

OF THE
PROGRESSE
OF THE BODHISATTVA

THE BODHISATTVAMĀRGA IN
THE ŚIKṢĀSAMUCCAYA

by

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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 bodhisattva² 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* (Śs) and *Śikṣāsamuccaya-kārikā* (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* ≡ *ut-sarjana*) is fundamental. In the Śs and ŚSKĀ the way of the bodhisattva (*bodhisattvamārga*) is essentially the way of giving (*dānamārga*).

In short, Ś expects a bodhisattva:

¹ DE JONG, 'Absolute', pp. 58–59.

² To reduce distraction *bodhisattva* & *dharma(s)* are not italicised.

It is also to be noted that 'bodhisattva' is used in this paper as an abbreviation for 'bodhisattva-mahāsattva'. Following HARIBHADRA (WOGIHARA, '*Abhisamayālaṅkāra*', p. 22, lns. 13–16, quoted in: KAJIYAMA, 'Philosophy', p. 91; & Idem, 'Meanings', pp. 265–266) the present writer distinguishes between: a.) a *bodhisattva* who tries to attain his own interest (i.e., enlightenment); b.) a *mahāsattva* who tries to attain the interest of others; & c.) a *bodhisattva-mahāsattva* who is devoted to enlightenment both for himself and for others.

³ Cf. BENDALL & ROUSE, p. 17, lns. 5–12.

- i.) to give everything ($sarva + \sqrt{dā} \equiv sarva + ut + \sqrt{srj}$) in order to attain perfect enlightenment (*samyaksaṃbodhi*);
- ii.) to make a worthy gift of his person (*ātmabhāva*), enjoyments (*bhogas*) and merit (*puṇya*) in order to give everything;
- iii.) to preserve ($\sqrt{rakṣ}$), purify ($\sqrt{śudh}$), and increase ($\sqrt{vṛdh}$) his gift in order to make a worthy gift; and
- iv.) to practice the four right strivings (*samyakpradhānas*)⁴ 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 ($sarvadāna \equiv sarvotsarjana$) and complete giving attained by the practice of the right strivings. This conception of the way of the bodhisattva is represented in Figure 7.1⁵ and in more detail in Figure 7.2⁶.

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

*tatra katamo bodhisattvānāṃ mārgaḥ*⁸

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

⁵ P. 190.

⁶ P. 191.

⁷ GETHIN, p. 18.

⁸ BRAARVIG, 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.⁹

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.¹⁰ 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.¹¹ This is

⁹ RUEGG, ‘Reflections’, pp. 156–157. For a similar view, cf. GRIFFITHS, p. 19; HUNTINGTON, p. 326; BUSWELL and GIMELLO, pp. 1 & 4; & CABEZÓN, *Language*, pp. 3ff.

¹⁰ The writer is informed by the various approaches adopted in: a.) VAN BUITENEN (completed under J. GONDA); b.) GARFIELD; c.) KALUPAHANA; d.) LAMOTTE, *Le Traite*; e.) LINDTNER; f.) OBERMILLER, ‘Doctrine’; & g.) OLDMEADOW (completed under J. W. DE JONG).

¹¹ 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, p. 21)

not considered futile. Doubtless it is difficult to obtain an understanding of the meaning and authorial intent of any text, let alone of a text written at so great a temporal and cultural remove from the interpreter.¹² Even so, the present writer believes that a close and sensitive reading facilitates such an understanding.¹³

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'.¹⁴

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, '*Āikṣāsamuccaya*'. 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.

¹² On these issues regarding the works of NĀGĀRJUNA, cf. TUCK.

¹³ On this belief regarding: *a.*) the study of Buddhist texts, cf. KATZ, pp. vi–vii; *b.*) the historico-philological programme, cf. TILLEMANS, 'Remarks', pp. 269–272; & *c.*) the interpretation of DHARMAKĪRTI, cf. STEINKELLNER, 'Logic', p. 311.

¹⁴ Apropos this position, cf. GÓMEZ, 'Paradigms', 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.

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.

The writer—although in the early stages of philological training¹⁵—believes that attempting to read the original helps towards an understanding of the Śs. Still, the writer's appreciation of Sanskrit is rudimentary.¹⁶ 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.¹⁷

The writer is grateful to his supervisor, Prof. 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.¹⁸ 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. 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); STEFAN BAUMS (Copenhagen); Prof. JENS BRAARVIG (Oslo); LANCE COUSINS (Oxford); Dr KATE CROSBY (Cardiff); MARTIN DELHEY (Hamburg); Prof. MADHAV M. DESHPANDE (Michigan); DRAGOMIR DIMITROV (Marburg); Dr LARS MARTIN FOSSE (Oslo); Dr ROLF W. GIEBEL

¹⁵ Having not completed the requisite 'five years intensive study of the Sanskrit language' (GRIFFITHS, p. 18) & thus possessing an 'insufficient philological outfit' (LINDTNER, p. 10, n. 7).

¹⁶ 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, p. 23).

¹⁷ Cf. DE JONG, 'Review of Hedinger', p. 233.

¹⁸ For this issue with commentarial & philosophical Sanskrit & Tibetan, cf. OLDMEADOW, pp. vii–viii; & CABEZÓN, *Dose*, p. 11, respectively.

(Banks Peninsula); ARLO GRIFFITHS (Leiden); Dr JÜRGEN HANNEDER (Halle); Prof. GEORGE L. HART (Berkeley); Prof. PETER HARVEY (Sunderland); Dr HARUNAGA ISAACSON (Hamburg); CRAIG JAMIESON (Cambridge); Assoc. Prof. MATTHEW KAPSTEIN (Chicago); Dr BIRGIT KELLNER (Vienna); ULRICH T. KRAGH (Copenhagen); Assist Prof. SUSANNE P. MROZIK (Western Michigan); Dr CHARLES MULLER (Toyo Gakuen); Assoc. Prof. JAN NATTIER (Indiana); JAMES NYE (Chicago); Dr VALERIE J. ROEBUCK (Manchester); Assist Prof. JONATHAN SILK (Yale); Prof. WALTER SLAJE (Halle); Dr JOHN D. SMITH (Cambridge); Assist Prof. ROLAND STEINER (Marburg); Dr DOMINIK WUJASTYK (London); PETER WYZLIC (Bonn); the members of his Sanskrit study group; and finally, his family.

Part I

BODHIPAKṢA DHARMAS.

1. EXORDIUM.

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

[S]ome 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

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

BENDALL⁶ asserts that Ś was active around the middle of the seventh century, BHATTACHARYA⁷ from about 695 to 743, FRAUWALLNER⁸

¹ LOPEZ, 'Introduction', p. 10.

² GOMBRICH quoted in: GETHIN, p. 16, n. 67.

³ DE JONG, 'La Légende', p. 182.

⁴ For traditional accounts of the life of Ś it is customary to rely on: a.) the *Caturaśītisiddhapravṛtti* of ABHAYADATTA ŚRĪ as tr. by sMON GRUB SHES RAB (c. 11th–12th C.). For Tib., cf. SUZUKI, P 5091. For Eng. tr., cf. DOWMAN, pp. 222–228; & ROBINSON, pp. 145ff.; b.) the *chos 'byung* of BU STON RIN CHEN GRUB PA (1290–1364). For Eng. tr., cf. OBERMILLER, *Chos-hbyung*, II, pp. 161–166; & c.) the *chos 'byung* of TĀRANĀTHA (c. 1575–1640). For Eng. tr., cf. CHATTOPADHYAYA, pp. 215–220. For these sources, cf. PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 3–45; & DE JONG, 'La Légende'.

⁵ For a succinct summary of this scholarship, cf. SAITO, 'History'.

⁶ BENDALL & ROUSE, p. vi; & BENDALL, *Catalogue*, p. 106. In: *ibid.*, p. 106, Ś is referred to as JAYADEVA.

⁷ BHATTACHARYA, p. xiv. WILLIAMS agrees with this chronology: cf. WILLIAMS, *Buddhism*, pp. 58 & 198.

⁸ FRAUWALLNER, p. 254, quoted in: HEDINGER, p. 1, n. 4.

and KANAKURA⁹ around 700, PEZZALI¹⁰ from 685 to 763, NAKAMURA¹¹ about 650 to 750, SEYFORTH RUEGG¹² the first part of the eighth century, while SAITO¹³—with reference to the chronological classification of KAJIYAMA¹⁴—suggests that Ś should be placed closer to ŚĀNTARAKṢITA¹⁵ (c. 725–768) than CANDRAKĪRTI (c. 600–650). It appears unlikely that complete agreement will arise over the period of Ś's activity.¹⁶

There has been much discussion about Ś'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*)¹⁷ and the generation of the mind of enlightenment (*bodhicitta*).¹⁸ His emphasis on the attainment of the equality of self and others (*parātmamasamatā*), followed by the exchange of self and others (*parātmaparivartana*), has often been mentioned.¹⁹ But whenever scholars have had to form more specific conceptions of Ś's beliefs, diverse opinions have arisen.

The various conceptions of the beliefs of Ś 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.

...²⁰

⁹ KANAKURA, pp. 232–233, quoted in: DE JONG, 'La Légende', p. 180, n. 42.

¹⁰ PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 38–40; & Idem, 'Śāntideva', p. 67. For comments on this chronology, cf. DE JONG, 'La Légende', pp. 180ff..

¹¹ NAKAMURA, p. 287.

¹² RUEGG, *Literature*, p. 82. In: idem, 'Chronology', p. 514, Ś is said to have been active about 700. Cf. also STEINKELLNER, 'Bodhicaryāvatāra', p. 17.

¹³ SAITO, 'History', p. 261.

¹⁴ KAJIYAMA, 'History'.

¹⁵ The present writer follows a correction made in the margin of SAITO, 'History', p. 261, by DE JONG. It seems that the typesetter negligently substituted ŚĀNTIDEVA for ŚĀNTARAKṢITA.

¹⁶ It is suggested in: DOWMAN, p. 228, that Ś 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.

¹⁷ For the *pāramitās*, cf. DE LA VALLÉE POUSSIN, 'Bodhisattva', pp. 750–753; DAYAL, pp. 175ff.; PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 140–148; RUEGG, *Literature*, p. 82; & MAHONEY.

¹⁸ For *bodhicitta*, cf. DE LA VALLÉE POUSSIN, 'Bodhisattva', pp. 749–750; DAYAL, pp. 50ff.; PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 135–140; WILLIAMS, *Buddhism*, pp. 203–204; CROSBY & SKILTON, pp. xvii–xviii; ASANO, 'Bodhicittopāda'; & BRASSARD.

¹⁹ For *parātmamasamatā* & *parātmaparivartana*, cf. DE LA VALLÉE POUSSIN, 'Bodhisattva', pp. 752–753; PEZZALI, *Śāntideva, mystique bouddhiste*, p. 144; WILLIAMS, *Buddhism*, pp. 201–202; Idem, *Altruism*, pp. 104–176; CROSBY & SKILTON, pp. xviii–xx; & SKILTON, p. 110.

²⁰ WILLIAMS, *Altruism*, p. xi.

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

SEYFORTH 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 :

²¹ WILLIAMS, *Altruism*, 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, p. 3. The present writer is grateful to Assist Prof. 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, p. ix)

Some Buddhological scholarship does not give adequate attention to the context of texts (GRIFFITHS, 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, 'Indian Buddhism', p. 421)

²² RUEGG, *Literature*, p. 82.

... 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

SAITO—on the basis of KAJIYAMA’s *Madhyamaka* chronology²⁴—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*.²⁵

It is usual to follow Tibetan doxologies and PRAJÑĀKARAMATI²⁶ in associating Ś with the line of the *Prāsaṅgika Mādhyamika*.²⁷ 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 Mādhyamika*’.²⁸

Two, sometimes three works are attributed to Ś: *i.*) the *Bodhicaryāvatāra* (BCA); *ii.*) the *Sikṣāsamuccaya* (Śs) and *Sikṣāsamuccayakārikā* (ŚSKĀ) combined; and possibly *iii.*) the *Sūtrasamuccaya* (Ss).

²³ KAJIYAMA, ‘*Mādhyamika*’, p. 74.

²⁴ Idem, ‘History’.

²⁵ For these points, cf. SAITO, ‘History’, pp. 260–261.

²⁶ C. 950–1000.

²⁷ For Tib. scholarship: cf. PADMAKARA, p. vii; GYATSO, *Wisdom*; Idem, *Lightening*; PALDEN & SÖNAM, p. xi; & GYATSO, p. 289.

For other scholarship: cf. HUNTINGTON & WANGCHEN, p. 69; HEDINGER, p. 8; NAKAMURA, p. 288; RUEGG, *Literature*, pp. 82 & 85; KAJIYAMA, ‘*Mādhyamika*’, p. 74; SKILTON, p. 216; & ISHIDA, ‘Action’, p. 24.

²⁸ SAITO, ‘History’, p. 261. Overall, it would be wise to follow the provisional approach described in RUEGG, *Literature*, 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 Buddhapālita and Bhāvaviveka although these terms refer to a single feature of each of their doctrines, namely their methods of ascertaining reality through reasoning.

The BCA—perhaps the most influential of Ś's works²⁹—consists of ten chapters (*paricchedas*) of verse. It describes the way of the 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.³⁰ 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.³¹

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

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, P 5272: *i.*) SARVA-JÑĀDEVA & DPAL BRTSEGS; *ii.*) DHARMAŚRĪBHADRA, RIN CHEN BZANG PO & SĀKYA BLO GROS; & *iii.*) SUMATIKĪRTI & BLO LDAN SHES RAB.

There exist at least ten major commentaries on the BCA: *i.*) BCA-*pañjikā*, P 5273: attrib. PRAJÑĀKARAMATI; tr. & ed. SUMATIKĪRTI, DHARMA GRAGS, CHOS KYI DBANG PHYUG & YON TAN RGYA MTSHO. *ii.*) BCA-*vivṛttipañjikā*, P 5274: unknown origin. *iii.*) BCA-*saṃskāra*, P 5275: attrib. KALYĀṆADEVA; tr. & ed. ŚRĪKUMĀRA & DGE BA'I BLO GROS. *iv.*) BCA-*duravabodhananirṇayanāmagrantha*, P 5276: attrib. KṚṢṆA PA; tr. & ed. KṚṢṆA PA & CHOS KYI SHES RAB. *v.*) BCA-*pañjikā*, P 5277: attrib. VAIROCANARAKṢITA; unknown tr. & ed. *vi.*) *Prajñāparicchedapañjikā*, P 5278: un-attrib.; tr. & ed. MI MNYAM KHOL PA & BLO LDAN SHES RAB. *vii.*) BCA-*vivṛtti*, P 5279: of unknown origin. *viii.*) BCA-*saṭtrimśatpiṇḍārtha*, P 5280: attrib. DHARMAPĀLA; tr. & ed. DĪPAṆKARAŚRĪJÑĀNA & TSHUL KHRIMS RGYAL BA. *ix.*) BCA-*piṇḍārtha*, P 5281: attrib. DHARMAPĀLA; tr. & ed. DĪPAṆKARAŚRĪJÑĀNA & TSHUL KHRIMS RGYAL BA. *x.*) BCA-*tātparyapañjikāviśeṣadyatanī*, P 5282: attrib., tr. & ed. VIBHŪTICANDRA.

On these commentaries, cf. PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 59–62; & EIMER.

³⁰ For critical editions based on Skt. Mss, cf. MINAYEFF (the present writer is in debt to Dr KATE CROSBY, University of Cardiff, for providing a copy of this edition); DE LA VALLÉE POUSSIN, *Prajñākaramati*; BHATTACHARYA; & VAIDYA, '*Bodhicaryāvatāra*'. For more details on Mss & critical editions, cf. PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 50–56.

For tr. into Eng., cf. BARNETT; MATICS; BATCHELOR; CROSBY & SKILTON; PADMAKARA; & WALLACE & WALLACE. For an assessment of these tr., cf. GÓMEZ, 'Translators'. For more details on modern tr., cf. PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 63–65.

³¹ Cf. SAITO, 'Difference'; Idem, 'History'; Idem, 'Bu ston'; Idem, *Recension*; Idem, 'Manuscript'; & ISHIDA, 'Remarks'.

The assertions of SAITO *et al.* are questioned in: WALLACE & WALLACE, p. 8:

Moreover, pronouncements concerning which of the extant Sanskrit and Tibetan versions is truer to the original appear to be highly speculative, with very little basis in historical fact.

In addition, recent research on the *Pañcaviṃśatisāhasrikā* suggests that assertions about the existence of a single base text are in themselves sometimes highly speculative: cf. WATANABE, pp. 395–386. Cf. also GÓMEZ, 'Paradigms', pp. 194 & 196.

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*).³²

The Śs is Ś's auto commentary on the ŚSKĀ.³³ In the Sanskrit version of the Śs, the verses (*kārikās*) of the ŚSKĀ are included in the body of the text.³⁴ In Tibetan the ŚSKĀ also occurs as an independent work.³⁵

The ŚSKĀ, the most succinct of Ś's extant writings, consists of twenty-seven verses. It mentions with extreme brevity all of the major themes of the Śs. The structure of the ŚSKĀ reflects that of the Śs as a whole.³⁶ The ŚSKĀ is the Śs writ small.

Although Ś's authorship of the Śs and ŚSKĀ has recently been ques-

³² Two critical editions have been published : *i.*) BENDALL, '*Çikṣāsamuccaya*'; & *ii.*) VAIDYA, '*Śikṣāsamuccaya*'. The edition of BENDALL is based on a single Skt. Ms. in the Cambridge University Library (Wright Collection, Add. 1478). It should be noted that the quality of VAIDYA's editions is often not as high as one might expect : cf. HAHN, p. 3; & OLDMEADOW, pp. viii-ix.

The Cambridge Ms. is described in: BENDALL, *Catalogue*, p. 106; & in: BENDALL, '*Çikṣāsamuccaya*', pp. xxiv-xxx. The Ms. is in old Bengali script, of stout paper and tentatively assigned in: *ibid.*, p. xxvi, to the 13th to 14th C. The present writer is greatly indebted to Prof. J. BRAARVIG, University of Oslo, for providing a copy of the Cambridge Ms.. Prof. BRAARVIG has also provided an electronic text of *ibid.* which has been especially useful for word searches.

For a survey of scholarship on old Bengali epigraphy, cf. DIMITROV. The present writer is grateful to DRAGOMIR DIMITROV, Phillips-Universität Marburg, for providing a draft of this paper. For more details on Mss & critical editions, cf. PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 72-75.

The Śs also exists in Tib. & Chin. versions: cf. *ibid.*, pp. 76-79. For the Tib., cf. SUZUKI, P 5336. For the Chin., cf. Taisho 1636. For notes on the Chin. version, cf. WOGIHARA, 'Contributions-I'; & *Idem*, 'Contributions-II'.

Only one tr. into a Western language of the whole text has been published: cf. BENDALL & ROUSE. It is noted in: DE JONG, 'Review of Hedinger', p. 231, quoted in: KLAUS, p. 397, n. 3, that 'It is true that this translation is far from satisfactory...'. For more details on tr., cf. PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 79-80.

³³ The composition of auto commentaries is characteristic of the *Mādhyamika*. NĀGĀRJUNA (c. 150-250), ĀRYADEVA (c. 170-270), BHĀVAVIVEKA (BHAVYA) (c. 500-570), CANDRAKĪRTI (c. 600-650), ŚĀNTARAKṢITA (c. 725-784), KAMALAŚĪLA (c. 740-797) & VIMUKTISENA (8th C.) all wrote auto commentaries or résumés on their own works: cf. KAJIYAMA, '*Mādhyamika*'. These dates are those of KAJIYAMA.

³⁴ BENDALL, '*Çikṣāsamuccaya*', p. i, n. 2.

³⁵ SUZUKI, P 5335. For tr. of the ŚSKĀ, cf. BENDALL, '*Çikṣāsamuccaya*', pp. xxxix-xlvi; BARNETT, pp. 103-107; JOSHI; PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 69-72; & *Idem*, *Śāntideva e il Bodhicaryāvatāra e le kārikā*.

³⁶ BENDALL, '*Çikṣāsamuccaya*', pp. ii & xxxi-xxxviii; PEZZALI, *Śāntideva, mystique bouddhiste*, p. 69, n. 93-p. 72, n. 109; & HEDINGER, p. 12.

tioned³⁷, most scholars still consider the author to be Ś.³⁸

The Śs which PRAJÑĀKARAMATI and the Tibetan doxographical tradition ascribe to Ś is no longer extant, although at least one scholar has attempted to identify the Śs with the ŚSKĀ.³⁹ Another work with the same title is often attributed to NĀGĀRJUNA the founder of the *Madhyamaka* school.⁴⁰

1.2 Content & Structure.

The title and colophon of the Śs indicates that it is a collection (*samuccaya*) of religious disciplines (*śikṣā*)⁴¹ extracted from various sūtras. In addition, the colophon suggests that the Śs is a work of discipline (*vinaya*).⁴²

The actual content of the Śs, on the other hand, indicates that the Śs is also a commentary and exposition (*śāstra*)⁴³ on the theory and practice

³⁷ MROZIK, pp. 5ff.. It seems likely that the doubts raised here about Ś's authorship of the Śs 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 Śs within the philosophical history of the *Mādhyamika* (cf. esp. HEDINGER, p. 2); & *ii.*) the Skt. text of the Śs in terms of Tib. & Chin. variants (cf. esp. BENDALL, '*Çikṣāsamuccaya*', p. i, n. 2; & pp. xxviii–xxix; WOGIHARA, 'Contributions–I'; & KLAUS) (Cf. MROZIK, pp. 8–9).

³⁸ The consensus remains close to that held in: BENDALL, '*Çikṣāsamuccaya*', pp. iii ff.; DE LA VALLÉE POUSSIN, *Prajñākaramati*, p. 1, n. 2; WINTERNITZ, II, p. 370; & PEZZALI, *Śāntideva, mystique bouddhiste*, p. 66. For useful comments on attribution, cf. DE JONG, 'Review of Hedinger', p. 231.

³⁹ Cf. PEZZALI, '*Śāntideva*', p. 68; & Idem, *Śāntideva, mystique bouddhiste*, pp. 84–85.

For the relationship between the Śs & Śs, cf. WINTERNITZ, II, p. 366, n. 1; FILIOZAT; PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 80–86; RUEGG, *Literature*, p. 84; ASANO, '*Śikṣāsamuccaya*'; & Idem, '*Sūtrasamuccaya*'.

⁴⁰ For ref. to recent research on the Śs, cf. PĀSĀDIKA, pp. 481–494.

⁴¹ Cf. MONIER-WILLIAMS, pp. 1070 & 1165; & TAKASAKI, pp. 174–188.

⁴² BENDALL, '*Çikṣāsamuccaya*', p. 366, ln. 4; & BENDALL, *Catalogue*, p. 109:

samāptaś cāyaṃ bodhisatvavinayo 'nekasūtrāntoddhṛtaḥ
śikṣāsamuccaya iti ||

And this collection of religious disciplines (*śikṣāsamuccaya*) selected from many sūtras—a *vinaya* for bodhisattvas—is finished.

BENDALL, '*Çikṣāsamuccaya*', p. 366, n. 2, notes that the Tib. colophon includes the additional words 'made by the teacher Ś'.

Ś distinguishes between the scriptures (sūtras), rules of discipline (*vinaya*) & religious discipline (*śikṣā*): cf. *ibid.*, p. 63, lns. 17–18:

'sūtravinayaśikṣā anapekṣya...

For the Śs as *vinaya*, cf. BENDALL, *Catalogue*, p. 106; NAKAMURA, p. 288, n. 35; RUEGG, *Literature*, pp. 83–84; & MROZIK, pp. 7 & 12.

⁴³ Cf. TAKASAKI, p. 16; & GÓMEZ, 'Literature', pp. 532–533.

of the Māhāyāna as summarised in the ŚSKĀ (*kārikā*).⁴⁴

The Śs, then, is both a work of Mahāyāna discipline (*vinaya*) and a work of Mahāyāna scholasticism (*abhidharma*). For Ś religious discipline and scholasticism are not contradictory but rather integral parts of the way of the bodhisattva.⁴⁵

The Śs consists of a large number of quotations from more than one hundred Mahāyāna sūtras.⁴⁶ Only sūtras considered authoritative 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 Sugatas⁴⁷.⁴⁸

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

⁴⁴ For the Śs as a commentary, cf. BENDALL, '*Çikṣāsamuccaya*', pp. iff. & xxxiff.; PEZZALI, *Śāntideva, mystique bouddhiste*, pp. 66ff.; & HEDINGER, pp. 10–11.

⁴⁵ Cf. KAJIYAMA, 'Meditation', p. 114 :

The later Indian Mādhyamika school or the Yogācāra-mādhyamika, represented by Śāntarakṣita and Kamalaśīla, may be characterised in two ways : as a philosophy, it is syncretic ; as a religion, it teaches gradual enlightenment. The merit of the school lies in combining these two characteristics.

⁴⁶ For texts quoted in the Śs, cf. BENDALL, '*Çikṣāsamuccaya*', Index I, pp. 367–371 ; & BENDALL & ROUSE, Index I, pp. 321–324.

⁴⁷ I.e., *sugatātma*jas ≡ bodhisattvas. For *sugatātma*ja—lit. 'the son of he that has attained bliss'—cf. EDGERTON, p. 597.

⁴⁸ BENDALL, '*Çikṣāsamuccaya*', p. 1, ln. 10 :

*sugatātma*jasamvarāvatāraṃ kathayīṣyāmi samuccitārthavākyaṃ ||

Cf. *ibid.*, pp. 1–2 ; & MINAYEFF, BCA 1:1–4, p. 155.

⁴⁹ BENDALL, '*Çikṣāsamuccaya*', p. 1, ln. 11 :

na ca kiñcid apūrvam atra vācyaṃ na ca saṃgranthanakaūśalaṃ
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, p. 2)

This interest is not misplaced. The value of the Śs is well attested : cf. BENDALL, '*Çikṣāsamuccaya*', pp. vi–vii ; DE JONG, 'Review of Hedinger', pp. 233ff. ;

others, but only to cultivate (*bhāvayitum iṣṭam*)—or leave a good impression on (lit. perfume⁵⁰) (*vāsayitum kṛtaṃ*)—his own mind.⁵¹ Further, he wants his strong impulse of faith (*prasādadeva*)⁵² to cultivate that which is good (*kuśala*) to grow (*vṛddhi*).⁵³ These intentions suggest a desire for only a limited sphere of influence. 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 way⁵⁶, 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

CÜPPERS; PAGEL; BRAARVIG; SILK; & NATTIER.

Even so, the study of the Śs itself has been neglected: cf. DE JONG, 'Review of Hedinger', p. 230. The consensus may remain that:

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

⁵⁰ EDGERTON, pp. 478–479. For *vāsanā* as 'latent impressions', 'latent seeds of representation' & 'past impression': cf. KAJIYAMA, 'Meditation', p. 124; Idem, 'Controversy', pp. 397–398; & Idem, 'Avayavinirākaraṇa', p. 496.

⁵¹ Variant readings exist for this passage: cf. BENDALL, '*Śikṣāsamuccaya*', p. 1, ln. 12b, *svamano bhāvayitum mamedam iṣṭam* ||; MINAYEFF, BCA 1:2d, p. 155, *svamano bhāvayitum kṛtaṃ mayedam* ||; DE LA VALLÉE POUSSIN, *Prajñākaramati*, BCA 1:2d, p. 7, ln. 11, *svamano vāsayitum kṛtaṃ mamedam* ||; & BHATTACHARYA, BCA 1:2d, p. 1, which agrees with DE LA VALLÉE POUSSIN, *Prajñākaramati*.

⁵² EDGERTON, pp. 388 & 507.

⁵³ BENDALL, '*Śikṣāsamuccaya*', p. 1, ln. 13.

⁵⁴ Indicative of this general tendency are the words in: KAJIYAMA, 'Philosophy', 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, p. 17.

⁵⁶ I.e., of the bodhisattva.

⁵⁷ BENDALL, '*Śikṣāsamuccaya*', p. 16, lns. 1–2:

yaḥ punar etad abhyāsārthaṃ vyutpāditam icchati 'tenātra śikṣāsamuccaye tāvac caryāmukhamātraśikṣaṇārthaṃ abhiyogaḥ karaṇīyaḥ śikṣārambhasyaiva mahāphalatvāt |

⁵⁸ Ibid., p. 16, lns. 5–8.

bodhisattva (*bodhisattvaśikṣāsārīra*).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.⁶¹

The Śs, in short, is for the kind of bodhisattva that Ś considers a hero (*sūra*) in mind, giving, morality, patience, energy, meditation, wisdom and contemplation.⁶² 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.⁶³

⁵⁹ BENDALL, '*Çikṣāsamuccaya*', p. 15, lns. 9–10. As noted in: BENDALL & ROUSE, p. 16, n. 4, this usage is similar to Lat. *corpus*.

⁶⁰ BENDALL, '*Çikṣāsamuccaya*', p. 16, lns. 14–15. It appears likely that this was also the intention of NĀGĀRJUNA when he composed his *Sūtrasamuccaya*: cf. ICHISHIMA, p. 22.

⁶¹ MINAYEFF, BCA 5 : 105, p. 177 :

śikṣāsamuccayo 'vaśyaṃ draṣṭavyas tu punaḥ punaḥ |
vistareṇa sadācāro yasmāt tatra pradarsītaḥ ||

For ref. to discussion on this verse, cf. FILLIOZAT. This verse is accepted as conclusive evidence of Ś's authorship of the Śs in: BENDALL, '*Çikṣāsamuccaya*', pp. iv–v. Ś's authorship is also assumed in: DE LA VALLÉE POUSSIN, *Pra-jñākaramati*, 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 *Çikṣāsamuccaya*, from which our author, *Pra-jñākaramati*, has borrowed, mostly without acknowledgement, nearly the whole of his illustrations from earlier literature.

Contra this assumption, it should be noted that an equivalent of Skt. BCA 5 : 105 does not appear in the Tib. Tun-huang recension of the BCA : cf. CROSBY & SKILTON, p. xxxii ; & MROZIK, p. 6.

⁶² Cf. BENDALL, '*Çikṣāsamuccaya*', 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 Śs.

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. 69ff.. For a slightly different schema, cf. HEDINGER, p. 12.

⁶³ MINAYEFF, BCA 10 : 1, p. 221 :

bodhicaryāvatāraṃ me yad vicintayataḥ śubham |
tena 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, 'Chapter'; & Idem, 'Recitation'.

According to Ś, moral precepts for a bodhisattva (*bodhisattvaśīkṣā-padas*) are to be found in Mahāyāna sūtras.⁶⁴ Mahāyāna sūtras, he believes, contain the words of the Buddha (*buddhavacana*).⁶⁵ Even so, Ś still recognises the need for careful exegesis.⁶⁶

Quoting the *Adhyāśayasamcodanasūtra*⁶⁷ Ś gives two hermeneutical principles which guide his selection of legitimate words of the Buddha (*buddhavacana*).⁶⁸

First, he holds that the speech of a Buddha (*buddhabhāṣita*) is an inspired utterance (*pratibhāna*) through four factors (*kāraṇas*).⁶⁹ 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 (*vivaraddhaka*); and
- d.) shows the praiseworthy qualities of liberation (*nirvāṇagūṇa*), not the praiseworthy qualities of transmigratory existence (*saṃsāragūṇa*).⁷⁰

If anyone⁷¹ 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 (*buddhasaṃjñā*).⁷² After having formed the notion

⁶⁴ BENDALL, '*Āśāsamuccaya*', p. 17, ln. 5.

⁶⁵ It has often been asserted that Māhāyāna exegetes—despite evidence to the contrary—sincerely believe that Māhāyāna sūtras contain the correct words of the Buddha: cf. MIZUNO, *Sūtras*, p. 22; & LOPEZ, 'Interpretation', p. 51.

⁶⁶ For the various methods of textual interpretation attributed to the Buddha himself, cf. idem, 'Introduction'; LAMOTTE, 'Interpretation'; & LOPEZ, 'Interpretation'. For a useful overview of the major issues involved in Buddhist exegesis and hermeneutics, cf. GÓMEZ, 'Literature'.

⁶⁷ The *Adhyāśayasamcodanasūtra*—apart from the passages in Skt. quoted by Ś in: BENDALL, '*Āśāsamuccaya*', p. 15, lns. 13–22; & by PRAJÑĀKARAMATI in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:43ab, p. 431, ln. 17–p. 432, ln. 11—is only available in Tib. & Chin.: cf. GÓMEZ, 'Literature', p. 535.

⁶⁸ This section of the Śs is shot through with that 'tension between scripture and reason' described in: TILLEMANS, 'Authority'.

⁶⁹ For a useful discussion of inspired speech, cf. MACQUEEN, 'Speech-I'; & Idem, 'Speech-II'. *Pratibhāna* is tr. as 'eloquent word' in: OLDMEADOW, p. 109, ln. 1 & n. 1.

⁷⁰ Cf. WILLIAMS, *Buddhism*, p. 31; & SKILTON, p. 101.

⁷¹ BENDALL, '*Āśāsamuccaya*', p. 15, ln. 16. According to the Tib., any monk, nun, or male or female lay disciple: cf. OLDMEADOW, p. 109, n. 2 & n. 3.

⁷² BENDALL, '*Āśāsamuccaya*', p. 15, lns. 17–18. *Samjñā* signifies 'notion' in: OLDMEADOW, p. 109, lns. 8 & 9; 'idea' in: WAYMAN, *Calming*, p. 485; 'ideation' in: KAJIYAMA, 'Meditation', p. 124; & 'conception' in: EDGERTON, p. 551, def. 2.

of the Teacher (*śāstrisaṃjñā*), the Dharma is heard.⁷³

Second and following from the above, Ś claims that :

Whatever, Maitreya, is well said, all that is said by the Buddha.⁷⁴

It has been said of this principle that :

This is perhaps the most extreme formulation of the Mahāyāna's historical view of the roots of its traditions.⁷⁵

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 (*buddhabhāṣita*).

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 short.⁷⁶ 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*.⁷⁷ In general, it is thought that *kārikās* were composed before their *śāstras*. *Kārikās* are usually considered the root texts (*mūlas*) of *śāstras*.⁷⁸ *Śāstras*, it is said, explicate the meaning of *kārikās*.⁷⁹ The Śs is a *śāstra*, the ŚSKĀ its *kārikā*.

The general character of the ŚSKĀ 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

⁷³ BENDALL, '*Chikṣāsamuccaya*', p. 15, ln. 18.

⁷⁴ Ibid., p. 15, ln. 19 :

yat kiñcin maitreya subhāṣitaṃ sarvaṃ tad buddhabhāṣitaṃ |

⁷⁵ GÓMEZ, 'Literature', p. 535.

⁷⁶ MIZUNO, *Sūtras*, pp. 94, 118 & 119–120.

⁷⁷ GÓMEZ, 'Literature', p. 532.

⁷⁸ Ibid.

⁷⁹ It is noted in: CONZE, *Prajñāpāramitā Literature – I*, 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, pp. 26ff..

expressed in the text together provide a considerable fulcrum for exegesis.⁸⁰

At first it might seem that the ŚSKĀ was written before the Śs. 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.⁸¹

There is no doubt that the Śs explains each verse of the ŚSKĀ. But equally, there are many cases where verses of the ŚSKĀ seem to explain the main points of the Śs.⁸² In addition, there are passages where it is hard to distinguish between a quotation from the ŚSKĀ and the body of the text of the Śs.⁸³ The relationship between the Śs and ŚSKĀ 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 Śs and the ŚSKĀ can be seen—in the sense of GADAMER⁸⁴—as Ś's attempt to project the overarching meaning of Buddhism as it gradually emerged to him when he penetrated the *corpus* of Māhāyāna sūtras.

The Śs and ŚSKĀ are written to explain the essential principles (*marmasthānas*) and practices of the Mahāyāna. And of all the various Mahāyāna practices Ś seems to believe that the practice of giving (*dāna* ≡ *utsarjana*) is fundamental.⁸⁵ In the Śs and ŚSKĀ he describes the way of the bodhisattva (*bodhisattvamārga*) as essentially the way of giving (*dānamārga*).

In brief, Ś expects of a bodhisattva the following :

- i.) to attain perfect enlightenment (*samyaksaṃbodhi*) he⁸⁶ must give everything (*sarva* + √ *dā* ≡ *sarva* + *ut* + √ *srj*) ;
- ii.) to give everything he must make a worthy gift of his person (*ātmabhāva*), enjoyments (*bhogas*) and merit (*puṇya*) ;

⁸⁰ GARFIELD, pp. 87–88.

⁸¹ BENDALL, '*Çikṣāsamuccaya*', p. ii. Cf. also WINTERNITZ, II, p. 366.

⁸² Quite apart from the verses of the ŚSKĀ one should note Ś'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, '*Çikṣāsamuccaya*', p. 66, ln. 15–p. 67, ln. 18.

⁸³ Cf. ref. to Ś's frequent reiteration of part verses of the ŚSKĀ in the Tables.

⁸⁴ Cf. GADAMER, p. 236, quoted in: LOPEZ, 'Interpretation', p. 65; & in: POWERS, p. 139.

⁸⁵ PEZZALI, *Śāntideva, mystique bouddhiste*, p. 68; & MROZIK, p. 14.

⁸⁶ The present writer refers to bodhisattvas with the masculine personal pronoun. This is a conventional designation. For discussion of female bodhisattvas, cf. KAJIYAMA, 'Women'.

Table 1.1: Structure of the ŚSKĀ & Śs.

	ŚSKĀ	Śs	ed. ^a	tr. ^b
PROLOGUE.	1–3 ^c	1 ^d	1–17 ^e	1–19
GIVING (<i>utsarjana</i>).	4	1	17–34	19–36
Remarks.	4	1	17–20	19–23
One's person (<i>ātmabhāvotsarjana</i>).	4	1	21–26	23–28
Enjoyments (<i>bhogotsarjana</i>).	4	1	26–29	28–32
Merit (<i>puṇyotsarjana</i>).	4	1	29–34	32–36
PRESERVING (<i>rakṣaṇa</i>).	5–16	2–7	34–158	37–156
One's person (<i>ātmabhāvarakṣaṇa</i>).	5–13	2–6	34–143	37–141
Enjoyments (<i>bhogarakṣaṇa</i>).	14	7	143–146	142–145
Merit (<i>puṇyarakṣaṇa</i>).	15–16	7	146–158	145–156
PURIFYING (<i>śodhana</i>).	17–21	8–15	158–273	157–250
One's person (<i>ātmabhāvaśodhana</i>).	17–20	8–14	158–267	157–244
Enjoyments (<i>bhogaśodhana</i>).	21ab	15	267–270	245–247
Merit (<i>puṇyaśodhana</i>).	21cd	15	270–273	247–250
INCREASING (<i>vardhana</i>).	22–26	16–19	273–356	251–313
One's person (<i>ātmabhāvavardhana</i>).	22–23ab	16	273–275	251–252
Enjoyments (<i>bhogavardhana</i>).	23cd	16	275–276	252–253
Merit (<i>puṇyavardhana</i>).	24–26	16–19	276–356	253–313
EPILOGUE.	27	19	356–366	313–320

^a BENDALL, '*Çikṣāsamuccaya*', pp. 1–366.^b BENDALL & ROUSE, pp. 1–320.^c Vs.^d Ch.^e Pg.

- iii.) to make a worthy gift he must preserve ($\sqrt{\text{raks}}$), purify ($\sqrt{\text{śudh}}$), and increase ($\sqrt{\text{vṛdh}}$) his gift ; and
- iv.) to preserve, purify and increase his gift he must practice the four right strivings (*samyakpradhānas*)⁸⁷.

In the Śs and ŚSKĀ, then, it is asserted that for a bodhisattva to attain perfect enlightenment he must practice complete giving (*sarvadāna* \equiv *sarvotsarjana*) and that for him to practice complete giving he must practice the right strivings. This means, in effect, that in the Śs and ŚSKĀ 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 7.1⁸⁸ and in detail in Figure 7.2⁸⁹.

It can be seen from Table 1.1⁹⁰ that the Śs and the ŚSKĀ share the same general content and structure. The ŚSKĀ is not as long as the Śs but it considers the major themes of the Śs and is organised on an identical plan. The thematic structure of both texts is fourfold :

- i.) giving (*utsarjana*) one's person, enjoyments and merit ;
- ii.) preserving (*rakṣaṇa*) the same ;
- iii.) purifying (*śodhana*) the same ; and
- iv.) 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.⁹¹ Table 1.2⁹² and Table 1.3⁹³ show that the chapter divisions of the Śs are likewise subject to this schema.⁹⁴

In the Śs and ŚSKĀ, then, in agreement with the *Ratnamegha*⁹⁵, Ś condenses the central training of a bodhisattva into the practice of giving.

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. 191.

⁹⁰ P. 16.

⁹¹ BENDALL, '*Çikṣāsamuccaya*', pp. xxxi–xxxviii ; HEDINGER, p. 12 ; ASANO, '*Mantracārin*', p. 208 ; & Idem, '*Śikṣāsamuccaya*', pp. 59–61.

⁹² P. 18.

⁹³ P. 19.

⁹⁴ The titles of the chapters in Table 1.2 & Table 1.3 are from those in the *editio princeps* : cf. BENDALL, '*Çikṣāsamuccaya*'. In places these titles differ slightly from those in the Ms. : cf. BENDALL, *Catalogue*, pp. 108–109.

⁹⁵ Cf. esp. BENDALL, '*Çikṣāsamuccaya*', p. 34, ln. 5 :

Table 1.2: Chapters of the ŚS-A.

	ed. ^a	tr. ^b
PROLOGUE.	1-17	1-19
1a.) <i>Dānapāramitā Nāma Prathamah P°</i> ^c	1-17	1-19
GIVING.	17-34	19-36
1b.) <i>Dānapāramitā Nāma Prathamah P°</i>	17-34	19-36
PRESERVING.	34-158	37-156
One's person.	34-143	37-141
2.) <i>Śīlapāramitāyām Saddharmaparigraho Nāma Dvitiyah P°</i>	34-44	37-45
3.) <i>Dharmabhāṇakādirakṣā Tṛtīyah P°</i>	44-59	46-60
4.) <i>Caturthah P°</i>	59-97	61-99
5.) <i>Śīlapāramitāyām Anarthavarjanam Pañcamah P°</i>	97-117	100-116
6.) <i>Ātmabhāvarakṣā Ṣaṣṭah P°</i>	118-143	117-141
Enjoyments & merit.	143-158	142-156
7.) <i>Bhogapuṇyarakṣā Saptamah P°</i>	143-158	142-156

^a BENDALL, 'Çikṣāsamuccaya', pp. 1- 158.^b BENDALL & ROUSE, pp. 1 -156.^c I.e., *Paricchedah*.

Table 1.3: Chapters of the Śs-B.

	ed. ^a	tr. ^b
PURIFYING.	158–273	157–250
One's person.	158–267	157–244
8.) <i>Pāpaśodhanam Aṣṭamaḥ P°</i>	158–178	157–174
9.) <i>Kṣāntipāramitā Navamaḥ P°</i>	179–188	175–183
10.) <i>Vīryapāramitā Daśamaḥ P°</i>	189–192	184–187
11.) <i>Araṇyasamvarṇanam Nāmaikādaśaḥ P°</i>	193–201	188–195
12.) <i>Cittaparikarma^c Dvādaśaḥ P°</i>	202–228	196–215
13.) <i>Smṛtyupasthāna^o Trayodaśaḥ</i>	228–241	216–224
14.) <i>Ātmabhāvapariśuddhiś Caturdaśaḥ P°</i>	242–267	225–244
Enjoyments & merit.	267–273	245–250
15.) <i>Bhogapuṇyaśuddhiḥ Pañcadaśaḥ P°</i>	267–273	245–250
INCREASING.	273–356	251–313
16.) <i>Bhadracaryāvidhiḥ Ṣoḍaśaḥ P°</i>	273–297	251–269
17.) <i>Vandanādyanuśaṃsāḥ Saptadaśaḥ P°</i>	297–315	270–282
18.) <i>Ratnatrayānusmṛtir Nāmāṣṭādaśaḥ P°</i>	316–347	283–306
19a.) <i>(Puṇyavṛddhiḥ^d) Navadaśaḥ P°</i>	348–356	307–313
EPILOGUE.	356–366	313–320
19b.) <i>(Puṇyavṛddhiḥ^e) Navadaśaḥ P°</i>	356–366	313–320

^a BENDALL, 'Çikṣāsamuccaya', pp. 158– 366.

^b BENDALL & ROUSE, pp. 157–320.

^c *Iti idaṃ saṃkṣepān mohaśodhanam citta°* : cf. BENDALL, *Catalogue*, p. 109.

^d From : BENDALL, 'Çikṣāsamuccaya', p. 366, ln. 3.

^e From : *ibid.*

The simplicity of this *schema* is striking. No doubt it makes the Śs and ŚSKĀ well suited as primers in the theory and practice of the Māhāyāna.

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*).⁹⁶ 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:

In that case, he⁹⁷ produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well⁹⁸ 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 them⁹⁹ 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 their¹⁰⁰ continuance, for their increase: by this arises increase.¹⁰¹

Table 6.4¹⁰² 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 1.1.¹⁰³

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.

*ata evo[23a]ktaṃ ratnameghe ' dānaṃ hi bodhisatvasya bodhir
iti ||*

This passage is tr. in § 3.1, pp. 69ff..

⁹⁶ BENDALL, '*Çikṣāsamuccaya*', p. 1, ln. 11.

⁹⁷ Viz. a bodhisattva.

⁹⁸ I.e., *samyakpraṇidadhāti*: cf. DAYAL, p. 103, n. 89.

⁹⁹ Viz., bad, evil dharmas.

¹⁰⁰ Viz. good dharmas.

¹⁰¹ BENDALL, '*Çikṣāsamuccaya*', p. 356, lns. 10–14:

*tatra anutpannānāṃ pāpakānāṃ akuśalānāṃ dharmānāṃ anut-
pādāyaiva chandaṃ janayati vyāyacchati vīryaṃ ārabhate cittaṃ
pragṛhṇāti samyakpraṇidadhāti ity anena rakṣā || utpannānāṃ ca
prahāṇāya chandaṃ janayati ity anena śuddhiḥ | anutpannānāṃ
kuśalānāṃ dharmānāṃ utpādāya chandaṃ janayati | yāvad utpan-
nānāṃ ca sthitaye bhūyobhāvāya chandaṃ janayati ity ādi | anena
vṛddhiḥ |*

¹⁰² P. 171.

¹⁰³ P. 21.

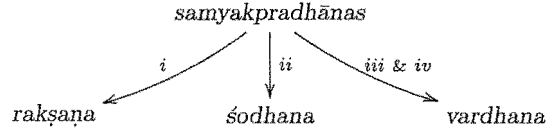


Figure 1.1: The *samyakpradhānas* (for key cf. n. 4 on p. x).

In the literature of the Hīnayāna¹⁰⁴ and Māhayāna, the right strivings are collectively the second of the seven sets of conditions favourable to enlightenment (Skt. *bodhipakṣa dharmas* \equiv 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.

¹⁰⁴ 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, pp. 2–51; & NATTIER, pp. 58–82. The present writer is grateful to Assoc. Prof. J. NATTIER, Indiana University, for permitting him to refer to this work.

2. BODHIPAKṢA DHARMAS.

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

2.1 Remarks.

Subhūti 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 unity² 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, aimless³; the four *dhyānas*⁴; the four infinitudes⁵; the four formless attainments⁶; the six supernatural knowledges⁷; 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

¹ POWERS, p. 162.

² I.e., *saṃgraha* & *saṃavasaraṇa*: cf. EDGERTON, p. 566.

³ Cf. BENDALL, ‘*Āṅgīkāśāsamuccaya*’, p. 6, ln. 15.

⁴ Cf. ISHIHAMA & FUKUDA, ¶¶ 1478–1481, p. 78.

⁵ I.e., friendliness (*maitrī*), equanimity (*upekṣā*), compassion (*karuṇā*) & joy (*muditā*). Cf. BENDALL, ‘*Āṅgīkāśāsamuccaya*’, p. 105, ln. 16; & ISHIHAMA & FUKUDA, ¶¶ 1503–1507, p. 80.

⁶ Ibid., ¶¶ 1492–1495, p. 79.

⁷ Cf. BENDALL, ‘*Āṅgīkāśāsamuccaya*’, p. 105, lns. 14–15; p. 214, ln. 15; & p. 243, ln. 13; & ISHIHAMA & FUKUDA, ¶¶ 202–209, p. 12.

⁸ GHOSA, p. 1636, ln. 10ff., quoted in: GETHIN, p. 275, n. 36, as:

Subhūtir āha | katame bhagavān kuśaladharmā bodhipakṣāḥ
vā ke dharmmaś ca pratyekabuddhadharmmaś ca bodhisattvad-
harmmaś ca buddhadharmmaś ca ye prajñāpāramitāyāṃ saṃ-
grahaṃ saṃavasaraṇaṃ gacchanti | bhagavān āha | tad
yathā catvāri smṛtyupasthānāni | catvāri samyakprahāṇāni |
catvāra ṛddhipādāḥ | pañcendriyāṇi | pañcabalāni | satta-
bodhyaṅgāni | āryyāṣṭāṅgo mārگاḥ | catvāryy āryyasatyāni
| śūnyatānimittāprāṇihitavimokṣamukhāni | catvāri dhyānāni |

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:

- i.) the four applications of mindfulness (*smṛtyupasthānas*);
- ii.) the four right strivings (*samyakpradhānas*);
- iii.) the four bases of supernatural power (*ṛddhipādas*);
- iv.) the five faculties (*indriyas*);
- v.) the five powers (*balas*);
- vi.) the seven members of enlightenment (*bodhyaṅgas*); and
- vii.) the noble eightfold way (*āryāṣṭāṅgamārga*) 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.⁹ Collectively they are sometimes called the thirty-seven *bodhipākṣikā dharmas*.¹⁰ More often they are merely referred to as

*catvāryy apramāṇāni | catusra ārūpyasamāpattayaḥ | ṣaḍabhiññāḥ
| dānapāramitā | śīlapāramitā | kṣāntipāramitā | vīryapāramitā
| samādhipāramitā | prajñāpāramitā...*

For another frame question that involves the *bodhipakṣa dharmas*, cf. NATTIER, ¶ 2D, p. 168; & ¶ 20G, p. 214.

⁹ For the Hīnayāna, cf. MORRIS & HARDY, I, pp. 39–40; TRENCKNER & CHALMERS, II, pp. 11–12; add. ref. in VI, p. 80; FEER, ref. in VI, p. 72; NĀṆAMOLI, ¶ 175, p. 52; & ¶ 483, pp. 116–117; THITṬILA, pp. 159–179 & 251–318; DAVIDS, pp. 193–243, add. ref. on p. 453; & COWELL & NEIL, p. 208, lns. 7–9.

For the Mahāyāna, cf. BENDALL, ‘*Çikṣāsamuccaya*’, p. 272, lns. 15–16; DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:45ab, p. 436, lns. 4–6; RAHDER, § Bhūmi IV, ¶ C, pp. 38–39; DUTT, ‘*Pañcaviṃśatisāhasrikā*’, pp. 207–208; GHOSA, pp. 56–57, 133, 162 & 1473, quoted in: DAYAL, p. 82; LÉVI, I, p. 57, lns. 11–29; & p. 140, ln. 14–p. 146, ln. 4; OBERMILLER, ‘Doctrine’, ch. IV, ¶ 1, p. 77, n. 4; ZANGMO & CHIME, § 43, p. 25; ISHIHAMA & FUKUDA, ¶¶ 953–1004, pp. 51–54; NATTIER, ¶ 2D, p. 168; ¶ 20G, p. 214; ¶ 23E, p. 219; & ¶ 25K, p. 232; & BRAARVIG, II, pp. 480–548.

¹⁰ I.e., *saptatṛiṣṣadbodhipākṣikadharmas*: cf. RAHDER, § Bhūmi, VII, ¶ D, p. 57, ln. 17; VON STEĀL-HOLSTEIN, § 45, p. 75, ln. 3; & LEFMANN, p. 9, ln. 5. In: LÉVI, I, p. 57, lns. 11–12 & 13–14, they are twice referred to as the thirty-seven forms of meditation or cultivation (*saptatṛiṣṣadākārahāvanās*).

the *bodhipakṣa dharmas*.¹¹

The term for the thirty-seven practices is variously translated.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*'.¹³ This definition is followed by GETHIN

¹¹ Although several variants of this term exist.

For *bodhipakṣa*, cf. BENDALL, '*Āṅgīrasamuccaya*', p. 144, ln. 6; & p. 357, ln. 8; NANJIO, p. 25, ln. 12; LEFMANN, p. 8, ln. 6; p. 9, ln. 5; p. 181, ln. 18; & p. 182, ln. 11; COWELL & NEIL, p. 350, ln. 14; LÉVI, 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, p. 127, ln. 8, quoted in: DAYAL, p. 80; & MITRA, p. 194, ln. 18, quoted in: DAYAL, p. 80. For *klesapakṣa* as 'the side of the vices', cf. BRAARVIG, II, p. cvi.

For *bodhipakṣika*, cf. WOGIHARA, '*Bodhisattvabhūmi*', p. 227, ln. 10; OBERMILLER, 'Doctrine', ch. IV, ¶ 1, p. 77, n. 4; & p. 121; & SENART, II, p. 290, ln. 6. For *mārapakṣika*, cf. BENDALL, '*Āṅgīrasamuccaya*', p. 314, ln. 8; & EDGERTON, p. 314. Those who 'belong to the party of Māra' are opposed to those who 'belong to the party of enlightenment' (*bodhipakṣika*).

For *bodhipākṣika*, cf. BENDALL, '*Āṅgīrasamuccaya*', p. 283, ln. 11; ZANGMO & CHIME, § 43, p. 25; DAS & ŚĀSTRĪ, p. 10, ln. 13, quoted in: DAYAL, p. 80; RAHDER, § Bhūmi VI, ¶ R, p. 53, ln. 22; LEFMANN, p. 424, ln. 12; NANJIO, p. 213, ln. 7; & DE LA VALLÉE POUSSIN, *L'Abhidharmakośa*, p. 281.

For *bodhipakṣya*, cf. BENDALL, '*Āṅgīrasamuccaya*', p. 12, ln. 17; & p. 52, ln. 2; DE LA VALLÉE POUSSIN, *Prajñākaramatī*, p. 436, ln. 5; DUTT, '*Bodhisattvabhūmi*', p. 1, ln. 8; p. 29, ln. 1; p. 171, lns. 1 & 5; p. 232, lns. 24 & 25; VON STEĀL-HOLSTEIN, § 45, p. 75, ln. 3; WOGIHARA, '*Bodhisattvabhūmi*', p. 236, ln. 17; p. 259, ln. 7; & p. 341, ln. 5; RAHDER, § Bhūmi V, ¶¶ A–B, p. 42, lns. 6 & 9; & § Bhūmi VII, ¶ D, p. 57, ln. 17; & NANJIO, p. 25, n. 6. Of these variants, it is held, in: DAYAL, p. 80, that the use of *bodhipakṣa* & *bodhipakṣya* is most frequent.

¹² As are the terms for each of the seven sets of practices and for each of the thirty-seven practices themselves. Such lack of agreement makes it necessary—following Ibid., pp. 80–164—to note the various interpretations of these terms. This should confirm the accuracy of SEYFORTH RUEGG's words:

... even though the philosophical component in Buddhism has been recognised by many investigators since the inception of Buddhist studies as a modern scholarly discipline more than a century and a half ago, it has to be acknowledged that the main stream of these studies has, nevertheless, quite often paid little attention to the philosophical. The idea somehow appears to have gained currency in some quarters that it is possible to deal with Buddhism in a serious and scholarly manner without being obliged to concern oneself with philosophical content. One has only to look at several dictionaries to see that the European terminology so often employed to render Pāli, Sanskrit and Tibetan technical terms is on occasion hardly coherent and did not reflect the state of philosophical knowledge even at the time these dictionaries were first published. This impression is reinforced by many a translation from these three languages as well as by some work on texts written in them. (RUEGG, 'Reflections', p. 145)

¹³ RHYS DAVIDS & STEDE, p. 491.

where the *bodhipakkhiyā dhammas* are 'the conditions that contribute to awakening'.¹⁴ THITṬILA prefers to render this term the 'enlightenment states'.¹⁵

The Sanskrit—*bodhipakṣa dharma*—is, according to MONIER-WILLIAMS, 'a quality belonging to (or constituent of) perfect intelligence'.¹⁶ BENDALL & ROUSE translate this term as 'the things that belong to supreme enlightenment'.¹⁷ In DAYAL such dharmas are 'Principles which are conducive to Enlightenment'.¹⁸ In the Buddhist Hybrid Sanskrit (BHS) lexicon of EDGERTON, the thirty-seven are referred to as 'conditions favourable to enlightenment'.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.²⁰ WAYMAN prefers 'the thirty-seven natures accessory to enlightenment'.²¹ LAMOTTE has referred to them as 'les trente-sept auxiliaires de l'illumination'.²² HUNTINGTON renders *samyaksambodhipakṣas* as the 'ancillaries to perfect awakening'.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 Hīnayāna and the Mahāyāna, fundamental to the attainment of the *summum bonum* of Buddhist practice.

The *Divyāvadāna*, a text which bears marks of both vehicles²⁴, suggests that the conditions favourable to enlightenment summarise the primary teachings of the Buddha.²⁵ This is implied by the above quoted passage from the *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 *Ratnacūḍasūtra*:

Then what is emptiness that is endowed with all excellent forms²⁶ ?

¹⁴ GETHIN, p. xi.

¹⁵ THITṬILA, pp. 326 & 565.

¹⁶ MONIER-WILLIAMS, p. 734.

¹⁷ BENDALL & ROUSE, p. 259.

¹⁸ DAYAL, p. 81.

¹⁹ EDGERTON, p. 402. This def. is followed in: HONDA, § Bhūmi VI, ¶ R, p. 194.

²⁰ CONZE, *Dictionary*, pp. 301–302.

²¹ WAYMAN, 'Buddhism', pp. 435–436, quoted in: idem, 'Indian Buddhism', p. 418.

²² Cf. esp. LAMOTTE, *Le Traité*, T. III, ch. XXXI, pp. 1119–1207. Although the term 'auxiliary' is infelicitous in: LIMAYE, p. 170.

²³ HUNTINGTON & WANGCHEN, p. 155.

²⁴ WINTERNITZ, II, pp. 284ff.; & NAKAMURA, p. 138.

²⁵ COWELL & NEIL, p. 208.

²⁶ Cf. EDGERTON, p. 586, def. 1; & CONZE, *Dictionary*, p. 419. For the eigh-

That which is not deficient in giving;...not deficient in mindfulness and awareness²⁷; 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 way²⁸;...²⁹

Likewise, early in the ŚS, in a passage which emphasises how important it is for a bodhisattva to keep his vows (*prapīdhānas*), Ś appeals to the witness of the *Sāgaramatisūtra*. He describes the failure of a king (*rājamātra*) 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, ...³⁰ does not apply himself to great learning³¹, nor yet to other dharma which are the sources of merit favourable to enlightenment; this bodhisattva breaks his word with the inhabitants of the world and gods.³²

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 (*māra-karmas*) and all other things which impede the way of the conditions favourable to enlightenment (*bodhipakṣyamārga*).³³

Later in ŚS, in a section devoted to the increase of merit (*śubhavarādhana*) and a subsection devoted to the importance of a firm and indestructible armour (resolve) (*saṃnāha*), Ś quotes the *Akṣayamatisūtra*:

teen kinds of *śūnyatā*, cf. ISHIHAMA & FUKUDA, ¶¶ 934-951, p. 50.

²⁷ I.e., *smṛti* & *saṃprajanya*: cf. EDGERTON, p. 577.

²⁸ I.e., the seven sets of *bodhipakṣa dharma*s.

²⁹ BENDALL, '*Ākṣāsamuccaya*', p. 272, lns. 12ff.:

tatra katamā sarvākāvaropetā śūnyatā | yā na dānavikalā '...na
smṛtisamprajanyavikalā | na smṛtyupasthānasamyakprahāṇa-
dhipādendriyabalabodhyāṅgāṣṭāṅgamārgavikalā...

For the context of this passage, cf. Table 5.4 on p. 126.

³⁰ I.e., *yāvat*. This usage recurs throughout the ŚS.

³¹ I.e., *bahuśrutya*: cf. EDGERTON, p. 399. In: CONZE, *Dictionary*, p. 297, *bahuśrutī* is tr. 'learning'.

³² BENDALL, '*Ākṣāsamuccaya*', p. 12, ln. 15-p. 13, ln. 1:

evam eva sāgaramate yo bodhisatvaḥ sarvasatvān āśvāsyātīr-
natāraṇāyāmuktamocanāyānāśvastāśvāsanāyā yāvan na bahuśru-
tye 'bhiyogaṃ karoti nāpi tato 'nyeṣu bodhipakṣyakuśalamūleṣu
dharmeṣu' ayam bodhisatvo viśaṃvādayati sadevakam lokam |

³³ Ibid., p. 52, ln. 2.

... This armour³⁴ which is uncowed³⁵ is the indestructible armour of a bodhisattva'. Such is the method in giving and so on and in producing the conditions favourable to enlightenment³⁶ and marks of the great man^{37, 38}

In recognition of the emphasis given to the conditions favourable to enlightenment in the literature of the Hīnayāna and Māhāyāna, it is suggested by some scholars that they are fundamental to Indian Buddhism.³⁹

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

2.2 Smṛtyupasthānas.

In the literature of the Hīnayāna and Mahāyāna the first set of the conditions favourable to enlightenment is usually the applications of mindfulness (Skt. *smṛtyupasthānas* ≡ Pāli *satipaṭṭhānas*).⁴⁰ It seems that it has al-

³⁴ I.e., *saṃnāha*: cf. KAJIYAMA, 'Meanings', p. 259. For various related terms, cf. CONZE, *Dictionary*, pp. 400–401.

³⁵ I.e., *anavalīna*, cf. *ibid.*, pp. 24–25.

³⁶ I.e., *bodhipākṣikas*.

³⁷ I.e., *mahāpuruṣalakṣaṇa*: cf. EDGERTON, pp. 458–460. Cf. also DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9: 36, p. 418, ln. 16.

³⁸ BENDALL, '*Ākṣāsamuccaya*', p. 283, lns. 10–12:

...ity anavalīṇaḥ (|)[†] saṃnāho 'yaṃ bodhisatvasyākṣayaḥ
saṃnāhaḥ | evaṃ dānādiṣu bodhipākṣikamahāpuruṣalakṣaṇeṣu ca
nayaḥ ||

For a recent ed. of the first part of this passage, cf. BRAARVIG, I, p. 164.

³⁹ Cf. WARDER, 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, pp. 3–4 & 66–67; TAKASAKI, pp. 186–188; & MIZUNO, *Essentials*, pp. 163–167. Cf. also GETHIN, 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, 'Indian Buddhism', pp. 418–419.

⁴⁰ The list of the seven sets of conditions favourable to enlightenment in: BENDALL, '*Ākṣāsamuccaya*', p. 272, lns. 15–16, is representative of the tradition as a whole. It has been noted, in: LAMOTTE, *Le Traité*, T. III, ch. XXXI, pp. 1121–1123, that the Pāli & Skt. sources contain two formulae for the applications of mindfulness.

Formula one. For the Hīnayāna, cf. RHYS DAVIDS, CARPENTER & STEDE, II, p. 290; TRENCKNER & CHALMERS, I, pp. 55–56; FEER, V, pp. 141, 167 & 185; & DAVIDS, p. 193.

For the Mahāyāna, cf. DUTT, '*Pañcaviṃśatisāhasrikā*', p. 204; GHOSA, p. 1427; & RAHDER, § Bhūmi IV, ¶ C, p. 38.

Formula two. For the Hīnayāna, cf. RHYS DAVIDS, CARPENTER & STEDE, II, pp. 216 & 292–306; TRENCKNER & CHALMERS, I, pp. 56–57 & 59; MORRIS & HARDY, III, p. 450; FEER, V, pp. 143, 294 & 296; & DAVIDS, pp. 193, 195 & 197.

For the Mahāyāna, cf. DUTT, '*Pañcaviṃśatisāhasrikā*', pp. 204ff.; GHOSA, pp. 1427ff.; & RAHDER, § Bhūmi IV, ¶ C, p. 38.

ways been thought essential for an *arhant* or bodhisattva to practice the applications of mindfulness.

The translation of *smṛtyupasthāna* is various. The Pāli form is rendered by RHYS DAVIDS & RHYS DAVIDS as the ‘earnest meditations’ and as the ‘applications of mindfulness’.⁴¹ RHYS DAVIDS & STEDE use ‘intent contemplation and mindfulness’ and ‘earnest thought’.⁴² HORNER uses ‘applications of mindfulness’ and THITṬILA the ‘four foundations of mindfulness’.⁴³

The Sanskrit form is translated by DE LA VALLÉE POUSSIN as ‘subjects of mindful reflexion’.⁴⁴ The various renderings of BENDALL & ROUSE are similar: ‘subjects of intent contemplation’, ‘(four) forms of mindfulness’ and ‘earnest meditations’.⁴⁵ Slightly different are EDGERTON and HONDA with ‘application(s) of mentality’.⁴⁶ CONZE prefers ‘pillar of mindfulness’ and ‘applications of mindfulness’⁴⁷, BRAARVIG ‘presence of recollection’⁴⁸ and WAYMAN ‘station of mindfulness’⁴⁹. But in many ways summarising and combining all of these interpretations is LAMOTTE: ‘(les quatre) fixations-de-l’attention’.⁵⁰ Distinct from these scholars is DAYAL. He argues for ‘the four fields of mindfulness’.⁵¹

Table 2.1: The applications of mindfulness.

i.)	application of mindfulness to the body (<i>kāyasmṛtyupasthāna</i>)
ii.)	application of mindfulness to perception (<i>vedanāsmṛtyupasthāna</i>)
iii.)	application of mindfulness to thought (<i>cittasmṛtyupasthāna</i>)
iv.)	application of mindfulness to phenomena (<i>dharma-smṛtyupasthāna</i>)

In the Śs and ŚSKĀ the establishment of mindfulness (Skt. *smṛti* ≡ Pāli *sati*) is critical to the progress of a bodhisattva. In the seventh verse of the ŚSKĀ Ś says that a bodhisattva must protect his person by eschewing

⁴¹ RHYS DAVIDS & RHYS DAVIDS, pt. II, vol. III, p. 128; & pt. III, vol. IV, p. 214.

⁴² RHYS DAVIDS & STEDE, p. 672.

⁴³ HORNER, I, pp. 70–82; & III, pp. 344 & 536; & THITṬILA, pp. 251–270.

⁴⁴ DE LA VALLÉE POUSSIN, ‘Bodhisattva’, p. 752.

⁴⁵ BENDALL & ROUSE, pp. 216ff., 107 & 249.

⁴⁶ EDGERTON, p. 614; & HONDA, p. 167, n. 3.

⁴⁷ CONZE, *Dictionary*, p. 436.

⁴⁸ BRAARVIG, II, pp. 480–509.

⁴⁹ WAYMAN, ‘Indian Buddhism’, pp. 418–419.

⁵⁰ LAMOTTE, *Le Traité*, T. III, ch. XXXI, p. 1122.

⁵¹ DAYAL, pp. 84–85.

fruitless outcomes (*niṣphalasyandavarjana*). 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 ŚSKĀ, Ś enumerates the 'twelve mindfulnesses which secure the abandonment of outcomes which are fruitless'.⁵² He 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 (*saṃprajanya*). In the final verse of the ŚSKĀ the complete attainment of the right strivings is said to arise from mindfulness and awareness. In the Śs 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 Śs and ŚSKĀ 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 place⁵⁶ 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

⁵² BENDALL, '*Çikṣāsamuccaya*', p. 118, ln. 4 :

dvādaśemāḥ smṛtayo niṣphalasyandavarjanāya saṃvartante |

⁵³ Ibid., p. 118, lns. 13–14 :

*mahājanasaṃpātaṃ prāyo 'nyakāryatyāgenāpi yathoktasṃti-
rakṣātātparyasmṛtir iti ||*

⁵⁴ Ibid., p. 120, lns. 11ff.. Other ref. in the Śs 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 sarvākāvaropetā sūnyatā | yā na dānavikalā'...na
smṛtisaṃprajanyavikalā |*

For a more complete version of this passage together with tr., cf. § 5.3.2, pp. 152ff..

⁵⁶ Viz. in the *Ugraparipṛcchā*.

⁵⁷ Ibid., p. 120, lns. 5–6 :

*atraiva ca pravrajitabodhisattvam adhikṛtyoktaṃ smṛtisaṃpra-
janyasyāvikṣepa iti ||*

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.

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 (*smṛtysaṃbodhyaṅga*) and the seventh member of the noble eightfold way (*samyaksmṛti*). It can be seen from Table 2.1⁶⁰ that the objects of the application of mindfulness are the body (*kāya*), perception (*vedanās*), 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 (counter-measures) (*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 misapprehension⁶² 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 (*kāyāśuci*). To counteract the erroneous view associated with pleasure

⁵⁸ Cf. esp. MINAYEFF, BCA 5:18, pp. 170–171; & 5:108, p. 170. For remarks on this subject, cf. also MAHONEY, pt. II, ch. 5, pp. 35–37.

⁵⁹ LEFMANN, 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, p. 326, ln. 7, quoted in: DAYAL, p. 86, n. 17; LÉVI, I, pp. 140–141; & p. 172, ln. 22; GHOSA, p. 1429, quoted in: DAYAL, p. 86, n. 21; & RAHDER, § Bhūmi I, ¶ O, p. 8, ln. 6; § Bhūmi V, ¶ B, p. 42, ln. 15; & § Bhūmi V, ¶ I, p. 44, ln. 18.

⁶⁰ P. 29.

⁶¹ JOHNSTON, xvii, 25, quoted in: DAYAL, p. 90; & LÉVI, I, p. 140, lns. 24–25. For the *viparyāsas*, cf. also LAMOTTE, *Le Traité*, T. III, ch. XXXI, pp. 1150ff. For a more detailed discussion of this process in the Śs, cf. § 5.3.1, pp. 127ff..

⁶² I.e., *viparyāsa*: 'error' & 'delusion' in: EDGERTON, p. 483; 'perverted view' in: HARRISON, 'Ekottarikāgama', ¶ 20, p. 271; 'erroneous views' & 'misapprehensions' in: OLDMEADOW, p. 170, ln. 5 & n. 1; & 'waywardness' in: WAYMAN, *Calming*, p. 486.

⁶³ BENDALL, 'Çikṣāsamuccaya', p. 198, lns. 11–13:

... 'anītye nitya iti viparyāsabhayabhīto 'nātmany ātmeti viparyāsabhayabhīto 'śucau śucir iti viparyāsabhayabhīto duṣkhe sukhān iti viparyāsabhayabhītaḥ'...

For a more complete tr. of this passage, cf. § 5.3.1, pp. 135ff..

(*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*).

Ś believes that the correct application of these antidotes is crucial. He therefore allocates one complete chapter of the Śs—*Smṛtyupasthānap*^o *Trayodaśaḥ*—to a discussion of the applications.⁶⁴

It can be seen from Table 5.4⁶⁵ that Ś places his description of the applications of mindfulness within a section on the purification of one's person (*ātmabhāvaśuddhi*) and within a subsection on the perfection of wisdom (*prajñāpāramitā*). In this section Ś appeals to the authority of a large number of texts.⁶⁶ He concludes that the practice of the first set of the conditions favourable to enlightenment is essential for understanding emptiness (*śūnyatā*)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.⁶⁸ It is thought that this realization destroys the four erroneous views.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.⁷⁰ In this respect the successful attainment of the four applications of mindfulness is actually the attainment of the principle theme of the Śs and ŚSKĀ—the complete giving of one's person, enjoyments and merit.

2.3 *Samyakpradhānas*.

Not producing any evil. The attainment of the good.

The complete purification⁷¹ of one's mind. This is the teaching of

⁶⁴ BENDALL, '*Ākṣāsamuccaya*', pp. 228–241.

⁶⁵ P. 126.

⁶⁶ The *Dharmasamgītisūtra*, *Ratnacūḍa*, *Vīradattaparipṛcchā*, *Akṣayamatisūtra*, *Kṣayamatisūtra*, *Lalitavistara* & *Lokanāthavyākaraṇa*.

⁶⁷ For useful discussion of *śūnyatā*, cf. NAGAO, 'Emptiness'; & Idem, 'Ontology'.

⁶⁸ For an extensive discourse on the selflessness of persons & phenomena by Ś, cf. MINAYEFF, *BCA* 9:58–151, pp. 212–219. For remarks on this theme, cf. MAHONEY, pt. II, ch. 9, pp. 66–76.

⁶⁹ LÉVI, I, p. 140, ln. 24.

⁷⁰ BENDALL, '*Ākṣāsamuccaya*', p. 230.

⁷¹ I.e., *paryavadana*: cf. EDGERTON, p. 334.

the Buddha.⁷²

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 conduce to⁷³ hostility⁷⁴ towards the religious aggregate of concentration⁷⁵, this is called the opponent of concentration... These are called bad, evil dharmas.'⁷⁶

The second set of the conditions favourable to enlightenment is referred to as the right strivings (Skt. *samyakpradhānas* ≡ Pāli *sammappadhānas*).⁷⁷ The interpretation of *samyakpradhāna* is problematic and presents difficulties to a translator.⁷⁸

The Pāli form is rendered 'right exertion' by RHYS DAVIDS & STEDE.⁷⁹ For RHYS DAVIDS & RHYS DAVIDS they are the 'supreme efforts' and the 'fourfold great struggle against evil'.⁸⁰ HORNER prefers the 'right efforts' and THITṬILA the 'right strivings'.⁸¹

The Sanskrit form is translated as 'the four kinds of quietism' by BENDALL & ROUSE.⁸² LAMOTTE renders *sammappadhāna* as 'efforts

⁷² BERNHARD, pp. XXVIII, *Pāpavarga*, p. 651:

sarvapāpasyākaraṇam kuśalasyopasaṃpadaḥ |
svacittaparyavadanam etad buddhasya śāsanam || 1 ||

For parallel passages, cf. SENART, III, p. 420, lns. 12–13; RHYS DAVIDS, CARPENTER & STEDE, II, p. 49; HARDY, pp. 43, 81, 171, & 186; & RHYS DAVIDS & RHYS DAVIDS, § 183, pp. 243–244.

⁷³ I.e., *saṃvartante*: cf. EDGERTON, p. 540.

⁷⁴ I.e., *vipakṣa*: cf. CONZE, *Dictionary*, p. 356.

⁷⁵ I.e., *saṃādhiśkandha*, cf. EDGERTON, pp. 607–608, def. 3. There are three such *skandhas*: i.) *śīlaskandha*; ii.) *saṃādhiśkandha*; & iii.) *prajñāśkandha*.

⁷⁶ BENDALL, '*Çikṣāsamuccaya*', p. 117, lns. 13–16:

tathākṣayamatisūtre 'pi darśitaṃ | pāpakā[61a]nām akuśalānām
dhārmāṇām prahāṇāya chandaṃ janayatīty atra prastāve yāni
cānyāni punaḥ kānicid anyāny api cittavikṣepakarāṇi yāni saṃād-
hiśkandhasya vipakṣāya saṃvartante' ayam ucyate saṃādhihipakṣaḥ
| yāvad ime ucyante pāpa(kā)† akuśalā dharmā iti ||

For a recent ed. of this passage, cf. BRAARVIG, I, p. 169.

⁷⁷ BENDALL, '*Çikṣāsamuccaya*', p. 272, ln. 15. For the text & tr. of some primary sources for the right strivings, cf. Appendix B, pp. 203ff.. In addition, cf. VON STEÄL-HOLSTEIN, § 5, pp. 10ff.; & § 95, p. 139, lns. 6–7; BRAARVIG, II, p. 510; LÉVI, I, p. 141, ln. 13–p. 142, ln. 11; & NATTIER, ¶ 23E, p. 219.

⁷⁸ For comments on the derivation of the compound, cf. DAYAL, pp. 102–104; EDGERTON, pp. 389–390; & GETHIN, pp. 70–72.

⁷⁹ RHYS DAVIDS & STEDE, p. 695.

⁸⁰ RHYS DAVIDS & RHYS DAVIDS, pt. III, vol. IV, p. 215; & pt. II, vol. III, p. 128.

⁸¹ HORNER, III pp. 344 & 354; & THITṬILA, pp. 271–281.

⁸² BENDALL & ROUSE, p. 107. Although this is corrected in: *ibid.*, p. 249, by the use of 'the right exertions'.

corrects' and *samyakprahāṇa* as 'destructions correctes'.⁸³ CONZE translates *samyakprahāṇa* as 'right effort'⁸⁴ and BRAARVIG as 'correct elimination',⁸⁵ DAYAL and especially EDGERTON and GETHIN are careful to distinguish between the meaning of the Prakrit form—*pahāṇa*—the Pāli form—*padhāṇa*—and the Sanskrit—*prahāṇa*.⁸⁶

DAYAL holds that the use of the Sanskrit word *prahāṇa*—relinquishing, abandoning, avoiding⁸⁷—is incorrect. He asserts that the proper Sanskrit rendering of the Pāli word *padhāṇa* is *pradhāṇa*, that is, exertion.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.⁸⁹

EDGERTON appears to agree. He identifies the Sanskrit *prahāṇa* with the Pāli *padhāṇa*, the Prakrit *pahāṇa*, and with the Sanskrit *pradhāṇa*.⁹⁰ All of these words he generally translates as exertion or strenuousness. 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 *samyakpradhāṇāḥ* stresses effort while the later abandonment.⁹¹ WAYMAN's translation successfully combines these two meanings—'the four right elimination-exertions'.⁹²

The emphasis, then, may gradually have moved away from endeavour towards relinquishment. Even so, the various formulae for the four right

⁸³ LAMOTTE, *Le Traite*, T. III, ch. XXXI, p. 1123.

⁸⁴ CONZE, *Dictionary*, p. 415.

⁸⁵ BRAARVIG, II, pp. 510–520.

⁸⁶ DAYAL, pp. 102–103; EDGERTON, pp. 389–390; & GETHIN, pp. 69–72. The multivalence of *prahāṇa* is noted in: BRAARVIG, II, p. 510, n. 2. In: SILK, p. 103, ... *nāpi kasyacid dharmasya prahāṇāyābhiyukta...* is tr. '... He does not exert himself for the removal of anything at all...'.
6

⁸⁷ MONIER-WILLIAMS, p. 700.

⁸⁸ EDGERTON, p. 380.

⁸⁹ For words derived from *pra* + √ *dhā*, cf. BENDALL, '*Ākṣāsamuccaya*', p. 356, ln. 11; SENART, III p. 120, ln. 14; JOHNSTON, xvii, 24, quoted in: DAYAL, p. 102; GHOSA, p. 1436, quoted in: DAYAL, p. 102; LÉVI, I, p. 57, ln. 16; & p. 141, ln. 13–p. 142, ln. 11; RAHDER, § Bhūmi IV, ¶ C, p. 38, ln. 26.

For words derived from *pra* + √ *hā*, cf. BENDALL, '*Ākṣāsamuccaya*', xlvii, p. 105, ln. 14; p. 272, ln. 15; & p. 356, ln. 8; DAS & ŚĀSTRĪ, p. 104, ln. 23, quoted in: DAYAL, p. 103; ISHIHAMA & FUKUDA, ¶ 959, p. 51; ZANGMO & CHIME, § 45, p. 26; & LÉVI, I, pp. 141–142.

⁹⁰ EDGERTON, pp. 380 & 389. In support, in addition to some of the ref. used by DAYAL, EDGERTON notes: BENDALL, '*Ākṣāsamuccaya*', p. 105, ln. 14; SENART, III, p. 120, ln. 14; LEFMANN, p. 8, ln. 5; p. 256, ln. 6; & p. 426, ln. 7; VON STEÄL-HOLSTEIN, § 95, p. 139, ln. 6; & COWELL & NEIL, p. 208, ln. 8.

⁹¹ EDGERTON, p. 380; & LAMOTTE, *Le Traite*, T. III, ch. XXXI, p. 1123. For the text itself, cf. DE LA VALLÉE POUSSIN, *L'Abhidharmakośa*, Bk. VI p. 281. Cf. also NATTIER, ¶ 23E, p. 219, & n. 374. *Apropos* Chin. usage, cf. HARRISON, '*Ekottarikāgama*', ¶ 26, p. 272.

⁹² WAYMAN, 'Indian Buddhism', p. 419.

Table 2.2: 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

strivings remain similar. It can be seen from the passage quoted in § 1.2⁹³ and those in Appendix B⁹⁴ that almost all of the formulae of the right strivings, whether they be of the Hīnayāna or Mahāyāna, agree with the framework given in Table 2.2.⁹⁵

The summary of the right strivings in the Śs is typical⁹⁶: *a.*) when bad (*akuśala*) 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 (*prahāṇa*); *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 (*samyakpraṇidadhāti*).

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:

⁹³ P. 20.

⁹⁴ Pp. 203ff..

⁹⁵ P. 35.

⁹⁶ Quoted above on p. 20. Cf. BENDALL, '*Āṅgīkāśāsamuccaya*', p. 356, lns. 10–14.

⁹⁷ MINAYEFF, BCA 7: 1ab, p. 188:

evaṃ kṣamī bhajed vīryaṃ vīrye bodhir yataḥ sthitā |

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

Otherwise the very sacred knowledge is conducive to his destruction.⁹⁹

A bodhisattva clearly needs an abundance of energy, not merely to practice the right strivings, but to move any real distance along the path.¹⁰⁰

At a more general level, Table 2.2¹⁰¹ 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 (*prahāṇa*). Both elements concern essentially negative actions: *a.*) protecting one's person and so on from the creation of unprofitable dharmas; and *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 (*pradhāna*).¹⁰² 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 Hīnayāna and the Mahāyāna, embraces the two concepts found in *pra + √hā* and *pra + √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 *samyakpradhāna*. The various renderings of *samyakpradhāna* 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 *samyakpradhāna*. It actually means both right abandonment and right endeavour.

⁹⁸ I.e., *śruta*: cf. EDGERTON, p. 536; & CONZE, *Dictionary*, p. 386.

⁹⁹ BENDALL, '*Ākṣāsamuccaya*', p. 189, ln. 3:

evaṃ kṣāntipratisthitāḥ śrute vīryam ārabheta |
anyathā śrutam evāśya vināśāya saṃpadyate ||

¹⁰⁰ As the present writer considers this subject in another paper—MAHONEY, pt. II, ch. 7, pp. 48–55—no more will be said of the importance of the generation of energy.

¹⁰¹ P. 35.

¹⁰² For the latter, cf. the def. of *pradhā* in: MONIER-WILLIAMS, p. 680.

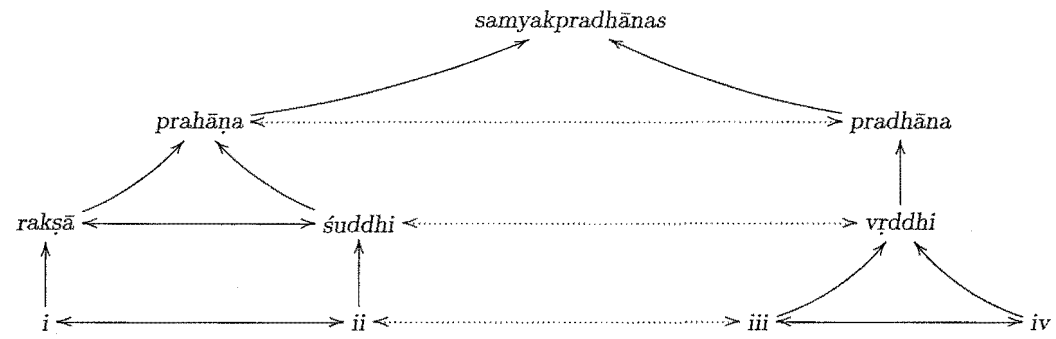


Figure 2.1: The right strivings (for key cf. n. 4 on p. x).

The term *samyakpradhāna* 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.¹⁰³

The formula of the right strivings which occurs in the Śs elucidates and perhaps extends the meaning of each element: *i.*) the non production of non existing dharmas is defined as the practice of preservation (*rakṣā*); *ii.*) the destruction of existing bad dharmas is defined as the practice of purification (*śuddhi*); & *iii.*) the generation of non existing good dharmas and the development of existing good dharmas is defined as growth or increase (*vrddhi*).¹⁰⁴ The practice of the four right strivings, then, is defined as the practice of preservation, purification and increase. This *schema*—represented in Figure 2.1¹⁰⁵—is not without parallel.

Two parallel formulae from the Nikāyas are given in Appendix B.¹⁰⁶ Both formulae occur in the *Āṅguttara-Nikāya*. Only one occurs in the *Dīgha-Nikāya*. All formulae begin:

Four, O Bhikkhu, are the endeavours. What four? The endeavour of restraint. The endeavour of abandoning. The endeavour of development. The endeavour of protecting.¹⁰⁷

In the *Āṅguttara-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 *Āṅguttara-Nikāya* given in Appendix B¹⁰⁸ as Formula B1 is, apart from this classification, almost identical with the most commonly used formula of the four right strivings.

In the Nikāyas, then, the definition of the right strivings is fourfold: *i.*) the non production of non existing bad dhammas is defined as the practice of restraint (*saṃvara*); *ii.*) the destruction of existing bad dhammas is defined as the practice of abandoning (*pahāna*); *iii.*) the production of non existing good dhammas is defined as the practice of generation or cultivation (*bhāvana*); and *iv.*) the increase of existing good dhammas is defined as the practice of preservation (*anurakkhana*). While in both the

¹⁰³ This may be so with some discussions of the meaning of *samyakpradhāna* over and against *samyakpradhāna*.

¹⁰⁴ For more on this, cf. § 6, pp. 159ff..

¹⁰⁵ P. 37.

¹⁰⁶ Pp. 206ff..

¹⁰⁷ MORRIS & HARDY, II, § 14, pp. 16–17; & § 69, p. 74:

Cattār' imāni bhikkhave padhānāni. Katamāni cattāri? Saṃvarapadhānaṃ pahānappadhānaṃ bhāvanappadhānaṃ, anurakkhanappadhānaṃ.

Cf. also RHYS DAVIDS, CARPENTER & STEDE, III, pp. 225–226.

¹⁰⁸ Pp. 206ff..

Table 2.3: The right strivings in the Śs, AN & DN.

	Śs ^a	AN ^b & DN ^c
i.) non production of non existing bad dharmas	<i>rakṣā</i>	<i>saṃvara</i>
ii.) destruction of existing bad dharmas	<i>śuddhi</i>	<i>pahāna</i>
iii.) production of non existing good dharmas	<i>vṛddhi</i>	<i>bhāvana</i>
iv.) increase of existing good dharmas	<i>vṛddhi</i>	<i>anurakkhana</i>

^a BENDALL, '*Āṅgīrāsamuccaya*', p. 356, lns. 10–14.^b MORRIS & HARDY, II, § 14, pp. 16–17; & § 69, p. 74.^c RHYS DAVIDS, CARPENTER & STEDE, III, pp. 225–226.

Śs and Nikāyas the right strivings remain subject to the twofold classification of abandonment (*pra + √hā*) and endeavour (*pra + √dhā*), different terms are associated with each striving. The nomenclature of the right strivings in the Śs and Nikāyas is compared in brief in Table 2.3.¹⁰⁹

The gradual path to liberation or enlightenment is typical of both the Hīnayāna and Mahāyāna.¹¹⁰ A number of Hīnayāna 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 that the conditions and right strivings be practised at the fourth of the ten stages (*bhūmis*).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.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

¹⁰⁹ P. 39.¹¹⁰ COX, 'Attainment'; & BOND.¹¹¹ GETHIN, pp. 23–24 & 72–76.¹¹² RAHDER, § Bhūmi IV, ¶ C, pp. 38–39; WOGIHARA, '*Bodhisattvabhūmi*', p. 341; LÉVI, I, p. 141, ln. 13–p. 142, ln. 11; HUNTINGTON & WANGCHEN, p. 155; & JOHNSTON, xvii, 24, quoted in: DAYAL, p. 103. For a useful summary of the *bhūmis* and their significance on the path of a bodhisattva, cf. DE LA VALLÉE POUSSIN, 'Bodhisattva', § III, pp. 743–749; & LINDTNER, pp. 267–268. Other texts assign the conditions to other positions. For ref. to the *Abhidharmakośa*, *Abhidharmadīpa*, *Abhidharmahrdaya*, & *Abhidharmasamuccaya*, cf. GETHIN, pp. 71 & 338–342.¹¹³ Ibid., p. 76.

path.

2.4 *Ṛddhipādas*.

The third set of the conditions favourable to enlightenment consists of the four bases of supernatural power (Skt. *ṛddhipādāḥ* ≡ Pāli *iddhipādāḥ*).¹¹⁴ An *arhant* or bodhisattva is generally expected to cultivate these powers.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.¹¹⁶ GETHIN suggests the general sense of the formula:

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.¹¹⁷

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

RHYS DAVIDS & RHYS DAVIDS translate the Pāli as 'stages to efficiency' and 'roads to saintship'.¹¹⁸ RHYS DAVIDS & STEDE prefer the 'constituent or basis of psychic power'.¹¹⁹ HORNER uses 'bases of psychic

¹¹⁴ BENDALL, '*Ākṣāsamuccaya*', p. 272, ln. 15.

¹¹⁵ For the Hīnayāna, cf. MORRIS & HARDY, I, pp. 39 & 297; II, p. 256; III, p. 82; IV, p. 464; add. ref. in VI, p. 21; RHYS DAVIDS, CARPENTER & STEDE, II, p. 213; III, pp. 77 & 221; add. ref. in III, p. 303; TRENCKNER & CHALMERS, I, p. 103; add. ref. in IV, p. 29; FEER, IV, p. 365; V, pp. 254, 263–264 & 278; add. ref. in VI, p. 18; TAYLOR, I, pp. 111 & 113; II, p. 205, quoted in: GETHIN, p. 81, n. 1; SENART, I, p. 74, ln. 4; II, p. 324, ln. 4; & III, p. 120, ln. 12; COWELL & NEIL, p. 95, ln. 14; p. 201, lns. 9–10; p. 208, ln. 8; & p. 264, ln. 29; SPEYER, I, p. 16, ln. 11; & p. 327, ln. 6; & DAVIDS, p. 216; add. ref. on p. 442.

For the Mahāyāna, cf. BENDALL, '*Ākṣāsamuccaya*', p. 272, ln. 15; ZANGMO & CHIME, § 46, p. 27; ISHIHAMA & FUKUDA, ¶¶ 966–970, pp. 51–52; GHOSA, p. 1436, quoted in: DAYAL, p. 106; RAHDER, § Bhūmi IV, ¶ C, pp. 38–39; DUTT, '*Pañcaviṃśatisāhasrikā*', pp. 207–208; LEFMANN, p. 8, ln. 5; p. 33; & p. 183, ln. 5; VON STEÄL-HOLSTEIN, § 95, p. 139, ln. 8; FINOT, p. 5, ln. 17; LÉVI, I, p. 142, ln. 11; & BRAARVIG, II, pp. 520–525.

¹¹⁶ LAMOTTE, *Le Traite*, T. III, ch. XXXI, pp. 1124–1125; & GETHIN, pp. 92–94.

¹¹⁷ Ibid., p. 81.

¹¹⁸ RHYS DAVIDS & RHYS DAVIDS, pt. II, vol. III, p. 128; & pt. III, vol. IV, p. 215.

¹¹⁹ RHYS DAVIDS & STEDE, p. 121.

power', THITṬILA the 'bases of accomplishment' and GETHIN the 'bases of success'.¹²⁰

According to MONIER-WILLIAMS, the Sanskrit is best translated as 'the four constituent parts of supernatural power'.¹²¹ BENDALL & ROUSE prefer 'the constituents of magic power'.¹²² DAYAL argues for the 'bases of wonder-working power'.¹²³ EDGERTON uses 'elements or bases of supernatural power',¹²⁴ and CONZE 'roads to psychic power' and 'bases of psychic power'.¹²⁵ LAMOTTE, perhaps influenced by LÉVI—'les pieds-de-Magie'¹²⁶—translates *catvāra ṛddhipādāḥ* as 'les quatre fondements du pouvoir magique'.¹²⁷ Although the precise meaning of the formula of the four bases of supernatural power remains uncertain, their general significance seems clear.¹²⁸

For a bodhisattva engaged in meditative practice, the tendency for thought that is focused (*ekāgracitta*) to become scattered (*vikṣipta*) is constant. To counteract mental sinking a bodhisattva is expected to apply the four concentrations (*samādhi*) of the bases of supernatural power: *i.*) the concentration of desire (*chanda*); *ii.*) the concentration of energy (*vīrya*); *iii.*) the concentration of thought (*citta*); and *iv.*) the concentration of investigation (*mīmāṃsā*). Each of these concentrations gives predominance (*adhipati*) to a quality which counteracts mental sinking.¹²⁹ These concentrations are supposed to refocus thought so that the practice of the applications of mindfulness, right strivings and so on might continue.¹³⁰

Although the actual formula of the bases of supernatural power does not occur in the Śs, it should not be assumed that Ś is ignorant of their value. In agreement with Hinayānist and Mahāyānist literature in general, he lists the four bases of supernatural power as the third set of the conditions favourable to enlightenment.¹³¹ It seems that Ś completely integrates the practice of the bases of supernatural power with his general description of meditative practice.¹³²

¹²⁰ HORNER, III, pp. 344 & 357; THITṬILA, pp. 282–296; & GETHIN, pp. 80–103.

¹²¹ MONIER-WILLIAMS, p. 226.

¹²² BENDALL & ROUSE, p. 249.

¹²³ DAYAL, pp. 104–106.

¹²⁴ EDGERTON, pp. 151–152.

¹²⁵ CONZE, *Dictionary*, p. 137.

¹²⁶ LÉVI, II, p. 239.

¹²⁷ LAMOTTE, *Le Traité*, T. III, ch. XXXI, pp. 1124–1125.

¹²⁸ Cf. BRAARVIG, II, pp. 520–525.

¹²⁹ For this practice in the Nikāyas and Abhidhamma and to some extent in Buddhist Sanskrit literature, cf. GETHIN, pp. 90–94.

¹³⁰ LAMOTTE, *Le Traité*, T. III, ch. XXXI, pp. 1177–1179.

¹³¹ BENDALL, '*Ṇikṣāsamuccaya*', p. 272, ln. 15.

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.

2.5 Indriyas & Balas.

The fourth and fifth sets of the conditions favourable to enlightenment are the faculties (*indriyas*) and powers (*balas*).¹³³ In the literature of the Mahāyāna both sets usually to appear in succession.¹³⁴ It can be seen from Table 2.4¹³⁵ and Table 2.5¹³⁶ that the faculties and powers have the same names. This makes it necessary to clearly distinguish between them.

Table 2.4: The faculties.

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

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’.¹³⁷ BENDALL & ROUSE translate both *indriya* and *bala* as ‘power’.¹³⁸ Following 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 THITṬILA considers an *indriya* a ‘controlling faculty’.¹⁴⁰ DAYAL considers ‘faculty’ and ‘organ’ inaccurate and argues for ‘chief categories’ or ‘chief

¹³³ BENDALL, ‘*Çikṣāsamuccaya*’, p. 272, lns. 15–16.

¹³⁴ For the Mahāyāna, cf. *ibid.*, p. 3, ln. 6; p. 30, ln. 15; p. 32, lns. 10–14; p. 272, lns. 15–16; & pp. 316–317; ZANGMO & CHIME, § 43, p. 25; § 47, p. 27; & § 48, p. 28; ISHIHAMA & FUKUDA, ¶¶ 977–987, pp. 52–53; LÉVI, I, p. 143, ln. 16–p. 144, ln. 1; RAHDER, § Bhūmi IV, ¶ C, p. 39; GHOSA, p. 1437, quoted in: DAYAL, p. 144; LEFMANN, p. 33, ln. 17–20; KERN & NANJIO, p. 80, ln. 1; DUTT, ‘*Pañcaviṃśatisāhasrikā*’, p. 208, lns. 3–7; BRAARVIG, II, pp. 525–535; & VON STEÄL-HOLSTEIN, § 95, p. 139, lns. 8–9.

¹³⁵ P. 42.

¹³⁶ P. 43.

¹³⁷ MONIER-WILLIAMS, p. 167.

¹³⁸ BENDALL & ROUSE, pp. 283–285. Although in: *ibid.*, p. 249, the preferred rendering is ‘the moral qualities’ and ‘the forces’.

¹³⁹ EDGERTON, p. 115; & RHYS DAVIDS & STEDE, pp. 121–122.

¹⁴⁰ THITṬILA, pp. 159–179.

controlling principles'.¹⁴¹ LAMOTTE, while he warns against confusing the five faculties with 'les cinq organes', prefers to use 'les cinq facultés spirituelles'.¹⁴² CONZE¹⁴³ and GETHIN¹⁴⁴ consider the *indriyas* 'faculties'. BRAARVIG considers them 'abilities'.¹⁴⁵

Table 2.5: The powers.

i.)	power of faith (<i>śraddhābala</i>)
ii.)	power of energy (<i>vīryabala</i>)
iii.)	power of mindfulness (<i>smṛtibala</i>)
iv.)	power of concentration (<i>samādhībala</i>)
v.)	power of wisdom (<i>prajñābala</i>)

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

Vīryendriya. Reference is made to energy (*vīrya*) in § 2.3¹⁴⁸. It remains only to stress the close association between the faculty of energy (*vīryen-*

¹⁴¹ DAYAL, p. 144.

¹⁴² LAMOTTE, *Le Traité*, T. III, ch. XXXI, p. 1125. For the five, or rather six, sense organs (*indriyas*), cf. TAKASAKI, pp. 112–113.

¹⁴³ CONZE, *Dictionary*, p. 117.

¹⁴⁴ GETHIN, pp. 104–145.

¹⁴⁵ BRAARVIG, II, pp. 525–529.

¹⁴⁶ For the *Hīnayāna*, cf. MORRIS & HARDY, ref. in VI, pp. 21–22; RHYS DAVIDS, CARPENTER & STEDE, ref. in III, p. 303; TRECKNER & CHALMERS, ref. in IV, pp. 29–30; & FEER, V, pp. 203–207; add. ref. in VI, pp. 18–19; & DAVIDS, pp. 122–124, add. ref. on pp. 442–443. For the sense faculties, cf. Formula B2, pp. 207ff.

For the *Mahāyāna*, cf. ISHIHAMA & FUKUDA, ¶¶ 2059–2081, pp. 110–111; & DE LA VALLÉE POUSSIN, '*Abhidharmakośabhāṣyam*', pp. 158–184.

For the sense faculties, cf. BENDALL, '*Çikṣāsamuccaya*', p. 202, lns. 8–19.

¹⁴⁷ DAYAL, pp. 142–144; & GETHIN, pp. 104–106. For a slightly different classification, cf. LAMOTTE, *Le Traité*, T. III, ch. XXXVIII, pp. 1494–1495.

¹⁴⁸ Pp. 32ff.

driya) and the right strivings. The faculty of energy is described in the *Samyutta-Nikāya*:

In respect of the four right endeavours—here is the faculty of strength to be seen.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*.¹⁵⁰

The strength which he acquires having produced the four right endeavours, this is called the faculty of strength.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 *Samyutta-Nikāya* the relationship between the faculty of mindfulness and the applications of mindfulness is comparable.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 Hīnayāna and Mahāyāna.¹⁵³ 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.¹⁵⁴

¹⁴⁹ Tr. in: GETHIN, p. 117. Cf. FEER, V, p. 196:

catusu sammappadhānesu || ettha viriyindriyaṃ daṭṭhabbaṃ ||

¹⁵⁰ Tr. in: GETHIN, p. 117. Cf. FEER, V, p. 197:

katamañ ca bhikkhave viriyindriyaṃ || || idha bhikkhave ariyasā-vako āradhaviṛiyo viharati || akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṇā daḥaparakkamo anikkhattadhuro kusalesu dhammesu || ||

¹⁵¹ Tr. in: GETHIN, p. 117. Cf. FEER, V, p. 199:

yaṃ kho bhikkhave cattāro sammappadhāne ārabba viriyam paṭi-labhati || || idaṃ vuccati bhikkhave viriyindriyaṃ || ||

¹⁵² Ibid., V, p. 196ff..

¹⁵³ For the Hīnayāna, cf. TRENCKNER & CHALMERS, ref. in IV, pp. 154–155; MORRIS & HARDY, ref. in VI, pp. 116–117; RHYS DAVIDS, CARPENTER & STEDE, ref. in III, p. 320; & FEER, ref. in VI, p. 106.

¹⁵⁴ DAYAL, p. 145.

It is unfortunate that *śraddhā* proves so difficult to interpret and translate.¹⁵⁵ *Śraddhā* is often rendered as faith, but faith has too many significations and is potentially confusing.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 (*dhanas*)¹⁵⁷; d.) the first of the four requisites of success (*sampadās*)¹⁵⁸; e.) the first of the one hundred and eight ways to enter into the light of the Dharma (*dharmaṃlokamukhas*)¹⁵⁹; and f.) the first of the ten stage purifying (*bhūmipariśodhaka*) dharmas.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.¹⁶¹ In the tenth chapter, he evokes a triptych consisting of wisdom, faith and love (*śraddhāprajñākṛpānvita*).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.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 mahāpuruṣāṇām*). Faith is also said to be like a mother who guides, produces, protects and increases all good qualities (*sarvagūṇas*).¹⁶⁴ Furthermore Ś believes that faith ensures the sharpness, clarity and endurance of the faculties and the powers.¹⁶⁵

Ś believes, in short, that faith is the highest vehicle (*paramaḥ yānaḥ*)¹⁶⁶, that for a bodhisattva:

... the practice of faith and so on should be constant. ...¹⁶⁷

¹⁵⁵ Shown by the numerous papers devoted to this subject. For useful—although not recent—bibliographies on *śraddhā*, cf. AUGUSTINE, pp. 347–371; & ERGARDT, pp. 173–176.

¹⁵⁶ For a discussion of this issue and its relationship to the interpretation of Pāli literature, cf. GETHIN, pp. 106–112.

¹⁵⁷ ISHIHAMA & FUKUDA, ¶¶ 1565–1572, p. 87; & EDGERTON, p. 275.

¹⁵⁸ SPEYER, I, p. 205, ln. 5; MONIER-WILLIAMS, p. 1172; & EDGERTON, p. 575.

¹⁵⁹ ISHIHAMA & FUKUDA, ¶ 6973, p. 329; LEFMANN, p. 31, lns. 12ff.; & p. 207, ln. 1; & EDGERTON, pp. 281–282.

¹⁶⁰ RAHDER, § Bhūmi I, ¶ UU, p. 19, lns. 19–20.

¹⁶¹ MINAYEFF, BCA 4:15, p. 166.

¹⁶² Ibid., BCA 10:27ab, p. 223.

¹⁶³ BENDALL, 'Çikṣāsamuccaya', ŚSKĀ 2, p. xxxix; & p. 2, lns. 13–14.

¹⁶⁴ Ibid., p. 2, lns. 16–18.

¹⁶⁵ Ibid., p. 3, ln. 6.

¹⁶⁶ Ibid., p. 5, ln. 8.

¹⁶⁷ Ibid., ŚSKĀ 25c, p. xlvii; & p. 316, lns. 3–4:

... *śraddhādīnāṃ sadābhyāsaḥ*...

The final two faculties conducive to enlightenment are concentration (*samādhi*) 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.¹⁶⁸

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

Practice of these¹⁶⁹—faith and so on¹⁷⁰—is to be constant. Or rather of others¹⁷¹—faith and so on¹⁷²—as he said in the noble *Akṣayamatisūtra*, 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 sphere¹⁷³ of transmigratory existence¹⁷⁴ 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(ness) and desireless(ness), he has faith. And he does not adhere closely to all instances of false view¹⁷⁵. 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. 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

¹⁶⁸ Concentration & wisdom in the BCA & to a lesser extent in the ŚS, are discussed in MAHONEY, pt. II, ch. 8 & ch. 9.

¹⁶⁹ Viz. the four dharmas conducive to specific attainment (*viśeṣagāmitā*). For ref., cf. Table 6.3 on p. 170.

¹⁷⁰ Viz. faith (*śraddhā*), reverence (*gaurava*), humility (*nirmāna*) & energy (*vīrya*).

¹⁷¹ Viz. the five faculties (*indriyas*). For ref., cf. Table 6.3 on p. 170.

¹⁷² Viz. faith (*śraddhā*), energy (*vīrya*), mindfulness (*smṛti*), concentration (*samādhi*) & wisdom (*prajñā*).

¹⁷³ I.e., *avacarī*: cf. EDGERTON, pp. 70–71.

¹⁷⁴ I.e., *saṃsāra*.

¹⁷⁵ I.e., *dṛṣṭikṛta*: cf. *ibid.*, p. 269.

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 ¹⁷⁶, ¹⁷⁷

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 ¹⁷⁸: *i.*) energy enables the attainment of the goal; *ii.*) mindfulness prevents the loss of the goal; *iii.*) concentration facilitates single minded focus on the goal;

¹⁷⁶ I.e., *vyākaranabhūmi*: cf. EDGERTON, p. 517, def. 3.

¹⁷⁷ BENDALL, '*Ākṣāsamuccaya*', p. 316, ln. 13–p. 317, ln. 12:

esāṃ śraddhādīnāṃ sadābhyāsaḥ kāryaḥ | athavānyeṣāṃ śraddhādīnāṃ || yathāha āryākṣayamatisūtre pañcemānīndriyāṇi | katamāni pañca | śraddhendriyaṃ vīryendriyaṃ smṛtīndriyaṃ samādhīndriyaṃ prajñendriyaṃ iti || tatra katamā śraddhā¹ yathā śraddhāyāś caturō dharmān abhiśraddadhātī | katamāṃś caturāḥ | saṃsārāvacarīṃ laukikīṃ samyagdr̥ṣṭiṃ śraddadhātī | sa karmavipākapratisāraṇo bhavati yad² yat karma kariṣyāmi tasya tasya karmaṇaḥ phalavipākam pratyānubhaviṣyāmīti | sa jīvitahetor apī pāpaṃ karma na karoti | bodhisatvacārikāṃ abhiśraddadhātī | taccaryāpratipannaś cānyatra yāne spṛhāṃ notpādayati | paramārthanītiārthaṃ gambhīrapratītyasamutpādanairātmyaniḥsatvanirjīvanīḥpudgalavyavahāraśūnyatānīmīttāpraṇihitalakṣaṇān sarvadharmān śrūtṃ śraddadhātī | sarvadṛṣṭikṛtāni ca nānuśete sarvabuddhadharmān balavaiśāradyaḥprabhṛtāṃś ca śraddadhātī | śraddhāya ca vigatakaṭhaṃkathas tān buddhadharmān sumudānāyati | idam ucyate śraddhendriyaṃ || tatra katamad vīryendriyaṃ | yān dharmān śraddhendriyeṇa śraddadhātī tān dharmān vīryendriyeṇa samudānāyati idam ucyate vīryendriyaṃ || tatra katamat smṛtīndriyaṃ | yān dharmān vīryendriyeṇa samudānāyati tān dharmān [142a] smṛtīndriyeṇa na vipraṇāśayati | idam ucyate smṛtīndriyaṃ || tatra katamat samādhīndriyaṃ | yān dharmān smṛtīndriyeṇa na vipraṇāśayati tān samādhīndriyeṇaikaāgrī karoti idam ucyate samādhīndriyaṃ || tatra katamat prajñendriyaṃ | yān dharmān samādhīndriyeṇaikaāgrī karoti tān prajñendriyeṇa pratyavekṣate pratīdhyati | yad eteṣu dharmeṣu pratyātmaññānam aparapratyayaññānam idam ucyate prajñendriyaṃ || evam imāni pañcendriyāṇi sahitāny anuprabadhāni sarvabuddhadharmān paripūrayanti³ vyākaranabhūmiṃ cāpyayanti (iti)⁴ ||

For a recent ed. of this passage, cf. BRAARVIG, I, pp. 169–170.

¹⁷⁸ LÉVI, I, verse 55, p. 143.

and *iv.*) 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.

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.¹⁷⁹ DAYAL, on the other hand, argues for a 'radical distinction between the two categories'.¹⁸⁰ He holds that the faculties are essentially static, the powers dynamic. The description of the powers in the Śs affirms the position of DAYAL.

In the Śs 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 (*sarvakleśas*) and make the body strong and resilient and so on.¹⁸¹ 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 crushed¹⁸²—like the Cakravāḍa¹⁸³ mountains—in all sentient beings. I apply my merit for the inexhaustibility¹⁸⁴ of all powers and supports in all sentient beings.¹⁸⁵

¹⁷⁹ Cf. ref. to KERN in: DAYAL, p. 144, n. 273; LAMOTTE, *Le Traite*, T. III, ch. XXXI, p. 1127; & p. 1180, n. 1; & GETHIN, p. 145.

¹⁸⁰ DAYAL, p. 144.

¹⁸¹ BENDALL, '*Çikṣāsamuccaya*', p. 317, lns. 13–17.

¹⁸² I.e., *anavamardya*, fr. *an + ava + √mṛd*, lit. not to crush, tread down. Cf. EDGERTON, p. 73; & MONIER-WILLIAMS, p. 102..

¹⁸³ Cf. EDGERTON, p. 221. For a useful diagram of this mountain range which surrounds the world, cf. TAKASAKI, p. 134.

¹⁸⁴ I.e., *atrptatā*, lit. insatiability: cf. EDGERTON, p. 256; & MONIER-WILLIAMS, pp. 453–454. For *atrpta* tr. as 'never getting tired', cf. BRAARVIG, II, pp. 206–207.

¹⁸⁵ BENDALL, '*Çikṣāsamuccaya*', p. 32, lns. 10–12:

sarvasatveṣv aparyantasthāmabalaśarīratāyāṃ pariṇāmayāmi | sarvasatvānāṃ cakravāḍaparvatānavamardyakāyabalopapattaye pariṇāmayāmi | sarvasatvānāṃ sarvabalopastambhanātrptatāyāṃ pariṇāmayāmi ||

Similar prowess and invincibility is noted in the *Arthaviniścayasūtra*.¹⁸⁶ And the *Mahāyānasūtrālaṃkāra* says that the powers are so named for they make their opponents (*vipakṣas*) appear weak (*durbala*).¹⁸⁷

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

2.6 Bodhyaṅgas.

The sixth set of the conditions favourable to enlightenment is the members of enlightenment (Skt. *bodhyaṅgas* ≡ Pāli *bojjhaṅgas*).¹⁸⁸ In the literature of the Hīnayāna and the Mahāyāna, the members of enlightenment are practised by *arhants* and bodhisattvas.¹⁸⁹

The significance of the members of enlightenment is evident from frequent reference to them as jewels (*ratnas*).¹⁹⁰ 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*).¹⁹¹ In the Śs, the way of a bodhisattva is marked by departure from life as a householder (*abhinīṣkrāntaḡṛhāvāsa*) and practice of the members (*bodhyaṅgair abhiyuktaḡ*).¹⁹² In addition, Ś advises a bodhisattva to apply his merit that sentient beings become

¹⁸⁶ Cf. passage tr. in: GETHIN, p. 145.

¹⁸⁷ LÉVI, I, verse 56, p. 143. For the martial aspect of *bala*, cf. esp. CONZE, *Dictionary*, pp. 296–297.

¹⁸⁸ Or Skt. *saṃbodhyaṅgas* ≡ Pāli *saṃbojjhaṅgas*: cf. BENDALL, '*Āṅgīkṣāsamuccaya*', p. 272, ln. 16.

¹⁸⁹ For the Hīnayāna, cf. RHYS DAVIDS, CARPENTER & STEDE, III, pp. 101, 106, 226, 251, 282 & 284; add. ref. in III, pp. 313 & 321; TRENCKNER & CHALMERS, I, pp. 11 & 61–62; III, pp. 85–88 & 275; add. ref. in IV, p. 112; FEER, I, p. 54; V, pp. 24, 63–140, 161, 312 & 331–340; add. ref. in VI, pp. 110–111; MORRIS & HARDY, I, pp. 14 & 53; II, pp. 16 & 237; III, p. 390; IV, pp. 23, 148 & 225; V, pp. 114ff., 195, 211, 233 & 253; add. ref. in VI, p. 80; SPEYER, I, p. 16, ln. 13; & COWELL & NEIL, p. 95, ln. 20; p. 208, ln. 9; & p. 265, ln. 3.

For the Mahāyāna, cf. BENDALL, '*Āṅgīkṣāsamuccaya*', p. 272, ln. 16; ISHIHAMA & FUKUDA, ¶¶ 988–995, p. 53; ZANGMO & CHIME, § 49, pp. 28–29; GHOSA, p. 1437, quoted in: DAYAL, p. 150; RAHDER, § Bhūmi IV, ¶ C, p. 39, ln. 6–8; & § Bhūmi VII, ¶ D, p. 57, lns. 18 & 22; DUTT, '*Pañcaviṃśatisāhasrikā*', p. 208; LÉVI, I, p. 144, ln. 1–p. 145, ln. 2; LEFMANN, p. 34, ln. 3ff.; KERN & NANJIO, p. 80, ln. 1; VON STEÄL-HOLSTEIN, § 95, p. 139, ln. 10; NATTIER, ¶ 12C, p. 191, & n. 199; & BRAARVIG, II, pp. 536–542.

¹⁹⁰ LÉVI, I, p. 144, lns. 6ff.; COWELL & NEIL, p. 211; SENART, II, p. 147, ln. 7; & p. 323, ln. 22; III, p. 112, ln. 13; & LEFMANN, pp. 14 & 101.

¹⁹¹ BENDALL, '*Āṅgīkṣāsamuccaya*', p. 19, ln. 18; p. 50, ln. 9; & p. 232, ln. 12; JOHNSTON, xvii, 58, quoted in: DAYAL, p. 155, n. 345; MORRIS & HARDY, IV, pp. 9ff.; & RHYS DAVIDS, CARPENTER & STEDE, III, p. 254.

¹⁹² BENDALL, '*Āṅgīkṣāsamuccaya*', p. 144, lns. 9–10.

Table 2.6: The members of enlightenment.

i.)	member of mindfulness (<i>smṛtysaṃbodhyaṅga</i>)
ii.)	member of discernment of the dharmas (or Dharma) (<i>dharmapraṇīkṣasāṃbodhyaṅga</i>)
iii.)	member of energy (<i>vīryasaṃbodhyaṅga</i>)
iv.)	member of joy (<i>prīṭisaṃbodhyaṅga</i>)
v.)	member of tranquility (<i>praśrabdhisaṃbodhyaṅga</i> ^a)
vi.)	member of concentration (<i>saṃādhisāṃbodhyaṅga</i>)
vii.)	member of equanimity (<i>upekṣāsāṃbodhyaṅga</i>)

^a *pras*°.

endowed with the qualities of the member of concentration (*saṃādhibodhyaṅgaḥ*).¹⁹³

Bodhyaṅga is variously translated. RHYS DAVIDS & STEDE prefer ‘factor or constituent of knowledge or wisdom’.¹⁹⁴ NĀṆAMOLI and THITṬILA use ‘enlightenment factors’.¹⁹⁵ BENDALL & ROUSE use ‘the things necessary for attaining enlightenment’ and ‘the requisites of supreme knowledge’.¹⁹⁶ LÉVI and LAMOTTE prefer ‘les membres de l’illumination’.¹⁹⁷ EDGERTON also makes a literal translation: ‘member of enlightenment’.¹⁹⁸ GETHIN prefers a ‘factor of awakening’¹⁹⁹, BRAARVIG a ‘limb of awakening’²⁰⁰ and CONZE a ‘limb of enlightenment’²⁰¹.

In the literature of the Hīnayāna, the bare list of the seven members of enlightenment is often developed into long formulae. Such formulae do not seem to exist in the literature of the Mahāyāna.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:

¹⁹³ BENDALL, ‘*Ākṣāsamuccaya*’, p. 216, ln. 13.

¹⁹⁴ RHYS DAVIDS & STEDE, p. 490.

¹⁹⁵ NĀṆAMOLI, ¶ 175, p. 52; & THITṬILA, pp. 297–307.

¹⁹⁶ BENDALL & ROUSE, p. 142.

¹⁹⁷ LÉVI, II, p. 241; & LAMOTTE, *Le Traité*, T. III, ch. XXXI, pp. 1128–1129 & 1180–1181.

¹⁹⁸ EDGERTON, p. 403.

¹⁹⁹ GETHIN, pp. 146–189.

²⁰⁰ BRAARVIG, II, pp. 536–542.

²⁰¹ CONZE, *Dictionary*, p. 303.

²⁰² GETHIN, p. 169, n. 125; & LAMOTTE, *Le Traité*, T. III, ch. XXXI, pp. 1128–1129.

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.²⁰³

This passage shows that each member is attained through meditation. The fundamental attainment is mindfulness.²⁰⁴ After the attainment of mindfulness, a meditator deepens his attainment through discursive reason or analysis (*pravicaya*). The attainment of discernment of the dharmas (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 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.

Three of the members of enlightenment appear in at least one other set of the conditions favourable to enlightenment. The significance of mindfulness (*smṛti*), 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 ŚS mindfulness occurs most frequently, followed by energy,

²⁰³ THUṬTILA, p. 297. On the identification of this abbreviated formula with the formula often given in the Nikāyas, cf. GETHIN, p. 169, n. 125.

²⁰⁴ For the identification of *smṛtysaṃbodhyaṅga* with the *smṛtyupasthānas*, cf. *ibid.*, p. 169.

concentration, joy, tranquility, equanimity and discernment of the dharmas (or Dharma).²⁰⁵ 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 Śs.

Dharmapracicayasambodhyaṅga. Discernment of the dharmas (or Dharma) (*dharmapracicayasambodhyaṅga*) is the second member of enlightenment. *Pravicaya* is from *pra* + *vi* + *ci*. MONIER-WILLIAMS defines *pravici* as 'to search through, investigate, examine' and *pravicya* as 'investigation, examination'.²⁰⁶ EDGERTON does not consider this entirely satisfactory. He translates *pravicya* as 'discriminating comprehension'.²⁰⁷ The term *dharma* is even more difficult to render.²⁰⁸ It is often suggested that it refers either to Buddhist doctrine (the Dharma) or to things or phenomenon (dharmas).²⁰⁹

DAYAL considers that *dharmapracicayasambodhyaṅga* means the discernment of 'all that has been uttered and taught by the Buddha'.²¹⁰ CONZE considers *dharmapracicya* 'investigation into dharma'²¹¹ while GETHIN considers it 'either the "discrimination of *dhammas*" or the "discernment of *dhamma*"' with the qualification that 'to discriminate *dhammas* is precisely to discern *dhamma*'.²¹²

The sense of *dharmapracicayasambodhyaṅga*, then, is that an *arhant* or *bodhisattva* should attain the ability to critical comprehend the true nature of dharmas and the Dharma. While the term *pravicya* does not occur in either the Śs or BCA, one of Ś's primary intentions is clearly to facilitate the development of such comprehension.

Prīṭisambodhyaṅga. Joy is the fourth member of enlightenment. MONIER-WILLIAMS renders *prīti* as 'any pleasurable sensation, pleasure, joy, gladness, satisfaction'.²¹³ EDGERTON notes that in Buddhist Sanskrit literature *prīti* is often compounded with *prāmodya*, another word meaning joy and *prasāda*, meaning tranquility.²¹⁴ This is true of the Śs where *prīti*

²⁰⁵ This can be found by a count of the occurrence of these words alone & in compound.

²⁰⁶ MONIER-WILLIAMS, p. 691.

²⁰⁷ EDGERTON, p. 386. For *pravicya* as 'investigation' & 'discernment', cf. CONZE, *Dictionary*, p. 288.

²⁰⁸ On the various meanings of *dhamma* in the Nikāyas, cf. 'On the Polysemy of the Word 'Dhamma'' in: WATANABE, pp. 9–17; & HIRAKAWA.

²⁰⁹ For ref., cf. DAYAL, pp. 150–151; & GETHIN, pp. 147–154.

²¹⁰ DAYAL, p. 150.

²¹¹ CONZE, *Dictionary*, p. 210.

²¹² GETHIN, p. 152.

²¹³ MONIER-WILLIAMS, p. 711.

²¹⁴ For ref., cf. EDGERTON, p. 393; & CONZE, *Dictionary*, p. 293.

is often associated with *prāmodya*, with *prasāda* and with both *prāmodya* and *prasāda*.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 dharmas of the Buddhas, of sustaining all sentient beings and of not angering spiritual friends. ...²¹⁶

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

And those sentient beings obtain joy and tranquility and pleasure in his presence.²¹⁸

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

Prasrabhdisaṃbodhyaṅga. Tranquility is the fifth member of enlightenment. MONIER-WILLIAMS translates *prasrabdhi* as 'trust, confidence'. He holds that this term stems from *śrambh*—to trust, confide.²²⁰ EDGERTON, on the other hand, prefers 'alleviation, calming, of pain etc. ...' and 'calm, serenity, lack of any disturbance, bodily or mental...'.²²¹ JOHNSTON agrees :

²¹⁵ For *prīti* & *prāmodya*, cf. BENDALL, '*Çikṣāsamuccaya*', p. 20, ln. 4; & p. 277, ln. 12. For *prīti* & *prasāda*, cf. *ibid.*, p. 330, ln. 14. For *prīti*, *prāmodya* & *prasāda*, cf. *ibid.*, p. 27, ln. 10; p. 183, lns. 4–5 & 8; & p. 197, ln. 17.

²¹⁶ *Ibid.*, p. 277, lns. 11–12 :

*sarvabuddhadharmothāpakasarvajagadupajīvyasarvakalyāṇamitrā-
rāgaṇasamarthātmabhāvaparigrahaṇatayā vipulapṛītiprāmodya-
vegān vivardhayamānaḥ...*

²¹⁷ *Ibid.*, p. 330, ln. 14 :

loki alipta jale yatha padyaṃ pṛītiprasādakarā vicaranti ||

It is noted in : BENDALL & ROUSE, p. 294, n. 2, that following the Tib. *padyaṃ* should be read *padmaṃ*.

²¹⁸ BENDALL, '*Çikṣāsamuccaya*', p. 197, lns. 16–17 :

te ca satvās tasyāntike pṛītiṃ ca prasādaṃ ca prāmodyaṃ ca pratilabhanta iti ||

²¹⁹ Including the sacrifice of his very body : cf. *ibid.*, p. 24, lns. 12 & 14. Ś's emphasis on joy is also prominent in the BCA : cf. esp. MINAYEFF, BCA 10:13b, p. 222; & BCA 10:21b, p. 223, where Ś ardently desires that 'streams of bliss gush forth' (*pṛītevegāḥ pravṛttāḥ*) and that 'those oppressed by grief find joy' (*śokārtāḥ pṛītilābhinaḥ*).

²²⁰ MONIER-WILLIAMS, pp. 696 & 1096.

²²¹ EDGERTON, p. 388. Cf. also WOGIHARA, '*Bodhisattvabhūmi*', p. 110, lns. 5–6; & p. 207, ln. 14; SUZUKI & IDZUMI, p. 165, ln. 22; & p. 189, ln. 12; ISHIHAMA & FUKUDA, ¶ 1940, p. 105; JOHNSTON, xiii, 24, quoted in : DAYAL, p. 153, n. 326; & CONZE, *Dictionary*, p. 289.

Praṣrabdhi 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.²²²

GETHIN thinks that *passaddhi* is closely related to *pīti* :

...*pīti* and *passaddhi* as *bojjhaṅgas* link into the range of ideas associated with the notion of the mind as happy, content and calm... Together *pīti* and *passaddhi* are terms suggestive of the positive emotional content of ancient Buddhism.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.²²⁴

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 Hīnayāna and Mahāyāna equanimity is essential for *arhants* and bodhisattvas. It is the last of the Hīnayānist perfections.²²⁸ In the *Mahāvvyutpatti* 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 (*niḥsaraṇīyadhā-*

²²² JOHNSTON, p. 156, quoted in: DAYAL, p. 152.

²²³ GETHIN, p. 156.

²²⁴ For the resemblance of *praśrabdhi* & *pratipraśrabdhi*, cf. EDGERTON, pp. 388 & 365–366.

²²⁵ BENDALL, '*Çikṣāsamuccaya*', p. 255, ln. 14. Cf. also SPEYER, I, p. 32, ln. 4.

²²⁶ BENDALL, '*Çikṣāsamuccaya*', p. 24, ln. 12; p. 35, ln. 5; p. 130, ln. 10; & p. 270, lns. 14–15, respectively.

²²⁷ Cf. KAJIYAMA, 'Philosophy', 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, I, pp. 45–47.

²²⁹ ISHIHAMA & FUKUDA, ¶ 879, p. 47.

²³⁰ Ibid., ¶ 995, p. 53.

²³¹ Ibid., ¶ 1481, p. 78.

²³² Ibid., ¶ 1507, p. 80. Cf. BENDALL, '*Çikṣāsamuccaya*', p. 105, ln. 16.

tava)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. *btañ 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 *sukha* and *duḥkha*. When it is interpreted as 'impartiality', it 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 (*cittasamatā*).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 sarvadharmāṇām*) and dharmas of the Buddhas (*avekṣikā ca buddhadharmāṇām*).²⁴³ Ś's general position is well expressed in his quotation from the *Akṣayamatisūtra*:

But equanimity is to be practised by him²⁴⁴ in season or out.²⁴⁵

²³³ BENDALL, '*Çikṣāsamuccaya*', p. 64, ln. 14; & p. 191, ln. 7; ISHIHAMA & FUKUDA, § 82, ¶ 1600, p. 89.

²³⁴ Ibid., ¶ 1942, p. 105.

²³⁵ EDGERTON, p. 147; & GETHIN, p. 159.

²³⁶ MONIER-WILLIAMS, p. 215.

²³⁷ EDGERTON, p. 147.

²³⁸ DAYAL, p. 154. Cf. also LEFMANN, p. 442, ln. 5—acquisition of *upekṣā* leads to *getting rid of love and hatred, anunayapratighotsarga*—in: EDGERTON, p. 147. This idea is to some extent taken up in: GETHIN, pp. 159–160.

²³⁹ Cf. CONZE, *Dictionary*, p. 135; & BRAARVIG, II, pp. xcv–xcvi. For a detailed discussion of this subject, cf. NAGAO, 'Flow'.

²⁴⁰ BENDALL, '*Çikṣāsamuccaya*', 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 karaṇīyeti ||

For a recent ed. of this passage, cf. BRAARVIG, I, p. 167.

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 of the Hīnayāna.²⁴⁸ Similar lists appear in Mahāyāna literature.²⁴⁹ 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.²⁵⁰

Each member is qualified by *samyañc*. *Samyañc* means correct, accurate, proper, true and right.²⁵¹ 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.

²⁴⁶ BENDALL, 'Çikṣāsamuccaya', p. 272, ln. 16.

²⁴⁷ GETHIN, p. 190. For the Hīnayāna, cf. RHYS DAVIDS, CARPENTER & STEDE, I, p. 157; II, pp. 251 & 311; add. ref. in III, p. 314; TRENCKNER & CHALMERS, I, pp. 15, 49 & 299; II, pp. 82–83; III, p. 231; add. ref. in IV, p. 118; FEER, III, p. 159; IV, pp. 133 & 233; V, pp. 8, 347–348, 421 & 425; add. ref. in VI, pp. 75–76; MORRIS & HARDY, I, pp. 177, & 217; III, p. 411; add. ref. in VI, p. 85; & DAVIDS, ref. on p. 453.

²⁴⁸ For the Hīnayāna, cf. RHYS DAVIDS, CARPENTER & STEDE, II, pp. 311–313; TRENCKNER & CHALMERS, III, pp. 251–252; FEER, V, pp. 8–10; & DAVIDS, pp. 235–236.

²⁴⁹ For the Mahāyāna, cf. LEFMANN, p. 417; DUTT, 'Pañcaviṃśatisāhasrikā', p. 208; ISHIHAMA & FUKUDA, ¶¶ 996–1004, pp. 53–54; ZANGMO & CHIME, § 50, p. 29; GHOSA, p. 1438, quoted in: DAYAL, p. 161, n. 372; RAHDER, Bhūmi IV, ¶ C, p. 39, lns. 8–11; & BRAARVIG, II, pp. 543–548.

²⁵⁰ LAMOTTE, *Le Traite*, T. III, ch. XXXI, p. 1129:

āryāṣṭāṅgo mārgas tadyathā samyagdr̥ṣṭiḥ samyaksamkalpaḥ
samyagvāk samyakkarmāntaḥ samyagājīvaḥ samyagvyāyamaḥ
samyaksmṛtiḥ samyaksamādhiḥ

The content of this formula is summarised in Table 2.7 on p. 57.

²⁵¹ MONIER-WILLIAMS, p. 1181.

Table 2.7: The eightfold way.

i.)	right view (<i>samyagdr̥ṣṭi</i>)
ii.)	right intention (<i>samyaksamkalpa</i>)
iii.)	right speech (<i>samyagvāc</i>)
iv.)	right action (<i>samyakkarmānta</i>)
v.)	right livelihood (<i>samyagājīva</i>)
vi.)	right endeavour (<i>samyagvyāyāma</i>)
vii.)	right mindfulness (<i>samyaksmṛti</i>)
viii.)	right concentration (<i>samyaksamādhi</i>)

487. Therein what is right view? Knowledge of suffering, knowledge of the cause of suffering, knowledge of cessation of suffering, knowledge of the 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.

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 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. *kuśalāni* ≡ 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 Hīnayānist 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 (*dṛṣṭikṛtas*)²⁵⁵ and right view regarding the sphere of transmigratory existence and the mundane sphere is defined as the first of the four critical objects of faith²⁵⁶; *b.*) a bodhisattva is expected to cultivate right intention regarding the whole way of the bodhisattva (*sarvabodhisatvacaryāsamyaksaṃkalpa*)²⁵⁷; *c.*) a bodhisattva is also to practice purification through right livelihood.²⁵⁸ Wrong livelihood (*viṣamājīva*), on the other hand, is to be eschewed²⁵⁹; and *d.*) right mindfulness is defined with a quotation from the *Ratnacūḍasūtra*.²⁶⁰ Right mindfulness—among other things—denies entrance to bad (*akuśala*) dharmas of mind and thought.

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

²⁵² THITṬILA, pp. 308–309.

²⁵³ BENDALL, '*Āḥikṣāsamuccaya*', pp. 101–116. For an overview, cf. Table 4.3 on p. 105.

²⁵⁴ Ibid., p. 272, ln. 16.

²⁵⁵ Ibid., p. 190, ln. 1. Cf. also EDGERTON, p. 269.

²⁵⁶ BENDALL, '*Āḥikṣāsamuccaya*', p. 316, ln. 16. For a tr. of this passage cf. § 2.5, pp. 42ff..

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.

with only implicit reference to the formulae.²⁶¹ 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.²⁶²

Samyagdr̥ṣṭi & Samyaksamkalpa. A bodhisattva displays right view when he understands that all beings suffer and when he desires to remove their suffering.²⁶³ 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 (*maitrī*), love (*sneha*), the mind of enlightenment (*bodhicitta*) and compassion.²⁶⁴ 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.²⁶⁵

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.²⁶⁶

In the Śs a bodhisattva is advised to avoid pleasure in speech (*bhāṣyārāma*), especially in mindless speech (*amanaskavacana*).²⁶⁷ To delight in the speech of the world (*lokasya mantra*) is considered typical of fools.²⁶⁸ 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.²⁶⁹

²⁶¹ GETHIN, p. 190.

²⁶² For ref. cf. Table 4.3 on p. 105.

²⁶³ BENDALL, '*Āṣṭāṅgamuccaya*', p. 101, lns. 15–18. Cf. also the meditation on impermanence (*anitya*) in: *ibid.*, p. 206, ln. 11–p. 209, ln. 2.

²⁶⁴ *Ibid.*, pp. 102–103.

²⁶⁵ *Ibid.*, p. 104, lns. 1–2:

eṣa mārakalikleśasūdano (')[†] eṣa dṛṣṭimalakleśasodhanaḥ |
eṣa sarvajagamokṣaṇodyato (')[†] eṣa te sada viśeṣa paṇḍitaḥ ||

The meaning of the fourth *pāda* is unclear to the present writer. The additional punctuation is from the Cambridge Ms., 56b. It may read: 'eṣate sadaviśeṣapaṇḍitaḥ ||'. In which case it could be translated: 'He is an excellent learned man always'. Cf. CONZE, *Dictionary*, pp. 365 & 398.

²⁶⁶ Cf. ISHIHAMA & FUKUDA, ¶¶ 1690–1694, p. 93.

²⁶⁷ BENDALL, '*Āṣṭāṅgamuccaya*', p. 104, ln. 13ff.; & p. 106, ln. 19–p. 111, ln. 4.

²⁶⁸ *Ibid.*, p. 106, ln. 19.

²⁶⁹ *Ibid.*, p. 111, lns. 1–4.

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.²⁷⁰ Ś'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.²⁷¹ 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 (*śukladharmas*), 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 (*apramāṇas*).²⁷² The desire for gain and honour is, in brief, a cause of fundamental transgression (*mūlāpatti*).²⁷³ To counteract such an enervating propensity, a bodhisattva is advised to delight in desiring little (*alpecchatā āsevitavyā*).²⁷⁴

Samyagājīva. A bodhisattva is expected to behave with moderation. Likewise, he is to practice right livelihood.²⁷⁵ A bodhisattva householder is not to delight in, or become overly concerned with, mundane affairs (*karmārāma*).²⁷⁶ The practice of wrong livelihood by a bodhisattva householder is thought to result in the non attainment of the meditations (*dhyānas*) and right strivings (*prahāṇas*).²⁷⁷ A bodhisattva mendicant, for his part, is to practice right livelihood through candid and unpretentious solicitation for alms.²⁷⁸ To do otherwise is thought to be a fault of the body (*kāyakṣati*) and mind (*cittakṣati*), in sum, the practice of poor form (*dauḥśīlyasamudācaraṇa*).²⁷⁹

Samyakyāyāma. 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*).²⁸⁰ He is constantly to practice

²⁷⁰ Cf. ISHIHAMA & FUKUDA, ¶¶ 1686–1689, p. 93.

²⁷¹ BENDALL, '*Çikṣāsamuccaya*', p. 105.

²⁷² Ibid., p. 105, lns. 13–16.

²⁷³ Ibid., p. 10, ln. 14.

²⁷⁴ Ibid., p. 106, ln. 10.

²⁷⁵ Ibid., p. 267, lns. 10–13. Cf. also NATTIER, ¶ 5A, p. 174.

²⁷⁶ BENDALL, '*Çikṣāsamuccaya*', p. 105, ln. 2; & p. 112, lns. 12ff..

²⁷⁷ Ibid., p. 112, ln. 19.

²⁷⁸ Ibid., p. 267, ln. 14–p. 269, ln. 9.

²⁷⁹ Ibid., p. 268, lns. 12 & 13.

²⁸⁰ Ibid., p. 105, ln. 2; & p. 111, lns. 5ff..

with energy, manly vigour and heroism (\equiv āryavīrya).²⁸¹ The practice of energy (vīrya) is thought to destroy mental darkness (*tamas*) and all the various kinds of suffering (*sarvaduṣkha*).

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’.²⁸² While *vyāyāma* is not used in the Śs as a synonym for vīrya, the *Dhammasaṅgaṇi* holds that *vyāyāma* and vīrya have a similar meaning.²⁸³

Vyāyāma is identified in the Nikāyas and *Vibhaṅga* with *pradhāna*. Both consider right exertion (*samyagvyāyāma*) 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.²⁸⁴ The nature of these relations is suggested in Figure 2.2.²⁸⁵

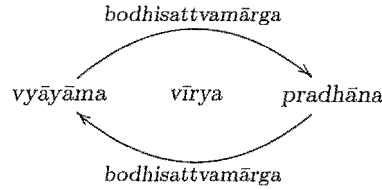


Figure 2.2: Vīrya, vyāyāma & pradhāna.

Samyaksamṛti. Right mindfulness is the seventh member of the eightfold way. The significance of mindfulness was briefly considered in § 2.2.²⁸⁶ 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.²⁸⁷ Yet, in general, Ś is most concerned to describe the characteristics and consequences of a lack of mindfulness, whether that mindfulness be right

²⁸¹ Cf. esp. BENDALL, ‘*Āṅgasaṃuccaya*’, p. 112, lns. 8–11.

²⁸² MONIER-WILLIAMS, p. 1038.

²⁸³ MÜLLER, §§ 13, 22, 289 & 302, quoted in: DAYAL, p. 163. For *vyāyāma* in the Śs, cf. BENDALL, ‘*Āṅgasaṃuccaya*’, p. 238, ln. 2; p. 240, ln. 1; & p. 240, ln. 1.

²⁸⁴ Cf. DE LA VALLÉE POUSSIN, *L’Abhidharmakośa*, p. 281, n. 2.

²⁸⁵ P. 61.

²⁸⁶ Pp. 28ff..

²⁸⁷ BENDALL, ‘*Āṅgasaṃuccaya*’, p. 120, lns. 9–10.

mindfulness or the applications of mindfulness.²⁸⁸

A bodhisattva who lacks mindfulness is someone who, after abandoning higher (*agra*) dharmas, devotes himself to inferior actions (*hīnāni karmāṇi*).²⁸⁹ 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 conditioned²⁹⁰ by knowledge, it is concentrated²⁹¹ on knowledge, it arises from application : it does not arise from work at the duties of householders^{292 293}.

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 wisdom²⁹⁴, this action is difficult. It²⁹⁵ is risen²⁹⁶ 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.²⁹⁷

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

²⁸⁸ BENDALL, '*Çikṣāsamuccaya*', p. 113, ln. 15–p. 114, ln. 12.

²⁸⁹ Ibid.

²⁹⁰ I.e., *saṃskṛta* : cf. EDGERTON, p. 543.

²⁹¹ I.e., *saṃhita* : cf. ibid., p. 570.

²⁹² I.e., *gṛhikarmāntavaiyāpṛtya* : cf. ibid., p. 511.

²⁹³ BENDALL, '*Çikṣāsamuccaya*', p. 113, ln. 19–p. 114, ln. 3 :

na te bodhisatvās tathāgataśāsane pravrajitā yeṣāṃ nāsti yogo nāsti dhyānaṃ nāsti prahāṇaṃ nāsty adhyayanaṃ nāsti bāhuśrutya-paryeṣṭiḥ | api tu maitreya dhyānaprahāṇaprabhāvitāṃ tathāgataśāsanaṃ jñānasamskṛtaṃ jñānasamāhitaṃ abhiyogaprabhāvitāṃ | na gṛhikarmāntavaiyāpṛtyaprabhāvitāṃ |

²⁹⁴ I.e., *prajñākarma*.

²⁹⁵ Vis., action for the sake of wisdom.

²⁹⁶ I.e., *abhyudgata* : cf. EDGERTON, pp. 61–62.

²⁹⁷ BENDALL, '*Çikṣāsamuccaya*', p. 114, lns. 10–12 :

duṣkaram etat karma yad uta prajñākarma | uttaraṃ niruttaraṃ sarvatrailokyaprativiśiṣṭaṃ abhyudgataṃ tasmāt tarhi maitreya bodhisatvena yogārthikena vīryam ārabdhukāmena prajñāyāṃ abhiyoktavyam iti ||

For similar syntax, cf. ibid., ŚSKĀ 2ab, p. xxxix ; & p. 2, ln. 13.

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'.²⁹⁸ A number of tentative suggestions are made by EDGERTON although he generally believes that it 'is a word which in Pāli and BHS is very hard to define'.²⁹⁹ MONIER-WILLIAMS is less hesitant.³⁰⁰ He holds that *prapañca* is from √*pac* or √*pañc*, that is, 'to spread out, make clear or evident'³⁰¹, and renders *prapañca* as 'expansion', 'development' and 'manifestation' and as 'amplification', 'proximity' and 'diffuseness'. CONZE prefers 'obstacle', 'discoursing', 'futile discoursing', 'multiplicity' and 'that which delays'³⁰², KALUPAHANA 'obsession'.³⁰³ KAJIYAMA prefers 'manifold discourse', 'the manifold fiction of human ideas' and 'manifoldness'.³⁰⁴ OLDMEADOW translates *prapañca* as 'conceptual elaboration'.³⁰⁵ This emphasis is confirmed by the verses on *prapañca* in the Śs.³⁰⁶

In the Śs the most prominent quality associated with *prapañca* is a lack of mental focus.³⁰⁷ 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*).³⁰⁸ To prevent such misfortune, Ś advises a bodhisattva never to

²⁹⁸ BENDALL & ROUSE, p. 113.

²⁹⁹ EDGERTON, p. 380.

³⁰⁰ MONIER-WILLIAMS, p. 681.

³⁰¹ Ibid., p. 575.

³⁰² CONZE, *Dictionary*, p. 283.

³⁰³ KALUPAHANA, p. 398.

³⁰⁴ KAJIYAMA, 'Meditation', pp. 139 & 130; Idem, 'Controversy', p. 398; & Idem, 'Tarkabhāṣā', p. 344.

³⁰⁵ Cf. OLDMEADOW, p. 1, ln. 4 & n. 4. In agreement are: LINDTNER, pp. 270–271 & n. 240; MAY, p. 175, n. 562, quoted in: OLDMEADOW, p. 1, n. 4; & SCHMITHAUSEN, pp. 137ff., quoted in: OLDMEADOW, p. 1, n. 4. Accordingly, it is correctly noted in: BRAARVIG, II, p. cx, that:

... 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.

³⁰⁶ BENDALL, 'Çikṣāsamuccaya', p. 114, ln. 13–p. 115, ln. 22. For remarks on these verses, cf. EDGERTON, p. 381.

³⁰⁷ One could almost say that in the Śs *samyaksamādhi* ≡ *niṣprapañca*.

³⁰⁸ For the eight *akṣaṇas*, cf. ZANGMO & CHIME, § 134, pp. 88–89; ISHIHAMA & FUKUDA, ¶ 2298, p. 121; & EDGERTON, pp. 2–3. For *kṣaṇasaṃpad*, cf. *ibid.*,

abide in *prapañca* but rather to cultivate qualities associated with concentration :

Be tranquil, calm and at peace,
abandoning *prapañca*, beget patience.³⁰⁹

The noble eightfold way is significant in the literature of the Hīnayāna 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.

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 (*apūrvā*), but traditional. The Śs and ŚSKā are thought to reflect the true word of the Buddha (*buddhabhāṣita*). Not only are the teachings

p. 198.

³⁰⁹ BENDALL, 'Çikṣāsamuccaya', p. 115, lns. 14–15:

śāntaprasāntā upaśānta bhotha |
prapañca varjitva janetha kṣāntim ||

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 (*nirvāṇaguṇa*), 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 1.1.³¹⁰ In general, they consider giving (*ut + √sṛj*), especially of one's person (*ātmabhāva*), enjoyments (*bhogas*) and merit (*puṇya*). 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; & *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 Hīnayāna 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 (*āryāṣṭāṅgamārga*).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.

³¹⁰ P. 16.

³¹¹ BENDALL, 'Çikṣāsāmuccaya', p. 272, lns. 15–16.

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.

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*).

Āryaṣṭāṅgamārga. 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.

3. 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

3.1 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 Hīnayāna and Mahāyāna.⁴ In the *Dharmasaṃgraha* giving is said to be of three kinds: *i.*) the giving of spiritual things (*dharmadāna*);

¹ GADAMER, p. 236, quoted in: LOPEZ, ‘Interpretation’, p. 65; & in: POWERS, p. 139.

² BENDALL, ‘*Çikṣāsamuccaya*’, p. 34, lns. 4–5:

ata evo[23a]ktaṃ ratnameghe¹ dānaṃ hi bodhisatvasya bodhir iti ||

³ For the Hīnayāna, cf. MORRIS & HARDY, ref. in VI, p. 51; RHYS DAVIDS, CARPENTER & STEDE, ref. in III, p. 308; & TRENCKNER & CHALMERS, ref. in IV, p. 67.

In: KAJIYAMA, ‘Philosophy’, p. 199, it is noted that while in the Hīnayāna *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, 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....

⁴ For the Hīnayāna: cf. EDGERTON, p. 342.

For the Mahāyāna: cf. ISHIHAMA & FUKUDA, ¶ 914, p. 49; & ZANGMO & CHIME, § 27, ¶ 1; & § 28, ¶ 1.

ii.) the giving of worldly things (*āmiṣadāna*); and iii.) the giving of affection (*maitrīdāna*).⁵ In the *Mahāvvyutpatti* giving is: a.) the third of the ten Dharma practices (*dharmacaryas*)⁶; b.) the first of the four things which tend towards popularity (*saṃgrahavastūni*)⁷; and c.) the first of the four things which generate merit (*puṇyakriyāvastūni*).⁸ Ś—like the compilers of the *Dharmasaṃgraha* and *Mahāvvyutpatti*—holds giving in special esteem.

The first chapter of the Śs is called 'The Perfection of Giving' (*Dānapāramitā Nāma Prathamah P°*).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 ŚSKĀ 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 Śs; *utsarga* in that of the ŚSKĀ. 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 Śs, 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 *Mahāvvyutpatti*: 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 (*dhanas*)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 *Mahāvvyutpatti* Ś believes that it is imperative for bodhisattva to engage in the practice of complete giving (*sarvatyāga* \equiv *parityāga*).¹⁹ In the Śs, ŚSKĀ, and BCA, a bodhisattva is

⁵ ZANGMO & CHIME, § 105, p. 75. On the contrast between dharma and *āmiṣa*, cf. EDGERTON, p. 100.

⁶ ISHIHAMA & FUKUDA, ¶ 905, p. 48.

⁷ Ibid., ¶¶ 924–928, p. 49. For ref. to Chin. & Pāli sources, cf. HARRISON, 'Ekottarikāgama', ¶ 21, p. 271.

⁸ ISHIHAMA & FUKUDA, ¶ 925, p. 49; & ¶ 1700, p. 94.

⁹ BENDALL, 'Çikṣāsamuccaya', p. 34, ln. 6.

¹⁰ Ibid., p. 34, lns. 4–5.

¹¹ Ibid., ŚSKĀ: 4, p. xl; & p. 17, lns. 13–14.

¹² For the centrality of giving & so on, cf. also DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:1, p. 344, lns. 6ff.

¹³ MONIER-WILLIAMS, pp. 474 & 182.

¹⁴ Ibid., p. 456.

¹⁵ ISHIHAMA & FUKUDA, ¶ 1153, p. 60.

¹⁶ Ibid., ¶ 1571, p. 87.

¹⁷ Ibid., ¶ 1582, p. 87.

¹⁸ Ibid., ¶¶ 2843–2869, p. 147.

¹⁹ For *sarvatyāga*, cf. BENDALL, 'Çikṣāsamuccaya', 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.

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 1.1²² 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 *Nārāyaṇapariṣcchā*:

Thus it was also said in the *Nārāyaṇapariṣcchā*: '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 *Bodhisatvaprātimokṣa*, *Candrapradīpasūtra*, *Anantamukhanirhāradhāraṇi* and *Ugradattapariṣcchā*.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 (*tṛṣṇāvardhana*), 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

For *sarvasvaparityāga*, cf. BENDALL, '*Ākṣāsamuccaya*', p. 230, lns. 4–5. Cf. also ISHIHAMA & FUKUDA, ¶ 2559, p. 133.

²⁰ For a discussion of giving in the BCA, cf. MAHONEY, pt. II, ch. 4, pp. 26–34.

²¹ Pp. 3ff..

²² P. 16.

²³ BENDALL, '*Ākṣāsamuccaya*', pp. 1–34; & BENDALL & ROUSE, pp. 1–36.

²⁴ Viz., a bodhisattva.

²⁵ I.e., *buddhi*: cf. WAYMAN, *Calming*, p. 484.

²⁶ I.e., *parivāra*: cf. EDGERTON, p. 329; & CONZE, *Dictionary*, p. 252.

²⁷ BENDALL, '*Ākṣāsamuccaya*', p. 21, lns. 1–5:

evaṃ nārāyaṇapariṣcchāyām apy uktaṃ ' na tad vastūpādātavyaṃ yasmi(n)† [14b] vastuni nāsyā tyāgacittam utpadyate ' na tyāgabuddhiḥ krameta ' na sa parigrahaḥ parigrahītavyo yasmin parigrahe notsarjananacittam upādayen na sa parivāra upādātavyo yasmin yācanakair yācyamānasya parigrahabuddhir utpadyate | na tad rājyam upādātavyaṃ na te bhogā na tad ratnam upādātavyaṃ yāvan na tat kiñcid vastūpādātavyaṃ ' yasmin vastuni bodhisatvasyā parityāgabuddhir utpadyate ||

²⁸ Ibid., pp. 17–20.

²⁹ Ibid., p. 18, lns. 15–16.

³⁰ Ibid., p. 19, lns. 1–7.

oneself is described as perilous.³¹ To counter an innate tendency towards attachment, an incipient bodhisattva is advised to begin to sacrifice of all that he has for the well being of others.

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

3.2 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.

yadā mama pareṣāṃ ca bhayaṃ duṣkhaṃ ca na priyaṃ |
*tadātmanaḥ ko viśeṣo yat taṃ rakṣāmi netaraṃ || 1 ||*³²

‘When fear and suffering are disliked by myself and others,
then about the self, what is special, that I preserve it, not an-
other?’ (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 ($\sqrt{\text{raks}}$) 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.

duṣkhāntaṃ kartukāmena sukhāntaṃ gantum icchatā |
*śraddhāmūlaṃ dṛḍhikṛtya bodhau kāryā matir dṛḍhā || 2 ||*³⁵

³¹ BENDALL, ‘*Śikṣāsamuccaya*’, p. 18, ln. 18:

upādānaṃ hi bhayaṃ iti ||

³² Ibid., p. xxxix. Cf. also ibid., p. 2, lns. 10–11.

³³ Cf. MINAYEFF, *BCA* 8:96, p. 201. On this theme in the *BCA*, cf. MAHONEY, pt. II, ch. 8. pp. 56–65.

³⁴ It is notable that the *Śs* begins & ends on the same note. Cf. Table 6.4 on p. 171 for ref. to the practice of the equality of self & others (*parātmasamatā*) & exchanging self and others (*parātmaparivartana*).

³⁵ BENDALL, ‘*Śikṣāsamuccaya*’, p. xxxix. Cf. also ibid., p. 2, lns. 13–14.

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)

To remove suffering (*duṣkha*) and obtain happiness (*sukha*), Ś advises an untrained bodhisattva to establish: *i.*) the basis which is faith (*śraddhāmūla*); and *ii.*) the mind resolved on enlightenment (\equiv *bodhiprañidhicitta*).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 § 2.5³⁷ little will be said here. According 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 yenānāpattiko bhavet || 3 ||*³⁹

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

³⁶ The distinction, here, is between: *a.*) the aspiring mind of enlightenment, i.e., a mind resolved on the attainment of enlightenment (*bodhiprañidhicitta*); & *b.*) the engaging mind of enlightenment, i.e., a mind actually engaged in the practices necessary for the attainment of enlightenment (*bodhiprasthānacitta*). In agreement with much Mahāyāna literature, Ś holds that the aspiring mind of enlightenment precedes the engaging mind of enlightenment. On this, cf. BENDALL, '*Çikṣāsamuccaya*', pp.8-11; & MINAYEFF, BCA 1:15-16, p. 156. This distinction is also discussed in: MAHONEY, pt. I, ch. 3, pp. 18-20.

³⁷ Pp. 44ff.

³⁸ Variant readings exist for the first *pāda* of the third verse: cf. BENDALL, '*Çikṣāsamuccaya*', p. xxxix, ... *mahāyānād*; PEZZALI, *Śāntideva, mystique bouddhiste*, p. 69, n. 92, *durvijñeyo mahāyānād*; & a restoration suggested by Prof. P. HARRISON, *sūtreṣu vistareṇokto*.

It is curious to note that BENDALL, '*Çikṣāsamuccaya*', p. 17, lns. 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:

' durvijñeyo ' vistaroktatvād bodhisatvasya saṃvaraḥ ' tataḥ kiṃ
yuktam || marmasthānāny ato vidyād yenānāpattiko bhavet ||
katamāni ca tāni marmasthānāni || yad uta || ātmabhāvasya
bhogānām tryadvavṛtteḥ śubhasya ca | utsargaḥ sarvasatvebhyas
tadraḥśāśuddhivardhanam || (cf. *ibid.*, p. 17, lns. 10-14)

The present writer would like to accept '*durvijñeyo*' *vistaroktatvād bodhisatvasya saṃvaraḥ*' as the first line of the third verse of the ŚSKĀ. 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, lns. 10-11.

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*) of the religious discipline of a bodhisattva.⁴⁰ 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.⁴¹

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, Ś 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 ŚSKĀ.

Giving one's
person, enjoyments
& merit.

ātmabhāvasya bhogānāṃ tryadhvavṛtteḥ śubhasya ca |
*utsargaḥ sarvasatvebhyas tadrakṣāśuddhivardhanam || 4 ||*⁴²

The gift to all sentient beings of one's person⁴³, enjoyments⁴⁴ and

⁴⁰ BENDALL, '*Ākṣāsamuccaya*', p. 17, ln. 6:

kathaṃ ca kulaputra bodhisatvā bodhisatvaśikṣāsavarasaṃvṛtā
(^o*saṃvara*)[†] *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, 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, 'Philosophy', p. 202; & NAGAO, 'Ontology', p. 164.)—signifies the physical body and the mind.

In theory, *ātmabhāva* ≡ *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, § XXII, p. 5; TAKASAKI, pp. 107ff.; & EDGERTON, p. 607, def. 2.

Ātmabhāva, then, signifies all dharmas that constitute individual existence: cf. MROZIK, pp. 16ff.. This is clearly described in: BARNETT, 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.

Ātmabhāva might be referred to as one's entire person, or in brief, as one's person: cf. BENDALL, '*Ākṣāsamuccaya*', p. xl; BENDALL & ROUSE, p. 19; BARNETT, p. 104; HEDINGER, p. 10, n. 39; & MROZIK, p. 20.

⁴⁴ I.e., *bhoga*. Fr. *bhuj*, i.e., to enjoy, use, possess. *Bhoga* signifies: i.) en-

merit⁴⁵ arising in the three times⁴⁶;
the preservation, purification and increase of these⁴⁷. (4)⁴⁸

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.⁴⁹

In practice, complete giving (*sarvotsarga* ≡ *sarvadāna* ≡ *sarvatyāga*) means that a bodhisattva should become accustomed to give himself (*ātma-bhāvotsarga*), 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.⁵⁰

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 (*bodhisattvasaṃ-varasaṃgraha*). To neglect the constant exercise of this practice is to commit a serious transgression (*āpatti*).⁵¹ In short, Ś believes:

joyment, use, or possession; & *ii.*) an object of enjoyment, use, or possession: cf. HEDINGER, p. 10, n. 40. In terms of def. 2, *bhogas* signify the six external sense-fields (*bāhyāyatanas*) which are the objects of the six internal sense-fields (*ādhyātmikāyatanas*): cf. EDGERTON, p. 101, def. 5; & TAKASAKI, pp. 107ff..

The external sense-fields are: *a.*) form (*rūpa*); *b.*) sound (*śabda*); *c.*) smell (*gandha*); *d.*) taste (*rasa*); *e.*) tangible object (*spraṣṭavya*); & *f.*) mind-object (*dharma*).

The internal sense-fields are: *a.*) eyes (*cakṣus*); *b.*) ears (*śrota*); *c.*) nose (*ghrāṇa*); *d.*) tongue (*jihvā*); *e.*) body (*kāya*); & *f.*) mind (*manas*).

Bhogas are the external sense-objects identified by the internal sense-fields with sensations (*vedanās*) of pleasure or happiness (*sukha*).

As objects or items of enjoyment—cf. MROZIK, p. 169—*bhogas* might be referred to as pleasures or enjoyments: cf. CROSBY & SKILTON, p. 20; BENDALL, '*Ākṣāsamuccaya*', p. xl; & BENDALL & ROUSE, p. 19.

⁴⁵ 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.

⁴⁶ I.e., *tryadhva*: cf. EDGERTON, p. 260. This ref. to the past, present & future.

⁴⁷ Viz. one's person, enjoyments & merit.

⁴⁸ Following Ś's commentary in: BENDALL, '*Ākṣāsamuccaya*', p. 18, lns. 8–9, tr. at the end of § 3.2, pp. 72ff..

⁴⁹ This theme is prominent in: MINAYEFF, BCA 3:10, p. 163:

ātmabhāvāṃs tathā boghān sarvaṃ tryadhvagataṃ śubham |
nirapekṣastyajāmy eṣa sarvasattvārthasiddhaye || 10 ||

⁵⁰ The relations between the various aspects of this practice are represented in Figure 7.2 on p. 191.

⁵¹ BENDALL, '*Ākṣāsamuccaya*', p. 17, ln. 15.

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.⁵²

3.3 Giving in the Śikṣāsamuccaya.

3.3.1 The Prologue.

The main themes of the ŚSKĀ are introduced in the first four verses. The ŚS is introduced in the first chapter. The first four verses of the ŚSKĀ summarise the first chapter of the ŚS. 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 3.1.⁵³

The prologue to the ŚS incorporates and develops the prologue to the ŚSKĀ. It can be seen from Table 3.1⁵⁴ that Ś includes the first four verses of the ŚSKĀ in the body of the first chapter of the ŚS. This is accomplished in three ways:

- i.) by incorporation of a whole verse;
- ii.) by incorporation of part of a verse; and
- iii.) by reiteration of the contents of a verse.

Ś inserts the first, second and fourth verses of the ŚSKĀ into the body of the ŚS 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 ŚS. 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 ŚS.⁵⁵

⁵² BENDALL, 'Śikṣāsamuccaya', p. 18, lns. 8–9:

*tasmād evam ātmabhābhogapūṇyānāṃ aviratam utsargarak-
sāsuddhivṛddhaya yathāyogaṃ bhāvanīyāḥ ||*

⁵³ P. 77.

⁵⁴ P. 77.

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,

Table 3.1: Giving in the ŚS.

	ed. ^a	tr. ^b
DĀNAPĀRAMITĀ NĀMA PRATHAMAḤ P°	1–34	1–36
Prologue.	1–17	1–19
Listen to the true Dharma (<i>saddharma</i>)!	1	1
Purpose of the ŚS.	1	1–2
Take the essence of this precious human life!	2	2
1.) ^c	2	3
2.)	2	3
In praise of faith (<i>śraddhā</i>).	2–5	3–5
2cd.)	5	5
In praise of the mind of enlightenment (<i>bodhicitta</i>).	5–6	5–6
Stage of lineage (<i>gotrabhūmi</i>).	6	6
Stage of zealous conduct (<i>adhimuktīcaryābhūmi</i>).	7	7–8
Aspiring mind of enlightenment (<i>bodhipraṇidhicitta</i>).	8–11	9–12
Vows (<i>saṃvaras</i>).	11–14	12–15
Transgression (<i>āpatti</i>).	15	16–17
Characteristics of the words of the Buddha.	15	17
Purpose of the ŚS.	16	17
Training (<i>śikṣaṇa</i>).	16–17	17–19
3b.)	17	19
3cd.)	17	19
3a.)	17	19
<i>The Perfection of Giving.</i>	17–34	19–36
4.)	17	19
Procedures bringing immediate results (<i>ānantaryas</i>).	17–18	19–20
4.)	18	20
Attachment (<i>parigraha</i>).	18–20	20–23
Giving one's person.	21–26	23–28
Giving enjoyments.	26–29	28–32
Giving merit.	29–34	32–36

^a BENDALL, '*Çikṣāsamuccaya*', pp. 1–34.^b BENDALL & ROUSE, pp. 1–36.^c ŚSKĀ.

Table 3.1⁵⁶ shows that all of the major themes that occur in the first four verses of the ŚSKĀ receive further development in the first chapter of the ŚS: *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 ŚS, Ś contextualises and legitimises the ŚSKĀ. Typical is the way that he leads the reader to see the context and truth of the first and second verses of the ŚSKĀ:

After he has attained this kind of conjunction⁵⁷, when the desire for the happiness of the cessation of the suffering associated with transmigratory existence⁵⁸ is well known, conventionally⁵⁹ and ultimately⁶⁰, then, by the power of the lineage⁶¹ 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?’⁶²

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^{63, 64}

as does BUDDHAPĀLITA in his commentary on the *Mūlamadhyamakakārikā*: cf. DE LA VALLÉE POUSSIN, *Prajñākaramatī*; OLDMEADOW; & SAITO, ‘Buddhapālitamūlamadhyamakavṛtti’.

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 ŚS & ŚSKĀ would be highly conjectural and precipitous.

⁵⁶ P. 77.

⁵⁷ Viz. birth free from the eight unfavourable conditions (*akṣaṇa*). For these, cf. BENDALL, ‘*Ākṣāsamuccaya*’, p. 2, lns. 4–7; DE LA VALLÉE POUSSIN, *Prajñākaramatī*, comm on BCA 9:162cd & 163, p. 598, lns. 6ff.; & ISHIHAMA & FUKUDA, ¶¶ 2298–2306, p. 121.

⁵⁸ I.e., *saṃsāra*.

⁵⁹ I.e., *saṃvṛti*. For an interpretation of this term, cf. NAGAO, ‘*Samvṛti*’.

⁶⁰ I.e., *paramārtha*.

⁶¹ I.e., *gotra*, lit. family: cf. EDGERTON, p. 216; CONZE, *Dictionary*, pp. 167–168; & OBERMILLER, ‘*Doctrine*’, pp. 31–33. For discussion of *gotras*, cf. RUEGG, ‘*Prajñāpāramitā*’; & Idem, *La Théorie*.

⁶² Cf. BENDALL, ‘*Ākṣāsamuccaya*’, ŚSKĀ 1, p. xxxix.

⁶³ Cf. *ibid.*, ŚSKĀ 2, p. xxxix.

⁶⁴ *Ibid.*, p. 2, lns. 8–14:

*tad evaṃvidhaṃ samāgamam āsādy saṃvṛtiparamārthataḥ suvid-
itasamśaraduṣkhasyopaśamanasukhābhilāṣiṇo buddhagotrānubhāvāt
tu yasya mahāsatvasyaivaṃ pratyavekṣotpadyate ||*

*yadā mama pareṣāṃ ca bhayaṃ duṣkhaṃ ca na priyaṃ |
tadātmanaḥ ko viśeṣo yat taṃ rakṣāmi netaram | iti*

From the ŚSKĀ alone it is apparent that the first verse is a question. Yet it is unclear who asks the question. The wider context of the ŚS makes it clear that the interlocutor is a *mahāsattva*—a being who desires the benefit of others.⁶⁵

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*)⁶⁶ 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 (*parātmamasamatā*) and exchange of self and others (*parātmāparivartana*) near the end of the ŚS⁶⁷:

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.⁶⁸

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.⁶⁹

In the ŚS—as in the BCA⁷⁰—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.

tenātmanaḥ satvadhātoś ca ||

duṣkhāntaṃ kartukāmena sukhāntaṃ gantum icchatā |
śraddhāmūlaṃ dṛḍhikṛtya bodhau kāryā matir dṛḍhā ||

⁶⁵ Cf. KAJIYAMA, 'Philosophy', p. 91; & Idem, 'Meanings', pp. 265–266.

⁶⁶ Based on an appreciation of conventional (*lokasaṃvṛtisatyas*) and ultimate truths (*paramārthasatyas*).

⁶⁷ For ref., cf. Table 6.4 on p. 171.

⁶⁸ BENDALL, 'Çikṣāsamuccaya', p. 357, lns. 16–17:

parātmamasamatābhyāsād bodhicittaṃ dṛḍhībhavet |
āpekṣikaṃ parātmavṃ pārvāram yathā mṛṣā ||

⁶⁹ Ibid., p. 361, lns. 11–12:

tasmād ātmatvam āropya satveṣv abhyāsayogataḥ |
parātmaduṣkhaśāntyartham ātmādīn sarvathotsṛjet ||

⁷⁰ MINAYEFF, BCA 8, pp. 194–208. For discussion of the equality and exchange of self and others, cf. MAHONEY, pt. II, ch. 8, pp. 56–65.

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.

Table 3.1⁷¹ 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 stages⁷²:

- a.*) birth under favourable conditions (*kṣaṇa*);
- b.*) growth of faith (*śraddhā*);
- c.*) the stage of lineage (*gotrabhūmi*);
- d.*) the stage of zealous conduct (*adhimuktīcaryābhūmi*);
- e.*) growth of the aspiring mind of enlightenment (*bodhiprapñidhicitta*);
- 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 § 1.2⁷³ 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 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.⁷⁴ A bodhisattva is expected to align his volition with the five procedures bringing immediate results (*ānantaryas*).⁷⁵

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

- i.*) for the unsurpassed and perfect enlightenment of a Buddha (*anuttarasamyaksaṃbodhi*);

⁷¹ P. 77.

⁷² For useful descriptions of these stages, cf. GUENTHER, pp. 232–256; & OBERMILLER, 'Doctrine', pp. 14ff..

⁷³ Pp. 9ff..

⁷⁴ I.e., *saṃskāra*, the fourth of the five aggregates (*skandhas*): cf. EDGERTON, p. 542, def. 1; & TAKASAKI, pp. 110–111.

⁷⁵ For this tr. of *ānantaryas*, cf. EDGERTON, pp. 95–96.

- ii.) for complete renunciation (*sarvasvaparityājana*);
- iii.) for the protection (*trāṇa*) of all sentient beings;
- iv.) to understand all dharmas (or Dharma) (*sarvadharmā*); and
- v.) to understand all dharmas (or Dharma) with wisdom (*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 (*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 (*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 (*bhāvanā*) on the fault associated with attachment (*parigrahadoṣa*).⁷⁹ The second part is the basis for a meditation on the praises of giving (*tyāgānuśaṃsas*).⁸⁰ The tenor of the part which condemns attachment is reflected in a quotation from the *Candrapradīpasūtra*:

Those who are fools are attached to this completely putrid body,
to life that is inevitably inconstant, most like an illusion, a dream.
Having committed very violent actions, having entered into the
power of delusion,
they go to violent hells. They are fools gone the way of death.⁸¹

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 *Ugradattaparipṛcchā*.⁸² In a long series of antitheses that which is possessed (*yadgr̥ha*) is compared unfavourably with that

⁷⁶ For the five ānantaryas, cf. BENDALL, '*Çikṣāsamuccaya*', p. 17, ln. 20–p. 18, ln. 7.

⁷⁷ Ibid., pp. 18–34.

⁷⁸ Ibid., p. 18, lns. 9–10.

⁷⁹ Ibid., p. 18, ln. 10–p. 20, ln. 17.

⁸⁰ Ibid., p. 20, ln. 18–p. 34, ln. 6.

⁸¹ Ibid., p. 18, lns. 11–14:

adhyavasitā ye bālāḥ kāye 'smin pūṭike samyag |
jīvite cañcale 'vaśye māyāsvapnanibhopame ||
atiraudrāṇi karmāni kṛtvā mohavaśānugāḥ |
te yānti narakān ghorān mṛtyuyānagatābudhā iti ||

⁸² Ibid., p. 18, ln. 18–p. 19, ln. 7.

which is given (*yaddatta*). Giving is the basis of the path to enlightenment (*bodhimārgopastambha*), attachment of the path to Māra (*māramārgopastambha*). A bodhisattva who wishes to become a hero of the mind (*cittaśūra*) is advised first of all to become a renouncer (*parityāgin*).⁸³ In particular, he is advised to practice the giving of his person (*ātmabhāvotsarjana*), enjoyments (*bhogotsarjana*) and merit (*puṇyotsarjana*).

Much of the prologue to the Śs 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 1.1⁸⁴, Table 1.2⁸⁵, and Table 1.3⁸⁶ show, these three forms of giving—together with the preservation, purification and increase of that which is given—provide the foundation for the Śs 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.

3.3.2 Giving one's person.

Ś begins by describing the giving of one's person.⁸⁷ In brief, a bodhisattva is to completely give himself (*ātman*) to all sentient beings (*sarvasattvas*).⁸⁸

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 remorse⁸⁹, 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, protected by me, by

⁸³ BENDALL, '*Çikṣāsamuccaya*', p. 20, ln. 18.

⁸⁴ P. 16.

⁸⁵ P. 18.

⁸⁶ P. 19.

⁸⁷ Cf. Table 3.1 on p. 77.

⁸⁸ Ibid., p. 22, lns. 5ff..

⁸⁹ I.e., *vipratīṣāra*: cf. EDGERTON, p. 492.

one who has attained enlightenment, might become knowers of the Dharma.⁹⁰

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 (*maitrī*), politeness (*upacāra*), magnanimity (*mahātman* \equiv *māhātmya*), great generosity (*mahādāna*) and equanimity (*samata*). Facing such a request his mind is to remain stable (*alulita*). In his thoughts and bearing he is to display heroism (*vikrama*) and excellence (*siṃha*). Walking the path of total renunciation he is to experience joy, pleasure and cheerfulness (*pramuditapritisaumanas*).⁹¹

For Ś, such extraordinary behaviour represents ‘the intention to take the essence from the body which has no essence’.⁹² 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 (*svabhāva*).⁹³

3.3.3 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 (*nāgrhītacitta*), great compassion (*mahākaruṇā*), great renunciation (*mahātyāga*) and purity of motive (*pariśodhayamāna*). Even so, Ś fails to qualify these qualities.⁹⁴ Most of the passage involves a description of that which is to be given and to whom.

⁹⁰ BENDALL, ‘*Çikṣāsamsuccaya*’, p. 21, lns. 12–16:

*api tu khalu punar yasya yasya yena yena yad yat kāryaṃ bhaviṣyati
tasmai tasmai satvāya tat tad deyaṃ saṃvidyamānaṃ dāsyāmi |
aśocan na vipratīṣārī avipākapratikāṅkṣī parityakṣyāmi | anapekṣo
dāsyāmi satvānugrahāya satvakāruṇyena satvānukampayā teṣāṃ eva
satvānāṃ saṃgrahāya 'yathā me 'mī satvāḥ saṃ[15a]grhītā bod-
hiprāptasya dharmajñānakāḥ syur iti |*

⁹¹ On these qualities, cf. § 2.6 on p. 52.

⁹² I.e., ... *asārāc charīrāt 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 POUSSIN, *Prajñākaramatī*, comm. on BCA 9:79–88, p. 494, lns. 5ff..

⁹⁴ BENDALL, ‘*Çikṣāsamsuccaya*’, p. 28, lns. 5–11.

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 *Vajradhvaṣasūtra* 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.⁹⁵ 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:

- i.) Blessed Buddhas (*buddhāḥ bhagavantaḥ*);
- ii.) treasured bodhisattvas (*bodhisattvaratnas*);
- iii.) the noble community (*āryasaṃgha*);
- iv.) people who support the teaching of the Buddhas (*buddhaśāsano-pasthambhapudgalas*);
- v.) śrāvakas and pratyekabuddhas;
- vi.) one's mother and father;
- vii.) teachers (*gurus* and *ācāryas*);
- viii.) poor mendicants and beggars (*kṛpaṇavanīpakayācanakas*); and
- ix.) all sentient beings (*sarvasattvas*).⁹⁶

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

⁹⁵ As a corrective to the 'doctrinal' conception of the way of the bodhisattva in the Śs one could with profit refer to: SCHOPEN.

⁹⁶ BENDALL, '*Çikṣāsāmuccaya*', p. 27, lns. 15–20.

beings last. That this list reflects the precedence of high ranking Buddhists as beneficiaries of enjoyments is emphasised when, near the end of the passage on the giving of enjoyments, it is repeated.⁹⁷

3.3.4 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 (*sarvakuśalamūlas* ≡ *sarvapūnyas*) 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 (*adhyāśaya*) 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:

⁹⁷ BENDALL, '*Çikṣāsamuccaya*', p. 29, lns. 6–8. For another eg. of this scale of value, cf. *ibid.*, p. 213, ln. 8–p. 216, ln. 5.

⁹⁸ *Ibid.*, p. 29, lns. 8ff.. For the various meanings of *pariṇāmana*, *pariṇāma* & *pariṇāmana* and so on, cf. EDGERTON, p. 323. Although the prologue to the Śs 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, § 24, p. 9. For useful discussion of *pariṇāmanā*, cf. KAJIYAMA, 'Transfer'; & NAGAO, 'Pariṇāmanā'.

⁹⁹ BENDALL, '*Çikṣāsamuccaya*', p. 31, ln. 11.

¹⁰⁰ *Ibid.*, p. 29, lns. 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 desirous¹⁰³ of excellent flavours¹⁰⁴, may all sentient beings be non attached to the appearance¹⁰⁵ of flavours, completely focused in thought on the dharmas of the Buddhas, may they be in the vehicle¹⁰⁶ 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 upanidhāya*), 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^o Daśamaḥ*—of the BCA:

By my merit from reflecting upon the *bodhicaryāvatāra*,
may all sentient beings adorn the way to enlightenment.¹⁰⁹

Merit is to be applied, not to alleviate the suffering of sentient beings, but rather, to ^{help} them along the Mahāyāna:

May all beings be furnished with the scent of morality, morality undivided, morality from the perfections of bodhisattvas. May all beings be permeated¹¹⁰ by giving, forsaking with complete renunciation. May all beings be permeated by patience, possessing imperturbable thoughts. May all beings be permeated by energy, equipt for the path with great energy. May all beings be permeated by meditation, standing face to face with the Buddhas of the

¹⁰³ I.e., *agrādvā*. Fr. *grdh*. For *rasagrāddhi*, cf. BENDALL, '*Çikṣāsamuccaya*', p. 39, ln. 15–p. 40, ln. 1; & EDGERTON, p. 214.

¹⁰⁴ I.e., *rasāgra*: cf. *ibid.*, pp. 453–454.

¹⁰⁵ I.e., *nimittāgrahītāra*, fr. *nimitta + agra + hīṭṛ*: cf. *ibid.*, pp. 297–298.

¹⁰⁶ I.e., *yāna*: lit. advancing, travelling.

¹⁰⁷ BENDALL, '*Çikṣāsamuccaya*', p. 31, lns. 5–7:

sarvasatvāḥ sarvarasāgrājihvā (°rasāgrāgrādvā)† bhavantu rasa-
nimittā grahītāraḥ (°nimittāgrahītāraḥ)† sarvabuddhadharmacit-
tanaprayuktāḥ avipannayānā agrayānā uttamayānāḥ śīghrayānā
mahāyānāḥ |

In agreement with the Cambridge Ms., 21a, °*rasāgrāgrādvā* is preferred to °*rasāgrājihvā*: cf. *ibid.*, p. 31, ln. 5 & n. 2.

¹⁰⁸ *Ibid.*, p. 31, ln. 11.

¹⁰⁹ MINAYEFF, BCA 10:1, p. 221:

bodhicaryāvatāraṃ me yad vicintayataḥ śubham |
tena sarve janāḥ santu bodhicaryāvibhūṣaṇāḥ || 1 ||

¹¹⁰ I.e., *vāsita*: cf. EDGERTON, pp. 478–479.

present¹¹¹, possessing *samādhi*. May all beings be permeated by the dedication of the bodhisattvas. May all beings be permeated by dharma which are completely pure, devoid of dharma which are completely bad.¹¹² ... May all beings be dwelling in reliance on the Buddha. ...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 (*sarvakuśalamūlas*), they will become permeated by the good latent impressions of giving (*dāna*), morality (*śīlā*), patience (*kṣānti*), 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 dharma that are completely pure or good (*sarvaśukladharmas*) and devoid of dharma that are completely bad (*sarvakuśaladharmas*).

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

- a.) the non production of non existing bad dharma and the destruction of existing bad dharma; and
- b.) the production of non existing good dharma and the increase of existing good dharma.¹¹⁴

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

¹¹¹ On this *samādhi*, cf. HARRISON, 'Pratyutpannabuddhasammukhāvasthita-samādhisūtra'.

¹¹² In this passage, the contrast between dharma that are pure (*śukla*) and therefore good (*kuśala*) and dharma that are impure (*aśukla*) and therefore bad (*akuśala*), is marked. This typology is recurrent. For *śukladharmas*, cf. BENDALL, 'Cikṣāsamuccaya', 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.

¹¹³ Ibid., p. 31, ln. 15–p. 32, ln. 4:

sarvasatvāḥ śīlagandhopetā bhavantv anācchedyaśīlā bodhisatvapāramitāśīlā[21b]ḥ || sarvasatvā dānavāsītā bhavantu sarvatyāgaparityāgināḥ | sarvasatvāḥ kṣāntivāsītā bhavantu akṣobhyacetanāpratīlabdhāḥ | sarvasatvā vīryavāsītā bhavantu mahāvīryayānasannaddhāḥ | sarvasatvā dhyānavāsītā bhavantu pratyutpannabuddhasammukhībhāvasthitāḥ samādhipratīlabdhāḥ | sarvasatvā bodhisatvapariṇāmanāvāsītā bhavantu sarvasatvāḥ sarvaśukladharmavāsītā bhavantu sarvakuśaladharmaprahīṇāḥ | ... sarvasatvā buddhopaniśrayavihāriṇo bhavantu | ...

It should be noted that *buddhopaniśrayavihāriṇa* is tr. in: EDGERTON, p. 137, as 'dwelling in reliance on the Buddha', but in: BENDALL & ROUSE, p. 34, as 'enjoy[ing] the potentiality of becoming a Buddha'.

¹¹⁴ On the reduction of the right strivings to these principles, cf. § 2.3, pp. 32ff..

all powers and supports in all sentient beings (*sarvabalopastambhanātrp-tatā*)¹¹⁵, and is to hope that sentient beings become furnished with the faculty of mindfulness (*smṛtīndriyopeta*). 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 attention¹¹⁶ on the realisation¹¹⁷ of enlightenment by the comprehension¹¹⁸ 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 (dharma) that would not be useful to all sentient beings.¹²⁰

3.4 Conclusion.

Thus by mental exercise the aspiration of complete renunciation is attained. By the application of the body, with the impetus of the

¹¹⁵ BENDALL, ‘*Çikṣāsamuccaya*’, p. 32, lns. 10–13. For a tr. of part of this passage, cf. § 2.5, pp. 48ff.

¹¹⁶ Cf. *samanvāharati* in: EDGERTON, pp. 564–565.

¹¹⁷ I.e., *āmukhikarma*: cf. *ibid.*, p. 100.

¹¹⁸ I.e., *nidhyapti*: cf. *ibid.*, p. 296.

¹¹⁹ BENDALL, ‘*Çikṣāsamuccaya*’, p. 33, lns. 13–16:

atītānāgataśubhotsargas tv āryākṣayamatisūtre ’bhihitāḥ |
kuśalānām ca cittacaitasikānānām anusmṛtir anusmṛtya ca
bodhipariṇāmanā ’ idam atītakauśalyaṃ | yo ’nāgatānām
kuśalamūlānām nidhyaptibodher āmukhikarmasamanvāhāraḥ
| ye me utpatsyante kuśalāś cittotpādās tām anuttarāyām samyak-
sambodhau pariṇāmiṣyāmīti (‘)’[†] idam anāgatakauśalyaṃ ||

This passage is quoted in: DE LA VALLÉE POUSSIN, *Prajñākaramatī*, comm. on BCA 3:10, p. 81, lns. 5–10. For a recent ed. of part of this passage, cf. BRAARVIG, I, p. 165.

¹²⁰ BENDALL, ‘*Çikṣāsamuccaya*’, p. 33, lns. 11–12:

mā bhūt tan mama kuśalamūlaṃ dharmajñānakaūśalyaṃ vā yaṇ na
sarvasatvopajīvyāṃ syād iti ||

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, 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’.¹²¹

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.

§ 3.3¹²² 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.

§ 4¹²³, § 5¹²⁴, and § 6¹²⁵ 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 § 3.3 can be summarised under four headings: *i.*) giving (*utsarga*); *ii.*) giving one’s person (*ātmabhāvotsarga*); *iii.*) giving enjoyments (*bhogotsarga*); and *iv.*) giving merit (*puṇyotsarga*).

¹²¹ BENDALL, ‘*Çikṣāsamuccaya*’, p. 33, ln. 13–p. 34, ln. 5:

tad evaṃ caitasikenābhyāsenā sarvatyāgādhimuktiṃ paripūrye tyā-gacittavegāpannena kāyaprayogenotsṛṣṭasarvaparigrahaḥ | sarva-parigrahamūlād bhavaduṣkhād vimukto mukta ity ucyate | anu-tarāpṣ cāprameyāsaṃkhyeyān kalpān nānākārānantān laukikalokot-tarān sukhasaṃpatpravaraṣān anubhavati | tena cātmabhāvād anā-vadiṣāmiṣeṇeva svayam anabhiḡatopabhogenāpy ākṛṣya parān api tārayate || ata evo[23a]ktaṃ ratnameghe¹ dānaṃ hi bodhisattvasya bodhir iti ||

¹²² Pp. 76ff..

¹²³ Pp. 93ff..

¹²⁴ Pp. 117ff..

¹²⁵ Pp. 159ff..

Utsarga. Ś introduces the concept of giving near the start of the Śs and ŚSKĀ. In agreement with the doctrine of the Hīnayāna 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 Śs and ŚSKĀ are *paean*s 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 (*bodhipraṇidhicitta*); *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 3.1¹²⁶ 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.

¹²⁶ P. 77.

The gift of merit includes: *a.*) the meditation on the gift; and *b.*) the actual gift itself. The meditation involves visualisation of the benefits imagined to be obtained through the application of merit. All of the benefits which Ś advises a bodhisattva to imagine have a decidedly Mahāyānist 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 Ś'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.

4. 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

4.1 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 Śs 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 § 1.2³ and § 2.3.⁴ It is noted that he defines preservation in the final chapter of the Śs:

In that case, he⁵ 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

¹ DE JONG, 'Study', p. 26. For a similar position, cf. RUEGG, *Study*, p. 5; & HUNTINGTON & WANGCHEN, pp. 13ff.

² BENDALL, '*Çikṣāsamuccaya*', p. 34, ln. 11:

evam eṣāṃ ātmabhāvādīnāṃ utsṛṣṭānāṃ api rakṣā kāryā |

³ Pp. 9ff..

⁴ Pp. 32ff..

⁵ Viz. a bodhisattva.

⁶ I.e., *samyakpraṇidadhāti*: cf. DAYAL, p. 103, n. 89.

⁷ BENDALL, '*Çikṣāsamuccaya*', p. 356, lns. 10–11:

Table 4.1: Chapters on preservation.

2.)	<i>Śīlapāramitāyāṃ saddharmaparigraha</i> ^a	Taking Hold of the True Dharma by the Perfection of Morality
3.)	<i>Dharmabhāṇakādirakṣā</i> ^b	Preservation of the Dharma Teacher and so on
5.)	<i>Śīlapāramitāyāṃ anarthavarjana</i> ^c	Forsaking The Unprofitable by the Perfection of Morality
6.)	<i>Ātmabhāvarakṣā</i> ^d	Preservation of One's Person
7.)	<i>Bhogapuṇyarakṣā</i> ^e	Preservation of Enjoyments and Merit

^a BENDALL, '*Çikṣāsamuccaya*', 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.

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 (*samyakpraṇidhāna*).

Table 1.2⁸, Table 4.2⁹ Table 4.3¹⁰, Table 4.4¹¹ and Table 4.5¹² 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 Śs. These titles—for convenience listed in Table 4.1¹³—suggest that Ś considers the following interrelated :

- i.) the giving of one's person and so on ;
- ii.) the preservation of the same ;
- iii.) the abandonment of that which is unprofitable (\equiv the non production of bad dharmas) ; and
- iv.) the practice of the perfection of morality (*śīlapāramitā*).

tatra anutpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ anutpādāyaiva chandaṃ janayati vyāyācchati vīryam ārabhate cittaṃ pragṛhṇāti samyakpraṇidadhāti ity anena rakṣā ||

⁸ P. 18.

⁹ P. 104.

¹⁰ P. 105.

¹¹ P. 106.

¹² P. 107.

¹³ P. 94.

This interrelationship is confirmed by the content of the fifth to sixteenth verses of the ŚSKā and of the second to seventh chapters of the Śs. The content of the fifth chapter of the BCA—‘Preserving Awareness’ (*Samprajanyarakṣaṇa*)—is similar.¹⁴ 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 of non existing bad dharmas by the practice of the perfection of morality.

4.2 Preserving in the Śikṣāsamuccayakārikā.

§ 3.2¹⁵ 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 1.1¹⁶ 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.

paribhogāya satvānām ātmabhāvādi dīyate |
*araksite kuto bhogaḥ kiṃ dattaṃ yaṃ na bhuḥyate || 5 ||*¹⁷

Preserving one's
person.

For the enjoyment of sentient beings one's person and so on¹⁸ are given.

If not preserved¹⁹, 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 |
*kalyāṇamitrānutsargāt sūtrāṇāṃ ca sadekṣaṇāt || 6 ||*²⁰

¹⁴ On *śīlapāramitā* as the dominant theme of the fifth chapter of the BCA, cf. MAHONEY, pt. II, ch. 5, pp. 35–41.

¹⁵ Pp. 72ff..

¹⁶ P. 16.

¹⁷ BENDALL, ‘*Śikṣāsamuccaya*’, 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.

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 study²¹ of the sūtras. (6)

A bodhisattva is to preserve his person and so on for the enjoyment of others by following correct practices. Ś considers spiritual friends (*kalyāṇamitras*) 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.²² In the prologue to the ŚS he mentions the significance of the sūtras and of the ability to accurately identify authoritative teachings in the sūtras.²³ Here, 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.²⁴

tatrātmabhāve kā rakṣā yadanarthavivarjanam |
*kenaitallabhyate sarvaṃ niṣphalasyandavarjanāt || 7 ||*²⁵

Then regarding one's person, what is preservation? Eschewing that which is evil.
How is all this found? By eschewing fruitless outcomes²⁶. (7)

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.²⁷ 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 (*syandas*) 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 (*akuśaladharma*s), that is, to practice of the first of the four right strivings.

²¹ I.e., *īkṣaṇa*, here ≡ *darśana*: cf. BENDALL, '*Çikṣāsamuccaya*', p. 41, ln. 13. For Ś studying seems to involve not only looking at but also looking after, experiencing and contemplating.

²² Cf. § 3.2, pp. 72ff..

²³ Cf. § 1.2, pp. 9ff..

²⁴ For the immense importance of scriptural study, cf. CABEZÓN, *Language*, p. 72; & quote fr. the *Vyākhyāyukti* of VASUBANDHU, p. 232, n. 4.

²⁵ BENDALL, '*Çikṣāsamuccaya*', p. xli. Cf. also *ibid.*, p. 44, lns. 19–20; & p. 116, ln. 12.

²⁶ I.e., *niṣphalasyandas*: cf. EDGERTON, p. 614. In this paper *phala* is tr. as fruit. An alternative tr. would be effect: cf. KAJIYAMA, '*Tarkabhāṣā*', pp. 223 & 248; & NAGAO, '*Logic*', p. 127.

²⁷ BENDALL, '*Çikṣāsamuccaya*', p. 44, ln. 19.

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 from Table 4.2²⁸, Table 4.3²⁹, Table 4.4³⁰ and Table 4.5³¹. The auto commentary devoted to the seventh verse of the ŚSKā spans more than seventy pages of prose. This exceeds the combined total of Ś'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 (*anarthavivarjana*) by practising morality.

etat sidhyet sadā smṛtyā (sadāsmṛtyā)[†] smṛtis tīvrādarād bhavet |
*ādarah śamamāhātmyam jñātvātāpena jāyate || 8 ||*³²

This should be attained by constant mindfulness. Mindfulness should arise from intense devotion.
 Devotion—having been known as the greatness of tranquility³³—arises from zeal. (8)

samāhito yathābhūtaṃ prajānātīty avadan muniḥ |
*śamāc ca na calec cittam bāhyaceṣṭānivartanāt || 9 ||*³⁴

'He that is concentrated (on an object)³⁵ understands in accordance with the truth', said the Muni.
 And the mind should not depart from tranquility by abstaining from outward activity. (9)

²⁸ P. 104.

²⁹ P. 105.

³⁰ P. 106.

³¹ P. 107.

³² BENDALL, '*Çikṣāsamuccaya*', p.xli. Cf. also *ibid.*, p.118, ln. 3; & p. 119, lns. 1 & 2-3.

³³ I.e., *śamamāhātmya*, here ≡ *śamathamāhātmya* & *śamasya māhātmyam*: cf. *ibid.*, p. 119, lns. 2 & 9.

The noun *māhātmya* is fr. the adj. *mahātman*. It means high-mindedness, majesty & dignity: cf. MONIER-WILLIAMS, pp.796 & 815.

For the use of *mahātman* by Ś, cf. § 3.3.2, pp. 82ff., & BENDALL, '*Çikṣāsamuccaya*', 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.

³⁴ *Ibid.*, p. xli. Cf. also *ibid.*, p. 119, lns. 9-10; & p. 123, lns. 13-14.

³⁵ I.e., *samāhita*: cf. EDGERTON, p.570; & SAITO, 'Buddhapālitamūla-madhyamakavṛtti', I, p. 149, ln. 19. Here *samāhita* ≡ *samāhitamanas*: cf. BENDALL, '*Çikṣāsamuccaya*', 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, p. 104.

For ref. to the occurrence of this passage in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, cf. OLDMEADOW, p.10, ln. 3 & n. 1; & BENDALL, '*Çikṣāsamuccaya*', p. 119, n. 5. For add. ref., cf. *ibid.*, p. 403.

A bodhisattva is expected to preserve his person by the total abandonment of fruitless issues. This is to be effected by constant mindfulness (*sadāsmṛti*).

The significance of mindfulness in the ŚSKĀ, Śs and BCA and in the literature of the Hīnayāna and Mahāyāna in general, is mentioned in § 2.2³⁶, § 2.5³⁷, § 2.6³⁸, and § 2.7³⁹. In the eighth and ninth verses of the ŚSKĀ mindfulness arises from strong devotion (*tīvrādara*) and devotion—known as the greatness of tranquility (*śamamāhātmya*)⁴⁰—arises from zeal (*[ā]tāpa*). 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

³⁶ Pp. 28ff..

³⁷ Pp. 44ff..

³⁸ Pp. 49ff..

³⁹ Pp. 61ff..

⁴⁰ The meaning of *śamamāhātmya* is explained by Ś in his auto commentary on ŚSKĀ 8cd.

In: BENDALL, '*Çikṣāsamuccaya*', p. 119, lns. 3–8, the meaning of *śama* is explicated with a quotation fr. the *Akṣayamatīśūtra*. For a recent ed. of this passage, cf. BRAARVIG, I, p. 170. For a tr. of the complete passage, cf. *ibid.*, II, pp. 549ff..

In: BENDALL, '*Çikṣāsamuccaya*', p. 119, lns. 9–10, the meaning of *śamasya mātmyam* is given:

kiṃ punar asya śamasya mātmyam yathābhūtajñānajananaśaktiḥ...

⁴¹ *Ibid.*, p. 118, lns. 5–14.

⁴² *Ibid.*, p. xlvii; & p. 356, lns. 8–9.

⁴³ I.e., *upasthitasmṛti*: lit. mindfulness which is present or near at hand.

⁴⁴ *Ibid.*, p. 119 ln. 17–p. 120, ln. 2:

... 'tena tīvra ādaro bhavati śikṣāsu' tenāpi smṛtir upatiṣṭhati |
upasthitasmṛtir niṣphalaṃ varjayati | yaś ca niṣphalaṃ varjayati

sarvatrācapalo mandam atisnigdhābhībhāṣaṇāt |
āvarjayej janaṃ bhavyam ādeyaś cāpi jāyate || 10 || ⁴⁵

Always steady, by speaking very affectionately, gradually,
 he should attract suitable people. And thus he becomes accept-
 able ⁴⁶. (10)

anādeyaṃ tu taṃ lokaṃ paribhūya jināṅkuraṃ |
bhāsmacchanno yathā vahnīḥ pacyeta narakādiṣu || 11 || ⁴⁷

But the inhabitants of the world, having rebuked ⁴⁸ the shoot of
 the Jina as one that is unacceptable,
 as fire covered with ashes, they could burn ⁴⁹ in the hells and so
 on. (11)

ratnameghe jinenoktas tena saṃkṣepasaṃvaraḥ |
yenāprasādaḥ satvānāṃ tad yatnena vivarjayet || 12 || ⁵⁰

Therefore a concise rule ⁵¹ was related by the Jina in the *Rat-*
nameghe:
 He should carefully eschew that which causes the disfavour of sen-
 tient beings. (12)

Mindfulness and tranquility are meant to give a bodhisattva self con-
 trol (*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 4.3 ⁵³ 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
 (*dharmabhāṇaka*). ⁵⁴ Whoever impugns or refuses to accept a bodhisattva

tasyānarthā na sambhava[62a]nti | tasmād ātmabhāvaṃ rakṣitukā-
mena smṛtimūlam anviṣya nityam upasthitasmṛtinā bhavitavyaṃ ||

⁴⁵ BENDALL, 'Çikṣāsamuccaya', p. xlii. Cf. also *ibid.*, p. 124, lns. 3–4.

⁴⁶ I.e., *ādeya*. This adj. means welcome, acceptable, pleasing & agreeable: cf. EDGERTON, p. 94.

⁴⁷ BENDALL, 'Çikṣāsamuccaya', p. xlii. Cf. also *ibid.*, p. 124, lns. 10–11.

⁴⁸ I.e., *paribhūya*, in the sense given to *paribhāṣati* & *paribhāṣaka* in: EDGERTON, p. 328.

⁴⁹ I.e., *pacyeta*. For *pacyate*, cf. *ibid.*, p. 314.

⁵⁰ BENDALL, 'Çikṣāsamuccaya', p. xlii. Cf. also *ibid.*, p. 124, lns. 13–14.

⁵¹ I.e., *saṃvara*, 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 § 3.3.3, pp. 83ff.—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. 105.

⁵⁴ *Ibid.*, pp. 84ff. & 96ff..

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 affectionate and appropriate.⁵⁷ In this way he is to ensure reception by those who are fit.

eṣā rakṣātmabhāvasya bhaiṣajyavaśanādibhiḥ |
*ātmatrṣṇopabhogāt tu kliṣṭāpattiḥ prajāyate || 13 ||*⁵⁸

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*) appropriate⁵⁹.

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

⁵⁵ For a clear description of this position, cf. DE LA VALLÉE POUSSIN, *Prajñākaramatī*, comm. on BCA 9:43ab, p. 432, lns. 8ff..

⁵⁶ BENDALL, '*Çikṣāsamuccaya*', p. 124, ln. 13.

⁵⁷ Cf. *priyavacana* in: ZANGMO & CHIME, § 19, ¶ 2, p. 11.

⁵⁸ BENDALL, '*Çikṣāsamuccaya*', p. xliii. Cf. also *ibid.*, p. 127, lns. 8 & 14; & p. 143, lns. 1 & 3.

⁵⁹ *Ibid.*, p. 124, ln. 18.

for the sake of the satisfaction of one's craving (*ātmatṛṣṇopabhoga*). By indulging his desires, a bodhisattva cannot but produce dharmas that are evil.

sukṛtārambhiṇā bhāvyam mātṛajñena ca sarvataḥ[†] |
iti śikṣāpadād asya bhogarakṣā na duṣkarā || 14 ||⁶⁰

Preserving
enjoyments.

He must be one who undertakes good actions and one who is moderate⁶¹ completely:
 by this moral precept, the preservation of enjoyments is not difficult for him. (14)

§ 3.3.3⁶² mentions that in the prologue to the Śs Ś counsels a bodhisattva to give his enjoyments with careful circumspection (*susamīkṣitakurvāṇa*). The fourteenth verse of the ŚSKā 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 calculation⁶³, non thorough consideration⁶⁴ (regret) and disregard concerning enjoyments'.⁶⁵

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. Ś also holds in the Śs—again quoting the *Ugraparipṛcchā*—that when a bodhisattva gives his enjoyments, he is never to create obstacles to the development of others:

⁶⁰ BENDALL, '*Ākṣāsamuccaya*', p. xliii. Cf. also *ibid.*, p. 143, lns. 19–20.

⁶¹ I.e., *mātṛajña*: cf. EDGERTON, p. 429.

⁶² Pp. 83ff..

⁶³ I.e., *durnyāsa*. For *nyāsa* (\equiv *nyasana* \equiv *nikṣepa*) as 'solving mathematical problems', cf. *ibid.*, pp. 314 & 294. For *nyāsa* as 'applying', 'abandoning' & 'depositing', cf. MONIER-WILLIAMS, p. 572.

⁶⁴ I.e., *apratyavekṣā* \equiv *apratyavekṣaṇā*: cf. EDGERTON, p. 376; & MONIER-WILLIAMS, p. 676.

⁶⁵ BENDALL, '*Ākṣāsamuccaya*', p. 144, lns. 1–2:

ugraparipṛcchāyām hi śikṣāpadam uktaṃ (<|>[†] susamīkṣitakar-
makāritā sukṛtakarmakāritā ca (<'>[†] (<|>[†] tena bhogānām durnyāsā
pretyavekṣā (<'>[†] avajñāpratiṣedhaḥ siddho bhavati |

It is noted in: BENDALL & ROUSE, p. 142, n. 2, that the *pretyavekṣā* of the Cambridge Ms., 71a, should be read as *pratya*^o. The present writer agrees. In addition, in agreement with the Ms., he reads *durnyāsāpretyavekṣā avajñāpratiṣedhaḥ*.

The writer is unable to find this passage in: NATTIER. Even so, its meaning is clear from a passage quoted from the *Akṣayamatisūtra* in: BENDALL, '*Ākṣāsamuccaya*', p. 271, lns. 4–8. For a recent ed. of this passage, cf. BRAARVIG, I, p. 163. For a tr. of the complete passage, cf. *ibid.*, II, pp. 121ff..

Thus, giving and not giving are not to be made causes of hindrance to the conditions favourable to enlightenment⁶⁶ and to the sacred knowledge and so on of oneself and others.⁶⁷

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*).⁶⁸ Under no circumstances is he to allow his giving to hinder the development of that which is good (*kuśala*).⁶⁹

Preserving merit.

svārthavipākavaitṛṣṇyāc chubhaṃ saṃrakṣitaṃ bhavet |
*paścāttāpaṃ na kurvīta na ca kṛtvā prakāśayet || 15 ||*⁷⁰

Merit should be preserved by freedom from desire for the ripening of self interest.
Having given⁷¹ he should not feel regret. And having acted he should not proclaim his actions. (15)

lābhasatkārahītaḥ syād unnatiṃ varjayet sadā |
*bodhisatvaḥ prasannaḥ syād dharme vimatiṃ utsṛjet || 16 ||*⁷²

He should fear profit and honour. He should eschew pride constantly.
A bodhisattva should be faithful⁷³. He should eschew doubt in the Dharma. (16)

In the prologue to the Śs Ś stressed that a bodhisattva should become inured in giving not only his person and enjoyments, but also his merit.⁷⁴ In the fifteenth verse of the Śs he holds that a bodhisattva should also engage in the practice of preserving his merit (*śubharaḥṣaṇa*). Merit is to be preserved so that it can be applied for the benefit of others.⁷⁵

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

⁶⁶ I.e., *bodhipakṣas*.

⁶⁷ BENDALL, '*Çikṣāsamuccaya*', p. 144, ln. 6:

tathā svaparabodhipakṣaśrutādyantarāyakarau tyāgātyāgau na
kāryau |

The present writer is unable to find this passage in: NATTIER.

⁶⁸ BENDALL, '*Çikṣāsamuccaya*', p. 145, ln. 10.

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. xliv. Cf. also ibid., p. 148, lns. 6–7.

⁷³ I.e., *prasanna*: cf. EDGERTON, p. 388.

⁷⁴ Cf. § 3.3.4, pp. 85ff..

⁷⁵ BENDALL, '*Çikṣāsamuccaya*', p. 147, lns. 17–18.

of his personal interest. Likewise, he is never to feel regret (*paścāttāpa*) or repentance (*viṣpratisāracitta*) 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.

4.3 Preserving in the Śikṣāsamuccaya.

Table 1.1⁷⁶ and Table 1.2⁷⁷ 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 4.2⁷⁸, Table 4.3⁷⁹, Table 4.4⁸⁰ and Table 4.5⁸¹.

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*).

§ 4.2⁸² mentioned that Ś gives most attention to the preservation of one's person by eschewing that which is unprofitable (*anartha*) and has fruitless outcomes (*niṣphalasyanda*).

⁷⁶ P. 16.

⁷⁷ P. 18.

⁷⁸ P. 104.

⁷⁹ P. 105.

⁸⁰ P. 106.

⁸¹ P. 107.

⁸² Pp. 95ff..

Table 4.2: Preservation in the Śs-A.

	ed. ^a	tr. ^b
<i>The Perfection of Morality.</i>	34–158	37–156
Preserving one's person.	34–143	37–141
ŚĪLAPĀRAMITĀYĀM SADDHARMAPARIGRAHO NĀMA DVITĪYAḤ P ^o	34–44	37–45
5.) ^c	34	37
6ab.)	34	37
Preserve (√ <i>rakṣ</i>) your person to give (ut + √ <i>srj</i>) your person!	34	37
6b.)	34	37
6c.)	34	37
Forsake not your spiritual friend (<i>kalyāṇamitra</i>)!	34–41	37–43
6c.)	41	43
6d.)	41	43
Study (√ <i>dṛś</i>) the sūtras!	41	43
6c.)	41	43
6d.)	41	43
Accept (<i>pari</i> + √ <i>grah</i>) the Dharma!	41–44	43–45
6c.)	42	44
DHARMABHĀṆAKĀDIRAKṢĀ TRTĪYĀH P ^o	44–59	46–60
7ab.)	44	46
Forsake the unprofitable (<i>anartha</i> + √ <i>vrj</i>)!	44	46
Hold fast (√ <i>dhṛ</i>) to the Dharma!	45–49	46–48
Reject (<i>pari</i> + √ <i>vrj</i>):		
the hooks of Māra (<i>mārāṅkas</i>)!;	49–51	48–52
the evil friend (<i>akalyāṇamitra</i>)!;	51	52
lassitude (<i>avasāda</i>)!;	52–54	53–55
lack of aspiration (<i>anādhimukti</i>)!	54–55	55–56
Engage in the work of service (<i>vaīyāvṛtya</i> ^d)!	55–56	56–58
Fear the hells!	56–59	58–60

^a BENDALL, 'Cikṣāsamuccaya', pp. 34–59.^b BENDALL & ROUSE, pp. 37–60.^c ŚSKĀ.^d For the significance of this term, cf. EDGERTON, p. 511.

Table 4.3: Preservation in the Śs-B.

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

^a BENDALL, 'Cikṣāsamuccaya', pp. 59–116.^b BENDALL & ROUSE, pp. 61–114.

Table 4.4: Preservation in the Śs-C.

	ed. ^a	tr. ^b
Preserving one's person (cont.).	34–143	37–141
7b.) ^c	116	114
7cd.)	116	114
Work solely for the benefit of others (<i>parārtha</i>)!	116–117	114–116
ĀTMABHĀVARAKṢĀ ṢAṢṬAḤ P°	118–143	117–141
7d.)	118	117
8a.)	118	117
12 forms of mindfulness (<i>smṛti</i>).	118	117–118
8b.)	119	118
Devotion (<i>ādhara</i>) the opposite of disregard (<i>avaññā</i>).	119	118
8cd.)	119	118
Tranquility (<i>śama</i> & <i>śamatha</i>).	119	118
9ab.)	119	
The greatness of tranquility (<i>śamasya mātmyam</i>).	119–120	118–119
Concentration (<i>samādhi</i>) & morality (<i>śilā</i>).	120–121	119–121
Concentration & the mind (<i>citta</i>).	121–122	121–122
The city of the mind (<i>cittanagara</i>).	122–123	122–123
9cd.)	123 & 124	123
Avoid outward activity (<i>bāhyaceṣṭa</i>)!	123–124	123
10.)	124	123
Propitiate (<i>ā + √ vrj</i>) sentient beings!	124	123–124
11.)	124	
12.)	124	124
Correct demeanour (<i>īryāpatha</i>).	124–127	124–126
13a.)	127	126
13b.)	127	
Permanent medicines (<i>satatabhaiṣajyas</i>).	127–131	127–130
Avoid eating fish & flesh (<i>matsyamāṃsa</i>)!	131–135	130–132
Medicines for the sick (<i>glānapratyayabhaiṣajyas</i>).	135	132–133
The use of clothes (<i>vasana</i>).	136	133–134

^a BENDALL, 'Çikṣāsamuccaya', pp. 116–136.^b BENDALL & ROUSE, pp. 114–134.^c ŚSKĀ.

Table 4.5: Preservation in the ŚS-D.

	ed. ^a	tr. ^b
Preserving one's person (cont.).	34–143	37–141
13cd.) ^c	137	134
The way to accept & use		
gifts of the faithful (<i>śraddhādeyas</i>).	137–138	135–136
Incantations (<i>mantras</i>).	138–142	136–140
13ab.)	143	140
13cd.)	143	140
Preserve your person to give your person!	143	140–141
BHOGAPUṆYARAKṢĀ SAPTAMAḤ P°	143–158	142–156
Preserving enjoyments.	143–146	142–145
14.)	143	142
Possess the quality of acting with		
circumspection (<i>susamīkṣītakarmakāritā</i>)!	143–145	142–143
Act for the benefit of others (<i>parārtha</i>)		
not oneself (<i>svārtha</i>)!	145–146	143–145
Preserving merit.	146–158	145–156
15ab.)	146	145
Be altruistic not selfish!	147	146–147
15c.)	147	147
Regret (<i>vi + prati + √ sr̥</i> ^d) not		
your giving!	147–148	147
15d.)	148	147
Reveal (<i>pra + √ kāś</i>) not your good actions!	148	147
16.)	148	147
Avoid :		
pride (<i>unnati</i>)!;	149–151	147–150
the ten deeds of Māra (<i>māra</i> karmas)!	151–152	150–152
Cultivate the ten ways (<i>prakāras</i>)!	153–157	152–155
Avoid superficial thinking		
(<i>ayoniśomanaskāra</i>)!	157–158	155–156
Apply merit to enlightenment		
(<i>bodhipariṇāmana</i>)!	158	156

^a BENDALL, 'Çikṣāsamuccaya', pp. 137–158.^b BENDALL & ROUSE, pp. 134–156.^c ŚSKĀ.^d For the significance of this term, cf. EDGERTON, pp. 492–493.

4.3.1 Preserving one's person.

The means of preservation and so on of all⁸³ the three kinds⁸⁴ has
 been related in general.
 Now the preservatives⁸⁵ and so on are to be related.⁸⁶

Chapter two. Chapter two is an auto commentary on the fifth and sixth verses of the ŚSKĀ. Table 4.2⁸⁷ 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 4.2⁸⁸ and Table 4.3⁸⁹ show that in 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 unprofitable⁹⁰ and the fifth the avoidance of things that are unprofitable and result in fruitless outcomes.⁹¹ 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*).⁹²

⁸³ I.e., *api*: cf. MONIER-WILLIAMS, p. 55, def. 4.

⁸⁴ Viz. of one's person, enjoyments & merit.

⁸⁵ I.e., *rakṣās*. For *rakṣā* def. as a thing which preserves, cf. *ibid.*, p. 860; & BENDALL & ROUSE, p. 46.

In the ŚS a preservative is a practice by which a bodhisattva preserves his person, enjoyments & merit.

⁸⁶ BENDALL, '*Çikṣāsamuccaya*', p. 44, lns. 19–20:

uktas trayāṇām api sāmānyena rakṣādyupāyaḥ |
rakṣādayas tu vācyaḥ |

⁸⁷ P. 104.

⁸⁸ P. 104.

⁸⁹ P. 105.

⁹⁰ *Ibid.*, p. 97, ln. 19.

⁹¹ *Ibid.*, p. 97, ln. 19; & p. 118, ln. 1.

⁹² Cf. the summary of the main features of the right strivings in § 1.2, pp. 9ff.; & in § 2.3, pp. 32ff..

Chapters three & four. The tone of the third and fourth chapters is unremittingly negative. Table 4.2⁹³ and Table 4.3⁹⁴ indicate an extended catalogue of faults. Typical is Ś's enumeration of actions which are highly unprofitable (*mahanto 'narthāḥ*)⁹⁵: *a.*) the five fundamental faults (*mūlāpattis*) 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 (*mūlāpattīnāṃ saṃgrahakā*).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.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 (*vidhānārtha*) he describes to undertake to take a vow (*samādāna*).⁹⁸

With reference to the *Adhyaśayasamcodanasūtra*, *Sarvadharmāpravṛttinirdeśa* and *Kṣitigarbhasūtra* he gives examples of various vows.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 (*karmāvaraṇenānarthika*).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

⁹³ P. 104.

⁹⁴ P. 105.

⁹⁵ BENDALL, '*Ākṣāsamuccaya*', p. 59, ln. 10.

⁹⁶ Apparently composed by Ś. For ref., cf. Table 4.3 on p. 105.

⁹⁷ Ibid., p. 56, ln. 14–p. 59, ln. 6. DAYAL may be correct when he suggests that Buddhist ethics sometimes 'degenerates into spiritual terrorism of the worst sort' (DAYAL, p. 205).

⁹⁸ BENDALL, '*Ākṣāsamuccaya*', p. 97, lns. 19ff..

⁹⁹ For ref., cf. Table 4.3 on p. 105.

¹⁰⁰ Ibid., p. 98, ln. 23–p. 99, ln. 2; & p. 99, ln. 16.

cast into the hells as a result of the accumulation of evil dharmas. These sentiments—laudable as they may be—are 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 (*āryāṣṭāṅgamārga*).¹⁰¹ As the character of Ś's description of the eightfold way is discussed in § 2.7¹⁰² 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 dharmas*) 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 dharmas.

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.¹⁰³

As discussed in § 4.2¹⁰⁴, 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.¹⁰⁵

¹⁰¹ BENDALL, '*Çikṣāsamuccaya*', pp.101–116. For ref. for each of the eight members, cf. Table 4.3 on p. 105.

¹⁰² Pp. 56ff..

¹⁰³ Ibid., p. 118, lns. 3–4.

¹⁰⁴ P. 95.

¹⁰⁵ Ibid., p. 143, lns. 14–15:

tathā cātmabhāvarakṣā satvārtham evoktā | tasya spaṣṭāvabodhārtham ayaṃ nyāyo 'bhiyukto na tu svārthāpekṣayeti ||

4.3.2 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.¹⁰⁶

Table 4.5¹⁰⁷ 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 ŚSKĀ.

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 (*sukṛtakarmakāritā*) and circumspection (*susamīkṣitakarmakāritā*).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 (*svapara-bodhipakṣaśruta*).¹⁰⁹ Ś considers it critical that a bodhisattva who applies himself to the members of enlightenment (*bodhyaṅgas*) understands how a gift is to be given, what sort of a gift is to be given and how much is to be given.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.¹¹¹

When he gives his enjoyments, a bodhisattva is to reflect that the interests of others are furthered by the sacrifice of self interest¹¹², and that self interest is destroyed by giving¹¹³. Further, it is to be noted that a mark of a fraudulent (*pratirūpika*) bodhisattva is that he desires his own pleasure rather than the destruction of the suffering of sentient beings.¹¹⁴ Accordingly, a bodhisattva is never to forsake great compassion (*mahākaruṇā*) and friendliness (*maitrī*).¹¹⁵

¹⁰⁶ BENDALL, 'Çikṣāsamuccaya', p. 143, ln. 19:

evaṃ tāvad ātmabhāvarakṣā veditavyā | bhogarakṣā tu vaktavyā |

¹⁰⁷ P. 107.

¹⁰⁸ Ibid., p. 144, ln. 1.

¹⁰⁹ Ibid., p. 144, ln. 6.

¹¹⁰ Ibid., p. 144, lns. 10–11:

*... kathaṃ dānaṃ dātavyaṃ | kataraṃ dānaṃ dātavyaṃ | kiyad
rūpaṃ dānaṃ dātavyaṃ ||*

¹¹¹ Ibid., p. 145, lns. 5–6.

¹¹² Cf. *ibid.*, p. 145, ln. 10.

¹¹³ Cf. *ibid.*, p. 145, ln. 18:

utsargād eva cāsyā svārthābhāvaḥ siddhaḥ |

¹¹⁴ Ibid., p. 146, lns. 4–5.

¹¹⁵ Ibid., p. 146, ln. 8.

The principle^{al} training for a bodhisattva, then, is the practice of self denial (*ātmā garhanīya*).¹¹⁶ 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.¹¹⁷ 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.¹¹⁸

4.3.3 Preserving merit.

The preservation of enjoyments has been succinctly related. The preservation of merit is to be related.¹¹⁹

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 (*sarvasattvahitasukhayogakṣemārthika*).¹²⁰ 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 Bodhisattva 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 Bodhisattva; by rejecting all scriptures except those which one has heard and been taught”.¹²¹

¹¹⁶ BENDALL, ‘*Çikṣāsamuccaya*’, p. 146, ln. 6.

¹¹⁷ Ibid., p. 146, ln. 9.

¹¹⁸ Ibid., p. 146, ln. 14:

...¹ yena dātur mahādakṣiṇīye mahārthadānān mahāpuṇyasāgaravistaro dṛśyate |

¹¹⁹ Ibid., p. 146, ln. 21:

ukto samāsatā bōg¹karakṣā | puṇyarakṣā vācyā |

¹²⁰ Ibid., p. 147, lns. 1–4.

¹²¹ Tr. in: BENDALL & ROUSE, p. 147. This passage is problematic. It is given in: BENDALL, ‘*Çikṣāsamuccaya*’, p. 148, lns. 8–10, as:

idaṃ ca ratnakūṭe ’bhihitam <|>[†] caturbhiḥ kāśyapa dharmaiḥ samanvāgatasya bodhisatvasyotpannotpannāḥ [73b] kuśalā dharmāḥ

To counteract the generation of bad dharma 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 (*prakāras*).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 dharma that destroy merit. They counter the false opinions (*vipratipatti*) and superficial thoughts (*ayoniśomanaskāra*) which cause a bodhisattva to become proud (*unnati*) and to forsake friendliness (*maitrī*) and great compassion (*mahākaruṇā*).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 (*sarvasattvapramokṣa*).¹²⁴

The application of merit to enlightenment, now that is the essence of the preservation of merit.¹²⁵

4.4 Conclusion.

It is devilish to ask for oneself, 'If I give, what shall I enjoy?'

parihīyante (')[†] *yaiḥ* (*caturbhir muktāḥ*)[†] *na vardhante kuśalair dharmaiḥ | katamais caturbhiḥ | yadutābhīmānikasya lokāyatamantraparyeṣṭyā* ' *lābhasatkārādhyavasitasya kulapratyavalokanena* ' *bodhisatvavidveṣābhyākhyānena* ' *aśrutānām anirdeṣṭānām ca sūtrāntānām pratikṣepeti* ||

In: BENDALL, '*Çikṣāsamuccaya*', p. 148, ln. 9 & n. 1; & in: BENDALL & ROUSE, p. 147, n. 6, it is noted that both the Skt. & Tib. texts of this passage are obscure. *Caturbhir muktāḥ* is inserted from the margin of the Cambridge Ms., 73b. As the copy of the present writer is unclear at this point, he is not able to confirm the accuracy of this emendation.

Even so, this quotation seems to be based on a passage from the *Kāśyapa-parivarta* that is given in: VON STEÄL-HOLSTEIN, § 5, p. 10, lns. 1ff.:

caturbhiḥ kāśyapa dharmaiḥ [5b2] *samanvāgatasya bodhisatvasyotpanntotpannāma kuṣalā dharmāḥ paryādīyamte yair na vivardanti* XXX [5b3] *r dharmaiḥ katamaiḥ caturbhiḥ yad uta abhīmānikasya lokāyatamantraparyeṣṭyā | lābhasatkārādhy. XXX* [5b4] *svakulapratyavalokanena | bodhisatvavidveṣābhyākhyānena | aśrutānām anuddiṣṭānām ca sū* XXXXXXXX [5b5] *na ebhiḥ kāśyapa caturbhir dharmaiḥ samanvāgatasya bodhisatvasyotpannotpannā kuṣalān dha* XXXXXXXX [6a1] *vivardhate kuṣalair dharmaiḥ tatraidam ucyate* 5 ||

¹²² BENDALL, '*Çikṣāsamuccaya*', p. 153, lns. 11–15.

¹²³ Ibid., p. 146, lns. 7–8; & p. 157, ln. 14–p. 158, ln. 1.

¹²⁴ Ibid., p. 145, ln. 15.

¹²⁵ Ibid., p. 158, ln. 6:

eṣa tu puṇyarakṣāyāḥ saṃkṣepo yad bodhipariṇāmanā ||

It is heavenly to ask for others, 'If I enjoy, what shall I give?' (125)

Having harmed another for oneself, one burns¹²⁶ 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 that¹²⁷ 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 between¹²⁸
the fool, active for himself, and the *muni*, active for others. (130)¹²⁹

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

¹²⁶ I.e., *pacyate*: cf. EDGERTON, p. 314. Cf. also ŚSKĀ 11d.

¹²⁷ Viz. the desire for advancement.

¹²⁸ I.e., *antara*: cf. *ibid.*, p. 38, def. 2.

¹²⁹ MINAYEFF, BCA 8: 125–130, p. 203:

yadi dāsyāmi kiṃ bhokṣya ity ātmārthe piśācatā |
yadi bhokṣye kiṃ dadāmi parārthe devarājatā || 125 ||
ātmārthaṃ pīḍayitvā narakādiṣu pacyate |
ātmānaṃ pīḍayitvā tu parārthaṃ sarvasaṃpadaḥ || 126 ||
durgatir nīcatā maurkhyāṃ yayaivātmonnatīchayā |
tām evānyatra saṃkrāmya sugatīḥ satkṛtīr matīḥ || 127 ||
ātmārthaṃ param ājñāpya dāsatvādy anubhūyate |
parārthaṃ tvenam ājñāpya svāmitvādy anubhūyate || 128 ||
ye kecid duḥkhitā lāke (loke)[†] sarve te svasukhecchayā |
ye kecit sukhitā loka sarve te 'nyasukhecchayā || 129 ||
bahunā vā kim uktena dṛśyatām idam antaram |
svārthārthinaś ca bālasya muneś cānyārthakāriṇaḥ || 130 ||

is to safeguard the quality and value of the same through the practice of preservation.

The argument of § 4¹³⁰ 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 dharmas—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 dharmas.

In the Śs and ŚSKĀ the non production of non existing bad dharmas 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 dharmas. 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 (*samyakprāṇidadhāti*). 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

¹³⁰ Pp. 93ff..

these conditions, Ś believes that he will preserve the quality of his enjoyments and ensure that when they are given, they result in the greatest possible advantage.

Puṇyarakṣā. The Śs and ŚSKĀ suggest that a bodhisattva preserve his person by avoiding the production of bad dharmas. 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 dharmas 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 dharmas.

5. 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

5.1 Remarks.

The preservation of all² three—one's person and so on³—has been related. Now purification is to be related.⁴

Having considered preservation, Ś turns his attention to purification (*śuddhi*). Table 1.1⁵, Table 5.2⁶, Table 5.3⁷ and Table 5.4⁸ show that the seventeenth to twenty-first verses of the ŚSKĀ and eighth to fifteenth chapters of the Śs 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 § 1.2⁹ and § 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 them¹¹ when they have arisen: by this arises purification.¹²

¹ DE JONG, 'Problem', p. 1.

² I.e., *api*: cf. MONIER-WILLIAMS, p. 55, def. 4.

³ Viz. of one's person, enjoyments & merit.

⁴ BENDALL, '*Çikṣāsamuccaya*', p. 158, ln. 13:

uktā trayāṇām apy ātmabhāvādīnām rakṣā | śuddhir adhunā vaktavyā |

⁵ P. 16.

⁶ P. 124.

⁷ P. 125.

⁸ P. 126.

⁹ Pp. 9ff..

¹⁰ Pp. 32ff..

¹¹ Viz., bad, evil dharmas.

¹² Ibid., p. 356, ln. 12:

Table 5.1: Chapters on purification.

8.)	<i>Pāpaśodhana</i> ^a	Purifying Evil
9.)	<i>Kṣāntipāramitā</i> ^b	Perfection of Patience
10.)	<i>Vīryapāramitā</i> ^c	Perfection of Energy
11.)	<i>Aranyasaṃvarṇana</i> ^d	Praise of the Wilderness
12.)	<i>Cittaparikarma</i> ^e	Preparation (Purification) of the Mind
13.)	<i>Smṛtyupasthāna</i> ^f	Application of Mindfulness
14.)	<i>Ātmabhāva-pariśuddhi</i> ^g	Purification of One's Person
15.)	<i>Bhogapuṇyaśuddhi</i> ^h	Purification of Enjoyments and Merit

^a BENDALL, '*Çikṣāsamuccaya*', p. 178, ln. 17.

^b Ibid., p. 188, ln. 19.

^c Ibid., p. 192, ln. 14.

^d Ibid., p. 201, ln. 20.

^e Ibid., p. 228, ln. 7.

^f Ibid., p. 241, ln. 19.

^g Ibid., p. 267, ln. 7.

^h Ibid., p. 273, ln. 8.

Table 5.1¹³ shows that the chapter titles of that part of the Śs which considers purification reflect a concern with the destruction 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.

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 (*prati-pakṣa*) for that most unpleasant of faults: anger (*krodha*).¹⁴ Energy is the antidote for that most attractive of hindrances: sloth (*ālasya*).¹⁵ 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 (*gṛhadoṣas*). Life in the wilderness is held

utpannānām ca prahāṇāya chandaṃ janayati ity anena śuddhiḥ |

¹³ P. 118.

¹⁴ In addition to the 9th chapter of the Śs, cf. MINAYEFF, BCA 6, pp. 178–188. For comments on this theme in the BCA, cf. MAHONEY, pt. II, ch. 6, pp. 42–47.

¹⁵ In addition to the 10th chapter of the Śs, cf. MINAYEFF, BCA 7, pp. 188–193. For comments on this theme in the BCA, cf. MAHONEY, pt. II, ch. 7, pp. 48–55.

to purify a bodhisattva from the hindrance caused by worldly desires, including the desire for gain and honour.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 (*anitya*), impurity (*aśubha*), friendliness (*maitrī*) and dependent arising (*pratītyasamutpāda*).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.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 § 2.2¹⁹, success at mindfulness of the body (*kāya*), perception (*vedanās*), mind (*citta*) and dharmas involves purifying one's person from evil dharmas produced by the erroneous views (*viparyāsas*) associated with purity (*śuciviparyāsa*), pleasure (*sukhaviparyāsa*), permanence (*nityaviparyāsa*) and a belief in the self (*ātmapariyāsa*).²⁰

The titles of the eighth to fifteenth chapters of the ŚS, 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.

5.2 Purifying in the Śikṣāsamuccayakārikā.

Table 1.1²¹ and § 4.2²² suggest that the fifth to sixteenth verses of the ŚSKā consist of three parts: *i.*) the preservation of one's person; *ii.*) the preservation of enjoyments; and *iii.*) the preservation of merit.

¹⁶ In addition to the 11th chapter of the ŚS, cf. MINAYEFF, BCA 8:25–38, pp. 195–196. For comments on this theme in the BCA, cf. MAHONEY, pt. II, ch. 8, pp. 57–60.

¹⁷ For ref. to the ŚS, cf. Table 5.3 on p. 125. In addition to the 12th chapter of the ŚS, for the meditation on impermanence, impurity, benevolence & dependent arising, cf. MINAYEFF, BCA 8:4–21, pp. 194–195; 8:38–71, pp. 196–199; 8:92–110, pp. 200–202; & 6:22–34, pp. 179–180.

¹⁸ Explicit in the title of the 12th chapter in the Ms.: cf. BENDALL, *Catalogue*, p. 109; and Table 1.3 on p. 19.

¹⁹ Pp. 28ff..

²⁰ In addition to the 13th chapter of the ŚS, for mindfulness of the mind and body, cf. MINAYEFF, BCA 5:34–70, pp. 172–174; for the meditation on the emptiness of persons, cf. *ibid.*, BCA 9:58–78, pp. 212–214; & for the meditation on the emptiness of dharmas, cf. *ibid.*, BCA 9:79–151, pp. 214–219. For comments on these themes in the BCA, cf. MAHONEY, pt. II, ch. 5, pp. 35–41; & pt. II, ch. 9, pp. 66–76.

²¹ P. 16.

²² Pp. 95ff..

Table 1.1²³ also suggests that the seventeenth to twenty-first verses of the ŚSKĀ 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.

Purifying one's
person.

śodhitasyātmabhāvasya bhogaḥ pathyo bhaviṣyati |
*samyaksiddhasya bhaktasya niṣkaṇasyeva dehinām || 17 ||*²⁴

When one's person is purified, it will become a wholesome object
of enjoyment²⁵
for sentient beings, as when boiled rice—free from the kernel and
so on²⁶—is correctly prepared. (17)

tṛṇacchannaṃ yathā śasyaṃ rogaiḥ sīdati naidhate |
*buddhāṅkuras tathā vṛddhiṃ kleśacchanno na gacchati || 18 ||*²⁷

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:

- i.*) the purification of his person transforms it into food suitable for consumption by sentient beings; and
- ii.*) the non purification of his person makes it unfit for consumption.

Ś 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. Ś stresses the importance of these practices by describing their opposite.

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 (*guṇas*) of a bodhisattva by mental defilements (*kleśas*); 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.

²³ P. 16.

²⁴ BENDALL, '*Çikṣāsamuccaya*', p. xliv. Cf. also *ibid.*, p. 158, lns. 14–15.

²⁵ I.e., *bhogaḥ pathyaḥ*, which signifies both a wholesome object of enjoyment & wholesome enjoyment.

²⁶ I.e., *niṣkaṇa*: cf. EDGERTON, pp. 308 & 165. *Niṣkaṇa* is thought to mean free of the red coating between the kernel and the husk.

²⁷ BENDALL, '*Çikṣāsamuccaya*', p. xliv. Cf. also *ibid.*, p. 159, lns. 20–21.

ātmabhāvasya kā śuddhiḥ pāpakleśaviśodhanam |
saṃbuddhoktyarthasāreṇa yatnābhāve tv apāyagaḥ || 19 || ²⁸

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 ²⁹. (19)

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*). ³⁰ Bad dharmas, obtained and accumulated through bad actions in the past, are to be countered by the generation of good dharmas.

Table 5.2 ³¹ shows that four good dharmas are considered especially useful in countering bad dharmas ³²:

- i.) the practice of self censure (*vidūṣaṇāsamudācāra*): having committed bad actions (*akuśālāni karmāni*), a bodhisattva is to be filled with repentance (*vipratīṣārabahula*);
- ii.) the practice of the antidote (*pratīpakṣasamudācāra*): having committed bad actions, a bodhisattva is to apply himself to doing good actions (*kuśālāni karmāni*);
- iii.) the power of turning back from evil (*pratyāpāttibala*): having undertaken a vow (*saṃvarasamādāna*) never to commit the ten unvirtuous actions (*akuśālas*), a bodhisattva is to act accordingly; and

²⁸ BENDALL, '*Çikṣāsamuccaya*', p. xlv. Cf. also *ibid.*, p. 160, lns. 2-3.

²⁹ I.e., *apāyas* ≡ the three *durgatis*, i.e., the paths of animals (*tiryagyoni*), hungry spirits (*pretas*), & hell (*naraka*): cf. EDGERTON, p. 46; TAKASAKI, pp. 131-133; & KAJIYAMA, 'Transfer', pp. 4-7. For the six states of existence (*gatis*): cf. BENDALL, '*Çikṣāsamuccaya*', p. 256, lns. 13-18. This passage is quoted in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:155, p. 593, ln. 13-p. 594, ln. 3.

³⁰ BENDALL, '*Çikṣāsamuccaya*', p. 160, ln. 4-p. 178, ln. 17.

³¹ P. 124.

³² In: BENDALL & ROUSE, pp. 158-159, *catvāro dharmāḥ* is tr. as 'four practices'. The present writer prefers 'four dharmas'. For a concise summary of these dharmas, cf. BENDALL, '*Çikṣāsamuccaya*', p. 160, lns. 4-11.

- iv.) 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*.

kṣameta śrutam eṣeta saṃśrayeta vanam tataḥ |
samādhānāya yujyeta bhāvayed aśubhādikam || 20 || 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 5.2³⁴, Table 5.3³⁵ and Table 5.4³⁶ show that in this verse Ś is in 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 twentieth verse completes the list of the six Mahāyāna perfections.

Verses seventeen to twenty, then, indicate that Ś expects a bodhisattva to purify his person principally through the application of the four good dharmas and the practice of the six perfections.

Purifying
enjoyments &
merit.

bhogaśuddhiṃ ca jānīyāt samyagājīvaśodhanāt |
sūnyatākaruṇāgarbhaceṣṭitāt puṇyaśodhanam || 21 || ³⁷

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*).

³³ BENDALL, '*Çikṣāsamuccaya*', p. xlv. Cf. also *ibid.*, p. 179, lns. 5, 6, 7, 8 & 9.

³⁴ P. 124.

³⁵ P. 125.

³⁶ P. 126.

³⁷ *Ibid.*, p. xlv. Cf. also *ibid.*, p. 267, ln. 11; & p. 270, ln. 8.

A bodhisattva is to purify his enjoyments by practising the fifth member of the noble eightfold way—right livelihood (*samyagājīva*).³⁸ Merit is to be purified through acting with compassion (*karuṇā*) and a mind filled with an understanding of emptiness (*śūnyatā*).

5.3 Purifying in the Śikṣāsamuccaya.

Table 1.1³⁹ and Table 1.3⁴⁰ 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 5.2⁴¹, Table 5.3⁴² and Table 5.4⁴³. 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 dharma (*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 (*mahākaruṇā*) and an experience of non duality (*dvayavigamata*) and emptiness (*śūnyatā*).

Table 5.2⁴⁴, Table 5.3⁴⁵ and Table 5.4⁴⁶ indicate that Ś is most concerned to explicate the nineteenth and twentieth verses of the ŚSKĀ. It is critical, he believes, that an incipient bodhisattva gain a clear understanding of the way to purify his person from dharma that are bad and evil.

³⁸ It is to be recalled that the *āryaṣṭāṅgamārga* is the seventh and last set of the conditions favourable to enlightenment. Cf. § 2.7, pp. 56ff..

³⁹ P. 16.

⁴⁰ P. 19.

⁴¹ P. 124.

⁴² P. 125.

⁴³ P. 126.

⁴⁴ P. 124.

⁴⁵ P. 125.

⁴⁶ P. 126.

Table 5.2: Purification in the Śs-A.

	ed. ^a	tr. ^b
Purifying one's person.	158–267	157–244
<i>The Perfection of Patience.</i>	158–188	157–183
PĀPAŚODHANAM AṢṬAMAḤ P ^o	158–178	157–174
17.) ^c	158	157
Attain the Dharma body (<i>dharmakāya</i>)!	158–159	157–158
18.)	159	158
Remove obstacles (<i>pratipakṣas</i>)!	160	158
19.)	160	158
4 dharmas for purification from faults:	160–178	158–174
practice of self censure		
(<i>vidūṣaṇāsamudācāra</i>);	159–171	159–167
practice of the antidote		
(<i>pratipakṣasamudācāra</i>);	171–176	167–171
power of expiation (<i>pratyāpattibala</i>);	176–177	171–172
power of protection (<i>āśrayabala</i>).	177–178	172–174
KṢĀNTIPĀRAMITĀ NAVAMAḤ P ^o	179–188	175–183
20a.)	179	175
20b.)	179	175
20c.)	179	175
20d.)	179	175
Patience:		
accepting suffering		
(<i>duṣkhādhivāsanakṣānti</i>);	179–183	175–178
reflecting on the Dharma		
(<i>dharmānidhyānakṣānti</i>);	183–184	179–180
bearing the injuries of others		
(<i>parāpakāramarṣanakṣānti</i>).	184–188	180–183

^a BENDALL, '*Çikṣāsamuccaya*', pp. 158–188.^b BENDALL & ROUSE, pp. 157–183.^c ŚSKĀ.

Table 5.3: Purification in the Śs-B.

	ed. ^a	tr. ^b
Purifying one's person (cont.).	158–267	157–244
<i>The Perfection of Energy.</i>	189–192	184–187
VĪRYAPĀRAMITĀ DAŚAMAḤ P ^o	189–192	184–187
Apply energy to sacred knowledge (<i>śruta</i>)!	189–190	184–185
80 forms (<i>ākāras</i>) of sacred knowledge.	190–191	185–186
<i>Dharmasaṃbhāra</i> & <i>jñānasaṃbhāra</i> .	191–192	186–187
The forest is to be resorted to (<i>araṇyam āśrayaṇīyam</i>)!	192	187
<i>The Perfection of Meditation.</i>	193–228	188–215
ARAṆYASAMVARṆANAM NĀMAIKĀDAŚAḤ P ^o	193–201	188–195
Note the faults of house holding (<i>gṛhadoṣas</i>) & advantages of forest dwelling (<i>araṇyavāsa</i>)!	193–201 202	188–195 196
20c.) ^c		
CITTAPARIKARMA DVĀDAŚAḤ P ^o	202–228	196–215
Apply your mind to concentration (<i>samādhi</i>)!	202–203	196–197
Meditate on impermanence (<i>anitya</i>) to attain tranquility (<i>praśama</i>)!	203–209	197–202
Meditate on impurity (<i>aśubha</i>) to counter passion (<i>rāga</i>)!	209–212	202–204
Act with benevolence (<i>maitrī</i>) to counter hatred (<i>dveṣa</i>)!	212–219	204–209
Consider dependent arising (<i>pratītyasamutpāda</i>) to counter delusion (<i>moha</i>)!	220–228	209–215

^a BENDALL, 'Çikṣāsamuccaya', pp. 189–228.^b BENDALL & ROUSE, pp. 184–215.^c ŚSKĀ.

Table 5.4: Purification in the Śs-C.

	ed. ^a	tr. ^b
Purifying one's person (cont.).	158–267	157–244
<i>The Perfection of Wisdom.</i>	228–273	216–250
SMṚTYUPASTHĀNAP ^o TRAYODAŚAḤ	228–241	216–224
The four applications of mindfulness (<i>smṛtyupasthānas</i>):	228–241	216–224
of the body (<i>kāya</i>);	228–232	216–218
of perception (<i>vedanās</i>);	232–233	218–220
of the mind (<i>citta</i>);	233–236	220–221
of dharmas.	236–241	221–224
ĀTMABHĀVAPARIŚUDDHIŚ CATURDAŚAḤ P ^o	242–267	225–244
In praise of the meditation on emptiness (<i>sūnyatābhāvanā</i>).	242–244	225–226
The emptiness of the 6 elements (<i>dhātus</i>), the 6 contacts (<i>sparsās</i>) & the 18 spheres of mentation (<i>manopavicāra</i>) ^c .	244–252	226–233
All dharmas are like dreams (<i>svapnavat</i>).	252–256	233–236
<i>Samvṛti</i> & <i>paramārtha</i> .	256–257	236–238
All dharmas are empty of own being (<i>svabhāva</i>).	257–264	238–242
Pure thought requires the perfection of wisdom.	264–267	242–244
BHOGAPUṆYAŚUDDHIḤ PAÑCADAŚAḤ P ^o	267–273	245–250
Purifying enjoyments.	267–270	245–247
21ab.) ^d	267	245
Purity in enjoyments (<i>bhogaśuddhi</i>).	267–270	245–247
Purifying merit.	270–273	247–250
21cd.)	270	247
Purity in giving (<i>dānaviśuddhi</i>).	270–271	247–248
Purity in morality (<i>śilaviśuddhi</i>).	271–273	248–250

^a BENDALL, '*Çikṣāsamuccaya*', pp. 228–273.^b BENDALL & ROUSE, pp. 216–250.^c Cf. also OLDMEADOW, p. 180, ln. 7 & n. 3.^d ŚSKĀ.

5.3.1 Purifying one's person.

Therefore guarding against the arising of the wickedness⁴⁷ that comes forth constantly, that is very unpleasant⁴⁸, and thus casting aside the hindrances⁴⁹ and obstructions⁵⁰ to (good) action, he should strive for purification from the mental defilements.⁵¹

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*).⁵²

Chapter eight.

Table 5.2⁵³ 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 ŚSKĀ.

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.⁵⁴ 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.⁵⁵ 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.

Having described the benefits of purity and disadvantages of impurity, Ś (commenting on the nineteenth verse of the ŚSKĀ) introduces the initial practices for purification from evil—the four good dharmas (*catvāro dhar-*

⁴⁷ I.e., *dauḥśīlya*: cf. MONIER-WILLIAMS, p. 499.

⁴⁸ I.e., *bahuduḥkha*: cf. ibid., pp. 1220–1221. The Tib. indicates that *bahusukhām* could be read as *bahuduḥkhām*: cf. BENDALL & ROUSE, p. 179, n. 1; & Ibid., p. 175 n. 1.

⁴⁹ I.e., *vibandha*: cf. EDGERTON, p. 494.

⁵⁰ I.e., *āvaraṇa*: cf. ibid., p. 107.

⁵¹ BENDALL & ROUSE, p. 179, lns. 3–4:

*tad evaṃ aviratapravṛttāṃ bahusukhām dauḥśīlyotpattiṃ rakṣann
evaṃ ca karmāvaraṇavibandham apanayan kleśaviśodhane pray-
ateta ||*

⁵² BENDALL, 'Çikṣāsamuccaya', p. 356, lns. 11.

⁵³ P. 124.

⁵⁴ Ibid., pp. 158–159.

⁵⁵ Ibid., p. 159, lns. 7–18.

māḥ).⁵⁶ The significance of these four dharmas is indicated in § 5.2⁵⁷ so no more will be said here.

Chapter nine.

§ 5⁵⁸ 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. § 5.2⁵⁹ suggested that in the twentieth verse of the ŚSKĀ 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*⁶⁰. 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*⁶¹. Even if he is knowledgeable, wandering about confusedly, the attainment of *samādhi* is difficult ; *Then he should resort to the forest*⁶². Even there, when he is not applied to the calming of distraction and his mind is not attaining *samādhi* ; *He should concentrate on samādhi*⁶³. 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*⁶⁴. Such are these *pādas* in exposition⁶⁵ of purification from the mental defilements.⁶⁶

Kṣāntipāramitā. The twentieth verse of the ŚSKĀ advises a bodhisattva to be patient. The title of the ninth chapter of the Śs advises him to

⁵⁶ BENDALL, '*Çikṣāsamuccaya*', pp. 160–178. For ref., cf. Table 5.2 on p. 124.

⁵⁷ Pp. 119ff..

⁵⁸ Pp. 117ff..

⁵⁹ Pp. 119ff..

⁶⁰ Ibid., ŚSKĀ 20a, p. xlv.

⁶¹ Ibid.

⁶² Ibid., ŚSKĀ 20b, p. xlv.

⁶³ Ibid., ŚSKĀ 20c, p. xlv.

⁶⁴ Ibid., ŚSKĀ 20d, p. xlv.

⁶⁵ I.e., *uddeśa*: cf. EDGERTON, p. 130.

⁶⁶ BENDALL, '*Çikṣāsamuccaya*', p. 179, lns. 5–10 :

tatrāḍau tāvat kṣameta | akṣamasya hi śrutāḍau vīryaṃ pratihanyate 'kheadasahatvāt | aśrutavāṃś ca na samādhyupayaṃ jānāti | nāpi kleśaśodhanopāyaṃ | tasmād akhinnaḥ śrutam eṣeta | jñānato 'pi saṃkīrṇacārīṇaḥ samādhānaṃ duṣkaram iti ' saṃśrayeta vanaṃ tataḥ | tatrāpi vikṣepapraśamanānabhiyuktasya cittaṃ na samādhīyeta iti ' samādhānāya yujyeta | samāhitasya ca na kiñcit phalam anyatra kleśaśodhanād iti | bhāvayed aśubhādikam || ity etāni tāvat kleśaśuddher uddeśapadāni ||

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 (dharmas) (*dharma-manidhyānakṣānti*); and *c.*) bearing the injuries of others (*parāpakāra-marṣanakṣānti*).⁶⁷ Patience (*kṣānti*)⁶⁸, 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*)⁶⁹ for enmity (*dveṣa*)⁷⁰, faint heartedness (*līnatā*)⁷¹, despair (*daurmanasyatyāga*)⁷², mental weakness (*laghusukumāraccitta*)⁷³ and the evil influence of the eight worldly dharmas (*lokadharmas*)⁷⁴. It is also considered the most effective way to cultivate a mind that is imperturbable (*akṣobhyacitta*), unconquerable (*duryodhanacitta*) and fit for the destruction of all the mental defilements (*sarvakleśanirghātacitta*).⁷⁵ Such a mind, even under the most extreme circumstances, is thought to remain well disposed towards all beings and all dharmas.⁷⁶ According to Ś, 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.⁷⁷

⁶⁷ For the same schema, cf. ZANGMO & CHIME, § 107, p. 76.

⁶⁸ MONIER-WILLIAMS, p. 326; & EDGERTON, p. 199.

⁶⁹ BENDALL, '*Ākṣāsamuccaya*', p. 180, ln. 8.

⁷⁰ Ibid., p. 179, ln. 14.

⁷¹ Ibid., p. 179, ln. 14; & p. 180, ln. 10.

⁷² Ibid., p. 180, ln. 13.

⁷³ Ibid.

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, ¶¶ 2342–2348, pp. 123–124; & ZANGMO & CHIME, § 61, pp. 35–36.

⁷⁵ BENDALL, '*Ākṣāsamuccaya*', p. 180, lns. 15–17.

⁷⁶ Ibid., p. 182, lns. 13–15.

⁷⁷ Ibid., p. 182, lns. 17–18:

ayaṃ hi prayogaḥ sarvaparityāgapūraṇaḥ | sarvacaryā-
duṣkaracaryāsādhanaḥ sarvakṣāntidīḍhikaraṇaḥ sarvavīryāsaṃsā-
danaḥ 'sarvadyānaprajñāṅgasambhāraḥ | tasmān nityam uditāḥ
syāt ||

Here *asaṃsādana* ≡ *asaṃsadana*—non depression.

Dharmanidhyānakṣānti. Patience at reflecting on the Dharma (dharma) is also thought to counter dharmas that are bad and promote dharmas that are good. By constant mindfulness of the Dharma (dharma) (*dharmānusmaraṇa*) a bodhisattva is said to remove fondness for all desires (*sarvakāmarati*) and establish fondness for all righteousness (*sarvadharmarati*).⁷⁸ This is said to be attended by the development of kindness (*prīti*), tranquility (*prasāda*), delight (*prāmodya*) and a mind not faint hearted (*anavalīna*), crushed (*anavamṛdya*), or filled with desire (*aparitarṣaṇa*).⁷⁹ 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^{80, 81}

Constant mindfulness of the Dharma (dharma), 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 (*trimaṇḍalas*). A bodhisattva who has attained patience in reflecting on the Dharma (dharma) is expected to be able to give devoid of self interest.

Parāpakāramarṣaṇakṣānti. 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 (*khinna*), faint hearted (*līna*), depressed (*saṃlīna*), or incapable (*viṣaṇṇa*).⁸² 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.⁸³

⁷⁸ BENDALL, '*Ākṣāsamuccaya*', p. 183, lns. 5–6.

⁷⁹ Ibid., p. 183, lns. 4–5.

⁸⁰ I.e., *trimaṇḍalas*: cf. EDGERTON, pp. 258 & 330; CONZE, *Dictionary*, pp. 193–194; & OLDMEADOW, 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, '*Ākṣāsamuccaya*', p. 183, ln. 11 :

*yācitasya dātukāmatā | dadato datvā ca trimaṇḍalapariśodhitam
dānaprāmodyam |*

For a recent ed. of this passage, cf. BRAARVIG, I, p. 166.

⁸² BENDALL, '*Ākṣāsamuccaya*', p. 185, ln. 3.

⁸³ Ibid., p. 185, lns. 3–5 :

*balam upadarśayati | sthāma saṃjanayati | vīryam ārabhate |
parākramaṃ parākramate | utsāhaṃ janayati | unmūḍhacittam
nigṛhṇāti |*

With a quotation from the *Sāgaramatisūtra*, 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 dharmas, 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 for him 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 illusion⁸⁴, 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. ...⁸⁵

⁸⁴ I.e., *māyādharmatā*.

⁸⁵ BENDALL, '*Çikṣāsamuccaya*', p. 187, lns. 2-15:

yan nidānaṃ punar vyāpāda utpadyate ' taṃ vayan dharmaṃ
prahāsyāmaḥ | katamaś ca sa dharmo ' yad uta kāyaprema
kāyaniketaḥ kāyādhyavasānaṃ ' utsṛṣṭaś ca kāya utsṛṣṭo vyāpā-
daḥ ' evaṃ dharmagaṇanāviṣṭaḥ sāgaramate bodhisatvaḥ sarvasat-
vapīḍāṃ saḥate || pe || yaḥ kāyasyotsargaḥ kāyaparityāgaḥ kāyā-
navekṣā ' iyam asya dānapāramitā || yat kāye chidyamāne sar-
vasatvān maitryā spharati ' vedanābhiś ca na saṃhriyate ' iyam
asya śīlapāramitā || yat kāye chidyamāne ya evāsyā kāyaṃ chin-
dati teṣāṃ eva pramokṣārthaṃ kṣamate ' na ca cittena kṣaṇyate
kṣantibalaṃ copadarśyatīyam asya kṣāntipāramitā || yena vīryeṇa
taṃ sarvajñatāchandaṃ notsṛjati cittabalādhīnaṃ ca pratigrhṇāti |
saṃsāram eva cānubadhnāti | kuśalamūlārambham eva cārabhate
iyam asya vīryapāramitā || yat kāye vikīryamāne tat sarvajñatācit-

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*).⁸⁶ 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.⁸⁷

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 (*śrutavīryārambhāṇa*).⁸⁸ Sacred knowledge and energy are considered inseparable.⁸⁹ A bodhisattva who acquires sacred knowledge without practising the perfection of energy is thought to court destruction (*vināśa*).⁹⁰ Regardless of potential dangers, it is thought essential for a bodhisattva to seek sacred knowledge:

totpādaratnaṃ kartuṃ[†] na saṃmuhyati bodhim evāpekṣate śāntaprasāntam eva pratyavekṣate[†] iyaṃ asya dhyānapāramitā || yat kāye chidyamāne kāyasya tṛṇakāṣṭhakudṛyavatpratibhāsopamatāṃ pratyavekṣate māyādharmatāṃ ca kāyasyāvatarati | bhūtānityatāṃ ca bhūtaduṣkhatāṃ ca bhūtānātmatāṃ ca bhūtaśāntatāṃ ca kāyasyopanidhyāyati[†] iyaṃ asya prajñāpāramiteti vistaraḥ || pe ||

For another passage that involves the simultaneous practice of each of the six perfections, cf. NATTIER, ¶ 11G(1)–(6), pp. 188–189.

⁸⁶ On the need for a balance between a mind which is despondent (*līna*) and a mind which is elevated (*uddhata*), cf. BENDALL, '*Ākṣāsamuccaya*', p. 203, lns. 6–10.

⁸⁷ Ibid., p. 189, ln. 3:

evam kṣāntipratisthitāḥ śrute vīryam ārabhate |

⁸⁸ Cf. Table 5.3 on p. 125.

⁸⁹ The reason for this is clear in: STEINKELLNER, 'Logic', p. 311:

One of the signs of an extraordinarily creative person is continuous work and, what is more important, continuity in this work. Philosophy is—among other things—work.

⁹⁰ BENDALL, '*Ākṣāsamuccaya*', 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 incor-

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)^{91, 92}

Accordingly, a bodhisattva is enjoined to desire the Dharma (*dharma-makāma*), have reverence for the Dharma (*dharma-gaurava*) and strive towards skillfulness in the equipment of sacred knowledge (*śrutasaṃbhāra-kausaḥkṛtyābhijyotiḥ*).⁹³

Śrutasaṃbhāra. With reference to the *Akṣayamatīśūtra* Ś lists eighty different praiseworthy forms (*ākāras*) of sacred knowledge⁹⁴: he begins with the form of desire (*chanda-ākāra*), intent (*āśaya-ākāra*), strong intent (*adhyāśaya-ākāra*) and practice (*prayoga-ākāra*); goes on to the form of learning associated with skillfulness regarding origination (*utpāda-kausaḥkṛtyābhijyotiḥ*) and non origination (*anutpāda-kausaḥkṛtyābhijyotiḥ*); and ends with the form of forsaking faults associated with the (five) aggregates (*skandha-doṣavivarjana-ākāra*), that of weighing faults associated with the conditionally produced (*samskṛta*) and that which has reference to meaning (*arthapratiśaraṇa-ākāra*) and to the Dharma (dharma) (*dharma-pratiśaraṇa-ākāra*).

The principal aspects of the practice of learning, then, are knowledge of the way:

- i.) to generate a desire to learn to practice the Dharma;
- ii.) to produce profitable dharmas and destroy unprofitable dharmas;
and
- iii.) to abandon faults and promote that which is beneficial.

Such practices are thought to lead to the attainment of the equipment of sacred knowledge (*śrutasaṃbhāra*)⁹⁵, followed by the equipment of Dharma (*dharma-saṃbhāra*) and *jñāna* (*jñāna-saṃbhāra*)^{96, 97}

rect understanding of doctrine are reminiscent of those of NĀGĀRJUNA in the *Mūlamadhyamakārikā* (MMK): cf. esp. KALUPAHANA, MMK 24:11, p. 335.

⁹¹ I.e., *avatāra*: cf. EDGERTON, p. 71, def. 4.

⁹² BENDALL, '*Ākṣayamatīśūtra*', p. 189, lns. 7–8:

*tathā hi kulaputrāḥ śrutavataḥ prajñāgamo bhavati | prajñāvataḥ
kleśaprasāmo bhavati | niḥkleśasya māro 'vatāraṃ 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, I, pp. 164–165.

⁹⁵ BENDALL, '*Ākṣayamatīśūtra*', p. 191, ln. 3.

⁹⁶ Ibid., p. 191, ln. 4.

⁹⁷ For a recent ed. of *ibid.*, p. 191, ln. 4–p. 192, ln. 5, cf. BRAARVIG, I, pp. 167–168.

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 (*nīvaraṇaviṣkambhanatā*), knowledge of the defencelessness of faults (*āpattiniḥśaraṇajāna*), non wickedness (*akaukrīyatā*), 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 (*suvisuddha*), expansive (*vistīrṇa*), uncontracted (*asaṃkucita*), 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 *Ugradattapariṣcchā*; 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

Dhyānāpāramitā. The twentieth verse of the ŚSKĀ advises an incipient 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 meditation¹⁰⁴: *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 (*gṛhadoṣas*)¹⁰⁵; and *ii.*) the twelfth describes the attainment of tranquility (*praśama*) and purification from

⁹⁸ EDGERTON, pp. 335–336. Cf. CONZE, *Dictionary*, p. 256, for *paryutthāna* as obsession.

⁹⁹ BENDALL, '*Çikṣāsamuccaya*', p. 191, lns. 4ff..

¹⁰⁰ Ibid., p. 192, lns. 1–2.

¹⁰¹ Ibid., p. 192, lns. 2–3. *Prabhinna* is given in: *ibid.*, p. 192, ln. 3, but *aprabhinna* would seem preferable.

¹⁰² Ibid., p. 192, lns. 11ff..

¹⁰³ Ibid., p. 193, lns. 3–4:

tad evam ugradattapariṣcchāvidhinā gṛhadoṣān bhāvayitvā śrutavatā cittam śodhayitum arāṇyam āśrayaṇīyaṃ iti sthitam ||

For similar usage of *śrutavatā*, cf. *ibid.*, p. 189, ln. 7; & p. 192, ln. 11.

¹⁰⁴ For *dhyānāpāramitāyāṃ caran*, cf. *ibid.*, p. 202, lns. 4 & 8–9.

¹⁰⁵ Ibid., p. 193, ln. 1. For textual refs., cf. Table 5.3 on p. 125.

bad dharmas arising from the experience of passion (*rāga*), hatred (*dveṣa*) and delusion (*moha*)¹⁰⁶.

Pravrajya. Ś holds that life as a householder causes the vast accumulation of bad, evil dharmas. No matter how mentally accomplished (*āśayasampanna*) or effortful (*yatnavat*) a bodhisattva householder, household life is considered blameworthy by convention (*prajñāptisāvadyatva*)¹⁰⁷:

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.¹⁰⁸

An incipient 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 *jinās* are not attended on (made offerings to) by men
as—after becoming renunciants—with the dharmas of coursing¹⁰⁹.¹¹⁰

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 (*kusamskṛtas*) by life as a householder.¹¹¹ The forest is thought conducive to spiritual progress:

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

¹⁰⁶ BENDALL, '*Çikṣāsamuccaya*', p. 209, ln. 3–p. 228, ln. 6. For textual refs., cf. Table 5.3 on p. 125.

¹⁰⁷ Ibid., p. 192, lns. 11–13.

¹⁰⁸ Ibid., p. 193, lns. 9–10:

na kaści buddhaḥ purimeṇa āsīd anāgato bheṣyati yo 'vatiṣṭhate |
yehi sthitair eva agāramadhye prāptā iyaṃ uttamāgrabodhiḥ ||

Cf. also NATTIER, ¶ 25G, p. 229; & ¶ 18B, p. 204.

¹⁰⁹ I.e., *caramāṇa*: cf. CONZE, *Dictionary*, p. 172.

¹¹⁰ BENDALL, '*Çikṣāsamuccaya*', p. 193, lns. 13–14:

annehi pānehi ca cīvarehi puṣpehi gandhehi vilepanehi |
nopasthitā bhonti narottamā jinā yatha pravrajitvā caramāṇadhar-
mān ||

¹¹¹ Ibid., p. 193, ln. 15.

¹¹² Ibid., p. 195, lns. 6–7:

bhavati satatam alpa-kṛtyayogī pṛthu guṇa doṣata sarvi varjayitvā |
na vivadatī [91b] kadāci yuktayogī imi guṇa tasya bhavanty
araṇyavāse ||

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 Mrtyumāra. 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 misapprehension that in that which is painful there is that which is pleasurable. Fearing thought, mind and perception. Fearing the production (arising) of hindrances and obstacles. Fearing the erroneous belief in a real personality.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

¹¹³ For the associations of the epithet *gṛhapati*, cf. NATTIER, pp. 16–18.

¹¹⁴ BENDALL, '*Ākṣāsamuccaya*', p. 199, lns. 12–14:

*punaraparam gṛhapate pravrajitena bodhisatvena buddhānujñāto
'raṇyavāsa iti jñātvā 'raṇye vastavyam | atra hi śukladharma-
paripūrī bhavati |*

Cf. also NATTIER, ¶ 25M(4), p. 235.

¹¹⁵ I.e., *ahaṃkāra* & *mamakāra*: 'egotism' & 'possessiveness' in: GÓMEZ, 'Emptiness', pp. 370–371; 'I- and mine-consciousness' in: SAITO, 'Buddhapālita-mūlamadhyamakavṛtti', I, p. 218, lns. 8ff.; & 'the ideas of individuality and possession' in: BENDALL & ROUSE, p. 192.

For *ahaṃkāra*, cf. 'activity of a self' in: BRAARVIG, II, p. 484; something which 'imposes a self' in: LINDTNER, p. 258; 'self consciousness' in: KAJIYAMA, 'Tarkabhāṣā', p. 141; 'egoism' in: OLDMEADOW, pp. 169ff.; & 'egotism' in: CROSBY & SKILTON, p. 123.

For an explanation of the meaning of *ahaṃkāra*, cf. DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:78ab, pp. 169ff..

¹¹⁶ I.e., the aggregates, mental defilements, death & the 'Evil One', respectively. On the four Māras, cf. EDGERTON, p. 430; & TAKASAKI, p. 34.

¹¹⁷ I.e., *viparyāsa*.

¹¹⁸ I.e., *satkāyadṛṣṭi*: cf. EDGERTON, p. 553; OLDMEADOW, p. 172, ln. 7 & n. 5; & MAY, p. 213, n. 720.

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 ascetic¹¹⁹, 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.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.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 (*vikṣiptacitta*).

So long as the mind is agitated, even the attainment of worldly meditation is difficult, let alone the highest complete enlightenment of the Buddha.¹²²

For meditation to succeed, it is thought that mental agitation must be replaced by mental calm (*avikṣiptacittendriya*).¹²³ Above all, a bod-

¹¹⁹ I.e., *śrāmaṇa*: lit. one who makes an effort or exertion.

¹²⁰ I.e., the *kāmadhātu*, *rūpadhātu* & *arūpadhātu* respectively. For a diagram of the place of these realms in the world system, cf. TAKASAKI, p. 134.

¹²¹ BENDALL, '*Āṅgīrasamuccaya*', p. 198, lns. 7-19:

tenaivaṃ mīmāṃsayitavyaṃ 'bhayabhīto 'smy aham arāṇyaṃ
āgataḥ | kuto bhayabhītaḥ 'saṃgaṇikā bhayabhītaḥ 'saṃsargab-
hayabhīto rāga-dveṣa-mohabhayabhīto mānamadamrakṣaparidāhab-
hayabhīto lobheṣyāmātsaryabhayabhītaḥ rūpaśabdagandha-
rasasprṣṭavyabhayabhītaḥ | so 'haṃkāramamakārabhayamītaḥ
'auddhatyavicikitsābhayabhītaḥ 'skandhamārabhayabhītaḥ
'kleṣamārabhayabhīto mṛtyumārabhayabhītaḥ 'devaputramārab-
hayabhītaḥ 'anītye nītya iti viparyāsabhayabhīto 'nātmāny ātmeti
viparyāsabhayabhīto 'śucau śucir iti viparyāsabhayabhīto 'duṣkhe
sukham iti viparyāsabhayabhītaḥ 'cittamanovijñānabhayabhīto
'nīvaraṇāvaraṇaparyutthānabhayabhītaḥ 'satkāyadṛṣṭibhayabhītaḥ
pāpamitrabhayabhīto 'lābhasatkārabhayabhīto 'kāla-mantrabhayab-
hīto 'dṛṣṭe dṛṣṭam iti bhayabhīto 'śrute śrutam iti bhayabhīto
'mate matam iti bhayabhīto 'avijñāte vijñātam iti bhayabhīto
'śramaṇe śramaṇamadabhayabhīto 'nyonyavidveṣaṇabhayabhītaḥ
kāmadhātūrūpadhātvarūpyadhātubhayabhītaḥ sarvabhavagatyupa-
pattibhayabhīto nirayatiryagyonipitrviṣayabhayabhītaḥ saṃkṣepeṇa
sarvebhyo 'kuśalebhyo manasikārebhyo bhayabhīta ebhyo hy aham
evaṃ rūpebhyo bhayabhairavebhyobhīto 'raṇyāvāsam upagataḥ ||

Cf. also NATTIER, ¶ 25F, pp. 227-229.

¹²² BENDALL, '*Āṅgīrasamuccaya*', p. 202, lns. 5-6:

laukiki dhyānopapattir api tāvad vikṣipracittasya durlabhā 'kaḥ
punar vādo 'nuttarā samyaksambodhiḥ |

¹²³ Ibid., p. 202, lns. 17-18.

hisattva is to protect his sense faculties (*indriyas*) from the influx of bad and evil dharmas (*pāpakākuśalādharmas*).¹²⁴ Success is said to result in tranquility of body, speech and mind.¹²⁵ In addition, Ś reiterates the need for a bodhisattva to attain the first member of the noble eightfold way—right view (*samyagdr̥ṣṭi*).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 existence¹²⁷, constantly confused, the world
wanders about, like a bumble bee which has entered a pitcher.¹²⁸

He is also expected to constantly cultivate thoughts on impermanency (*anityatāmanasikāra*).¹²⁹ He is to gradually realize that all conditioned things (*saṃskāras*) are essentially impermanent (*anitya* \equiv *adhruva*).¹³⁰ This practice is meant to counter any tendency towards arrogance (*ud-dhatatva*), but is not meant to make a bodhisattva depressed.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 :

For the Dharma, O Mahārāja, under these circumstances, is a
defence, a place of rest, a refuge, a last resort.¹³²

¹²⁴ BENDALL, '*Çikṣāsamuccaya*', p. 202, lns. 8–19. This passage, which Ś quotes fr. the *Bhagavatī*, is almost identical to the passage fr. the *Āṅguttara-Nikāya* & *Dīgha-Nikāya* referred to as Formula B2 in Appendix B pp. 207ff..

¹²⁵ I.e., *śāntakāya*, *śāntavāc* & *śāntacitta*: cf. *ibid.*, p. 202, lns. 18–19.

¹²⁶ *Ibid.*, p. 203, ln. 11–p. 209, ln. 2. *Samyagdr̥ṣṭi* was previously mentioned, in brief, in: *ibid.*, p. 101, lns. 15–18. On the significance of the noble eightfold way, cf. § 2.7, p. 56; & § 4.3.1, pp. 108ff..

¹²⁷ I.e., *bhavanīḥśaraṇa*: cf. EDGERTON, p. 310.

¹²⁸ BENDALL, '*Çikṣāsamuccaya*', p. 203, lns. 15–16:

jvalitaṃ tribhuvaṃ jaravyādhidukhair maraṇāgnipradīptam
anātham idam |
bhavanīḥśaraṇe sada mūḍha jagad bhramati bhramaro yathā
kumbhagataḥ ||

¹²⁹ *Ibid.*, p. 203, ln. 6.

¹³⁰ *Ibid.*, p. 209, ln. 2. On the significance of *saṃskāras*, cf. TAKASAKI, pp. 96–100.

¹³¹ BENDALL, '*Çikṣāsamuccaya*', p. 203, lns. 6–7.

¹³² *Ibid.*, p. 207, lns. 13–14:

dharmo hi mahārāja tasmin samaye trāṇaṃ layanaṃ śaraṇaṃ
parāyaṇaṃ bhavati |

Ś holds that a typical householder possesses, not the three sources of good (*kuśalamūlas*), but the three sources of evil (*akuśalamūlas*).¹³³ 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.¹³⁴ 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^{135, 136}

Table 5.3¹³⁷ 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 (*nidāna* \equiv *pratyaya*). The three main mental defilements and their antidotes are given in Table 5.5.¹³⁸

As an example of something which often causes the arising of passion, Ś gives the sight of attractive women (*kalyāṇī*).¹³⁹ As an antidote to passion, he suggests meditation on the impure (*aśubhābhāvanā*).¹⁴⁰ As an example of something which often causes hatred to arise, he gives the sight of sentient beings who are displeasing (*apriya*).¹⁴¹ As an antidote to hatred, he suggests the generation of friendliness (*maitrī*).¹⁴² Likewise, as

¹³³ For the three *akuśalamūlas*—attachment (*lobha*), hatred (*dveṣa*) & delusion (*moha*)—cf. ZANGMO & CHIME, § 139, p. 92. For the three *kuśalamūlas*—non attachment (*alobha*), non hatred (*adveṣa*) & non delusion (*amoha*)—cf. *ibid.*, § 138, p. 92. It seems that Ś considers *rāga* and *lobha* synonymous.

¹³⁴ BENDALL, '*Çikṣāsamuccaya*', p. 198, ln. 8.

¹³⁵ I.e., *nidāna*: cf. EDGERTON, pp. 295–296, def. 1; & CONZE, *Dictionary*, p. 223. The semantic range of *nidāna* is related to that of *hetu* (cause) & *pratyaya* (condition): cf. EDGERTON, pp. 621 & 375–376; & CONZE, *Dictionary*, pp. 443 & 280.

¹³⁶ BENDALL, '*Çikṣāsamuccaya*', p. 209, lns. 3–4:

*tatra kleśaḥ prādhānyena rāga-dveṣa-mohā yasyaiśām ekatarasya tā-
vat pratipakṣam ādau bhāvayet tannidānam ca varjayet ||*

Ś seems to consider passion, hatred & delusion the most significant mental defilements. For a list of the six primary mental defilements, cf. ZANGMO & CHIME, § 67, p. 39. For a list of the 24 secondary mental defilements, cf. *ibid.*, § 69, pp. 39–40.

¹³⁷ P. 125.

¹³⁸ P. 140.

¹³⁹ BENDALL, '*Çikṣāsamuccaya*', p. 209, ln. 7.

¹⁴⁰ *Ibid.*, p. 209, ln. 6–p. 212, ln. 9.

¹⁴¹ *Ibid.*, p. 212, lns. 9–10.

¹⁴² *Ibid.*, p. 212, ln. 9–p. 219, ln. 8.

Table 5.5: Defilements and antidotes.

a.)	<i>rāga</i>	<i>aśubhābhāvanā</i>
b.)	<i>dveṣa</i>	<i>maitrī</i>
c.)	<i>moha</i>	<i>pratītyasamutpādadarśana</i>

an antidote for someone attached to delusion, he suggests the apprehension of dependent arising (*pratītyasamutpāda*).¹⁴³

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 5.4¹⁴⁴ 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.¹⁴⁵

Thus he whose thought is skillful (suitable) should undertake the applications of mindfulness.¹⁴⁶

¹⁴³ BENDALL, '*Çikṣāsamuccaya*', p. 219, ln. 9–p. 228, ln. 6. For a list of the twelve members of dependent arising, cf. ZANGMO & CHIME, § 42, pp. 24–25.

¹⁴⁴ P. 126.

¹⁴⁵ BENDALL, '*Çikṣāsamuccaya*', p. 244, lns. 4–5.

¹⁴⁶ Ibid., p. 228, ln. 10:

evaṃ karmanyacittaḥ smṛtyupasthānāny avataret ||

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 § 2.2.¹⁴⁷

Table 2.1¹⁴⁸ shows that the four applications consist of mindfulness of the body (*kāya*), perception (*vedanā*), thought (*citta*) and dharmas.

Table 5.6¹⁴⁹ shows that respectively the applications involve meditation on: *a.*) the impurity of the body (*kāyāśuci*); *b.*) the unsatisfactoriness of sensation (*vedanāduḥkha*); *c.*) the impermanence of thought (*cittānityatā*); and *d.*) the selflessness of dharmas (*dharmanairātmya*).

Table 5.6 also shows that respectively the applications are antidotes to the erroneous view: *a.*) associated with purity (*śuciviparyāsa*); *b.*) that associated with pleasure (*sukhaviparyāsa*); *c.*) that related to permanence (*nityaviparyāsa*); and *d.*) that related to a belief in a self (*ātmaviparyāsa*).

Table 5.6: Erroneous views and antidotes.

i.)	<i>śuciviparyāsa</i>	<i>kāyāśucau smṛtim upasthāpayan</i>
ii.)	<i>sukhaviparyāsa</i>	<i>vedanāduḥkhe smṛtim upasthāpayan</i>
iii.)	<i>nityaviparyāsa</i>	<i>cittānityatāyām smṛtim upasthāpayan</i>
iv.)	<i>ātmaviparyāsa</i>	<i>dharmanairātmye smṛtim upasthāpayan</i>

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*).¹⁵⁰ 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 dharmas. 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

¹⁴⁷ Pp. 28ff..

¹⁴⁸ P. 29.

¹⁴⁹ P. 141.

¹⁵⁰ BENDALL, 'Çikṣāsamuccaya', p. 198, lns. 7–19.

body.¹⁵¹ 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.¹⁵² 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 (*karmabhavakāraṇakopacitakāya*).¹⁵³ As his actions in the past have been impure, so is his body in the present :

This body is unsubstantial¹⁵⁴. 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 ruin¹⁵⁵, decay, cleaving, scattering and crumbling. It is home¹⁵⁶ to a hundred thousand different diseases.¹⁵⁷

He is to realize that unskillful 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 (*aviśama*). This fills him with energy (*sāra*).¹⁵⁸ 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.¹⁵⁹

Vedanāsmṛtyupasthāna & Sukhaviparyāsa. The erroneous view associated with pleasure is to be treated through mindfulness of perception.¹⁶⁰ Ś insists that a bodhisattva gain as clear an understanding of the real nature of his perception as of his body.¹⁶¹ Ś does not expect him to

¹⁵¹ BENDALL, '*Çikṣāsamuccaya*', p. 228, ln. 11–p. 232, ln. 5.

¹⁵² Ibid., p. 231, ln. 11.

¹⁵³ Ibid., p. 228, ln. 14.

¹⁵⁴ I.e., *asāraka*: cf. EDGERTON, p. 84; & CONZE, *Dictionary*, p. 96. 'Without core' in: OLDMEADOW, p. 188, ln. 8.

¹⁵⁵ I.e., *śatana* & so on: cf. EDGERTON, p. 522.

¹⁵⁶ I.e., *nīḍa* rather than *nīta*. For this reading, cf. OLDMEADOW, p. 188, n. 13; & VAIDYA, '*Bodhicaryāvatāra*', p. 237, ln. 2. For *nīḍha*, cf. DE LA VALLÉE POUSSIN, *Prajñākarāmatī*, p. 505, ln. 15.

¹⁵⁷ BENDALL, '*Çikṣāsamuccaya*', p. 229, lns. 10–11:

asārako 'yaṃ kāyo mātāpitṛṣoṇitaśukrasaṃbhūto 'śucipūtidurgandhasvabhāvo rāga dveṣa mohabhayaviṣādataskarākulo nityaṃ śatana-patanabhedanavikiraṇavidhvansanadharmā ' nānāvyādhiśatasahasranīta iti ||

¹⁵⁸ Ibid., p. 229, ln. 14–p. 230, ln. 1.

¹⁵⁹ Ibid., p. 230, lns. 2–4.

¹⁶⁰ Ibid., p. 232, ln. 6–p. 233, ln. 14.

¹⁶¹ Ibid., p. 232, lns. 6–7.

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 propensity¹⁶² 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 attachment¹⁶³. By unpleasant sensations, he is not crushed. And he wins the destruction of aversion¹⁶⁴. By sensations which are not pleasant and not unpleasant, he is not inclined to ignorance. And he wins the destruction of ignorance^{165, 166}

Mindfulness of perception, then, is supposed to help a bodhisattva renounce passion, hatred and delusion and prevent the arising of the 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.

¹⁶² I.e., *anuśaya*: cf. BENDALL, '*Çikṣāsamuccaya*', p. 232, n. 6; EDGERTON, p. 35; & CONZE, *Dictionary*, pp. 41–42.

¹⁶³ I.e., *anunaya* ≡ *rāga*: cf. EDGERTON, p. 28; CONZE, *Dictionary*, p. 33; & OLDMEADOW, p. 189, n. 7.

¹⁶⁴ I.e., *pratigha* ≡ *dveṣa*: cf. EDGERTON, p. 362; CONZE, *Dictionary*, p. 272; & OLDMEADOW, p. 189, n. 7.

¹⁶⁵ I.e., *avidyā* ≡ *moha*: cf. EDGERTON, pp. 77 & 441; & CONZE, *Dictionary*, pp. 83 & 236.

¹⁶⁶ BENDALL, '*Çikṣāsamuccaya*', p. 232, ln. 10–p. 233, ln. 2:

ātmanā ca vedi[105a]tanirodhaṃ nārpayati 'sa yāṃ kāṃcid vedanāṃ vedayate tām sarvāṃ mahākaruṇāparigṛhītāṃ vedayate 'sa yadā sukhāṃ vedanāṃ vedayate tadā rāgacariteṣu satveṣu mahākaruṇāṃ pratilabhate ātmanaś ca rāgānuśayaṃ pratijahāti | yadā duṣkhāṃ vedanāṃ vedayate tadā dveṣacariteṣu satveṣu mahākaruṇāṃ pratilabhate ātmanaś ca doṣānuśayaṃ prajahāti | yadā 'duṣkhāsukhāṃ vedanāṃ mohacariteṣu satveṣu mahākaruṇāṃ pratilabhate' ātmanaś ca mohānuśayaṃ prajahāti | sa sukhāyāṃ vedanāyāṃ nānunīyate 'anunayasamudghātaṃ cārjayati | duṣkhāyāṃ vedanāyāṃ na pratihanyate pratighasamudghātaṃ cārjayati | aduṣkhāsukhāyāṃ vedanāyāṃ nāvidyāgato bhavati' avidyāsamudghātaṃ cārjayati |

Cittasmṛtyupasthāna & Nityaviparyāsa. The erroneous view related to impermanence is to be cured by mindfulness of thought.¹⁶⁷ Ś stresses that all bodies, perception and conditioned things (*saṃskāras*) are impermanent.¹⁶⁸ He considers impermanence best appreciated by a bodhisattva who attempts to watch his thought :

For thought (mind)¹⁶⁹, Kāśyapa, is perceived neither in oneself, nor outside, nor in the space between both. For thought, Kāśyapa, is formless, unseen, non resistance¹⁷⁰, unknowable, unstable, without a state of existence (home)¹⁷¹. For thought, Kāśyapa, 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 (arising)¹⁷² can this be seen as, other than dharmas which exist (arise) through ideation which happens to be false? For thought, Kāśyapa, resembles illusion¹⁷³. By the quality of imagining that which does not exist (arise)¹⁷⁴, it perceives various states of existence¹⁷⁵ (arising)...¹⁷⁶

Thought, then, is held to be not only elusive, but delusory. It creates the erroneous impression that dharmas exist in and of themselves and

¹⁶⁷ BENDALL, '*Ākṣāsamuccaya*', p. 233, ln. 15–p. 236, ln. 4.

¹⁶⁸ Ibid., p. 229, ln. 13; p. 233, ln. 2; & p. 237, ln. 6.

¹⁶⁹ I.e., *citta*. The precise def. of *citta* is problematic. In general, it signifies the range of ideas associated with 'thought' & 'mind': cf. CONZE, *Dictionary*, pp. 173–175; & EDGERTON, pp. 229–230. KAJIYAMA sometimes tr. *citta* as 'consciousness': cf. KAJIYAMA, 'Meditation', p. 124; & Idem, 'Realism', p. 126.

¹⁷⁰ I.e., *apratigha*: cf. EDGERTON, p. 362. Here, *apratigha* seems to mean that thought is not substantial or corporeal.

¹⁷¹ I.e., *aniketa*: cf. ibid., p. 294; & MONIER-WILLIAMS, p. 545.

¹⁷² I.e., *pracāra* fr. *pra* + *car*: cf. ibid., p. 657; EDGERTON, p. 357; & CONZE, *Dictionary*, p. 268.

¹⁷³ I.e., *māyā*.

¹⁷⁴ I.e., *abhūtaparikalpā*: cf. EDGERTON, pp. 60 & 320–321; CONZE, *Dictionary*, p. 65; & OLDMEADOW, p. 80, lns. 12–13 & n. 7. For *abhūtavikalpa* as 'unreal imagination', cf. SAITO, 'Buddhapālitamūlamadhyamakavṛtti', I, p. 219, ln. 14. On the relationship between *abhūtaparikalpa* and *śūnyatā*, cf. NAGAO, 'Śūnyatā', pp. 58–60.

¹⁷⁵ I.e., *upapatti*: cf. BENDALL, '*Ākṣāsamuccaya*', p. 234, n. 3; & EDGERTON, p. 138.

¹⁷⁶ BENDALL, '*Ākṣāsamuccaya*', p. 234, lns. 1–6:

*cittaṃ hi kāśyapa nādhyātmaṃ na bahirdhā nobhayam antareṇopal-
abhyate | cittaṃ hi kāśyapārūpam anidarśanam apratigham avi-
jñaptikam apratiṣṭham [105b] aniketaṃ | cittaṃ hi kāśyapa sarva-
abuddhair na dṛṣṭaṃ¹ na paśyanti na drakṣyanti yat sarvabuddhair
na dṛṣṭaṃ | na paśyanti na drakṣyanti¹ kīdṛśas tasya pracāro
draṣṭavyaḥ | anyatra vitathapatitayā saṃjñāyā dharmāḥ pravara-
tante | cittaṃ hi kāśyapa māyāsadrśam abhūtaparikalpanayā vivid-
hām upapattiṃ parigrhṇāti || pe ||*

It is noted in: ibid., p. 234, n. 2, that °*kalpanayā* can be read as °*kalpanatayā*. This passage is quoted in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:106ab, p. 526, lns. 7–13.

that they are the ultimate, unchanging objects of sensory experience. Ś 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.

Dharmasmṛtyupasthāna & 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 dwelling¹⁷⁷, considering a dharma in relation to a dharma, does not correctly consider¹⁷⁸ any sort of dharma; whence¹⁷⁹ no dharmas of the Buddhas, whence no enlightenment¹⁸⁰, whence no way, whence no escape (from the world)¹⁸¹. After seeing that all dharmas are escape, he attains the *samādhi* of great compassion called 'Free from Obstructions'.¹⁸² In relation to all dharmas and mental defilements, he obtains the notion that they are artificial (factitious)¹⁸³: these dharmas are free from mental defilements; these are not accompanied by mental defilements. Why? For so they attain to¹⁸⁴ the established (explicit) meaning (of the word).¹⁸⁵ 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.¹⁸⁶

¹⁷⁷ I.e., viharan: cf. also BENDALL, 'Çikṣāsamuccaya', p. 236, lns. 13–14. For viharati in this sense, cf. EDGERTON, p. 504.

¹⁷⁸ anupaśyanā ≡ anudarśā: cf. ibid., pp. 27 & 29–30. Cf. also DE LA VALLÉE POUSSIN, *Prajñākaramati*, p. 527, ln. 17.

¹⁷⁹ I.e., yatas. The interpretation of this term and its relationship to the previous clause is difficult but doctrinally significant. It is '...which is not the qualities of the Buddha,...' in: BRAARVIG, II, p. 505; 'Whence no buddha qualities,...' in: OLDMEADOW, p. 213; & '...from which a Buddha's element cannot come,...' in: BENDALL & ROUSE, p. 222.

¹⁸⁰ For the identification of all dharmas with enlightenment (*bodhi*), cf. also BENDALL, 'Çikṣāsamuccaya', p. 257, lns. 10–11:

sarvadharmā bhagavan bodhiḥ |

¹⁸¹ I.e., niḥsaraṇa (*niḥś*): cf. EDGERTON, p. 310.

¹⁸² I.e., anāvaraṇa: cf. ibid., p. 23, def. 3.

¹⁸³ I.e., kṛtrimasamjñā: cf. ibid., p. 552, def. 4, & p. 191; & MONIER-WILLIAMS, pp. 303–304.

¹⁸⁴ I.e., samavasāraṇi: cf. EDGERTON, p. 566.

¹⁸⁵ For this tr., cf. ibid.

¹⁸⁶ BENDALL, 'Çikṣāsamuccaya', p. 236, lns. 6–12:

dharme dharmānudarśī viharan bodhisatvo na kañcid dharmam

Svabhāva. A bodhisattva who attains mindfulness of dharman is expected to perceive that no dharman exist separate from or independent of other dharman.¹⁸⁷ He perceives that absolutely all dharman 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.¹⁸⁸

Pratītyasamutpāda. Mindfulness of dharman is also thought to lead a bodhisattva to perceive dependent arising (*pratītyasamutpāda*):

Dharman which arise, just arise. Dharman which cease, just cease. Then again, in one's person¹⁸⁹, there is not any sentient being, or living being, or creature, or individual, or human being, or person, or man, that is born, or grows old, or dies¹⁹⁰, or arises. This is the rule for all dharman¹⁹¹; if they are acquired (prepared)¹⁹², they arise; but not acquired (prepared), they do not arise. Whatever appearance is acquired (prepared), that appearance arises, whether good, or bad, or immovable¹⁹³. There is no acquisition

samunapaśyati (samanupaśyati)[†] | *yato na buddhadharmā yato na bodhiḥ* 'yato na mārgo yato na niḥsaraṇaṃ | *sa sarvadharmaṃ niḥsaraṇaṃ iti viditvā 'nāvaraṇaṃ nāma mahākaruṇāsamādhīṃ samāpadyate* | *sa sarvadharmaṃ sarvakleśeṣu ca kṛtrimasaṃjñāṃ pratilabhate* | *niḥkleśā ete dharmā* | *naite sakleśāḥ* | *tatkasya hetoḥ* | *tathā hy ete nītārthe samavasānti* 'nāsti kleśānāṃ saṃcayo' na rāśibhāvaḥ' na rāgabhāvo na dveṣabhāvo na mohabhāva' eṣāṃ eva kleśānāṃ avabodhād bodhiḥ | *yatsvabhāvāś ca kleśāḥ tatsvabhāvā bodhir ity evaṃ smṛtim upasthāpayatīti* ||

This passage is quoted in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:106cd, p. 527, ln. 17–p. 528, ln. 8. For a recent ed. of this passage, cf. BRAARVIG, I, p. 169.

¹⁸⁷ For a concise summary of this position, cf. *nirātmānaḥ sarvadharmaḥ & niḥsvabhāvatā sarvadharmaḥ* in: BENDALL, 'Çikṣāsamuccaya', p. 244, lns. 10 & 11. Cf. also *ibid.*, p. 257, lns. 10–11:

sarvadharmaḥ... | svabhāvavirahitā boddhavyāḥ |

In addition, cf. the refrain—repeated eight times—about the lack of own being of all dharman in: *ibid.*, p. 258, ln. 5–p. 259, ln. 8.

¹⁸⁸ For the identification of the five evil actions bringing immediate retribution (*ānantaryas*) with enlightenment, cf. *ibid.*, p. 257, ln. 11:

antaśa ānantaryāṇy api bodhiḥ |

For this def. of the five *ānantaryas*, cf. EDGERTON, pp. 95–96. For a list of these transgressions, cf. ISHIHAMA & FUKUDA, ¶¶ 2323–2328, pp. 122–123.

¹⁸⁹ I.e., *ātmabhāva*.

¹⁹⁰ I.e., *cyavati*: cf. EDGERTON, p. 234.

¹⁹¹ I.e., *dharmāṇāṃ dharmatā*: lit. the dharma-nature (*dharmatā*) for all dharman. For this tr., cf. TAKASAKI, pp. 102, 103 & 118. Cf. also EDGERTON, p. 278; & COX, *Dharman*, p. 193, & p. 358 n. 26.

¹⁹² I.e., *samudāniyante*. For the def. of various forms of this verb, cf. EDGERTON, pp. 572–573.

¹⁹³ I.e., (*dharmāḥ*) *kuśalā vā 'kuśalā vā aniñjyā vā*: cf. *ibid.*, p. 24; & TAKASAKI, pp. 139–140.

(preparation)¹⁹⁴ of dharmas. And there is not any arising of dharmas which are not caused...¹⁹⁵

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 (*hetus*) and conditions (*pratyayas*). Conditioned things (*samskāras*) are also to be seen to depend on such causes.¹⁹⁶ While he is to appreciate that all dharmas lack the quality of a self (*nirātmatva*) and own being (*niḥsvabhāvatā*), he is also to appreciate that they remain causally connected to the result of his actions (*karmaphalasambandha*).¹⁹⁷

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 (*śūnyatā*) 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, nameness is empty. In name, name is not perceived.
All dharmas are nameless. Now by name, they are made manifest.
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*¹⁹⁸, a likeness¹⁹⁹.
For by name, this is Ratnacitra, that other, Ratnottama.²⁰⁰

¹⁹⁴ I.e., *samudānetā*. The meaning of this word is uncertain.

¹⁹⁵ BENDALL, '*Ākṣāsamuccaya*', p. 236, ln. 14–p. 237, ln. 2:

*dharmā evotpadyamānā utpadyante | dharmā eva nirudhyamānā
nirudhyante || na punar atra kaścid ātmabhāve satvo vā jīvo vā
jantur vā poṣo vā puruṣo vā pudgalo vā manuṣo vā yo jāyate vā
jīryate vā cyavate votpadyate vā | eṣā dharmāṇāṃ dharmatā
yadi samudānīyante¹ samudāgacchanti | atha na samudānīyante na
samudāgacchanti | yādṛśāḥ samudānīyante tādṛśāḥ samudāgacchan-
nti² kuśalā vā 'kuśalā vā [106b] anījyā vā | nāsti dhar-
māṇāṃ samudānetā | na cāhetukāṇāṃ dharmāṇāṃ kācid utpattir-
ity ādi ||*

¹⁹⁶ Ibid., p. 238, lns. 3–5; & p. 241, lns. 5–6. Cf. also ibid., p. 263, ln. 18–p. 264, ln. 2.

¹⁹⁷ Ibid., p. 244, ln. 10. Cf. also ibid., p. 253, lns. 14–15.

¹⁹⁸ I.e., *prajñapti*: cf. EDGERTON, p. 358, def. 4.

¹⁹⁹ I.e., *darśin* + *tā*. For *darśin*, cf. ibid., p. 262.

²⁰⁰ BENDALL, '*Ākṣāsamuccaya*', p. 241, lns. 10–18:

*śūnyā anāmakā dharmāḥ nāma kiṃ paripṛcchasi |
śūnyatā na kvacid devā na nāgā nāpi rākṣasāḥ ||*

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 dharmas are to be seen merely as conventional designations which—to a greater or lesser extent—reflect how dharmas are generally perceived.²⁰¹ Ś holds that a bodhisattva should not suppose that the names associated with particular dharmas are—in any real sense—definitive.²⁰² All names, like all dharmas, are empty.

Although a bodhisattva is expected to realize that all dharmas are empty, he is never to assume that dharmas cannot be perceived (*dṛṣṭa*)²⁰³:

Therefore, [he whose] mind is fit for meditation—[which is] the means to attain complete enlightenment²⁰⁴ 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 dharmas so as to deal with the power of all dharmas in the three times²⁰⁵ 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.²⁰⁶

*manuṣyā vā 'manuṣyā vā sarve tu eṣa vidyate |
nāmnā hi nāmatā śūnyā nāmnī nāma na vidyate ||
anāmakāḥ sarve dharmāḥ nāmnā tu paridīpitāḥ ||
yo hi svabhāvo nāmno vai na sa dṛṣṭo na ca śrutaḥ |
na cotpanno niruddho vā kasya nāmeḥa pṛcchasi ||
vyavahāraḥ kṛtāḥ nāma prajñaptir nāma darsitā |
ratnacitro hy ayaṁ nāmnā ratnottamapara iti ||*

²⁰¹ For an esp. clear summary of the conventional nature of names, cf. BENDALL, 'Cikṣāsamuccaya', p. 257, lns. 7–8:

*yāvad eva vyavahāramātram etat 'nāmadheyamātram saṁketamā-
tram saṁvṛtimātram prajñaptimātram 'nālam atra paṇḍitair ab-
hiniveśa utpādayitavya 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. 241, lns. 10–18. Cf. also ibid., p. 246, lns. 14–15; p. 248, lns. 1–2; & p. 250, lns. 12–13.

²⁰³ Ibid., p. 244, lns. 10–11.

²⁰⁴ I.e., *abhisambodhi*.

²⁰⁵ Viz. the past, present & future.

²⁰⁶ Ibid., p. 242, lns. 3–6:

*evaṁ yogyacitto daśasu dikṣu śeṣa[107b]sya jagato duṣkhasāgar-
oddharaṇābhisambodhyupāyo vyomaparyantatraikālyasarvadharm-
mavaśavartitvāyaiva tu punaḥ sarvadharmasūnyatām avataret |
evaṁ hi pudgalaśūnyatā siddhā bhavati | tataś ca chinnamulatvāt
kleśā na samudācaranti ||*

For the use of *saṁ* + *ud* + *ā* + *√car*, cf. *rāgasya samudācārapratipakṣaḥ* in: ibid., p. 212, ln. 9; & *dveṣasamudācārapratipakṣa* in: ibid., p. 219, ln. 9. Here *saṁ* + *ud* + *ā* + *√car* ≡ *saṁ* + *ud* + *ā* + *√gam*.

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'.²⁰⁷ It is obligatory for a bodhisattva to try to understand convention (*saṃvṛti*) and that which is ultimate (*paramārtha*).²⁰⁸

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.²⁰⁹

As was said in the noble *Dharmasamgītisūtra*: 'A *śūnyatāvādin*²¹⁰ is not attracted by the (eight) worldly dharmas²¹¹ as they are not supported. He is not delighted by gain. He does not become depressed through loss. He is not awe struck by honour. He is not embarrassed by dishonour. He is not made to cower by blame. He is not won over 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, for a *śūnyatāvādin* there is not any attachment nor non attachment....'... This, in short, is the purification of thought.²¹²

5.3.2 Purifying enjoyments & merit.

In the *Śikṣāsamuccaya*, immediately after self purification, is the purification of enjoyments which arises from the non existence of

²⁰⁷ Cf. the thrice repeated refrain in: BENDALL, '*Śikṣāsamuccaya*', p. 243, lns. 2, 6 & 10:

yo 'sau dharmasvabhāva jānatī suprasāntaṃ ||

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.

²⁰⁸ Ibid., p. 256, lns. 4–8.

²⁰⁹ 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 ŚS which, more than any other chapter, concerns the nature of emptiness: 'The Fourteenth P^o [called] The Purification of One's Person'.

²¹⁰ I.e., one not subject to conceptions of duality (*dvaya*). For *dvaya*, cf. *ibid.*, p. 257, lns. 16–17; & p. 270, ln. 19.

²¹¹ I.e., the eight *lokadharmas*, cf. *ibid.*, p. 180, ln. 2; ISHIHAMA & FUKUDA, ¶¶ 2342–2348, pp. 123–124; ZANGMO & CHIME, § 61, p. 35; & NATTIER, ¶ 5B, p. 175.

²¹² BENDALL, '*Śikṣāsamuccaya*', p. 264, lns. 12–19:

yathoktam āryadharmasamgītisūtre | na śūnyatāvādī lokadharmaiḥ
saṃhriyate 'nīśritatvāt | na sa lābhena saṃhr̥ṣyāti | alābhena na
vimanā bhavati | yaśasā na vismayate 'yaśasā na saṃkucati | nin-
dayā nāvaliyate | praśamsayā nānūiyate | sukhena na rajyate
duṣkheṇa na virajyate | yo hy evaṃ lokadharmair na saṃhriyate
sa śūnyatāṃ jānīta iti || tathā śūnyatāvādinō na kvaacid anurāgo na
virāgaḥ | ... etat saṃkṣepāc cittasodhanam ||

a hoard. Here it shall be written separately.²¹³

Chapter fifteen.

Table 1.3²¹⁴ 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 ŚSKĀ. Table 5.4²¹⁵ 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*)²¹⁶:

Here, Lord of the Household, a bodhisattva householder strives
after enjoyments justly, not unjustly, honestly, not dishonestly;
right livelihood is practised, not wrong livelihood.²¹⁷

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.²¹⁸ The life of a bodhisattva, whether lay or monastic, is to involve no hoarding (*saṃcayābhāva*).²¹⁹ Enjoyments are to be purified by remaining detached

²¹³ BENDALL, 'Cikṣāsamuccaya', p. 267, ln. 10:

śikṣāsamuccayasyātmaśuddhyanantaram bhogaśuddhiḥ saṃcayābhāvāt 'prthag ihi lekhitā |

²¹⁴ P. 19.

²¹⁵ P. 126.

²¹⁶ For the context of *samyagājīva*, cf. § 2.7, pp. 56ff..

²¹⁷ Ibid., p. 267, lns. 12–13:

iha gṛhapate gṛhī bodhisattva dharmeṇa bhogān paryeṣate nādharmeṇa | samena na viṣameṇa | samyagājīvo bhavati na viṣamājīva iti ||

Cf. NATTIER, ¶ 5A, p. 174.

²¹⁸ BENDALL, 'Cikṣāsamuccaya', p. 267, ln. 13–p. 269, ln. 9.

²¹⁹ Ibid., p. 267, ln. 10. For the centrality of the practice of giving (*dāna*) in the life of a lay bodhisattva, cf. SCHUSTER, pp. 32ff..

(*anadhyavasita*) from donors and donations.²²⁰ 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*).²²¹

When a bodhisattva gives, Ś insists that his motives be pure. § 3.3.3²²² suggests that the first chapter of the ŚS 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 motive²²³, that gift he gives. That which is purified of (false) views, that gift he gives. That which is purified of the suggestion of something wanted²²⁴, 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 quelled²²⁵, 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'.²²⁶

²²⁰ BENDALL, '*Çikṣāsamuccaya*', p. 269, ln. 8 & n. 3. For the meaning of *anadhyavasita* & related terms, cf. EDGERTON, pp. 16–17.

²²¹ BENDALL, '*Çikṣāsamuccaya*', p. 269, ln. 10.

²²² Pp. 83ff.

²²³ I.e., *hetu*: cf. def. of *nidāna* in: EDGERTON, p. 296, def. 2.

²²⁴ I.e., *nimitta*: cf. *ibid.*, pp. 297–298.

²²⁵ For this syntax, cf. *ibid.*, p. 365.

²²⁶ BENDALL, '*Çikṣāsamuccaya*', p. 270, ln. 9–p. 271, ln. 3:

*uktaṃ hy āryagaganagañjasūtre | yad utāhaṃkāraṇiśuddhaṃ tad
dānaṃ dadāti | mama kāraṇiśuddhaṃ tad dānaṃ dadāti | hetu-
viśuddhaṃ tad dānaṃ dadāti | dṛṣṭiśuddhaṃ tad dānaṃ dadāti*

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 (*dvayavigamatā*).²²⁷ By giving without any sense of the gift, the giver, or the recipient of the gift, he is thought to effect the purification of enjoyments and giving (*dānaviśuddhi*).²²⁸ This is considered the true form of giving. It is the goal towards which a bodhisattva is expected to aspire.²²⁹

Puṇyaśodhana. The purification of enjoyments precedes the purification of merit, a practice also referred to as the purification of morality (*śīlaviśuddhi*)²³⁰, that of practice (*caryāpariśuddhi*)²³¹, that of wisdom (*prajñāpariśuddhi*)²³² and that which is authoritative (*prāmāṇikaviśuddhi*)²³³. 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 :

| nimittaviśuddhaṃ tad dānaṃ dadāti | nānātvaviśuddhaṃ tad dānaṃ dadāti | vipākapratikāṅkṣaṇāviśuddhaṃ tad dānaṃ dadāti | yathā gagaṇaṃ^(m)† samaviśuddhaṃ tad dānaṃ dadāti || pe | yathā gaganam aparyantaṃ evaṃ aparyantīkṛteṇa cittena tad dānaṃ dadāti | yathā gagaṇaṃ viśīrṇaṃ anāvāraṇaṃ evaṃ bodhipariṇāmitaṃ tad dānaṃ dadāti | yathā gaganam arūpi evaṃ sarvarūpānīśritaṃ tad dānaṃ dadāti | yathā gaganam avedayitṛ evaṃ sarvaveditapratiprasrabdhaṃ dānaṃ dadāti | evaṃ asaṃjñi asaṃskṛtaṃ avijñāptilakṣaṇaṃ evaṃ apratijñānaṃ tad dānaṃ dadāti | yathā gagaṇaṃ sarvabuddhakṣetraspharaṇaṃ evaṃ sarvasatvamaitrīspharaṇaṃ tad dānaṃ dadāti | pe | yathā gagaṇaṃ sadāprakāśaṃ evaṃ cittaprakṛtaviśuddhaṃ tad dānaṃ dadāti | yathā gagaṇaṃ sarvasatvāvakāśaṃ evaṃ sarvasatvopajīvyāṃ tad dānaṃ dadāti | yāvad yathā nirmīto nirmītāya dadāti nirvikalpo 'nābhogaḥ | cittamanovijñānavigataḥ sarvadharmāṇīpratīkāṅkṣī | evaṃ dvayavigamatayā māyālakṣaṇasvabhāvaviśuddhaṃ bodhisatvas tad dānaṃ dadāti | yasyedṛṣo dānaparityāgaḥ prajñājñānena ca sarvasartva[118b]kleśaparityāgaḥ (°satva°)† upāyājñānena ca satvāparityāgaḥ | evaṃ tyāgacittaḥ kulaputra bodhisatvo gaganasamadāno bhavati ||

²²⁷ BENDALL, 'Çikṣāsamuccaya', p. 270, ln. 19-p. 271, ln. 1.

²²⁸ Ibid., p. 271, ln. 15.

²²⁹ For a clear description of this practice, cf. DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:4cd, p. 372, ln. 9-p. 373, ln. 8.

²³⁰ BENDALL, 'Çikṣāsamuccaya', p. 271, ln. 16; p. 272, ln. 1.

²³¹ Ibid., p. 273, ln. 4.

²³² Ibid., p. 273, ln. 5.

²³³ Ibid., p. 271, ln. 17. For this interpretation of *prāmāṇika*, cf. EDGERTON, p. 393; & MONIER-WILLIAMS, pp. 685-686 & 702.

'This is regarded as energy. The knowledge of the body as a reflected (mirror) image²³⁴ of an illusion²³⁵, the knowledge²³⁶ of the voice as something inexpressible²³⁷, the knowledge of the mind as absolute²³⁸ tranquility, the complete purification of the body arises from this.²³⁹ Thus, well armed with the armour of friendliness²⁴⁰ he advances towards the resolve²⁴¹ of great compassion. He cultivates the meditation [called] 'Endowed with All Excellent Forms'²⁴² that produces²⁴³ the forms of emptiness. Then what is emptiness that is endowed with all excellent forms²⁴⁴? That which is not deficient in giving;...not deficient in means; not deficient in the kindness and equanimity of great friendliness; not deficient in the attainment²⁴⁵ 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 others²⁴⁶ and the adoption of the same (religious) aims for himself that he preaches to others²⁴⁷; not deficient in mindfulness and awareness²⁴⁸; 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 way²⁴⁹; not deficient in tranquility and correct insight²⁵⁰....²⁵¹

²³⁴ I.e., *pratibimba*: cf. SAITO, 'Buddhapālitamūlamadhyamakavṛtti', I, p. 118, ln. 16; & KALUPAHANA, *MMK* 23:9, pp. 316–317.

²³⁵ I.e., *pratibhāsa*, cf. EDGERTON, pp. 366–367.

²³⁶ I.e., *jñāna*.

²³⁷ I.e., *anabhilāpya*: cf. *ibid.*, p. 56.

²³⁸ I.e., *atyanta*: cf. *ibid.*, p. 10.

²³⁹ *Viz.*, these three kinds of *jñāna*. The reading of this clause is uncertain: cf. BENDALL, '*Ākṣāsamuccaya*', p. 272, n. 2; & BENDALL & ROUSE, p. 249, ln. 9.

²⁴⁰ I.e., *maitrīsaṃnāhasaṃnaddha*: cf. *mahāsaṃnāhasaṃnaddha*—well armed with great armour—in: VAIDYA, '*Aṣṭasāhasrikā*', I, 10,29–11,4; & CONZE, *Eight Thousand*, p. 90, quoted in: KAJIYAMA, 'Meanings', p. 259, n. 14.

²⁴¹ I.e., *adhiṣṭhāna*: cf. EDGERTON, pp. 15–16, def. 2.

²⁴² I.e., *sarvākāraavaropeta*: cf. *ibid.*, p. 586, def. 2; & ISHIHAMA & FUKUDA, ¶ 602, p. 32.

²⁴³ I.e., *abhinirhṛta*. For *abhinirharati* & so on, cf. EDGERTON, pp. 52–53.

²⁴⁴ Cf. *ibid.*, p. 586, def. 1; & CONZE, *Dictionary*, p. 419. For the eighteen kinds of *sūnyatā*, cf. ISHIHAMA & FUKUDA, ¶¶ 934–951, p. 50.

²⁴⁵ I.e., *avatāra*: cf. EDGERTON, p. 71, def. 2.

²⁴⁶ I.e., *arthakriyā*: cf. *ibid.*, p. 66.

²⁴⁷ I.e., *samānārthatā*: cf. *ibid.*, p. 569, def. 2. These are the four articles of attraction (*saṃgrahavastu*): cf. *ibid.*, p. 548.

²⁴⁸ I.e., *smṛti* & *saṃprajanya*: cf. *ibid.*, p. 577.

²⁴⁹ I.e., the seven sets of *bodhipakṣa dharmas*.

²⁵⁰ I.e., *śamatha* & *vipaśyanā*: cf. *ibid.*, pp. 523 & 491.

²⁵¹ BENDALL, '*Ākṣāsamuccaya*', p. 272, lns. 9–16:

āryaratnacūḍasūtre vistaram uktvā āha | idam ucyate vīryam |
tasya kāyapariśuddhiḥ | yat kāyasya pratibhāsapratibimbajñānaṃ
vāco 'nabhilāpyajñānaṃ | cittasyātyantopāśamajñānaṃ | tathā
maitrīsaṃnāhasaṃnaddho mahākaruṇādhiṣṭhānapraṭiṣṭhitāḥ |
sarvākāraavaropetaṃ sūnyatākārābhinirhṛtaṃ dhyānaṃ dhyāyati |
tatra katamā sarvākāraavaropetā sūnyatā | yā na dānavikalā' yāvan

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.²⁵²

5.4 Conclusion.

Thus from the seeing²⁵³ of things²⁵⁴ 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 causes²⁵⁵, from this comes the vision of the void²⁵⁶, 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^{257, 258}.

nopāyavikalā ' na mahāmaitrīmuditopekṣāvikalā ' na satyajñānāvatāravikalā ' na bodhicittasatvāpekṣāvikalā ' nāśayādhyāśayaprayogavikalā ' na dānapriyavadyatārthakriyā samānārthatāvikalā | na smṛtisamprajanyavikalā | na smṛtyupasthānasamyakprahāṇardhipādendriyabalabodhyaṅgāṣṭāṅgamārgavikalā na śamathavipaśyanāvikalā | pe |

²⁵² BENDALL, 'Çikṣāsamuccaya', p. 273, ln. 5.

²⁵³ I.e., *darśana*: cf. CONZE, *Dictionary*, p. 197; & EDGERTON, p. 262.

²⁵⁴ I.e., dharmas. It is noted in: BENDALL & ROUSE, p. 242, n. 2, that the Tib. reads *dharmadarśanāt buddhadarśanaṃ buddhadarśanāt*

²⁵⁵ I.e., *hetu* & *pratyaya*: cf. EDGERTON, pp. 621 & 375–376; & WAYMAN, *Calming*, p. 484. Causes and conditions may be preferable.

²⁵⁶ I.e., *śūnyatā*.

²⁵⁷ I.e., *samyagdarśana*.

²⁵⁸ Tr. in: BENDALL & ROUSE, 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, 'Çikṣāsamuccaya', p. 263 ln. 18–p. 264 ln. 2, this passage reads:

tathā dharmadarśanaṃ [116a] buddhadarśanaṃ sarvasatvadarśanaṃ sarvasatvahetupratyayadarśanaṃ śūnyatādarśanaṃ śūnyatādarśanaṃ adarśanaṃ | adarśanaṃ bhagavan sarvadharmāṇaṃ darśanaṃ samyagdarśanaṃ iti ||

This paper has suggested that in the Śs and ŚSKĀ a bodhisattva is expected to give all that he possesses for the welfare of others and that complete, unqualified giving is considered the *summum 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. § 4²⁵⁹ shows that the practice of the non production of non existing bad dharmas is considered the practice of preservation (*rakṣā*). § 5²⁶⁰ shows that the practice of the destruction of existing bad dharmas is considered the practice of purification (*śuddhi*). § 4.4²⁶¹ summarises the significance of preservation. It remains to summarise the significance of purification.

Table 1.1²⁶² indicates that the seventeenth to twenty-first verses of the ŚSKĀ and the eighth to fifteenth chapters of the Śs, concern the way in which a bodhisattva is to purify his person, enjoyments and merit. Table 1.1 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 § 5²⁶³ 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 (*sprśa*) 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 (*pāpaśod-*

²⁵⁹ Pp. 93ff..

²⁶⁰ Pp. 117ff..

²⁶¹ Pp. 113ff..

²⁶² P. 16.

²⁶³ Pp. 117ff..

hana).

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*)²⁶⁴; and *iv.*) the power of protection (*āśrayabala*). If a bodhisattva experiences contrition (*vipratīśārabahula*), 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*).

The paper has suggested that the perfection of giving (*dānapāramitā*) embraces all of the practices in the Śs and ŚSKĀ. 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 (*duṣkhādhivāsana-kṣānti*), in reflecting on the Dharma (dharmas) (*dharmanidhyānakṣānti*) and in bearing the injuries of others (*parāpakāramarṣaṇakṣānti*), 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 (*śruta*).

Vīryapāramitā. 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 (*śrutasaṃbhāra*), Dharma (*dharmasaṃbhāra*) and *jñāna* (*jñānasambhāra*). Through the realization of the perfection of energy, a bodhisattva

²⁶⁴ 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, pp. 511–512.

obtains an intellect (*buddhi*) free from the various forms of mental darkness (*taṃas*) 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.²⁶⁵ 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 Śs and ŚSkā, the practice of the perfection of meditation is fundamental to the purification of one's person.

In the forest, after generating a sense of mental calm (*avikṣiptacittendriya*), a bodhisattva is expected to apply antidotes to the primary mental defilements (*kleśas*): *a.*) for passion (*rāga*), the meditation on the impure (*aśubhābhāvanā*); *b.*) for hatred (*dveṣa*), the practice of friendliness (*maitrī*); and *c.*) 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 (*ātman*), mindfulness of dharmas.

Ś holds that the attainment of the applications of mindfulness enables a bodhisattva to avoid mistaking the impermanent for the permanent,

²⁶⁵ With regard to the *Ugraparipṛcchā*, the importance of renunciation, ordination & forest dwelling for progress on the Mahāyāna has recently attracted some attention: cf. NATTIER, 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, p. 38; & SCHUSTER & HIRAKAWA as quoted in: NATTIER, pp. 99–101.

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.²⁶⁶

Bhogaśuddhi. After purifying his person, a bodhisattva is obliged to purify his enjoyments. Right livelihood (*samāgājīva*)—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 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* \equiv *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.

²⁶⁶ BENDALL, '*Çikṣāsamuccaya*', p. 265, ln. 1 :

athaivam api paramaviśuddhir dhamadarśane (dharma°)[†] sati'...

6. 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

6.1 Remarks.

Now the increase of all² the three kinds³ is to be related.⁴

The second to seventh chapters of the Śs and fifth to sixteenth verses of the ŚSKĀ consider preservation. The eighth to fifteen chapters of the Śs and seventeenth to twenty-first verses of the ŚSKĀ 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 1.1⁵, Table 6.2⁶, Table 6.3⁷ and Table 6.4⁸ show that the sixteenth to final chapter of the Śs and twenty-second to twenty-sixth verse of the ŚSKĀ concern increase, notably the increase of one's person, enjoyments and merit.

Ś's conception of increase (*śuddhi*) is mentioned in § 1.2⁹ and § 2.3¹⁰. It is noted that in the final quarter of the Śs he defines increase as the third and fourth members of the four right strivings:

¹ TUCK, p. v.

² I.e., *api*: cf. MONIER-WILLIAMS, p. 55, def. 4.

³ Viz. of one's person, enjoyments & merit.

⁴ BENDALL, '*Çikṣāsamuccaya*', p. 273, ln. 11:

idānīm trayāṇām api vṛddhir vā[119b]cyā ||

⁵ P. 16.

⁶ P. 169.

⁷ P. 170.

⁸ P. 171.

⁹ Pp. 9ff..

¹⁰ Pp. 32ff..

Table 6.1: Chapters on increase.

16.)	<i>Bhadracaryāvidhi</i> ^a	Way (Rule) of the <i>Bhadracaryā</i>
17.)	<i>Vandanādyānuśaṃsas</i> ^b	Benefits ^c of Praise (Worship) & so on
18.)	<i>Ratnatrayānusmṛti</i> ^d	Recollection of the Three Jewels
19.)	<i>Puṇyavṛddhi</i> ^e	Increase of Merit

^a BENDALL, '*Çikṣāsamuccaya*', p. 297, ln. 6.^b Ibid., p. 315, ln. 16.^c I.e., *anuśaṃsas*: cf. EDGERTON, pp. 34–35.^d BENDALL, '*Çikṣāsamuccaya*', p. 347, ln. 12.^e Ibid., p. 366, ln. 3.

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 their¹¹ continuance, for their increase: by this arises increase.¹²

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 *arhant* or *śrāvaka*—gives his practice a special quality:

Supreme satisfaction is Buddhahness¹³: this means, that it is not produced by sentient beings through that measure of purification which is common to disciples^{14, 15}.

Table 6.1¹⁶ 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

¹¹ Viz. good dharmas.¹² BENDALL, '*Çikṣāsamuccaya*', p. 356, lns. 12–14:

anutpannānāṃ kuśalānāṃ dharmāṇāṃ utpādāya chandam janayati
 | *yāvad utpannānāṃ ca sthitaye bhūyobhāvāya chandam janayati*
ity ādi | anena vṛddhiḥ |

¹³ I.e., *buddhatva*. Fr. *buddha* + *tvam*: lit. Buddha-ness, or the essence of a Buddha. It is synonymous with the experience of enlightenment (*bodhi*).¹⁴ I.e., *śrāvakas*: cf. EDGERTON, p. 535.¹⁵ BENDALL, '*Çikṣāsamuccaya*', p. 273, ln. 15:

a(t)†trpti buddhatvaṃ¹ tan na śrāvakasādhāraṇena śuddhimātreṇa
satvānāṃ janyata ity arthaḥ |

¹⁶ P. 160.¹⁷ For another summary, cf. Table 1.3 on p. 19.

(*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.

Table 6.3¹⁹ shows that eighteenth chapter describes two additional practices: *i.*) the constant practice of faith (*śraddhā*) and so on; and *ii.*) 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 ŚSKā will clarify the nature of this relationship.

6.2 Increasing in the Śikṣāsamuccayakārikā.

Table 1.1²⁰ shows that the ŚSKā has a clear structure: *i.*) the first three verses are preparatory, they describe the condition and needs of a bodhisattva ready for the way; *ii.*) 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; *iii.*) the fifth to sixteenth verses concern the preservation of his person and so on; *iv.*) the seventeenth to twenty-first verses the purification of his person and so on; *v.*) the twenty-second to twenty-sixth verses the development and increase of the same; and *vi.*) the twenty-seventh and final verse summarises and concludes the ŚSKā.

The meaning of the verses that concern preservation and purification is discussed in § 4.2²¹ and § 5.2²². This section considers the verses on increase.

grhītāraḥ subahavaḥ svalpaṃ cedam anena kiṃ |
*na cātīrptījanakam vardhanīyam idaṃ tataḥ || 22 ||*²³

Increasing one's
person &
enjoyments.

Those who take are many and this is little. What is the point of
it?

¹⁸ For comments on this association, cf. notes to ŚSKā 25 in Appendix A, pp. 193ff.; & in § 6.2, pp. 161ff..

¹⁹ P. 170.

²⁰ P. 16.

²¹ Pp. 95ff..

²² Pp. 119ff..

²³ BENDALL, '*Śikṣāsamuccaya*', p. xlv. Cf. also *ibid.*, p. 273, lns. 13–14.

And this is not producing supreme satisfaction ²⁴. 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 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.

*ātmabhāvasya kā vṛddhir balānālasavyavardhanaṃ |
śūnyatākaruṇāgarbhād dānād bhogasya vardhanaṃ || 23 ||* ²⁵

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 dharma. ²⁶ He is expected to eradicate a propensity towards ten dharma that are bad and inculcate a propensity towards ten dharma that are good.

The increase of one's person is also the increase of non idleness (*anālasavyavardhana*). In the Śs 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* :

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 estab-

²⁴ I.e., *atitrpti*: def. as *buddhatva*, lit. Buddha-ness, in: BENDALL, 'Çikṣāsamuccaya', p. 273, ln. 15.

²⁵ Ibid., p. xlv. Cf. also *ibid.*, p. 273, ln. 16; & p. 275, ln. 10.

²⁶ Ibid., p. 274, lns. 3–11. For these dharma, cf. Table 6.5 on p. 172.

²⁷ Ibid., p. 275, ln. 1. For a eulogy to the practice of non idleness and energy, cf. *ibid.*, p. 275, lns. 1–6.

lished anywhere)^{28. 29}

A bodhisattva that is not permanently fixed (*apratisthita*) is able—through the realization of the perfection of wisdom—to give enjoyments 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.³⁰ As previously mentioned, compassion is highly valued in the Śs: ‘We will say that without compassion, nothing can be done by bodhisattvas’.³¹

*kṛtvādāv eva yatnena vyavasāyāśayau dṛḍhau |
karuṇām ca puraskṛtya yateta śubhavṛddhaye || 24 ||*³²

Increasing merit.

So at first having carefully established both resolve and intention³³,
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 ŚSKĀ—the increase of merit (*śubhavaradhana* ≡ *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:

²⁸ I.e., *apratisthita*: cf. EDGERTON, p. 48; & CONZE, *Dictionary*, p. 55. In: BENDALL & ROUSE, p. 252, n. 2, being *apratisthita* 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, ‘*Çikṣāsamuccaya*’, p. 275, lns. 12–13:

*yo bodhisatvo ’pratisthito dānaṃ dadāti | tasya puṇyaskandhasya
na sukaraṃ pramāṇam udgrahītum iti ||*

³⁰ Cf. ŚSKĀ 21c & ŚSKĀ 23c.

³¹ Ibid., p. 276, ln. 1:

*vinā ca karuṇayā na bodhisatvānām kiṃcic ceṣṭitam iti vakṣyā-
maḥ |*

³² Ibid., p. xlii. Cf. also ibid., p. 276, lns. 4–5.

³³ I.e., *āśaya*: cf. EDGERTON, p. 109; & CONZE, *Dictionary*, p. 114. For *āśayas* as ‘propensities’ or ‘latent defilements’, cf. OLDMEADOW, p. 24, ln. 19 & n. 6.

i.) resolve (*vyavasāya*) for the welfare of others; ii.) (good) intention (*āśaya*)³⁴ towards others; and iii.) compassion (*karuṇā*)³⁵ 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.

*bhadracaryāvidhiḥ kāryā vandanādiḥ*³⁶ *sadādarāt* |
śraddhādīnāṃ sadābhyāsaḥ (*maitrībuddhādyanusmṛtiḥ*)³⁷ || 25 ||³⁸

The way (rule)³⁹ of the *Bhadracaryā*⁴⁰—praise (worship) and so on⁴¹—should be practised with constant devotion, the practice of faith and so on⁴² should be constant, [and] friendli-

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, '*Çikṣāsamuccaya*', 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 ŚSKĀ. The present writer considers that the marginal comment suggests a reading not of *vandanādibhiḥ* but rather of *vandanābhiḥ*. This agrees with the metre and place of the verse in the ŚSKĀ.

³⁷ The final *pāda* of the twenty-fifth verse appears to be based upon Ibid., 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*.

³⁸ Ibid., p. xlvii. Cf. also ibid., p. 289, ln. 12; p. 316, lns. 3–4; p. 317, ln. 18; & p. 318, ln. 3.

³⁹ I.e., *vidhi*: cf. EDGERTON, pp. 488–489. The title of the sixteenth chapter is *Bhadracaryāvidhi*. For other occurrences of *vidhi*, cf. BENDALL, '*Çikṣāsamuccaya*', p. 193, ln. 3; & p. 273, ln. 10. In: BENDALL & ROUSE, pp. 188, 251 & 263, *vidhi* is tr. as 'rule', 'increase' & 'ordinance', respectively.

⁴⁰ *Bhadracaryā*: lit. good conduct. Here Ś refers to the *Bhadracaryāpranidhānagāthā* which is included as part of final section of the *Gaṇḍavyūhasūtra*: cf. SUZUKI & IDZUMI, p. 543, ln. 9–p. 548, ln. 2; EDGERTON, p. 406; & CROSBY & SKILTON, pp. 9–10. For ref. to the *Bhadracaryā* in the Śs, cf. BENDALL, '*Çikṣāsamuccaya*', p. 290, ln. 8; p. 291, lns. 9–10; & p. 297, ln. 1. On the relationship between *bhadracaryā* and the supreme forms of worship (*anuttarapūjā*), cf. CROSBY & SKILTON, pp. 9–11.

⁴¹ 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, § XIV, p. 3, they are given as: a.) praise (worship) (*vandanā*); b.) worship (reverence) (*pūjanā*); c.) confession of evil (*pāpadeśanā*); 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, pp. 18, 32, 323, 350 & 470. For ref. to the *anuttarapūjā*, cf. Table 6.3 on p. 170.

⁴² I.e., *śraddhā* & the other qualities & practices which make up the four dharma for the attainment of specific attainment (*viśeṣagāmitā*), the five faculties & the five powers. For ref. to *śraddhā* and so on, cf. Table 6.3 on p. 170.

ness, [and] the recollection of the Buddha(s) and so on⁴³. (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*—also known as the *Bhadracarī* or *Bhadracaryāpraṇidhānagāthā*—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 ŚS considers the practice of the supreme forms of worship together with the benefits (*anuśāṃsas*) 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*)⁴⁶ and to the five faculties and powers.⁴⁷

The fourth *pāda* emphasises the importance of friendliness (*maitrī*) and the recollection of the Buddha(s) and so on (*buddhādyanusmṛti*). 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 Saṃgha (*saṃghānusmṛti*).

sarvāvasthāsu satvārtho dharmadānaṃ nirāmiṣaṃ |

⁴³ I.e., *buddhānusmṛti* & the other practices which make up the recollections (*anusmṛtis*): *a.*) recollection of the Buddha (*buddhānusmṛti*); *b.*) Dharma (*dharmānusmṛti*); *c.*) Saṃgha (*saṃghānusmṛti*); *d.*) morality (*śīlānusmṛti*); *e.*) renunciation (*tyāgānusmṛti*); & *f.*) gods (*devānusmṛti*). For these, cf. KASAWARA, MÜLLER & WENZEL, § LIV, p. 11; ISHIHAMA & FUKUDA, ¶¶ 1148–1154, pp. 60–61; & EDGERTON, p. 36. For ref. to the first three *anusmṛtis*, cf. Table 6.3 on p. 170.

⁴⁴ Cf. WATANABE cited in: HANAYAMA, p. 795, n. 14320. For ref. to Mss of the *Bhadracarī*, cf. BENDALL, '*Çikṣāsamuccaya*', p. 297, n. 1. It is said in: EDGERTON, p. xxvi. that this text is identical with that which appears in: SUZUKI & IDZUMI, p. 543, ln. 9–p. 548, ln. 2.

⁴⁵ For ref., cf. Table 6.2 on p. 169; & Table 6.3 on p. 170

⁴⁶ BENDALL, '*Çikṣāsamuccaya*', p. 316, lns. 5–6.

⁴⁷ For ref., cf. Table 6.3 on p. 170.

⁴⁸ For ref., cf. Table 6.3 on p. 170.

bodhicittaṃ ca puṇyasya vṛddhihetuḥ samāsataḥ || 26 || ⁴⁹

In every situation, the benefit of sentient beings, the spiritual ⁵⁰
gift of the Dharma ⁵¹,
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 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 |

⁴⁹ BENDALL, '*Çikṣāsamuccaya*', p. xlvii. Cf. also *ibid.*, p. 348, ln. 3; p. 350, lns. 21 & 24; & p. 356, ln. 1.

⁵⁰ I.e., *nirāmiṣa*: cf. EDGERTON, p. 299, n. 2.

⁵¹ I.e., *dharmadāna*. This term has been variously tr.. In: BENDALL & ROUSE, pp. 310–313, it is the 'pious gift', the 'gift of righteousness' & the 'gift of the Law'.

⁵² For ref., cf. Table 6.4 on p. 171.

⁵³ For ref., cf. Table 6.4 on p. 171.

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.

smṛtyātha saṃprajanyena 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 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 twenty-seventh verse—the last of the ŚSKĀ—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.

6.3 Increasing in the Śikṣāsamuccaya.

Table 1.1⁵⁷ and Table 1.3⁵⁸ indicate that the sixteenth to nineteenth chapters of the ŚS consider the increase of one's person, enjoyments and merit. The content of these chapters is summarised in Table 6.2⁵⁹, Table 6.3⁶⁰ and Table 6.4⁶¹. These chapters contain an auto commentary on the twenty-second to final verse of the ŚSKĀ.

The principal themes of this section of the ŚS 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*).

⁵⁵ BENDALL, '*Śikṣāsamuccaya*', p. xlvii. Cf. also *ibid.*, p. 356, lns. 8–9.

⁵⁶ I.e., *apramāda*: lit. non heedlessness.

⁵⁷ P. 16.

⁵⁸ P. 19.

⁵⁹ P. 169.

⁶⁰ P. 170.

⁶¹ P. 171.

- 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 (*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 (*ratnatrayānusmṛti*).
- f.) to continue to increase his merit by: *i.*) always promoting the welfare of others (*sattvārtha*); *ii.*) giving the spiritual 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 6.2, Table 6.3 and Table 6.4 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.

6.3.1 Increasing one's person & enjoyments.

§ 4⁶² and § 5⁶³ asserted that the Śs 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 Śs 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 Śs 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.

⁶² Pp. 93ff..

⁶³ Pp. 117ff..

Table 6.2: Increase in the ŚS–A.

	ed. ^a	tr. ^b
BHADRACARYĀVIDHIḤ ŚOḌAŚAḤ P° ॥	273–297	251–269
Increasing one's person.	273–275	251–252
22.) ^c	273	251
<i>The Perfection of Energy (cont.).</i>	273–275	251–252
23ab.)	273	251
10 dharmas to increase strength (<i>bala</i>).	274	251–252
Practice non idleness (<i>anālasya</i>)!	275	252
23a.)	275	252
<i>The Perfection of Wisdom (cont.).</i>	275–297	252–269
Increasing enjoyments.	275–276	252–253
23cd.)	275	252
Give with wisdom (<i>prajñā</i>) & compassion (<i>karuṇā</i>)!	275–276	252–253
23d.)	276	253
Increasing merit.	276–356	253–313
24.)	276	253
Establish resolve (<i>vyavasāya</i>)!	276–278	253–255
Bear :		
the faults (<i>doṣas</i>) of others!;	278–279	255
the burden (<i>bhāra</i>) of others!	280–281	255–257
Transfer merit (<i>kuśalamūlapariṇāma</i>) to others!	281–283	257–258
Put on armour (<i>saṃnāha</i>)!	283	258–259
Establish strong intention (<i>adhyāśaya</i>)!	284–285	259–260
24.)	286	261
Attain great compassion (<i>mahākaruṇā</i>)!	285–289	260–263
24.)	289	263
25ab.)	289	263
3 agglomerations (of religion) (<i>skandhas</i>):		
confession of evil (<i>pāpadeśanā</i>);		
gratification in merit (<i>puṇyānumodanā</i>);		
requesting a Buddha (<i>buddhādhyeṣaṇa</i>).	290–291	263–265
10 great vows (<i>mahāpraṇidhānas</i>).	291–295	265–268
Supreme dedication (<i>anuttarapariṇāmanā</i>)	296–297	268–269

^a BENDALL, 'Cikṣāsamuccaya', pp. 273–297.^b BENDALL & ROUSE, pp. 251–269.^c ŚSKĀ.

Table 6.3: Increase in the Śs-B.

	ed. ^a	tr. ^b
Increasing merit (cont.).	276–356	253–313
VANDANĀDYANUŚAṂSĀḤ SAPTADAŚAḤ P°	297–315	270–282
25b.) ^c	297	270
Benefits of worship (<i>vandanā</i> & <i>pūjā</i>).	297–309	270–276
8 dharmas to attain communion		
with the Buddhas (<i>buddhasamavadhāna</i>).	309–312	276–278
Comparative value of gifts to the Buddha.	312–313	278–279
10 dharmas to avoid the		
impurity of the womb (<i>garbhamala</i>).	313	279–280
Benefits :		
of (expression of) thanks (<i>anumodanā</i>);	313–315	280–282
of request (for instruction) (<i>adhyeṣaṇa</i>).	315	282
RATNATRAYĀNUSMṚTIR NĀMĀṢṬĀDAŚAḤ P°	316–347	283–306
25a.)	316	283
25c.)	316	283
4 dharmas to attain specific attainment		
(<i>viśeṣagāmitā</i>) : faith (<i>śraddhā</i>); reverence		
(<i>gaurava</i>); humility (<i>nirmāna</i>);		
energy (<i>vīrya</i>).	316	283
25c.)	316	283
5 faculties (<i>indriyas</i>) & 5 powers (<i>balas</i>) :		
faith (<i>śraddhā</i>); energy (<i>vīrya</i>);		
mindfulness (<i>smṛti</i>); concentration (<i>samādhi</i>);		
wisdom (<i>prajñā</i>).	316–317	283–284
25c.)	317	284 & 285
25d i.)	317	285
25d ii.)	318	285
Recollection of the three jewels		
(<i>ratnatrayānusmṛti</i>) :	318–327	285–291
of the Buddha (<i>buddhānusmṛti</i>);	318–322	285–288
of the Dharma (<i>dharmānusmṛti</i>);	322–324	288–289
of the Saṃgha (<i>saṃghānusmṛti</i>).	324–327	289–291
Qualities (<i>guṇas</i>) & actions of bodhisattvas.	327–333	291–296
Sundry rays (<i>raśmis</i>) of bodhisattvas.	333–343	296–303
Concentrations (<i>samādhis</i>) of bodhisattvas.	343–347	303–306

^a BENDALL, '*Çikṣāsamuccaya*', pp. 297–347.^b BENDALL & ROUSE, pp. 270–306.^c ŚSKĀ.

Table 6.4: Increase in the Śs-C.

	ed. ^a	tr. ^b
Increasing merit (cont.).	276–356	253–313
(PUNYAVRDDHIḤ) NAVADAŚAḤ P ^o ॥	348–366	307–320
26a.) ^c	348	307
Always benefit others!	348–349	307–308
Do not fear life in the forest!	349–350	308–309
26a.)	350	310
26b.)	350	310
20 benefits of spiritual gifts (<i>nivāmiṣadānas</i>).	351	310
Benefits of teaching the Dharma (<i>dharmadeśanā</i>).	351–352	310–311
How to give the gift of the Dharma (<i>dharmadāna</i>).	352–355	311–113
26b.)	355	313
26cd.)	356	313
Epilogue	356–366	313–320
27.)	356	313
Right strivings (<i>samyakpradhānas</i>).	356	313
Non heedlessness (<i>apramāda</i>).	356–357	314–315
<i>The Perfection of Meditation (cont.).</i>	357–361	315–317
Equality of self & others (<i>parātmasamatā</i>).	357–361	315–317
Exchanging self with others (<i>parātmaparivartana</i>).	361	317
Give one's person to others!	362–364	318–319
Obeisance to Mañjuśrī.	365	320
Transfer of merit.	366	320

^a BENDALL, '*Çikṣāsamuccaya*', pp. 348–366.^b BENDALL & ROUSE, pp. 307–320.^c ŚSKĀ.

Table 6.5: Ten dharmas to increase strength.

<i>akuśāladharma</i>	<i>kuśāladharma</i>
1.) forsaking the Dharma	forsaking life & body
2.) feeling proud (<i>māna</i>)	feeling humble ^a (<i>avanāma</i>)
3.) feeling aversion (<i>pratigha</i>)	feeling indulgent (<i>kṣamā</i>)
4.) giving hunger (<i>jighatsā</i>)	giving enjoyment (<i>bhojana</i>)
5.) giving fear (<i>bhīta</i>)	giving security (<i>abhaya</i>)
6.) giving sickness (<i>glāna</i>)	giving health ^b (<i>bhūtacikitsā</i>)
7.) giving poverty (<i>daridratā</i>)	giving wealth (<i>bhoga</i>)
8.) neglecting <i>caityas</i>	maintaining <i>caityas</i>
9.) speaking unpleasantly	speaking pleasantly (<i>ānandavacana</i>)
10.) giving fatigue (<i>śrāntaklānta</i>)	taking up the burden (<i>bhāra</i>)

^a Lit. 'bowing'. *Avanāma* is the opposite of *unnāma*: cf. EDGERTON, pp. 72 & p. 132.

^b Lit. 'real cure'.

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*).

Ātmabhāvavardhana. Table 6.5⁶⁴ shows how a bodhisattva is expected to increase his strength and thereby his person. In general, he 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.

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

⁶⁴ P. 172.

the decrease.

A bodhisattva is to increase not only his strength, but also his activity (*anāśaya*) 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:

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 lazy⁶⁸ 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.⁶⁹

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.⁷⁰

This is the increase of one's person in brief.⁷¹

Bhogavardhana. Table 6.2⁷² 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.⁷³ Above all, Ś wants

⁶⁵ In: BENDALL, 'Çikṣāsamuccaya', p. 275, ln. 1, *anāśayavardhana* ≡ *vīryavardhana*.

⁶⁶ Cf. Appendix B, pp. 203ff..

⁶⁷ Ibid., p. 275, lns. 1 & 3.

⁶⁸ I.e., *kuśīda*: cf. EDGERTON, p. 189.

⁶⁹ BENDALL, 'Çikṣāsamuccaya', p. 275, lns. 3-6:

ārabdhavīryānām hi sāgaramate bodhisatvānām na durlabhā bhavaty anuttarā samyaksaṃbodhiḥ | tat kasya hetoḥ | yatra sāgaramate vīryam tatra bodhiḥ | kuśīdānām punaḥ sudūraavidūre bodhiḥ | nāsti kuśīdasya dānam yāvan nāsti prajāṇā [120a] nāsti kuśīdasya parārtha iti ||

⁷⁰ For the relationship between *vīrya* & *ātmabhāvaśodhana*, cf. § 5.3.1, pp. 127ff.; & Table 5.3 on p. 125.

⁷¹ Ibid., p. 275, ln. 9:

īyam saṃkṣepād ātmabhāvaṣṭaddhiḥ ||

⁷² P. 169.

⁷³ For the same concept in different words, cf. *ibid.*, p. 270, ln. 19-p. 271, ln. 1:

evam dvayavīgamatayā māyālakṣaṇasvabhāvaviśuddhiṃ bodhisattvas tad dānam dadāti |

So, from the cessation of duality, purified of own being, the mark of illusion, that gift the bodhisattva gives.

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*).⁷⁴ The attainment of wisdom (*prajñā*) is considered as essential to the increase of enjoyments as to the purification of enjoyments.⁷⁵

That is the increase of enjoyments in brief.⁷⁶

6.3.2 Increasing merit.

The increase of merit is the source of all increase. Therefore it is called being prepared^{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 (*vyavasāya*), good intention (*svāśaya*) and great compassion (*mahākaruṇā*). These good dharmas are introduced in the twenty-fourth verse of the ŚSKĀ. The first two thirds of the auto commentary on this verse explains resolve and intention, the final third great compassion.⁷⁹

Vyavasāya & āśaya. In preparation for the practice of the increase of merit proper, a bodhisattva is expected to firmly establish his resolve (*vyavasāya*). This stage in the path is considered a time for mental focus, not laxity (*śaithilya*).⁸⁰ As a warrior, before he takes the field, prepares his weapons (*astras*) and armour (*saṃnāha*), so a bodhisattva, before he increases his merit, prepares his mind.⁸¹

⁷⁴ BENDALL, '*Çikṣāsamuccaya*', p. 275, lns. 16 & 17.

⁷⁵ For the relationship between an understanding of non duality (*dvayavigamata*) & *bhogaśodhana*, cf. § 5.3.2, pp. 149ff..

⁷⁶ Ibid., p. 276, lns. 1-2:

iti saṃkṣepād bhogavṛddhiḥ ||

⁷⁷ I.e., *parikarabandha*: lit. tying the girdle.

⁷⁸ Ibid., p. 276, ln. 3:

*puṇyavṛddhiḥ sarvavṛddhīmāṃ mūlam iti tadarthaṃ parikarabandha
ucyate ||*

⁷⁹ For ref., cf. Table 6.2 on p. 169.

⁸⁰ Ibid., p. 276, ln. 8.

⁸¹ In this part of the ŚS, martial imagery is esp. marked: cf. esp. ibid., p. 276, lns. 7-9; p. 278, lns. 4-13; & p. 283, lns. 3-11. For the bodhisattva as a hero, cf. KAJIYAMA, 'Meanings', p. 259.

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 bound⁸² : 'Whatever is to be done⁸³ 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 companion⁸⁴, 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 served by me. So I should proceed in the articles of attraction⁸⁵ 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 thought⁸⁶), the unsurpassed and perfect enlightenment of the Buddha is to be realised^{87, 88}.

Good intention (*svāśaya*) is considered the source of all the good dharma of a Buddha. A bodhisattva without good intention is thought to be without good dharma⁸⁹ :

⁸² Cf. *mahāsaṃnāhasaṃnaddha*, well armed with great armour, in: KAJIYAMA, 'Meanings', p. 259.

⁸³ I.e., *pariprāpayati*: cf. EDGERTON, p. 327, def. 2.

⁸⁴ I.e., *sahāyaka* here ≡ *sahāya* & *sahāyika*: cf. *ibid.*, p. 588.

⁸⁵ I.e., *saṃgrahavastu*: cf. *ibid.*, p. 548; & KASAWARA, MÜLLER & WENZEL, § XIX, p. 4:

catvāri saṃgrahavastūni || dānaṃ priyavacanam arthacaryā
samānārthatā ceti ||

⁸⁶ I.e., *cittakṣaṇa*: cf. EDGERTON, p. 229.

⁸⁷ I.e., *abhisambudhyate* & so on: cf. *ibid.*, pp. 58–59, def. 2.

⁸⁸ BENDALL, '*Çikṣāsamuccaya*', p. 278, lns. 6–14:

sa evaṃ dṛḍhasaṃnāhaḥ saṃnaddho 'yat kiñcit sarvasatvānāṃ
pariprāpayitavyaṃ bhaviṣyati tad ahaṃ pariprāpayiṣyāmi | yat
sarvāryāḥ sarvanavayānasamprasthitā bodhisatvā na pariprāpayi-
ṣyanti tad ahaṃ pariprāpayiṣyāmi | na mama dānaṃ sahāyakaṃ
ahaṃ punar dānasya sahāyaḥ | na mama śīlakṣāntivīryadhyānapra-
jñāḥ sahāyikāḥ | ahaṃ punaḥ śīlakṣāntivīryadhyānaprajñānāṃ
sahāyo 'nāhaṃ pāramitābhir upasthātavyo mayā punaḥ pāramitā
upasthātavyāḥ | evaṃ saṃgrahavastuṣu sarvakuśalamūleṣu ca-
leyam | yāvad ekākinā mayā 'dvitīyenāsahāyena vajramaye
mahīmaṇḍale sthitena sabalaṃ savāhanaṃ mārāṃ dharṣayitvā
eka(citta)[†] kṣaṇasamāyuktayā prajñayā 'nuttarā samyaksaṃbodhir
abhisamboddhavyeti ||

For a recent ed. of this passage, cf. BRAARVIG, I, pp. 170–171.

⁸⁹ BENDALL, '*Çikṣāsamuccaya*', p. 284, lns. 7–8.

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 learnt⁹⁰, well preserved, well purified and well mastered^{91, 92}.

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.⁹³ Good intention shares with great compassion a sense of benevolence (*saumyatā*) and friendliness (*maītratā*) towards all sentient beings.⁹⁴ Even so, for Ś, great compassion is superior.

In conclusion to his auto commentary on the twenty-fourth verse of the ŚSKĀ Ś asserts that of all the good dharmas associated with the Mahāyāna, great compassion is prerequisite (foremost) (*pūrvāṅgama*)⁹⁵:

As it was said in the noble *Dharmasaṃgītisūtra*: ‘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? Namely⁹⁶ 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”.’⁹⁷

⁹⁰ I.e., *sūdgṛhīta*: cf. *udgṛhṇāti* in: EDGERTON, p. 129.

⁹¹ I.e., *svadhiṣṭita*: cf. *ibid.*, pp. 12–13 & 16.

⁹² BENDALL, ‘*Çikṣāsamuccaya*’, p. 285, lns. 3–6:

tad yathā bhagavan yasya vṛkṣasya mūlaṃ vipannaṃ tasya puṣpaphalāni na bhūyaḥ prarohanti | evaṃ eva bhagavan yasyāśayo vipannaṃ tasya sarve kuśalā dharmā na bhūyaḥ sambhavanti | tas-māt tarhi bhagavan bodhisatvena buddhabodhyarthikena svāśayaḥ sūdgṛhītaḥ svārakṣitaḥ suśodhitaḥ svadhiṣṭitaḥ kartavya iti ||

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.

⁹⁴ *Ibid.*, p. 285, lns. 14ff.

⁹⁵ *Ibid.*, p. 287, lns. 7–8. For a recent ed. of this passage, cf. BRAARVIG, I, p. 166.

⁹⁶ I.e., *yad uta*: cf. EDGERTON, p. 443, def. 1.

⁹⁷ BENDALL, ‘*Çikṣāsamuccaya*’, p. 286, ln. 7–p. 287, ln. 5:

yathoktam āryadharmasaṃgītisūtre | atha khalv avalokiteśvaro

In the above quoted passage from the *Śatasāhasrikāprajñāpāramitāsūtra*⁹⁸ Subhūti asks the Buddha which are the good dharmas that contribute to enlightenment (*kuśaladharmā bodhipakṣāḥ*). He wishes to know the dharmas that help *pratyekabuddhas*, bodhisattvas and Buddhas attain the *summum 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 (*bodhikaradharmas*). 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 ŚSKĀ 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 (*ratnatrayānusmṛti*). 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*);

c
bodhisatvo mahāsatvo bhagavantam etad avo^crat | na bhagavan
bodhisatvenātibahuṣu dharmeṣu śikṣitavyaṃ | eko dharmo bha-
gavan bodhisatvena svārādhitaḥ supratividdhaḥ kartavyaḥ | tasya
sarvabuddhdharmāḥ karatalagatā bhavanti | katama ekadharmo
| yad uta mahākaruṇā | mahākaruṇayā bhaga[126a]van bod-
hisatvānāṃ sarvabuddhadharmāḥ karatalagatā bhavanti | ...' evam
eva bhagavan yena bodhisatvasya mahākaruṇā gacchati | tena sarve
buddhadharmā gacchanti | ...' evam eva bhagavan mahākaruṇā ya-
troditā bhavati tatrānyabodhikarā dharmāḥ kriyāsu pracurā bha-
vanti | ...' evam eva bhagavan mahākaruṇādhiṣṭhitānāṃ anyeṣāṃ
bodhikarāṇāṃ dharmāṇāṃ svasmīn svasmīn karaṇīye prācūryaṃ
bhavati | ...' evam eva bhagavan mahākaruṇāyāṃ satyāṃ anyeṣāṃ
bodhikarāṇāṃ dhamāṇāṃ (dharmāṇāṃ)[†] pravṛttir bhavatīti ||

For another version of this passage, cf. DE LA VALLÉE POUSSIN, *Prajñākara-mati*, comm. on BCA 9:76ab, p. 486, ln. 11–p. 487, ln. 5.

⁹⁸ Cf. § 2, pp. 23ff..

iv.) (expression of) thanks (*anumodanā*)⁹⁹; *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 interpreted¹⁰⁰, there is little doubt that Ś considers them fundamental to the increase¹⁰¹ of merit.

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 (*buddhasamavadhāna*)¹⁰¹; and *b.*) ten dharmas that effect birth untainted by the impurity of the womb (*garbhamala*).¹⁰²

Viśeṣagāmitā. Those departed on the Mahāyāna (*mahāyānasamprasthitas*) are also expected to generate the four good dharmas tending towards specific attainment¹⁰³: *i.*) faith (*śraddhā*); *ii.*) reverence (*gaurava*); *iii.*) humility (*nirmāṇa*); 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. Ś 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 2.4¹⁰⁶, Table 2.5¹⁰⁷ and Table 6.3¹⁰⁸ show that the faculties and powers are associated with: *a.*) faith (*śraddhā*); *b.*) energy (*vīrya*); *c.*) mindfulness (*smṛti*); *d.*) concentration (*samādhi*); and *e.*) wisdom (*prajñā*).

⁹⁹ For the relationship between *anumodanā* & *pariṇāmanā*, cf. KAJIYAMA, 'Transfer', pp. 12–13.

¹⁰⁰ Cf. CROSBY & SKILTON, pp. 11–13, where it is suggested that the *anuttara-pūjā* is instrumental in the cultivation of the mind of enlightenment (*bodhicitta*).

¹⁰¹ Cf. esp. BENDALL, 'Çikṣāsamuccaya', p. 309, lns. 13–18.

¹⁰² Ibid., p. 313, lns. 10–17.

¹⁰³ I.e., *viśeṣādhigama* ≡ *viśeṣagamana* ≡ *viśeṣagāmitā*.

¹⁰⁴ For this def., cf. EDGERTON, p. 501.

¹⁰⁵ For specific attainment in its various forms, cf. BENDALL, 'Çikṣāsamuccaya', 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 (*śrutākāras*); *b.*) one of the manifestations of the equipment of the Dharma (*dharmasamabhāra*); and *c.*) the goal of the practice of faith, reverence, humility & energy.

¹⁰⁶ P. 42.

¹⁰⁷ P. 43.

¹⁰⁸ P. 170.

The significance of each of the faculties and powers in the ŚS is discussed in § 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 in protecting a bodhisattva against assault from all the Māras (*sarvamāras*) and mental defilements (*sarvakleśas*) and in ensuring that he is not liable to turning back (*avinivartin*) from the Mahāyāna.¹¹⁰

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 ŚS 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 Saṃgha (*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).¹¹¹ He is to recall and laud the characteristic marks (*lakṣaṇas*) and qualities (*guṇas*) of the Buddha(s).¹¹² Moreover, he is to desire their qualities for himself:

... Thus, he recalls them¹¹³. And thus, having recalled them, he produces [in himself]¹¹⁴ mindfulness for the sake of the perfect development¹¹⁵ of their qualities. This is called the recollection of the Buddha(s).¹¹⁶

¹⁰⁹ Pp. 42ff..

¹¹⁰ BENDALL, '*Ākṣāsamuccaya*', p. 317, lns. 13–17.

¹¹¹ The formula *vandāmi te*—'I praise (worship) you'—is a constant refrain in Ś's description of *buddhānusmṛti*: cf. *ibid.*, pp. 318ff..

¹¹² For ref. to *lakṣaṇas* & their occurrence, cf. EDGERTON, pp. 458–460.

¹¹³ *Viz.* the Buddhas.

¹¹⁴ I.e., *upasthāpayati*: cf. *ibid.*, p. 144, def. 2.

¹¹⁵ I.e., *pariṇīpatti*: cf. *ibid.*, p. 325.

¹¹⁶ BENDALL, '*Ākṣāsamuccaya*', p. 322, lns. 12–13:

Dharmānusmṛti. The recollection of the Dharma is expected to result in: a.) the emulation of the interdependent relationship between the Buddhas and the Dharma¹¹⁷; and b.) the alignment of all thought (*citta*) with the Dharma.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 (*pratiśaraṇa*) nor refuge (*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'.¹¹⁹

Samghānusmṛti. 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: these qualities of the Saṃgha, these should be attained by me for myself and for all sentient beings.¹²⁰

The recollection of the Saṃgha is not the recollection of the general community of Mahāyāna practitioners, but rather, of only a few advanced bodhisattvas.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:

- a.) assume all the forms (*rūpas*) of sentient beings, that they might find favour with sentient beings¹²²;
- b.) employ all means (*upāya* and *mukha*) for the benefit of sentient beings¹²³;

...*evaṃ tān anusmarati | evaṃ ca tān anusmṛtya tadguṇapariniṣpattyartham smṛtim upasthāpayati || tad ucyate buddhānusmṛtir iti ||*

Cf. also BENDALL, '*Çikṣāsamuccaya*', p. 321, ln. 11.

¹¹⁷ Ibid., p. 322, ln. 14–p. 323, ln. 3.

¹¹⁸ Ibid., p. 323, ln. 3–p. 324, ln. 4.

¹¹⁹ I.e., *tathā mayā dharmadṛśacittena bhavitavyam*. From *ibid.*, p. 323, ln. 4–p. 324, ln. 3, this refrain is repeated 11 times.

¹²⁰ Ibid., p. 324, lns. 8–9:

tatra bodhisattvasya saṃgham anusmarataḥ evaṃ bhavati | ya ete saṃghasya bhūtā guṇā ete mayā tmanāḥ sarvasatvānāṃ ca nispādayitavyā iti ||

¹²¹ Ibid., p. 324, ln. 10; & p. 327, ln. 5.

¹²² Ibid., p. 324, ln. 11–p. 327, ln. 4.

¹²³ Ibid., p. 327, ln. 20–p. 333, ln. 12.

- c.) display all the rays (*raśmis*), that sentient beings might see the Buddha, Dharma and Saṃgha, and the way (*mārga*)¹²⁴; and
- d.) attain all the concentrations (*samādhis*), that they might perform miracles (*vikurvas*) before sentient beings.¹²⁵

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 dharma 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 Saṃgha, 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.¹²⁶

In his auto commentary on the twenty-sixth verse of the ŚSKĀ Ś 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.¹²⁷ Likewise, whenever he feels fearful, he is to recall bodhisattvas who are skilled at abandoning all that they have (*sarvasvaparityāgakuśala*)¹²⁸. He is expected never to rest until in his daily practice he shows that he has given or abandoned everything (*sarvaṃ parityaktam*)¹²⁹ for the sake of others.

¹²⁴ BENDALL, ‘*Çikṣāsamuccaya*’, p. 333, ln. 17. For *raśmis*, cf. *ibid.*, p. 333, ln. 13–p. 343, ln. 10.

¹²⁵ For *samādhis*: cf. *ibid.*, p. 343, ln. 11–p. 347, ln. 11. For *vikurvas*: cf. *ibid.*, p. 327, ln. 20; p. 328, lns. 9 & 15; p. 333, ln. 12; p. 345, ln. 12; & p. 347, ln. 5.

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.

¹²⁷ I.e., *cittam utpādayati*, a refrain which is repeated fifteen times: cf. BENDALL, ‘*Çikṣāsamuccaya*’, p. 348, ln. 4–p. 349, ln. 5. In the next passage, a similar refrain—*tenaivaṃ cittam utpādayitavyam*—is repeated three times: cf. *ibid.*, p. 349, ln. 6–p. 250, ln. 19.

¹²⁸ *Ibid.*, p. 349, ln. 13.

¹²⁹ *Ibid.*, p. 349, ln. 8.

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.¹³⁰

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 (*ālīnacitta*) to share with others what he has learnt.¹³¹

Accordingly, Ś tries to impress a newly returned bodhisattva with the benefits (*anuśaṃsas*) of teaching the Dharma, especially as it relates to the Mahāyāna and practice of the perfection of wisdom :

Thus a *bodhisattva-mahāsattva* is endowed¹³² with the source of good. Thus, his attention focused¹³³ 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.¹³⁴

To secure such benefits, a learned bodhisattva (*paṇḍita*) must constantly expound the foremost dharmas (*agradharmas*) before assemblies of monks (*bhikṣus*) and nuns (*bhikṣuṇīkās*).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.¹³⁶

¹³⁰ I.e., *deśyati*: cf. EDGERTON, p. 272, def. 1.

¹³¹ BENDALL, 'Cikṣāsamuccaya', p. 352, lns. 8–9.

¹³² I.e., *samanvāgata*: cf. EDGERTON, p. 564.

¹³³ Cf. *samanvāharati* in: *ibid.*, pp. 564–565.

¹³⁴ BENDALL, 'Cikṣāsamuccaya', p. 352, lns. 4–6:

evaṃ kuśalamūlasamanvāgato bodhisatvo mahāsattvaḥ 'evaṃ kuśalamūlaṃ samanvāharan na sthānam ānandānavakāśo yat sa bodhisatvo mahāsatto vivartetanuttarāyāḥ samyaksaṃbodheḥ' naitat sthānaṃ vidyata iti ||

¹³⁵ *Ibid.*, p. 353, lns. 6 & 4. For *bhikṣuṇīkā*, cf. EDGERTON, p. 409.

¹³⁶ BENDALL, 'Cikṣāsamuccaya', p. 354, lns. 1–2:

*anyatra cinteya sadā vicakṣaṇaḥ bhaveya buddho 'ham ime ca satvā |
etac ca me sarvasukhopadhānaṃ yaṃ dharma śrāvemi hitāya loka ||*

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*).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 other factors contributing to the increase of merit.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.¹³⁹

Samyakpradhānas. § 1.2¹⁴⁰ and § 2.3¹⁴¹ 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.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*).

¹³⁷ BENDALL, '*Çikṣāsamuccaya*', p. 355, lns. 9–10.

¹³⁸ Ibid., p. 356, lns. 3–5.

¹³⁹ Ibid., p. 356, lns. 6–7:

*eṣādikā ādika[162b]rmikāṇāṃ sahasā bodhisatvaśikṣā smaraṇārtham
upadarśitā | vistaratas tu buddhaviṣaya eva ||*

¹⁴⁰ Pp. 9ff..

¹⁴¹ Pp. 32ff..

¹⁴² For text & tr. of this formula, cf. Appendix B, pp. 203ff..

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 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 Śs 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 Śs.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 (*vīrya*), 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

¹⁴³ For ref. to the epilogue, cf. Table 1.1 on p. 16; Table 1.3 on p. 19; & Table 6.4 on p. 171.

¹⁴⁴ Cf. STEINKELLNER, 'Logic', 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, ¶¶ 1853–1857, p. 101. On the classification of the faculties, cf. GETHIN, pp. 104–106.

¹⁴⁶ I.e., *nimitta*: cf. EDGERTON, pp. 297–298.

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, '*Çikṣāsamuccaya*',

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, Guhyakādhipati, his conduct results from right energy¹⁵⁰. With this energy, he acquires¹⁵¹ 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 thorough¹⁵² 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'.¹⁵³

6.4 Conclusion.

This paper asserts that in the Śs and ŚSKā it is the foremost responsibility of a bodhisattva to give all that he has to promote the advantage of others. In the Śs and ŚSKā, then, the way of the bodhisattva is the way of absolute, unqualified giving.

p. 202, lns. 9–15; MORRIS & HARDY, II, § 14, pp. 16–17; & RHYS DAVIDS, CARPENTER & STEDE, III, pp. 225–226. The text & tr. of this passage is given as Formula B2 in Appendix B, pp. 205ff..

¹⁴⁹ I.e., āraṅkā: cf. BENDALL, 'Çikṣāsamuccaya', p. 357, n. 1; & EDGERTON, p. 102.

¹⁵⁰ I.e., ānulomikena vīryeṇa: cf. ibid., pp. 96–97.

¹⁵¹ I.e., samudānayaṭi: cf. ibid., p. 573.

¹⁵² I.e., yonīśas: cf. ibid., p. 448, def. 2.

¹⁵³ BENDALL, 'Çikṣāsamuccaya', p. 357, lns. 1–11:

uktaṃ hy āryatathāgataguhyasūtre | tatra katamo 'pramādo'
yad indriyaṣaṃvaraḥ | sa cakṣuṣā rūpāṇi dṛṣṭvā na nimittagrāhī
bhavati | nānuvyañjanagrāhī | evaṃ yāvan manasā dharmān vi-
jñāya na nimittagrāhī bhavati | nānuvyañjanagrāhī | sarvadharmāṃ
āsvādaṃ cādinavaṃ ca niḥsaraṇaṃ ca yathābhūtaṃ prajānāti |
ayam ucyate 'pramādaḥ' || punaraparam apramādo yat svacittasya
damaṇaṃ paracittasyāraṅkā kleśarater aparikarmaṇā dharmarater
anuvartanaṃ yāvad ayam ucyate 'pramādaḥ' | yasya guhyakād-
hipate śraddhā cāpramādaś ca tasyānulomikena vīryeṇa kāryaṃ |
yena tān apramādaḥ kārāṇān śraddhā kārāṇāṃś ca dharmān samudā-
nayaṭi | yasya guhyakādhipate śraddhā cāpramādaś ca vīryaṃ
ca tena smṛtisamprajanya yogaḥ karaṇīyaḥ | yena smṛtisampra-
janyena sarvān bodhipakṣān dharmān na vipraṇāśayati | yasya
guhyakādhiyate śraddhā cāpramādaś ca vīryaṃ ca smṛtisampra-
janyaṃ ca tena yonīśaḥ prayoge yogaḥ karaṇīyaḥ | yonīśaḥ prayukto
hi guhyakādhipate bodhisattvo yad asti tad astīti prajānāti | yan nāsti
tan nāstīti prajānāti | yāvad asti saṃvṛtyā cakṣur ity ādi ||

This paper also asserts that in the Śs and ŚSKĀ the benefit associated with the gifts of a bodhisattva is in direct proportion to their quality and quantity. In the Śs and ŚSKĀ, 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 replaced¹⁵⁴ 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 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.

§ 4¹⁵⁴ considers Ś's conception of the preservation of gifts by the practice of the first right striving. § 5¹⁵⁵ considers his conception of the purification of gifts by the practice of the second right striving. § 6¹⁵⁶ 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 1.1¹⁵⁷ shows that the twenty-second to twenty-seventh^{512.42} 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 § 6¹⁵⁸ can be summarised under five headings: *i.*) increase (*vṛddhi*); *ii.*) increase of one's self (*ātmabhāvaṇvṛddhi*); *iii.*) increase of enjoyments (*bhogavṛddhi*); *iv.*) increase of merit (*puṇyavṛddhi*); and *v.*) the right strivings (*samyakpradhānas*).

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

¹⁵⁴ Pp. 93ff..

¹⁵⁵ Pp. 117ff..

¹⁵⁶ Pp. 159ff..

¹⁵⁷ P. 16.

¹⁵⁸ Pp. 159ff..

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.

Ātmabhāvaṣṭddhi. 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 dharma. He is never to generate bad dharma by 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 (\equiv *ālaya*)—not selfless activity (\equiv *anālaya*)—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*).¹⁵⁹ 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 ŚSKA—is never without compassion.¹⁶⁰

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 (*svāśaya*) 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

¹⁵⁹ Or great compassion (*mahākaruṇā*).

¹⁶⁰ For the centrality of the practice of compassion (*karuṇā*), means of approach (*upāya*) & wisdom (*prajñā*), cf. KAJIYAMA, 'Meditation', pp. 115ff.; & Idem, 'Philosophy', p. 200. Cf. also NAGAO, 'Buddha-kāya', p. 103; & Idem, 'Ascent', p. 203.

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 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 (*nirāmiṣadharma-dāna*). 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.

7. 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

§ 3.4² concludes that the content, structure and theme of the Śs and ŚSKĀ is determined by Ś's conception of giving. It is concluded, in short, that Ś 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.

§ 4.4³ concludes that Ś considers the practice of giving facilitated by the practice of preservation. It concludes that in the Śs and ŚSKĀ 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.

§ 5.4⁵ concludes that in the Śs and ŚSKĀ 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.

§ 6.4⁷ concludes that Ś 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 Śs and ŚSKĀ, 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.

¹ CABEZÓN, *Language*, p. 55.

² Pp. 88ff..

³ Pp. 113ff..

⁴ Viz. his person, enjoyments & merit.

⁵ Pp. 154ff..

⁶ Viz. his person, enjoyments & merit.

⁷ Pp. 185ff..

⁸ Viz. his person, enjoyments & merit.

In the Śs and ŚSKĀ, then, the right strivings are essentially the foundation of the way of the bodhisattva (*bodhisattvamārga*).

samyakpradhānas —→ *sarvotsarjana* —→ *samyaksambodhi*

Figure 7.1: The *bodhisattvamārga*—A.

The way of the bodhisattva as described by Ś in the Śs and ŚSKĀ is represented in Figure 7.1⁹ and in more detail in Figure 7.2¹⁰.

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 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 *Dharmasaṃgītisūtra*: ‘“Truth¹¹, 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”. Nirārambha 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 disposition¹² of the world, youth of good family, is predisposed¹³ 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 “they¹⁴ arise and cease”. But, in this respect, there is neither arising nor ceasing of any dharma”.’¹⁵

⁹ P. 190.

¹⁰ P. 191.

¹¹ I.e., *tathatā*, lit. such-ness or thus-ness: cf. EDGERTON, p. 248; CONZE, *Dictionary*, pp. 186–187; & TAKASAKI, pp. 53 & 103.

¹² I.e., *saṃniveśa*: cf. OLDMEADOW, p. 287, ln. 7; WAYMAN, *Calming*, p. 486; EDGERTON, p. 559; & CONZE, *Dictionary*, p. 401.

¹³ I.e., *abhinivīṣṭa*: cf. EDGERTON, pp. 20 & 53; CONZE, *Dictionary*, p. 61; & WAYMAN, *Calming*, p. 484.

¹⁴ Viz. dharmas.

¹⁵ BENDALL, ‘*Āḥśāsāsamuccaya*’, p. 263, lns. 1–8:

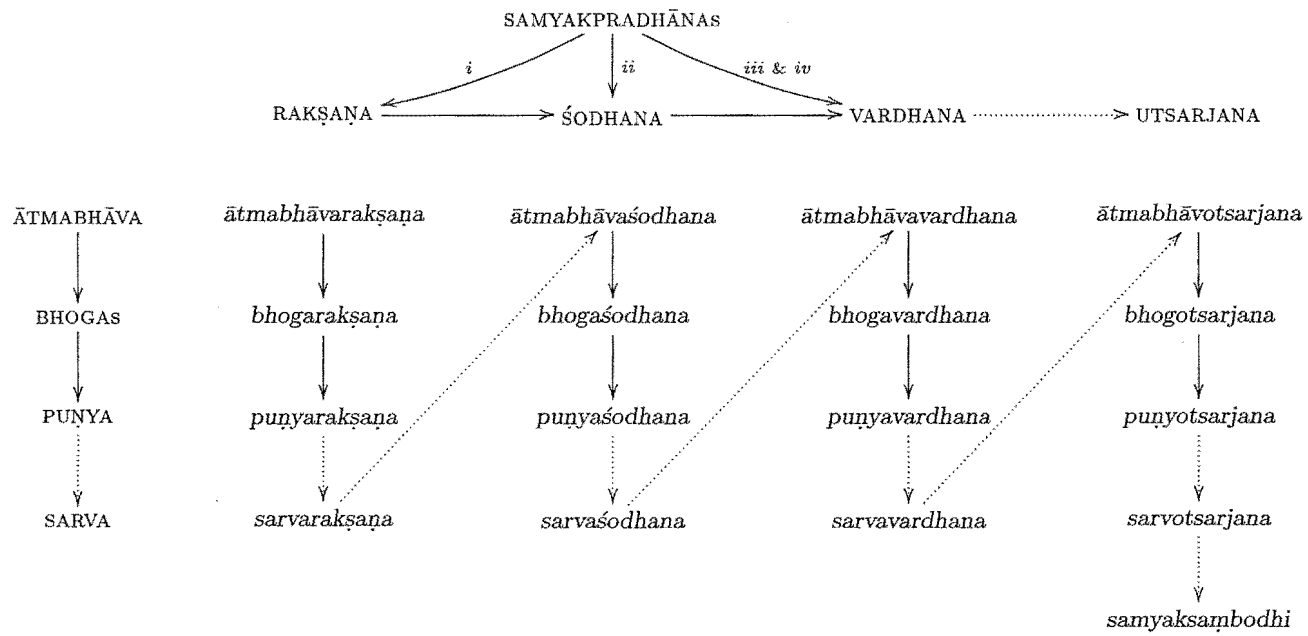


Figure 7.2: The *bodhisattvamārga*—B (for key cf. n. 4 on p. x).

dharmasaṃgītyāṃ apy uktaṃ | tathatā tathateti kulaputra śūnyatāyā etad adhivacanaṃ | sā ca śūnyatā notpadyate na nirudhyate | āha | yady evaṃ dharmāḥ śūnyā uktā bhagavatā tasmāt sarvadharmā notpatsyante na nirotsyante | nirārambho bodhisatvaḥ | āha | evam eva kulaputra tathā yathābhisambudhyase sarvadharmā notpadyante na nirudhyante | āha | yadetad uktaṃ bhagavatā saṃskṛtā dharmā utpadyante nirudhyante cety asya tathāgatabhāṣitasya ko 'bhiprāyaḥ | āha | utpādanirodhābhiniviṣṭaḥ kulaputra lokasaṃniveśaḥ | tatra tathāgato mahākāraṇiko lokasyottrāsapadaparihārārthaṃ vyavahāraśāśā uktavān utpadyante nirudhyante ceti | na cātra kasyacid dharmasyotpādo na nirodha iti ||

This passage is quoted in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:150cd, p. 588, ln. 13–p. 589, ln. 8. For a similar position, cf. also GARFIELD, MMK XVIII:6, pp. 49 & 249. For the rôle of convention (*saṃvṛti*), cf. also BENDALL, '*Çikṣāsamuccaya*', p. 256, lns. 9–18. This passage is quoted in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:155, p. 593, ln. 9–p. 594, ln. 2.

Appendix A

ŚSKĀ.

Text & Translation.

yadā mama pareṣāṃ ca bhayaṃ duṣkhaṃ ca na priyaṃ |
tadātmanaḥ ko viśeṣo yat taṃ rakṣāmi netaraṃ || 1 ||¹

Prologue.

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

duṣkhāntaṃ kartukāmena sukhāntaṃ gantum icchatā |
śraddhāmūlaṃ dṛḍhīkṛtya bodhau kāryā matir dṛḍhā || 2 ||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⟩^{†3} bodhisatvasya saṃvaraḥ |
marmasthānāny ato vidyād yenānāpattiko bhavet || 3 ||⁴

¹ BENDALL, ‘*Ākṣāsamuccaya*’, p. xxxix. Cf. also *ibid.*, p. 2, lns. 10–11.

² *Ibid.*, p. xxxix. Cf. also *ibid.*, p. 2, lns. 13–14.

³ Variant readings exist for the first pāda of the third verse: cf. *ibid.*, p. xxxix, ... mahāyānād; PEZZALI, *Śāntideva, mystique bouddhiste*, p. 69, n. 92, *durvijñeyo mahāyānād*; & a restoration suggested by Prof. P. HARRISON, *sūtreṣu vistareṇokto*.

It is curious to note that BENDALL, ‘*Ākṣāsamuccaya*’, p. 17, lns. 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:

‘durvijñeyo’ vistaroktatvād bodhisatvasya saṃvaraḥ ‘tataḥ kiṃ
yuktaṃ || marmasthānāny ato vidyād yenānāpattiko bhavet ||
katamāni ca tāni marmasthānāni || yad uta || ātmabhāvasya
bhogānāṃ tryadhvavṛtteḥ śubhasya ca | utsargaḥ sarvasatvebhyas
tadrakṣāsuddhivardhanam || (cf. *ibid.*, p. 17, lns. 10–14)

The present writer would like to accept ‘durvijñeyo’ vistaroktatvād bodhisatvasya saṃvaraḥ as the first line of the third verse of the ŚSKĀ. Unfortunately, the extra syllable which attends the abstract form of *ukta* would appear to prevent this.

⁴ *Ibid.*, p. xxxix. Cf. also *ibid.*, p. 17, lns. 10–11.

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

Giving one's
person, enjoyments
& merit.

ātmabhāvasya bhogānāṃ tryadhvavṛtteḥ śubhasya ca |
utsargaḥ sarvasatvebhyas tadrakṣāśuddhivardhanam || 4 ||⁵

The gift to all sentient beings of one's person⁶, enjoyments⁷ and

⁵ BENDALL, 'Çikṣāsamuccaya', p. xl. Cf. also *ibid.*, p. 17, lns. 13–14.

⁶ I.e., ātmabhāva. Fr. ātman + bhāva: lit. self being, the state of being a self, the condition of self, selfhood.

In: EDGERTON, 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, 'Philosophy', p. 202; & NAGAO, 'Ontology', p. 164.)—signifies the physical body and the mind.

In theory, ātmabhāva ≡ *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, § XXII, p. 5; TAKASAKI, pp. 107ff.; & EDGERTON, p. 607, def. 2.

Ātmabhāva, then, signifies all dharmas that constitute individual existence: cf. MROZIK, pp. 16ff.. This is clearly described in: BARNETT, 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.

Ātmabhāva might be referred to as one's entire person, or in brief, as one's person: cf. BENDALL, 'Çikṣāsamuccaya', p. xl; BENDALL & ROUSE, p. 19; BARNETT, p. 104; HEDINGER, p. 10, n. 39; & MROZIK, p. 20.

⁷ I.e., bhoga. Fr. √ bhuḡ, i.e., to enjoy, use, possess. Bhoga signifies: i.) enjoyment, use, or possession; & ii.) an object of enjoyment, use, or possession: cf. HEDINGER, p. 10, n. 40. In terms of def. 2, bhogas signify the six external sense-fields (*bāhyāyatana*s) which are the objects of the six internal sense-fields (*ādhyātmikāyatana*s): cf. EDGERTON, p. 101, def. 5; & TAKASAKI, pp. 107ff..

The external sense-fields are: a.) form (*rūpa*); b.) sound (*śabda*); c.) smell (*gandha*); d.) taste (*rasa*); e.) tangible object (*spraṣṭavya*); & f.) mind-object (dharma).

The internal sense-fields are: a.) eyes (*cakṣus*); b.) ears (*śrota*); c.) nose (*ghrāṇa*); d.) tongue (*jihvā*); e.) body (*kāya*); & f.) mind (*manas*).

Bhogas are the external sense-objects identified by the internal sense-fields with sensations (*vedanās*) of pleasure or happiness (*sukha*).

As objects or items of enjoyment—cf. MROZIK, p. 169—bhogas might be referred to as pleasures or enjoyments: cf. CROSBY & SKILTON, p. 20; BENDALL, 'Çikṣāsamuccaya', p. xl; & BENDALL & ROUSE, p. 19.

merit⁸ arising in the three times⁹;
the preservation, purification and increase of these¹⁰. (4)¹¹

paribhogāya satvānām ātmabhāvādi dīyate |
*araksite kuto bhogaḥ kiṃ dattaṃ yaṇ na bhujyate || 5 ||*¹²

Preserving one's
person.

For the enjoyment of sentient beings one's person and so on¹³ are
given.
If not preserved¹⁴, where is the enjoyment? If not enjoyed, what
is a gift? (5)

tasmāt satvopabhogārtham ātmabhāvādi pālayet |
*kalyāṇamitrān utsargāt sūtrāṇāṃ ca sadekṣaṇāt || 6 ||*¹⁵

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 study¹⁶ of the
sūtras. (6)

tatrātmabhāve kā rakṣā yadanarthavivarjanam |
*kenaitallabhyate sarvaṃ niṣphalasyandavarjanāt || 7 ||*¹⁷

Then regarding one's person, what is preservation? Eschewing
that which is evil.
How is all this found? By eschewing fruitless outcomes¹⁸. (7)

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, p.260. This ref. to the past, present &
future.

¹⁰ Viz. one's person, enjoyments & merit.

¹¹ Following Ś's commentary in: BENDALL, '*Çikṣāsamuccaya*', p.18, lns. 8–9,
tr. at the end of § 3.2, pp. 72ff.

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 \equiv *darśana*: cf. *ibid.*, p. 41, ln. 13. For Ś studying seems to
involve not only looking at but also looking after, experiencing and contemplat-
ing.

¹⁷ Ibid., p. xli. Cf. also *ibid.*, p.44, lns. 19–20; & p. 116, ln. 12.

¹⁸ I.e., *niṣphalasyandas*: cf. EDGERTON, p.614. In this paper *phala* is tr. as
fruit. An alternative tr. would be effect: cf. KAJIYAMA, '*Tarkabhāṣā*', pp. 223
& 248; & NAGAO, '*Logic*', p.127.

etat sidhyet sadā smṛtyā (sadāsmṛtyā)[†] smṛtis tīvrādarād bhavet |
*ādarah śamamāhātmyam jñātvātāpena jāyate || 8 ||*¹⁹

This should be attained by constant mindfulness. Mindfulness should arise from intense devotion.
 Devotion—having been known as the greatness of tranquility²⁰—arises from zeal. (8)

samāhito yathābhūtaṃ prajānātīty avadan muniḥ |
*śamāc ca na calec cittam bāhyaceṣṭānivartanāt || 9 ||*²¹

‘He that is concentrated (on an object)²² 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 atisnigdhābhibhāṣaṇāt |
*āvarjayej janaṃ bhavyam ādeyaś cāpi jāyate || 10 ||*²³

Always steady, by speaking very affectionately, gradually, he should attract suitable people. And thus he becomes acceptable²⁴. (10)

¹⁹ BENDALL, ‘*Çikṣāsamuccaya*’, p. xli. Cf. also *ibid.*, p. 118, ln. 3; & p. 119, lns. 1 & 2–3.

²⁰ I.e., *śamamāhātmya*, here ≡ *śamathamāhātmya* & *śamasya māhātmyam*: cf. *ibid.*, p. 119, lns. 2 & 9.

The noun *māhātmya* is fr. the adj. *mahātman*. It means high-mindedness, majesty & dignity: cf. MONIER-WILLIAMS, pp. 796 & 815.

For the use of *mahātman* by Ś, cf. § 3.3.2, pp. 82ff., & BENDALL, ‘*Çikṣāsamuccaya*’, 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 (*śamatā*) is marked.

²¹ *Ibid.*, p. xli. Cf. also *ibid.*, p. 119, lns. 9–10; & p. 123, lns. 13–14.

²² I.e., *samāhita*: cf. EDGERTON, p. 570; & SAITO, ‘*Buddhapālitamūla-madhyamakavṛtti*’, I, p. 149, ln. 19. Here *samāhita* ≡ *samāhitamanas*: cf. BENDALL, ‘*Çikṣāsamuccaya*’, p. 119, ln. 11. This has influenced previous translations of this passage: ‘whoso hath fixed mind’ in: *ibid.*, p. xli; & ‘he that hath centred thought’ in: BARNETT, p. 104.

For ref. to the occurrence of this passage in: DE LA VALLÉE POUSSIN, *Prajñākaramatī*, cf. OLDMEADOW, p. 10, ln. 3 & n. 1; & BENDALL, ‘*Çikṣāsamuccaya*’, p. 119, n. 5. For add. ref., cf. *ibid.*, p. 403.

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, p. 94.

anādeyaṃ tu taṃ lokaṃ paribhūya jināṅkuraṃ |
bhasmacchanno yathā vahniḥ pacyeta narakādiṣu || 11 || ²⁵

But the inhabitants of the world, having rebuked ²⁶ the shoot of
 the Jina as one that is unacceptable,
 as fire covered with ashes, they could burn ²⁷ in the hells and so
 on. (11)

ratnameghe jinenoktas tena saṃkṣepasamvaraḥ |
yenāprasādaḥ satvānāṃ tad yatnena vivarjayet || 12 || ²⁸

Therefore a concise rule ²⁹ was related by the Jina in the *Rat-
 nameghe*:
 He should carefully eschew that which causes the disfavour of sen-
 tient beings. (12)

eṣā rakṣātmabhāvasya bhaiṣajyavasanaḍibhiḥ |
ātmatṛṣṇopabhogāt tu kliṣṭāpattiḥ prajāyate || 13 || ³⁰

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)

sukṛtārambhiṇā bhāvyaṃ mātṛajñena ca sarvataḥ[†] |
iti śikṣāpadād asya bhogarakṣā na duṣkarā || 14 || ³¹

Preserving
 enjoyments.

He must be one who undertakes good actions and one who is mod-
 erate ³² completely:
 by this moral precept, the preservation of enjoyments is not difficult
 for him. (14)

svārthavipākavaitṛṣṇyāc chubhaṃ saṃrakṣitaṃ bhavet |
paścāttāpaṃ na kurvīta na ca kṛtvā prakāśayet || 15 || ³³

Preserving merit.

²⁵ BENDALL, '*Īkṣāsamuccaya*', p. xlii. Cf. also *ibid.*, p. 124, lns. 10-11.

²⁶ I.e., *paribhūya*, in the sense given to *paribhāṣati* & *paribhāṣaka* in: EDGER-
 TON, p. 328.

²⁷ I.e., *pacyeta*. For *pacyate*, cf. *ibid.*, p. 314.

²⁸ BENDALL, '*Īkṣāsamuccaya*', p. xlii. Cf. also *ibid.*, p. 124, lns. 13-14.

²⁹ I.e., *samvara*, which here, seems to be synonymous with *samgraha*. For the
 use of *samgraha*, cf. *ibid.*, p. 127, lns. 6-7.

³⁰ *Ibid.*, p. xliii. Cf. also *ibid.*, p. 127, lns. 8 & 14; & p. 143, lns. 1 & 3.

³¹ *Ibid.*, p. xliii. Cf. also *ibid.*, p. 143, lns. 19-20.

³² I.e., *mātṛajña*: cf. EDGERTON, p. 429.

³³ BENDALL, '*Īkṣāsamuccaya*', p. xliii. Cf. also *ibid.*, p. 146, lns. 21-22;
 p. 147, lns. 18-19 & 20; & p. 148, lns. 1-2.

Merit should be preserved by freedom from desire for the ripening
of self interest.
Having given³⁴ he should not feel regret. And having acted he
should not proclaim his actions. (15)

lābhasatkārabhītaḥ syād unnatiṃ varjayet sadā |
*bodhisattvaḥ prasannaḥ syād dharme vimatiṃ utsrjet || 16 ||*³⁵

He should fear profit and honour. He should eschew pride constantly.
A bodhisattva should be faithful³⁶. He should eschew doubt in
the Dharma. (16)

Purifying one's
person.

śodhitasyātmabhāvasya bhogaḥ pathyo bhaviṣyati |
*samyaksiddhasya bhaktasya niṣkaṇasyeva dehinām || 17 ||*³⁷

When one's person is purified, it will become a wholesome object
of enjoyment³⁸
for sentient beings, as when boiled rice—free from the kernel and
so on³⁹—is correctly prepared. (17)

trṇacchannaṃ yathā śasyaṃ rogaiḥ sīdati naidhate |
*buddhāṅkuras tathā vṛddhiṃ kleśacchanno na gacchati || 18 ||*⁴⁰

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)

ātmabhāvasya kā śuddhiḥ pāpakleśaviśodhanaṃ |
*sambuddhoktyarthasāreṇa yatnābhāve tv apāyagaḥ || 19 ||*⁴¹

³⁴ I.e., *datvā*: cf. Ś's commentary in: BENDALL, 'Çikṣāsamuccaya', p. 147, ln. 20.

³⁵ Ibid., p. xlv. Cf. also *ibid.*, p. 148, lns. 6–7.

³⁶ I.e., *prasanna*: cf. EDGERTON, p. 388.

³⁷ BENDALL, 'Çikṣāsamuccaya', p. xlv. Cf. also *ibid.*, p. 158, lns. 14–15.

³⁸ I.e., *bhogaḥ pathyaḥ*, which signifies both a wholesome object of enjoyment & wholesome enjoyment.

³⁹ I.e., *niṣkaṇa*: cf. EDGERTON, pp. 308 & 165. *Niṣkaṇa* is thought to mean free of the red coating between the kernel and the husk.

⁴⁰ BENDALL, 'Çikṣāsamuccaya', p. xlv. Cf. also *ibid.*, p. 159, lns. 20–21.

⁴¹ Ibid., p. xlv. Cf. also *ibid.*, p. 160, lns. 2–3.

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 paths⁴². (19)

kṣameta śrutam eṣeta saṃśrayeta vanam tataḥ |
*samādhānāya yujyeta bhāveyed aśubhādikam || 20 ||*⁴³

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)

bhogaśuddhiṃ ca jānīyāt samyagājīvaśodhanāt |
*śūnyatākaruṇāgarbhaceṣṭitāt puṇyaśodhanam || 21 ||*⁴⁴

Purifying
enjoyments &
merit.

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)

gṛhītāraḥ subahavaḥ svalpaṃ cedam anena kiṃ |
*na cātīrṭtījanakam vardhanīyam idaṃ tataḥ || 22 ||*⁴⁵

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 satisfaction⁴⁶. For that reason this is to be increased. (22)

ātmabhāvasya kā vṛddhir balānālasavardhanam |
*śūnyatākaruṇāgarbhād dānād bhogasya vardhanam || 23 ||*⁴⁷

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)

kṛtvādāv eva yatnena vyavasāyāśayau dṛḍhau |
karuṇām ca puraskṛtya yateta śubhavṛddhaye || 24 ||⁴⁸

Increasing merit.

So at first having carefully established both resolve and intention⁴⁹,
and having placed compassion to the fore, he should strive after
the increase of merit. (24)

bhadracaryāvidhiḥ kār्या vandanādiḥ⁵⁰ sadādarāt |
śraddhādīnām sadābhyāsaḥ (maitrībuddhādyanusmṛtiḥ)^{† 51} || 25 ||⁵²

The way (rule)⁵³ of the Bhadracaryā⁵⁴—praise (worship) and so

⁴² I.e., *apāyas* ≡ the three *durgatis*, i.e., the paths of animals (*tiryagyonis*), hungry spirits (*pretas*), & hell (*naraka*): cf. EDGERTON, p. 46; TAKASAKI, pp. 131–133; & KAJIYAMA, 'Transfer', pp. 4–7. For the six states of existence (*gatis*): cf. BENDALL, '*Ākṣāsamuccaya*', p. 256, lns. 13–18. This passage is quoted in: DE LA VALLÉE POUSSIN, *Prajñākaramati*, comm. on BCA 9:155, p. 593, ln. 13–p. 594, ln. 3.

⁴³ BENDALL, '*Ākṣāsamuccaya*', 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.

⁴⁵ *Ibid.*, p. xlv. Cf. also *ibid.*, p. 273, lns. 13–14.

⁴⁶ I.e., *atitrpti*: def. as *buddhatva*, lit. Buddha-ness, in: *ibid.*, p. 273, ln. 15.

⁴⁷ *Ibid.*, p. xlv. Cf. also *ibid.*, p. 273, ln. 16; & p. 275, ln. 10.

⁴⁸ *Ibid.*, p. xlv. Cf. also *ibid.*, p. 276, lns. 4–5.

⁴⁹ I.e., *āśaya*: cf. EDGERTON, p. 109; & CONZE, *Dictionary*, p. 114. For *āśayas* as 'propensities' or 'latent defilements', cf. OLDMEADOW, p. 24, ln. 19 & n. 6.

⁵⁰ A variant is noted in the lower margin of the Cambridge Ms.: °*bhiḥ*. It is assumed in: BENDALL, '*Ākṣāsamuccaya*', 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 ŚSKĀ. The present writer considers that the marginal comment suggests a reading not of *vandanādibhiḥ* but rather of *vandanābhiḥ*. This agrees with the metre and place of the verse in the ŚSKĀ.

⁵¹ The final *pāda* of the twenty-fifth verse appears to be based upon *Ibid.*, 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*.

⁵² *Ibid.*, p. xlvii. Cf. also *ibid.*, p. 289, ln. 12; p. 316, lns. 3–4; p. 317, ln. 18; & p. 318, ln. 3.

⁵³ I.e., *vidhi*: cf. EDGERTON, pp. 488–489. The title of the sixteenth chapter is *Bhadracaryāvidhi*. For other occurrences of *vidhi*, cf. BENDALL, '*Ākṣāsamuccaya*', p. 193, ln. 3; & p. 273, ln. 10. In: BENDALL & ROUSE, pp. 188, 251 & 263, *vidhi* is tr. as 'rule', 'increase' & 'ordinance', respectively.

⁵⁴ *Bhadracaryā*: lit. good conduct. Here Ś refers to the *Bhadracaryāpraṇidhānagāthā* which is included as part of final section of the *Gaṇḍavyūhasūtra*: cf. SUZUKI & IDZUMI, p. 543, ln. 9–p. 548, ln. 2; EDGERTON, p. 406; & CROSBY

on⁵⁵—should be practised with constant devotion,
the practice of faith and so on⁵⁶ should be constant, [and] friendli-
ness, [and] the recollection of the Buddha(s) and so on⁵⁷. (25)

sarvāvasthāsu satvārtho dharmadānaṃ nirāmiṣaṃ |
*bodhicittaṃ ca puṇyasya vṛddhihetuḥ samāsataḥ || 26 ||*⁵⁸

In every situation, the benefit of sentient beings, the spiritual⁵⁹
gift of the Dharma⁶⁰,
and the mind of enlightenment—the cause of the growth of merit
in short. (26)

siddhiḥ samyakprahāṇānām apramāḍāviyojanāt |
*smṛtyātha samprajanyena yoniśaś cintanena ca || 27 ||*⁶¹

Epilogue.

The complete attainment of the right strivings arises from not
abandoning heedfulness⁶²,
by mindfulness, by awareness and by thorough reflection. (27)

& SKILTON, pp. 9–10. For ref. to the *Bhadracaryā* in the Śs, cf. BENDALL, '*Çikṣāsamuccaya*', p. 290, ln. 8; p. 291, lns. 9–10; & p. 297, ln. 1. On the relationship between *bhadracaryā* and the supreme forms of worship (*anuttarapūjā*), cf. CROSBY & SKILTON, pp. 9–11.

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, § XIV, p. 3, they are given as: *a.*) praise (worship) (*vandanā*); *b.*) worship (reverence) (*pūjanā*); *c.*) confession of evil (*pāpadeśanā*); *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) (*paripāmana*). Cf. also EDGERTON, pp. 18, 32, 323, 350 & 470. For ref. to the *anuttarapūjā*, cf. Table 6.3 on p. 170.

⁵⁶ I.e., *śraddhā* & the other qualities & practices which make up the four dharma for the attainment of specific attainment (*viśeṣagāmitā*), the five faculties & the five powers. For ref. to *śraddhā* and so on, cf. Table 6.3 on p. 170.

⁵⁷ I.e., *buddhānusmṛti* & the other practices which make up the recollections (*anusmṛtis*): *a.*) recollection of the Buddha (*buddhānusmṛti*); *b.*) Dharma (*dharmānusmṛti*); *c.*) Saṃgha (*saṃghānusmṛti*); *d.*) morality (*śīlānusmṛti*); *e.*) renunciation (*tyāgānusmṛti*); & *f.*) gods (*devānusmṛti*). For these, cf. KASAWARA, MÜLLER & WENZEL, § LIV, p. 11; ISHIHAMA & FUKUDA, ¶¶ 1148–1154, pp. 60–61; & EDGERTON, p. 36. For ref. to the first three *anusmṛtis*, cf. Table 6.3 on p. 170.

⁵⁸ BENDALL, '*Çikṣāsamuccaya*', p. xlvii. Cf. also *ibid.*, p. 348, ln. 3; p. 350, lns. 21 & 24; & p. 356, ln. 1.

⁵⁹ I.e., *nirāmiṣa*: cf. EDGERTON, p. 299, n. 2.

⁶⁰ I.e., *dharmadāna*. This term has been variously tr.. In: BENDALL & ROUSE, pp. 310–313, it is the 'pious gift', the 'gift of righteousness' & the 'gift of the Law'.

⁶¹ BENDALL, '*Çikṣāsamuccaya*', p. xlvii. Cf. also *ibid.*, p. 356, lns. 8–9.

⁶² I.e., *apramāda*: lit. non heedlessness.

Appendix B

SAMYAKPRADHĀNAS.

Text & Translation.

Śikṣāsamuccaya.

*tatra anutpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ anutpādāyaiva chandaṃ janayati vyāyacchati vīryam ārabhate cittaṃ pragṛhṇāti samyakpraṇidadhāti ity anena rakṣā || utpannānāṃ ca prahāṇāya chandaṃ janayati ity anena śuddhiḥ | anutpannānāṃ kuśalānāṃ dharmāṇāṃ utpādāya chandaṃ janayati | yāvad utpannānāṃ ca sthitaye bhūyobhāvāya chandaṃ janayati ity ādi | anena vṛddhiḥ |*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.

Mahāvyutpatti.

*anutpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ anutpādāya chandaṃ janayati. utpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ prahāṇāya chandaṃ janayati. anutpannānāṃ kuśalānāṃ dharmāṇāṃ utpādāya chandaṃ janayati. utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitāya bhūyobhāvāya asaṃpramoṣāya paripūraṇāya chandaṃ janayati. vyayacchate. vīryam 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

¹ BENDALL, '*Śikṣāsamuccaya*', p. 356, lns. 10–14.

² Viz. a bodhisattva.

³ I.e., *samyakpraṇidadhāti*: cf. DAYAL, p. 103, n. 89.

⁴ Viz., bad, evil dharmas.

⁵ Viz. good dharmas.

⁶ ISHIHAMA & FUKUDA, ¶¶ 958–961, p. 51.

⁷ Viz. a bodhisattva.

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.

Dharmasaṃgraha.

*katamāni catvāri samyakprahāṇāni | tadyathā || utpannānāṃ kuśalamūlānāṃ saṃrakṣaṇaṃ | anutpannānāṃ samutpādaḥ | utpannānāṃ akuśalānāṃ dharmāṇāṃ prahāṇaṃ | anutpannānāṃ 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.

Daśabhūmikasūtra.

*so 'nutpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ anutpādāya cchandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pragṛhṇāti samyak praṇidadhāti (mots soulignés abrégés : &) | utpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ prahāṇāya & anutpannānāṃ kuśalānāṃ dharmāṇāṃ utpādāya & utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitaye 'saṃpramoṣāya 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

Pañcaviṃśatisāhasrikā.

pu°¹⁶ su°¹⁷ bo°¹⁸ mahāsattvasya mahāyānam | yad uta catvāri samyakprahāṇāni | katamāni catvāri | iha su° bo° mahāsattvo 'nutpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ anutpādāya chandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pratigṛhṇāti

⁸ I.e., *asaṃpramoṣa*: cf. EDGERTON, p. 83.

⁹ I.e., *paripūraṇa*: cf. *ibid.*, p. 327.

¹⁰ KASAWARA, MÜLLER & WENZEL, § XLV, p. 10. Cf. also ZANGMO & CHIME, § 45, ¶ 1-4, p. 26.

¹¹ Viz., good dharmas.

¹² I.e., *prahāṇa*: cf. EDGERTON, pp. 389-390.

¹³ Viz., bad dharmas.

¹⁴ RAHDER, § Bhūmi IV, ¶ C, p. 38 lns. 24-30.

¹⁵ Tr. in : HONDA, § Bhūmi IV, ¶ C, p. 167.

¹⁶ I.e., *punaraparaṃ*.

¹⁷ I.e., *subhūte*.

¹⁸ I.e., *bodhisattvasya*.

samyakprapīdadhāti utpannānāṃ pāpakānāṃ akuśalānāṃ dharmānāṃ prahāṇāya chandaṃ jan^o 19 | anupannānāṃ kuśalānāṃ dharmānāṃ utpādāya chandaṃ jan^o | utpannānāṃ kuśalānāṃ dharmānāṃ syitaye (sthitaye)[†] bhūyo bhavāya (bhūyobhāvāya)[†] asaṃpramoṣāya aparihāṇāya chandaṃ jan^o | tac cānupalambhayogena | idam api su^o bo^o mahāsattvasya mahāyānam | 20

Moreover, Subhūti, the Mahāyāna of the bodhisattva-mahāsattva, that too²¹ 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 arising of good 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.

Nikāyas.

Formula A.

idha... bhikkhu [1] anuppannānaṃ pāpakānaṃ akuśalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; [2] uppannānaṃ pāpakānaṃ akuśalānaṃ dhammānaṃ pahāṇāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; [3] anuppannānaṃ kuśalānaṃ dhammānaṃ utpādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati; [4] uppannānaṃ kuśalānaṃ dhammānaṃ ṭhitiyā asaṃmosāya bhiyyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.²²

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 dhammas that have not arisen; [2] he generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of abandoning bad unwholesome dhammas that have arisen; [3] he generates purpose,

¹⁹ I.e., janayati vyāyaccchate cittaṃ pratigṛhṇāti samyakprapīdadhāti: cf. DUTT, 'Pañcaviṃśatisāhasrikā', p. 207, n. 3. Cf. also LÉVI, I, p. 142 lns. 5–6.

²⁰ DUTT, 'Pañcaviṃśatisāhasrikā', p. 207, lns. 15–21.

²¹ I.e., yad uta: cf. EDGERTON, p. 444, def. 3.

²² RHYS DAVIDS, CARPENTER & STEDE, III, p. 221; TRENCKNER & CHALMERS, II, p. 11; FEER, IV, pp. 364–365; & V, pp. 244–245; MORRIS & HARDY, I, pp. 39 & 296; II, pp. 15 & 256; IV, p. 462; & DAVIDS, pp. 105 & 208–215.; as given in: GETHIN, p. 69.

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

Formula B.

Formula B1.

1. *Cattār' imāni bhikkhave padhānāni. Katamāni cattāri?*²⁴

Samvarappadhānaṃ 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 samvarappadhānaṃ?*

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusakānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Idaṃ vuccati bhikkhave samvarappadhānaṃ.

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 uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti... padahati. Idaṃ 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?*

Idha bhikkhave bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti... padahati.

And of what sort, monks, is the effort to make-become?

²³ Tr. fr. Pāli in: GETHIN, p. 69.

²⁴ MORRIS & HARDY, II, § 69, p. 74.

²⁵ WOODWARD & HARE, II, § ix(69), pp. 83–84.

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 t̥hi-tiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Idaṃ vuccati bhikkhave anurakkhanappadhānaṃ.

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 padhānāni.

*Samvaro ca pahānañ ca bhāvanā anurakkhanā
Ete padhānā cattāro desitādiccabandhunā
Yehi bhikkhu idhātāpī 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 ?*²⁶

Samvarappadhānaṃ pahānappadhānaṃ bhāvanappadhānaṃ, anurakkhanappadhānaṃ.

Monks, these are the four efforts. What four?²⁷

The effort to restrain, the effort to abandon, the effort to make become and the effort to watch over.

Katamañ ca bhikkhave samvarappadhānaṃ ?

Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittagghāhī hoti nānuvyañjanaggāhī hoti yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asānvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvassaveyyuṃ: tassa samvarāya paṭipajjati rakkhati cakkhundriyaṃ cakkhundriye samvaraṃ āpajjati; sotenā saddaṃ

²⁶ MORRIS & HARDY, II, § 14, pp. 16–17; & RHYS DAVIDS, CARPENTER & STEDE, III, pp. 225–226.

²⁷ WOODWARD & HARE, II, § iv(14), pp. 15–17.

sutvā...pe...ghānena gandhaṃ ghāyitvā...pe...jivhāya rasaṃ sayitvā...pe...kāyena phoṭṭhabbaṃ phusitvā...pe...manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī yatvādhikaraṇaṃ eṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ : tassa saṃvarāya paṭipajjati rakkhati manindriyaṃ manindriye saṃvaram āpajjati. Idaṃ vuccati bhikkhave saṃvarappadhānaṃ.

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 kāmavitakkaṃ nādhivaseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, uppannaṃ vyāpādavitaṃ...pe...uppannaṃ vihiṃsāvitakkaṃ...pe...uppannu-pane pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti 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 satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanidditaṃ vosaggapariṇāmiṃ dhamma-vicayasambojjhaṅgaṃ bhāveti...pe...viriyasambojjhaṅgaṃ bhāveti...pe...pīṭisambojjhaṅgaṃ bhāveti...pe...passaddhisambojjhaṅgaṃ bhāveti...pe...samādhisambojjhaṅgaṃ bhāveti...pe...upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Idaṃ vuccati bhikkhave bhāvanappadhānaṃ.

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 anurakkhanappadhānaṃ ?

Idha bhikkhave bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aññikasaññaṃ puḷavakasaññaṃ vinīlakasaññaṃ vipubakasaññaṃ vicchiddakasaññaṃ uddhumātakasaññaṃ. Idaṃ vucati bhikkhave anurakkhanappadhānaṃ.

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 padhānāni.

*Samvaro ca pahānañ ca bhāvanā anurakkhanā
Ete padhānā cattāro desitādiccabandhunā
Yehi bhikkhu idh' ātāpī khayāṃ dukkhassa 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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