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STUDIES IN THE BUDDHIST TRADITIONS

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-sūtrālamkāra**

Gadjin M. Nagao

Recently I was fortunate enough to have the opportunity to reread Chapter XVII of the *Mahāyāna-sūtrālamkāra*,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-sūtrālamkāra* (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 Maitreya-nātha 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), *karuṇā* (compassion), *muditā*, (sympathetic joy), and *upekṣā* (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-sūtrālamkāra: 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 (*Mahāyānasūtrālamkāra of Asaṅga*. 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: *Mahāyānasūtrālamkāra-ṭīkā* (hereafter *Ṭīkā*) by Asvabhāva (Tōhoku 4029, Ōtani 5530), and *Sūtrālamkāra-vṛtti-bhāṣya* (hereafter *Vṛtti*) by Sthiramati (Tōhoku 4034, Ōtani 5531). The Chinese translation of MSA was created by Prabhākaramitra (T. 1604) just before the time of Hsüan-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 *karuṇā*, the second of the four immeasurables. At the beginning of this portion, the Comm. states that *karuṇā* 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 *karuṇā* 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 *karuṇā* 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.32.² As will be explained below, the theory of the so-called “not abiding in nirvāṇa” (*apratisthita-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 *karuṇā*, compassion. It is often said that *prajñā* and *karuṇā* 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 *karuṇā* 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 *sūnyatā* (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 *sūnyatā*, that is nirvāṇa itself, rather miraculously the negative turning around to the affirmative.³

However, I do not intend to discuss the relationship of *prajñā* and *karuṇā* in this paper, but simply to show how the latter, compassion, is described in the above-mentioned *karuṇā* 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.⁴

In this text, the Sanskrit term *karuṇā* appears as the standard word corresponding to English “compassion”; the term *kṛpā* 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.” *Kṛpālu* means “one who is compassionate,” and is used often as an epithet of bodhisattvas. Also *anukampā*, *anukampaṇa*, 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 *sneha* 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 *trṣṇā* (thirst-like craving).

Now, the *karuṇā* portion begins with an explanation of the object of *karuṇā*, 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 *karuṇā* (k. 32).

3. See my paper, “Ascent and Descent: Two-Directional Activity in Buddhist Thought,” in *Mādhyamika and Yogācāra*. L. S. Kawamura, ed. (Albany: State University of New York Press, 1991).

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 saṃsāra or in nirvāṇa” (*apratiṣṭhitasāṃsāranirvāṇatva*) 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 saṃsāra” 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” (*apratiṣṭhita-nirvāṇa*), which is one of the four exegeses of nirvāṇa in this school (see *Mahāyāna-saṃgraha*, IX.1ff.). After this statement, various aspects of *karuṇā* 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 *karuṇā* → *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 *karuṇā*, the teacher. Thus *karuṇā* 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,⁵ 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 (*avadya*). 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” *karuṇā-sneha*, *krpā-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 (*dharmatā* or *sūnyatā*) 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-

5. The word “material” in this context means that *dāna* is not a mental factor (*caitta*), simply being a bodily (and verbal) act; compassion, on the other hand, is purely spiritual since it is equated with *ahimsā*, 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-para*) (k. 35, 64). These mental characteristics of the compassionate one are the "basis" for all of the bodhisattva's activities. That *karuṇā* is the "basis" for the whole of a bodhisattva's career is apparent when it is likened to the "*mūla*" (root) in k. 36. The *Akṣayamatīnirdeśa-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 *karuṇā*. 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 *apratīṣṭhita-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 Ryūkoku 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:

Ṭikā:	Asvabhāva's subcommentary
Vṛtti:	Sthiramati's subcommentary
T1:	Tibetan translations of the MSA and its Ṭikā
T2:	Tibetan translation of the Vṛtti

A Translation of

Mahāyāna-sūtrālamkāra 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 banquets 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 Ṭikā comments: "Since, among the four immeasurables (*apramāṇa*), *karuṇā* 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”⁸ refers to those whose nature it is to never attain the perfect nirvāṇa, because the course of saṃsāra 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).⁹ 8) “Strayed from the (right) path” refers to arrogant persons, because they have wandered from the path to liberation.¹⁰ 9) “Practicing on the wrong path” refers to those (bodhisattvas) (whose heritage is) not yet fixed (*aniyata-gotra*) and who are practising the way of the small vehicle.¹¹ 10) “Of little strength” refers to those bodhisattvas whose provisions are still incomplete.¹² 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

8. “Evil way” is *durga* in Sanskrit, lit. “hard to walk” and means saṃsāra (transmigration) according to the Ṭikā, but the five *kaṣāya* (impurities, degradations) according to Edgerton (*Buddhist Hybrid Sanskrit Dictionary* [New Haven: Yale University Press, 1953]—hereafter BHSD).

9. If one is attached to the comfort of meditation, he becomes corrupted and diverts (*pracyāvana*) from the meditation.

10. The Vṛtti comments on the “arrogant persons” as the heterodox people who are arrogant with their practice of austerities. But the heterodox people have been referred to above as those “bound with great chains.” The Ṭikā, on the other hand, comments that those people become arrogant due to the belief that they are of the character of obtaining the perfect nirvāṇa and arrogantly believe that they have realized the truth (*tattva*) although they have not yet realized it, and consequently they are deprived of the path. The Ṭikā’s understanding may be better.

11. *Aniyatāḥ*, here in the text, may refer to *bodhisattvagotrā aniyatāḥ*, not *aniyata-śrāvakagotrāḥ*. Such a bodhisattva, although originally belonging to the bodhisattva family, often practises the Hinayānic way, due to depression and exhaustion. The Vṛtti, however, includes both śrāvaka and bodhisattva in the term *aniyatāḥ*.

12. According to the Vṛtti, a bodhisattva who is “of little strength,” due to his provisions being still incomplete, means a bodhisattva on the *adbimuktīcaryā-bhūmi*, the “stage of practicing through faith,” which indicates that this bodhisattva is a beginner.

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 Victor¹⁶ who resorts to these qualities (*dharma*) (of compassion). (31)

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

13. The result of compassion is described here in terms of the traditional Abhidharmic system of “five results” (*pañca-phala*) as numbered 1) to 5) in the translation. In his BHSD (p. 396, s.v. *phala*), Edgerton notices 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 *Abhidharmakośa* (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-severance result (*visamyoga-phala*) are results of some causes, the binding-severance is not to be called a result and does not belong to the ordinary series of cause-and-effect, because the binding-severance means *nirodha*, cessation, severing and transcending all *saṃskṛta-dharmas*. In our text’s explanation of the binding-severance result, the term “relinquishing” (*apaha* or *prahāṇa*) (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” (*pratyaya*), 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” (*svabhāva*) simply means that the same distinctive compassion will be established in the future.

16. “Son of the Victor” (*jinātmaja*), 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 (*vipāka-phala*). 5) "Gives its own nature" refers to the issuance fruition (*niṣyanda-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 Samsāra nor in Nirvāṇa*]

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

Having understood that all existence belonging to samsāra 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 samsāra), 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 in¹⁷ nirvāṇa nor in samsāra.¹⁸

[*Thorough Comprehension of Samsāra*]

There is one verse on the thorough comprehension of samsāra:

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 *apratīṣṭhasamsāranirvāṇatva*. Dividing the phrase into its component parts, *apratīṣṭhasamsāra* and *apratīṣṭhanirvāṇa*, the commentary here paraphrases it in reverse order. The former part means: due to *prajñā*, high intelligence, the bodhisattva does not abide in samsāra; but also: due to *karuṇā*, 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" (*kāruṇiko 'grabuddhiḥ*) and this phrase combines *prajñā* and *karuṇā* to constitute the uppermost status of a bodhisattva. He dare abide in samsāra due to compassion but is not tormented thereby due to his intelligence.

In this verse, the nature of samsāra 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 (*krpālu*) 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 samsāra, 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 (*karuṇā*):

The compassionate ones (bodhisattvas) have four types of pity (*krpā*): 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 proceeding respectively from: 1) the excellence of (the bodhisattva's) heritage (*gotra*), 2) an examination (*parīkṣaṇa*) of virtues and faults, 3) its cultivation (*paribhāvana*) in another (former) life, and 4) the gain of being free from greed (*vairāgya*). When its adversary, namely violence (*vihimsā*), 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 (*duḥkha*) and origin (*samudaya*), and the latter half as that of cessation (*nirodha*) 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 (*akṛpa*) in that way is not a bodhisattva.²¹ (35)

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" (*sadā*), because it is not exhausted in the nirvāṇa without remainder (*nirupadhiṣṣa-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 bodhisattva) acts to rescue beings from sufferings. It is 5) "from being free from greed" (*vairāgya*), when its adversary (*vipakṣa*), violence (*vihimsā*), is destroyed. It is 6) "from non-perception" (*anupalambha*) when the insight into the non-origination of all existences (*anutpattikadharmakṣānti*)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, *sadā*) to reveal the greatness of compassion, with slightly different wording.

22. The term "equal" or "equality" (*śamatā*) conveys an idea very important in Buddhism. In the *Daśabhūmika-sūtra* it is stated that a bodhisattva enters the sixth stage through realization of the ten kinds of "equality of existence" (*dharma-samatā*). Below in the Comm. here "equality of self and others" (*ātma-para-samatā*) also is mentioned, which means that, in sharing others' sufferings, self and others are equal for a compassionate bodhisattva. 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 65.

24. On entering the first stage (*bhūmi*), a bodhisattva 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" (*anutpattikadharmakṣānti*), 無生法忍 in Chinese, is a higher awareness to be obtained on the eighth stage of bodhisattva path. As for the time of its obtainment, there are various views, but our Comm. almost always ascribes it to the eighth stage. The *kṣānti-pāramitā* (the perfection of patience) is divided into three kinds, the third of which is named *dharmanidhyānakṣānti*, "receptivity to the insight of existences."

[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 bodhisattva) to perform difficult tasks.²⁸ If the intelligent one (bodhisattva) could not tolerate suffering, he would never think for the benefit of living beings. (37)

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

26. In this verse, the bodhisattva'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 bodhisattva's activities are often combined and mingled together.

27. In his *Vṛtti*, Sthiramati states: "The great compassion is the root for all virtues of bodhisattvas." And for this, he quotes the *Ārya-Akṣayamatīrdeśa-sūtra* which speaks roughly as follows: Great compassion never perishes, because it is the prerequisite (*pūrvāṅgamatva*). For instance, life force (*jīvitendriya*) is preceded by inhaling and exhaling. Similarly (all virtues are) preceded by great compassion.

This sūtra passage corresponds to the *Akṣayamatīrdeśasūtra* edited by Jens Braarvig (Oslo, 1993, Vol. I, p. 87f. = T. 397 [XII] 200a). It is quoted in Sanskrit in the (First) *Bhāvanākrama* (ed. Tucci, 187.2-6): *punar aparaṁ bhadanta śāradvatīputra bodhisatvānām mahākaruṇāpy akṣayā | tat kasya hetoḥ | pūrvāṅgamatvāt | tad yathāpi nāma bhadanta śāradvatīputra āśvāsāḥ puruṣasya jīvitendriyasya pūrvāṅgamāḥ | evam eva mahāyānasambhārasamudāgamāya bodhisatvasya mahākaruṇā pūrvāṅgamāḥ*. A Sanskrit version almost the same as this is cited by Braarvig in Vol. II, p. 353.

28. *Duṣkaracaryā-saḥṣṇutā*.

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 (*maitrī*),
- 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

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. <i>mūla</i> , root	<i>karuṇā</i> , compassion
2. <i>skandha</i> , trunk	<i>kṣānti</i> , tolerance
3. <i>śākhā</i> , branches	<i>cintā</i> , thinking <i>yonisomanaskāra</i> , right mental reflection
4. <i>patra</i> , leaves	<i>praṇidhāna</i> , vow
5. <i>puṣpa</i> , flowers	<i>janman</i> , birth
6. <i>phala</i> , fruits	<i>paripāka</i> , maturation

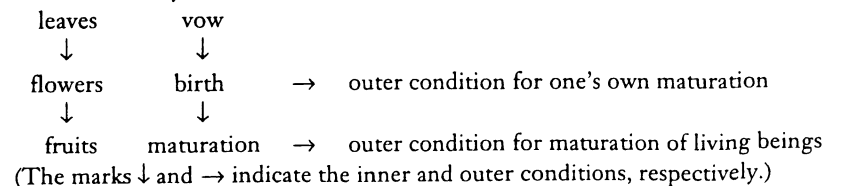
Among these, "tolerance" means that a bodhisattva endures the suffering produced by compassion, but when this suffering turns out to be his joy, the tree of compassion grows broadly. Hence it is likened to the trunk of a tree. "Thinking" or "right mental reflection" means to develop doctrinal theories of Mahāyāna 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.

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 (*mahāyāna*), 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.³⁰ 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.³¹ 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.

30. The Vṛtti 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 Vṛtti, 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 Vṛtti 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 Vṛtti 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:



[The Benefit of Compassion]

There is one verse on the benefit (*anuśaṃsa*) 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

32. The Skt. for "who work to have those (bodhisattvas) attain the virtue of great compassion" is *mahākerpāguṇakareṣu*. 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 'byun gnas kyi*, as if the Skt. were *°guṇākara°* (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 (*anuśaṃsa*) of compassion," as stated in the introductory phrase.

34. "Dwell" stands for Skt. *tiṣṭhati* and "abide" in the Comm. for Skt. *pratiṣṭhita*. Both of them mean "to stand" and at the same time "to attach to." "Not dwell in" and "not abide in" refer to *apraṭiṣṭhita-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."

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 (*trṣṇā*) 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)

36. See note 34.

37. Skt. *karuṇā-sneha*. Apart from k. 42, the term *sneha* appears in k. 43 and 45, where T1 renders it with *byams pa* (usually equivalent for *maitrī*) and T2 with *sdug 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 (*adbhimuktīcaryā-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”⁴⁰ and those who are “enlightened in personal wisdom”⁴¹ (both of whom are sages) in this world⁴² do not have (such) love (for the world)—not to speak of other⁴³ (worldly beings). How could it not be supra-mundane? (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,⁴⁴ 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. *aribat* = *arhat*. The *arhat*, one respectable or deserving (to be worshipped), an epithet for the highest stage of religious practitioner in Buddhism, is interpreted as *ari-han*, killing or having conquered the enemies. In Tibetan, *dgra bcom pa*, overcoming the enemy, is used as the equivalent for *arhat*. In Chinese, beside 阿羅漢, a transliteration of some form like *arhan* or *arahan*, the translation 殺賊, meaning killing the enemy, is also used widely to denote *arhat*.

41. Sanskrit *pratyekabodhibuddhāḥ*, which is paraphrased in the Comm. as *pratyekāṃ bodhiṃ buddhāḥ*. It is the so-called *pratyekabuddha*, 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 *loke* 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 *sneha*, love, in this verse is understood to mean the bodhisattva’s compassionate love, since all these three verses are concerned with the compassionate love (*karuṇā-sneha*) 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 (*sprṣṭa*) 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).⁴⁵ (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 *duḥkhābhāve* in the locative case. According to both the Vṛtti and Tīkā, 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-saptamī*. Thus, the phrase means “In order to eliminate sufferings (of living beings, as well as of the bodhisattva himself).”

45. The Tīkā 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:⁴⁶

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 (*saṃsāra*). 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

46. The benefit (*anuśarīsa*) of compassion was explained in k. 41. Here that of generosity is referred to.

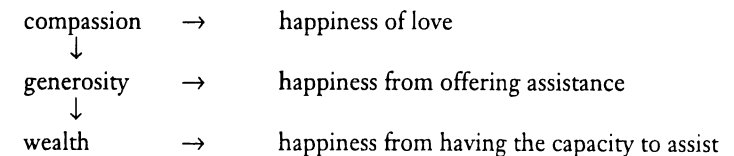
wealth through generosity. And from these three, three kinds of happiness come forth as their result: (happiness) born of love, due to compassion, (happiness) born of assistance to beings, due to generosity, and (happiness) produced from having the capacity to act in assisting those (beings), due to 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 (*karuṇā*), 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 (*snehanita*), born of assistance (*anugraha-janita*), and produced from the (material) capacity to assist (*anugrahaśaktikṛta*), respectively. These can be shown in a chart:



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 distantly 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 pas*, as if it were **dānena*. Moreover, adding a note to item 3) of the Comm., the Tīkā states that, with regard to the same *dāne*, "the locative case is used in the meaning of instrumental case" (*gsum paḥi don du bdun pa yin*); actually item 3) of the Comm. reads *dānena sattvapariṇāmanayā*, 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) It (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 enlightenment⁵⁰ 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 Sthiramati’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 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 *mahābodhisambhārasyānyasyākārṣaṇāt*, probably because both T1 and T2 do not have it. But I have emended the text to *°sambhārasyānyasya cākārṣaṇāt* because *anyasya* should be retained here, 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: 汝若施者, 招引大菩提二聚及餘, 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 及餘 appear also in the next phrase 6): 汝若施者, 將導二聚及餘, 令向大菩提去. “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 *śīla* are the provision of meritorious deeds, *prajñā* is that of wisdom, while the other perfections, *kṣānti*, *vīrya*, and *dhyaṇa*, are regarded as both provisions, in that they provide for

[Happiness through Others’ Happiness]

There is one verse on the experience of happiness through the happiness of others:

How could one who, out of compassion, suffers by (others’) suffering be happy without bestowing happiness on them? Therefore, by bestowing (happiness) on others, the compassionate one makes himself happy. (52)

Due to compassion the bodhisattva suffers through the sufferings of others.⁵² How could he be happy if he does not bestow happiness upon living beings? Therefore it should be understood that when he bestows happiness upon others the bodhisattva is in fact making himself happy.

[Compassion Instructs Generosity]

There are six verses with regard to compassion instructing generosity:

The compassionate one who never ever desires his own happiness instructs, as it were, generosity, his own (pupil), (saying): “Make happy through wealth others, or me as well, (I) who am without my own distinct happiness!”⁵³ (53)

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 *smṛtyupasthāna*, four *samyakprabhāṇa*, four *ṛddhipāda*, 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. *Paraduḥkhaiḥ*. In this connection Sthiramati quotes a very famous passage from the *Vimalakīrti-nirdeśa-sūtra*, IV, §6: “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 Vimalakīrti*, rendered into English by Sara Boin, p. 118).

53. The term *a-yutasaukhyā* in pada-d is rendered by T1: *tha dad min bde ... min*, and by T2: *bde ba tha dad ma yin pas*. 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 *yū* of *yuta* as cl. 2 or cl. 3. T1 understands *yuta* 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 (*dharmatā*) (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)

as cl. 3, meaning “separate.” Both are, however, intending to signify one and the same thing, which I finally rendered as “without one’s own distinct happiness.”

Lévi has pointed out that the verse, its metre being *āryā*, is defective in pada d, lacking four mora, but he did not propose any emendation. Other manuscripts I have consulted also are not helpful in this regard. Is it possible to read **mām vāpi tāvad ayutasaukhyam*, or **mām api na tāvad ayutasaukhyam*?

“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 obtained⁵⁴ 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.”⁵⁵ (58cd)

This is self-evident.

[*Pitying Generosity*]

There are two verses on generosity offered through pity:

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, *pratikāranirvyaṣaṣ paratra phalado 'sya kāmam te*, it is difficult for me to understand (*a*)*sya* and *te*. T1 renders this half-verse: *khyod kyi lan la lta dang bral bas na* | *'bras bu shing tu gzhan la gtong 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"⁵⁶ 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.⁵⁷ 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.⁵⁸ 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 *śuddhapada* and its Tib. equivalent is T1: *dag pa'i gzhi* 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 yakṣas and māras who cause harm to them. Hence, "equipped with protection."

58. "Unsought" (*nirmṛgya*) is understood in two ways: the giver is unsought and the recipient is unsought. "Worthy of being given to" (*dakṣiṇīya*) is equivalent to the "field of merit" (*punyaḥṣetra*), 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 delightedly gives without deliberation.⁵⁹ 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).⁶⁰

[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.⁶¹ 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" (*pratisamkhyā*) 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.⁶² (62)

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).⁶³ 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.⁶⁴ Compassion for “the pitiable” and the rest is compassion directed at those who are practising 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 (*anvaya*). 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 (*ālambana-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.⁶⁵ The sensation of

62. Here compassion is observed in relation to the practices of the six perfections (*pāramitā*) with the view that they act as a remedy (*pratipakṣa*) for adversaries (*vipakṣa*) of the *pāramitās*.

63. This interpretation follows Sthiramati, who seems to suggest the *daśa-akuśalāni*.

64. The six items correlate, of course, directly to the perfections: 1) *dāna*—generosity: the niggardly; 2) *śīla*—restraint: those who misbehave (*duḥśīla*); 3) *kṣānti*—patience: the wrathful; 4) *vīrya*—energy: the lazy; 5) *dhyāna*—concentration: those of distracted thoughts; 6) *prajñā*—wisdom: the stupid (*duḥprajñā*).

65. The three kinds of sensation (*vedanā*) are permeated by the three kinds of suffering (*duḥkhatā*) and are destined to turn into them:

sukha-vedanā → *vipariṇāma-duḥkhatā*

(pleasure → the suffering due to change)

neither pain nor pleasure is a conjunction of pleasure and pain, because it leads to them once again.⁶⁶ The second half shows the causal (*hetu*-), dominant (*adhipati*-), and contiguous (*samanantara*-) conditions (*pratyaya*) of compassion which are respectively the cause, the spiritual friend, and (the immediately preceding moment of compassion) itself.⁶⁷

[The Greatness of Compassion]

A verse on the greatness of compassion:

Know that the compassion of the bodhisattvas is equal (toward all sentient beings) because of its intention, right practice, being free from greed, non-perception, and purification. (64)

(Compassion) is “equal” (toward all beings).⁶⁸ (This is because the

duḥkha-vedanā → *duḥkha-duḥkhatā*

(pain → the suffering of suffering itself)

aduḥkhāsukha-vedanā → *samskāra-duḥkhatā*

(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*: *anūsaya*, *vāsanā*; *Ṭikā*: *daṣṭhulya*) 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-hetu*) 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 22. In the following, I understand that “because of its intention” (*āśayāt*, *āśayatās*) 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.⁶⁹ 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);⁷⁰ 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 (*anutpattikadharmakṣānti*).

* * *

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 Avīci-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.

70. While “non-perception” (*anupalambha*) 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 (*tri-maṇḍala*). Often with regard to generosity the *tri-maṇḍala* 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.

now collate the text. Based on the materials listed below, and for the reasons given, a number of corrections may be suggested. The following abbreviations are used:

L	Lévi’s revision
A	Manuscript kept in Ryūkoku University, Kyoto
B	Another manuscript kept in Ryūkoku University, Kyoto
Ns	NGMPP* manuscript No. 3–291
Nc	NGMPP manuscript No. 4–6
T1	Tibetan translations of the MSA and Ṭikā
T2	Tibetan translation of the Vṛtti
Tib	Tibetan version

* NGMPP: Nepal-German Manuscript Preservation Project

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XVII.30 Comm ¹	kāmasukhabhaktāḥ	read	kāmasukhasaktāḥ (T1, B, Ns)
" Comm ²	duḥkhākṛāntāḥ	"	duḥkhākṛāntā (A)
" Comm ²	duḥkhābhūtā	"	duḥkhābhibhūtāḥ (L, T1)
" Comm ⁴⁻⁵	anyatīrthyāḥ mo°	"	anyatīrthyamo° (L)
" Comm ⁹	°saṁbhārā bodhisatvāḥ	emended by (L) to	bodhisatvāḥ, but the original reading is correct
XVII.31 b	tāyaka°	read	tāpaka° (L, B)
" Comm ¹	tataḥ	"	tatra (T1)
" Comm ²	tāyaka°	"	tāpaka° (L, B)
" Comm ³	niṣpandaphala°	"	niṣyandaphala°
XVII.32 Comm ²	evaṁ nirvāṇe	"	evaṁ na nirvāṇe (B, Ns)
XVII.34 c	vipakṣahīnā	"	vipakṣahānau (A, B, Ns)
"	viśuddhilābhāt	"	viśuddhilābhāc (A, B, Ns)
XVII.35 Comm ¹	sukhitādiṣu yat°	"	sukhitādiṣu satveṣu yat° (T1, A, B, Ns)
XVII.36 d	puṣpapatrāphalaḥ	"	paścimāntāphalaḥ (L), but paścimāgraphalaḥ (T1, Ns)
XVII.37 b	°caryā sahiṣṇu°	"	°caryāsahiṣṇu° (L)
XVII.40 Comm ²	mūlavṛkṣā	"	mūlam ity uktā (L), mūlam uktā (Ns)
" Comm ³	karuṇodbhavaduḥkham	"	karuṇāto yad duḥkham (L, T1, B, Ns, Nc)

"	Comm ³	svārtha°	"	sattvārtha° (L, T1)
"	Comm ⁹	'bandhyo	"	<i>inserted before</i> veditavyaḥ (T1)
XVII.43 b		'niravadyo	"	<i>read</i> niravadyo (T1)
XVII.45	Comm ¹	pratyekabodhibuddhāḥ	"	<i>inserted after</i> pratyekāṁ bodhim buddhāḥ (A, B, Ns)
XVII.46	Comm ¹	duḥkhābhāvo nimittam satveṣu	"	<i>read</i> duḥkhābhāvanimittam satveṣu (A, B, Ns, T1, T2)
XVII.46	Comm ²	saṁtrāsayaṭi	"	<i>read</i> saṁtrāsayaṭi (A, B, Ns)
XVII.47 d		vimukto api kṛtārthaḥ	"	vimuktā api kṛtārthāḥ (B and Ns <i>read</i> kṛtārthāḥ <i>instead of</i> kṛtārthaḥ. <i>Consequently</i> vimukto <i>api should be</i> vimuktā <i>api, although this is not supported by any manuscript.</i>)
XVII.49 b		tyajati	"	tyajanti (Ns)
"	Comm ²	tatra tat°	"	trayatat° (A, B), traye tat° (Ns)
XVII.51	Comm ³	°saṁbhārasyaṇyasyākar°	"	°saṁbhārasyaṇyasya cākar° (L <i>omitted anyasya, but emended for various reasons, on which see n. 51 in the translation.</i>)
"	Comm ⁴	sukhābhāve	"	sukhānubhave (L, A, B, Ns, Nc)
XVII.52 a		duḥkhe	"	duḥkhair (Ns), °khai (A, B, Nc)
XVII.53 c		param	"	parām (T1)
"	Comm ²	vinā no	"	vinātmāno (L, A, B, Ns)
XVII.59	Comm ¹	anupahr̥tya	"	anupakṛtya (L), <i>but</i> anupahatyā (A, B, Ns, Nc)
"	Comm ¹	kalpikavasudānāt	"	kalpikavastudānāt (L)

* * *

The Sanskrit Text of Mahāyāna-sūtrālamkāra XVII.29-64

karuṇāvibhāge tadāmbanaprabhedam ārabhya dvau ślokaḥ |

pradīptān śatruvaśagān duḥkhākṛāntāms tamovṛtān |
durgamārgasamārūḍhān mahābandhanasamīyutān || 29 ||
mahāśanaviśākṛāntalolān mārgapraṇaṣṭakān |
utpathaprasthitān sattvān durbalān karuṇāyate || 30 ||

tatra 1) pradīptāḥ kāmāraṇya kāmasukhasaktāḥ | 2) śatruvaśagā māra-kṛāntarāyāḥ kuśale 'prayuktāḥ 3) duḥkhākṛāntā duḥkhābhībhūtāḥ nara-kādiṣu | 4) tamovṛtā aurabhrikādayo duṣcaritaikāntikāḥ | karmavipākasaṁmūḍhatvāt | 5) durgamārgasamārūḍhā aparinirvāṇadharmāṇaḥ saṁsāra-vartmāyāntānupacchedāt | 6) mahābandhanasamīyutā anyatirthyamokṣa-saṁprasthitā nānakudṛṣṭigādhabandhanabaddhatvāt | 7) mahāśanaviśākṛāntalolāḥ samāpattisukhasaktāḥ | teṣāṁ hi tat kliṣṭaṁ samāpattisukhaṁ | yathā mṛṣṭam aśanaṁ viśākṛāntaṁ | tataḥ pracyāvanāt | 8) mārgapraṇaṣṭakā abhimānikā mokṣamārgabhrāntatvāt | 9) utpathaprasthitā hinayānaprayuktā aniyatāḥ | 10) durbalā aparipūrṇasambhārā bodhisattvāḥ | ity ete daśavidhāḥ sattvā bodhisattvakaruṇāyā ālambanaṁ |

pañcaphalasamdarśane karuṇāyāḥ ślokaḥ |

heṭhāpaham hy uttamabodhibijam sukhāvaham tāpakam iṣṭahe-
tum |

svabhāvadarṣam dharmam upāśritasya bodhir na dūre jinātmajasya ||
31 ||

tatra 1) heṭhāpahatvena tadvipakṣavihimsāprahāṇād viśamīyogaphalam darśayati | 2) uttamabodhibijatvenādhipatiphalam | 3) parātmanor yathākramam sukhāvahatāpakatvena puruṣakārāphalam | 4) iṣṭahetutvena vipākaphalam | 5) svabhāvadatvena niṣyandaphalam āyatyāṁ viśiṣṭakaruṇāphaladānāt | evaṁ pañcavidhāṁ karuṇāṁ āśritya buddhatvam adūre veditavyam |

apraṭiṣṭhitasamśāranirvāṇatve ślokaḥ |

vijñāya saṁsāragataṁ samagram duḥkhātmaṁ caiva nirātmaṁ
ca |

nodvegāṁ āyāti na cāpi doṣaiḥ prabādhyate kāruṇiko 'grabuddhiḥ ||
32 ||

sarvaṁ saṁsāraṁ yathābhūtaṁ pariññāya bodhisattvo nodvegāṁ āyāti kāruṇikatvāt | na doṣair bādhyate 'grabuddhitvāt | evaṁ na nirvāṇe praṭiṣṭhito bhavati na saṁsāre yathākramam |

saṁsārapariññāne ślokaḥ |

duḥkhātmaṁ lokam avekṣamāṇo duḥkhāyate vetti ca tad yathā-
vat |

tasyābhyupāyam parivarjane ca na khedam āyaty api vā kṛpāluḥ ||
33 ||

duḥkhāyata iti karuṇāyate | vetti ca tad yathāvad iti duḥkham yathābhūtam tasya ca duḥkhasya parivarjane 'bhyupāyam | vetti yenāsy duḥkham nirudhyate | etena jñānān api saṁsāraduḥkham yathābhūtam tatparityāgopāyam ca na khedam āpadyate bodhisattvaḥ karuṇāviśeṣād iti pradarsayati |

karuṇāprabhede dvau ślokaḥ |

krpā prakṛtyā pratisaṁkhyayā ca pūrvaṁ tadabhyāśavidhānayoḡāt | vipakṣahānau ca viśuddhilābhāc caturvidheyam karuṇātmakānām || 34 ||

seyaṁ yathākramam 1) gotraviśeṣataḥ | 2) guṇadoṣaparikṣanataḥ | 3) janmāntaraparibhāvanataḥ | 4) vairāgyalābhataś ca veditavyā | tadvipakṣavihiṁsāprahāṇe sati viśuddhilābhata iti vairāgyalābhataḥ |

na sā krpā yā na samā sadā vā nādhyāśayād vā pratipattito vā | vairāgyato nānupalambhato vā na bodhisattvo hy akṛpas tathā yaḥ || 35 ||

tatra 1) samā sukhitādiṣu sattveṣu yatkimcid veditam idam atra duḥkhasyetyi viditvā | 2) sadā nirupadhiśeṣanirvāṇe tadakṣayāt | 3) adhyāśayād bhūmi-praviṣṭānām ātmaparasamatāśayalābhāt | 4) pratipattito duḥkhariparitrāṇakriyayā | 5) vairāgyatas tadvipakṣavihiṁsāprahāṇāt | 6) anupalambhato 'nutpattikadharmakṣāntilābhāt |

karuṇāvṛkṣapratibimbake pañca ślokaḥ |

karuṇā kṣāntiś cintā praṇidhānam janma sattvapariṇāṣakāḥ | karuṇātarur eṣa mahān mūlādiḥ paścimāgraphalaḥ || 36 ||

ity eṣa mūlaskandhaśākhāpatrapuṣpaphalāvasthaḥ karuṇāvṛkṣo veditavyaḥ | etasya karuṇā mūlam | kṣāntiḥ skandhaḥ | sattvārthacintā śākhā | praṇidhānam śobhaneṣu janmasu patrāṇi | śobhanam janma puṣpaṁ | sattvapariṇāṣakāḥ phalaṁ |

mūlam karuṇā na bhaved duḥkaracaryāsaḥiṣṇutā na bhavet | duḥkhākṣamaś ca dhīmān sattvārtham cintayen naiva || 37 ||
cintāvihīnabuddhiḥ praṇidhānam śuklajanmasu na kuryāt | śubhajanmān anugacchan sattvān pariṇāṣayen naiva || 38 ||

ābhyām ślokaḥbhyām pūrvottaraprasavasādharmyāt karuṇādinām mūlādi-bhāvam sādhayati |

karuṇāseko maitrī tadduḥkhe saukhyato vipulapuṣṭiḥ | śākhāvṛddhir viśadā yonimanaskārato jñeyā || 39 ||
parṇatyāgādānam praṇidhānam saṁtater anucchedāt | dvividhapratyayasiddheḥ puṣpam abandhyam phalam cāsmāt || 40 ||

etābhyām ślokaḥbhyām vṛkṣamūlasekādisādharmyam karuṇāvṛkṣasya darśayati | 1) karuṇā hi mūlam uktā | tasyāḥ seko maitrī tayā tadāpyāyanāt | 2) maitracitto hi paraduḥkhena duḥkhāyate | tataś ca karuṇāto yad duḥkham utpadyate bodhisattvasya sattvārthaprayuktasya tatra saukhyotpādād vipulapuṣṭiḥ kṣāntipuṣṭir ity arthaḥ | sā hi skandha ity uktā | skandhaś ca vipulaḥ |

3) yoniśomanaskārād bahuvidhā mahāyāne śākhāvṛddhiḥ | cintā hi śākhety uktā | 4) pūrvāparanirōdhotpādakrameṇa praṇidhānasamāntānyānucchedāt | parṇatyāgādānasādharmyam praṇidhānānam veditavyam | 5) ādhyātmika-pratyayasiddhitāḥ svasamāntanāparipākāt puṣpam iva janmābandhyam veditavyam | 6) bāhyapratyayasiddhitāḥ parasamāntanāparipākāt phalabhūtaḥ sattvapariṇāṣakāḥ 'bandhyo veditavyaḥ |

karuṇānuśaṁse ślokaḥ |

kaḥ kurvīta na karuṇām sattveṣu mahākṛpāguṇakareṣu | duḥkhe 'pi saukhyam atulam bhavati yad eṣām krpājanitam || 41 ||
atra mahākaruṇāguṇa uttarārdhena saṁdarsitaḥ | śeṣo gatārthaḥ | karuṇāniḥsaṅgatāyām ślokaḥ |

āviṣṭānām krpayā na tiṣṭhati manaḥ śame krpālūnām | kuta eva lokasaukhye svajivite vā bhavet snehaḥ || 42 ||

sarvasya hi lokasya laukike saukhye svajivite ca snehaḥ | tatrāpi ca niḥsnehānām śrāvaka-pratyekabuddhānām sarvaduḥkhopaśame nirvāṇe pratiṣṭhitam manaḥ | bodhisattvānām tu karuṇāviṣṭatvān nirvāṇe 'pi mano na pratiṣṭhitam | kuta eva tayoḥ sneho bhaviṣyati |

karuṇāsnehavaiśeṣe trayāḥ ślokaḥ |

sneho na vidyate 'sau yo niravadyo na laukiko yaś ca | dhīmatu krpāsneho niravadyo lokasamatāḥ || 43 ||

mātāpitṛprabhṛtīnām hi tṛṣṇāmayāḥ snehaḥ sāvadyaḥ | laukikakarūṇāviḥārīnām niravadyo 'pi laukikaḥ | bodhisattvānām tu karuṇāmayāḥ sneho niravadyaś ca laukikātikrāntaś ca | katham ca punar niravadya ity āha |

duḥkhājñānamahaughe mahāndhakāre ca niśritam lokam | uddhartum ya upāyaḥ katham iva na syāt sa niravadyaḥ || 44 ||

duḥkhamahaugha ajñānamahāndhakāre ceti yojyam | śeṣam gatārtham | katham lokātikrānta ity āha |

sneho na so 'sty arihatām loke pratyekabodhibuddhānām | prāḡ eva tadanyeṣām katham iva lokottaro na syāt || 45 ||

pratyekām bodhim buddhāḥ pratyekabodhibuddhāḥ | śeṣam gatārtham | trāsābhinandananimittatve ślokaḥ |

duḥkhābhāve duḥkham yat krpayā bhavati bodhisattvānām | saṁtrāsayati tad ādau sprṣṭam tv abhinandayati gādham || 46 ||

duḥkhābhāve iti duḥkhābhāvanimittam sattveṣu | karuṇayā bodhisattvānām yad duḥkham utpadyate tad ādau saṁtrāsayaty adhimuktīcaryābhūmau | ātmaparasamatayā duḥkhasya yathābhūtam asprṣṭatvāt | sprṣṭam tu śuddhādhyāśayabhūmāv abhinandayaty evety arthaḥ |

karuṇāduḥkhena sukhābhibhāve ślokaḥ |

kim ataḥ paramāścaryam yad duḥkham saukhyam abhibhavati sarvaṁ | krpayā janitam laukyam yena vimuktā api kṛtārthāḥ || 47 ||

nāsty ata āscaryataram yad duḥkham eva karuṇājanitam bodhisattvānām
tathā sukham bhavati | yat sarvaṁ laukikam sukham abhibhavati | yena sukhe-
na vimuktā arhanto 'pi kṛtārthāḥ prāg evānye |

krpākṛtadānānuśaṁse ślokaḥ |

krpayā sahitaṁ dānam yad dānasukham karoti dhīrāṇām |
traidhātukam upabhogair na tat sukham tatkalām sprśati || 48 ||

yac ca traidhātukam sukham upabhogaiḥ kṛtam na tat sukham tasya sukha-
sya kalām sprśatīty ayam uttarārdhasyārthaḥ | śeṣam gatārtham |

krpayā duḥkhābh्यupagame ślokaḥ |

duḥkhamayaṁ saṁsāram yat kṛpayā na tyajanti sattvārtham |
parahitahetor duḥkham kim kāruṇikair na samupetaṁ || 49 ||

sarvaṁ hi dukham saṁsāraduḥkhe 'ntarbhūtam | tasyābh्यupagamāt
sarvaṁ duḥkham abhyupagataṁ bhavati |

trayatatphalavṛddhau ślokaḥ |

karuṇā dānam bhogaḥ sadā kṛpālor vivṛddhim upayānti |
snehānugrahanitam tacchaktikṛtam sukham cāsmāt || 50 ||

trayaṁ bodhisattvānām sarvajanmasu vardhate karuṇāyogāt | karuṇā tad-
abhyāsāt | dānam karuṇāvaśāt | bhogās ca dānaśāt | tasmāc ca trayāt phalaṁ
trividham sukham bhavati | snehanugrahanitam karuṇātāḥ | sattvānugrahanitam
dānāt | tadanugrahakriyāśaktikṛtam bhogebhyaḥ |

dānaprotsāhanāyām ślokaḥ |

vardhe ca vardhayāmi ca dāne paripācayāmi sukhayāmi |
ākaraṣāmi nayāmi ca karuṇā sannān pravatati || 51 ||

dāne sannān iti sambandhanīyam | ṣaḍbhir guṇair dāne 'vasannān bodhi-
sattvān karuṇā protsahayati | 1) svabhāvavṛddhyā | 2) bhogais tadvardhana-
yā | 3) dānena sattvapariṇāmanayā | 4) dātus ca sukhotpādānāt | 5) mahā-
bodhisattvānāḥ bhāṣyānyasya cākaraṣaṇāt | 6) mahābodhisattvānāḥ paripācayānāc ca |

parasaukhyena sukhānubhave ślokaḥ |

duḥkhair duḥkhī kṛpayā sukhāny anādhāya kena sukhitaḥ syāt |
sukhayaty ātmanam atah kṛpālur ādhāya parasaukhyam || 52 ||

karuṇā bodhisattvaḥ paraduḥkhair duḥkhitaḥ sattveṣv anādhāya sukham
katham sukhitaḥ syāt | tasmāt pareṣu sukham ādhāya bodhisattva ātmānam
eva sukhayati |

krpayā dānasamanuśastau ṣaṭ ślokaḥ |

svaṁ dānam kāruṇikāḥ śāstīva sadaiva niḥsvasukhakāmaḥ |
bhogaiḥ sukhaya parām vā mām apy ayutasaukhyam || 53 ||

na hi kāruṇikasya vinā parasukhenāsti sukham | tasyāyutasaukhyatvād
bodhisattvas tena vinātmano dānasya phalaṁ sukham necchati |

saphalam dānam dattam tan me sattveṣu tatsukhasukhena |
phala teṣv eva nikāmaṁ yadi me kartavyatā te 'sti || 54 ||

dānam dadatā dānam ca dānaphalam ca tan mayā sattveṣu dattam | tat-
sukham eva me sukham yasmāt | atas teṣv eva yāvat phalitavyam tāvat phaleti
loṭ | bodhisattvaḥ karuṇayā dānam anuśāsti |

bhogadveṣtur datur bhogaḥ bahuṣubhataropasarpani |

na hi tat sukham mataṁ me dāne pāramparā 'smi yataḥ || 55 ||

bhogavimukhasya datur bhogaḥ bahutarāś copatiṣṭhante | śobhanatarāś ca |
dharmataiveyaṁ cittasyodārataravāt | na hi tat sukham mataṁ me yad bhogās
tathopatiṣṭhante | yasmād aham dāne pāramparas tatprabandhakāmatvān na
sukhe |

sarvāstiparityāge yat kṛpayā mām nirīkṣase satatam |

nanu te tena jñeyam na matphalenārthitā 'syeti || 56 ||

yo 'ham dānaphalam sarvam eva karuṇayā nityam parityajāmi nanv ata
eva veditavyam nāsti me dānaphalenārthitvam iti bodhisattvo dānam saman-
uśāsti |

dānābhirato na syām prāptam cet tatphalam na visrjeyam |

tathā hi |

kṣanam api dānena vinā dānābhirato bhavati naiva || 57 ||

iti gatārthaḥ ślokaḥ |

akṛtam na phalasi yasmāt pratikārapekṣayā na me tulyam |

yas tvā karoti tasya tvaṁ phalasi | tasmāt tvaṁ pratikārapekṣayā na mat
tulyam | tathā hy aham |

pratikāranirvyapekṣaḥ paratra phalado 'sya kāmaṁ te || 58 ||

gatārtham etat |

krpādāne dvau ślokaḥ |

niravadyam śuddhapadam hitāvaham caiva sānurakṣam ca |

nirmṛgyam nirlepaṁ jinātmajānām kṛpādānam || 59 ||

tatra 1) niravadyam param anupahatya dānāt | 2) śuddhapadam kalpikava-
studānāt | viśaṣṭramadyādivivarjanataḥ | 3) hitāvaham dānena saṁgrhya
kuśale niyojanāt | 4) sānurakṣam parijanasyāvighātam kṛtvā anyasmai dānāt |
5) nirmṛgyam ayācamāne 'py arthitvaṁ vighātam vāvagamyā svayam eva
dānāt dakṣiṇīyāparimārgaṇāc ca | 6) nirlepaṁ pratikāravipākaniḥsprhatvāt |

aparaḥ prakārah |

sakalam vipulam śreṣṭham satatam muditam nirāmiṣam śuddham |

bodhinatam kuśalanatam jinātmajānām kṛpādānam || 60 ||

tatra 1) sakalam ādhyaत्मikabāhyavastudānāt | 2) vipulam prabhūtavastu-
dānāt | 3) śreṣṭham prāṇitavastudānāt | 4) satatam abhikṣadānāt | 5) muditam
apratisaṁkhyāya prahrīṣṭadānāt | 6) nirāmiṣam yathā nirlepaṁ | 7) śuddham
yathā śuddhapadam | 8) bodhinatam mahābodhipariṇāmanāt | 9) kuśalanatam
yathā hitāvaham |

upabhogaviśeṣe ślokaḥ |

na tathopabhogatuṣṭim labhate bhogī yathā parityāgāt |
tuṣṭim upaiti kṛpāluḥ sukhatrāyāpyāyitamanaskaḥ || 61 ||

tatra sukhatrāyaṁ dānaprītiḥ parānugrahaprītiḥ bodhisattvaśāmbha-
raṇapṛītiś ca | śeṣaṁ gatārthaṁ |

pāramitābhinihārakaruṇāyāṁ ślokaḥ |

kṛpānakṛpā raudrakṛpā saṁkṣubdhakṛpā kṛpā pramatteṣu |
viśayaparatantrakaruṇā mithyābhiniṣṭakaruṇā ca || 62 ||

tatra 1) kṛpāṇā matsariṇaḥ | 2) raudrā duḥśilāḥ paropatāpinaḥ | 3) saṁ-
kṣubdhāḥ krodhanāḥ | 4) pramattāḥ kuśidāḥ | 5) viśayaparatantrāḥ kāmēṣu
vikṣiptacittāḥ | 6) mithyābhiniṣṭāḥ duḥprajñāḥ tīrthikādayaḥ | eṣu pārami-
tāvīpākṣadharmāvasthiteṣu yā karuṇā sā kṛpāñādikaruṇā | sā ca tadvipakṣavi-
dūṣaṇāt pāramitābhinihārāya saṁpadyate | tasmāt pāramitābhinihāraka-
ruṇety ucyate |

karuṇāpratyaayasamdarśane ślokaḥ |

karuṇā bodhisattvānāṁ sukhād duḥkhāt tadanvayāt |

karuṇā bodhisattvānāṁ hetor mitrāt svabhāvataḥ || 63 ||

tatra pūrvārdhenā lambanapratyaayaṁ karuṇāyāḥ samdarśayati | trividhāṁ
vedanāṁ ālambya tiṣṭhīr duḥkhatābhiḥ karuṇāyanāt | aduḥkhāsukhā hi veda-
nā sukhaduḥkhaḥ anvayaḥ punas tadāvahanāt | uttarārdhena yathākramāṁ
hetumitrasvabhāvaiḥ karuṇāyā hetvadhīpatisamanantarapratyaayaṁ samdarśa-
yati |

mahākaruṇatve ślokaḥ |

karuṇā bodhisattvānāṁ samā jñeyā tadāśayāt |

pratipatter virāgac ca nopalambhād viśuddhitāḥ || 64 ||

tatra samā trividhavedanāvastheṣu yat kiṁcid veditam idam atra duḥkha-
syeti viditvā | sā punar āśayato 'pi cittena karuṇāyanāt | pratipattito 'pi tat-
paritrāṇāt | virāgato 'pi tadvipakṣavihimsāprahāṇāt | anupalambhato 'py ātma-
parakaruṇānupalambhāt | viśuddhito 'py aṣṭamyāṁ bhūmāv anutpattika-
dharmakṣāntilābhāt |

Noritoshi Aramaki

In my joint-seminars with Professor Lambert Schmithausen at the Universität Hamburg, 1979–1980,¹ 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,² 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 Hīnayānist tradition of the *yogācāras'* *mārga* (path)-system, starting with Saṁgharakṣa's *Yogācārabhūmi*,³ is "mahāyānized" into the newer Mahāyānist 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 *avavāda* (instruction receiving and delivering) structure of their mahāyānist philosophy, that is to say, the fact that their mahāyānist 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) Saṁgharakṣa's *Yogācārabhūmi*; 2) the three strata of the *Śrāvakabhūmi*; 3) the *Vastusamgrahaṇī*; 4) the two strata of the *Bodhisattvabhūmi*; 5) the *Ratnagotravibhāga*; 6) the Maitreya, the Viśālamati, the Paramārthasambhava, and the Guṇākara chapters of the *Sandhinirmocanasūtra* (SandhN), in that order; 7) the *Dharmadharmatāvibhāga*; 8) the *Madhyāntavibhāga*; 9) the *Mahāyānasūtrālamkāra*; 10) the so-called Proof, the Pravṛtti, and the Nivṛtti portions of the *ālayavijñāna* treatise of the *Viniścayasamgrahaṇī*; 11) the Sacittikabhūmi of the *Viniścayasamgrahaṇī*; 12) the Maulibhūmi; 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 Saṁgharakṣa," *BEFEO* 44–2, 1954.