



PUBLICATIONS DE L'INSTITUT DE CIVILISATION INDIENNE
SÉRIE IN-8°

FASCICULE 28

40^e ANNIVERSAIRE DE LA FONDATION
DE L'INSTITUT DE CIVILISATION INDIENNE
DE L'UNIVERSITÉ DE PARIS

1967

MÉLANGES D'INDIANISME

A LA MÉMOIRE

DE

LOUIS RENOU

MEMBRE DE L'INSTITUT
PROFESSEUR À LA SORBONNE

PARIS
ÉDITIONS E. DE BOCCARD
1, RUE DE MÉDICIS, 1

1968

"MAITREYA'S QUESTIONS" IN THE *PRAJÑĀPĀRAMITĀ*

BY

Edward CONZE and Iida SHOTARO

At some time the *Pañcavimśatisāhasrikā* was revised to conform to the divisions of the *Abhisamayālaṅkāra*. That revised version contains a passage dealing with some problems raised by Maitreya, which is sandwiched between VIII 5,21 and VIII 5,22 of the *Abhisamayālaṅkāra* and is missing from the *Satasāhasrikā*, and also in the Gilgit Ms of the *Aṣṭādaśasāhasrikā* and in all Chinese sources. Haribhadra probably refers to it in the *Abhisamayālaṅkārāloka*¹, and Asvabhāva quotes it twice in his commentary to the *Mahāyānasamgraha*².

The text exists in one Sanskrit and three Tibetan recensions. The Sanskrit (here called S) is found in the revised *Pañcavimśatisāhasrikā*. The present text has been established on the basis of the Tokyo Ms³, ff. 461b9-466b1 (= Ms T); Cambridge Add. 1628 (= Ms P) and 1629 (= Ms L) have also been compared. Mr. Iida has inserted 91 subdivisions into the text. The repetitions have been abbreviated, and three dots (...) indicate that the same formula is repeated for the last four skandhas.

The Tanjur (To. no. 3790) contains an almost literal translation of this Sanskrit text (Narthang III ff. 130a7-147a6.) This translation is designated as Ta, and it has been the basis of the Dezhung Rinpoche's comments (marked with the initials DR) which, with the help of Mr. Gene Smith, he gave to Dr. Conze between June and August 1964 in Seattle.

1. Ed. U. WOGIHARA, 1935, p. 47, 12-15. *tat punas trividham rūpaṁ. kalpitam rūpaṇi grāhya-grāhaka-rūpeṇa kalpitavāl. vikalpitam rūpaṁ asad-bhūta-parikalpena jñānam eva tathā pratibhāsata iti vikalpitavāl. dharmatā-rūpaṁ tattvato rūpaṁ eva śūnyatā-rūpeṇa pariniṣpannatvāt. evam vedanā-ādayo'pi vācyah.*

2. In E. LAMOTTE, *La Somme du grand véhicule d'Asanga*, II 1, p. 91, he quotes our no. 39-41, and elsewhere our no. 43-6.

3. S. MATSUNAMI, *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, 1965, no. 234.

Both the Tibetan versions in 18.000 and 25.000 *ślokas* have at the end a miscellaneous collection of items missing in the version in 100.000 Lines, and in both cases the Maitreya-chapter is the first of these additions. It is there entitled, "The distinctive features (*rab-tu phye(dbye)-ba, prabhāvanā*) of a Bodhisattva's training". Chapter 83 of the version in 18.000 *ślokas* is fairly close to the Tanjur text, and we call it Tb. On the other hand, chapter 72 of the version in 25.000 *ślokas* (= Tc) differs a great deal from Ta and Tb. The translator not only frequently uses different Tibetan equivalents for the technical terms, but also seems to have had before him a different recension of the text.

This chapter has given rise to some discussions in Tibet. Buxton describes it, and three further chapters, as a later addition¹. Tsong-kha-pa in his *Legs-bśad sñiñ-po*² discusses it at some length, and refers to it as *Byams shus-kyi le'u*, "The chapter preached at the request of Maitreya". His problem concerns the three successive proclamations of the Dharma, as well as the division of the Scriptures into those which are literally true (*nīlārtha, nes don*) and those which are not (*neyārtha, drañ don*). The first proclamation of the Dharma taught the four holy Truths, the second the marklessness (*mtshan-ñid med-pa*) of all dharmas, and the third was known as "well classified" (*suvibhakta, legs-par rnam-par phye-ba*) because it clearly distinguished between the three kinds of form, etc. (i.e. *parikalpita*, etc.). According to the Rinpoche the three "turnings of the wheel of the Dharma" arose because the thinking of the scholars became estranged from the mind of the Buddha, and so they were naturally at odds with one another.

As for the difference between *nīlārtha* and *neyārtha*, it is bound to arise in all traditions which last for a long time. In radically altered circumstances some of the older teachings must appear as distinctly outmoded, and in contemporary Christianity, for instance, we find that they are relegated to the status of "mythological" accretions, while at the same time efforts are made to reformulate

1. Trsl. E. OBERMILLER, II 50. — *Chos-'byuñ*, fol. 71 b of the Lhasa blockprint (in Seattle) : *stöñ-phrag brgya-par byams* (1) *rlag* (2) *chos-phags* (3) *mjug-sdud* (4) *bshi med-pa ni klu-sgrub-kyis klu'i yul-nas gdan ma 'droñs-pa yin no*. The four chapters which Nāgārjuna did not bring up from the realm of the Nāgas are 1. Maitreya (Ad 83, P 72), 2. Sadāprarudita (Ad 85, P 73-4), 3. Dharmodgata (Ad 86, P 75), and 4. the conclusion at the end (Ad 87, P 76). Obermiller misunderstood *rlag* to mean «Eternity», whereas in fact it stands for *rlag-par rab-tu nu-ba*. E. Conze's *The Prajñā-pāramitā Literature*, p. 39 must be amended accordingly.

2. To no. 5396. *Drañ-ba dan nes-pa'i don rnam-par 'byed-pa'i bsian-bcos, Legs-bśad sñiñ-po*. 114 pp. Pha 103 b-111 b.

the essential message of the religion in new terms (e.g. taken from Heidegger's philosophy). In Buddhism *neyārtha* is equated with *sañvṛti*, and Mahayanists believe that the Buddha may deliberately deceive people in order to put them on the path to salvation. *Nīlārtha*, on the other hand, is the pure truth and corresponds to *paramārtha*¹. *Nīlārtha* statements are ultimate and can be taken literally (*sgra ji bshin-pa*), whereas *neyārtha* statements are provisional and require further interpretation².

This is how the Dezhung Rinpoche further explained this matter: Whatever the foolish common people (*prthagjanā*) can conceive with their intellects (*blo*) is *ipso facto* merely conventional truth (*sañvṛti*). But when one becomes an *ārya*, then, at the beginning of the first *bhūmi*, at the stage of the *chos-ñid-kyi bden-pa*, the *sañvṛti* is cut off and one knows that all *sañvṛti* things are false. For the *ārya* everything is *paramārtha*, though full understanding (*yoniñ-su rdzogs-pa*) comes only on the stage of a Buddha. At this point Conze asked: 'If ultimate truth is inexpressible, how then can the verbal expressions of the *Prajñāpāramitā* be regarded as *paramārtha*?' In reply he was told that we must distinguish two kinds of *paramārtha*, i.e. (1) *rnam-grañs-pa'i don-dam bden-pa*, and (2) *rnam-grañs ma yin-pa'i don-dam bden-pa*³. The meaning of the Scriptures is realized on three successive stages: (I) on the first one hears about them from others (*śrutamayī*) and all that one is able to grasp there is merely their general sense (*don spyi (sāmānya)tsam*); (II) on the second one thinks about them for oneself (*cintāmayī*) and that leads to greater understanding (*rlogs-kyi don*), and on the third (III) one meditates about them (*bhāvanā-mayī*) with the result that one has a direct experience, face to face (*mñon-sum-gyi rlogs-par 'gyur*). On the first two stages books are *paramārtha* in the first⁴, on the third stage in the second sense. It is only on the third level that one knows from real experience that verbal expressions are mere words, and from the second to the tenth *bhūmi* no words are used.

This was then made perfectly clear by a comparison : (I) There is the general idea of the great ocean on the part of a man who has

1. Ultimately (*mīhar thug*) the two are the same, but on the level of the deceived mind there is a distinction (DR).

2. e.g. «One should not take life» must be taken literally, but not so that «one should achieve Buddhahood through slaying one's parents» (DR).

3. *paryāya-paramārtha*, where *paryāya* is equivalent to *upāya* (see Edgerton p. 335 b); *nisparyāya-paramārtha*: in DhSA 317 *nipparyāyena* has the meaning of «not figuratively».

4. «They are *paramārtha*, but not really so» (DR). —For a useful collection of passages about *paramārtha* see G. H. Sasaki in «Journal of the Oriental Institute, Baroda», XIV, 1965, 236-251.

never seen it. But he has *heard* a lot about the ocean, and desires to see it. If you ask him to describe the ocean, he says that it is large, has many waves, has fishes in it, has a briny taste, has islands with jewels, is very deep, joins with the horizon and touches the sky. So, although he has never seen it, from listening to others he has an image, an idea of the ocean. (II) He has *thought* much about it, and thinks the ocean is like this. But he cannot be certain. So, when we learn about the characteristics of *paramārtha*, e.g. that it is *avacanīya*, etc., these statements represent on levels I and II only approximate knowledge. (III) Finally, the man says, I must see the ocean, please lead me to it. He will then arrive at the ocean and see it. All his doubts will be resolved because he has personally experienced it. So when a Bodhisattva joins quietude with insight, reaches *samādhi* and *bhāvanā*, he will perceive inwardly face to face. This latter is the real *paramārtha*¹.

The dividing line between *nīlārtha* and *neyārtha* varied, of course, with the philosophical schools. When for the Abhidharmists the doctrine of the absence of a "self" or "person" in all dharmas became one of central importance, all references in the Sūtras to a person (*pudgala*), as well as the use of words such as "I", "mine", etc. had to be devalued as *neyārtha*². The difference of opinion which concerns us here is that between Mādhyamikas and Yogācārins³. They both agreed that the doctrine of the Hīnayāna was clearly *neyārtha*. Each one then pronounced their own doctrine to be pure *nīlārtha* (*nes don mīhar thug-pa*) and relegated that of their rivals to the position of being a mixture between *nīlārtha* and *neyārtha* (*dran̄ don nes don gñis-pa*). This led to some difficulties when later ages found in the *Prajñāpāramitā*, normally the canonical basis of the Mādhyamikas, a chapter (to us, but not to them, a clear interpolation) which seems to expound the Yogācārin doctrine of the triple *svabhāva*, normally derived from the *Sandhinirmocanasūtra*⁴. To a Mādhyamika most of the *Prajñāpāramitā* would be *nīlārtha*, and the "Maitreya-chapter" *neyārtha*. In contrast to these scholars⁵ Tsongkhapa, who usually follows

1. In other words, if modern scholars try to define *paramārtha* without taking account of the level of spiritual realization, they are apt to heap confusion upon confusion (EC).

2. See e.g. E. CONZE, *Buddhist Scriptures*, 1959, pp. 195, 197.

3. Tsongkhapa discusses the wider background of the problem on pp. 103 b 5-106 a.

4. *gal te Dgons'-grel-gyi mtshan-ñid gsum-gyi rnam-gshag* (*vyavasthāpanatā*) *rnal-byor spyod-pa'i lugs-su 'chad na Byams shus-kyi le'u las mtshan-ñid gsum gsuñs-pa yañ de-bshin-du 'dod dam mi 'dod. 'dod na yum-gyi mdo-rnams sgra ji-bshin-par* (*yathārata*), etc.

5. Whereas some authors name their opponents, Tsongkhapa refers to them by

Candrakirti, in this case preferred a more eclectic attitude, and decided after lengthy deliberations¹ that the teaching of the three *lakṣaṇas* is as authoritatively *nīlārtha* as the remainder of the *Prajñāpāramitā*. He disagreed with those later Yogācārins, like Ratnākaraśānti (one of Atīśa's teachers) who had assumed the doctrine of the "Maitreya chapter" to be identical with that of the *Sandhinirmocana*. And he claimed that the three *lakṣaṇas* of the "Maitreya chapter" are a genuine part of the *Prajñāpāramitā*, and thereby *ipso facto nīlārtha*, because they serve a purpose different from that of the triple *svabhāva* of the Yogācārins and are expounded only in order to clear up a misunderstanding that might arise from an erroneous interpretation of the *Prajñāpāramitā* teaching according to which "all dharmas are mere names". A modern historian, on the other hand, cannot fail to note that this "Maitreya chapter" differs radically from the remainder of the *Prajñāpāramitā* in vocabulary, style and doctrinal content. Be that as it may, scholars will welcome the publication² of this new and important document, in some ways clearer than others, concerning a doctrine of the tree *svabhāvas* which may, or may not, be identical with the Yogācārin division into *parikalpita*, *paralantra* and *pariniśpanna*.

THE SANSKRIT TEXT

I. (P 578a5) (T 461b9) (1) atha khalu Maitreyo bodhisattvo mahāsattvo Bhagavanta(T 462a)m etad avocat : (2) yadi Bhagavann abhāvasvabhāvāḥ sarvadharmāś tadā Bhagavan prajñāpāramitāyām caratā bodhisattvena mahāsattvena bodhisattva-śikṣāyām śikṣiṭu-kāmena rūpe kathām śikṣitavyam? vedanāyām samjnāyām saṃskāreṣu vijñāne kathām śikṣitavyam? cakṣurāyatane śrotrāyatane ghrāṇāyatane jihvāyatane kāyāyatane manāyatane kathām śikṣitavyam? rūpāyatane śabdāyatane gandhāyatane rasāyatane spraṣṭāvāyātane dharmāyatane kathām śikṣitavyam? cakṣurdhālau rūpadhālau cakṣurvijñānadhadhālau... manodhālau dharmadhālau manovijñānadhadhālau kathām śikṣitavyam? cakṣuḥsaṃsparśāyatane śrotrasaṃsparśā-ghrāṇā-jihvā-kāya-manāḥ-saṃsparśāyatane kathām (P 578b)

way of *kha-cig*, « somebody », to avoid trouble from the well-known vanity and churlishness of scholars (DR).

1. pp. 106 b-111 b. He quotes, with some comments, our no. 43-5, 1-7, 23, 25-6, 13-19 and 39-41.

2. For an English translation see pp. 642-650 of my *The Large Sutra on Perfect Wisdom*, Parts II and III, Seattle 1966. The Madison 1964 version is faulty, and a corrected translation can be had from Luzac & Co, the agents.

śikṣitavyam? avidyāyām saṃskāreṣu... jālau jarāmaraṇe kathām śikṣitavyam? duḥkhasalye samudayasalye nirodhasalye mārgasalye kathām śikṣitavyam? (3) rūpiṣu dharmeṣv arūpiṣu sanidarśaneṣu anidarśaneṣu sapralīgheṣu apralīgheṣu saṃskṛteṣu asaṃskṛteṣu sāśraveṣu anāśraveṣu sāvadyeṣu anavadyeṣu hīneṣu praṇiteṣu ādhyātmikeṣu vā bāhyeṣu vā dṛṣṭa-śruta-mala-vijñāteṣu atīla-anāgata-pratyutpanneṣu kuśala-akuśala-vyākṛta-avyākṛteṣu kāma-pratīsaṃyukteṣu rūpa-pratīsaṃyukteṣu ārūpya-pratīsaṃyukteṣu śaikeṣu aśaikeṣu naiva śaikeṣu na-aśaikeṣu kathām śikṣitavyam? (4) rāge pratīghe māne avidyāyām dṛṣṭe viciṣṭāyām kathām śikṣitavyam? mālsarye dāne dauhśilye śile vyāpāde kṣāntau kausīdye vīrye vīkṣepe dhyāne dauṣprajñe prajñāyām kathām śikṣitavyam? vikalpe śūnyaṭāyām nimitte ānimitte milhyāprāṇihile samyakprāṇihile śubhe aśubhe dharmeṇa kathām śikṣitavyam? (5) kleṣe kleśaprahāṇe samkleṣe vyavadāne saṃsāre nirvāṇadhātū kathām śikṣitavyam? buddha-dharmeṣu kathām śikṣitavyam?

II. (6) evam ukte Bhagavān Maitreyam bodhisattvam mahāsattvam evam āha: *prajñāpāramitāyām caralā Maitreya bodhisattvena mahāsattvena bodhisattva-śikṣāyām śikṣitukāmena nāmamātrakam rūpam iti śikṣitavyam...* nāmamātram yāvad buddhadharmā iti śikṣitavyam^b. (7) atha Maitreyo bodhisattvo mahāsattvo Bhagavantam etad avocat: *yadā Bhagavan savastukam idan* (T 462b) *nāmadheyam upalabhyate yad idam rūpam iti... savastukam idan nāmadheyam upalabhyate yad idam yāvad buddhadharmā iti, yad uta saṃskāranimittam upādāya tadā kathām bodhisattvena mahāsattvena nāmamātrakam rūpam iti śikṣitavyam?... nāmamātram yāvad buddhadharmā iti śikṣitavyam?atha-avastukam evam sati tasya nāmnas tad api nāmamātram na prayujyate, yad idam rūpam iti nāmamātram na yujyate...* (P 579a) yāvad buddhadharmā iti nāmamātram na prayujyate. (8) evam ukte Bhagavān Maitreyam bodhisattvam mahāsattvam etad avocat: *āgantukam etan nāmadheyam prakṣiptam* ^c *tasmin saṃskāra-nimittle vastuni yad idam rūpam iti, āgantukam etan nāmadheyam prakṣiptam...* yad idam yāvad buddhadharmā iti. (9) yataś ca Maitreya tena saṃskāranimittena vastuni rūpam ity elasmin nāmni rūpam iti sampratyayo bhavali. *pratyayāgamaḥ pratisaṃvedanā*^a, tena ca Maitreya paryāyena-evam vedilavyam: *āgantukam etan nāmadheyam prakṣiptam* ^c *tasmin saṃskāra-nimittle vastuni yad idam rūpam iti... yad idam yāvad buddhadharmā iti.* (10) *tat kiṁ manyase Maitreya syād ihaikalyasya tasminn eva saṃskāra-nimittle vastuni samjñā vā prajñaplir vā nāma vā nuvyavahāro vā-abhiniveśo va?* (11) āha: *evam Bhagavan.* (12) (Bhagavān āha:) *tad anena-api te Maitreya paryāyena-evam vedilavyam: āgantukam* ^c *elan nāmadheyam prakṣiptam* ^c *tasmin saṃskāra-*

kāranimille vastuni yad idam rūpam iti... yad idam yāvad buddhadharmā iti.

a) *dharma*, so T, L; Tab: *chos-rnams (-la)*; = *śubha-aśubha-dharmeṣu*?

b) this refers back to an earlier passage of the *Prajñāpāramitā* which was a great favourite with the Yogācārins, and of which five versions have been printed in E. CONZE, *The Prajñāpāramitā Literature*, 1960, pp. 98-100.

c) This refers back to A ii 47 (= P f. 219a): *āgantukam etan nāmadheyam prakṣiptam avastukam etan nāmadheyam prakṣiptam anāltiyam etan nāmadheyam prakṣiptam anārambaṇam etan nāmadheyam prakṣiptam yad uta sañcīvai sañcīva iti*. Haribhadra p. 179 comments: *kathām tārhi sañcīva iti vyavahāro'tipratīta ity āha-agantukam etad ity ādi. hetu-samudaya-prabhava-pratyaya-ākāra-niṣedhād āgantukam ity-ādi padacatuṣṭayam. prakṣiptam adhyāropitam sañcīti-mātram iti yāvat.*

d) These three terms are not very well attested in the dictionaries. Ta gives: *Yāñ-dag-par rtogs-pa dañ, rab-tu rtogs-pa dañ, so-so yāñ-dag-par rig-par*. Tb omits. One may perhaps translate: "the conviction, the assignment, the recognition". The translation of the first term follows Monier Williams. But since the *Mahāvyutpatti* gives *sampratipatti* as an equivalent or *yāñ-dag-par rtogs-pa*, the meaning might also be "affirmation". As to the second, since in the *Lankāvatāra Sūtra suprativibhāga* renders *rab-tu rtogs-pa*, one might also translate as "apportioning", or "distinctive attribution". For the third the usual rendering as "experience" seems unsuitable here, and we follow Edgerton s.v. *apratisaṃvedanā*.

e) Ms T adds: *ekam*; MS L: *ekatan, = eva tan?*

f) Here Tb adds a fairly long passage, i.e. ff. 132b5-134a4 in the Narthang print.

III. (13) atha khalu Maitreyo bodhisattvo mahāsattvo Bhagavantam etad avocat: *evam sati Bhagavann upalabhdha eva bhavali rūpasya svabhāvo yat tat saṃskāra-nimittam vastu. yad upādāya nāma-samjñā-prajñaplir-anuvyavahāro bhavati. yad idam rūpam iti.. yad idam yāvad buddhadharmā iti.* (14) evam ukte Bhagavān Maitreyam bodhisattvam mahāsattvam evam āha: *saṃskāra-nimittle vastuni nāma-samjñā -prajñaplir-anuvyavahāro rūpam iti. lat kiṁ manyase Maitreya svabhāvo vā sa rūpasya prajñaplī-mātram celi?* (15) āha: *prajñaplīmātram Bhagavan yad idam prajñaplī-mātram.* (16) Bhagavān āha: *tat kathām Maitreya tavaivāñ bhavaty upalabdhā eva bhavali rūpasya svabhāva iti yat tat saṃskāra-nimittavastu yad* (T 463a) *upādāya nāma-samjñā-prajñaplir-anuvyavahāro bhavati. yad idam rūpam iti... yad idam yāvad buddhadharmā iti. lat kiṁ manyase Maitreya* (P 579b) *svabhāvo vā sa vedanāyāḥ samjñā-yāḥ saṃskārāṇām vijñānasya yāvad buddhadharmāṇām prajñaplī-mātram celi?* (17) āha: *prajñaplīmātram Bhagavan yad i(dam) prajñaplīmātram.* (18) Bhagavān āha: *tat kathām Maitreya tavaivāñ bhavaty, upalabdhā eva bhavali vedanāyāḥ samjñāyāḥ samkārāṇām vijñānasya yāvad buddhadharmāṇām svabhāva iti?* (19) Maitreya āha: *sace Bhagavan nāma-samjñā-saṃketa-prajñaplī-*

*vyavahāra-mātralvam rūpam...yāvad buddhadharmā iti. tad evam sati na tu-upalabdhā eva svabhāvo bhavati. rūpasya yad idam nāma-samketa-prajñapti-vyavahāra-mātralvam iti, tad evam sati... yāvad buddhadharmāṇām yad idam nāma-saṃjñā-samketa-prajñapti-vyavahāra-mātralvam iti? (20) Bhagavān āha: *tañ kiñ manyase Maitreya yad rūpam iti nāmasaṃjñāsaṃketalaprajñaptivyavahāramātralvam...yāvad buddhadharmā iti nāmasamketalaprajñaptivyavahāramātralvam, api nu tasya-ulpādo vā prajñāyate vyayo vā, saṃkleśo vā vyavadānam vā?* (21) āha: *no hīdañ Bhagavan.* (22) (Bhagavān āha:) *tañ kutas tavaivam bhavali Maitreya upalabdhā eva svabhāvo bhavali rūpasya...yāvad buddhadharmāṇām iti peyālam.* (23) Maitreya āha: *kiñ punar Bhagavan sarvaśah svalakṣaṇena^h na-asti eva rūpam... na santi eva yāvad buddhardharmā?* (24) Bhagavān āha: *na-ahañ Maitreya sarvaśah svalakṣaṇena rūpan na-asti-ili vadāmi... yāvad buddhadharmā na santi-ili vadāmi.* (25) Maitreya āha: *katham Bhagavañ rūpam asti... yāvad buddhadharmāḥ santi?* (26) Bhagavān āha: *loka-samketa-vyavahārato Maitreya rūpam asti, na tu paramārthalo... yāvad buddhadharmāḥ santi, noⁱ paramārthataḥ.* (27) Maitreya āha: *yathā khalv ahañ Bhagavan Bhagavato bhāṣitasyārlham ājānāmi, nirabhilapyā eva dhātuḥ^k paramārthataḥ,* (P 580a) *saced Bhagavan nirabhilapyā dhātuḥ paramārthataḥ, tañ kātham yañ tañ samkāra-nimittam vastu yatra rūpam iñy āganlukan nāmadheyam prakṣipale?...yāvad buddhadharmā (T 463b)iñy āganlukan nāmadheyam prakṣipale paramārthalo na bhavali? sacel tan^l na paramārthatas, kātham nirabhilapyā dhātūr bhavati, samkāra-nimittam vastu nirabhilapyā dhātūr iti na yujyate^m?* (28) Bhagavān āha: *tena hi Maitreya tvām eva-altra pratiprakṣyāmi yathā te kṣamale tathaivañ vyāku. tañ kiñ manyase Maitreya yathā te nirabhilapyā-dhātūr prajñā-pracāro bhavati. upalabhase tvām tasmin samaye samkāra-nimittam vastu yatra-idam āganlukan nāmadheyam prakṣiplam yad idam rūpam iti... yāvad buddhadharmā iti?* (29) (āha:) *no hīdañ Bhagavan.* (30) (Bhagavān āha:) *tañ anena-api te Maitreya paryāyeña-evam vedīlavyam. yañ tañ samkāra-nimittam vastus tan nirabhilapyād dhātor na-anyan na-apy ananyan, [sacelⁿ asmāl samkāra-nimittād vastuno na-anyā nirabhilapyā dhātūr na-apy ananyā, yatra-idam āganlukan nāmadheyam prakṣiplam yad idam rūpam iti... yāvad buddhadharmā iti], samkāra-nimittād ced vastunā Maitreya nirabhilapyā dhātūr na-anyā^o syād api-idāñīm sarvabālapṛthagjanāḥ^p parinirvāyur anuttarām samyak-saṃbodhim abhisam�heran.* (31) anyaś^q cen Maitreya samkāra-nimittād vastuno nirabhilapyā dhātuḥ syād api-idāñīm tad api nimittam nopalabhyeta. yatas tasya nirabhilapyasya dhātūḥ prativeḍho bhavet, tad anena-api te Maitreya paryāyeña-evam vedīlavyam, na tasmāt samkāra-nimittād vastuno'nyā nirabhilapyā dhātūr, na-api tasmād ananyā*

nirabhilapyā dhātūr yatredam āganlukan nāmadheyam prakṣiplam yad idam rūpam iti... yāvad buddhadharmā iti. (32) Maitreya āha: sacer Bhagavañ bodhisattvo mahāsattvo nirabhilapyā-dhātū-upanibaddhe prajñāpracāre varltamānas tat saṃskāra-nimittam vastu nopalabhatle yatra-idam āganlukan nāmadheyam prakṣiplam yad idam rūpam iti... (P 580b) yāvad buddhadharmā iti itat katham Bhagavan vidyamānam (vā-avidiyamānam) nopalabhat? (33) evam ukte Bhagavān Maitreyam bodhisattvam mahāsattvam evam āha: na hi Maitreya tasya samkāra-nimittasya vastunaḥ kācid vidyamānatā vā avidiyamānatā vā. tañ kasya hetor? yasmin hi vā Maitreya samaye tañ samkāra-nimittam vastu vikalpayasi tasmin samaye tañ samkāra-nimittam vastu vikalpalo grahañam eti. yasmin^r vā punah samaye nirabhilapyā-dhātū-upanibaddhe prajñā-pracāre varltamāno na vikalpayasi tasmin samaye nirvikalpalo grahañam eti? (34) Maitreya āha: evam Bhagavan. (35) Bhagavān āha: (na) tv evam^s sati Maitreya vikalpa-mātram elad yad uta samkāra-nimittam vastu yatredam āganlukan nāmadheyam prakṣi(T 464a)pṭam yad idam rūpam iti...yāvad buddhardharmā iti, vikalpamātre vā punas tasya nirvikalpe vā dhātūr varltamānasya vikalpeṣ apagaleṣu kātamā tasya vidyamānatā vā-avidiyamānatā vā upalabhyate yatra-idam āganlukan nāmadheyam prakṣiplam yad idam rūpam iti...yāvad buddhadharmā iti.

g) evam, Ms T, L(?); Tab: dmigs-pa kho-na'o

h) Tab, mtshan-ñid thams-cad-kyis, = sarvalakṣaṇaiḥ?

i) so MSS T, L

k) i.e. the *dharmadhātu* (DR).

l) = all dharmas (DR).

m) If no dharmas exist, you cannot talk of non-existing, and also not of a *dharmadhātu* (DR).

n) Should we read *katham* for *sacel*? If not, we do not understand the passage we have placed into square brackets.

o) Ms T: anyā; Ms L: anyāḥ.

p) So Ti; Ms T: sarvakālañ pṛthagjanāḥ; Ms L: sarvakārañ pṛthagjanāḥ.

q) Tab: gshan; Ms T, L: ananyaś

r) Tab : bcom ldn 'das ci mchis-pa mi dmigs lags sam 'on te ma mchis- pa mi dmigs-pa lags?

s) Tab, gañ-gi tshe; MSS T, L: tasmin

t) so Ms L; Ms T: enañ; Tab: de-ltar yin na

IV. (36) Maitreya āha: *prajñāparamīlāyām caratā Bhagavan bodhisattvena mahāsattvena dharma-prabheda-kauśalye varltamānena kalibhir ākārair rūpa-prabheda-prajñaptir anugantavyā?...yāvad buddhadharma-prabheda-prajñaptir anugantavyā?* (37) Bhagavān āha: *tribhir Maitreya ākārair bodhisattvena mahāsattvena prajñā-paramītāyām caratā dharma-prabheda-kauśalye varltamānena rūpa-*

prabheda-prajñaptir anugantavyā...yāvad buddhadharma-prabheda-prajñaptir anugantavyā. yad uṭa-idam parikalpitam rūpam, idam vikalpitam rūpam, idam dharmatā-rūpam iti... (P 581a)...ime yāvat parikalpitā buddhadharmā, ime vikalpitā buddhadharmā, ime dharmatā-buddhadharmāḥ. (38) Maitreya āha: *kalamad Bhavagan parikalpitam rūpam, kalamad vikalpitaṁ rūpam, kalamad dharmatā-rūpam?...yāvat kalamade Bhagavan parikalpitā buddhadharmāḥ?* *kalamā dharmatā-buddhadharmāḥ?* (39) Bhagavān āha: *yā Maitreya tasmin saṃskārānimittle vastuni rūpam iti nāma-saṃjñā-saṃkēta-prajñapti-vyavahāraṇa niśṛitya rūpa-svabhāvatayā parikalpanā-idaṇ parikalpitaṁ rūpam...* (T 464b)...*yāvat ime parikalpitā buddhadharmāḥ.* (40) *yā punas tasya saṃskāra-nimittasya vastuno vikalpamātra-dharmatāyām avasthānatā vikalpa-pratītya-abhilapanatā tatra-idam nāmasaṃjñāsaṃkēta-prajñapti-vyavahāro rūpam iti...yāvad buddhadharmā iti. idaṇ vikalpitaṁ rūpam...ime vikalpitā buddhadharmāḥ.* (41) *yā ulpādād vā tathāgalā-nām anulpādād vā sthilaiveyam dharmāṇām dharmatā dharmasthititā dharmadhātūr yat tena parikalpita-rūpeṇa tasya vikalpita-rūpasya nityam nityakālām dhruvaṁ dhruvakālām niḥsvabhāvatā dharm-a-nairātmyan tathātā bhūlakoṭir idam dharmatā-rūpam...ime yāvad buddhadharmā.* (42) Maitreya āha: *esāṇi Bhagavan trāyāṇām rūpāṇām, kalamad rūpam adravyam draṣṭavyam? kalamat sadravyam draṣṭavyam? kalamā naiva-adravyam (draṣṭavyam) na sadravyam draṣṭavyam, paramārtha-prabhāvitam?...trāyāṇām (P 581b)* *yāvad buddhadharmāṇām kalamēdravyāḥ draṣṭavyāḥ kalamē sadravyā draṣṭavyā kalamē naiva-adravyā draṣṭavyā na sadravyā draṣṭavyā paramārtha-prabhāvitāḥ?*^u (43) Bhagavān āha: *yan Maitreya parikalpitam rūpam idam adravyam darṣṭavyam.* (44) *yad vikalpitaṁ rūpam idaṇ vikalpitaṁ rūpam*^v *sadravyatām upādāya*^v *sadravyam draṣṭavyam na tu svatantra-vṛttiḥ.* (45) *yad dharmatā-rūpan tan naiva-adravyam na sadravyam paramārtha-prabhāvitam draṣṭavyam...yāvad ye Maitreya dharmatā-buddhadharmāḥ te naiva-adravyā na sadravyāḥ paramārthena prabhāvitā draṣṭavyāḥ.* (46) Maitreya āha: *yad uktaṁ Bhagavan Bhagavatā dvayasyaiṣā gaṇanā kṛtā yad uṭa rūpam ity...yāvad buddhadharmā iti, tad evam rūpa(pra)bhedaprajñaptau satyām^x...yāvad buddhadharma-prabheda-prajñaptau satyām^y, kiṁ sandhāya nirdiṣṭam Bhagavatā advayasyaiṣā gaṇanā kṛtā yad uṭa rūpam ity...yāvad buddhadharmā ity advayasyaiṣā gaṇa(T 465a)nā kṛtā-iti?* (47) Bhagavān āha: *tat kiṁ manyase Maitreya yā parikalpile rūpe'dravyātā. rūpam vā tan na vā-iti?* (48) āha: *no hīdaṇ Bhagavan.* (49) (Bhagavān āha:) *yā punas tatra nāmasaṃjñāprajñaptivyavahāra-mātratā rūpam ity api nu tad rūpam?* (50) āha: *no hīdaṇ Bhagavan.* (51) (Bhagavān āha: *tad anena Maitreya paryāyeṇa-evam vedilavyam. yat parikalpitaṁ rūpam tan*

na rūpam na-arūpam, yat punar na rūpam na-arūpam tad advayam. idam ca saṃdhāya-uktam mayā advayasyaiṣā gaṇanā kṛtā yad idam rūpam iti. (52) *tat kiṁ manyase Maitreya yā vikalpitasya rūpasya sadravyatāpi nu tad rūpam yad upādāya nāmasaṃjñāprajñaptivyavahāro bhavati^z rūpam iti?* (53) āha: *no hīdaṇ Bhagavan.* (54) (Bhagavān āha:) *tat kiṁ manyase Maitreya yā nimittena parikalpitenā rūpena pari(P. 582a)kalpitasya rūpasya tat svabhāvatā sallakṣaṇatā-api nu tad rūpam?* (55) āha: *no hīdaṇ Bhagavan.* (56) (Bhagavān āha:) *tad anena te Maitreya paryāyeṇa-evam vedilavyam. yad vikalpitaṁ rūpam api na rūpan na-arūpam, yat punar na rūpam na-arūpan tad advayam, idaṇ ca saṃdhāya-uktam mayā advayasyaiṣā gaṇanā kṛtā yad idam rūpam iti. tat kiṁ manayase Maitreya yā dharmatā-rūpasya nairātmya-prabhāvitā-api nu tad rāpam?* (57) āha: *no hīdaṇ Bhagavan.* (58) (Bhagavān āha:) *yā punas tathāivam dharmatā-rūpasya rūpa-dharmatā api nu tad rūpam?* (59) āha: *no hīdaṇ Bhagavan.* (60) (Bhagavān āha:) *tad anena Maitreya paryāyeṇa-evam vedilavyam yad dharmatā-rūpam api na rūpam na-arūpam, yan na rūpam na-arūpam tad advayam, idam ca saṃdhāya-uktam mayādvayasyaiṣā gaṇanā kṛtā yad idam rūpam iti...yāvad buddhadharmeṣu peyālaṁ karīlavayam.*

u) *prabhāvita, rab-lu phye ба.* For the various meanings of this term see E. Conze, *Vajracchedikā*, 1957, pp. 98-9.

v) *Tab: rnam-par rtog-pa rdzas-su yod-pa'i phuir*

w) e.g. at A i 27.

x) *Tab: de-ltar gzugs rab-tu dbye-ba'i btags-pa 'an ma mchis-la*

y) as x)

z) *Tab: gaṇ-la brten-nas gzugs šes bya-ba'i miṇ daṇ, btags-pa daṇ, thasnād-du 'gyur-ba rnam-par btags-pa'i gzugs rdzas-su yod-pa ŋid gaṇ yin-pa de ci ga gzugs ma yin-la yin nam?*

a) *Tab: rnam-par btags-pa'i (vikalpitasya!) gzugs de ŋid-la kun btags-pa'i gzugs des, de'i ḥo-bo-ŋid ma yin shiṇ, de'i mtshan-ŋid ma yin-pa gaṇ yin-pa de gzugs yin nam?*

V. (61) Maitreya āha: *prajñāpāramitāyām carato Bhagavan bodhisattvasya mahāsattvasya rūpam evam advaya-lakṣaṇa-kuśalasya...yāvad buddhadharmeṣu evam advaya-lakṣaṇa-kuśalasya-anṭadvayam varjayitvā madhyamām pratipadaṁ pratipannasya, kalhaṇ lakṣaṇa-parijñā, kathaṇ lakṣaṇa-prahāṇam, kathaṇ lakṣaṇa-sākṣāt̄kriyā, kalhaṇ lakṣaṇa^b-bhāvanā draṣṭavyā?* (62) Bhagavān āha: *prajñāpāramitāyām Maitreya carato bodhisattvasya mahāsattvasya-antardvayam varjayitvā madhyamā-pratipadaṁ pratipannasya, rūpasya yan na parijñānan na-aparijñānam iyam eva-asya parijñā...yāvad buddhadharmāṇām na parijñānam na-aparijñānam iyam eva-asya parijñā.* (63) *yad rūpasya na prahāṇam na-aprahāṇam idam eva-asya prahāṇam...yāvad buddhadharmāṇām na prahāṇam na-aprahāṇam*

idam eva-asya prahāṇam. (64) *yā rūpasya^e na sāksālkriyā na-asāk-*
ṣaṅkriyā iyam eva-asya sāksālkriyā...yāvad buddhadharmāṇam na
sāksālkriyā na-asāk(T 465b)*ṣaṅkriyā iyam eva-asya sāksālkriyā.*
 (65) (*yā*) *rūpa(sya) prahāṇāya na mārgasya bhāvanā na-abhāvanā*
iyam eva-asya bhāvanā...(P 582b)...yāvad buddhadharmāṇam
prahāṇāya na mārgasya bhāvanā na-abhāvanā iyam eva-asya
bhāvanā.

b) MSS T, L: *lakṣaṇam-*; Tab: *bsgom-pa'i mtshan-ñid*

c) Ta: *gañ gzugs spoñ-ba mñon-sum-du byed-pa yañ ma yin-la mñon-sum-*
du mi byed-pa, etc.; similarly Tb.

VI. (66) Maitreya āha: *prajñāpāramīlāyām Bhagavam̄ carato*
bodhisattvasya mahāsattvasya-evam̄ parijñā-prahāṇa-sāksālkriyā-bhā-
vānā-samanvāgalasya kalamāṇ nirvāṇam? (67) Bhagavān āha:
gambhīram Maitreya parama-gambhīram bodhisattvānām̄ mahāsatt-
vānām̄ nirvāṇam̄. (68) Maitreya āha: *kena;kāraṇena bodhisattvānām̄*
mahāsattvānām̄ evam̄ gambhīram paramagambhīran nirvāṇām̄? (69) Bhagavān āha: *bodhisattvānām̄ mahāsattvānām̄ Maitreya nirvāṇam̄*
yan (na) nirvāṇan na-anirvāṇas^a, tena gambhīram paramagam-
bhīram iṭy ucyate. (70) Maitreya āha: *katham Bhagavan bodhisatt-*
vānām̄ mahāsattvānām̄ na nirvāṇam̄ (na-anirvāṇam̄) bhavati? (71) Bhagavān āha: *para-artham Maitreya-ārabhya samsāra-aparītyāgo*
na nirvāṇam̄. ātma-artham ārabhya nirvāṇa-aparītyāgo na-anir-
vāṇam̄. (72) Maitreya āha: *saced Bhagavan bodhisattvo mahāsattvah*
para-artham ārabhya samsāram na parityajati, samsāra-aparītyāgāt
katham anena nirvāṇam̄ na parityaklām bhavati? (73) *saced Bhagavan*
bodhisattvo mahāsattva ātma-artham ārabhya nirvāṇam̄ na parityajati
'nirvāṇa-aparītyāgāt' katham anena samsāro na parityaklo bhavati? (74) Bhagavān āha: *iha Maitreya bodhisattvo mahāsattvah prajñā-*
pāramīlāyām̄ caran samsāram api samsārato na vikalpayati, nirvā-
nam̄ api nirvāṇalo na vikalpayali. (75) *tasyaivam avikalpayataḥ*
samam^b etad bhavati, yad uta samsārañ ca nirvāṇañ ca. lat kasya
heloḥ? tathā hi sa yathā samsārañ samsārato'vikalpayan samsārañ
nodvijati^c. tathaiva nirvāṇam̄ nirvāṇalo'vikalpayan nirvāṇalo nod-
vijaty^d, evam avikalpa-dhālu-pralīshilasya-anayā yuktyā^e na samsāra-parītyāgo na nirvāṇa-parītyāgo vediṭavyaḥ. (76) Maitreya āha:
na nu Bhagavan prajñāpāramīlāyām̄ caratā bodhisattvena mahā-
sattvena-avikalpadhālu-pralīshilena samsāro yathaiva na tyaktas
tathā na-ādattāḥ. Katham atyaklo bhavati? nirvāṇam̄ yathā na tyak-
tañ tathā na-ādattām, katham atyaklām bhavati? (77) Bhagavān āha:
na-ahañ Maitreya samsārasya-evam̄ mokṣaṇam̄ vā-anādānam̄ vā
vadāmi. nirvāṇasya-evam̄ ādānam̄ vā-anādānam̄ vā vadāmy, (78)
api tu Maitreya prajñāpāramīlāyām̄ (P 583a) carato bodhisattvasya

mahāsattvasya avikalpadhāluvālambanena jñānenā cilla-vaśitām anu-
prāptasya daśadiśi loke gamgānādīvālukopameṣu lokadhāluṣu-upāya-
kauśalyena samsāra-saṃdarśanalām upādāya-ahañ parinirvṛlānām̄
bodhisattvānām̄ mahāsattvānām̄ samsārasya-aparītyāgam vadāmi. (T 466a) (79) *śūnyalā-^m anupalambhālu-pralīshānalām upādāyaⁿ*
nirvāṇasya-aparītyāgam vadāmi. (80) Maitreya āha: *avikalpanāyā*
Bhagavan katham samastalakṣaṇam̄ draṣṭavyam? (81) Bhagavān
 āha: *yac ca Maitreya rūpaṇ... yāvad ye ca buddhadharmā, yā ca*
rūpasya śūnyalā...yā ca yāvad buddhadharmāṇam̄ śūnyalā, teṣām̄ ca
dharmāṇam̄ ṭasyāś ca śūnyalāyā yā bhāva-abhāva-advayālā yā vā-
aprapāñcanā, idam Maitreya avikalpanāyāḥ samasta-lakṣaṇam̄
draṣṭavyam.

d) Tab justifies the addition in brackets.

e) as d)

f) Om. Tab; Ms T: *nirvāṇām̄*

g) Ti: *mñam-pas mñam-pa*, "exactly the same".

h) Ms L: *nodvijayati*; Tab: *'khor-ba-las yid byuñ-bar mi 'gyur ro.*

i) Tab: *mya nān-las 'das-pa-las ñams-par yañ mi 'gyur te.de-bshin-du*
'khor-ba na'añ mi ñams so. Tc has "does not settle down in" (na-abhini-
viṣate) in both cases.

k) Tab: *de rigs-pa 'dis*

l) Tab, len to

m) so Ms L; ms T: *śūnyalām-up-*?

n) Tab: *stoñ-pa ñid mi dmigs-pa'i dbyiñs-la gnas-pa'i phyir*

VII. (82) Maitreya āha: *kim nu Bhagavan sarvesām śrāvakānām*
ekāṁsenaikāṁsikī nirvāṇa-pralīshā bhavati? (83) Bhagavān āha:
no hīdañ Maitreya. lat kasya hetor? hi nānā-dhāluko'yañ Maitreya
loko'neka-dhālukas, tasmiṁś ca nānā-dhālukeṣu bhūtāḥ sattva-gotra-
prabhrīṭaya^p upalabhyante. (84) asti Maitreya sattvānām̄ sā gotra-
jātīr yā-ādīta eva prañīlañ višeṣam prārthayale prañīlam eva višeṣam
adhibacchatī. (85) asti sā gotrajātīr yā-ādīta eva^q hīnam̄ višeṣam
prārthayate hīnam̄ eva višeṣam adhibacchatī. tenaiva ca samtuṣṭho
bhavati. (86) asti sā gotrajātīr yā-ādīta eva hīnam̄ višeṣam prārthayate
hīnam̄ eva višeṣam adhibacchatī. na ca tāvalā samtuṣṭho bhavati. tata
uttari prañīlam višeṣam prārthayale prañīlam eva višeṣam adhibac-
chatī. (87) Maitreya āha: *yo Bhagavan̄ ṭrlīyah sattvo^r gotrabhūmi.*
so'rhalvañ prāpya-anullarām̄ samyaksambodhim abhiprārthayamā-
no'nupapadyamānaś ca katham prāpnoly? upapattiś ca-asya Bhaga-
vatā pralīpalyaiva na vyākṛlā? (88) Bhagavān āha: *na-ahañ*
Maitreya karma-kleśa-vaśena ṭasya-upapattiḥ prajñapayāmī, api
*tv acintyan̄ nirvāṇa-pāra-gāminīm arhalo^rpy upapattiḥ prajñapay-*āmī.** (89) Maitreya āha: *āścaryam Bhagavan yāvad udāra-āśayā*
bodhisattvā mahāsattvā māhātmya-adhyāśayāś ca. yatra-idānī-(P 583b)
m ādita eva^t prañīlam višeṣam prārthayantī. prañīlam eva višeṣam

adhicacchanli. kātamā Bhagavan bodhisattvānām mahāsattvānām udāra-āśayatā? kātamā ca māhātmya-adhyāśayatā? (90) Bhagavān āha: *yan Maitreya bodhisattvo mahāsattvah śakratva^u -lokapālatva-cakravarltitva-sarvākāra-loka-sampattibhir anarthino'nullarāyām samyaksambodhau kuśalamūlam parināmayali. tāsu ca niḥsaṃgalā niravagrahatā ca-īyaṇ bodhisattvānām mahāsattvānām udāra-āśayatā.* yat^v punar bodhisattvā mahāsattvās tad asakti-sukham anavagraha-sukham nirvṛtti-sukham ca sarvasattva-sādhāraṇam icchanto' nullarāyām samyaksambodhau kuśalamūlam parināmayanli. *yaduta saṃsāra-aparītyāgalayā, iyam eṣām māhātmya-adhyāśayatā draṣṭavyā.* (T 466b) (91) atha khalu Maitreyo bodhisattvo mahāsattvo Bhagavantam etad avocat: *āścarya-adbhutā Bhagavām bodhisattva-dharmāh, āścarya-adbhutā Bhagavām bodhisattva-śikṣā, āścarya-adbhutān Bhagavām kulaputreṇa vā kuladuhitrā vā bodhisattva-dharmān anuprāptu-kāmena^w -anullarāyām samyaksambodhau cittam utpādayitavyam.*

o) So MSS T, L. *hi* should come before 'yam?

p) Tab: *rāṇ-bshin maṇi-du*, = *bahu-prakṛitaya*

q) so Ms L; Ms T: *evam*

r) So MSS T, L. This seems corrupt. Tab: *sems-can rnams-kyi rigs-kyi rnām-pa gsum-pa gaṇ lags-pa de "dgra-bcom-pa-ñid thob-nas.* | Emend to: *yo tṛiṇyah sattvānām gotrāśah* (in respect of his lineage) so 'rhatvām (?)

s) Tab: *sprul-pa (nirmāṇa, nirmita)dāṇ yonis-su bṣṇos-pa'o* (*parināmanā, parināmila*). The phrase can mean, "to Nirvana which is the Beyond", or "to the beyond of the (Hinayanistic) Nirvana". — Whereas ordinary people take birth as a result of their *kleśas*, Bodhisattvas appear in Samsara by virtue of their Vow. A Bodhisattva's body emanates from his spiritual cognition, and is sometimes called *jñāna-śarīra* (e.g.: *Lankāvatāra Sūtra* 20, 3). For some useful remarks about the rebirth of Arhats see also D. S. Ruegg, JAOS 82, 1962, 327-8.

t) sp Ms L; Ms T; *evam*

u) Tab adds: *tshāṇis-pa ñid dāṇ*

v) MSS T, L: *īta*

w) Tab: *slab-par 'ishal-bas*, = *śikṣitukāmena*

Seattle.

TAITTIRIYA-BRĀHMĀNA 1.4.3-4

Les rites de réparation (*prāyaścittāni*) qu'il faut exécuter si, à l'agnihotra du soir ou à l'agnihotra du matin, une faute rituelle a été commise, ou si le sacrifice a été endommagé par quelque événement imprévu.

(Texte et traduction)

PAR

Paul-Émile DUMONT

INTRODUCTION

L'agnihotra, l'oblation à Agni, est un des sacrifices les plus importants du rituel védique, car c'est un sacrifice que tout chef de famille appartenant à la classe des brahmanes ou à la classe des vaiśyas doit offrir chaque jour, soir et matin, sa vie durant.

Si, au cours de ce sacrifice, une faute rituelle a été commise, ou si un événement imprévu a causé quelque dommage au sacrifice, il faut exécuter certains rites de réparation. C'est le sujet des chapitres 3 et 4 du quatrième *Prapāṭhaka* du premier *Kāṇḍa* du *Taittirīya-Brāhmaṇa*.

Ma traduction de ces deux chapitres est aussi littérale que possible, mais, pour la rendre plus claire, j'ai souvent ajouté, entre parenthèses, les mots qui sont sous-entendus dans le texte, et quelques explications.

Pour comprendre certains détails des rites de réparation dont il s'agit dans ces deux chapitres, il importe de connaître les rites normaux de l'agnihotra. C'est pourquoi je pense qu'il convient de présenter tout d'abord au lecteur une brève description de l'agnihotra.

L'agnihotra consiste essentiellement en une oblation de lait offerte à Agni. Dans quelques cas particuliers, on peut offrir en oblation d'autres substances sacrificielles, mais, dans le sacrifice normal, c'est du lait qu'il faut offrir en oblation.