{229}\) (Bendall, 1897–1902), p. 271, ln. 16; p. 272, ln. 1.
\(^{230}\) ibid., p. 273, ln. 4.
\(^{231}\) ibid., p. 273, ln. 5.
\(^{233}\) i.e., pratibimba: cf. (Saito, 1984), I, p. 118, ln. 16.
\(^{235}\) i.e., jñāna.
\(^{236}\) i.e., anabhilāpya: cf. ibid., p. 56.
\(^{237}\) i.e., atyanta: cf. ibid., p. 10.
\(^{238}\) viz. these three kinds of jñāna. The reading of this clause is uncertain: cf. (Bendall, 1897–1902), p. 272, n. 2; & (Bendall & Rouse, 1971), p. 249, ln. 9.
\(^{240}\) i.e., adhiṣṭhāna: cf. (Edgerton, 1972), pp. 15–16, def. 2.
\(^{241}\) i.e., sarvākāravaropeta: cf. ibid., p. 586, def. 2; & (Ishihama & Fukuda, 1989), ¶ 602, p. 32.
\(^{242}\) i.e., abhinirhṛta. For abhinirharati & so on, cf. (Edgerton, 1972), pp. 52–53.
\(^{244}\) i.e., avatāra: cf. (Edgerton, 1972), p. 71, def. 2.
of knowledge of the truth; not deficient in the mind of enlightenment and equanimity regarding sentient beings; not deficient in the application that results from intention and strong intention; not deficient in giving, pleasant speech, behaviour beneficial to others and the adoption of the same (religious) aims for himself that he preaches to others; not deficient in mindfulness and awareness; not deficient in the applications of mindfulness, the right strivings, the bases of supernatural power, the faculties and the powers, the members of enlightenment and the noble eightfold way; not deficient in tranquility and correct insight.\textsuperscript{249} …

This passage follows Ś’s discussion of the gift, the preservation and the purification of one’s person, enjoyments and merit and precedes his discussion of the increase of the same. It reflects what he has said and foreshadows what he is to say.

A bodhisattva is expected to purify his merit by meditating on emptiness. It is suggested that such a meditation not only destroys bad and evil dharmas, but helps a bodhisattva to recall those practices that Ś considers central to the way — the sevenfold set of conditions favourable to enlightenment (bodhipakṣa dharmas). In this passage, Ś reminds a bodhisattva that as he progresses along the way he should be ever mindful that emptiness is not deficient in the applications of mindfulness, the right strivings, the bases of supernatural power and so on. He reminds him that if he is constantly mindful of this and related beliefs then he is destined to attain not only the purification of his person, enjoyments and merit, but the purification of wisdom.\textsuperscript{251}

\textsuperscript{245} i.e., arthakriyā : cf. (Edgerton, 1972), p. 66.
\textsuperscript{246} i.e., samānārthatā : cf. ibid., p. 569, def. 2. These are the four articles of attraction (samgrahavastu) : cf. ibid., p. 548.
\textsuperscript{247} i.e., smṛty & samprajanya : cf. ibid., p. 577.
\textsuperscript{248} i.e., the seven sets of bodhipakṣa dharmas.
\textsuperscript{249} i.e., śamatha & vipaśyānā : cf. ibid., pp. 523 & 491.
\textsuperscript{250} (Bendall, 1897–1902), p. 272, lns. 9–16 :
\textsuperscript{251} ibid., p. 273, ln. 5.
CONCLUSION

SEC. 2.3.4 CONCLUSION

Thus from the seeing\(^\text{252}\) of things\(^\text{253}\) comes the vision of the Buddha, from the Buddha’s vision comes the vision of all things, from the vision of all things comes the vision of the primary and secondary causes\(^\text{254}\), from this comes the vision of the void\(^\text{255}\), and to see the void is not to see; not to see all things, Blessed One, is to see all things, which is the true seeing\(^\text{256, 257}\).

This paper has suggested that in the ŚŚ and ŚŚkā a bodhisattva is expected to give all that he possesses for the welfare of others and that complete, unqualified giving is considered the *sumnum bonum* of the way. It has also suggested that for a bodhisattva to be able to give gifts that are suitable, he is expected to ensure their quality. For his gifts to be of greatest benefit, they are expected to be of utmost purity.

This paper suggests that a bodhisattva is expected to secure the quality of his gifts through the practice of the first two members of the four right strivings: \(i\) the non production of non existing bad dharmas; and \(ii\) the destruction of existing bad dharmas.

Ch. 2.2\(^\text{258}\) shows that the practice of the non production of non existing bad dharmas is considered the practice of preservation (rakṣā). Ch. 2.3\(^\text{259}\) shows that the practice of the destruction of existing bad dharmas is considered the practice of purification (śuddhi). § 2.2.4\(^\text{260}\) summarises the significance of preservation. It remains to summarise the significance of purification.

Table 1\(^\text{261}\) indicates that the seventeenth to twenty-first verses of the ŚŚkā and the eighth to fifteenth chapters of the ŚŚ, concern the way in which a bodhisattva is to purify his person, enjoyments and


\(^{253}\) i.e., dharmas. It is noted in: (Bendall & Rouse, 1971), p. 242, n. 2, that the Tib. reads dharmadarśanāt buddhadarśaṇāṃ buddhadarśanāt.


\(^{255}\) i.e., *śūnyatā*.

\(^{256}\) i.e., *samyagdarśana*.

\(^{257}\) Tr. in: (Bendall & Rouse, 1971), p. 242. This passage is problematic. In: ibid., p. 242, n. 2, it is noted that the tr. is guided by the Tib.. In: (Bendall, 1897–1902), p. 263 ln. 18–p. 264 ln. 2, this passage reads:

\[
tathā dharmadarśanaṃ [116a] buddhadarśaṇaṃ sarvasatvadarśanaṃ sarvasatvahetupratyayadarśanaṃ śūnyatādarśanaṃ śūnyatādarśanaṃ adaraśanaṃ | adaraśanaṃ bhaga vam sarvadharmāṇāṃ darśanaṃ samyagdarśanaṃ iti \|\]

\(^{258}\) pp. 9ff..

\(^{259}\) pp. 115ff..

\(^{260}\) pp. 11ff..

\(^{261}\) p. 1.
merit. Table 1 also shows that Ś’s treatment of these three forms of purification is unequal. As with his discussion of preservation, he seems most interested in practices associated with the person (ātmabhāva). Ś gives more attention to the purification of one’s person than to the purification of enjoyments or merit.

The argument of CH. 2.3 can be summarised under four headings: i.) purification (śuddhi); ii.) purification of one’s self (ātmabhāvaśuddhi); iii.) purification of enjoyments (bhogaśuddhi); and iv.) purification of merit (puṇyaśuddhi).

Śuddhi. Ś initially introduces the concept of purity (śuddhi). He explains the advantages of purity and disadvantages of impurity (aśuddhi).

A bodhisattva who attains purity is said to be of great benefit to others. Contact (spṛśa) with his body (kāya) is thought to relieve the suffering of sentient beings and aid their escape from transmigratory existence (saṃsāra). On the contrary, a bodhisattva who fails to purify his person and who allows his qualities (guṇas) to become polluted and defiled, is of little benefit to others.

Ātmabhāvaśuddhi. Ś then describes the actual means by which a bodhisattva should purify his person from dharmas that are bad (pāpaśodhana).

The purification of his person is to begin with the practice of the four dharmas (catvāro dharmāḥ): i.) the practice of self censure (vidūṣaṇāsamudācāra); ii.) the practice of the antidote (pratipakṣasamudācāra); iii.) the power of turning back from evil (pratyāpattibala); and iv.) the power of protection (āśrayabala). If a bodhisattva experiences contrition (vipratisārabahula), engages in good actions (kuśalāni karmāni), turns away from bad actions (akuśalāni karmāni) and takes refuge it is thought that he will begin to purify his person from evil dharmas accumulated through unskillful actions in the past.

Ś holds that a bodhisattva should not be content with the purity attained through engaging in the four dharmas. He is expected to intensify his purity through engaging in the perfections (pāramitās) of patience (kṣānti), energy (vīrya), meditation (dhyāna) and wisdom (prajñā).

262 pp. 115ff.
263 It would seem that pratyāpatti is similar in meaning to Gk μετάνοια, -ας, & to Lat. paenitentia, -ae. Rendering this term as ‘conversion’ or ‘repentance’—despite associations with the New Testament—is perhaps appropriate: cf. (Arndt & Gingrich, 1979), pp. 511–512.
The paper has suggested that the perfection of giving (dānapāramitā) embraces all of the practices in the ŚŚ and ŚŚkā. The rôle of the other five perfections is more specific. Ś associates the perfection of morality (śīlapāramitā) with the non production of non existing bad dharmas. He associates the perfections on patience, energy, meditation and wisdom, with the destruction of existing bad dharmas. These four are to be applied as antidotes (pratipakṣas) to the deleterious influence of particular bad dharmas.

Kṣāntipāramitā. Patience in accepting suffering (duṣkhaḥdhi-vāsa-nakṣānti), in reflecting on the Dharma (dharmas) (dharmanidhyānakṣānti) and in bearing the injuries of others (parāpakāramārṣaṇa-kṣānti), is supposed to counter all the various forms of depression which can debilitate a bodhisattva. The attainment of the perfection of patience enables a bodhisattva to remain, in all circumstances, confident and sure. Ś believes that self assurance facilitates the application of energy to sacred knowledge (śrūta).

Viryapāramitā. Having attained patience, a bodhisattva is expected to focus all his energy on learning : a.) to practice the Dharma ; b.) to produce profitable dharmas, not unprofitable dharmas ; and c.) to abandon faults and embrace that which is right. Progress in these practices leads to the attainment —in succession— of the equipment of sacred knowledge (śrutasamābhāra), Dharma (dharmanasamābhāra) and jñāna (jñānasamābhāra). Through the realization of the perfection of energy, a bodhisattva obtains an intellect (buddhi) free from the various forms of mental darkness (tamas) which have resulted from the accumulation of evil dharmas.

Dhyānapāramitā. The attainment of the perfections of patience and energy is thought merely to begin the process of the purification of one’s person. According to Ś, nothing contributes more to the accumulation of bad dharmas than the many faults (doṣas) associated with life as a householder. An obligatory step towards the purification of one’s self is renunciation of the world, ordination as a monk and entrance into the forest. The destruction of existing bad dharmas is to be effected by recourse to the forest and by the application of formal meditation (bhāvanā). In the ŚŚ and ŚŚkā, the practice of

\[^{264}\text{With regard to the Ugraparipṛcchā, the importance of renunciation, ordination & forest dwelling for progress on the Mahāyāna has recently attracted some attention : cf. (Nattier, 1999), pp. 93–94, 98–101 & 105–106. It should be noted that not all scholars recognise the significance of this triad for progress on the Mahāyāna : cf. (Pagel, 1995), p. 38 ; & SCHUSTER & HIRAKAWA as quoted in : (Nattier, 1999), pp. 99–101.}\]
the perfection of meditation is fundamental to the purification of one’s person.

In the forest, after generating a sense of mental calm (aviksptacittendriya), a bodhisattva is expected to apply antidotes to the primary mental defilements (klešas): i.) for passion (rāga), the meditation on the impure (āsubhābhāvanā); ii.) for hatred (dveṣa), the practice of friendliness (maitrī); and iii.) for delusion (moha), the apprehension of dependent arising (pratītyasamutpādadarśana).

Although the practice of the perfections of patience, energy and meditation, are considered necessary for the purification of one’s person, practised alone, Ś considers them inadequate and incomplete. It is thought that the best way for a bodhisattva to truly purify his person of the hindrance (āvaraṇa) caused by the possession of bad dharmas is for him to practice the perfection of wisdom.

Prajñāpāramitā. At first, the perfection of wisdom involves engaging in the four applications of mindfulness (smṛtyupasthānas). Each application is to be applied as an antidote to a specific erroneous view (viparyāsa) which has previously resulted in the production of bad dharmas: a.) for the erroneous view associated with purity (śuci), mindfulness of the body (kāya); b.) for the erroneous view associated with pleasure (sukha), mindfulness of perception (vedanā); c.) for the erroneous view related to permanence (nitya), mindfulness of thought (citta); and d.) for the erroneous view related to a belief in a self (atman), mindfulness of dharmas.

Ś holds that the attainment of the applications of mindfulness enables a bodhisattva to avoid mistaking the impermanent for the permanent, the non self for a self, the impure for the pure and the painful for the pleasurable. The applications counter aberrant perception and the bad dharmas that arise from it. Mindfulness of dharmas, in particular, is thought to eventually lead to a deep understanding of the lack of own being (svabhāva), dependent arising (pratītyasamutpāda) and emptiness (śūnyatā) of all dharmas.

Thus, indeed, the highest purification subsists in seeing the dharmas.265

Bhogaśuddhi. After purifying his person, a bodhisattva is obliged to purify his enjoyments. Right livelihood (samyagājīva) —the fifth member of the noble eightfold way— is to be vigorously pursued. And a bodhisattva is expected to eventually give and receive gifts with complete non attachment. His non attachment is to reflect a

265 (Bendall, 1897–1902), p. 265, ln. 1:

athaivam api paramaviśuddhir dhamadarśane (dharma)† sati!..
lack of distinction between the gift, the giver, and the recipient of the gift.

Puṇyaśuddhi. Having purified his person and enjoyments, a bodhisattva is to engage in the purification of his merit (puṇyaśuddhi ≡ śubhaśuddhi). His merit is to be purified through actions which manifest the realization of great compassion (mahākaruṇā) and emptiness (śūnyatā). Ś holds that constant mindfulness of emptiness will remove the last vestiges of bad and evil dharmas and cause a bodhisattva to constantly recollect those thirty-seven practices that he considers central to the way — the conditions favourable to enlightenment.

Discussion now turns to Ś’s conception of the increase of that which is given and especially to increase through the practice of the third and fourth of the four right strivings — the production of non-existing good dharmas and the increase of existing good dharmas.
CH. 2.4
INCREASING (VARDHANA)

It is a commonplace of contemporary scholarship that any theory or interpretation necessarily reflects the assumptions of its author and its readers. As the aims, conscious and unconscious, of scholars change, their readings of texts will change as well. To this extent, their readings are—sometimes positively, sometimes negatively, always productively—isogetical: they reveal far more about the views of scholars and their scholarly eras than exegesis is said to do.\(^1\)

SEC. 2.4.1 REMARKS

Now the increase of all\(^2\) the three kinds\(^3\) is to be related.\(^4\)

The second to seventh chapters of the ŚŚ and fifth to sixteenth verses of the ŚŚkā consider preservation. The eighth to fifteen chapters of the ŚŚ and seventeenth to twenty-first verses of the ŚŚkā consider purification. Ś expects a bodhisattva to ensure that the gifts he gives for the benefit of others are suitably preserved and purified.

Yet Ś insists on more than the mere preservation and purification of gifts. In addition, a bodhisattva is to ensure that the gifts he gives have been increased. Table 1\(^5\), Table 24\(^6\), Table 25\(^7\) and Table 26\(^8\) show that the sixteenth to final chapter of the ŚŚ and twenty-second to twenty-sixth verse of the ŚŚkā concern increase, notably the increase of one’s person, enjoyments and merit.

Ś’s conception of increase (śuddhi) is mentioned in § 1.1.2\(^9\) and § 1.2.3\(^10\). It is noted that in the final quarter of the ŚŚ he defines increase as the third and fourth members of the four right strivings:

He produces desire for the arising of good dharmas when they have not arisen, and when they have arisen, he produces desire and so on for their continuance, for their increase: by this arises increase.\(^12\)

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\(^1\) (Tuck, 1990), p. v.
\(^2\) i.e., api : cf. (Monier-Williams, 1899), p. 55, def. 4.
\(^3\) viz., of one’s person, enjoyments & merit.
\(^4\) (Bendall, 1897–1902), p. 273, ln. 11:

\[ idānīṃ trayāṇām api vṛddhir vā[119b]cyā || \]

\(^5\) p. 11.
\(^6\) p. 170.
\(^7\) p. 171.
\(^8\) p. 172.
\(^9\) pp. 9ff.
\(^10\) pp. 30ff.
\(^11\) viz., good dharmas.
\(^12\) ibid., p. 356, lns. 12–14:
It would seem, then, that in order to increase those things he is to give, a bodhisattva is to diligently practice the generation, maintenance and increase of dharmas that are good. Arhants also, are expected to cultivate dharmas that are good. Even so, there can be little doubt that for Ś the goal of the way of the bodhisattva—in contrast to that of the arhat or śrāvaka—gives his practice a special quality:

Supreme satisfaction is Buddhanness\(^13\): this means, that it is not produced by sentient beings through that measure of purification which is common to disciples\(^14,15\).

Table 23\(^16\) shows that the titles of the final four chapters of the Śs reflect various aspects of the practice of increase.\(^17\) The title of the sixteenth suggests that a bodhisattva is to constantly practice good conduct (bhadracaryā) or the supreme forms of worship (anuttarapūjā).\(^18\) The title of the seventeenth indicates that he is also to constantly engage in worship and so on (vandanādi). These practices are believed to produce good dharmas that have not yet arisen.

| 16.) Bhadracaryāvidhi\(^a\) | Way (Rule) of the Bhadracaryā |
| 17.) Vandanādyamusāṃsas\(^b\) | Benefits\(^c\) of Praise (Worship) & so on |
| 18.) Ratnatrayāmsmṛti\(^d\) | Recollection of the Three Jewels |
| 19.) Puṇyavrddhī\(^e\) | Increase of Merit |

\(^{a}\) (Bendall, 1897–1902), p. 297, ln. 6.  
\(^{b}\) ibid., p. 315, ln. 16.  
\(^{c}\) i.e., anuśaṃsas: cf. (Edgerton, 1972), pp. 34–35.  
\(^{d}\) (Bendall, 1897–1902), p. 347, ln. 12.  
\(^{e}\) ibid., p. 366, ln. 3.

\(^{13}\) i.e., buddhatvam. Fr. buddha + tvam: lit. Buddha-ness, or the essence of a Buddha. It is synonymous with the experience of enlightenment (bodhi).


\(^{15}\) (Bendall, 1897–1902), p. 273, ln. 15:

> a(t)tṛpti buddhatvam it na śrāvakasādhiśaṅgena śuddhimātreṇa satvānāṃ janyata ity arthāḥ |

\(^{16}\) p. 160.

\(^{17}\) For another summary, cf. Table 3 on p. 17.

\(^{18}\) For comments on this association, cf. notes to ŚSkā 25 in Appendix A, pp. 193ff.; & in § 2.4.2, pp. 161ff.
Table 25 shows that the eighteenth chapter describes two additional practices: 

1. the constant practice of faith (śraddhā) and so on; and
2. the practice of the recollection of the Three Jewels.

These practices are thought to maintain and develop existing good dharmas and thereby to contribute to that which is the title of the nineteenth chapter — the increase of merit.

The titles of the sixteenth to nineteenth chapters, then, suggest a relationship between the increase of one’s person and so on and the third and fourth of the right strivings — the generation of non existing good dharmas and maintenance and increase of existing good dharmas. A few comments on the twenty-second to twenty-seventh verses of the ŚŚKĀ will clarify the nature of this relationship.

Sec. 2.4.2 Increasing in the Śikṣāsamuccayārikā

Table 1 shows that the ŚŚKĀ has a clear structure:

1. the first three verses are preparatory, they describe the condition and needs of a bodhisattva ready for the way;
2. the fourth verse introduces and summarises the essential principles (marmasthānas) needed when he mounts the way. He has to learn:
   a. to give to others his person, enjoyments and merit; and
   b. to preserve, purify and increase the same;
3. the fifth to sixteenth verses concern the preservation of his person and so on;
4. the seventeenth to twenty-first verses the purification of his person and so on;
5. the twenty-second to twenty-sixth verses the development and increase of the same; and
6. the twenty-seventh and final verse summarises and concludes the ŚŚKĀ.

The meaning of the verses that concern preservation and purification is discussed in §2.2.2 and §2.3.2. This section considers the verses on increase.

Increasing one’s person & enjoyments.

Those who take are many and this is little. What is the point of it?
And this is not producing supreme satisfaction. For that reason this is to be increased. (22)

A bodhisattva may diligently preserve and purify his person, enjoyments and merit, but as they are limited, how is he to satisfy the needs of all other sentient beings? Further, what is a bodhisattva?
Increasing (vardhana) to do if all his previous practices fail to produce that supreme satisfaction which is Buddhahood? The answers—according to Ś—are found in the practice of increase.

\[
\text{ātmabhāvasya kā vṛddhir balānālasyavardhanaṃ} \\
\text{śūnyatākaruṇāgarbhād dānād bhogasya vardhanaṃ} \parallel \parallel_{23}
\]

What is the growth of one’s person? It is the growth of strength and non idleness.

The increase of enjoyment arises from giving full of emptiness and compassion. (23)

Increase—like preservation and purification—is to be practised with respect to one’s person, enjoyments and merit. The increase of one’s person is defined as the growth of strength (bala) and non idleness (anālasya). A bodhisattva is expected to develop or increase his person through constant and vigorous activity.

In Ś’s auto commentary on the first two pādas of the twenty-third verse, he suggests that a bodhisattva increase his strength by the practice of ten dharmas.\(^{26}\) He is expected to eradicate a propensity towards ten dharmas that are bad and inculcate a propensity towards ten dharmas that are good.

The increase of one’s person is also the increase of non idleness (anālasyavardhana). In the Śś Ś likens the increase of non idleness to the increase of energy (vīryavardhana).\(^{27}\) The increase of one’s person through the increase of strength and non idleness is yet another aspect of the perfection of energy.

The third and fourth pādas of the twenty-third verse introduce the increase of enjoyments. The increase of enjoyments it thought to depend on the experience of emptiness (śūnyatā). In the auto commentary these pādas are explained with a quotation from the Vajracchedikā:

\[
\text{It is not easy to describe the size of the mass of merit of a bodhisattva who gives a gift while not permanently fixed (not established anywhere)\(^{28}\).} \\
\text{A bodhisattva that is not permanently fixed (apratīṣṭhita) is able—through the realization of the perfection of wisdom—to give}
\]

\(^{25}\) (Bendall, 1897–1902), p. xlv. Cf. also ibid., p. 273, ln. 16 ; & p. 275, ln. 10.
\(^{26}\) ibid., p. 274, ins. 3–11. For these dharmas, cf. Table 27 on p. 169.
\(^{27}\) ibid., p. 275, ln. 1. For a eulogy to the practice of non idleness and energy, cf. ibid., p. 275, ins. 1–6.
\(^{28}\) i.e., apratiṣṭhita : cf. (Edgerton, 1972), p. 48 ; & (Conze, 1967), p. 55. In : (Bendall & Rouse, 1971), p. 252, n. 2, being apratiṣṭhita is interpreted as enabling a bodhisattva to transcend any sense of the gift, the giver, or the recipient of the gift. The present writer follows this interpretation.
\(^{29}\) (Bendall, 1897–1902), p. 275, ins. 12–13 :

\[
yo \text{bodhisatvo '} \text{aprait} \text{hi} \text{to dān} \text{a} \text{n} \text{a} \text{dadāti} \mid \text{tasya pu} \text{y} \text{a} \text{kandhasya na sukara} \text{m} \text{pra} \text{ma} \text{n} \text{a} \text{m udgrahitum iti} \parallel \parallel
\]
enjoysments freely, that is, to give without any sense of the giver, the gift, or the recipient of the gift.

In addition, in the final two pādas, Ś asserts that as compassion (karuṇā) purifies merit, so it increases enjoyments. As previously mentioned, compassion is highly valued in the Śś: ‘We will say that without compassion, nothing can be done by bodhisattvas’.

Increasing merit.

\[ kṛtvādāv eva yatnena vyavasāyaṃ dvijau drṣṭhau \]
\[ karuṇāṃ ca puraskṛtya yatetaṇādhyādyayave \]

So at first having carefully established both resolve and intention, and having placed compassion to the fore, he should strive after the increase of merit. (24)

Practising the perfection of energy, a bodhisattva is expected to increase his person by producing the ten good dharmas. Practising the perfection of wisdom, he is expected to increase his enjoyments by giving them with an understanding of emptiness (śūnyatā) and compassion (karuṇā). Having begun to practice the increase of his person and enjoyments, a bodhisattva is then supposed to turn his attention to the subject of the final four verses of the Śś — the increase of merit (śubhavardhana ≡ puṇyavardhana).

It is one of Ś’s fundamental beliefs that the mental state of a bodhisattva should suit the practice in which he is engaged. He considers an appropriate mental condition imperative at every stage of the path. The twenty-fourth verse introduces three positive mental states which a bodhisattva is to generate before he practices the increase of merit proper: i.) resolve (vyavasāya) for the welfare of others; ii.) (good) intention (āśaya) towards others; and iii.) compassion (karuṇā) towards others. It is suggested that the increase of merit is never to be motivated by self interest, but rather, by a single minded desire to promote the interests of others.

\[ bhadracaryāvidūḍ̄hī kāryādī vandanādīḥ \]
\[ sādādārāt śraddhādīnāṃ sadābhāyāṣaḥ \]

30 cf. Śś 21c & Śś 23c.
31 ibid., p. 276, ln. 1:
32 ibid., p. xlvi. Cf. also ibid., p. 276, lns. 4–5.
34 Or strong intention (adhyāśaya).
35 Or great compassion (mahākaruṇā).
36 A variant is noted in the lower margin of the Cambridge Ms.: "bhiḥ. It is assumed in: (Bendall, 1897–1902), p. 289, n. 10, that this marginal comment suggests an alternative reading of ‘ādibhiḥ (i.e., of vandanādibhiḥ). It is noted that such a reading raises doubt about the place of the twenty-fifth verse in the Śś. The present writer considers that the marginal comment suggests a reading not of vandanādibhiḥ but rather of vandanābhīḥ. This agrees with the metre and place of
The way (rule)\textsuperscript{39} of the Bhadracaryā\textsuperscript{10}—praise (worship) and so on\textsuperscript{41}—should be practised with constant devotion,

the practice of faith and so on\textsuperscript{12} should be constant, [and] friendliness, [and] the recollection of the Buddha(s) and so on\textsuperscript{43}. (25)

The twenty-fifth verse introduces four practices for the increase of merit proper: i) the supreme forms of worship (anuttarapūjā); ii) the four dharmas leading to specific attainment (viśeṣagāmitā); iii) the five faculties (indriyas) and five powers (balas); and iv) the recollection of the Three Jewels (ratnatrayānusmṛti).

The first and second pādas indicate that a bodhisattva is expected to engage in the way (rule) of the Bhadracaryā. The Bhadracaryā

the verse in the ŚŚkā.

\textsuperscript{37} The final pāda of the twenty-fifth verse appears to be based upon (Bendall, 1897–1902), p. 317, ln. 19; & p. 318, ln. 3. In the Cambridge Ms. maitrī is referred to in 142a: ∥ kā maitrī yathāhāryacandra (cf. ibid., p. 317, ln. 19). In the Ms. buddhādyanusmṛti is referred to in 142b: ∥ kā buddhādyanusmṛtiḥ | tatra rāṣṭra (cf. ibid., p. 318, lns. 2–3). Considering the separation of these references the fourth pāda of the twenty-fifth verse—if accepted—should probably read: maitrī buddhādyanusmṛtiḥ.

\textsuperscript{38} ibid., p. xlvii. Cf. also ibid., p. 289, ln. 12; p. 316, lns. 3–4; p. 317, ln. 18; & p. 318, ln. 3.

\textsuperscript{39} i.e., vandanā & the other practices which make up the supreme forms of worship (anuttarapūjā). The members which make up the anuttarapūjā are variously listed but in: (Kasawara, Müller, & Wenzel, 1885), § XIV, p. 3, they are given as: a) praise (worship) (vandanā); b) worship (reverence) (pujana); c) confession of evil (pāpadeśā); d) (expression of) thanks (anumodanā); e) request (for instruction) (adhīyeṣaṇa); f) production of the mind of enlightenment (bodhicittotpāda); & g) dedication (of the mind of enlightenment or enlightenment) (pariṇāmanā). Cf. also (Edgerton, 1972), pp. 18, 32, 323, 350 & 470. For ref. to the anuttarapūjā, cf. Table 25 on p. 171.

\textsuperscript{40} i.e., śraddhā & the other qualities & practices which make up the supreme forms of worship (anuttarapūjā). The members which make up the anuttarapūjā are variously listed but in: (Kasawara, Müller, & Wenzel, 1885), § XIV, p. 3, they are given as: a) recollection of the Buddha (buddhānusmṛti); b) Dharma (dharmanusmṛti); c) Sangha (saṃghānusmṛti); d) morality (śīlānusmṛti); e) renunciation (tyāganusmṛti); & f) gods (devānusmṛti). For these, cf. (Kasawara, Müller, & Wenzel, 1885), § IV, p. 11; (Ishihama & Fukuda, 1989), ¶¶ 1148–1154, pp. 60–61; & (Edgerton, 1972), p. 36. For ref. to the first three anusmṛtis, cf. Table 25 on p. 171.
—also known as the Bhadracarī or Bhadracaryāprāṇidhānagāthā—appears in the final section of the Gaṇḍavyūhasūtra, although it also occurs as an independent text.44 The Bhadracarī formulates the supreme forms of worship (anuttarapūjā) which the second pāda refers to as praise (worship) and so on (vandanādi). The auto commentary in the SS considers the practice of the supreme forms of worship together with the benefits (anuṣāmsas) which result from their practice.45

The third pāda indicates that a bodhisattva is to increase his merit through the constant practice of faith and so on (śraddhādīnāṃ sadābhyāsaḥ). The auto commentary indicates that this refers to the four good dharmas conducive to specific attainment (viśeṣagāmitāyai saṃvartante) and to the five faculties and powers.46

The fourth pāda emphasises the importance of friendliness (maitrī) and the recollection of the Buddha(s) and so on (buddhādyayamuni). In the commentary friendliness is mentioned in brief, while the recollection of the Three Jewels (ratnatrayānusmṛti) is treated in detail.48 In addition to his practice of the anuttarapūjā, the dharmas conducive to viśeṣagāmitā, the faculties and powers, a bodhisattva is expected to increase his merit through the recollection of the Buddha(s) (buddhānusmṛti), Dharma (dharmānusmṛti) and Saṅgha (saṃghānusmṛti).

\[
\begin{align*}
\text{sarvāvasthāsu satvārtho dharmadānaṃ nirāmiṣaṃ} \\
bodhicittam ca punyasya prajñihetūḥ samāsataḥ
\end{align*}
\]

In every situation, the benefit of sentient beings, the spiritual gift of the Dharma51, and the mind of enlightenment — the cause of the growth of merit in short. (26)

The twenty-fifth verse introduces four categories of practice considered suitable for the increase of merit. For the most part, each category is to be conducted by a bodhisattva while alone in the forest. The twenty-sixth verse, on the other hand, introduces three aspects

\[
\begin{align*}
\text{ibid., p. xlvii. Cf. also ibid., p. 348, lns. 3 & 24; & p. 356, lns. 1.}
\end{align*}
\]


45 For ref., cf. Table 24 on p. 170 ; & Table 25 on p. 171.

46 (Bendall, 1897–1902), p. 316, lns. 5–6.

47 For ref., cf. Table 25 on p. 171.

48 For ref., cf. Table 25 on p. 171.

49 ibid., p. xlvi. Cf. also ibid., p. 348, lns. 3 ; p. 350, lns. 21 & 24 ; & p. 356, lns. 1.


51 i.e., dharmadāna. This term has been variously tr.. In : (Bendall & Rouse, 1971), pp. 310–313, it is the ‘pious gift’, the ‘gift of righteousness’ & the ‘gift of the Law’.

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of the increase of merit which are supposed to be practised while in society with others: (i.) the benefit of sentient beings (sattvārtha); (ii.) the spiritual gift of the Dharma (nirāmiṣadharmadāna); and (iii.) the mind of enlightenment (bodhicitta).

In the first verse of the Śskā, Ś advises an incipient bodhisattva to selflessly devote himself to advancing the welfare of others. In the penultimate verse he restates his belief in the primacy of self sacrifice.52 Self denial and the promotion of the interests of others is expected of a bodhisattva at all stages on the path.

In the fourth pāda of the sixth verse a bodhisattva is advised to preserve his person by always contemplating Mahāyāna sūtras. In the fourth pāda of the sixteenth he is advised to preserve his merit by forsaking doubt in the Dharma. In the second pāda of the twenty-sixth he is advised to increase his merit through the spiritual gift of the Dharma (dharmadānaṃ nirāmiṣaṃ). The injunction in the twenty-sixth verse, together with the auto commentary in the ŚS, suggests that once a bodhisattva is well schooled in the Dharma and well established in his belief in the Dharma, then he is ready to give the Dharma to others.53

The third pāda of the twenty-sixth verse mentions another factor in the increase of merit — the mind of enlightenment (bodhicitta). While Ś suggests the generation of the mind of enlightenment in the fourth pāda of the second verse, he is comparatively reticent about this quality in the Śskā. This does not indicate a lack of interest.54 The paucity of reference is due to Ś’s desire to describe the way of the bodhisattva principally as the way of the right strivings.

Epilogue.

siddhiḥ samyakprahāṇānām apramādāviyojanāt
smṛtyātha samprajanyena yoniśaś cintanena ca || 27 || 55

The complete attainment of the right strivings arises from not abandoning heedfulness56, by mindfulness, by awareness and by thorough reflection. (27)

The twenty-seventh verse encapsulates the main themes of both the Śskā and Śs. In this verse, Ś subsumes the practices which he associates with the path — those of the preservation, purification and increase of one’s person, enjoyments and merit — under a single heading, the practice of the four right strivings. In this verse Ś shows

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52 For ref., cf. Table 26 on p. 172.
53 For ref., cf. Table 26 on p. 172.
54 It is well known that the mind of enlightenment is one of the most significant concepts in the Bca. Many have written on bodhicitta. For a recent treatment, cf. (Brassard, 2000).
56 i.e., apramāda : lit. non heedlessness.
that for him the way of the bodhisattva is essentially the way of the right strivings.

The second pāda of the twenty-seventh verse indicates that a bodhisattva is expected to attain the right strivings by maintaining constant heedfulness (apramādāviyojana). The third and fourth pādas suggest that heedfulness (apramāda) itself results from the cultivation of mindfulness (smṛti), awareness (saṃprajanya) and reflection (cintana).

In the twenty-seventh verse—the last of the Śśkā—the importance of unbroken self awareness is stressed again. Whenever a bodhisattva acts, it is thought imperative that he acts with full consciousness of the nature and consequences of his actions.

SEC. 2.4.3 INCREASING IN THE ŚIKṢĀSAMUCCAYA

Table 1 and Table 3 indicate that the sixteenth to nineteenth chapters of the Śś consider the increase of one’s person, enjoyments and merit. The content of these chapters is summarised in Table 24, Table 25 and Table 26. These chapters contain an auto commentary on the twenty-second to final verse of the Śśkā.

The principal themes of this section of the Śś are that a bodhisattva is:

a.) to increase his person and so on that he might have sufficient to satisfy the needs of all other sentient beings;
b.) to increase his person by increasing his :
   i.) strength (bala); and
   ii.) energy (vīrya);
c.) to increase his enjoyments by giving them with :
   i.) wisdom (prajñā); and
   ii.) compassion (karuṇā);
d.) to prepare to increase his merit by producing :
   i.) resolve (vyavasāya); ii.) intention (āśaya); and
   iii.) compassion;
e.) to begin to increase his merit by practising :
   i.) the supreme forms of worship (anuttara-pūjā); ii.) the four dharmas leading to specific attainment (viśeṣagāmitā);
   iii.) the five faculties (indriyas) and powers (balas); and
   iv.) the recollection of the Three Jewels (ratna-trayānusmṛti);
f.) to continue to increase his merit by :
   i.) always promoting the welfare of others (sattvārtha); ii.) giving the spiritual

57 p. 11.
58 p. 17.
59 p. 170.
60 p. 171.
61 p. 172.
Increasing (vardhana) gift of the Dharma (nirāmiṣadharmadāna) ; and iii.) by generating the mind of enlightenment (bodhicitta).
g.) to eventually attain the four right strivings (samyakpradhānas) by constant heedfulness (apramāda) in all of his practices.

In his description of preservation and purification, Ś is mainly concerned with explicating the preservation and purification of one’s person. Table 24, Table 25 and Table 26 show that in his description of increase he is mainly concerned with explicating the increase of merit. A little over two pages is allotted to the increase of one’s person and enjoyments. Over eighty pages are devoted to the increase of merit.

2.4.3.1 Increasing one’s person & enjoyments

Ch. 2.262 and Ch. 2.363 asserted that the Śś and ŚskĀ suggest that a bodhisattva is expected: a.) to practice preservation (rakṣā), the first right striving—the non production of non existing bad dharmas— by the practice of the perfections of giving and morality; and b.) to practice purification (śuddhi), the second right striving—the destruction of existing bad dharmas— by the practice of the perfections of patience, energy, meditation and wisdom. This section asserts that the Śś and ŚskĀ suggest that a bodhisattva is then expected to practice increase (vṛddhi), the third and fourth right strivings — the production of non existing good dharmas and the increase of existing good dharmas.

The sixteenth to nineteenth chapters of the Śś provide a bodhisattva with instruction in the production and development of dharmas that are good. He is expected to practice increase —as he is expected to practice preservation and purification— so that he can give to others gifts that are suitable. And his practice of increase —like his practice of preservation and purification— is expected to be systematic.

A bodhisattva is expected to increase his person by increasing his strength (bala) and energy (vīrya). His enjoyments are to be increased by giving them with wisdom (prajñā) and compassion (karuṇā).

Åtmabhāvavardhana. Table 2764 shows how a bodhisattva is expected to increase his strength and thereby his person. In general, he

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62 pp. 91ff..
63 pp. 115ff..
64 p. 169.
is to destroy all inclination towards the generation of bad dharmas and develop a propensity towards the production of good dharmas. In particular, he is to eschew ten especially enervating dharmas and to cultivate their opposites.

### Table 27: Ten dharmas to increase strength

<table>
<thead>
<tr>
<th>akuśaladharma</th>
<th>kuśaladharma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. forsaking the Dharma</td>
<td>forsaking life &amp; body</td>
</tr>
<tr>
<td>2. feeling proud (māna)</td>
<td>feeling humble(^a) (avanāma)</td>
</tr>
<tr>
<td>3. feeling aversion (pratigha)</td>
<td>feeling indulgent (kṣamā)</td>
</tr>
<tr>
<td>4. giving hunger (jighatsā)</td>
<td>giving enjoyment (bhojana)</td>
</tr>
<tr>
<td>5. giving fear (bhīta)</td>
<td>giving security (abhaya)</td>
</tr>
<tr>
<td>6. giving sickness (glāna)</td>
<td>giving health(^b) (bhūtacikitsā)</td>
</tr>
<tr>
<td>7. giving poverty (daridratā)</td>
<td>giving wealth (bhoga)</td>
</tr>
<tr>
<td>8. neglecting caityas</td>
<td>maintaining caityas</td>
</tr>
<tr>
<td>9. speaking unpleasantly</td>
<td>speaking pleasantly (ānandavacana)</td>
</tr>
<tr>
<td>10. giving fatigue (śrāntaklānta)</td>
<td>taking up the burden (bhāra)</td>
</tr>
</tbody>
</table>

\(^a\) Lit. ‘bowing’. Avanāma is the opposite of unnamā: cf. (Edgerton, 1972), pp. 72 \& 132.

\(^b\) Lit. ‘real cure’.

It is thought that a bodhisattva becomes truly strong only when he abandons everything for the sake of others. Ś’s position is uncompromising: a bodhisattva who fails to forsake his life and body for others, forsakes the Dharma; a bodhisattva who is not humble towards others, is proud; a bodhisattva who does not give health and wealth to others, gives sickness and poverty and so on. The non production of good dharmas, then, is considered tantamount to the production of bad dharmas. And the non production of good dharmas leads not to the increase of strength, but to the decrease.

A bodhisattva is to increase not only his strength, but also his activity (anālasya) or energy (vīrya).\(^{65}\) The formula of the right strivings stresses that each striving is to be practised with energy (vīryam ārabhate).\(^{66}\) Likewise, in his auto commentary on the twenty-third verse, Ś insists on the increase of one’s person through the sustained practice of energy (ārabdhavīrya)\(^{67}\):

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\(^{65}\) In: (Bendall, 1897–1902), p. 275, ln. 1, anālasyavardhana \equiv vīryavardhana.

\(^{66}\) cf. Appendix B, pp. 201ff..

\(^{67}\) ibid., p. 275, lns. 1 \& 3.
Table 24: Increase in the Śs-A

<table>
<thead>
<tr>
<th></th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bhadracaryāvidhitṛaśoḍaśāḥ P</strong></td>
<td>273–297</td>
<td>251–269</td>
</tr>
<tr>
<td><strong>Increasing one’s person.</strong></td>
<td>273–275</td>
<td>251–252</td>
</tr>
<tr>
<td>22.)</td>
<td>273</td>
<td>251</td>
</tr>
<tr>
<td>23ab.)</td>
<td>273</td>
<td>251</td>
</tr>
<tr>
<td>10 dharmas to increase strength (<em>bala</em>).</td>
<td>274</td>
<td>251–252</td>
</tr>
<tr>
<td>Practice non idleness (<em>anālasya</em>) !</td>
<td>275</td>
<td>252</td>
</tr>
<tr>
<td>23a.)</td>
<td>275</td>
<td>252</td>
</tr>
<tr>
<td><em>The Perfection of Wisdom</em> (cont.).</td>
<td>275–297</td>
<td>252–269</td>
</tr>
<tr>
<td><strong>Increasing enjoyments.</strong></td>
<td>275–276</td>
<td>252–253</td>
</tr>
<tr>
<td>23ed.)</td>
<td>275</td>
<td>252</td>
</tr>
<tr>
<td>Give with wisdom (<em>prajñā</em>) &amp; compassion (<em>karuṇā</em>) !</td>
<td>275–276</td>
<td>252–253</td>
</tr>
<tr>
<td>23d.)</td>
<td>276</td>
<td>253</td>
</tr>
<tr>
<td><strong>Increasing merit.</strong></td>
<td>276–356</td>
<td>253–313</td>
</tr>
<tr>
<td>24.)</td>
<td>276</td>
<td>253</td>
</tr>
<tr>
<td>Establish resolve (<em>vyavasāya</em>) !</td>
<td>276–278</td>
<td>253–255</td>
</tr>
<tr>
<td>Bear :</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the faults (<em>doṣas</em>) of others !</td>
<td>278–279</td>
<td>255</td>
</tr>
<tr>
<td>the burden (<em>bhāra</em>) of others !</td>
<td>280–281</td>
<td>255–257</td>
</tr>
<tr>
<td>Transfer merit (<em>kuśalamūlapariṇāma</em>) to others !</td>
<td>281–283</td>
<td>257–258</td>
</tr>
<tr>
<td>Put on armour (<em>saṃnāha</em>) !</td>
<td>283</td>
<td>258–259</td>
</tr>
<tr>
<td>Establish strong intention (<em>adhyāśaya</em>) !</td>
<td>284–285</td>
<td>259–260</td>
</tr>
<tr>
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b (Bendall & Rouse, 1971), pp. 251–269.
c Śśkā.
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a (Bendall, 1897–1902), pp. 297–347.
c ŚŚKĀ.
**Table 26:** Increase in the Śs–C

<table>
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<tr>
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<tr>
<td><em>(Punyavṛddhi)</em> Navadaśaḥ P°</td>
<td></td>
<td>348–366</td>
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</tbody>
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\(^{26a.}\)\(^c\)

- Always benefit others! 348–349 | 307–308 |
- Do not fear life in the forest! 349–350 | 308–309 |

\(^{26a.}\)

- 20 benefits of spiritual gifts *(nivāmiṣadānas).* 350 | 310 |

\(^{26b.}\)

- Benefits of teaching the Dharma *(dharmadeśanā).* 351 | 310 |

\(^{26b.}\)

- How to give the gift of the Dharma *(dharmadāna).* 352–355 | 311–313 |

\(^{26cd.}\)

**Epilogue**

- 356–366 | 313–320 |

\(^{27.}\)

- Right strivings *(samyakpradhānas).* 356 | 313 |
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**The Perfection of Meditation (cont.)**

- Equality of self & others *(parātmamayata).* 357–361 | 315–317 |

- Exchanging self with others *(parātmaparivartana).* 361 | 317 |

- Give one’s person to others! 362–364 | 318–319 |

- Obeisance to Mañjuśrī. 365 | 320 |

- Transfer of merit. 366 | 320 |

\(^a\) (Bendall, 1897–1902), pp. 348–366.

\(^b\) (Bendall & Rouse, 1971), pp. 307–320.

\(^c\) Śśkā.
For when energy is practised by bodhisattvas, Sāgaramati, the unsurpassed and perfect enlightenment of the Buddha is not difficult to attain. Why? Where there is energy, Sāgaramati, there there is enlightenment. Besides, when bodhisattvas are lazy enlightenment is very very remote. From a lazy bodhisattva there is no giving, ... there is no wisdom, from a lazy bodhisattva there is no benefit for others.

The generation and application of energy, then, is considered as critical to the increase of one’s person as to the purification of one’s person.

This is the increase of one’s person in brief.

Bhogavardhana. Table 24 shows that a bodhisattva is advised to increase his enjoyments by giving them to others with an understanding of emptiness (śūnyatā). Gifts are to be given freely, without distinction between the giver, the gift and the recipient of the gift. Above all, Ś wants the gifts of a bodhisattva to be empty of self interest. Skill and application are thought necessary to give to others without self interest. It is expected that those who wish to increase their enjoyments through giving be trained in the perfection of wisdom (prajñāpāramitāyāṃ śikṣitavyam). The attainment of wisdom (prajñā) is considered as essential to the increase of enjoyments as to the purification of enjoyments.

That is the increase of enjoyments in brief.

---

69 (Bendall, 1897–1902), p. 275, Ins. 3–6 :
   ṛaḍabhavyāyāṃ hi sāgaramate bodhisatvānāṃ na durlabhā bhavaty
   anuttarā samyaksambodhiḥ | tat kasya hetoh | yatra sāgaramate vīryaṃ
   tatra bodhiḥ | kusidānaṃ punaḥ sūtra vidūre bodhiḥ | nāsti kusidasya
dānaṃ yāvan nāsti prajñā [120a] nāsti kusidasya parārtha iti ||
70 For the relationship between vīrya & ātmabhāvaśodhana, cf. § 2.3.3.1, pp. 122ff.; & Table 19 on p. 125.
71 ibid., p. 275, ln. 9 :
   iyam saṃkṣepad ātmabhāvavṛddhiḥ ||
72 p. 170.
73 For the same concept in different words, cf. ibid., p. 270, ln. 19–p. 271, ln. 1 :
   evam dvayavigamatayā māyālaksanavahvāvavivuddhiḥ bodhisatvas tad
dānaṁ dadāti |
   So, from the cessation of duality, purified of own being, the mark of illusion, that gift the bodhisattva gives.
74 ibid., p. 275, Ins. 16 & 17.
75 For the relationship between an understanding of non duality (dvayavigamataḥ) & bhogaśodhana, cf. § 2.3.3.2, pp. 148ff.
76 ibid., p. 276, Ins. 1–2 :
2.4.3.2 Increasing merit

The increase of merit is the source of all increase. Therefore it is called being prepared.\textsuperscript{77,78}

A bodhisattva is first to increase his person by increasing his strength and energy. He is then to increase his enjoyments by giving gifts with wisdom and an understanding of emptiness. He is then to prepare to increase his merit by generating resolve (\textit{vyavasāya}), good intention (\textit{svāsaya}) and great compassion (\textit{mahākaruṇā}). These good dharmas are introduced in the twenty-fourth verse of the Śśi. The first two thirds of the auto commentary on this verse explains resolve and intention, the final third great compassion.\textsuperscript{79}

\textit{Vyavasāya & āśaya.} In preparation for the practice of the increase of merit proper, a bodhisattva is expected to firmly establish his resolve (\textit{vyavasāya}). This stage in the path is considered a time for mental focus, not laxity (\textit{śaithilya}).\textsuperscript{80} As a warrior, before he takes the field, prepares his weapons (\textit{astra}) and armour (\textit{saṃnāha}), so a bodhisattva, before he increases his merit, prepares his mind.\textsuperscript{81}

At this point, a bodhisattva is to consolidate all he has attained through his practice of preservation and purification. He is supposed to be motivated solely by a desire for the benefit of others and to have attained the six perfections. No longer is he to be assisted by the perfections, the perfections are to be assisted by him:

Thus this strong armour is bound: `Whatever is to be done by all sentient beings, I will get it done. That which noble bodhisattvas and those very recently departed on the vehicle will not do, I will get it done. Giving is not my companion, but I am the companion of giving. Morality, patience, energy, meditation and wisdom are not my companions, but I am the companion of morality, patience, energy, meditation and wisdom. I am not to be served by the perfections, but the perfections are to be

\textit{iti saṃkṣepad bhogavrddhiḥ ||}

\textsuperscript{77} i.e., \textit{parikarabandha}: lit. tying the girdle.

\textsuperscript{78} (Bendall, 1897–1902), p. 276, ln. 3:

\textit{puṇyavrddhiḥ sarvavrddhinaṃ niśam iti tadartham parikarabandha ucy-ate ||}

\textsuperscript{79} For ref., cf. Table 24 on p. 170.

\textsuperscript{80} ibid., p. 276, ln. 8.

\textsuperscript{81} In this part of the Śś, martial imagery is esp. marked: cf. esp. ibid., p. 276, ins. 7–9; p. 278, ins. 4–13; & p. 283, ins. 3–11. For the bodhisattva as a hero, cf. (Kajiyama, 1982a), p. 259.

\textsuperscript{82} cf. \textit{mahāsaṃnāhasaṃnaddha}, well armed with great armour, in: ibid., p. 259.

\textsuperscript{83} i.e., \textit{pariprāpayati}: cf. (Edgerton, 1972), p. 327, def. 2.

\textsuperscript{84} i.e., \textit{sahāyaka} here \equiv \textit{sahāya} & \textit{sahāyika}: cf. ibid., p. 588.
served by me. So I should proceed in the articles of attraction and in all the sources of good, ... After Māra with his hosts and chariots is overcome by me, alone, without second, without companion, standing on the adamantine circumference of the earth, by wisdom attained in a single moment (of thought), the unsurpassed and perfect enlightenment of the Buddha is to be realised.

Good intention (svāśaya) is considered the source of all the good dharmas of a Buddha. A bodhisattva without good intention is thought to be without good dharmas:

As, Blessed One, from that tree whose root is rotten, flowers and fruit do not grow, so, Blessed One, from him whose intention is rotten, all good dharmas do not arise. Therefore, Blessed One, by a bodhisattva who wants the enlightenment of the Buddha, good intention should be well learnt, well preserved, well purified and well mastered.

Karuṇā. At all stages along the path — at the beginning, middle and end — the generation of great compassion (mahākaruṇā) is thought...
essential to the progress of a bodhisattva. Good intention shares with great compassion a sense of benevolence (ṣaṃyata) and friendliness (maitrata) towards all sentient beings. Even so, for Ś, great compassion is superior.

In conclusion to his auto commentary on the twenty-fourth verse of the Śśādī Ś asserts that of all the good dharmas associated with the Mahāyāna, great compassion is prerequisite (foremost) (pūrviṣagama):

As it was said in the noble Dharmasamgītisūtra: ‘Now then, Avalokiteśvara, the bodhisattva-mahāsattva, said this to the Blessed One: “Blessed One, a bodhisattva is not to be instructed in too many dharmas. One dharma, Blessed One, is to be well accomplished and well penetrated (understood) by a bodhisattva. All the dharmas of the Buddha are contained in this. What one dharma? Namely great compassion. Through great compassion, Blessed One, all the dharmas of the Buddha are possessed by bodhisattvas.... So, Blessed One, where the great compassion of a bodhisattva goes, there all the dharmas of the Buddha go.... So, Blessed One, when great compassion arises, then the other dharmas that produce enlightenment are abundant in activity.... So, Blessed One, when other dharmas that produce enlightenment are established, great compassion is abundant in creating itself in itself.... So, Blessed One, when great compassion exists, there is the production of other dharmas that produce enlightenment.”’

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93 Mahākaruṇā is often extolled in the Śs. A simple word count shows that mahākaruṇā occurs three times as often as karuṇā. A bodhisattva is expected to generate great compassion rather than mere compassion.


95 ibid., p. 287, lns. 7–8. For a recent ed. of this passage, cf. (Braarvig, 1993), I, p. 166.


97 (Bendall, 1897–1902), p. 286, ln. 7–p. 287, ln. 5 :

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For another version of this passage, cf. (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 76ab, p. 486, ln. 11–p. 487, ln. 5.
In the above quoted passage from the Śatasāhasrikāprajñāpāramitāsūtra\textsuperscript{98} Subhūti asks the Buddha which are the good dharmas that contribute to enlightenment (kuṣaladharmā bodhipaksāḥ). He wishes to know the dharmas that help pratyekabuddhas, bodhisattvas and Buddhas attain the sumnum bonum of the Mahāyāna. In the above quoted passage from the Dharmasaṃgītisūtra Ś implies that a long answer to Subhūti’s question is not needed.

If a bodhisattva generates great compassion, then he effectively generates all dharmas that contribute to enlightenment (bodhikārakadharma). Thus, ultimately, a bodhisattva need not learn every permutation of every dharma. For according to Ś, where there is great compassion, there there is every dharma necessary for enlightenment.

A bodhisattva is expected to attain three qualities before he practices the increase of merit proper: i.) the firm resolve to benefit others; ii.) good intention towards others; and iii.) great compassion towards others. Only after satisfying this precondition is it thought appropriate for him to begin to engage in the actual increase of merit.

The twenty-fifth verse of the ŚŚŚ and Ś’s auto commentary on this verse associate four practices with the increase of merit proper: i.) the supreme forms of worship (anuttarapūjā); ii.) the four dharmas leading to specific attainment (viśeṣagāmitā); iii.) the five faculties (indriyas) and powers (balas); and iv.) the recollection of the Three Jewels (ratnaṭrayānusmṛti). Each practice combines elements of worship and devotion with elements of concentration and meditation.

Anuttarapūjā. A bodhisattva is to begin the increase of merit proper with the practice of the supreme forms of worship. This Mahāyāna ritual generally consists of seven successive parts: i.) praise (worship) (vandanā); ii.) worship (reverence) (pūjanā); iii.) confession of evil (pāpadeśanā); iv.) (expression of) thanks (anumodanā); v.) request (for instruction) (adhyeṣaṇa); vi.) request (for the non forsaking of sentient beings) (yācana); and vii.) dedication (of merit) (pariṇāmana). While the rôle of the supreme forms of worship is variously interpreted\textsuperscript{100}, there is little doubt that Ś considers them fundamental to the increase of merit.

\textsuperscript{98} cf. Ch. 1.2, pp. 21ff..  
\textsuperscript{99} cf. (Kajiyama, 1989a), pp. 12–13, for the relationship between anumodanā & pariṇāmana.  
\textsuperscript{100} cf. (Crosby & Skilton, 1998), pp. 11–13, where it is suggested that the anuttarapūjā is instrumental in the cultivation of the mind of enlightenment (bodhicitta).
The seventeenth chapter is solely devoted to an explanation of the benefits (anuśaṃsas) that arise from worship and of how worship increases merit. Among other advantages, worship generates:

a. eight dharmas that effect communion with the Buddhas (bud-dhasamavadhāna)\(^{101}\); and
b. ten dharmas that effect birth untainted by the impurity of the womb (garbhamala).\(^{102}\)

Viśeṣagāmitā. Those departed on the Mahāyāna (mahāyānasampra-sthitas) are also expected to generate the four good dharmas tending towards specific attainment\(^{103}\): i. faith (śraddhā); ii. reverence (gaurava); iii. humility (nirmāna); and iv. energy (vīrya).

Specific attainment is defined as the ability to focus thought so acutely that meditation (dhyāna) is attained.\(^{104}\) A bodhisattva who secures specific attainment appears to unify devotion and concentration. ŚŚ considers specific attainment as critical to the increase of merit as to the purification of one’s person.\(^{105}\)

Indriyas & Balas. Further practices for the increase merit, are the fourth and fifth sets of the conditions favourable to enlightenment (bodhipakṣa dharmas) — the five faculties (indriyas) and powers (balas). Table 7\(^{106}\), Table 8\(^{107}\) and Table 25\(^{108}\) show that the faculties and powers are associated with:

a. faith (śraddhā);

b. energy (vīrya);

c. mindfulness (smṛti);

d. concentration (samādhi);

e. wisdom (prajñā).

The significance of each of the faculties and powers in the ŚŚ is discussed in § 1.2.5.\(^{109}\) It is asserted that the faculties represent the actualisation of a firm belief in: a.) the workings of karma; b.) the value of bodhisattvas and the way of the bodhisattva (bodhisattvamārga); c.) the doctrines associated with dependent arising (pratītyasamutpāda) and emptiness (śūnyatā); and d.) the dharmas of the Buddha and in the value of attaining these dharmas. It is asserted that the powers, for their part, are considered instrumental


\(^{102}\) ibid., p. 313, lns. 10–17.

\(^{103}\) i.e., viśeṣādighana ≡ viśeṣagamana ≡ viśeṣagāmitā.

\(^{104}\) For this def., cf. (Edgerton, 1972), p. 501.

\(^{105}\) For specific attainment in its various forms, cf. (Bendall, 1897–1902), p. 191, lns. 2 & 9; & p. 316, lns. 5–12. It seems that specific attainment is simultaneously:

a.) one of the eighty forms of sacred knowledge (śrutakaras); b.) one of the manifestations of the equipment of the Dharma (dharmanāmabhdhāra); and c.) the goal of the practice of faith, reverence, humility & energy.

\(^{106}\) p. 40.

\(^{107}\) p. 45.

\(^{108}\) p. 171.

\(^{109}\) pp. 39ff.
in protecting a bodhisattva against assault from all the Māras (sārvamāras) and mental defilements (sāvakleśas) and in ensuring that he is not liable to turning back (aviniśvatī) from the Mahāyāna.\footnote{ibid., p. 317, lns. 13–17.}

The faculties and powers usually occur as the fourth and fifth sets of the conditions favourable to enlightenment. Even so, as the faculties and powers involve the creation, consolidation and development of dharmas that are good, Ś also considers them another aspect of the second set of conditions favourable to enlightenment, the third and fourth right strivings — the production of non existing good dharmas and increase of existing good dharmas.

Ratnatrayānusmṛti. In the Ś the increase of merit proper involves not only the practice of the supreme forms of worship, the dharmas leading to specific attainment and the faculties and powers, but also the recollection of the Three Jewels (ratnatrayānusmṛti) — the recollection of the Buddha(s) (buddhānusmṛti), Dharma (dharmānusmṛti) and Saṅgha (saṃghānusmṛti).

Buddhānusmṛti. When he engages in the recollection of the Buddha(s) (buddhānusmṛti) — as when he engages in the supreme forms of worship — a bodhisattva is expected to praise (worship) (vandanā) the Buddha(s).\footnote{The formula vandāmi te — ‘I praise (worship) you’ — is a constant refrain in Ś’s description of buddhānusmṛti : cf. ibid., pp. 318ff.} He is to recall and laud the characteristic marks (lakṣaṇas) and qualities (guṇas) of the Buddha(s).\footnote{For ref. to lakṣaṇas & their occurrence, cf. (Edgerton, 1972), pp. 458–460.} Moreover, he is to desire their qualities for himself:

... Thus, he recalls them\footnote{viz., the Buddhas.} \footnote{i.e., upasthāpayati : cf. ibid., p. 144, def. 2.} and thus, having recalled them, he produces [in himself]\footnote{i.e., pariniṣpatti : cf. ibid., p. 325.} mindfulness for the sake of the perfect development\footnote{(Bendall, 1897–1902), p. 322, lns. 12–13 :

... evaṃ tān anusmarati | evaṃ ca tān anusmṛtya tadguṇapariniṣpatt-yartham sūrtim upasthāpayati || tad ucyate buddhānusmṛtir iti ||

Cf. also ibid., p. 321, in. 11.} of their qualities. This is called the recollection of the Buddha(s).\footnote{ibid., p. 317, lns. 13–17.}

Dharmānusmṛti. The recollection of the Dharma is expected to result in: a.) the emulation of the interdependent relationship
between the Buddhas and the Dharma\textsuperscript{117}; and \textit{b.}) the alignment of all thought (\textit{citta}) with the Dharma\textsuperscript{118}.

At this critical stage on the path, it is thought that a bodhisattva should accept total dependence on the Dharma. He is to accept that apart from the Dharma, he has neither support (\textit{pratiśaraṇa}) nor refuge (\textit{parāyaṇa}). To reinforce his sense of dependence a bodhisattva is advised to constantly repeat the refrain: ‘Thus it is necessary for me to make my thought like the Dharma’.\textsuperscript{119}

\textbf{Saṃghānusmṛti.} As a bodhisattva is to come to embody the qualities of the Buddha(s) and the Dharma, so he is to embody the qualities of the Saṃgha:

Then, the recollection of the Saṃgha by the bodhisattva arises thus:

\begin{quote}
these qualities of the Saṃgha, these should be attained by me for myself and for all sentient beings.\textsuperscript{120}
\end{quote}

The recollection of the Saṃgha is not the recollection of the general community of Mahāyāna practitioners, but rather, of only a few advanced bodhisattvas.\textsuperscript{121} To increase his merit through the practice of the recollection of the Saṃgha, a bodhisattva has to attempt to become like those highly accomplished bodhisattvas who can, at will:

\begin{enumerate}
\item[a.)] assume all the forms (\textit{ṛūpas}) of sentient beings, that they might find favour with sentient beings\textsuperscript{122};
\item[b.)] employ all means (\textit{upāya} and \textit{mukha}) for the benefit of sentient beings\textsuperscript{123};
\item[c.)] display all the rays (\textit{raśmis}), that sentient beings might see the Buddha, Dharma and Saṃgha, and the way (\textit{mārga})\textsuperscript{124}; and
\item[d.)] attain all the concentrations (\textit{samādhis}), that they might perform miracles (\textit{vikurvas}) before sentient beings.\textsuperscript{125}
\end{enumerate}

\textsuperscript{117} (Bendall, 1897–1902), p. 322, ln. 14–p. 323, ln. 3.
\textsuperscript{118} ibid., p. 323, ln. 3–p. 324, ln. 4.
\textsuperscript{119} i.e., \textit{tathā mayā dharmadṛśacittena bhavitavyaṁ}. From ibid., p. 323, ln. 4–p. 324, ln. 3, this refrain is repeated 11 times.
\textsuperscript{120} ibid., p. 324, lns. 8–9 :

\begin{center}
tatra bodhisatvasya saṃgham anusmarataḥ evaṃ bhavitavyaḥ | ya ete saṃgha-
hasya bhūtā guṇā ete mayā 'tmanāḥ sarvasatvānām ca nispādayitavyā
iti ∥
\end{center}

\textsuperscript{121} ibid., p. 324, ln. 10 ; & p. 327, ln. 5.
\textsuperscript{122} ibid., p. 324, ln. 11–p. 327, ln. 4.
\textsuperscript{123} ibid., p. 327, ln. 20–p. 333, ln. 12.
\textsuperscript{124} ibid., p. 333, ln. 17. For \textit{raśmis}, cf. ibid., p. 333, ln. 13–p. 343, ln. 10.
It seems, then, that the practice of the recollection of the Three Jewels —while it complements the practice of the supreme forms of worship and dhammas leading to specific attainment— is especially complementary to the practice of the faculties and powers. Success in the recollection of the Buddha(s), Dharma and Samgha, and in the faculties and powers is imagined to lead to an experience of the immense value of: a.) the Buddhas and striving to attain the unsurpassed and supreme enlightenment of the Buddhas; b.) the Dharma and living in accord with the Dharma; and c.) the bodhisattvas and following the way of the bodhisattvas. It is thought that unqualified acceptance and realization of these three cardinal concepts assures a bodhisattva of the increase of his merit.

Sattvārtha. Practice of the supreme forms of worship and meditation on the Three Jewels while alone in the forest may teach a bodhisattva to place others before himself. Even so, he still needs the means to incorporate this teaching into his daily life in society with others.\footnote{126}{By meditation (bhāvanā), the writer ref. to what—for want of a better term—might be ref. to as cultivation or formal meditation. It is recognised that his def. of bhāvanā is narrow and fails to account for the wide range of practices which Buddhists associate with this term. For a useful discussion of this subject, cf. (Rahula, 1980).}

In his auto commentary on the twenty-sixth verse of the Śīkṣā Śadgadhesāna, \footnote{127}{i.e., cittaṁ utpādayati, a refrain which is repeated fifteen times: cf. (Bendall, 1897–1902), p. 348, in. 4–p. 349, in. 5. In the next passage, a similar refrain—tenaivaṁ cittaṁ utpādayitavyam—is repeated three times: cf. ibid., p. 349, in. 6–p. 250, in. 19.} advises a bodhisattva to increase his benefit—as well as his merit—by beginning to offer all of his daily actions, no matter how trivial, to others. Whenever he acts ‘he is to generate a thought’ for the well being of others.\footnote{127}{ibid., p. 349, ln. 13.} Likewise, whenever he feels fearful, he is to recall bodhisattvas who are skilled at abandoning all that they have (sarvaśvaparityāgakuśala)\footnote{128}{ibid., p. 349, ln. 8.}. He is expected never to rest until in his daily practice he shows that he has given or abandoned everything (sarvaṁ parityaktam)\footnote{129}{ibid., p. 349, in. 13.} for the sake of others.

Nirāmiṣadharmadāna. The auto commentary on the second pāda of the twenty-sixth verse in the nineteenth chapter suggests that highest priority should be given to the spiritual gift of the Dharma (nirāmiṣadharmadāna). A bodhisattva is expected to begin to give the Dharma by communicating or teaching it to others.\footnote{130}{i.e., deṣyati: cf. (Edgerton, 1972), p. 272, def. 1.}
Yet at this point on the path, Ś also expects a bodhisattva to experience hesitation and perhaps trepidation. As Śākyamuni, after he became a Buddha, was uncertain whether to teach the Dharma to others, so it is with a bodhisattva on his return to society after the solitude of the forest. After meditating alone, it is thought to require courage (ālinacitta) to share with others what he has learnt.\textsuperscript{131}

Accordingly, Ś tries to impress a newly returned bodhisattva with the benefits (ānuśaṃsa) of teaching the Dharma, especially as it relates to the Mahāyāna and practice of the perfection of wisdom:

Thus a bodhisattva-mahāsattva is endowed\textsuperscript{132} with the source of good. Thus, his attention focused\textsuperscript{133} on the source of good, the possibility does not exist, Ānanda, that this bodhisattva-mahāsattva should turn back from the unsurpassed and perfect enlightenment of the Buddha. This is impossible.\textsuperscript{134}

To secure such benefits, a learned bodhisattva (paṇḍita) must constantly expound the foremost dharmas (agradharma) before assemblies of monks (bhikṣus) and nuns (bhikṣuṇikās).\textsuperscript{135} Although teaching greatly increases his merit, he is to think only of the benefit it brings to others:

Rather, may I think clearly always, may I become a Buddha and these sentient beings.

I learn about the Dharma for the benefit of the world, this is the basis of all happiness for me.\textsuperscript{136}

Before assemblies, a bodhisattva is to merely see himself as a servant; he is to be a physician (vaidya), the audience, those who are sick (ātura), and the Dharma, their medicine (bhaiṣajya).\textsuperscript{137}

Bodhicitta. Ś finishes his auto commentary on the twenty-sixth verse by mentioning the importance of developing the mind of enlightenment (bodhicitta). The mind of enlightenment—while hardly deprecated—is described with a brevity shared by neither of the

\textsuperscript{131} (Bendall, 1897–1902), p. 352, lns. 8–9.
\textsuperscript{132} i.e., samanvāgata : cf. (Edgerton, 1972), p. 564.
\textsuperscript{133} cf. samanvāharati in : ibid., pp. 564–565.
\textsuperscript{134} (Bendall, 1897–1902), p. 352, lns. 4–6 :

\textit{evaṃ kuśalamūlasamanvāgato bodhisatvo mahāsatvaḥ: evaṃ kuśalamūlaṃ samanvāharan na sthānam ānandānavakāśo yat sa bodhisatvo mahāsatvo vivartetānuttarāyāḥ samyaksaṃbodheḥ 1naītat sthānāṃ vidyata iti ||}

\textsuperscript{136} (Bendall, 1897–1902), p. 354, lns. 1–2 :

\textit{anyatra cinteya sadā vicakraṇāḥ bhaveya buddho 'ham ime ca satvā |
etac ca me sarvasukhopadhānaṃ yaṃ dharma śrāveti hitāya loke ||}

\textsuperscript{137} ibid., p. 355, lns. 9–10.
other factors contributing to the increase of merit.\textsuperscript{138} Ś intends to fix attention firmly on the rôle of the third and fourth right strivings — the production of non existing good dharmas and the increase of existing good dharmas.

With his few words on the mind of enlightenment, Ś ends his discourse on preservation, purification and increase. He has, he believes, given in outline, the religious discipline suitable for an incipient bodhisattva who desires to mount the Mahāyāna:

This sort of preliminary bodhisattva religious discipline is initially taught for the sake of the recollection of those who are beginning to practice. But, at length, indeed, it is a subject for the Buddha.\textsuperscript{139}

Samyakpradhānas. § 1.1.2\textsuperscript{140} and § 1.2.3\textsuperscript{141} assert that in the Śs and Śskā the concept of the right strivings informs Ś’s description of the way of the bodhisattva. All that remains is to note how Ś acknowledges his dependence on this concept in his brief auto commentary on the final verse of the Śskā.

Ś usually comments on verses of the Śskā in words of his own and with direct quotations from Mahāyāna sūtras. He explains the meaning of the final verse of the Śskā by a combination of both. His explication consists of his own version of one of the traditional formulae of the four right strivings.\textsuperscript{142}

According to Ś’s version of the formula: the first right striving (the non production of non existing bad dharmas) is the practice of preservation (rakṣā) ; the second striving (the destruction of existing bad dharmas) is the practice of purification (śuddhi) ; while the third and fourth strivings (the production of non existing good dharmas and the increase of existing good dharmas) are the practice of increase (vṛddhi).

In the twenty-seventh verse and in his commentary on this verse Ś makes explicit the basis for his description of the path.

Ś describes the path itself as the gradual preservation, purification and increase of one’s person, enjoyments and merit. A bodhisattva is expected to preserve his person and so on by the non production of non existing bad dharmas. He is to purify his person and so on by the destruction of existing bad dharmas. And finally, he is to increase his

\textsuperscript{138} ibid., p. 356, lns. 3–5.
\textsuperscript{139} ibid., p. 356, lns. 6–7:

\textit{eṣādikā ādika[162v]|rmikāṇāṃ sahasā bodhisatvasikṣā smaraṇārtham up-adarśitā | vistaratas tu buddhaviṣaya eva ||}

\textsuperscript{140} pp. 9ff..
\textsuperscript{141} pp. 30ff..
\textsuperscript{142} For text & tr. of this formula, cf. Appendix B.1, pp. 201ff.
person and so on by the production of non existing good dharmas and the increase of existing good dharmas. The preservation, purification and increase of his person and so on are to be practised so that he can make a suitable gift of his person and so on to others. In the ŚŚ and ŚSKĀ this is the way of the bodhisattva (bodhisattvamārga).

Apramāda & so on. The relations between the right strivings, heedfulness (apramāda) and so on, is stressed in the first prose paragraph of the epilogue to the ŚŚ.143 In this passage, Ś effectively concludes his compendium on the way of the bodhisattva. His conclusion is especially suitable. It integrates—as if they had never been separate144—the practice of faith (śraddhā), heedfulness, energy (virya), mindfulness and awareness (smṛtisamprajanya), the right strivings and the conditions favourable to enlightenment:

For it was said in the Tathāgataguhyasūtra: ‘Then what is heedfulness? The restraint of the (sense) faculties145; Having seen forms with the eye he becomes neither one who grasps at appearances146 nor one who grasps at minor marks147. ... Observing dharmas with the mind he becomes neither one who grasps at appearances nor one who grasps at minor marks.148 In all dharmas he accurately perceives enjoyment and distress and escape (from the world). This is called heedfulness. Moreover, heedfulness is controlling one’s own thought, it is considering the thought of others149, it is giving attention to delight in the Dharma by not being a slave to delight in the mental defilements. ... This is called heedfulness. He that has faith and heedfulness, Guhyakādihipati, his conduct results from

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143 For ref. to the epilogue, cf. Table 1 on p. 11; Table 3 on p. 17; & Table 26 on p. 172.
144 cf. (Steinkellner, 1991), p. 311:
As soon as we start reading Dharmakīrti on his own terms we find ourselves participating in his philosophical workshop. And the philological situation in his case is luckily such that we can literally observe him at work, taking up a theme again and again, adapting it, fitting it together with other themes he has taken up again and welding them together so that they seem never to have been separate.

145 i.e., indriyas, the six sense faculties: the eye faculty (cakṣurindriya); ear faculty (śrotendriya); nose faculty (ghrāṇendriya); tongue faculty (jihvendriya); body faculty (kāyendriya); & mind faculty (manendriya). For these, cf. (Ishihama & Fukuda, 1989), ¶¶ 1853–1857, p. 101. On the classification of the faculties, cf. (Gethin, 1992), pp. 104–106.


147 i.e., anuvyañjana: cf. ibid., p. 34.

148 These two sentences ref. to another traditional formula of the right strivings. For a more complete version of this passage, cf. (Bendall, 1897–1902), p. 202, Ins. 9–15; (Morris & Hardy, 1885–1900), II, § 14, pp. 16–17; & (Davids, Carpenter, & Stede, 1890–1911), III, pp. 225–226. The text & tr. of this passage is given as Formula B2 in Appendix B.6, pp. 203ff.

Conclusion

right energy\textsuperscript{150}. With this energy, he acquires\textsuperscript{154} those dharmas that are the cause of heedfulness and faith. He that has faith and heedfulness and energy, Guhyakādhipati, should apply himself in mindfulness and awareness. Through mindfulness and awareness he does not lose all the conditions favourable to enlightenment. He that has faith and heedfulness and energy and mindfulness and awareness, Guhyakādhipati, should apply himself in thorough\textsuperscript{152} practise. For a bodhisattva that is thoroughly practised, Guhyakādhipati, perceives what is as that which is, he perceives what is not as that which is not. ... that the eye exists by convention and so on.\textsuperscript{153}

Sec. 2.4.4 Conclusion

This paper asserts that in the Śś and Śśkā it is the foremost responsibility of a bodhisattva to give all that he has to promote the advantage of others. In the Śś and Śśkā, then, the way of the bodhisattva is the way of absolute, unqualified giving.

This paper also asserts that in the Śś and Śśkā the benefit associated with the gifts of a bodhisattva is in direct proportion to their quality and quantity. In the Śś and Śśkā, then, a bodhisattva is obliged to ensure that his gifts —his person, enjoyments and merit—are suitably preserved, purified and increased.

That which a bodhisattva gives is expected to be devoid of dharmas that are bad and replete with dharmas that are good. It is asserted that Ś considers that such a beneficial state is attained by the practice of the four right strivings (samyakpradhānas): a.) a

\textsuperscript{150} i.e., ānulomikena vīryena : cf. ibid., pp. 96–97.
\textsuperscript{151} i.e., samudānayati : cf. ibid., p. 573.
\textsuperscript{152} i.e., yoniśas : cf. ibid., p. 448, def. 2.
\textsuperscript{153} (Bendall, 1897–1902), p. 357, lns. 1–11 :

\[ \text{uktam hy āryatathāgata} \text{guhyasūtre | tatra katamo 'pramādo | yad indriyasamvarah | sa ca kṣuṣā sūρśaṁ dṛśtvā na nimittagrahī bhavati | nānuvyaṅjaṇagrāḥ | evaṁ yāvan manasā dharman vijñāya na nimittagrahī bhavati} | \text{nānuvyaṅjaṇagrāḥ | sarvadharman evādaṁ cādīvam vayantu} | nānuvyaṅjaṇa-cādīvam vayantu | \]

\[ \text{kaśvāḥ | yāvantāt prajñātāt āśravāḥ | yad ati sākṣadharmān vijñāya} | \text{ṣaṁsaktiṣaṁprajñayā yogam kāraṇyaḥ | yeṇa samudākāravyāpaś ca} | \text{dīnavardhānaś ca} | \text{na viśeṣāt} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca tasyānulomikena vīryena kāryaḥ | yeṇa tān apramādākāraṇān śraddhākāraṇān śraddhākāraṇān | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]

\[ \text{yeyesu guhyakādhipate śraddhā cāprāmaṇḍaś ca vīryaṁ ca tena} | \text{ṣaṁśaktiṣaṁprajñayey:} \]
bodhisattva is expected to strive not to reduce the quality of his gifts through the production of any bad dharmas that do not exist; b.) he is to strive to increase the quality of his gifts through the destruction of any bad dharmas that exist; c.) he is to strive to increase the quantity of his gifts through the production of good dharmas that do not exist; and d.) he is to strive to ensure the constant and abundant supply of his gifts through the maintenance and development of good dharmas that exist.

Ch. 2.2\textsuperscript{154} considers Ś’s conception of the preservation of gifts by the practice of the first right striving. Ch. 2.3\textsuperscript{155} considers his conception of the purification of gifts by the practice of the second right striving. Ch. 2.4\textsuperscript{156} considers his description of the increase of gifts by the practice of the third and fourth right strivings. It remains only to summarise the rôle of increase in the ŚS and ŚSKĀ.

Table 1\textsuperscript{157} shows that the twenty-second to twenty-sixth verses of the ŚSKĀ and sixteenth to nineteenth chapters of the ŚS discuss the means by which a bodhisattva is expected to increase his person, enjoyments and merit. This table also shows that Ś’s treatment of the three forms of increase —like his treatment of the three forms of preservation and purification— is unequal. Yet, unlike his discussion of preservation and purification —where most attention is given to the preservation and purification of one’s person— Ś is most concerned with the increase of merit (puṇya ≡ śubha).

The argument of Ch. 2.4\textsuperscript{158} can be summarised under five headings: i.) increase (vṛddhi); ii.) increase of one’s self (ātmabhāva-vṛddhi); iii.) increase of enjoyments (bhogavṛddhi); iv.) increase of merit (puṇyavṛddhi); and v.) the right strivings (samvakpradhānas).

Vṛddhi. Ś initially explains why a bodhisattva should practice increase. The practice of preservation and purification makes those things that a bodhisattva possesses suitable for giving. Yet a bodhisattva may possess little. If so, he is obliged to increase the quantity of his possessions, that is, his person, enjoyments and merit. If he succeeds, he gives himself greater opportunity to benefit others and a greater chance of attaining Buddhahood.

Ātmabhāvavṛddhi. Ś then describes practices for the increase of one’s person. A bodhisattva is to begin by engaging in the generation of the ten good dharmas. He is never to generate bad dharmas by

\textsuperscript{154} pp. 91ff.
\textsuperscript{155} pp. 115ff.
\textsuperscript{156} pp. 159ff.
\textsuperscript{157} p. 11.
\textsuperscript{158} pp. 159ff.
asserting himself to the detriment of others. He is always to sacrifice himself for the benefit of others. Self denial is thought to increase—rather than decrease—strength (bala). Likewise, it is thought that a bodhisattva that is constantly active for the benefit of others has abundant energy (vīrya) and remains tireless. Self centred inactivity (≡ ālasya)—not selfless activity (≡ anālasya)—is thought to make a bodhisattva weary.

Bhogavṛddhi. Ś then describes the practice of the increase of enjoyments. When giving enjoyments, a bodhisattva is to be guided by an understanding of emptiness (śūnyatā) and motivated by compassion (karuṇā). As a result of practising the perfection of wisdom, he should not distinguish his own interests (svārtha) from those of others (parārtha). Self interest and the interests of others should be considered identical. He is to give gifts that are free of self interest.

For Ś it is not enough that a bodhisattva identifies his own advantage with that of others, he must also experience a profound sense of the suffering of others and of the urgent need to alleviate suffering. Gifts are always to be given with great compassion. Wisdom (prajñā)—in the Śs and Śskā—is never without compassion.

Puṇyavṛddhi. Next is the description of the means by which a bodhisattva is to prepare his person for the increase of merit proper. Ś considers it essential for a bodhisattva to engage in all of his practices—but especially the increase of merit—with a suitable mental condition. It is imperative, he believes, that a bodhisattva firmly establish: a.) his resolve (vyavasāya) to give all that he has to others; b.) his good intention (svāsāya) towards others; and c.) his great compassion towards others. Any deficiency in these qualities is thought to impede the benefit that a bodhisattva gives to others.

After reaffirming the need for a bodhisattva to be absolutely committed to promoting the well being of all sentient beings, Ś describes four practices associated with the increase of merit proper: i.) the supreme forms of worship (anuttarapūjās); ii.) the four dharmas leading to specific attainment (viśeṣagāmitā); iii.) the five faculties (indriyas) and powers (balas); and iv.) the recollection of the Three Jewels (ratnatrayānusmṛti).

The benefits (anuśaṃsas) arising from these four practices include: a.) birth untainted by the impurity of the womb (garbhamala); b.) communion with the Buddhas (buddhasamavadhāna); c.) the

159 Or great compassion (mahākaruṇā).
production of unshakeable faith (śraddhā) in the supreme value of the Buddhas, the Dharma and the bodhisattvas (Saṃgha) ; d.) the production of sufficient energy (vīrya) to live by the Dharma, to travel the way of the bodhisattvas and eventually, to attain Buddhahood ; e.) the production of the ability to unite one’s mind (citta) with the Dharma ; and f.) and the production of the qualities (guṇas) of exalted bodhisattvas and Buddhas.

These four practices unite devotion and concentration. They also gradually transform an incipient bodhisattva into a practitioner of considerable attainment. Ś seems to expect a bodhisattva to engage in these practices and obtain their results through worship and meditation while alone in the forest.

While in the forest, a bodhisattva is to engage in worship and meditation, but while in society, he is to engage in beneficial social action. Having learnt —through devotional and meditative practices—the importance of altruism, he is obliged to practice altruism in his daily life. Ś considers it imperative that a bodhisattva dedicate all his daily actions —those that are small, as much as those that are great—to the benefit of sentient beings (sattvārtha). When with others, he is to overcome all reticence. It is considered critical that he strive to give the spiritual gift of the Dharma (nirāmiṣadharmadāna). A bodhisattva, once he is learned, is never to stop teaching the Dharma. The measure of the attainment of a bodhisattva, it seems, is the extent to which he benefits others in thought, word and action. In the Śs and Śskā this is almost the final injunction.

Samyakpradhānas. Finally, having completed his description of preservation, purification and increase Ś names the practice that informs his conception of the way — the practice of the four right strivings.

According to Ś, the path to be followed by a bodhisattva consists of nothing but the manipulation of dharmas. Dharmas that are bad are to be defeated through the preservation and purification of one’s person, enjoyments and merit. Dharmas that are good are to be secured through the increase of the same. A bodhisattva is expected to be constantly engaged in the destruction and production of dharmas. And in all of his practices he is to apply faith, energy, heedfulness and mindfulness and awareness. Although he is engaged in preliminary trainings, he is to recollect that his trainings are worthy of the Buddha himself.
Ch. 2.5

POSTSCRIPT

Scholastics are systematizers and as such they seek to bring unity to a tradition. To accomplish this, scholastic philosophers have often considered it necessary to create (or, less charitably, to impose) a monothetic vision on a polysemic textual corpus.¹

§ 2.1.4² concludes that the content, structure and theme of the Ñs and Ñśkā is determined by Š’s conception of giving. It is concluded, in short, that Š considers it the foremost responsibility of a bodhisattva to practice complete giving. He is expected to give without reservation all that he possesses, notably his person, enjoyments and merit. Complete giving is considered the basis of the attainment of the unsurpassed and perfect enlightenment of the Buddha.

§ 2.2.4³ concludes that Š considers the practice of giving facilitated by the practice of preservation. It concludes that in the Ñs and Ñśkā a bodhisattva is expected to carefully preserve the quality of that which he is to give⁴ by the practice of the first right striving — the non production of non existing bad dharmas.

§ 2.3.4⁵ concludes that in the Ñs and Ñśkā the practice of giving is also thought facilitated by the practice of purification. It is concluded that a bodhisattva is expected to fastidiously purify his gifts⁶ by the practice of the second right striving — the destruction of existing bad dharmas.

§ 2.4.4⁷ concludes that Š also considers the practice of giving facilitated by the practice of increase. It concludes that a bodhisattva is expected to increase the quantity of that which he is to give⁸ by the practice of the third and fourth right strivings — the production of non existing good dharmas and the development and increase of existing good dharmas.

In the Ñs and Ñśkā, then, the practice of the four right strivings precedes and supports the practice of complete giving. Just as complete giving is considered fundamental to the attainment of enlightenment, so the right strivings are fundamental to the attainment of complete giving. In the Ñs and Ñśkā, then, the right strivings

¹ (Cabezón, 1994), p. 55.
² pp. 86ff..
³ pp. 111ff..
⁴ viz., his person, enjoyments & merit.
⁵ pp. 153ff..
⁶ viz., his person, enjoyments & merit.
⁷ pp. 185ff..
⁸ viz., his person, enjoyments & merit.
are essentially the foundation of the way of the bodhisattva (bodhisattvamārga).

The way of the bodhisattva as described by Ś in the Śs and Śskā is represented in Figure 4 and in more detail in Figure 5.

**Figure 4:** The bodhisattvamārga—A

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samyakpradhāna — sarvotsarjana — samyaksambodhi
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**Figure 5:** The bodhisattvamārga—B

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samyakpradhānas
 rakṣaṇa śodhana vardhana
 i ii iii & iv
 ātmabhāva
 bhoga
 puṇya
 sarva

ātmabhāvakaṇa
 bhogaśodhana
 sarvaśodhana
 sarvavardhana
 sarvotsarjana

ātmabhāvasodhana
 bhogavardhana
 sarvarakṣaṇa

ātmabhāvavardhana
 bhogotsarjana
 puṇyaśodhana

ātmabhāvotsarjana
 puṇyavardhana
 sarvaśodhana
 sarvarakṣaṇa

odhana
 vardhana
 sarvarakṣaṇa
 samyaksambodhi

utsarjana
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Both figures represent the way as a simple lineal progression. They suggest that a bodhisattva is only expected to pass through three stages: from the practice of the right strivings, through the practice of complete giving, to the attainment of complete and perfect enlightenment.

The theoretical simplicity of this three fold schema conceals the subtlety required to put it into practice. In theory it is suggested that a bodhisattva can progress towards enlightenment by becoming increasingly skilled at the manipulation of dharmas. In practice it is found that in order to attain the complete and perfect enlightenment,

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9 key: i) the non production of non existing bad dharmas ; ii) the destruction of existing bad dharmas ; iii) the production of non existing good dharmas ; & iv) the increase of existing good dharmas.
of a Buddha, a bodhisattva will have to increasingly perceive that ultimately there are no dharmas to be manipulated:

Indeed, it was said in the Dharmasamgiti sutra: ‘“Truth”, truth, youth of good family, that is a name for emptiness. And this emptiness neither arises nor ceases’. He said: “Indeed, if dharmas are said to be empty by the Blessed One, from this, all dharmas shall neither arise nor cease”. Nirārambhā the bodhisattva said: “Indeed, youth of good family, so—as you well know—all dharmas neither arise nor cease”. He said: “This which was said by the Blessed One—“conditioned dharmas arise and cease”—what is the sense (purpose) of this which was said by the Tathāgata?” He said: “The disposition of the world, youth of good family, is predisposed to arising and ceasing. Then, the Tathāgata, full of great compassion, for the sake of removing fear from the world, according to common practice, said that “they arise and cease”. But, in this respect, there is neither arising nor ceasing of any dharma”.

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13 viz., dharmas.
14 (Bendall, 1897–1902), p. 263, lns. 1–8: dharmasamgityāṁ apy uktāṁ | tathatā tathateti kulaputra śīnayāya etad adhivacanam | sā ca śīnataḥ notpadyate na nirudhyante | āha | yady evam dharmāḥ śīnya uktā bhagavataś tasmāt sarvadharmaḥ notpatsyante na nirotṣyante | nirārambhā bodhisattvāḥ | āha | evam eva kulaputra tathā yathābhisaṃbudhyase sarvadharmaḥ notpadyante na nirudhyante | āha | yadetad uktāṁ bhagavataś sanskṛṭā dharmā utpadyante nirudhyante cetay asya tathāgataḥ bhāṣītasya ko bhiprayaḥ | āha | utpādanirodhaḥbhiniṣṭaḥ kulaputra lokasaṃnivīśaḥ | tatra tathāgato mahākāruṇiko lokasyottṛśasa-dapañcharāṁ vyavahāravaśād utkavāṁ utpadyante nirudhyante cetay | na cātra kasyacid dharmasyotpādo na nirodha iti ||

This passage is quoted in: (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 150cd, p. 588, ln. 13–p. 589, ln. 8. For a similar position, cf. also (Garfield, 1995), MMK XVIII : 6, pp. 49 & 249. For the rôle of convention (saṃvṛti), cf. also (Bendall, 1897–1902), p. 256, lns. 9–18. This passage is quoted in: (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 155, p. 593, ln. 9–p. 594, ln. 2.
Śikṣāsamuccayakārikā

Prologue.

yadā mama pareṣāṃ ca bhayaṃ duskhāṃ ca na priyaṃ || 1

tadātmanaḥ ko viśeṣo yat taṃ rakṣāni netaram || 1

‘When fear and suffering are disliked by myself and others,
then about the self, what is special, that I preserve it, not another?’ (1)

duskhāntaṃ kartukāmena sukhaṃ kartuṃ icchatā || 2

śraddhāmūlaṃ drḍhikṛtya bodhaṃ kārya matir drḍhā || 2

By he that wishes to destroy suffering, by he that strives to reach the
limits of happiness,
after strengthening the basis which is faith, the mind should be set firm
on enlightenment. (2)

⟨sūtrānteṣu durvijñeyo⟩†

bodhisattvasya saṃvaraḥ || 3

marmasthānāny ato vidyād yenānāpattiko bhavet || 3

The restraint (practice) of a bodhisattva is hard to discern in the sūtras;
hence he should know the essential principles so that he may become a
non transgressor. (3)

ātmabhāvasya bhogānāṃ tryadhvavṛtteḥ śubhasya ca || 4

utsargaḥ sarvasatvebhyaḥ tadraksāśuddhihvardhanam || 4

Giving one’s person, enjoyments & merit.


3 Variant readings exist for the first pāda of the third verse: cf. ibid., p. xxxix, ...

mahāyānād ; (Pezzali, 1968), p. 69, n. 92, durvijñeyo mahāyānād ; & a restoration
suggested by Prof. P. Harrison, sūtreṣu vistareṇokto.

It is curious to note that (Bendall, 1897–1902), p. 17, lns. 11–12, contains a
clause which does not appear in the Cambridge Ms., 12a: yāṇī hi... "oktāni ||. In
agreement with the Ms. a more satisfactory reading for the passage might be :

1 durvijñeyo vistaroktatvād bodhisatvasya saṃvaraḥ tataḥ kim yuktam

|| marmasthānāny ato vidyād yenānāpattiko bhavet || katamāni ca tāni

marmasthānāni || yad uta || ātmabhāvasya bhogānāṃ tryadhvavṛtteḥ śubha-
saya ca || utsargaḥ sarvasatvebhyaḥ tadraksāśuddhihvardhanam || (cf. ibid.,
p. 17, lns. 10–14.)

The present writer would like to accept 1durvijñeyo vistaroktatvād bodhisatvasya

saṃvaraḥ as the first line of the third verse of the ŚŚkā. Unfortunately, the extra
syllable which attends the abstract form of uktam would appear to prevent this.

4 ibid., p. xxxix. Cf. also ibid., p. 17, lns. 10–11.

5 ibid., p. xl. Cf. also ibid., p. 17, lns. 13–14.
Appendix A

The gift to all sentient beings of one’s person\(^6\), enjoyments\(^7\) and merit\(^8\)
arising in the three times\(^9\):

the preservation, purification and increase of these\(^{10}\). (4)\(^{11}\)

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\(^6\) i.e., ātmabhāva. Fr. ātman + bhāva: lit. self being, the state of being a self, the condition of self, selfhood.

In: (Edgerton, 1972), p. 92, it is held that ātmabhāva = śarīra, i.e., the physical body. The present writer considers this tr. narrow. It does not account for the full range of meanings associated with ātmabhāva in the Śs & ŚSkā.

In these texts ātmabhāva —like the five aggregates (skandhas), cf. (Kajiyama, 1989c), p. 92, it is held that ātmabhāva = śarīra, i.e., the physical body. The present writer considers this tr. narrow. It does not account for the full range of meanings associated with ātmabhāva in the Śs & ŚSkā.

In theory, ātmabhāva \(\equiv\) skandhas: a.) form (physical body) (rūpa) ; b.) perception (vedanā) ; c.) cognition (ideation) (saṃjñā) ; d.) volition (saṃskāra) ; & e.) consciousness (viññāna). In practice, ātmabhāva refers to each aggregate either alone or together with the others. For the five aggregates, cf. (Kasawara, Müller, & Wenzel, 1885), § XXII, p. 5 ; (Takasaki, 1987), pp. 107ff. ; & (Edgerton, 1972), p. 607, def. 2.

Ātmabhāva, then, signifies all dharmas that constitute individual existence: cf. (Mrozik, 1998), pp. 16ff.. This is clearly described in: (Barnett, 1947), p. 104, n. 1:

The word ātma-bhāva, literally “condition of self,” i.e. person or body, properly denotes the plexus of concepts which collectively form the idea of an individual being as conceived by himself.


7 i.e., bhoga. Fr. bhuj, i.e., to enjoy, use, possess. Bhoga signifies: i.) enjoyment, use, or possession ; & ii.) an object of enjoyment, use, or possession: cf. (Hedinger, 1984), p. 10, n. 40. In terms of def. 2, bhogas signify the six external sense-fields (ābhāyatanaḥ) which are the objects of the six internal sense-fields (ādhyātmikāyatanaḥ) : cf. (Edgerton, 1972), p. 101, def. 5 ; & (Takasaki, 1987), pp. 107ff..

The external sense-fields are: a.) form (rūpa) ; b.) sound (śabda) ; c.) smell (gandha) ; d.) taste (rasa) ; e.) tangible object (sprāṣṭavya) ; & f.) mind-object (dharma).

The internal sense-fields are: a.) eyes (cakṣus) ; b.) ears (śrūta) ; c.) nose (ghrāṇa) ; d.) tongue (jihvā) ; c.) body (kāya) ; & f.) mind (manas).

Bhogas are the external sense-objects identified by the internal sense-fields with sensations (vedanas) of pleasure or happiness (sukha).


8 i.e., śubha. Fr. śubh which means: i.) to beautify, embellish & adorn ; & ii.) to prepare, make fit or ready. Śubha signifies: i.) anything bright or beautiful ; & ii.) benefit, service, good or virtuous action. In terms of def. 2, śubha is synonymous with puṇya, i.e., merit.

9 i.e., tryadhva: cf. (Edgerton, 1972), p. 260. This ref. to the past, present & future.

10 viz., one’s person, enjoyments & merit.

11 Following Ś’s commentary in: (Bendall, 1897–1902), p. 18, Ins. 8–9, tr. at the end of § 2.1.2, pp. 70ff.
paribhogāya satvānām ātmabhāvādi diyate

For the enjoyment of sentient beings one’s person and so on are given. If not preserved, where is the enjoyment? If not enjoyed, what is a gift? (5)

tasmāt satvopabhāṛthām ātmabhāvādi pālayet

Therefore for the enjoyment of sentient beings one’s person and so on should be preserved; by not forsaking spiritual friend(s) and by constant study of the sūtras. (6)

tatrātmabhāve kā rakṣā yadaṃtathavivarjanam

Then regarding one’s person, what is preservation? Eschewing that which is evil. How is all this found? By eschewing fruitless outcomes. (7)

etat sīdhyaḥ sadā smṛtyā (sadāsmṛtyā) smṛtis tiyrvārād bhavat

This should be attained by constant mindfulness. Mindfulness should arise from intense devotion. Devotion — having been known as the greatness of tranquility arises from zeal. (8)

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12 ibid., p. xl. Cf. also ibid., p. 34, lns. 11–12.
13 i.e., ātmabhāvādi. This ref. to one’s person, enjoyments and merit.
14 i.e., one’s person, enjoyments and merit.
15 ibid., p. xl. Cf. also ibid., p. 34, lns. 13–14 & 18; p. 41, lns. 9, 10 & 13; & p. 42, ln. 9.
16 i.e., īkṣaṇa, here ≡ darśana: cf. ibid., p. 41, ln. 13. For Ś studying seems to involve not only looking at but also looking after, experiencing and contemplating.
20 i.e., śamamāhātmya, here ≡ śamathamāhātmya & śamasya māhātmyam: cf. ibid., p. 119, lns. 2 & 9. The noun māhātmya is fr. the adj. mahaṃtma. It means high-mindedness, majesty & dignity: cf. (Monier-Williams, 1899), pp. 796 & 815. For the use of mahatman by Š, cf. § 2.1.3.2, pp. 80ff., & (Bendall, 1897–1902), p. 23, ln. 15. For the use of māhātmya, cf. ibid., p. 119, lns. 1ff.; & p. 145, lns. 11–15. In the latter passage, the association between māhātmya & impartiality or benevolence (samatā) is marked.
samāhito yathābhūtāṃ prajānātīty avadān muniḥ

śamāc ca na calec cittāṃ bāhyaceṣṭānivartanāt ∥ 9 21

‘He that is concentrated (on an object) understands in accordance with the truth’, said the Muni. And the mind should not depart from tranquility by abstaining from outward activity. (9)

sarvatrācapalo mandam ataśignidhābhībhāṣanāt
āvarjayej janaṃ bhavyam ādeyaś cāpi jāyate ∥ 10 23

Always steady, by speaking very affectionately, gradually, he should attract suitable people. And thus he becomes acceptable. (10)

anādeyaṃ tu taṃ lokaḥ paribhūya jināṅkurāṃ
bhasmacchanno yathā vahiniḥ pacyeta narakādiṣu ∥ 11 25

But the inhabitants of the world, having rebuked the shoot of the Jina as one that is unacceptable, as fire covered with ashes, they could burn in the hells and so on. (11)

ratnamegha jinenoktas tena saṃkṣepasaṃvaraḥ
yenāprasādaḥ satvānāṃ tad yatnena vivarjayet ∥ 12 28

Therefore a concise rule was related by the Jina in the Ratnamegha: He should carefully eschew that which causes the disfavour of sentient beings. (12)

eśā rakṣātmabhāvasya bhaiṣajyavasanādibhiḥ
ātmatṛṣṇopabhogāt tu kliṣṭāpattiḥ prajāyate ∥ 13 30

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23 ibid., p. xlii. Cf. also ibid., p. 124, lns. 3–4.
24 i.e., ādeya. This adj. means welcome, acceptable, pleasing & agreeable: cf. (Edgerton, 1972), p. 94.
26 i.e., paribhūya, in the sense given to paribhāṣati & paribhāṣaka in: (Edgerton, 1972), p. 328.
27 i.e., pacyeta. For pacyate, cf. ibid., p. 314.
29 i.e., saṃvara, which here, seems to be synonymous with saṃgraha. For the use of saṃgraha, cf. ibid., p. 127, lns. 6–7.
30 ibid., p. xliii. Cf. also ibid., p. 127, lns. 8 & 14; & p. 143, lns. 1 & 3.
This is the preservation of one’s person with medicines, clothes and so on. But grievous misfortune is produced by the enjoyment of one’s own desires. (13)

\[\text{sukṛtārmbhiṇā bhāvyant mātrajñena ca sarvata (ḥ)\text{}}^\dagger \]
\[\text{iti śikṣāpāyād asya bhogaraksā na duṣkara} \parallel 14 \parallel 31\]

He must be one who undertakes good actions and one who is moderate completely: by this moral precept, the preservation of enjoyments is not difficult for him. (14)

\[\text{svārthavipākavaiṭṭhāyaḥ chubham saṃrakṣitam bhavet \text{}}^\ddagger \]
\[\text{paścāttāpaḥ na kurvita na ca kṛtvā prakāśayet} \parallel 15 \parallel 33\]

Merit should be preserved by freedom from desire for the ripening of self interest. Having given he should not feel regret. And having acted he should not proclaim his actions. (15)

\[\text{lābhastakārabhītaḥ syād unmatim varjayet sadā} \]
\[\text{bodhisatvah prasannāḥ syād dharme vimatim utṣṛjet} \parallel 16 \parallel 35\]

He should fear profit and honour. He should eschew pride constantly. A bodhisattva should be faithful. He should eschew doubt in the Dharma. (16)

\[\text{śodhitasyātmabhāvasya bhogaḥ pathyo bhaviṣyatī} \]
\[\text{saṃyakṣiddhayasya bhaktasya niṣkaṇaya dehiṇām} \parallel 17 \parallel 37\]

When one’s person is purified, it will become a wholesome object of enjoyment for sentient beings, as when boiled rice —free from the kernel and so on—is correctly prepared. (17)

\(\text{ibid.}, \text{p. xliii. Cf. also ibid.}, \text{p. 143, lns. 19–20.}\)
\(\text{i.e., mātrajñā : cf. (Edgerton, 1972), p. 429.}\)
\(\text{(Bendall, 1897–1902), p. xliii. Cf. also ibid., p. 146, lns. 21–22; p. 147, lns. 18–19 & 20; & p. 148, lns. 1–2.}\)
\(\text{i.e., datvā : cf. Ś’s commentary in : ibid., p. 147, ln. 20.}\)
\(\text{ibid., p. xlv. Cf. also ibid., p. 148, lns. 6–7.}\)
\(\text{i.e., prasanna : cf. (Edgerton, 1972), p. 388.}\)
\(\text{i.e., bhogaḥ pathyāḥ, which signifies both a wholesome object of enjoyment & wholesome enjoyment.}\)
\(\text{i.e., niṣkaṇā : cf. (Edgerton, 1972), pp. 308 & 165. Niṣkaṇā is thought to mean free of the red coating between the kernel and the husk.}\)
Appendix A

Dropacchannam yathasasyam rogaishidatisaidhate
buddhainkurastathavrddhimkleacchannomagacchati∥18∥

As grain covered by weeds wastes away with disease, not growing strong; so a shoot of the Buddha covered by mental defilements, does not undergo growth. (18)

Atmabhavasyakasuddhipapakleshavidhanam
saṃbuddhodhyarthasāreyayatnabhāve tv apāyagḥ∥19∥

What is the purification of one’s person? Purification from evil and mental defilements, in agreement with the essential meaning of the words of the Perfect Buddhas. But in the absence of endeavour, he enters into the (three) evil paths. (19)

Kṣameta śrutam eseta saṃśrayetavanamataḥ
samādhānyavujyeta bhāvayed asubhādikam∥20∥

He should be patient. He should seek sacred knowledge. Then he should resort to the forest.

He should concentrate on samādhi. He should cultivate (the meditation on) the impurities and so on. (20)

Bhogasuddhimca jāniyatsamyagāpivasodhanat
śūnyatākarunāgarbhaceṣṭitātpuṇyaśodhanam∥21∥

And he should experience the purification of enjoyments by the purification of right livelihood, the purification of merit by actions full of emptiness and compassion. (21)

Grhitārahsubahavahsvalpaṃcedamanena kīṃ
na cātītrptijanakām vardhanīyam idamataḥ∥22∥

Purifying enjoyments & merit.

Increasing one’s person & enjoyments.

— 198 —

41 ibid., p. xlv. Cf. also ibid., p. 160, lns. 2–3.
42 i.e., apāyas ≡ the three durgatis, i.e., the paths of animals (tiryagyonis), hungry spirits (pretas), & hell (naraka) : cf. (Edgerton, 1972), p. 46; (Takasaki, 1987), pp. 131–133 ; & (Kajiyama, 1989a), pp. 4–7. For the six states of existence (gatīs) : cf. (Bendall, 1897–1902), p. 256, lns. 13–18. This passage is quoted in : (de La Vallée Poussin, 1901–1914), comm. on BCA 9 : 155, p. 593, lns. 13–p. 594, lns. 3.
43 (Bendall, 1897–1902), p. xlv. Cf. also ibid., p. 179, lns. 5, 6, 7, 8 & 9.
44 ibid., p. xlv. Cf. also ibid., p. 267, ln. 11 ; & p. 270, ln. 8.
Those who take are many and this is little. What is the point of it? And this is not producing supreme satisfaction. For that reason this is to be increased. (22)

अत्माभावस्य का व्रद्धिर बलानास्यावर्धणाम् |
शून्यताकरुणागर्भाद दृष्टं भोगस्य वर्धणाम् || 23 ||

What is the growth of one’s person? It is the growth of strength and non-idleness. The increase of enjoyment arises from giving full of emptiness and compassion. (23)

कृत्विद्विद्व एवं यतनेन व्यवसायस्य यतंत श्रवण्यायन | 24 ||

Increasing merit.

भद्रार्थविद्विलो कायः वाण्डनादिलो शादाभरत ||
श्रद्धादिनम् शादाभ्यासान् ( मैत्रिभुद्धायनस्मर्तिः ) 25 ||

The way (rule)—praise (worship) and so on—should be practised with constant devotion,
the practice of faith and so on should be constant, [and] friendliness, [and] the recollection of the Buddha(s) and so on. (25)

\[
\text{sa}r\text{v}a\text{v}a\text{st}h\text{ā}su \text{ s}a\text{t}vār\text{h}o \text{ d}h\text{ar}m\text{adā}n\text{a}m \text{ n}ir\text{ā}m\text{i}ṣ\text{a}m | \\
obd\text{hic}c\text{itta}m \text{ c}a \text{ p}u\text{n}ya\text{s}ya \text{ vr}ṛ\text{ḍ}hi\text{het}uḥ \text{ sa}m\text{i}ṣ\text{at}uḥ \text{ } || \text{ } 26 ||
\]

In every situation, the benefit of sentient beings, the spiritual gift of the Dharma, and the mind of enlightenment — the cause of the growth of merit in short. (26)

\[
\text{si}d\text{d}hīḥ \text{ s}a\text{m}yakp\text{ra}h\text{ā}n\text{ā}nām \text{ a}p\text{ra}m\text{ā}dā\text{v}i\text{y}o\text{j}a\text{n}āḥ | \\
s\text{m}ṛ\text{t}yā\text{tha} \text{ s}a\text{m}p\text{r}a\text{j}a\text{y}a\text{y}a\text{y}a\text{na} \text{ y}o\text{n}i\text{ś}a\text{ś} \text{ c}i\text{t}\text{n}a\text{n}e\text{na} \text{ c}a || \text{ } 27 ||
\]

The complete attainment of the right strivings arises from not abandoning heedfulness, by mindfulness, by awareness and by thorough reflection. (27)


55 i.e., vandanā & the other practices which make up the supreme forms of worship (anuttarapūjā). The members which make up the anuttarapūjā are variously listed but in : (Kasawara, Müller, & Wenzel, 1885), § XIV, p. 3, they are given as : a.) praise (worship) (vandanā) ; b.) worship (reverence) (pūjana) ; c.) confession of evil (pāpadeśana) ; d.) (expression of) thanks (anumodanā) ; e.) request (for instruction) (adhyeṣaṇa) ; f.) production of the mind of enlightenment (bodhicittotpāda) ; & g.) dedication (of the mind of enlightenment or enlightenment) (pariṇāmana). Cf. also (Edgerton, 1972), pp. 18, 32, 323, 350 & 470. For ref. to the anuttarapūjā, cf. Table 25 on p. 171.

56 i.e., śraddhā & the other qualities & practices which make up the four dharmas for the attainment of specific attainment (viśeṣagāmitā), the five faculties & the five powers. For ref. to śraddhā and so on, cf. Table 25 on p. 171.

57 i.e., buddhānusmṛti & the other practices which make up the recollections (anusmṛtis) : a.) recollection of the Buddha (buddhānusmṛti) ; b.) Dharma (dharmānusmṛti) ; c.) Saṅgha (saṅghānusmṛti) ; d.) morality (śīlānusmṛti) ; e.) renunciation (tyāgānusmṛti) ; & f.) gods (devānusmṛti). For these, cf. (Kasawara, Müller, & Wenzel, 1885), § LIV, p. 11 ; (Ishihama & Fukuda, 1898), ¶¶ 1148–1154, pp. 60–61 ; & (Edgerton, 1972), p. 36. For ref. to the first three anusmṛtis, cf. Table 25 on p. 171.


60 i.e., dharmacāna This term has been variously tr.. In : (Bendall & Rouse, 1971), pp. 310–313, it is the 'pious gift', the 'gift of righteousness' & the 'gift of the Law'.


62 i.e., apramāda : lit. non heedlessness.
APP. B
SAMYAKPRADHĀNAS

SEC. B.1 ŚIKṢĀSAMUCCAYA

tatra anutpännānāṃ pāpakānāṃ akuśalānāṃ dharmaṃ anutpādaīva chaṇḍaṃ janayati vyāyacchati viryam ārabhate cittaṃ pragṛhṇāti samyakpraṇidadhāti ity anena rakṣā || utpādānaṃ ca prahārāya chaṇḍaṃ janayati ity anena sūddhiḥ || anutpādanāṃ kusalaṃ dharmaṃ utpādaīya chaṇḍaṃ janayati | yāvad utpādaṇāṃ ca sthitaye bhūyobhāvāya chaṇḍaṃ janayati ity ādi || anena vrddhiḥ 1

In that case, he² produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well³ for the non arising of bad, evil dharmas when they have not arisen : by this arises preservation. And he produces desire for the destruction of them⁴ when they have arisen : by this arises purification. He produces desire for the arising of good dharmas when they have not arisen and when they have arisen, he produces desire and so on for their⁵ continuance, for their increase : by this arises increase.

SEC. B.2 MAHĀVYUTPATTI

anutpādanāṃ pāpakānāṃ akuśalānāṃ dharmaṃ anutpādaīya chaṇḍaṃ janayati. utpādaṇāṃ pāpakānāṃ akuśalānāṃ dharmanāṃ prahārāya chaṇḍaṃ janayati. anutpādanāṃ kusalaṃ dharmaṃ utpādaīya chaṇḍaṃ janayati. utpādaṇāṃ kusalaṃ dharmanāṃ sthitāya bhūyobhāvāya asaṃprasmoṣāya paripūrṇāya chaṇḍaṃ janayati. vyāyacchate. viryam ārabhati. cittaṃ pragṛhṇāti. samyakpradadhāti.⁶

He⁷ produces desire for the non arising of bad, evil dharmas when they have not arisen. He produces desire for the destruction of bad, evil dharmas when they have arisen. He produces desire for the arising of good dharmas when they have not arisen. He produces desire for the continuance, increase, non loss⁸ and fulfilment⁹ of good dharmas when they have arisen. He endeavours. He produces energy. He takes hold of his mind. He exerts himself well.

² viz., a bodhisattva.
³ i.e., samyakpraṇidadhāti : cf. (Dayal, 1975), p. 103, n. 89.
⁴ viz., bad, evil dharmas.
⁵ viz., good dharmas.
⁷ viz., a bodhisattva.
⁹ i.e., paripūrṇa : cf. ibid., p. 327.
Appendix B

Sec. B.3 Dharmaśaṃgraha

katamāni catvāri samyakprahāṇāni | tadyathā || utpānānāṃ kuśalamūlānāṃ samprakṣaṇāṃ | anutpānānāṃ samutpādāḥ | utpānānāṃ akuśalānāṃ dharmānāṃ prahāpaṇi | anutpānānāṃ punar anutpādaś ceti |10

Which are the four right strivings? As here follows. Preservation of the sources of good which have arisen. Production of those11 that have not arisen. Abandonment12 of bad dharmas that have arisen. And again non production of those13 that have not arisen.

Sec. B.4 Daśabhūmiśūtra

so 'nutpānānāṃ pāpakānām akuśalānāṃ dharmānāṃ anutpādāya cchandaṃ janayati vyāyacchate viryam ārabhate cittaṃ pragṛhṇāti samyak praṇidhāti (mots soulignés ab régés : & ) || utpānānāṃ pāpakānāṃ akusalānāṃ dharmānāṃ prahāpaṇaye & anutpānānāṃ kuśalānāṃ dharmānāṃ utpādāya & utpānānāṃ kuśalānāṃ dharmānāṃ sthitye 'sam-pramoṣāya vaipulyāya bhūyobhāvāya bhāvanāya paripūraye & ||14

He generates the wish, endeavours, applies the energy, activates the mind and vows rightly in order not to produce the bad and sinful things which are not yet produced, in order to get rid of the bad and sinful things which are already produced, in order to produce the meritorious things which are not yet produced and in order to preserve, not to lose, to make wide, to increase, to exercise and to fulfil the meritorious things which are already produced.15

Sec. B.5 Pañcaviṃśatisāhasri kā

pu16 su17 bo18 mahāsattvasya mahāyānam | yad uta catvāri samyak-prahāṇi | katamāni catvāri | iha suś bo mahāsattvo 'nutpānānāṃ pāpakānām akuśalānāṃ dharmānāṃ anutpādāya chandaṃ janayati vyāyacchate viryam ārabhate cittaṃ pragṛhṇāti samyak-praṇidhāti utpānānāṃ pāpakānāṃ akuśalānāṃ dharmānāṃ prahāpaṇaye chandaṃ

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11 viz., good dharmas.
13 viz., bad dharmas.
15 Tr. in : (Honda, 1968), § Bhūmi IV, ¶ C, p. 167.
16 i.e., punaraparam.
17 i.e., subhūte.
18 i.e., bodhisattvasya.
Moreover, Subhūti, the Mahāyāna of the bodhisattva-mahāsattva, that too is the four right strivings. What four? Now, Subhūti, a bodhisattva-mahāsattva produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the destruction of bad, evil dharmas when they have arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the continuance, increase, non loss, [and] non decrease of good dharmas when they have arisen. Even that, Subhūti, is the Mahāyāna of the bodhisattva-mahāsattva.

Sec. B.6 Nikāyas

B.6.1 Formula A


In this connection [...] a bhikkhu [1] generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of the non arising of bad, unwholesome dharmas that have not arisen ; [2] he generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of abandoning bad unwholesome dharmas that have arisen ;

19 i.e., janayati vyāyacchate cittaṃ pratigṛhṇāti samyakpranidhāti : cf. (Dutt, 1934), p. 207, n. 3. Cf. also (Lévi, 1907), I, p. 142, lns. 5–6.
21 i.e., yad uta : cf. (Edgerton, 1972), p. 444, def. 3.
[3] he generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of the arising of wholesome dhammas that have not (yet) arisen; [4] he generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of establishing, of not losing, of increase, of abundance, of development, of fulfilment of wholesome dhammas that have arisen.23

B.6.2 Formula B

Formula B1


Saṃvarappadhānaṃ pahānappadhānaṃ bhāvanappadhānaṃ, anurakkhanappadhānaṃ.

Monks, there are these four efforts. What four ?25

The effort to restrain, that to abandon, that to make-become and the effort to preserve.

2. Katamañ ca bhikkhave saṃvarappadhānaṃ ?

Idha bhikkhave bhikkhu anuppanānaṃ pāpakānaṃ akusakānaṃ dhammānaṃ anuppādāya chandaṃ janeti vayamati viriyaṁ ārabhati cittaṁ paggaṇhāti padahati. Idam vuccati bhikkhave saṃvarappadhānaṃ.

And of what sort, monks, is the effort to restrain ?

Herein a monk generates desire for the non arising of evil, unprofitable states that have not yet arisen; he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). This, monks, is called ‘the effort to restrain’.

3. Katamañ ca bhikkhave pahānappadhānaṃ ?

Idha bhikkhave bhikkhu uppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaya chandaṃ janeti... padahati. Idam vuccati bhikkhave pahānappadhānaṃ.

And of what sort, monks, is the effort to abandon ?

Herein a monk generates desire for the abandoning of evil, unprofitable states that have arisen; he makes an effort... exerts his mind (to this end). This is called ‘the effort to abandon’.

4. Katamañ ca bhikkhave bhāvanappadhānaṃ ?

24 (Morris & Hardy, 1885–1900), II, § 69, p. 74.
25 (Woodward & Hare, 1923–1926), II, § ix(69), pp. 83–84.
Idha bhikkhave bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti... padahati.

And of what sort, monks, is the effort to make-become?

Herein he generates desire for the arising of profitable states not yet arisen; he makes an effort... exerts his mind (to this end). This is called ‘the effort to make-become’.

5. Katamañ ca bhikkhave anurakkhanappadhānaṃ?

Idha bhikkhave bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ thitiyā asanmossiyā bhāvyabhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyāt iti cittaṃ pagganhāti padahati. Idaṃ vuccati bhikkhave anurakkhanappadhānām.

And of what sort, monks, is the effort to preserve?

Herein a monk generates desire for the establishing, for the non-confusion, for the more-becoming, for the increase, cultivation and fulfilment of profitable states that have arisen; he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). This is called ‘the effort to preserve’.

Imāni kho bhikkhave cattāri padhānānīti.

Sanvavaro ca pahānaṃ ca bhāvanaṃ anurakkhanā Ete padhāna cattāro desitādiccabandhunā Yehi bhikkhu idhiāti khayaṃ dukkhassa pāpuṇāti.

So these, monks, are the four endeavours.

Restraint, leaving, making-become, preserving —

These are the four exertions taught by him, The Kinsman of the Sun, Herein a monk Ardently striving makes an end of Ill.

Formula B2

Cattār’ imāni bhikkhave padhānāni. Katamāni cattāri?

Sanvavappadhānanā pahānappadhānanā bhāvanappadhānanā, anurakkhanappadhānanā.

Monks, these are the four efforts. What four?

The effort to restrain, the effort to abandon, the effort to make become and the effort to watch over.

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27 (Woodward & Hare, 1923–1926), II, § iv(14), pp. 15–17.
Katamañ ca bhikkhave saṃvarappadhānaṃ?

Idha bhikkhave bhikkhu cakkhu rūpaṃ divā na nimittagghāhi hoti nānuvyājanaggāhi hoti yatvādhikaraṇaṃ enam cakkhundriyaṃ assaṃvarāya saṃvarāya viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāsasayāvānā : tassa saṃvarāya paripajjati rakkhathi cakkhundriyaṃ cakkhundriye saṃvarāṃ āpajjati ; sotena saddaṃ su tvā...

And of what sort, monks, is the effort to restrain?

Herein a monk, seeing an object with the eye, is not entranced by its general features or by its details. Inasmuch as coveting and dejection, evil, unprofitable states, might flow in upon one who dwells with this eye-faculty uncontrolled, he applies himself to such control, sets guard over the eye-faculty, wins the restraint thereof. Hearing a sound with the ear, or with the nose smelling an odour, or with the tongue tasting a savour, or with body contacting tangibles, or with mind cognising mental states, he is not entranced by their general features or by their details; but, inasmuch as coveting... might flow in upon one who dwells with this mental faculty uncontrolled, he applies himself to such control... wins restraint thereof. This, monks, is called ‘the effort to restrain’.

Katamañ ca bhikkhave pahānappadhānaṃ?

Idha bhikkhave bhikkhu uppannaṃ kānaṃvitakkaṃ nādhivaseti pajahati vinodeti vyantikaroṭi anabhāvaṃ gameti, uppannaṃ vyāpādavitakkaṃ... pe... uppannaṃ vihiṃsāvitakkaṃ... pe... uppannuppanne pāpake akusale dhamme nādhivaseti pajahati vinodeti vyantikaroṭi anadhānaṃ gameti. Idaṃ vuccati bhikkhave pahānappadhānaṃ.

And of what sort, monks, is the effort to abandon?

Herein a monk does not admit sensual thought that has arisen, but abandons it, expels it, makes an end of it, drives it out of renewed experience. So also with regard to malign and cruel thought that has arisen. He does not admit evil, unprofitable states that arise from time to time... he drives them out of renewed existence. This, monks, is called ‘the effort to abandon’.

Katamañ ca bhikkhave bhāvanappadhānaṃ?

Idha bhikkhave bhikkhu satīsambojhāṅgaṃ bhāveti vivekanissitaṃ vir-āganissitaṃ nirodhanidītāṃ vyāsagapariṇāmiṃ dhammavacayasambojhaṅgaṃ bhāveti... pe... viriyasambojhāṅgaṃ bhāveti... pe... pīṭhasambojhaṅgaṃ bhāveti... pe... passaddhisambojhāṅgaṃ bhāveti... pe...
And of what sort is the effort to make become?

Herein a monk makes to become the limb of wisdom that is mindfulness, that is based upon seclusion, on dispassion, on ending, that ends in self surrender. He makes to become the limb of wisdom that is the investigation of Dhamma... the limb of wisdom that is energy, that is so based. He makes to become the limb of wisdom that is zest... that is tranquility... that is concentration... that is equanimity, based upon seclusion, on dispassion, on ending, that ends in self surrender. This, monks, is called ‘the effort to make become’.

Katamañ ca bhikkhave anurakkhanappadhānāṃ?

Idha bhikkhave bhikkhu uppannaṃ bhaddakaṃ samādhinimittam anurakkhati aṭṭikasaññaṃ pūlavakasaññaṃ vinilakasaññaṃ vipabhakasaññaṃ vicchiddakasaññaṃ uddhumākasaññaṃ. Idaṃ vuccati bhikkhave anurakkhanappadhānāṃ.

And of what sort, monks, is the effort to watch over?

Herein a monk watches over the favourable concentration-mark, the idea of the skeleton, the idea of the worm-eaten corpse, of the discoloured corpse, of the fissured corpse, the idea of the inflated corpse. This is called ‘the effort to watch over’.

Imāni kho bhikkhave cattāri padhānānīti.

Saṃvaro ca pahānaṃ ca bhāvanā anurakkhanā Ete padhānā cattāro desīdāccabandhanā Yehi bhikkhu idhi’ atāpi khayaṃ dukkhaṃ pāpuṇeti.

These then, monks, are the four efforts.

Restraint, abandoning, making-become, watching o’er, These are the four (best) efforts taught by him, The Kinsman of the Sun. Herein a monk, Ardently striving, makes an end of Ill.
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concept: June 29, 2017


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