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"MAITREYA'S QUESTIONS" IN THE PRAJÑĀPĀRAMITĀ

BY

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At some time the Pañcaviṃśatisāhasrikā 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 Abhisamayālaṅkāraṅkālaka, and Asvabhāva quotes it twice in his commentary to the Mahāyānasamgraha.

The text exists in one Sanskrit and three Tibetan recensions. The Sanskrit (here called S) is found in the revised Pañcaviṃśatisāhasrikā. The present text has been established on the basis of the Tokyo Ms, 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.

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.
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 phyeg(dyug)-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 Tc 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. Buston describes it, and three further chapters, as a later addition. Tsong-kha-pa in his Legs-bsdad snyin-pa³ 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 (nītārtha, nes don) and those which are not (neyārtha, draṅ don). The first proclamation of the Dharma taught the four holy Truths, the second the marklessness (mishan-nīd med-pa) of all dharmas, and the third was known as “well classified” (suviḥbhaktā, legs-par rnam-par phyeg-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 nītārtha 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

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

This is how the Dezhung Rinpoche further explained this matter: Whatever the foolish common people (prthagjana) can conceive with their intellects (blo) is ipso facto merely conventional truth (samveṭti). But when one becomes an ārya, then, at the beginning of the first bhāmi, at the stage of the chos-mi-kyi bden-pa, the samveṭti is cut off and one knows that all samveṭti things are false. For the ārya everything is paramārtha, though full understanding (yogis-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. (I) rnam-gras-pa’i don-dam bden-pa, and (2) rnam-gras ma yin-pa’i don-dam bden-pa. The meaning of the Scriptures is realized on three successive stages: (I) on the first one hears about them from others (srutamajj), and all that one is able to grasp there is merely their general sense (don spyi (samaṇyasam; (II) on the second one thinks about them for oneself (cināmaja), and that leads to greater understanding (rdo-rje-kyi don), and on the third (III) one meditates about them (bhāvanāmaya) with the result that one has a direct experience, face to face (mian-sam-gyi rdo-rje-par ‘gyur). On the first two stages books are paramārtha in the first, 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 bhāmi 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. Tsrl. E. Obermiller, II 50. — Chos’byung, fol. 71 b of the Lhasa blockprint (in Seattle): el og phag bsdag-par byams (1) rtag (2) chos-phugs (3) mjug-sdud (4) bhoi med-pa ni klu-sgrub-bkis kha’l gul-nas gdan ma ‘drois-pa yin no. The four chapters which Nāgarjuna did not bring up from the realm of the Nāgas are 1. Maitreya (Ad 83, P 72), 2. Sadāpāraddha (Ad 86, P 73-4), 3. Dharmapādā (Ad 86, P 75), and 4. the conclusion of the end (Ad 87, P 76). Obermiller misunderstood rtag to mean ‘Eternity’, whereas in fact it stands for rtag-par rab-tu snyin-po. E. Conze’s The Prajñāpāramitā Literature, p. 39 must be amended accordingly.


1. Ultimately (mthar 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. pāryāra-paramārtha, where pāryāra is equivalent to upāya (see Edgerton p. 355 b); nipāryāra-paramārtha: In Dshā 317 nipāryāra has the meaning of not figuratively.

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 saṃmātī and bhāvanā, he will perceive inwardly face to face. This latter is the real paramārtha.

The dividing line between nīlārtha and negārtha varied, of course, with the philosophical schools. When for the Abhidharmaists 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 (padgala), as well as the use of words such as “I”, “mine”, etc. had to be devalued as negārtha. The difference of opinion which concerns us here is that between Mañjñayamikas and Yogācārins. They both agreed that the doctrine of the Hinayāna was clearly negārtha. Each one then pronounced their own doctrine to be pure nīlārtha (ñes don mthar thug-pa) and relegated that of their rivals to the position of being a mixture between nīlārtha and negārtha (draṅ don ŋes don gnis-pa). This led to some difficulties when later ages found in the Prajñāpāramitā, normally the canonical basis of the Mañjñayamikas, 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 Sandhinirmochanasūtra. To a Mañjñayamika most of the Prajñāpāramitā would be nīlārtha, and the “Maitreya-chapter” negārtha. In contrast to these scholars Tsongkhapa, who usually follows

1. In other words, if modern scholars try to define paramārtha without taking account of the level of spiritual realisation, 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 Zgoṣ-'grel-gyi mstan-rīd gsam-gyi rnam-gshag (gavasgānaṇā) rnal-bgyor spgyod-pa'i lugs su 'chad na Byama shus-kyi le'u las mstan-rīd gsam gsuta-pa yan de-bshin-du 'dod dam mi 'dod. 'dod na yam-gyi mdo-rnams sgra ji-bshin-par (gahārta), etc.
5. Whereas some authors name their opponents, Tsongkhapa refers to them by way of kha-cig, *somebody*, to avoid trouble from the well-known vanity and churlishness of scholars (DR).
7. 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.
nirabhilapayā dhālur yatredam āgantukā nāmādeyaṃ prakṣiptaṃ yaṃ idāṃ rāpam iī... yāvad buddhādhamā iī. (32) Maitreya āha: saced Bhagavān bodhisattvo mahāsattvo nirabhilapaya-dhālū-upani-
badhhe prajñāprācāre vartlamānaṃ lat sanskāra-nimiltaṃ vastu nopala-bhale yatra-idam āgantukā nāmādeyaṃ prakṣiptaṃ yaṃ idāṃ rāpam iī... (P 580b) yāvad buddhādhamā iī ʻtāl kālaṃ Bhagavān vidyāmanāṃ (vā-vidyāmanāṃ) nopala-bhale? (33) evam ukte Bhagavān Maitreyaṃ bodhisattvaṃ mahāsattvaṃ evam āha: na hi Maitreya ṭaṣya sanskāra-nimiltaṃ vastuṇāḥ kācid vidyā-

\[g\] \v{e}vam, Ms T, L(7); Tab: dmigs-pa kho-na'\o
\[h\] Tab, mthang-hid thams-cad-khyis, = sarvalakṣaṇāḥ
\[i\] so Ms T, L

\[j\] 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 kāthām for sacet? If not, we do not understand the passage we have placed into square brackets.

o) Ms T; anyā; Ms L; anyā
\[p\] So Ti; Ms T: sarvakālaṃ prthigjanāḥ; Ms L: sarvakāraṃ prthigjanāḥ.
\[q\] Tab: gshen; Ms T, L: anyā
\[r\] Tab: bcom idam 'das ci mehsis-pa mi dmigs lags sm 'on te ma mehsis-pa mi dmigs-pa lags

s) Tab, gahi-gi ishe; Ms T, L: lasmin
\[t\] so Ms L; Ms T: evam; Tab: de-ltar yin na

IV. (36) Maitreya āha: prajñāparamālayāṃ carālī Bhagavān bodhisattvāna mahāsattvāna dharmā-prabheda-kauśalyā vartlamāna ālībhīr ākārār rūpā-prabheda-prajñāpīr anuganātā?...yāvad buddhādhamā-prabheda-prajñāpīr anuganātā? (37) Bhagavān āha: triibhir Maitreya ākārār bodhisattvāna mahāsattvāna prajñā-
pāramālayāṃ carālī dharmā-prabheda-kauśalyā vartlamāna āpā-
prabheda-prajñaṭipīr anuganālaya...yāvad buddhadharma-prabheda-prajñaṭipīr anuganālaya...yāvad uta-idaṁ parikalpiṁ rūpaṁ, idaṁ vikalpiṁ rūpaṁ, idaṁ dhammadā-rūpaṁ iti... (P 58a)...ime yāvat parikalpiṁ buddhadharmaṁ, ime vikalpiṁ buddhadharmaṁ, ime dhammadā-buddhadharmaṁ. (38) Maitreya āha: kalamad Bhavagan parikalpiṁ rūpaṁ, kalamad vikalpiṁ rūpaṁ, kalamad dhammadā-rūpaṁ...yāvad kalame Bhagavan parikalpiṁ buddhadharmaṁ, kalamad vikalpiṁ buddhadharmaṁ? (39) Bhagavan āha: yāva parikalpiṁ buddhadharmaṁ, yāva vikalpiṁ buddhadharmaṁ? (40) yāva parikalpiṁ buddhadharmaṁ, yāva vikalpiṁ buddhadharmaṁ? (41) yāva parikalpiṁ buddhadharmaṁ, yāva vikalpiṁ buddhadharmaṁ? (42) yāva parikalpiṁ buddhadharmaṁ, yāva vikalpiṁ buddhadharmaṁ? (43) Bhagavan āha: yāva parikalpiṁ rūpaṁ, idaṁ vikalpiṁ rūpaṁ, idaṁ dhammadā-rūpaṁ iti... (P 58b)...yāva parikalpiṁ buddhadharmaṁ, yāva vikalpiṁ buddhadharmaṁ? (44) yāva parikalpiṁ rūpaṁ, idaṁ vikalpiṁ rūpaṁ, idaṁ dhammadā-rūpaṁ iti... (P 58b)...yāva parikalpiṁ buddhadharmaṁ, yāva vikalpiṁ buddhadharmaṁ?

u) prabhācita, rab-tu phyge-ba. For the various meanings of this term see E. Conze, Vajracchedikā, 1937, pp. 98-9.

v) Tab.: rnam-par mrig-pa rdzas-su yod-pa'i phyir

w) e.g. at A 127.

x) Tab.: de-ltar gzugs rab-tu dbye-ba'i btags-pa 'sha ma mehis-la

y) as x)

z) Tab.: gan-la brten-nas gzugs 'ses bya-ba'i miñ dahn, btags-pa dahn, thas-ned-du 'gyur-ba rnam-par btags-pa'i gzugs rdzas-su yod-pa nid gan yin-pa de ci ga gzugs ma yin-la yin nam?

a) Tab.: rnam-par btags-pa'i (vikalpiṁ rūpaṁ) gzugs de nīd-la kun btags-pa'i gzugs des, de 'no-bo-nid ma yin shīn, de 'nīshan-'nid ma yin-pa gan yin-pa de gzugs yin nam?

V. (61) Maitreya āha: prajñāpāramitāya carato Bhagavan bodhisattvasa mahāsattvasa rūpaṁ evam adeva-lakṣaṇa-kusālaya... yāvad buddhaddharmena evam adeva-lakṣaṇa-kusālaya-anladdayam varjañjustaḥ padhyāyam pratipadām pratipannasa, kalāhā laksāṇa-parījñā, kalāhā laksāṇa-prahānaṁ, kalāhā laksāṇa-sādāpākhyā, kalāhā laksāṇa-bhāvāyādsla. (62) Bhagavan āha: prajñāpāramitāya Maitreya carato bodhisattvasa mahāsattvasa-anladdayam varjajñītāḥ mahāyānām pratipadām pratipannasa, rūpaṁ yan na pariñājanan na-apariñājanan ijam eva-asya pariñājanan...yāvad buddhaddharmena pariñājanen na-apariñājanan ijam eva-asya pariñājanan...yāvad buddhaddharmena na prahoṣanam na-aprahoṣanam...
idam eva-asya prahāṇām. (64) yā rāpasya na sākṣātkriya na-asāk-
śaṭkriya iyam eva-asya sākṣātkriya...yayaḥ buddhadrhamṇām na
sākṣātkriya na-asāk(T 456b)sākṣātkriya iyam eva-asya sākṣātkriya,
(65) (yā) rāpa(sya) prahāṇāyā na mārgasya bhāvānā na-abhāvānā iyam
eva-asya bhāvānā...(P 582b)...yayaḥ buddhadrhamṇāṃ
prahāṇāya na mārgasya bhāvānā na-abhāvānā iyam eva-asya bhāvānā.

b) Mss T, L: lakaṇaṃ; Tab: bṣom-pa'i mshan-nid
c) Ta: gaṅ gzugs spod-ba mhon-sum-du byed-pa yaṅ ma yin-la mhon-sum-
du mi byed-pa, etc.; similarly Tb.

VI. (66) Maitreya āha: prajñāpāramitāyāṃ Bhagavams caralo bodhisattvasya mahāsattvasya-evaṃ pariṇāṇa-prajñāpaṣākṣātkriyaś-bhā-
vanā-samanvāgaśasya kalamaṃ nirvāṇam? (67) Bhagavān āha: gambhiram Maitreya parama-gambhiram bodhisattvānām mahāsatt-
vānām nirvāṇam. (68) Maitreya āha: kena? kāraṇena bodhisattvānām mahāsattvānām evam gambhiram paramagambhiram nirvāṇam? (69)
Bhagavān āha: bodhisattvānām mahāsattvānām Maitreya nirvāṇāṃ
yan (na) nirvāṇānaṃ na-anirvāṇānaṃ, tena gambhiram paramagambhiram
itī ucyate. (70) Maitreya āha: kathāṃ Bhagavān bodhisatt-
vānāṃ mahāsattvānāṃ na nirvāṇām (na-anirvāṇām) bhavati? (71)
Bhagavān āha: para-arthaṃ Maitreya-ārthasya sāṃsāra-aparārthīyagā
na nirvāṇām. ālāṃ arthaṃ ārthasya nirvāṇa-parārtha-yogāya
na-anirvāṇām. (72) Maitreya āha: saced Bhagavān bodhisattvāto mahāsattvaḥ
para-arthaṃ ārthasya sāṃsāraṃ na pariṇātasya, sāṃsāra-aparārthaṃ
kalamaḥ anena nirvāṇām na pariṇātakmaṃ bhavati? (73)saced Bhagavān
bodhisattvaḥ mahāsattvāḥ ālāṃ arthaṃ ārthasya nirvāṇāṃ na pariṇātasya
 nirvāṇa-parārthaṃ kalamaḥ anena sāṃsārāṃ na pariṇātakmaṃ bhavati?
(74) Bhagavān āha: iha Maitreya bodhisattvāto mahāsattvāḥ prajñā-
pāramitāyāṃ caranaṃ sāṃsāram api sāṃsāralo vikalpaṃ, nirvāṇa-
naṃ api nirvāṇalo vikalpaṃ. (75)isyāyam āvikalpaṇaḥ samāntaṃ
etad bhavati, yāt uṣaṃsāraṃ ca nirvāṇāḥ ca. tat kaṣa
hekoḥ? lathā hi sa yathā sāṃsāraṃ sāṃsāralo vikalpaṃ sāṃsāra
nodvijitaḥ, lathāna nirvāṇaṃ vikalpaṇo vikalpanaḥ nirvāṇalo
nodvijitaḥ, evam āvikalpa-dhātu-pratishṭhasya-anuḥ yuktāḥ na
sāṃsāra-parārtho na nirvāṇa-parārtho vedātyāḥ. (76) Maitreya āha:
a na Bhagavān prajñāpāramitāyāṃ caralam bodhisattvāna mahā-
sattvāna-āvikalpa-dhātu-pratishthanaḥ sāṃsāra yathāvāca
na-loñca lathā na-adalataḥ. Kathām alyako bhavati? nirvānaṃ yathā na
lyaktaṃ lathā na-adalataṃ, kathām alyaktaṃ bhavati? (77) Bhagavān āha:
a-naḥḥ Maitreya sāṃsāra-sya evamaṃ mokṣanāḥ vā-anādānaṃ vā
vaḍāmi, nirvāṇasya evaṃ adānaṃ vā-anādānaṃ vā vaḍāmi, (78)
api tu Maitreya prajñāpāramitāyāṃ (P 583a) caralo bodhisattvāsya

- Maitreyas Questions -

mahāsattvāsyā avikalpadhāvālāmabanaṃ jñānena cilla-vaśīlām anu-
prāptasya daśādhi loke gṛṇāvādāvādāvāpasema lokadhālauṣa-pūya-
kauṣalyena sāṃsāra-śamārśanālam upādāya-ahaṃ pariṇīraptanām
bodhisattvānāṃ mahāsattvānāṃ sāṃsārasya-aparārthīyagāṃ vadāmi.
(T 466a) (79) sūnyādā anupalambhadhaḷa-pratishthānāṃ upādāya
nirvāṇasya-aparārthīyagāṃ vadāmi. (80) Maitreya āha: avikalpaṇaḥ
Bhagavat kathāṃ samastalakṣāṇaṃ draśṭayam? (81) Bhagavān
āha: yac ca Maitreya rāpaṃ... yayaḥ ye ca buddhadvāmā, yā ca
rāpasya sūnyādā yā ca yayaḥ buddhadvāmāṃ sūnyātā, leṣāṃ ca
dharmaṃ laṣīdā ca sūnyātā yā bhāva-abhāva-advayātā yā va-
apraṇaṇāna, idam Maitreya avikalpaṇāyaṃ samastalakṣāṇaṃ
draśṭayam.

d) Tab justifies the addition in brackets.
e) as d)
f) Om. Tab; Ms T: nirvāṇaṃ
g) T: māṃ-pas māṃ-pa, "exactly the same".
h) Ms L: nodvijātai; Tab: 'khor-ba las yid byun-br mi 'gyur ro.
i) Tab: mya 'nan-las 'das-pa-las 'nams-par yam mi 'gyur le.de-bshin-du
'khor-ba na an mi 'nams so. Tc has "does not settle down in" (na-abhini-
visate) in both cases.
j) Tab: de rigs-pa 'dis
k) Tab, len to
m) so Ms L; Ms T: sūnyātām-up?

VII. (82) Maitreya āha: kiṃ nu Bhagavān sarveṣāṃ śrāvakānāṃ
ekāmsaukāṃśkī nirvāṇa-pratisthā bhavati? (83) Bhagavān āha:
no hiṃ Maitreya. tat kaṣya hetor? hi nānā-dāhulu'yaṃ Maitreya
loko neka dhākulas, laṃmih pa nānā-dāhuleṣu bhāṭāk sakta-gro-
praṇihita upabarhlitā. (84)asti Maitreya sātvānāṃ sā gotra-
jalīrī yā-ādīla eva praṇītāṃ visēṣāṃ prāth’hālye praṇītāṃ eva visēṣām
adighacchati. (85)asti sā gotraljalīrī yā-ādīla eva hīnām visēṣām
prāth’hālye hīnām eva visēṣām adighacchati, tenaiva ca samūṣhā
dhavati. (86)asti sā gotraljalīrī yā-ādīla hīnām eva visēṣām prāth’hālye
hīnām eva visēṣām adighacchati. na ca āvātā samūṣhā dhavati. lāta
utari praṇītām visēṣām prāth’hālye praṇītām eva visēṣām
adighacchati. (87) Maitreya āha: yo Bhagavāns śṛtyāk sakta gotrabhāmi.
so rāhava praṇītām samkāmabdhām abhīpraṇihitām
ūnnapadyānāṁ ca kathām prānāpyo upapattī ca-asya Bhaga-
vāl prāptalpāravīna eva nyaktā? (88) Bhagavān āha: na-ahaṃ
Maitreya karma-kleśa-cāsaṇa lasya-upapattīm praṇītajāyayā, api
to acintyām nirvāṇa-pāra-gāminīm arhāloṣy upapattīm praṇītajāyayā
(āmi). (89) Maitreya āha: āścaryam Bhagavān yāvād udāra-aṣāγā
bodhisattvā mahāsattvā māhāmya-adhyāṣayāś ca, yatra-idāni (P 583b)
m ādīla eva praṇītām visēṣām prāth’hālye. praṇītām eva visēṣām

o) So Ms T, L. hi should come before 'gam?  
p) Tab: ran-bhin man-du, = bahu-prakrtaya  
q) so Ms L; Ms T; evam  
r) So Ms T, L. This seems corrupt. Tab: sems-can rams-kya riggs-kya rnam-pa gsum-pa gan lags-pa de 'gra-bom-pa-rid thob-nas. Emend to: yo pariyagam sthitvanam gorasaka (in respect of his lineage) so 'rthawam (?)  
s) Tab: sprul-pa (nirmata, nirmata) jad gnis-su bohos-pa'o (parinamana, parinamata). 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 klesas, Bodhisattvas appear in Samsara by virtue of their Vow. A Bodhisattva's body emanates from his spiritual cognition, and is sometimes called jhna-sartra (e.g.: Lankavatara Sutra 30, 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: tshaks-pa rid dan  
v) Ms T, L; tat  
w) Tab: slab-par 'tshal-bas, = tiksitukamena

Seattle.

TAITTIRIYA-BRAHMANA 1.4.3-4

Les rites de réparation (pragaścīlāṇi) 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 brahmans ou à la classe des vaisyās 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-Brahmana.

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.