WISDOM, COMPASSION, AND THE SEARCH FOR UNDERSTANDING

The Buddhist Studies Legacy of Gadjin M. Nagao

Edited by Jonathan A. Silk
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The Bodhisattva’s Compassion  
Described in the Mahāyāna-sūtrālāmkkāra

Gadjin M. Nagao

Recently I was fortunate enough to have the opportunity to reread Chapter XVII of the Mahāyāna-sūtrālāmkkāra,1 almost sixty years after I studied it for the first time. I was once again greatly impressed with its deep thought and beautiful expressions. The Mahāyāna-sūtrālāmkkāra (hereafter MSA) is constituted of verses more than 800 in number, and prose commentary on them and interspersed between them. The author is not known with certainty; its verse portion is ascribed either to Maitreyanātha or Asaṅga, and the commentary portion (hereafter Comm.) either to Asaṅga or his younger brother Vasubandhu. I realized once again that these people are highly distinguished, wise persons, especially so Asaṅga, in both philosophical and religious thinking and practice.

Chapter XVII of the MSA deals with the practical, not the theoretical, aspect of the Yogācāra school of the fourth to fifth century, C.E. The chapter explains first pūjā, worship of Buddhas and masters, then sevā, service to teachers and reverent friends, and lastly the four apramāṇa or immeasurables, which are maitrī (benevolence), karunā (compassion), muditā, (sympathetic joy), and upekkhā (equanimity). All of these items are expounded in the first twenty-eight verses. They

* I would like to express my hearty thanks to the editor, Jonathan Silk, for his assistance in the revision of this paper.

1. Asaṅga, Mahāyāna-sūtrālāmkkāra: Exposé de la Doctrine du Grand Véhicule selon le Système Yogācāra. Édité et traduit par Sylvain Lévi. Tome I, Texte (Paris: 1907); Tome II, Traduction, Introduction, Index (Paris: 1911). This includes all verses and the Commentary attributed to Vasubandhu inserted between verses. The same text was republished by S. Bagchi (Mahāyānasūtrālāmkkāra of Asanga. Buddhist Sanskrit Texts 13 [Darbhanga, 1970]) without much improvement. In the Tibetan Tanjur, we find its Tibetan versions (Tōhoku 4020 and 4026, Ōtani 5521 and 5527), together with several sub-commentaries produced in India. Among these sub-commentaries, the following two are very important: Mahāyānasūtrālāmkkāra-tīkā (hereafter Tīkā) by Asvabhāva (Tōhoku 4029, Ōtani 5530), and Sūtrālāmkkāra-vṛtti-bhāga (hereafter Vṛtti) by Sthiramati (Tōhoku 4034, Ōtani 5531). The Chinese translation of MSA was created by Prabhākaramitra (T. 1604) just before the time of Hsuan-tsang, but it seems not to have been much studied in the history of Buddhism in the East.
are then followed by thirty-six verses, XVII.29–64, which are solely devoted to the exposition of karunā, the second of the four immeasurables. At the beginning of this portion, the Comm. states that karunā is specifically selected and reexplained in detail because it is the most important and central among the four immeasurables. In fact, this portion is the most interesting in Chap. XVII. Finally, the chapter ends with two verses (XVII.65–66) that extol the greatness and merit of these virtues—worship, service, and the four immeasurables.

In the present paper, I will present the karunā portion, the thirty-six verses and the Comm. on them (Lévi’s ed., 124–131), in an English translation, occasionally together with my own understandings or interpretations.

As stated above, the consideration of karunā belongs to the practical side of the Yogācāra school. Needless to say, however, theory and practice are always exercising influences on each other. Thus, the discussion of practice by the ācāryas is always based upon and supported by various Buddhist theories in general, especially theories unique to this school. And conversely, the theories are newly grown, nourished, and developed by age-old experiences of practice—the practices of generosity, compassion, and other virtues. An example of such a relationship between theory and practice may be seen in k.32. As will be explained below, the theory of the so-called “not abiding in nirvāṇa” (apratīṣṭhita-nirvāṇa), a theory unique to this school, is suddenly introduced in connection with compassion, and through this introduction the practical aspect of compassion is clarified in relation to wisdom, the theoretical aspect.

The central theoretical aspect is represented by prajñā, wisdom, while the practical aspect is represented by karunā, compassion. It is often said that prajñā and karunā are the two main pillars of Buddhism; they are like two wings of a bird or two wheels of a cart, and the absence of either of them invites the corruption of Buddhist spirituality. Although both prajñā and karunā are the acme of Buddhist thought, they are apparently different in character and directly opposite in direction. It is one of the ultimate problems of Buddhist thought how to understand the relationship between the two. Through wisdom, prajñā, wise men became enlightened and finally realized nirvāṇa; this can be characterized as ascending in direction and negative in quality. This is because prajñā aims at a higher ideal status departing from this world of defilement and sufferings, and it is a wisdom that looks at this world as śūnyatā (emptiness), “zero-ness” or “negated-ness”; it is ascending in character through negating everything. However, the Buddha’s compassion, his great love toward all sentient beings, is affirmative of this world and descending in direction. It is coming down from the ultimate śūnyatā, that is nirvāṇa itself, rather miraculously the negative turning around to the affirmative.

However, I do not intend to discuss the relationship of prajñā and karunā in this paper, but simply to show how the latter, compassion, is described in the above-mentioned karunā portion of the MSA. It is always described in terms of “bodhisattva’s compassion,” which involves the Buddha’s compassion also at the same time.

In this text, the Sanskrit term karunā appears as the standard word corresponding to English “compassion”; the term kṛpa also is used frequently in the same meaning. Although I am unable to explain linguistically their original meanings, both of them seem to mean first “to mourn, to pity,” corresponding to Chinese 悲, and then “to be compassionate.” Kṛpā means “one who is compassionate,” and is used often as an epithet of bodhisattvas. Also anukampā, anukampa, and so on (the root of which, kamp, means “to tremble”) are used less frequently in a similar meaning. In contrast and in relation to these words, the term meha is likely to be used to denote love or affection in general, including both the blamable and the blameless; similarly used are priya, preman, and so on. Apart from these, love and strong desire are expressed by kāma, rāga, and so on, which also denote sexual desire. The same may be thought with regard to the Buddhist term tṛṣṇā (thirst-like craving).

Now, the karunā portion begins with an explanation of the object of karunā, that is, those on whom bodhisattvas are compassionate (k. 29–30). Specifically noticeable is the fact that a theoretical doctrine unique to this school is also introduced in relation to karunā (k. 32).


4. Throughout the MSA, the term “bodhisattva” is used to denote a superior distinguished personality who seeks to obtain Buddhahood but has not yet reached it. Or rather in the opposite direction, it is a human being who has descended from out of Buddhahood, taking birth in this world in the form of human existence for the benefit of other beings. In any case, a bodhisattva is an ideal form of human being; hence it involves the Buddha’s characteristics also.

2. In the following, “k.” [kārikā] means “verse,” “k. 32,” for instance, is equal to XVII.32, or the 32nd verse in Chapter XVII.
That is, the idea of “not abiding in samsāra or in nirvāna” (apratisīṭhitasamśāranirvāṇatva) is explained. The phrase has two aspects: “not abiding in nirvāṇa” means that on account of deep compassion the bodhisattvas do not dwell in and attached to nirvāṇa, the highest goal for all followers of the Buddha, but “not abiding in samsāra” means that on account of superior wisdom they are not tormented by the sufferings and wickedness of this world. The problem of the relationship between “wisdom and compassion” referred to above appears here to have been answered in this way. This idea is usually named simply “Not abiding in nirvāṇa” (apratisīṭhita-nirvāṇa), which is one of the four exegeses of nirvāṇa in this school (see Mahāyāna-saṅgraha, IX.1ff.). After this statement, various aspects of karunā such as its real cause, classification, characteristics, and so on, are revealed.

Very interesting is a metaphor described with five verses, k. 36–40. In this metaphor, a tree of compassion is mentioned and the compassion itself is likened to the root of the tree. That which sprinkles water upon it is maitrī (benevolence). Thus its trunk, branches, and so on grow luxuriantly and vigorously and the tree of compassion flourishes and ripens good fruits.

Dāna, generosity, is often discussed among thirteen verses, k. 48–60, in relation to compassion. Dāna means simply giving freely, especially giving to others everything one possesses; this is a good and virtuous act everyone can perform. However, dāna given with compassion is much superior and is praised in k. 48 and k. 59–60. In the series karunā → dāna → bhoga (property, wealth), in which the former produces the latter in due order, each increases more and more, and brings forth happiness for the compassionate one (k. 50); and those who are languid in doing dāna are encouraged to practice dāna that finally produces great wealth (k. 51).

In connection with these instances, we have another very interesting topic in which compassion gives dāna some education and advice. From the above instances, it is apparent that dāna is, as it were, a disciple or a follower of karunā, the teacher. Thus karunā teaches dāna with six verses, k. 53–58. It is true that dāna is not always necessarily a virtue in its own right; instead, it is easy to see that there are many examples of dāna wrong in act or in spirit, such as the giving of a bribe to an official, and so on. Therefore dāna needs to be educated in order that right generosity should be carried out. Severe criticism against dāna is included here in k. 58, and compassion scolds dāna, saying, more or less: “Since without being worked on you, dāna, you do not offer anything to others, you are essentially the one who expects some kind of reward; and in this sense you are utterly different from me. I, compassion, do not at all expect any reward, and all of what I have acquired in turn will be given to others” (k. 58 paraphrased). While dāna is material, compassion is spiritual.

Love (sneha) is joy—at least a fountainhead of joy; it is admirable in its beauty, tenderness, and so forth. This is the common idea we hold of love. Compassion is of course a kind of love, but it is quite contrary to such an ordinary kind of love, because it is first emphasized that it is painful and it is suffering (duḥkha) (k. 46, 49, etc.). In comparison with this compassion, ordinary love such as that of a father and mother and the like is referred to in the Comm. to k. 43 and is there condemned as constituted by “thirst-like craving” (trṣṇā) which is liable to invite things blamable (āvadya). In fact, it is very often utterly selfish and blindly acting, finally turning into its opposite, hatred. In comparison to it, the superiority of compassion is clarified by three verses, k. 43–45. The term love or sneha itself, however, is not abolished but used in contexts both good and bad (k. 42, 45, etc.); we also find the expression “love born of compassion” karunā-sneha, kṛpā-sneha, which is called the supreme love (k. 43).

Compassion means “to share others’ sufferings,” and naturally it is itself characterized by pain and suffering. Observing the sufferings of all sentient beings, when a bodhisattva becomes compassionate toward them he shares the same suffering and himself comes to suffer greatly (k. 33, 49). Due to this suffering, a bodhisattva, while still in his beginning stages, feels fear terribly. This fear, however, is soon relinquished and the suffering turns out to be a great joy for him (k. 46–47). The reason for this transformation of suffering into joy is basically due to the bodhisattva’s awakening to the reality (dharma-tā or śīnyata) of things, but actually through his producing happiness in others he makes himself happy. His happiness never occurs so long as other people are unhappy; his happiness is only constituted of other’s happiness, apart from which there is no happiness independent and special to him (k. 52, 54).

That to be compassionate means to suffer greatly and that this suffering miraculously proves to be the supreme bliss, happiness, or joy for a bodhisattva (k. 46–47) is one of the characteristics of com-

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5. The word “material” in this context means that dāna is not a mental factor (caittta), simply being a bodily (and verbal) act; compassion, on the other hand, is purely spiritual since it is equated with abhīṁsā, non-violence, one of the morally good mental factors.
passion. That in the bodhisattva’s generosity he does not expect any reward, as stated in k. 56, is another remarkable characteristic. Further, he is equally compassionate toward all sentient beings, without discriminating between the suffering and the happy; and this equality (samatā) is also to be seen between self and others (ātma-parā) (k. 35, 64). These mental characteristics of the compassionate one are the “basis” for all of the bodhisattva’s activities. That karunā is the “basis” for the whole of a bodhisattva’s career is apparent when it is likened to the “miśā” (root) in k. 36. The Akṣayamatiṁirdeta-sūtra quoted in the note to the Comm. to this verse clarifies this fact eloquently.

It is beyond my capacity to compare these ideas of compassion developed in Indian Mahāyāna with that developed in Western or Christian theology together with such notions as Mitleid, sympathy, pity, and so on. But it seems to me that agapē, God’s love specifically distinguished from the usual type of love or eros, is very near to the idea of Buddhistic karunā. As stated in the New Testament (Phil. ii,7), Jesus Christ “emptied himself (kenosis), taking the form of a servant,” and took birth in this world. This is the incarnation of Christ for the purpose of absolving humans from their sins. It occurs through his “self-emptying love.” The Greek term kenosis, emptying, reminds me of the Buddhist notion of śūnyatā, emptiness. Actually, Buddha’s compassion arises in and from śūnyatā, which is reached through his prajñā and based on which he acts in this world, as is shown by the phrase apratisṭhita-nirvāṇa mentioned above. Further, God’s love is freely bestowed on all mankind, unjust or just alike, without being asked for by man and without any expectation of recompense for his agapē. These points seem to me to be commonly emphasized in Christian and Buddhist traditions. Of course, on account of differences between the theistic and atheistic attitudes, or self-realizing and non-self realizing attitudes, of the two traditions, I believe the contextual formation of these ideas to differ greatly in the respective traditions.

In the following translation, although the rendering of the technical terms is my own, I benefited enormously from the translation of the text that was prepared by Prof. Robert A. F. Thurman more than ten years ago. My deep gratitude goes to Professor Thurman.

The following translation is based upon Lévi’s edition and several revisions made to it. The revisions were made by consulting the Tibetan versions and several manuscripts: A, B (both kept in Rūkoku University, Kyoto), and Ns, Nc (both kept in the National Archives, Kathmandu). See the list of revisions appended at the end of this paper. The Sanskrit text presented with this paper incorporates my

suggested emendations. Words and phrases in double quotation marks (“”) in the Comm. and footnotes mean quotations mainly from the verse. The section titles inserted in brackets are added from the Comm. Other abbreviations are:

Ṭīkā: Asvabhāva’s subcommentary
Vṛtti: Shīramati’s subcommentary
T1: Tibetan translations of the MSA and its Īṭīkā
T2: Tibetan translation of the Vṛtti

A Translation of

Mahāyāna-sūtrālaṁkāra XVII, k. 29–64

[Various Object of Compassion]

Within the analysis of compassion, there are two verses concerning its various objects: 6

Inflamed (with lust), conquered by enemies (of Māra), oppressed by suffering, enveloped in darkness, fallen on the evil way (consisting of five kinds of decay), bound with great chains, (29)

Fond of banquet mixed with poison, strayed from the (right) path, practicing on the wrong path, of little strength—(the bodhisattva) takes compassion on such living beings. (30)

Here (in the verse), 7 1) “inflamed” refers to (living beings who are) inflamed by lustful greed and attached to lustful pleasure. 2) “Conquered by enemies” refers to those who, being impeded by Māra’s deeds, stopped engaging in virtue. 3) “Oppressed by suffering” refers to those who are overcome by pain in the hells, and so on. 4) “Enveloped in darkness” refers to those who are, like butchers and the like, wholly given over to evil conduct, because they are ignorant of the fruits of their actions (in the next life). 5) “Fallen on the evil

6. This is the introductory passage for the section “Analysis of compassion,” which comprises thirty-six verses, k. 29 through k. 64. The Ṭīkā comments: “Since, among the four immeasurables (aprāmāṇa), karunā is the highest (mchog) one, it is investigated in detail under the divisions of its objects, and so on.”

7. The ten types of living beings are enumerated here as the objects of compassion. Here as well as in the following sections, their numberings are given by the present translator.
way” refers to those whose nature it is to never attain the perfect nirvāṇa, because the course of saṁsāra is not radically severed (by them). 6) “Bound with great chains” refers to the heterodox people set out on (the path of) liberation, because they are bound with the tight chains of various wrong views. 7) “Fond of banquets mixed with poison” refers to those who are stuck to the pleasure of meditative absorption. For them, indeed, that pleasure of meditative absorption causes affliction, because it, like delicious food mixed with poison, causes them to divert from that (meditation). 8) “Strayed from the (right) path” refers to arrogant persons, because they have wandered from the path to liberation. 9) “Practicing on the wrong path” refers to those bodhisattvas (whose heritage is) not yet fixed (anityata-gotra) and who are practising the way of the small vehicle. 10) “Of little strength” refers to those bodhisattvas whose provisions are still incomplete. These ten types of living beings are the objects of the bodhisattva’s compassion.

[Five Results of Compassion]

There is one verse showing the five results of compassion.13

1) (Compassion) relinquishes injuring (others), 2) becomes the seed for superior enlightenment, 3) brings about happiness (to others) and makes (oneself) miserable, 4) is the cause for the desirable,14 and 5) gives its own nature.15 Enlightenment is not far from the son of the Victor who resists to these qualities (dharma) (of compassion). (31)

Here 1) by “relinquishes injuring,” the binding-serveance fruition (visāmya-pāla) is referred to, because its adversary, that is violence, is destroyed. 2) By “becomes the seed for superior enlightenment,” the dominant fruition (adhipati-pāla) is referred to. 3) It “brings about happiness” and “makes oneself miserable,” to others and oneself, respectively; by this, the fruition of manly performance (puruṣákāra-

13. The result of compassion is described here in terms of the traditional Abhidharmic system of “five results” (pañca-pāla) as numbered 1) to 5) in the translation. In his BHSD (p. 396, s.v. pāla), Edgerton notes that the present MSA xvii.31 explains all five results which, however, are different from the usual five. It is true that the explanatory comments here are largely different from those found in, for instance, the Bodhisattvabhūmi (Wogihara, p. 102.24) or Abhidharmakosā (Pradhan, p. 96.1–2). I believe, however, that while those other texts give “definitions” of each category of the five results system, our text has employed the notion of that system to apply it to the description of the results. Hence, the difference.

In the five results system, it is generally understood that, while four results other than the binding-serveance result (visāmya-pāla) are results of some causes, the binding-serveance is not to be called a result and does not belong to the ordinary series of cause-and-effect, because the binding-serveance means nivṛddha, cessation, severing and transcending all saṁskṛta-dharmas. In our text’s explanation of the binding-serveance result, the term “relinquishing” (apāra or prabhāna) (of injuring) is used, which is parallel to this “cessation.”

In k. 63 below, the cause for compassion is described in terms of the “four conditions” (pratāpa), also an Abhidharmic system. Thus, it seems to have been usual to employ these systems to explain some important characteristic notions.

14. “The desirable” seems to mean a desirable life that a bodhisattva wishes to assume. As the Comm. says, it is the “maturation fruition” and the maturation fruition refers to a new life assumed. The Vṛtti interprets that wherever a compassionate one wishes to take birth, he is able to be born there, and this is the maturation fruition of compassion. It is stated in k. 36 with the metaphor of the leaf and flower of a tree that a bodhisattva “vows for brilliant lives” and being born “in that brilliant life,” he is able to benefit others. This brilliant life is meant here by the term “the desirable” life.

15. “Gives its own nature” (svabhāvata) simply means that the same distinctive compassion will be established in the future.

16. “Son of the Victor” (jñāta-majja), in the meaning of “a Buddha’s son,” is an epithet for a bodhisattva.
phala) is referred to. 4) “Is the cause for the desirable” refers to the maturation fruition (vipaka-phala). 5) “Gives its own nature” refers to the issuance fruition (niyanda-phala), because it gives distinctive compassion as its fruit in the future. Know that Buddhahood is not far off when (the bodhisattva) resorts to the compassion that possesses this fivefold (fruition).

[Abiding Neither in Saṁsāra nor in Nirvāṇa]

There is one verse on abiding neither in saṁsāra nor in nirvāṇa:

Having understood that all existence belonging to saṁsāra is both of the nature of suffering and also of the nature of non-self, the one who possesses compassion and the highest intelligence neither falls into disgust nor becomes tormented by faults. (32)

Having thoroughly comprehended all samsaric existence as it truly is, the bodhisattva does not fall into disgust (at saṁsāra), because he possesses compassion. Nor does he become tormented by the faults (of this world), because he possesses the highest intelligence. Thus he neither abides in nirvāṇa nor in saṁsāra.18

[Thorough Comprehension of Saṁsāra]

There is one verse on the thorough comprehension of saṁsāra:

17. Pratiṣṭha, abide in, may have both meanings: to dwell in something and to attach to it.
18. In my introduction above, I have explained this verse which is introduced by the phrase apratīṣṭhītasamārāṇānirvāṇātva. Dividing the phrase into its component parts, apratīṣṭhītasamārāṇa and apratīṣṭhītanirvāṇa, the commentary here paraphrases it in reverse order. The former part means: due to praṇā, high intelligence, the bodhisattva does not abide in saṁsāra; but also: due to karunā, compassion, he does not abide even in nirvāṇa, the highest goal of Buddhism. In the verse a phrase states: “one who possesses compassion and the highest intelligence” (kārūnīkā va bhūdhisthā) and this phrase combines praṇā and karunā to constitute the uppermost status of a bodhisattva. He dare abide in saṁsāra due to compassion but is not tormented thereby due to his intelligence.

In this verse, the nature of saṁsāra is described with two terms, suffering and non-self. In this connection, the Vṛtti mentions the so-called four characteristics (ākāra) of the truth of suffering: impermanence, suffering, emptiness, and non-self. Of these four characteristics, the first two are represented here by “suffering,” and the latter two by “non-self.”

Observing that the world is of the nature of suffering, the compassionate one (karunā) suffers (by this fact), and he truly knows it, as well as the means to get rid of it. Or, further, he does not become exhausted (in his practice of those means). (33)

“Suffers (by this fact)” means that he is compassionate. “He truly knows it” means that (he knows) suffering just as it is. “As well as the means to get rid of it” means that he knows (the means) through which the suffering is to be removed. By this (statement), it is clarified that, even though acquainted with the suffering of saṁsāra, just as it is, as well as the means of expelling it, the bodhisattva does not become exhausted (in his practice of that means) because of his distinctive compassion.19

[The Classification of Compassion]

There are two verses on the classification of compassion (karunā):

The compassionate ones (bodhisattvas) have four types of pity (karuṇā): 1) that from its nature (prakṛti),20 2) from its careful analysis (pratisamkhyā), 3) from methods of cultivation (abhyāsa-vidhāna) acquired in a former life, and 4) from gain of purity (viśuddhi) by destroying its adversary (vipakṣa). (34)

It (the pity) should be understood as should be understood respectively from: 1) the excellence of (the bodhisattva’s) heritage (gotra), 2) an examination (parīkṣana) of virtues and faults, 3) its cultivation (paribbāvāna) in another (former) life, and 4) the gain of being free from greed (vairāgya). When its adversary, namely violence (vībimśa), is destroyed, purity is gained, hence, (it proceeds) from the gain of being free from greed.

19. In his Vṛtti, Sthiramati understands this verse as a realization of the four-fold noble truth, identifying the first half of the verse as the truth of suffering (dukkha) and origin (samudaya), and the latter half as that of cessation (nirvāṇa) and path (mārga). Interpretation referring to the fourfold ārya-satya is often encountered in Sthiramati’s commentary, as seen with regard to the previous verse and elsewhere.
20. The Comm. here comments on the terms in the verse, replacing them with other terms not found in the verse; for instance, “nature” (prakṛti) is replaced by “heritage” (gotra). To make this fact clearer, Sanskrit terms are specifically inserted both in the verse and Comm.
That is not pity which is: 1) not equal or 2) constant, 3) not from high resolve, 4) not from practice, 5) not from being free from greed, 6) nor from non-perception. One who is without pity (akṣaṇa) in that way is not a bodhisattva.\(^{21}\)\(^{23}\)

Here (a bodhisattva’s compassion is): 1) “equal” (sama)\(^{22}\) towards all sentient beings who are happy and so on, (because a bodhisattva is compassionate) having understood that whatever is experienced in this life is suffering.\(^{23}\) It is 2) “constant” (sadda), because it is not exhausted in the nirvāṇa without remainder (nirupadibhiṣeṣa-nirvāṇa). It is 3) “from high resolve” (adhyāśaya), for those who enter the (first) stage attain the intention of the equality of self and others.\(^{24}\) It is 4) “from practice” ( pratipatti), for (the bodhisatta) acts to rescue beings from sufferings. It is 5) “from being free from greed” (vairāgya), when its adversary (vipaka), violence (vibhīṣa), is destroyed. It is 6) “from non-perception” (anupalamba) when the insight into the non-origination of all existences (anupattikadharmaṁkṣaṇi)\(^{25}\) is attained.

\(^{21}\) While the previous k. 34 classifies compassion in accord with its causes for arising, the present k. 35 does the same by characterizing compassion with six kinds of negative expressions. When the negative utterance in them is reversed, they manifest the important characteristics of compassion, as is stated in the Comm. Most of them appear again in k. 64 (excepting item no. 2, sadda) to reveal the greatness of compassion, with slightly different wording.

\(^{22}\) The term “equal” or “equality” (samata) conveys an idea very important in Buddhism. In the Dalabhisamī-sūtra it is stated that a bodhisatta enters the sixth stage through realization of the ten kinds of “equality of existence” (dharmma-samata). Below in the Comm. here “equality of self and others” (ātma-para-samata) also is mentioned, which means that, in sharing others’ sufferings, self and others are equal for a compassionate bodhisatta. The present “equal” is not equality of this kind, but means that the compassion is directed equally towards all beings without discriminating whether they are happy or unhappy. The same equality appears again in k. 64.

\(^{23}\) All sensations experienced in this life are none other than suffering. For this, see k. 63, its Comm., and note 63.

\(^{24}\) On entering the first stage (bhūmi), a bodhisatta attains the “intent of the equality of self and others,” and this intent is called his “high resolve” which is a nickname for the first stage.

\(^{25}\) The “insight into (or receptivity to) the non-origination of all existence” (anupattikadharmaṁkṣaṇi), 無生法忍 in Chinese, is a higher awareness to be obtained on the eighth stage of bodhisatta path. As for the time of its attainment, there are various views, but our Comm. almost ascribes it to the eighth stage. The kṣaṇi-pāramitā (the perfection of patience) is divided into three kinds, the third of which is named dharmadhyāṣaṅkṣaṇi, “receptivity to the insight of existences.”

\[\text{Comparison to a Tree}\]

There are five verses on the comparison of compassion to a tree:

There are compassion, tolerance, thinking, vow, birth, and full maturation of living beings; this means the great tree of compassion beginning with the root and ending with the superior fruit.\(^{26}\)\(^{36}\)

The tree of compassion should be known as having stages of root, trunk, branches, leaves, flowers, and fruits. The root of this (tree) is compassion,\(^{27}\) its trunk tolerance, the branches thinking for the benefit of living beings, the leaves vows for brilliant lives, the flower the birth in that brilliant life, and the fruit is full maturation of living beings.

If compassion were not the root, there would be no tolerance (for a bodhisatta) to perform difficult tasks.\(^{28}\) If the intelligent one (bodhisatta) could not tolerate suffering, he would never think for the benefit of living beings. \( (37)\)

This kṣaṇi is explicatd to be jñāna (knowledge, insight) by MSA XVI.21. Thus kṣaṇi, patience or receptivity,忍, is equal to jñāna, knowledge or insight, 知. The Chinese characters 忍 and 知 are also cognate. These ideas should be applied in understanding the term anupattikadharmaṁkṣaṇi.

26. In this verse, the bodhisatta’s career and activities, i.e., compassion, tolerance, and so on, are compared to the growth of a tree, from root, trunk and so on, as explained in the Comm. In the following discussions, the stages of a growing tree and those of a bodhisatta’s activities are often combined and mingled together.

27. In his Viśruti, Siṅharamati states: “The great compassion is the root for all virtues of bodhisattvas.” And for this, he quotes the Ārya-Akṣayamatinirdesā-sūtra which speaks roughly as follows: Great compassion never perishes, because it is the prerequisite (pāramitā-pāramitā) of, for instance, life force (jīvandṛśya). life force is preceded by inhaling and exhaling. Similarly (all virtues are) preceded by great compassion.


An intellect devoid of that thinking would not make the vow to be born in that spotless life. Without obtaining the glorious life, he would not be able to mature living beings. (38)

These two verses prove that compassion and the rest are of the nature of a root, and the rest through the analogy that the latter one is produced by the former one after another. 29

1) The water for compassion (the root) is benevolence (maitri), 2) (the trunk) grows broadly, since happiness (is born) out of that suffering, 3) and the vast spread of branches should be known as (coming) from right mental reflection (for the benefit of sentient beings). (39)
4) The abandoning of (old) leaves and presenting (new ones) is from the unbroken continuation of vows. 5), 6) On account of the fulfillment of two kinds of conditions the flower is not barren and, consequently, neither is the fruit. (40)

These two verses compare the tree of compassion to the root of a tree which is watered, and so on. 1) Compassion has been called the root. Benevolence is the water sprinkled upon it because it causes it
to grow. 2) In fact, one who has the thought of benevolence suffers on account of the sufferings of others. And because for the bodhisattva who is engaged in benefiting living beings happiness is born within the suffering which is produced out of that compassion, “grows broadly” (in the verse) means tolerance grows (broadly). And since that (tolerance) has been called the trunk, the trunk becomes broad.
3) From right mental reflection there comes an abundant spread of branches (of doctrinal thinking) in the Great Vehicle (mahayana), for thinking has been called the branches. 4) Since the (bodhisattva’s) vows are in an unbroken series in a manner that when the prior one ceases another (later one) begins, the (various) vows should be known as analogous to the abandoning and presenting of leaves. 5) One’s own continuum reaches maturity on account of the fulfillment of inner conditions (pratyaya); therefore know that his birth is not barren, like a flower is not barren. 6) The continua of others reach maturity on account of the fulfillment of external conditions; therefore know that to cause living beings to mature is, like a fruit (of a tree), not barren.

29. Beginning with the first verse, k. 36, compassion, tolerance, and other practices or activities of the bodhisattva are mentioned and compared to the root, trunk, and other stages of a tree. Their analogy is explained by these five verses as follows:

1. mula, root karunta, compassion
2. skandha, trunk ksanti, tolerance
3. sakhya, branches cinta, thinking
4. patra, leaves yoni-somanaskara, right mental reflection
5. puspa, flowers pranidhana, vow
6. phala, fruits janman, birth
paripaksa, maturation

Among these, “tolerance” means that a bodhisattva endures the suffering produced by compassion, but when this suffering turns out to be his joy, the tree of compassion grows broadly. Hence it is likened to the trunk of a tree. “Thinking” or “right mental reflection” means to develop doctrinal theories of Mahayana thought. Buddhist philosophy, so to speak, is likened here to the leaves of a tree. “Vow” means, on the other hand, that a bodhisattva pledges to take birth in this world for the purpose of benefiting others; it is like old leaves which are continuously replaced by new ones, because a bodhisattva repeatedly makes his vow anew. Thus when “birth” is taken by him it is like a flower blossoming on a tree. The analogies of this kind are explained in detail by the following two verses and the Comm. on them.

30. The Vrtti says: A bodhisattva abandons older, smaller vows and births, and undertakes newer, greater vows and births.
31. “Two kinds of conditions” stated in verse k. 40c means inner and outer conditions (pratyaya). According to the Vrtti, the inner condition for a tree means: in the series of root, trunk, branch, etc., the former one is the cause for the later one. The outer conditions are water, warmth, winds, etc., for the growth of a tree. The inner condition for a tree of compassion is similar to that of a tree: here in this instance of 5) and 6), it means that on account of the fulfillment of vows, the glorious birth is obtained, and likewise on account of birth, the final fruit of maturation is accomplished. The outer condition, however, is so poorly explained by the Vrtti that it is very hard to grasp its meaning correctly; but it seems to refer to the fact that, in whatever life a bodhisattva is born, he works always for the benefit of living beings and, specifically in this instance of 5) and 6), his birth and his act of maturation are the outer conditions for the maturation of his own continuum and of the continua of other beings, respectively. Although the above understanding of the Vrtti seems to contradict 5) of the Comm., which interprets flower as inner condition, actually it does not, because all six items, compassion, tolerance, and so on, are working as inner conditions on the one hand and as outer conditions on the other.

This all may be illustrated in a chart:
leaves vow
flowers birth → outer condition for one’s own maturation
fruits maturation → outer condition for maturation of living beings
(The marks ↓ and → indicate the inner and outer conditions, respectively.)
[The Benefit of Compassion]

There is one verse on the benefit (anuṣāṁsa) of compassion:

Who would not be compassionate toward living beings who work to have those (bodhisattvas) attain the virtue of great compassion?32 Even in (severe) suffering, for those (bodhisattvas) there is unequalled happiness which has arisen from compassion.33 (41)

The second half of the verse shows the virtue of great compassion. The rest is self-evident.

[The Non-attachment of Compassion]

There is one verse on the non-attachment of compassion:

The mind of compassionate ones filled with compassion does not dwell34 (even) in quietude. How indeed then could they be attached35 to mundane happiness or their own lives? (42)

All the people of this world are attached to (five kinds of sensual) mundane happiness and to their own lives. And although disciples (śrāvaka) and self-enlightened sages (pratyekabuddha) are not attached

to either (mundane happiness or their own lives), their mind abides36 in nirvāṇa in which all suffering is quieted. But because they are filled with compassion the minds of bodhisattvas do not abide even in nirvāṇa. How much less, then, will there be attachment to both (mundane happiness and their own lives).

[The Distinctiveness of Compassionate Love]

There are three verses on the distinctiveness of compassionate love:37

There exists no love which is (perfectly) blameless, and (no love) which is not mundane. But the compassionate love of intelligent ones is blameless and world-surpassing. (43) 38

The love of father and mother, and so forth, is constituted by (thirst-like) craving (tyānā) and is blamable. For those who dwell in mundane compassion,39 though (love) is blameless it is still mundane. On the other hand, the bodhisattva's love is constituted by compassion and is (both) blameless and transmundane.

Why is it said to be blameless?

The world rests upon the great flood of suffering and ignorance, and upon the great darkness. How could (the bodhisattva's love working as) the means to lift up (the world from the flood and the darkness) not be blameless? (44)

32. The Skt. for “who work to have those (bodhisattvas) attain the virtue of great compassion” is mahākārpaṇa-kārṣaṇa. It is rendered by T2 correctly with snying rje chen po'i yon tan byed pa yi, but by T1 erroneously with snying rje chen po yon tan 'byan gnas kyi, as if the Skt. were “gūnakara” (mine of virtue), which reading is, moreover, against the metre of this verse. The verse means that living beings are the source of a bodhisattva’s virtue through the former’s being the object of the latter’s compassion.

33. The latter half of the verse, “Even in (severe) suffering ...,” is worthy of being called “the benefit (anuṣāṁsa) of compassion,” as stated in the introductory phrase.

34. “Dwell” stands for Skt. tiṣṭhati and “abide” in the Comm. for Skt. pratisthita. Both of them mean “to stand” and at the same time “to attach to.” “Not dwell in” and “not abide in” refer to apratisthita-nirvāṇa which has been explicated by k. 32 above.

35. The Skt. for this is sneha both in the verse and the Comm. Sneha originally means oiliness, and then love, attachment to, etc. I would prefer to translate sneha as “love” (see note 37), but since both T1 and T2 render it as chags pa here, and the introductory sentence of this verse also has “non-attachment” (niḥsaṅgatā), I feel compelled to follow them and render it “attached to” and “attachment.”

36. See note 34.

37. Skt. karunā-sneha. Apart from k. 42, the term sneha appears in k. 43 and 45, where T1 renders it with byams pa (usually equivalent for maitri) and T2 with sda pa; in k. 50 both T1 and T2 have byams pa. I translated it as “love.” But “compassionate love” or love through compassion is far superior to ordinary love, of course.

38. In this verse, three stages are divided concerning love in general: 1. mundane love that is blameworthy; 2. compassionate but still worldly love; and 3. the compassionate love of bodhisattvas. The term sneha at the top of this verse means the first stage, worldly love, and is compared to the third stage, the compassionate love of bodhisattvas.

39. It is a compassionate but still worldly love. This means compassionate love of those bodhisattvas who are still staying on the stage of practicing through faith (adhisthānā-bhūmi), hence worldly.
(In analyzing the wording in the verse) one should associate the great flood with suffering and the great darkness with ignorance. The rest is self-evident.

Why is it said to be transmundane?

Those who have “destroyed enemies” and those who are “enlightened in personal wisdom” (both of whom are sages in this world) do not have (such) love for the world—not to speak of other (worldly beings). How could it not be supramundane? (45)

Those who have been awakened to wisdom individually are those who are “enlightened in personal wisdom.” The rest is self-evident.

[The Efficient Cause for Terror and Delight]

There is one verse with regard to the efficient cause for (the bodhisattva’s) terror and delight:

In the nonexistence of suffering, whatever suffering comes to the bodhisattvas due to compassion terrifies them at first, but when it is deeply penetrated it causes them delight. (46)

40. arhat = arhat. The arhat, one respectable or deserving (to be worshipped), an epithet for the highest stage of religious practitioner in Buddhism, is interpreted as arit-bam, killing or having conquered the enemies. In Tibetan, dgra bom pa, overcoming the enemy, is used as the equivalent for arhat. In Chinese, beside 阿羅漢, a transliteration of some form like arhan, arahan, the translation 殺賊, meaning killing the enemy, is also used widely to denote arhat.

41. Sanskrit pratyekabodhisattvam, which is paraphrased in the Comm. as pratyekabuddhas, the self-enlightened one, or a Buddha for himself alone.

42. The Vṛtti comments: both śrāvakas and pratyekabuddhas are regarded as the most excellent persons “in this world.” The word jōke here is translated in accordance with this idea of the Vṛtti. At the same time this idea of “most excellent in this world” seems to suggest implicitly or ironically that both of them remain worldly mundane beings.

43. The term sneba, love, in this verse is understood to mean the bodhisattva’s compassionate love, since all these three verses are concerned with the compassionate love (karuna-sneba) of bodhisattvas. Therefore, “others” here means other worldly beings. That is, the verse says: not only the worldly beings, but also śrāvakas and pratyekabuddhas who are (the sages) of this world, “do not have such love.” The term “it” in the last sentence refers to this love.

(The phrase “in the nonexistence of suffering” (in the locative case) means the efficient cause (nimitta) “for the nonexistence of suffering among sentient beings.” The suffering which comes about for bodhisattvas on account of their compassion terrifies them at first, on the stage of practicing through faith; this is because they have not yet penetrated into (sprīta) the true nature of suffering through (the realization of) the equality of self and others. But when it is penetrated on the stage of pure high resolve, (the same suffering) causes only delight. This is the meaning.

[Suffering Surpasses Happiness]

There is one verse concerning the fact that the suffering (born) of compassion surpasses (all mundane) happiness:

That suffering surpasses all happiness—what could be more marvelous than this? That is, (that suffering) born from compassion (surpasses all) mundane happiness. Even those who have accomplished their own aims are deprived of that (suffering which becomes happiness). (47)

There is nothing more marvelous than this—that just that suffering of bodhisattvas born out of compassion becomes such a happiness that surpasses all mundane happiness; and even the arhats who have accomplished their aims are deprived of that happiness, not to speak of others.

44. The Sanskrit of the phrase “In the nonexistence of suffering” is dukkhabhāve in the locative case. According to both the Vṛtti and Tikā, this locative should be understood as a dative in the meaning of “in order to have sufferings eliminated.” This is the efficient cause (nimitta) for a bodhisattva to work for the benefit of other beings, as well as for his terror to become delight, and may refer to the so-called nimitta-tapatm. Thus, the phrase means “In order to eliminate sufferings (of living beings, as well as of the bodhisattva himself).”

45. The Tikā comments here roughly as follows: While the verse says that “that suffering surpasses all happiness,” the Comm. says: “the suffering ... becomes such a happiness that surpasses all mundane happiness.” The latter is more rational than the former. Otherwise, how can one say that those “who have accomplished their aims” do not possess such a happiness? Śrāvakas “who have accomplished their aims (= arhats),” however, do not possess such a happiness (= the happiness born out of severe suffering), but possess sufferings (i.e., worldly sufferings).
[The Benefit of Compassionate Generosity]

There is one verse on the benefit of compassionate generosity.  

Generosity accompanied by compassion provides the firm-hearted ones (bodhisattvas) with the happiness of generosity. Happiness that arises from enjoyments belonging to the three realms does not equal even a minute portion of it. (48)

That happiness which was produced by enjoyments in the three realms does not equal a minute portion of the happiness (born from giving). This is the meaning of the second half (of the verse). The rest is self-evident.

[Accepting Suffering]

There is one verse on accepting suffering out of compassion:

Out of compassion for the sake of living beings they do not forsake the suffering by which the transmigrational life is constituted. What suffering for the benefit of others will the compassionate ones not embrace? (49)

All suffering, in fact, is included in the suffering of the transmigrational life (sānīsāra). Because (they) accept that, (the compassionate ones) accept all suffering.

[Three Things and their Fruits Increase]

There is one verse on the growth of three things and their fruits:

Compassion, generosity, and wealth always increase for the compassionate one. From this comes happiness (of three kinds), born of love and assistance, and produced (due to) the capacity (to act). (50)

Because they possess compassion, three things increase for bodhisattvas in whatsoever rebirths they are born: compassion (increases) through its repeated practice, generosity through compassion, and wealth through generosity. And from these three, three kinds of happiness come forth as their result: (happiness) born of love, due to compassion, (happiness) born of assistance to beings, due to generosity, and (happiness) produced from having the capacity to act in assisting those (beings), due to wealth. (47)

[Encouraging Generosity]

There is one verse on encouraging (the practice of) generosity:

“I increase (through generosity), I cause (generosity) to increase, (by generosity) I mature, gladden, attract, and lead (living beings)”—it is as if compassion speaks to those who are languid in generosity. (48) (51)

47. The three things which increase for the bodhisattvas are compassion (karanā), generosity (dāna), and wealth (bhoga). One produces the next in due order. This is a natural sequence and it is a generally accepted idea that not only does compassion of course motivate generosity, but that as a result of generosity, one becomes wealthy. Further, from these three, three happinesses are born: happiness (sukha) born of love ( snehatājana), born of assistance ( anugraha-janīta), and produced from the (material) capacity to assist (anugrabhatikārā), respectively. These can be shown in a chart:

<table>
<thead>
<tr>
<th>compassion</th>
<th>happiness of love</th>
</tr>
</thead>
<tbody>
<tr>
<td>generosity</td>
<td>happiness from offering assistance</td>
</tr>
<tr>
<td>wealth</td>
<td>happiness from having the capacity to assist</td>
</tr>
</tbody>
</table>

48. At the beginning of the Comm., it is remarked that the phrase “those who are languid” (sannān) is to be connected with the word “(in/by) generosity” (dāne). It is necessary to note this because the two words appear distinctly separated from each other in the verse: sannān is in pada d, while dāne is in pada b. I base my rendering “those who are languid in generosity” on the Comm.

Related to this, however, there are other problems. The word dāne in the verse is rendered by both T1 and T2 as sbyin pa, as if it were dāne. Moreover, adding a note to item 3) of the Comm., the Tīka states that, with regard to the same dāne, “the locative case is used in the meaning of instrumental case” (gsum pa shi don du dbu gn pa yin); actually item 3) of the Comm. reads dāne sattapaipācayāya, which is a paraphrase of the words dāne paripācayāmi in the verse. Hence my translation “(by generosity)” in the verse.

Thus, one and the same word dāne seems to have been understood in two ways: in the former case as purely a locative, and in the latter case as an instrumental, hence “(in/by) generosity.”
The words “those who are languid” (in the verse) are to be connected with “in generosity.” It is as if compassion, by enumerating six virtues (of generosity), encourages bodhisattvas who are languid in generosity.49 (The six virtues are: 1) ( Compassion) increases in itself (through generosity). 2) (Generosity) is increased by wealth (which is the fruit of generosity). 3) Generosity brings living beings to maturity. 4) (Generosity) produces happiness (not only in the receiver, but also) in the giver. 5) (Generosity) attracts the provisions for great enlightenment and other (virtues).51 And 6) it leads (beings) toward great enlightenment.

49. The phrase in the verse, “it is as if compassion speaks to those who are languid in generosity,” reminds me of k. 54–58 below, in which compassion (personified as a teacher) teaches generosity (personified as a disciple). Similarly, in the present verse, compassion speaks to or encourages bodhisattvas who are languid in generosity; it is not generosity that compassion speaks to, but in Shihamati’s explication it is often presented as if compassion encourages generosity. The term “languid” does not appear in the Chinese version, which has only “bodhisattva”.

Apart from this, the Chinese version has 大悲義言 (T. 1604 [XXXI] 638c11). Some scholars consider 大悲義言 to be the name of a bodhisattva or the name of a treatise called “The Meaning of Great Compassion.” However, it seems to me to mean “(Personified) compassion talks properly (義),” because in the following the six virtues enumerated above are explained one by one in the form of a conversation between two persons, replacing the prose explanation stated in the Sanskrit Comm. For instance, the first virtue is explained thus: “You, bodhisattva, practice me (compassion) and make me increase!”

50. “Provisions” (sambhāra) means materials gathered for the purpose of obtaining the highest Enlightenment in the future. Provision is of two kinds: provision of meritorious deeds and provision of wisdom (and see the next note).

51. The term “others” (anyasya) is omitted by Lévi from the original Sanskrit mahabodhitattvamahabhārayanyasyaśākyāramān, probably because both T1 and T2 do not have it. But I have emended the text to “sambhāramahabhārayasya śākyāramān” and accordingly ca is added. My reasons are as follows:

The Chinese version appears here in a conversation form (see n. 49 above), and corresponding to phrase 5) Prabhākaramitra, the Chinese translator, has: 若汝施者. 轉引大菩提二聚及餘, 令向已來. “If you perform generosity, you may attract the two kinds of provisions for great enlightenment and others, and let them approach.” The two characters 轉引 appear also in the next phrase 6): 若汝施者, 轉引大菩提二聚及餘, 令向已去. “If you perform generosity, you may lead the two kinds of provisions and others, and let them proceed toward great enlightenment.” Thus the presence of the term “others” here is certain.

However, what is meant by “others,” virtues other than the two provisions? Neither of the two commentaries remark on this point. The provisions are sometimes associated with the six perfections, as in MSA XVIII.38–41: dāna and dīyāna are the provision of meritorious deeds, prayāśa is that of wisdom, while the other perfections, kṣīrā, vīrya, and dīyāna, are regarded as both provisions, in that they provide for them necessary assistance. Thus, as the six perfections cover almost all virtues, any other virtues are hardly conceivable. However, apart from the six perfections and two provisions, there are many other virtues cultivated by monks since early times. For example, there is a vast system of the thirty-seven bodhipakṣa that includes four śrīyupasthāna, four samyakprabhāna, four rādhipāda, and so on. This system of the bodhipakṣa is explicated, just following the explanation of the provision referred to above, with twenty-four kārikās, XVIII.42–65. The author of the Comm. here, I believe, added the term anyasya with a vague idea of these other virtues in mind.

52. Paradubbauh. In this connection Shihamati quotes a very famous passage from the Vimalakirti-nirdeśa-sūtra, IV, 56: “As all sentient beings are ill, therefore I am ill” (according to Kumārajīva’s version), or “As long as beings are sick, I myself will also be sick” (Étienne Lamotte, The Teaching of Vimalakirti; rendered into English by Sara Boin, p. 118).

53. The term a-yutasaukhyā in pada-2 is rendered by T1: tha tha mad min bde ... min, and by T2: bde ba tha mad ma yin pai. They are precisely opposite in context, one being a double-negative and the other a simple negative. But this probably occurred due to a difference in understanding the root yua as cl. 2 or cl. 3. T1 understands yua as cl. 2, meaning “attached, fastened,” while T2 understands it
The compassionate one, in fact, is not happy without the happiness of others, because he has no distinct happiness of his own. Without that (happiness of others), the bodhisattva does not desire (his own) happiness which is the fruit of (his) generosity.

“(You) generosity are given to living beings together with your fruits because, in my (compassion’s) case, their happiness is my happiness. If you (generosity) think that you have some duty towards me, you should bear fruit plentifully only for those (beings, not for me).” (54)

“Giving generosity, I give generosity and the fruit of generosity to living beings, since their happiness is my happiness. Thus you (generosity) should bear fruit only for those (beings) as long as any fruit remains to be borne.” (Grammatically, in the verse the verb form “you should bear fruit”) phala is an imperative. (In this way,) the bodhisattva instructs generosity out of compassion.

“To the giver who hates wealth approaches more abundant wealth of a better quality. Happiness of this kind, however, is not what I intend to have, because I only desire to dwell in one act of generosity after another.” (55)

“To the giver who turns his back on wealth approaches wealth more abundant and of a better quality. This is the natural way things are (dharma) (with giving) because the mind (of the giver) is highly exalted. The happiness (that comes) from wealth which approaches in this way, however, is not what I intend to have, since as I love continuous series of generosity, I desire to dwell in it in succession, not in happiness.”

“You observe me uninterruptedly giving up all of my property out of compassion. Should not you know, through this, that I have no interest in the fruit of that (generosity)?” (56)

“I absolutely always give up all the fruits of generosity out of compassion. So, should not you thus understand that I have no interest in the fruits of my generosity?” Thus saying, the bodhisattva instructs generosity.

“If I would not let go of its fruit that I obtained I shall not be one who delights in generosity.” (57ab)

Because,

(To remain) without generosity even for a moment is to be one who does not delight in generosity. (57cd)

The meaning of the verse is self-evident.

“Since you do not bear fruit when nothing is done, in expecting some requital (for your generosity) you are not equal to me, (58ab)

“You bear fruit (only) to someone who has acted for your benefit. Therefore in expecting some requital you are not equal to me. This is because, I am

“One who does not expect any requital from you (generosity) and gives the fruits produced by you (generosity) to others quite freely.” (58cd)

This is self-evident.

[Pitying Generosity]

There are two verses on generosity offered through pity:

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54. “Its fruit that I obtained” may mean “wealth of a more abundant quantity and of a better quality,” as explained in the Comm. to k. 55 above.

55. In 58cd, pratikārānirvayaṇekṣaṇa paratura phalado ‘sva kāmaṁ te, it is difficult for me to understand (a)sya and te. T1 renders this half-verse: khṛyd kyi lān la lta dang bral bas na’ bras bu shing tu gčen la gtrong ba yin, and T2 has a confusion here and simply gives almost the same idea as that of k. 58ab. Does Skt. te refer to Tib. khyod kyi? My translation, “requital from you,” follows this understanding and means “requital for (the generosity) you have done.” As for asya, I can say nothing with any certainty.
Generosity (offered) through pity by the sons of the Victor is blameless, a pure footstep, conducive to benefit, equipped with protection, unsought, and without stain. (59)

Here it is 1) "blameless" because it is generosity without harm to others. It is 2) a "pure footstep" because it gives appropriate objects (which is to say) excluding (such inappropriate objects as) poison, weapons, intoxicants, and so on. It is 3) "conducive to benefit" because it attracts (others) through generosity and fixes them in the virtuous life. It is 4) "equipped with protection" because it presents a retinue to others only after making them safe from hardship. It is 5) "unsought" because when one perceives people in need or in hardship, even though they do not request it he performs generosity spontaneously. And also because (the giver gives) without seeking out one who is worthy of being given to. It is 6) "without stain" because it is without desire for requital (with regard to one's generosity) and for the fruits (of that generosity).

There is another classification (of pitying generosity):

It is exhaustive, vast, excellent, continual, joyous, free from sensual desires, and pure, tending toward enlightenment, and tending toward virtue. This is the generosity of the sons of the Victor (born) from pity. (60)

56. The Skt. for "pure footstep" is _tuddhapaḍa_ and its Tib. equivalent is T1: _dag pa'i gshi_ and T2: _dag pa'i gnas_. The term _pada_ means first "a step, pace," and then is used in various meanings "sentence, clause; characteristic, token; abode, site; footing, standpoint," and so on. In this text, the usage in the meaning "locus, standpoint" is often met with, and the Tib. renderings mentioned above, which mean "basis, foundation," will be understood in this way. The Comm. here, however, says "it gives appropriate objects." This shows that it is not speaking of any theoretical or logical "basis" or "foundation" or "standpoint," but simply means an act of giving. Hence, my tentative and literal rendition is "pure footstep," implying the meaning "(first) footstep toward purity." 57. The Vṛtti comments: when asked, the bodhisattva gives his retinue, including his family members, to the beggar, but only after preparations are made for them to avoid various dangers and distress. Or, the bodhisattva gives even his wife and children, but not to yaksas and māras who cause harm to them. Hence, "equipped with protection."

58. " Unsought" (_nimrgya_) is understood in two ways: the giver is unsought and the recipient is unsought. "Worthy of being given to" (_daksinīya_) is equivalent to the "field of merit" (_punyakṣetra_), the place where meritorious virtues can be cultivated.

It is 1) "exhaustive," because it gives (all) internal and external things. It is 2) "vast," because it gives things in abundance. It is 3) "excellent," because it gives the best things. It is 4) "continual," because it gives perpetually. It is 5) "joyous," because it delightfully gives without deliberation. It is 6) "free from sensual desires," in the same way as "without stain" (was explained in the previous verse). It is 7) "pure," in the same way as "a pure footstep" (was explained in the previous verse). It is 8) "tending toward enlightenment," because it is dedicated towards great enlightenment. It is 9) "tending toward virtue," in the same way as "conducive to benefit" (was explained in the previous verse).

[Excellent Enjoyment]

There is one verse on excellent enjoyment (of compassion):

A voluptuary may obtain satisfaction from his wealth. But this cannot bear comparison with the satisfaction obtained by the pitying one (bodhisattva) whose mind is satiated with the three happinesses through renunciation. (61)

The three happinesses are the joy of giving, the joy of helping others, and the joy of gathering the provisions for enlightenment. The rest is self-evident.

[Compassion Accomplishes the Perfections]

A verse on the compassion which accomplishes the perfections (_pāramitā_):

(The compassionate one) 1) pities the pitiable, 2) pities the violent, 3) pities those disturbed (by anger), 4) pities the reckless,

59. "Deliberation" (_pratītānākhyā_) may mean to be hesitant, _deliberating this or that_.
60. Two kinds of classification of pitying generosity are explained with the two verses k. 59 and 60, but the difference between the classifying standards is not clear. The Vṛtti says that k. 60 classifies compassionate generosity from the viewpoint of the benefit to be obtained in both the present and future lives. However, the same meaning can be seen in k. 59 also; at the end of its Comm., "without desire for requital" is said to refer to the present life while "without desire for fruit" refers to the future life.
61. As for "provisions," see note 50.
5) pities those dependent on sense-objects, and 6) pities those attached to falsehood.  

The 1) “pitiable” are the niggardly. The 2) “violent” are those who do harm to others by misbehavior (of ten kinds, killing, stealing, and so on).  

Those 3) “disturbed (by anger)” are the wrathful. The 4) “reckless” are the lazy. Those 5) “dependent on sense-objects” are those whose thoughts are distracted toward objects of lust. Those who are 6) “attached to falsehood” are stupid heretics and others.  

Compassion for the “pitiable” and the rest is compassion directed at those who are practicing adversaries to the perfections. Since that (compassion) censures these adversaries (and thereby leads beings to the perfections), it causes the accomplishment of the perfections. Thus it is called the compassion which accomplishes the perfections.

[Four Conditions for Compassion]

A verse to show the conditions (pratyaya) for compassion:

The compassion of the bodhisattvas comes from happiness, from suffering, and from their conjunction (anuvyāya). The compassion of bodhisattvas comes from a cause, from a friend, and from (the immediately preceding moment of compassion) itself. (63)

The first half (of the verse) shows the objective condition (ālambara-pratyaya) of compassion, because (a bodhisattva), taking the three types of sensation (pleasurable, painful, and neutral) as objects, is compassionate through three kinds of suffering.  

The sensation of
duḥkha-vedanā → duḥkha-duḥkhata (pain → the suffering of suffering itself)  
aduḥkhasukha-vedanā → samākāra-duḥkhata (neutral → the suffering inherent in all conditioned things)

Although it is stated in the verse that compassion comes from three things, pleasure and so on, the actual cause which brings about compassion is the three kinds of suffering.

66. The sensation of neither pain nor pleasure does not mean that it has transcended and abandoned those two sensations; instead, it is still a sensation and possesses latent impressions (Vṛtti: anuvyāya, vāsanā; Ṭīkā: daunāthulya) both of which are, in turn, the cause for the same two sensations to arise anew.

67. The present verse explains the cause for compassion, in terms of the four conditions (pratyaya), an Abhidharmic system. It was developed side by side with two other categorical systems: one is that of five results which appeared in k. 31 above; the other is a system of six causes, including the executing cause (kāraṇa-betu) and five other causes. The area of cause covered by the aforementioned system of four conditions, however, seems to be wider than that of the system of six causes; the categories of objective condition and contiguous condition are not found in the latter system. In our text, this latter system does not appear explained as a system. When the classification of compassion was discussed in k. 34, it was explained actually from the viewpoint of various causes for compassion to arise. Therefore the present verse can be considered as an additional Abhidharmic discussion, so to speak, of the cause for compassion.

68. As the introduction to this verse states, it explains the “greatness” of compassion. The “greatness,” however, is actually expressed by being “equal” toward all sentient beings, happy or unhappy, alike. As for “equality,” see k. 35, note 27. In the following, I understand that “because of its intention” (ālayā, ālayatā) and the four other phrases in the ablative case modify this equality, the “greatness.”
bodhisattva) knows that, whichever of the three kinds of sensation he experiences, that (sensation) is (nothing but) suffering. Further, that (compassion) is (equal) also "because of its intention," since it is compassionate mentally; because of its "right practice," since it protects (other beings); because of its "being free from greed," since it relinquishes the violence which is its adversary; because of its "non-perception," since it does not perceive (three things, namely) self, other, and compassion (itself), and because of its "purification," since on the eighth stage (of the bodhisattva's ten stages), (it becomes purified) by virtue of attaining the insight into the non-origination of all existences (anupattikadhamkānti).

* * *

Corrections to Lévi's Edition

In his French translation of the MSA, Sylvain Lévi had already made various revisions to his edition. We are also fortunately favored with several manuscripts not available to Lévi with which we may

The contents of this verse are quite similar to those of k. 35 as stated before (k. 35, n. 21). However, the fifth phrase here, "purification," is absent in k. 35. The interpretation of each phrase by the Comm. also slightly differs between the two verses. 69. For "sensation is nothing but suffering," see k. 63, Comm., n. 65. With regard to the greatness of the compassion of Buddhas and bodhisattvas, the Vṛtti comments in the following way: "In the mundane world, too, there is compassion such as love of parents for children, friends, and so on, but there is no love for an enemy. Śrāvakas and pratyekabuddhas also have compassion for suffered beings, but not for beings who are happy and comforted. A bodhisattva, on the other hand, realizes that any sensation whatsoever is none other than suffering, and, looking at these sufferings, he pities not only beings of the Avici-hell, the world of uppermost pain, but also equally beings of the Bhavāgra-heaven, the world of uppermost pleasure." This is the reason for the greatness.

69. While "non-perception" (anupalamba) was explicated by the Comm. to mean the "insight into the non-origination..." in k. 35, it is elucidated here in terms of non-discriminative wisdom (nirvikalpa-jñāna) which does not discriminate between three things (trimandala). Often with regard to generosity the tri-mandala is mentioned as giver, recipient, and the gift itself or act of giving, which three correspond in the present case to "self," "other," and "compassion," respectively. These three are the object of non-discriminative wisdom, which, however, is essentially equal to the "insight into the non-origination..." The latter phrase, on the other hand, is used here to explain the next item, "because of its purification," which did not appear in k. 35.
The Sanskrit Text of Mahāyāna-sūtrālambākāra

VII.29-64

karunāvibhāge tadālambanaprabhedaḥ ārabhyo dvau ślokauḥ

pradīptan śātuvaśagaṇaṁ duḥkha-kṛántamānāṁ tamovratānāṁ
durgāmaṁgāsaṁmūrdhānaṁ mahābandhahansamānyutānāṁ 2911
mahāsaṁvāsākṛntalolāṁ mārgapraṇaśaktānāṁ
utpuṭhapracṛṣṭhītān sattvānām duḥkhaṁ karunāyataḥ 30 11
tatra 1) pradīptāṁ kāma-rāgavānaṁ kāma-sukhaṁśaktaḥ 2) śātuvaśaṅgaṁ ma-raṁ-kṛnta-rāgavānaṁ kuśalavāṇaṁ pravṛttākāṇaṁ duḥkha-kṛntaṁ sākṣaṁbhāvabhūtānaṁ nāraṁ-kādiṣu 4) tamovṛttārurabhrikṣayadeva-dūrścārtāśeṣāntākārāṁ 5) karmavipāsāṁśamudharvataḥ 7) durgāmaṁgāsamūrdhānaṁ śarvānivānādhamānaṁ saṁsāra-vartmaṁatāmupācchetedāt 8) mahā-bandhahansamānyutāṁ anyayātmamokṣasya-śamprasthitāṁ nānakṛnti-śiśvānubhāndhabhūttāv 9) mahāsaṁvāsākṛntalolāṁ samāpattisukhaṁśaktaḥ 10) durbala apanivānādhamānaṁ bodhisattvāḥ ity ete duṣṭāḥ bhāvaṁ bhūtimārāṇāya ālayeṇaṁ 11

paṇcaphalasaṁdarśane karunāyāḥ ślokāḥ 11

hethāpaham hy uttamabodhibhijayaṁ sukhaṁ tāpakam īṣṭate-
tuṁ 11

svabhāvatarāṁ dharmam upāśrītasya bodhiraṁ na dūre jīnāṁjāsa 11

31 11
tatra 1) hethāpahatvam tadvipakṣasvāmiṁśapraṇāṅgaṁ viṣayyogapahalāṁ darśayati 2) uttamabodhibhājyenaḥ dhīpiḥpatipalāṁ 3) parātmano yathākrāmāṁ sukhaṁ-vahatātapakatanvam puruṣākārapahalāṁ 4) īṣṭate-śutvam viṣayakapahalāṁ 5) svabhāvataṁ nisyaṁdpahalāṁ āyātyāṁ viṣṭaka-rūpānāloppitām 6) evam paṇcavidhāṁ karunām āśritya buddhavatvam adhūre īṣṭetvam 7) apratiṣṭhātsamsāreṇānapravānate ślokāḥ 11

vijñāya sanśārāgamāṁ samagrame duḥkhaṁ tāmakam caiva nirātmakam ca 11

nodvegam āyāte na cāpi dosaiḥ prabādhāye kārunikopasaṁvānāt 11
dsānām sanśārām yathābhūtuṁ pariśīlaṁ bodhisattvo nodvegam ayatā kārunikvatvā 11

duḥkhamāṁ lokam avemāmāṁ duḥkhaṁ āyate vetti ca tād yathā-
vatā 11
tasyāṁyupāyam parivarjane ca na khedam āyāte api vē prāpānāṁ 11

33 11
धुङ्खेयात तिर करुङ्खयाते वीती का तद यथावत तिर दुङ्खारिन यथाध्वियि तृष्ण तिर दुङ्खस्या परिवर्जने ’भुङ्खयायि’ वीती येनसा दुङ्खार्क निरुढ्याते एतेना जन्मापिनी आपि सामरादुङ्खार्क यथाध्वियति तपतापृधापिया का ना क्षेत्रमध्ये बोधिसत्त्वाह करुङ्खविश्वास तिर प्रदर्शणि तिर करुङ्खारेते वायु श्लोकालमा

क्रपप्रक्रिया प्रतितिमक्ष्वायि का पुर्वम तद बोध्यासाधिकार्यालय मोक्षान्न प्रतीतीतिवाले तिर धिखानान्न प्रविष्टविविष्टति तिर दत्तेयि तिर विपाकविश्वायि विषुवप्रिय प्रशंसाघर्षानिति तिर धिखानान्न प्रविष्टविविष्टति तिर दत्तेयि तिर धिखानान्न प्रविष्टविविष्टति तिर दत्तेयि तिर धिखानान्न प्रविष्टविविष्टति तिर दत्तेयि

तस्य तथान्नो हीनो भिन्नीमानो भिन्नीमानो भिन्नीमानो भिन्नीमानो भिन्नीमानो भिन्नीमानो

तत्रा 1) सम्मुखिति दृष्टव्युत्त्वात् तदभिंधितिस्वात्त्विनम् तिर धिखानान्न प्रविष्टविविष्टतिमा का पुर्वम तद बोधिसत्त्वाह करुङ्खारेते वायु श्लोकालमा

मुलाम करुङ्खनाह ना भवेदे दुङ्खकार्यायिष्यात्तुभा ना भवेदे मुलाम करुङ्खारेते वायु श्लोकालमा

करुङ्खनाह काहै का श्रुङ्खनाह ना भवेदे दुङ्खकार्यायिष्यात्तुभा ना भवेदे मुलाम करुङ्खारेते वायु श्लोकालमा

करुङ्खनाह ना भवेदे दुङ्खकार्यायिष्यात्तुभा ना भवेदे मुलाम करुङ्खारेते वायु श्लोकालमा

करुङ्खनाह ना भवेदे दुङ्खकार्यायिष्यात्तुभा ना भवेदे मुलाम करुङ्खारेते वायु श्लोकालमा

करुङ्खनाह काहै का श्रुङ्खनाह ना भवेदे दुङ्खकार्यायिष्यात्तुभा ना भवेदे मुलाम करुङ्खारेते वायु श्लोकालमा

करुङ्खनाह काहै का श्रुङ्खनाह ना भवेदे दुङ्खकार्यायिष्यात्तुभा ना भवेदे मुलाम करुङ्खारेते वायु श्लोकालमा
G. M. NAGAO

nasty ata áscaryataram yad duhkham eva karunajanitaṁ bodhisattvānaṁ
tathā sukhāṁ bhavati īyat sarvam laukikam sukham abhibhavati īyena sukhena
vimuktā arhanto 'pi kṛtārthaḥ prāg evānī ī
kṛpākṛtadānuṣaṁśate ślokaḥ ī

kṛpayā sahitāṁ danaṁ yad danaṁsukham karoti diraṇāṁ ī
traidhiṭukam upabhogaiṁ na tat sukham tatkalaiṁ svṛṣṭiṁ ī 48 ī
ya ca traidhiṭukam sukham upabhogaṁ kṛtam na tat sukham tasya sukhaṁ-
sya kalaiṁ svṛṣṭityāya uttarārdhasyaṭṭhariṁ ī śesāṁ gatārthāṁ ī
kṛpayā duḥkhahyupagamā ślokaḥ ī
duḥkhhamayam saṁsāraṁ yat kṛpayā na tyajanti sattvārthāṁ ī
paraḥitahetor duḥkhāṁ kīṁ kārūṇīkair na samupetāṁ ī 49 ī
sarvam hi duḥkhāṁ saṁsūraduḥkhke 'ntarbhūtaṁ tasyāḥbhūtyupagamām
sarvam duḥkhāṁ abhyupagatāṁ bhavati ī
trayatapalavṛddha ślokaḥ ī
karunā danaṁ bhogāḥ sadā kṛpālor vivṛddham upyaṇī ī
snehaṅgajānitaṁ taccakṣṭkritaṁ sukham cāṁśmat ī 50 ī
trayāṁ bodhisattvānāṁ sarvajammasu vardhate karanāyogāṁ ī karunā tad-
abhyāśat ī danaṁ karunāvaṣāt ī bhogāṣ ca danaṁvaṣāt ī tasmā ca trayāt phalaṁ
trividhan sukham bhavati ī snehaṅgajāniṁ karunātāṁ ī sattvāṅgajānitaṁ
danaṁ tadanugrahaṅkṛtyāśaktṛtkramā bhogebyāḥ ī
dānaproṣṭaṁḥāṁ ślokaḥ ī

vardhe ca vardhayāṁ ca dāne pariścayāṁi sukhayāṁ ī
ākārṣāṁi nāyaṁi ca karunā sānnāṁ pravatātāva ī 51 ī

dāne sannāṁ iti saṁbandhāniyaṁ saṛdhīrGunār dāne 'vasannāṁ bodhi-
sattvāṁ karunā prosahātyatāva 1) svabhāvavṛddhāṁ ī 2) bhogās tadavardhana-
āyā 3) dāneṇa sattvapariścayāṇāya 4) dātus ca sukhoṭpadaṇāt ī 5) mahā-
boḍhasaṁbhāraṇyasya cākaraṁāt ī 6) mahāboḍhaṁsipanayānaṁ ca
cā parasaṅkhyena sukhaṁubhave ślokaḥ ī
duḥkhair duḥkhiḥ kṛpayā sukhaṁy anāḥdāya kena sukhitāṁ syāt ī
sukhayati atamanam ataḥ kṛpālur ādhāya paraṃsukhyāṁ ī 52 ī
karunāya bodhisattvāḥ paraduḥkhair duḥkhitāṁ sattvesv anāḥdāya sukham
kathāṁ sukhitāṁ syāt ī tasmāt paresu sukham ādhāya bodhisattvā ātmanām
eva sukhyayati svētāyatiṁ ī
kṛpayā danaṁsaṁāṇaśastau śat ślokaḥ ī

śvaṁ danaṁ kāruṇikāḥ śāstvā sadaiva niḥsasvukhakāmah ī
bhogaiḥ sukham paraṁ vā mām āpy avatārasukhyāṁ ī 53 ī
na hi kāruṇikāsyā vinā parasukhenāsti sukham tasyāyutaṁ ukhyatvā
dodhisattvas tena vinātmano dānasya phalaṁ sukham neccati ī

sahalami danaṁ dattaṁ tan me sattvesv tatstukhuskheṇaṁ
phala teṣv eva nikāmaṁ yadi me kartavyatā te 'sti ī 54 ī

Compassion in the Mahāyāna-sūtraśāstra

danaṁ dadaṁ danaṁ ca danaṁpālāṁ ca tan mayā sattvesv dattaṁ ī tatt-
sukham eva me sukham yasmāt ī atas teṣv eva yāvat phalitavyaṁ tāvat phalet
lotāṁ bodhisattvaṁ karunāya danaṁ anuṣāṣī ī
bhogadvesṭur dātur bhogā bahuśubhataropasarpanti ī
na hi tat sukham mataṁ me dāne pāramparo 'sī yataḥ ī 55 ī
bhogavimukhasya dātur bhogā bahutaraśaś copatiṣṭhante ī sobhanataraś ca
dharmatāvyayaṁ cittasyodārataṛavat ī na hi tat sukham mataṁ me yad bhogāс

tathopatiṣṭhante ī yasmād aham dāne pāramparas tatprabandhakāmatvatvān ī

sārvāsti pariṣītyāge yate kṛpayā maṁ nirikṣāse satāṁ ī
nanu te 'tena jīyaṁ na matphalenārthāta 'syeta ī 56 ī

yo 'haṁ danaṁpālāṁ sarvam eva karunāya nityaṁ pariṣītyāṁ ī nanu ata
eva veditavyaṁ nāsti me danaṁpālāṁbhītvām iti bodhisattvo danaṁ saman-

āsaṁ ī
dānābhīrāta na syāṁ prāptaṁ cet tathāpālāṁ na visṛjeyāṁ ī
tathā ī ī

kṣaṇam api dānena vinā dānābhīrāta bhavati naīva ī 57 ī
iti gatārthā ślokaḥ ī
akṛtāṁ na phalasī yasmāt pratiḳāраpeṣayā na me tulyāṁ ī
yas tvā karoti tasya tvāṁ phalasī tasmāt tvāṁ pratiḳārapeṣayā na mat
tulyāṁ ī tathā hy āham ī
dī pratiḳāraṇirvyapeṣayā paraṁ phalado 'syā kāmaṁ te ī 58 ī
gatārtham etat ī
dī prādāne dvau ślokaū ī

nirvadayaṁ śuddhapadaṁ hitāvaṁ caiva sānurakaṁ ca
nirṛṛgīyaṁ nirlepaṁ jñātmajānāṁ kṛpādamariṁ ī 59 ī

tatra 1) nirvadayaṁ param anupathya danaṁ 2) śuddhapadaṁ kalpika-

vastudanaṁ 3) viṣaṣṭastramadhyādhrivinarājanāt ī 4) hitāvaṁ dānena sānurakaṁ
cuśale niyojanāt ī 4) sānurakaṁ pariṇāvāṣīvagāmān kṛtvā anyasmā danaṁ ī

5) nirṛṛgīyaṁ ayācāmāye 'py arthitvāṁ vighatamā vāvagāmā svayam ī
danaṁ dākṣiniyāparimārgāṇāc ca ī 6) nirlepaṁ pratiḳāraṇīpaṇīṣṭhravatvāt ī

aparā prakāraṁ ī

sakalaṁ vipulaṁ śreṣṭhaṁ satāraṁ muditaṁ nirāmiṣāṁ śuddhaṁ ca
dohinatāṁ kuṣalanatāṁ jñātmajānāṁ kṛpādamariṁ ī 60 ī

tatra 1) sakalaṁ adhiyātmikābhavastudanaṁ 2) vipulaṁ prabhūtvastudanāt ī 3) śreṣṭhaṁ pranitiṣṭhānaṁ ī 4) satavām abhiśikṣadanaṁ ī 5) muditaṁ
apraṭisahākyāṁ prarṇaṭadanaṁ ī 6) nirāmiṣāṁ yathā nirlepaṁ ī 7) śuddhaṁ
tathā śuddhaṁ pālāṁ 8) dohinatāṁ mahābhoharimāṇānāṁ ī 9) kuṣalanatāṁ
tathā hitāvaṁ ī

upabhogaviṣeṣe ślokaḥ ī
Toward an Understanding of the *Vijñaptimātratā*

Noritoshi Aramaki

In my joint-seminars with Professor Lambert Schmithausen at the Universität Hamburg, 1979–1980, I emphasized the necessity of undertaking two enterprises: 1) the stratification of the *Yogācārabhūmi* text-complex (YBh) and the other relevant philosophical texts in accordance with their textual development, and 2) the tracing of the historical development of some fundamental concepts of their philosophy through those strata. In a preliminary attempt at these enterprises I have noticed that it is fundamentally important to understand how the older Hinayānistic tradition of the yogācāras’ *mārga* (path)-system, starting with Saṅghāraṣṭra’s *Yogācārabhūmi,* is “mahāyānized” into the newer Mahāyānistic version of the bodhisattvas’ *mārga*-system from around the fourth century onward. Here in this short paper I do not intend to expound the mahāyānization process through the strata of the yogācāras’ textual development as such, but confine myself to establishing one fundamental structure of their mahāyānized *mārga*-system so far, it seems, left unnoticed—namely, the *avoidsā* (instruction receiving and delivering) structure of their mahāyānistic philosophy, that is to say, the fact that their mahāyānistic philosophical concepts, e.g., the *vijñaptimātratā* (truth of appearing-consciousness—

1. It is my happiest duty to record my indebtedness to Professor Schmithausen who gave me this rare opportunity, and has ever since been ready to give me corrections, advice, and encouragement not only in the joint seminars, but also later on; needless to say, all the errors and shortcomings of the paper are mine.

2. My very provisional working-hypotheses on the strata of those texts are as follows: 1) Saṅghāraṣṭra’s *Yogācārabhūmi;* 2) the three strata of the *Śrāvakabhūmi;* 3) the *Vastusanāgrahā;* 4) the two strata of the *Bodhisattvaḥbhūmi;* 5) the *Ratnasamāsāvibhāga;* 6) the Maitreya, the Viśālmati, the Paramārthaśambhava, and the Guṇākara chapters of the *Sandhinirmocanāstra* (SandN), in that order; 7) the *Dharmadurgāvibhāga;* 8) the *Madhyāntavibhāga;* 9) the *Mahāyānasūtrālamkāra;* 10) the so-called *Pravrtti,* the Nivṛtti portions of the *ālayavijnāna* treatise of the *Vinītasyasāṃgrahā;* 11) the *Śaccikākābhu;* the *Vinītāyāsāṃgrahā;* 12) the *Maulihī;* 13) the works of Asaṅga; 14) the works of Vasubandhu. The list is given here merely to explain the background against which the present paper is being written.

3. In one of those joint-seminars I tried to establish the development from this text to the oldest stratum of the *Śrāvakabhūmi.* Also see P. Demieville, “La Yogācārabhūmi de Saṅghāraṣṭra,” *BEFEO* 44–2, 1954.