OF THE PROGRESSE OF THE BODHISATTVA
THE BODHISATTVAMĀRGA IN THE ŚIKṢĀSAMUCCAYA

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ABSTRACT.

Human language is unfit to describe the content of mystical experience; the conditions necessary to attain the desired goal, on the contrary, are much more easily susceptible to linguistic expression. This is the principal reason why mystics always deal at greater length with the via mystica than with the unio mystica. Therefore the specific nature of Buddhism can only become clear through an examination of its mystic way. During the whole history of Buddhism the way to Nirvana has been the core of the doctrine.¹

The Buddha is credited with clearly and succinctly expounding the Buddhist path (mārga). Despite the eloquence and brevity of the Buddha’s exposition, the corpus of Buddhist scriptures explaining the path is prolix.

It is generally thought that the moral precepts (sīkṣāpadas), correct practices (samudacāras) and restraints (saṇḍhāras) for a bodhisattva² are to be found in Mahāyāna sūtras. Yet it seems that the most likely outcome of reading these sūtras is not enlightenment, but confusion.³ Mahāyāna sūtras appear too extensive and complex to be of much practical benefit to an incipient bodhisattva.

This paper asserts that the Sīkṣāsamuccaya (Ś) and Sīkṣāsamuccayakārikā (ŚKĀ) are composed by Śāntideva (Ś) to counter the bewilderment which results from reading Mahāyāna sūtras. Both works explicate the essential principles (marmasthanas) of these sūtras for the benefit of a bodhisattva new to the way.

Further, this paper asserts that of all the various practices described in Mahāyāna sūtras, Ś believes that the practice of giving (dāna = utsarjana) is fundamental. In the Śs and ŚKĀ the way of the bodhisattva (bodhisattvamārga) is essentially the way of giving (dānamārga).

In short, Ś expects a bodhisattva:

² To reduce distraction bodhisattva & dharma(s) are not italicised.
³ Cf. BENDALL & ROUSE, p. 17, ins. 5–12.
ABSTRACT.

i.) to give everything (sarva + dā = sarva + ut + sī) in order to attain perfect enlightenment (samyaksambodhi);

ii.) to make a worthy gift of his person (ātmabhāva), enjoyments (bhogas) and merit (puṇya) in order to give everything;

iii.) to preserve (rāks), purify (sudh), and increase (vṛdh) his gift in order to make a worthy gift; and

iv.) to practice the four right strivings (samyakpradhānas) in order to preserve, purify and increase his gift.

It is asserted in this paper, then, that Š considers the unsurpassed and perfect enlightenment of the Buddha attained by the practice of complete giving (sarvadana = sarvotsarjana) and complete giving attained by the practice of the right strivings. This conception of the way of the bodhisattva is represented in Figure 7.1 and in more detail in Figure 7.2.

Overall, this paper attempts to provide a comprehensive analysis of the content, structure, theme and meaning of the Š and ŠKĀ. To the knowledge of the present writer, it is the first of its kind.

Although the notion of the path is central to Buddhist thought, it seems to be a fact that the scholarly world has been rather slow in coming forth with attempts at straightforward exposition of the notion of the spiritual path and practice especially as presented in the Pāli Nikāyas and Abhidhamma. Indeed a plain and descriptive scholarly account of just what the Nikāyas and Abhidhamma have to say on so many of the fundamental topics of ancient Buddhism is simply not to be found.

\[ tātakaṭamobdhisattvānāṃ mārgah \]

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

5 P. 190.

6 P. 191.

7 GETHIN, p. 18.

8 BRAARVIG, II, p. 543, ln. 6.
PREFACE.

For my part, I am inclined to think that the approach to the understanding and analysis of our sources must initially be what has been termed "emic" rather than "etic". That is, in the first instance, an effort has to be made, as far as possible, to determine how categories and terms of a culture relate to each other structurally and systemically, and so to place ourselves within the cultural contexts and intellectual horizons of the traditions we are studying, making use of their own intellectual and cultural categories and seeking as it were to "think along" with these traditions. This is much more than a matter of simply developing sympathy or empathy, for it is an intellectual, and scientific, undertaking... it is one of learning how intelligently and effectively to work with, and within, a tradition of thinking by steeping oneself in it while rejecting the sterile "us" vs. "them" dichotomy. 9

Methodology. This paper contains a translation of the ŠSKA and of some of the Šs. The remainder consists of a summary, analysis and interpretation of the content, structure, theme and meaning of both works.

Through translation and exegesis the present writer tries to reformulate and rearticulate the essential meaning of the ŠSKA and Šs. 10 This is considered necessary. It should be clear to anyone who has more than a passing acquaintance with both works that they are not self explanatory.

In elucidating the ŠSKA and Šs, the writer attempts to make the thought of S accessible to specialists and non specialists alike. 11 This is

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

11 The writer tries to fulfil what GRIFFITHS sees as one of the primary responsibilities of the Buddhologist:

If the third step on the path to understanding were taken more seriously, if it was felt as a duty to develop the ability to restate the meaning(s) of one's text and if this approach were inculcated in our university departments devoted to Buddhist Studies, then we might begin to see some very positive results in the area of inter-disciplinary and inter-cultural thinking. (GRIFFITHS, p. 21)
not considered futile. Doubtless it is difficult to obtain an understanding of the meaning and authorial intent of any text, let alone of a text written at so great a temporal and cultural remove from the interpreter.\textsuperscript{12} Even so, the present writer believes that a close and sensitive reading facilitates such an understanding.\textsuperscript{13}

That said, this paper remains only one of many possible interpretations of the Śś and Śśkā. It is hoped that it contributes something upon which future research can build. It does not pretend to be 'the last word'.\textsuperscript{14}

\textit{Annotation.} The annotation in this paper is of three types: i.) commentarial; ii.) philological; and iii.) bibliographical.

Commentarial notes explain points which the present writer considers necessary but ill suited for inclusion in the body of the paper.

Philological notes are generally associated with passages translated from the Sanskrit. They refer to the primary source for the translated passage and provide the passage in transliteration. All transliterated sections within brackets—( )—followed by a dagger—†—are restored by the present writer. All sections within brackets followed by a double dagger—‡—are restored in: \textsc{Bendall, 'Çikṣāsamuccaya'}. The symbol—≡—means equivalent to. At times philological notes refer to secondary authorities for the definition of particular terms.

Bibliographical notes refer to primary and secondary sources. Primary sources are referred to when their content is comparable to that of the Śś. Secondary sources are referred to as sources or authorities for the assertions of the present writer or when they provide additional information on the subject to hand.

The reader is advised to consult the notes only after the completion of the first or second reading of the body of the paper.

\textsuperscript{12} On these issues regarding the works of Nāgārjuna, cf. Tuck.
\textsuperscript{14} Apropos this position, cf. Gómez, 'Paradigms', p. 216:

Humanistic scholarship stands in a no-man’s land between tradition and criticism, between community and individual preferences. It cannot seek and cannot lead to agreement. The greatest mistake we can make is to try to be the fabled "last man" who has the "last word" (the "definitive" this or that). Our role vis a vis community is not one of deciding the issues once and for all but of keeping more than one voice alive. Recognizing the power of voice, we must be careful not to establish a single voice.
Translation. This paper contains a complete translation from Sanskrit to English of the ŚŚKĀ together with partial translations of passages from the ŚŚ. Unless otherwise noted, all passages translated from Sanskrit are by the present writer.

The writer—although in the early stages of philological training—believes that attempting to read the original helps towards an understanding of the ŚŚ. Still, the writer's appreciation of Sanskrit is rudimentary. In addition, he is not equipt to consult Tibetan or Chinese translations of the ŚŚ. In preparing passages from the ŚŚ for translation these are serious—but at this stage unavoidable—weaknesses.

The writer is grateful to his supervisor, Prof. PAUL HARRISON, for checking his work and indicating passages in need of correction. He has been constantly reminded to take the simple meaning whenever possible and to employ intelligible, grammatical English. Even so, some passages remain difficult, both philologically and philosophically. Accordingly, some are rendered into English which is awkward if not barbarous. An attempt is made to employ decent English that does not sacrifice the meaning of the Sanskrit. At times the writer is only partially successful.

Reference in this paper to works written in languages other than English and Sanskrit should not be taken to imply that the present writer has any competence or facility in these languages. These works are referenced merely for completeness and the convenience of the reader.

Acknowledgements. A good number of people have contributed—directly and indirectly, wittingly and unwittingly—to this paper. All have generously provided assistance. The writer is indebted to their kindness.

In particular, the writer would like to express his deep gratitude to Prof. HARRISON for his rôle in securing the private collection of the late Prof. J. W. de Jong for the University of Canterbury Library. Easy access to a good number of volumes over the past few months has been a rare pleasure indeed.

The writer would also like to thank: Dr GEORGE BAUMANN (Tübingen); STEFAN BAUMS (Copenhagen); Prof. JENS BRAARVIG (Oslo); LANCE COUSINS (Oxford); Dr KATE CROSBY (Cardiff); MARTIN DELHEY (Hamburg); Prof. MADHAV M. DESHPANDE (Michigan); DRAGOMIR DIMITROV (Marburg); Dr LARS MARTIN FOSSE (Oslo); Dr ROLF W. GIEBEL.

15 Having not completed the requisite ‘five years intensive study of the Sanskrit language’ (GRIFFITHS, p. 18) & thus possessing an ‘insufficient philological outfit’ (LINDTNER, p. 10, n. 7).
16 Only possessing ‘the kind of training which can give no more than a faint hint of the complexities, attractions, and sheer difficulties of reading Sanskrit philosophical texts with any kind of fluency’ (GRIFFITHS, p. 23).
18 For this issue with commentarial & philosophical Sanskrit & Tibetan, cf. OLDMEADOW, pp. vii–viii; & CABEZÓN, Dose, p. 11, respectively.
PREFACE.

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

BODHIPAKṣA DHARMĀŚ.
1. EXORDIUM.

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

Some of my colleagues are finding inconsistencies in the canonical texts which they assert to be such without telling us how the Buddhist tradition itself regards the texts as consistent—as if that were not important. My own view is not, I repeat, that we have to accept the Buddhist tradition uncritically, but that if it interprets texts as coherent, that interpretation deserves the most serious consideration. ²

1.1 Remarks.

Sāntideva est un des plus grands écrivains l’Inde bouddhique. ³

Ś holds a privileged place in Buddhist hagiography. ⁴ His stature is high with many modern scholars. Yet although most scholars place Ś firmly within the history of the Mādhyamika, there is uncertainty over his actual date, philosophical beliefs and philosophical lineage. ⁵

BENDALL ⁶ asserts that Ś was active around the middle of the seventh century, BHATTACHARYA ⁷ from about 695 to 743, FRAUWALLNER ⁸

² GOMBRICH quoted in: GETHIN, p. 16, n. 67.
⁵ For a succinct summary of this scholarship, cf. SAITO, ‘History’.
⁶ BENDALL & ROUSE, p. vi; & BENDALL, Catalogue, p. 106. In: ibid., p. 106, Ś is referred to as JAYADEVA.
⁷ BHATTACHARYA, p. xiv. WILLIAMS agrees with this chronology: cf. WILLIAMS, Buddhism, pp. 58 & 198.
and Kanakura\(^9\) around 700, Pezzali\(^10\) from 685 to 763, Nakamura\(^11\) about 650 to 750, Seyfort Ruegg\(^12\) the first part of the eighth century, while Saito\(^13\)—with reference to the chronological classification of Kajiyama\(^14\)—suggests that Š should be placed closer to Śaṅtarakṣīta\(^15\) (c. 725–768) than Candrakīrti (c. 600–650). It appears unlikely that complete agreement will arise over the period of Š’s activity.\(^16\)

There has been much discussion about Š’s philosophical beliefs. It is generally agreed that he is interested in the way of the bodhisattva (bodhisattvamarga), the practice of the six perfections (pāramitās)\(^17\) and the generation of the mind of enlightenment (bodhicitta).\(^18\) His emphasis on the attainment of the equality of self and others (paratmasamātā), followed by the exchange of self and others (paratmaparivartana), has often been mentioned.\(^19\) But whenever scholars have had to form more specific conceptions of Š’s beliefs, diverse opinions have arisen.

The various conceptions of the beliefs of Š can be of interest in their own right:

My interest in the Bodhicaryāvatāra reflected in these studies has two principal concerns. The first is the sheer range of interpretations, shifting patterns of interpretation and integration of interpretations into a wider systematic doctrinal and practical framework found among Indian and particularly Tibetan commentators.

\(^11\) Nakamura, p. 287.
\(^12\) Ruegg, Literature, p. 82. In: idem, ‘Chronology’, p. 514, Š is said to have been active about 700. Cf. also Steinkellner, ‘Bodhicaryāvatāra’, p. 17.
\(^14\) Kajiyama, ‘History’.
\(^15\) The present writer follows a correction made in the margin of Saito, ‘History’, p. 261, by De Jong. It seems that the typesetter negligently substituted Śāntideva for Śaṅtarakṣīta.
\(^16\) It is suggested in: Downman, p. 228, that Š was active in the first half of the ninth century. If this is correct, the majority of scholars to date have been considerably off the mark.
\(^20\) Williams, Altruism, p. xi.
Even so, this diversity can also be a source of frustration. All the various conceptions of Śiśaś' thought may well seem to do little but obscure the actual beliefs of the historical Śiśa. As it is so difficult to identify the actual beliefs of Ś from amongst all of the commentarial literature which has accumulated during the last twelve hundred years, it must be tempting to take refuge within the interpretive framework of some of his more recent commentators:

I have not been concerned with textual questions of whether Śāntideva actually was or was not the author of a verse which interested me. The commentators thought he was and that has been enough for my purposes here.21

The question of Ś's philosophical lineage has proved no less problematic than that of his chronology and precise philosophical beliefs. While he is most often thought to hold an exalted place in the history of Madhyamaka philosophy, his actual position within that history and his affiliation with a particular school remains uncertain.

SEYFORT RUEGG places Ś in a 'Middle Period' characterised by 'the elaboration and systemisation of the Madhyamaka thought'. 22 KAJIYAMA also places Ś in a 'Middle Period'. For KAJIYAMA this is a period when:

21 WILLIAMS, Altruism, p. x. In this regard, WILLIAMS is not alone:

Although I speak of the "author" of the Śikṣāsamuccaya, I am no more interested in recovering the "original" authorial version of the text than I am in tracing the "original" texts of which it is composed... In other words, I do not speculate on the date of the "original" composition of the Śikṣāsamuccaya, nor do I speculate on the authorship of the text... (MROZIK, p. 3. The present writer is grateful to Assist Prof. S. MROZIK, Western Michigan University, for providing a copy of her dissertation.)

For our purposes, nothing is lost by setting aside the question of the authorship of the Śikṣāsamuccaya... (Ibid., p. 8)

It would perhaps be pointless to try and demythologise the traditional Life of Śāntideva in order to find some historical core... (CROSBY & SKILTON, p. ix)

Some Buddhological scholarship does not give adequate attention to the context of texts (GRIFFITHS, p. 19). This is unfortunate. An accurate understanding of the meaning of texts results from a disciplined assessment of all available evidence:

My own position is that a restriction to either one of the two sides (the scriptures and the commentaries) is structurally convenient for writing a book but not for solving problems. To solve problems one must include all the possible evidence and therefore cannot restrict himself to the scriptures or to the commentaries exclusively. (WAYMAN, 'Indian Buddhism', p. 421)

22 RUEGG, Literature, p. 82.
Exordium:

...they wrote their own commentaries on the Madhyamakārīkā; they were divided into the Prasāṅgikā and the Svātāntrikā, according to whether they adopted either prasāṅga ("reductio ad absurdum") or the svātāntra-anumāna ("independent syllogism") as a means of establishing the truth of the Madhyamaka philosophy; and they regarded the Yogācāra school as their opponent and criticised its philosophy. 23

Saito—on the basis of Kajiyama’s Madhyamaka chronology 24—tentatively assigns Ś to a ‘Later Period’. For Saito this is a time when:

a.) they were strongly influenced by Dharmakirti’s theory of knowledge;

b.) with a few exceptions such as Prajñākaramati, most of them belong to the Svātāntrika; and

c.) they considered Yogācāra’s philosophy to be higher than that of Sarvāstivāda and Sautrāntika. 25

It is usual to follow Tibetan doxologies and Prajñākaramati 26 in associating Ś with the line of the Prasāṅgikā Madhyamika. 27 Nonetheless, considering the uncertainty about the period of Ś’s activity and about the chronology and development of Madhyamaka philosophy, one should be cautious. In short, when referring to Ś: ‘...we cannot be too careful in using the word Prasāṅgikā Madhyamika’. 28

Two, sometimes three works are attributed to Ś: i.) the Bodhicaryāvatāra (BcA); ii.) the Sīkṣāsamuccaya (Śś) and Sīkṣāsamuccayakarikā (Śśkā) combined; and possibly iii.) the Sūtrasamuccaya (Śś).

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24 Idem, ‘History’.
26 C. 950–1000.
28 Saito, ‘History’, p. 261. Overall, it would be wise to follow the provisional approach described in Ruegg, Literature, p. 59:

In the following pages Prasāṅgika and Svātāntrika will be employed as convenient designations for the two main divisions of the pure Madhyamaka school going back respectively to Buddhapālita and Bhāvaviveka although these terms refer to a single feature of each of their doctrines, namely their methods of ascertaining reality through reasoning.
The BoA—perhaps the most influential of Ś's works—consists of ten chapters (paricchedas) of verse. It describes the way of the bodhisattva primarily in terms of the generation of the mind of enlightenment, the practice of the six perfections, the equality of self and others and exchange of self and others. On the basis of Tibetan manuscripts from Tun-huang, the attribution to Ś of many sections in the received edition of the BCA has recently been questioned.

The Śs, the main subject of this paper, consists of nineteen chapters mostly in prose but sometimes in verse. The Śs like the BCA concerns

29 Evidenced by the number of translations and commentaries of the BCA in the Tibetan tradition.

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

For tr. into Eng., cf. BARNETT; MATICS; BACHELOR; CROSBY & SKILTON; PADMAKARA; & WALLACE & WALLACE. For an assessment of these tr., cf. GÓMEZ, ‘Translators’. For more details on modern tr., cf. PEZZALI, Śántideva, mystique bouddhiste, pp. 55–56.

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

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

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

the way of the bodhisattva. It is asserted in this paper that the way is described primarily in terms of the practice of complete giving (survadāna) facilitated by the practice of the four right strivings (samyakpradhānas). 32

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

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

The ŚSKĀ is the Śs writ small.

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

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

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

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

The Śs also exists in Tib. & Chin. versions: cf. ibid., pp.76–79. For the Tib., cf. SUZUKI, P 5336. For the Chin., cf. Tsaiho 1636. For notes on the Chin. version, cf. WOOGHIARA, 'Contributions–I'; & Idem, 'Contributions–II'. Only one tr. into a Western language of the whole text has been published: cf. BENDALL & Rouse. It is noted in: DE JONG, 'Review of Hedinger', p.231, quoted in: KLAUS, p.397, n.3, that 'It is true that this translation is far from satisfactory...'. For more details on tr., cf. PEZZALI, Sāntideva, mystique bouddhiste, pp.79–80.

33 The composition of auto commentaries is characteristic of the Mādhyamika. NĀGĀJUNA (c. 150–250), ĀRYADEVA (c. 170–270), BHĀVIVA (BHĀVYA) (c. 500–570), CANDRAKĪRTI (c. 600–650), ŚĀNTARAKŚĪTA (c. 725–784), KAMAŚILA (c. 740–797) & VIMUKTISEVĀ (8th C.) all wrote auto commentaries or résumés on their own works: cf. KAJIYAMA, 'Mādhyamika'. These dates are those of KAJIYAMA.

34 BENDALL, 'Čikṣāsāmuccaya', p.i, n. 2.

35 SUZUKI, P 5336. For tr. of the ŚSKĀ, cf. BENDALL, 'Čikṣāsāmuccaya', pp.xxxix–xlvii; BARNETT, pp.103–107; JOHNS; PEZZALI, Sāntideva, mystique bouddhiste, pp.69–72; & Idem, Sāntideva e il Bodhicaryavatāra e le kārikā.

Content & Structure.

The title and colophon of the Ss indicates that it is a collection (samuccaya) of religious disciplines (śikṣā) extracted from various sūtras. In addition, the colophon suggests that the Ss is a work discipline (vinaya). The actual content of the Ss, on the other hand, indicates that the Ss is also a commentary and exposition (śāstra) on the theory and practice.

37 MROZIK, pp. 5ff. It seems likely that the doubts raised here about Š's authorship of the are motivated more by a desire to downplay the question of authorship per se, than by an interest in historical veracity.

Also marked is an equivocal attitude towards attempts to discuss: i.) the Šs within the philosophical history of the Madhyamika (cf. esp. HEDINGER, p. 2); & ii.) the Skt. text of the Šś in terms of Tib. & Chin. variants (cf. esp. BENDALL, ‘Çikṣāsamuccaya’, p. 1, n 2; & pp. xxviii-xxix; WOOGHARA, ‘Contributions’; & KLAUS) (Cf. MROZIK, pp. 8-9).


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

For the relationship between the Ss & Šś, cf. WINTERNITZ, II, p. 366, n. 1; FILLIOZAT; PEZZALI, Śāntideva, mystique bouddhiste, pp. 80-86; RUEGG, Literature, p. 84; ASANO, ‘Śikṣāsamuccaya’; & Idem, ‘Śūtrasamuccaya’.

40 For ref. to recent research on the Ss, cf. PĀŚĀDIKA, pp. 481-494.

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

42 BENDALL, ‘Çikṣāsamuccaya’, p. 366, ln. 4; & BENDALL, Catalogue, p.109: samāptas ciyaṁ bodhisatvavino ‘nekasūtrāntoddbhatakṣikṣāsamuccaya iti’

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

BENDALL, ‘Çikṣāsamuccaya’, p. 366, n. 2, notes that the Tib. colophon includes the additional words ‘made by the teacher Š’. Š distinguishes between the scriptures (sūtras), rules of disciple (vinaya) & religious discipline (śikṣā): cf. ibid., p. 63, ins. 17-18:

’sūtravinaśāśikṣā anapekṣya…

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

Exordium:

of the Māhāyāna as summarised in the Śākā (kārikā). 44

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

The Śās consists of a large number of quotations from more than one hundred Mahāyāna sūtras. 46 Only sūtras considered authoritative are selected. The placement of quotations is systematic. Ś declares his intentions in two passages early in the Śās.

In the first passage, in words almost identical to those with which he began the Bca, Ś says:

I shall relate, with beneficial words collected together, the entrance into the restraint (practices) of the sons of the Sugatas. 47 48

He then claims that he intends to say nothing new and that his literary ability is negligible. 49 He says that he does not intend to benefit


45 Cf. KAJIYAMA, 'Meditation', p. 114:
The later Indian Mādhyamika school or the Yogācāra-Mādhyamika, represented by Śāntarakṣita and Kamalaśīla, may be characterised in two ways: as a philosophy, it is syncretic; as a religion, it teaches gradual enlightenment. The merit of the school lies in combining these two characteristics.


47 I.e., sugatātmajas = bodhisattvas. For sugatātmaja—lit. 'the son of he that has attained bliss'—cf. EDGERTON, p. 597.

48 BENDALL, 'Cākkūsāsamuccaya', p. 1, ln. 10:

sugatātmajasamvaravatāraṃ kathayiyāmi samuccitārthavākyaiḥ ||

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

49 BENDALL, 'Cākkūsāsamuccaya', p. 1, ln. 11:

na ca kiñcid aparvam atra vácyam na ca saṃgranthāna kausalānaṃ manuṣṭi |

Apropos this assertion, note the traditional approach to the Śās:

The Śākṣāsamuccaya, together with numerous other anthologies or compendia, has been valued in the modern scholarly community primarily for its citation of other texts, but has rarely been studied as a text in its own right. Scholars have shown interest in the Śākṣāsamuccaya primarily because it preserves passages from Sanskrit texts that are no longer extent (extant) 1 and because it is frequently thought to provide "better readings" of extent (extant) 1 texts. (MRÖZIK, p. 2)

This interest is not misplaced. The value of the Śās is well attested: cf. BENDALL, 'Cākkūsāsamuccaya', pp. vi–vii; DE JONG, 'Review of Hedinger', pp. 233 ff.;
Content & Structure.

others, but only to cultivate (bhāvayitum īṣṭam)—or leave a good impression on (lit. perfume) (vāsāyitum kṛtaḥ)—his own mind. Further, he wants his strong impulse of faith (prasāda veṣa) to cultivate that which is good (kuśala) to grow (vṛddhi). These intentions suggest a desire for only a limited sphere of influence. Yet, on closer inspection, Ś’s professed intentions seem to be merely literary affectation.

In reality, Ś intends the Śs to be of considerable influence. This is clear when he gives his second reason for compiling the Śs:

Further, who[ever] desires this instruction (learning) for training, then by him attention must be given to the Śiksāsamuccaya for religious discipline in the entrance to the way, indeed because of the great fruitfulness of undertaking religious discipline.

The Śs is a compilation of Mahāyāna teachings to guide an untrained (āsīkṣita) bodhisattva who, having committed himself to training, is taking his first steps on the way. It is a body of religious disciplines for a

CÜPPERS; PAGEL; BRAARVIG; SILK; & NATTIER.

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

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


52 EDGERTON, pp. 388 & 507.


54 Indicative of this general tendency are the words in: KAJIYAMA, ‘Philosophy’, p. 90:

But in traditional India, rather than boast of the originality of one’s thought, one gave it authority by attributing its source to the ancients.

55 i.e., vyutpāda = vyutpādana = vyutpatti: cf. BENDALL & ROUSE, p. 17.

56 i.e., of the bodhisattva.

57 BENDALL, ‘Cikṣṣāsamuccaya’, p. 16, ins. 1–2:

yaḥ punar etad abhiyāsāṛṭham vyutpādītaṃ icchatātenātra śiksāsamuccaye tāvac caryāmukhamātrasākṣaṃāṛtham abhiyogaḥ karaṇyaḥ śiksārambhasyaiva mahāśaalatvāt

58 Ibid., p. 16, ins. 5–8.
Exordium:

bodhisattva (bodhisattvasīkṣāśāra). The ŚS is intended as a manual or compendium for a bodhisattva who, wishing to understand the Dharma, is devoting his life to study and recitation. This is confirmed in the BCA:

Now the Śikṣāsamuccaya is certainly to be examined again and again, as virtuous conduct is taught there at length.

The ŚS, in short, is for the kind of bodhisattva that Ś considers a hero (śūra) in mind, giving, morality, patience, energy, meditation, wisdom and contemplation. For Ś there is no higher calling than helping such people to engage in the way:

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

59 BENDALL, 'Śikṣāsamuccaya', p. 15, Ins. 9–10. As noted in: BENDALL & ROUSE, p. 16, n. 4, this usage is similar to Lat. corpus.
60 BENDALL, 'Śikṣāsamuccaya', p. 16, Ins. 14–15. It appears likely that this was also the intention of NĀGĀRJUNA when he composed his Sūtrasamuccaya: cf. ICHISHIMA, p. 22.
61 MINAYEFF, BcA 5:105, p. 177:
śikṣāsamuccayo 'vaśyāṇaḥ draṣṭavyas tu punah punah |
vistareṇa sadācāro yaṃ mā tatra pradaśītah ||

For ref. to discussion on this verse, cf. FILLIOZAT. This verse is accepted as conclusive evidence of Ś's authorship of the ŚS in: BENDALL, 'Śikṣāsamuccaya', pp. iv–v. Ś's authorship is also assumed in: DE LA VALLEE POUSIN, Prajñākaramati, Fasciculus I, Introduction, where in addition it is said that:

Some help has been found in a little tract... Much more profitable has proved the study of the Čikṣāsamuccaya, from which our author, Prajñākaramati, has borrowed, mostly without acknowledgement, nearly the whole of his illustrations from earlier literature.

Contra this assumption, it should be noted that an equivalent of Skt. BCA 5:105 does not appear in the Tib. Tun-huang recension of the BCA: cf. CROSBY & SKILTON, p. xxxii; & MROZIK, p. 6.
62 Cf. BENDALL, 'Śikṣāsamuccaya', p. 16, Ins. 15–16. The development of these seven qualities is the natural result of the attainment of the six perfections (pāramitās). It is clear that the structure of the BCA reflects the usual order of these qualities. It is perhaps less apparent that this is also so for the structure of the ŚS.

In general, it can be said that: a.) dānapāramitā is discussed in the 1st chapter; b.) Śīlapāramitā in the 2nd to 7th; c.) ksāntipāramitā in the 8th to 9th; d.) viyapāramitā in the 10th & 16th; e.) dhyānapāramitā in the 11th to 12th & 19th; f.) prajñāpāramitā in the 13th to 16th.

These divisions are noted in the Tables of Part II, pp. 69ff. For a slightly different schema, cf. HEDINGER, p. 12.
63 MINAYEFF, BcA 10:1, p. 221:

bodhicaryāvatāraṃ me yad vicintayataḥ śubham |
tena surve janah santu bodhicaryāvibhūṣaṇam ||

This and similar verses in the BCA, may suggest that the BCA is composed for daily or ceremonial recitation: cf. KAJIHARA, 'Chapter'; & Idem, 'Recitation'.

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

Quoting the Adhyāsayasamcodanasūtra Ś gives two hermeneutical principles which guide his selection of legitimate words of the Buddha (buddhavacana).

First, he holds that the speech of a Buddha (buddhabhāṣita) is an inspired utterance (pratībhāna) through four factors (kāraṇas).

- a.) is connected with truth (satya), not with the opposite of truth;
- b.) is connected with Dharma, not with that which is not Dharma;
- c.) leads to abandonment (hāyaka) of mental defilements (kleśas), not to their not being cut off (vivardhaka); and
- d.) shows the praiseworthy qualities of liberation (nirvāṇa), not the praiseworthy qualities of transmigratory existence (samsāra).

If anyone utters words endowed with these factors they are thought to produce in the minds of faithful sons and daughters of good family the notion of the Buddha (buddhasaṃjñā). After having formed the notion

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64 BENDALL, ‘Cikṣāsamuccaya’, p. 17, ln. 5.
65 It has often been asserted that Mahāyāna exegetes—despite evidence to the contrary—sincerely believe that Mahāyāna sūtras contain the correct words of the Buddha: cf. MIZUNO, Sūtras, p. 22; & LOPEZ, ‘Interpretation’, p. 51.
68 This section of the Śs is shot through with that ‘tension between scripture and reason’ described in: TILLEMANS, ‘Authority’.
70 Cf. WILLIAMS, Buddhism, p. 31; & SKILTON, p. 101.
71 BENDALL, ‘Cikṣāsamuccaya’, p. 15, ln. 16. According to the Tib., any monk, nun, or male or female lay disciple: cf. OLDMEADOW, p. 109, n. 2 & n. 3.
of the Teacher (śāstrasamajñā), the Dharma is heard. 73
Second and following from the above, Š claims that:

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

It has been said of this principle that:

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

The selection of legitimate words of the Buddha from Mahāyāna sūtras on the basis of whether or not they are well said (subhāśita) would seem to allow much room for discretion. It appears, though, that Š’s second principle of interpretation is used together with his first. In other words, he believes that whatever is well said (subhāśita)—that is, connected with truth, Dharma, the destruction of mental defilements and the promotion of liberation—all that is said by the Buddha (buddhabhāśita).

Š’s conception of what constitutes the true word of the Buddha is perhaps most clear from the shortest of his works, the ŠSKA.

Māhāyāna sūtras are sometimes extant in a long and short version. It is sometimes said that the long version was composed before the short. 76 Short sūtras are said to abridge the main points of their longer counterparts.

Some technical treatises and compendiums are also extant in a long and short version. The long version is often called a śāstra, the short a kārikā. 77 In general, it is thought that kārikās were composed before their sūstras. Kārikās are usually considered the root texts (mūlas) of sūstras. 78 Śāstras, it is said, explicate the meaning of kārikās. 79 The ŠŚ is a śāstra, the ŠSKA its kārikā.

The general character of the ŠSKA is typified by a passage written to describe the Mūlamadhyamakakārikā of NĀGĀJUNA:

The treatise itself is composed in very terse, often cryptic verses, with much of the explicit argument suppressed, generating significant interpretive challenges. But the uniformity of the philosophical methodology and the clarity of the central philosophical

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73 BENDALL, ‘Cīkṣāsāmuccaṭa’, p. 15, ln. 18.
74 Ibid., p. 15, ln. 19:

    yat kīcin maitreya subhāśitaṁ sarvaṁ tad buddhabhāśitaṁ |

76 MIZUNO, Sūtras, pp. 94, 118 & 119–120.
78 Ibid.
79 It is noted in: CONZE, Prajñāpāramitā Literature – I, p. 93, that ‘Indian literary tradition regards a sacred text as incomplete without a commentary’. For the issues associated with the translation of śāstras & kārikās, cf. GRIFFITHS, pp. 26ff.
expressed in the text together provide a considerable fulcrum for
exegesis.\textsuperscript{80}

At first it might seem that the ŠSKĀ was written before the Šs. This
may be incorrect. Both works are the work of the same author. It would be
surprising if each had not been revised in terms of the other. As BENDALL
has said:

Both seem to me a practically simultaneous result of the author's
general reading of Buddhist literature.\textsuperscript{81}

There is no doubt that the Šs explains each verse of the ŠSKĀ. But
equally, there are many cases where verses of the ŠSKĀ seem to explain the
main points of the Šs.\textsuperscript{82} In addition, there are passages where it is hard
to distinguish between a quotation from the ŠSKĀ and the body of the
text of the Šs.\textsuperscript{83} The relationship between the Šs and ŠSKĀ is perhaps
best characterised not in terms of the dependency of one on the other, but
rather, in terms of reciprocality between both.

Yet irrespective of the question of which, if either, was written first,
the Šs and the ŠSKĀ can be seen—in the sense of GADAMER\textsuperscript{84}—as Š's
attempt to project the overarching meaning of Buddhism as it gradually
emerged to him when he penetrated the corpus of Mahāyāna sūtras.

The Šs and ŠSKĀ are written to explain the essential principles (mar-
masthānas) and practices of the Mahāyāna. And of all the various
Mahāyāna practices Š seems to believe that the practice of giving (dāna ≡
utsarjana) is fundamental.\textsuperscript{85} In the Šs and ŠSKĀ he describes the way
of the bodhisattva (bodhisattvamārga) as essentially the way of giving
(dānamārga).

In brief, Š expects of a bodhisattva the following:

\begin{itemize}
  \item[i.)] to attain perfect enlightenment (samyaksa:rp.bodhi) he\textsuperscript{86} must give
everything (sarva + √ dā ≡ sarva + ut + √ sij);
  \item[ii.)] to give everything he must make a worthy gift of his person (ātmabhāva),
  enjoyments (bhogas) and merit (pu~wa);
\end{itemize}

\textsuperscript{80} GARFIELD, pp. 87–88.
\textsuperscript{81} BENDALL, 'Cikīsaamuccaya', p. ii. Cf. also WINTERNITZ, II, p. 366.
\textsuperscript{82} Quite apart from the verses of the ŠSKĀ one should note Š’s introduction
to another of his own compositions, the twelve kārikās on evil. These twelve
kārikās, he says, are inserted to summarise his discourse on the renunciation of
\textsuperscript{83} Cf. ref. to Š’s frequent reiteration of part verses of the ŠSKĀ in the Tables.
\textsuperscript{84} Cf. GADAMER, p. 236, quoted in: LOPEZ, 'Interpretation', p. 65; & in:
POWERS, p. 139.
\textsuperscript{85} PEZZALI, Santideva, mystique bouddhiste, p. 68; & MROZIK, p. 14.
\textsuperscript{86} The present writer refers to bodhisattvas with the masculine personal pronoun.
This is a conventional designation. For discussion of female bodhisattvas,
cf. KAJIYAMA, 'Women'.

\section*{Content & Structure.}
Table 1.1: Structure of the Škṣā & Šs.

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b Bendall & Rouse, pp. 1–320.
c Vs.
d Ch.
e Pg.
Content & Structure.

(iii.) to make a worthy gift he must preserve (rakṣa), purify (sudhī),
and increase (vṛdhī) his gift; and

(iv.) to preserve, purify and increase his gift he must practice the four
right strivings (samyakpradhānas)\(^{87}\).

In the Śs and ŚSKA, then, it is asserted that for a bodhisattva to
attain perfect enlightenment he must practice complete giving (sarvadāna
≡ sarvotsarjana) and that for him to practice complete giving he must
practice the right strivings. This means, in effect, that in the Śs and ŚSKA
the way of the bodhisattva consists of the practice of the right strivings,
followed by the practice of complete giving, followed by the attainment
of perfect enlightenment. This path is summarised in brief in Figure 7.1\(^{88}\)
and in detail in Figure 7.2\(^{89}\).

It can be seen from Table 1.1\(^{90}\) that the Śs and the ŚSKA share the
same general content and structure. The ŚSKA is not as long as the Śs but
it considers the major themes of the Śs and is organised on an identical
plan. The thematic structure of both texts is fourfold:

i.) giving (utsarjana) one’s person, enjoyments and merit;

ii.) preserving (rakṣaṇa) the same;

iii.) purifying (sodhana) the same; and

iv.) increasing (vārdhana) the same.

With little variation, the content and structure of both works is sub-
ordinate to the description of giving through the preservation, purification
and increase of one’s person, enjoyments and merit.\(^{91}\) Table 1.2\(^{92}\) and
Table 1.3\(^{93}\) show that the chapter divisions of the Śs are likewise subject
to this schema.\(^{94}\)

In the Śs and ŚSKA, then, in agreement with the Ratnamegha\(^{95}\), Ś
condenses the central training of a bodhisattva into the practice of giving.

\(^{87}\) I.e., i.) the non production of non existing bad dharmas; ii.) the destruction
of existing bad dharmas; iii.) the production of non existing good dharmas; &
iv.) the increase of existing good dharmas.

\(^{88}\) P. 190.

\(^{89}\) P. 191.

\(^{90}\) P. 16.

\(^{91}\) BENDALL, ‘Citkṣasamuccaya’, pp. xxxi–xxxviii; HEDINGER, p. 12; ASANO,

\(^{92}\) P. 18.

\(^{93}\) P. 19.

\(^{94}\) The titles of the chapters in Table 1.2 & Table 1.3 are from those in the
editio princeps: cf. BENDALL, ‘Citkṣasamuccaya’. In places these titles differ

\(^{95}\) Cf. esp. BENDALL, ‘Citkṣasamuccaya’, p. 34, ln. 5:
Table 1.2: Chapters of the Śrāvaṇa.

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* a Bendall, 'Ṛkṣaśamucaṇa', pp. 1–158.
  b Bendall & Rouse, pp. 1–156.
  c I.e., Pariccheduḥ.
Table 1.3: Chapters of the Śrī-B.

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<th>Chapter</th>
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<td>8.) Pāpasōdhanam Aṣṭamaḥ P&lt;sup&gt;o&lt;/sup&gt;</td>
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<td>19a.) (Pūnyavṛddhi&lt;sup&gt;d&lt;/sup&gt;) Navadaśaḥ P&lt;sup&gt;o&lt;/sup&gt;</td>
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<td>19b.) (Pūnyavṛddhi&lt;sup&gt;e&lt;/sup&gt;) Navadaśaḥ P&lt;sup&gt;o&lt;/sup&gt;</td>
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<td>157-244</td>
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<sup>b</sup> BENDALL & ROUSE, pp.157–320.
<sup>c</sup> Iti idam saṃkṣepān mohasōdhanam citta<sup>e</sup>: cf. BENDALL, Catalogue, p.109.
<sup>d</sup> From: BENDALL, ‘Chiṣṇuśamuccaya’, p.366, ln. 3.
<sup>e</sup> From: ibid.
The simplicity of this schema is striking. No doubt it makes the Šś and ŠśKA well suited as primers in the theory and practice of the Mahāyāna.

Yet Š also identifies the central meaning of the Mahāyāna as the practice of the preservation, purification and increase of those things that are given. In addition, he holds that his conception of the Mahāyāna is not new (apūra). What, then, is the traditional basis for Š’s description of the Mahāyāna?

An answer is suggested by Š’s (re)definition of preservation, purification and increase:

In that case, he produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen: by this arises preservation. And he produces desire for the destruction of them when they have arisen: by this arises purification. He produces desire for the arising of good dharmas when they have not arisen, and when they have arisen, he produces desire and so on for their continuance, for their increase: by this arises increase.

Table 6.4 shows that this passage occurs near the end of the Šś. It is meant to explain the final verse of the ŠśKA and the main thrust of both the Šś and ŠśKA. The final verse of the ŠśKA concerns the complete attainment of the right strivings. Š’s auto commentary (re)defines the traditional formula of the right strivings in terms of the practice of preservation, purification and increase. This conception of the right strivings is represented in Figure 1.1.

In short, it appears that Š ultimately bases his conception of the central meaning of the Mahāyāna on the traditional concept of the four right strivings.

\[ ata evo|23a|ktam ratnavehe 'damaḥ hi bodhisatvasya bodhir iti \]

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

96 BENDALL, ‘Çikṣāsamuccaya’, p. 1, ln. 11.
97 Viz. a bodhisattva.
98 I.e., samyakpranjadyāti: cf. DAYAL, p. 103, n. 89.
99 Viz., bad, evil dharmas.
100 Viz. good dharmas.
101 BENDALL, ‘Çikṣāsamuccaya’, p. 356, ins. 10–14:

\[ tatra anuppannānāṃ pāpakānāṃ aksaḷānāṃ dharmāṇāṃ anut-pādāya eva chaḍḍam janayati vyāyacchati vīryam ārabhate cittam pragbhātī samyakpranjadyāti ity anena rakṣā | utpannānāṃ ca prahādaya chaḍḍam janayati ity anena śuddhiḥ | anuppannānāṃ kusaḷānāṃ dharmāṇāṃ utpādāya chaḍḍam janayati | yāvad utpan-nānāṃ ca sthitaye bhūyobhāvāya chaḍḍam janayati ity adi | anena vṛddhiḥ \]

102 P. 171.
103 P. 21.
In the literature of the Hinayāna and Mahāyāna, the right strivings are collectively the second of the seven sets of conditions favourable to enlightenment (Skt. bodhipakṣa dharmas = Pali bodhipakkhiya dharmas). The conditions favourable to enlightenment provide the doctrinal context within which the four right strivings must be interpreted.

The rôle of the practice of the conditions favourable to enlightenment in the Śrī will now be considered. This will be followed by a discussion of the rôle of the practice of giving and the right strivings.

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104 This is a conventional designation which refers to non Mahāyāna Buddhism. The present writer recognises that such a term is problematic. For the relations between Mahāyāna & non Mahāyāna Buddhism, cf. SILK, pp. 2-51; & NATTIER, pp. 58–82. The present writer is grateful to Assoc. Prof. J. NATTIER, Indiana University, for permitting him to refer to this work.
2. BODHIPAKŠA DHARMAS.

It is worthwhile in Buddhist studies to attempt to reconstruct the context in which particular doctrines were formulated, since the context of an utterance or doctrine is of crucial importance in determining its meaning and application. Buddhist doctrines operate within the context of a functioning system of shared symbols and assumptions and a contemporary interpreter should seek to understand and explicate this context. 1

2.1 Remarks.

Subhūti said: 'Which, Bhagavan, are the good dharmas or the conditions favourable to enlightenment? And which dharmas are the dharmas of the pratyekabuddhas, and the dharmas of the bodhisattvas and the dharmas of the Buddhas? Which arrive at the attainment of a unity 2 in the perfection of wisdom?' The Bhagavān said: 'As here follows: the four applications of mindfulness; the four right strivings; the four bases of supernatural power; the five faculties; the five powers; the seven members of enlightenment; the noble eightfold way; the four noble truths; the approaches to liberation—emptiness, causeless, aimless 3; the four dhyānas 4; the four infinitudes 5; the four formless attainments 6; the six supernatural knowledges 7; the perfection of morality; the perfection of patience; the perfection of energy; the perfection of concentration; the perfection of wisdom ... ' 8

1 POWERS, p. 162.
2 I.e., samgraha & samavasaraṇa: cf. EDGERTON, p. 566.
3 Cf. BENDALL, ‘Çikṣāsamuccaya’, p. 6, ln. 15.
4 Cf. ISHIHAMA & FUKUDA, ¶¶ 1478–1481, p. 78.
5 I.e., friendliness (maitrī), equanimity (upekṣa), compassion (karunā) & joy (muditā).
6 Ibid., ¶¶ 1492–1495, p. 79.
8 GHOSA, p. 1636, ln. 10ff., quoted in: GETHIN, p. 275, n. 36, as: Subhūtir āha katame bhagavān kuśaladharmanāḥ bodhipakṣaḥ vā ke dharmanāḥ ca pratyekabuddhadharmanāḥ ca bodhisattvadharmanāḥ ca buddhadharmanāḥ ca ye prajñāpāramitāyānāṃ samgrahaṃ samavasaṇaṃ gacchanti bhagavān āha tad yathā catvāri smṛtyupasthānāni catvāri samyakprahāpāni catvāra rddhipādāḥ paścendriyāni paścikābalāni sattabodhyānāni aryavātāngō mārgaḥ catvāry āryasatyāni śûnyatānimittāprapitavimokṣaṇamukhaḥ catvāri dhyānāni
The corpus of Mahāyāna sūtras is vast. The content of Mahāyāna sūtras is varied and complex. After having read these sūtras it is no doubt common for incipient bodhisattvas to feel bewildered. In an attempt to make sense of their readings it would be natural for them to ask of their teachers ‘What are the essential principles? What are the basic practices?’

So it is with Subhūti. He wants the Buddha to indicate the dharmas that are skillful (kusala), the dharmas that lead to the perfection of wisdom (prajñāpāramitā) and the dharmas that tend towards enlightenment. In answer to Subhūti the Buddha lists:

i.) the four applications of mindfulness (smṛtyupasthānas);

ii.) the four right strivings (samyakpradhānas);

iii.) the four bases of supernatural power (ājñāpāramitā);

iv.) the five faculties (indriyas);

v.) the five powers (balas);

vi.) the seven members of enlightenment (bodhisattvabhūtās);

vii.) the noble eightfold way (ariyāṅga-marga) and so on.

For all his confusion, the Buddha’s answer cannot have surprised Subḥūti. These trainings occur often in the literature of both the Hinayana and the Mahāyāna. Collectively they are sometimes called the thirty-seven bodhipākṣikā dharmas. More often they are merely referred to as catusvṛty apramāṇāṇā | catusra āryayasaṃpattayā | saṃdabhiṣjñāḥ
| dānāpāramitā | śūlapāramitā | koṣṭhipāramitā | vīryapāramitā
| samādhīpāramitā | prajñāpāramitā ...

For another frame question that involves the bodhipākṣa dharmas, cf. NATIER, 2D, p. 168; & 20G, p. 214.


For another frame question that involves the bodhipākṣa dharmas, cf. RAHDER, § Bhumi, VII, D, p. 57, ln. 17; VON STEAL-HOLSTEIN, § 45, p. 75, ln. 3; & LEFMAN, p. 9, ln. 5. In: LÉVI, I, p. 57, ins. 11–12 & 13–14; and they are twice referred to as the thirty-seven forms of meditation or cultivation (saptatrimśadākārabhāvanās).
the bodhipakṣa dharma.\textsuperscript{11}

The term for the thirty-seven practices is variously translated.\textsuperscript{12} The Pali—bodhipakkhiya or bodhipakkhika—is translated by RHYS DAVIDS & STEDE as ‘belonging to enlightenment’ and ‘qualities or items constituting or contributing to bodhi’.\textsuperscript{13} This definition is followed by GETHIN

\textsuperscript{11} Although several variants of this term exist.


For bodhipakṣa, cf. BENDALL, ‘Çikṣāsamuccaya’, p.12, ln. 17; & p. 52, ln. 2; DE LA VALLÉE POUSIN, Prajñākarunati, p.436, ln. 5; DUTT, ‘Bodhisattvabhumi’, p.1, ln. 8; p. 29, ln. 1; p. 171, Ins. 1 & 5; p. 232, Ins. 24 & 25; VON STEAL-HOLSTEIN, § 45, p. 75, ln. 3; WOCHHARA, ‘Bodhisattvabhumi’, p.236, ln. 17; p. 259, ln. 7; & p. 341, ln. 5; RAHDER, § Bhūmi V, §§ A–B, p. 42, Ins. 6 & 9; & § Bhūmi VII, §§ D, p. 57, ln. 17; & NANJIO, p.25, n. 6. Of these variants, it is held, in: DAYAL, p.80, that the use of bodhipakṣa & bodhipakṣya is most frequent.

\textsuperscript{12} As are the terms for each of the seven sets of practices and for each of the thirty-seven practices themselves. Such lack of agreement makes it necessary—following Ibid., pp.80–164—to note the various interpretations of these terms.

This should confirm the accuracy of SEYFORT RUEGG’s words:

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

\textsuperscript{13} RHYS DAVIDS & STEDE, p.491.
where the *bodhipakkhiya dhammas* are 'the conditions that contribute to awakening'. 14 THI'TILA prefers to render this term the 'enlightenment states'. 15

The Sanskrit—*bodhipaksa dharma*—is, according to MONIER-WILLIAMS, 'a quality belonging to (or constituent of) perfect intelligence'. 16 BENDALL & ROUSE translate this term as 'the things that belong to supreme enlightenment'. 17 In DAYAL such dharmas are 'Principles which are conducive to Enlightenment'. 18 In the Buddhist Hybrid Sanskrit (BHS) lexicon of EDGERTON, the thirty-seven are referred to as 'conditions favourable to enlightenment'. 19 CONZE considers *bodhipaksa* a 'wing of enlightenment' and *bodhipaksika* and *bodhipaksiya* dharmas 'dharmas which are (act as) (the) wings to enlightenment' and 'dharmas which constitute the wings to enlightenment' respectively. 20 WAYMAN prefers 'the thirty-seven natures accessory to enlightenment'. 21 LAMOTTE has referred to them as 'les trente-sept auxiliaires de l’illumination'. 22 HUNTINGTON renders *samyaksambodhipakssas* as the 'ancillaries to perfect awakening'. 23

These various references and definitions show that the practice of the thirty-seven conditions favourable to enlightenment is considered, by members of both the Hinayana and the Mahayana, fundamental to the attainment of the *sumnum bonum* of Buddhist practice.

The *Divyavadana*, a text which bears marks of both vehicles, 24 suggests that the conditions favourable to enlightenment summarise the primary teachings of the Buddha. 25 This is implied by the above quoted passage from the *Satasahasrikaprajnaparamitasutra*. While the Buddha mentions other principles, they appear subordinate and supplementary.

The ŠS is in agreement. About three quarters into the ŠS, in a section on the purification of merit (*pujyasuddhi*) and a subsection on the purification of conduct (*sīlavisuddhi*), Ĥ quotes the *Ratnacīdaśasūtra*:

> Then what is emptiness that is endowed with all excellent forms? 26

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14 GETHIN, p. xi.
15 THI'TILA, pp. 326 & 565.
16 MONIER-WILLIAMS, p. 734.
17 BENDALL & ROUSE, p. 259.
18 DAYAL, p. 81.
19 EDGERTON, p. 402. This def. is followed in: HONDA, § Bhūmi VI, ¶ R, p. 194.
23 HUNTINGTON & WANGCHEN, p. 155.
25 COWELL & NEIL, p. 208.
26 Cf. EDGERTON, p. 586, def. 1; & CONZE, Dictionary, p. 419. For the eigh-
Remarks.

That which is not deficient in giving; ... not deficient in mindfulness and awareness\(^{27}\); not deficient in the applications of mindfulness, the right strivings, the bases of supernatural power, the faculties and the powers, the members of enlightenment and the noble eightfold way\(^{28}\); ... \(^{29}\)

Likewise, early in the Śūs, in a passage which emphasises how important it is for a bodhisattva to keep his vows (prāṇidhānas), Ś appeals to the witness of the Sāgaramatisūtra. He describes the failure of a king (rājanītra) to meet the demands of guest friendship and his subsequent loss of face:

In the same manner, Sāgaramati, acts the bodhisattva, who, having comforted all sentient beings for enabling to cross those who have not crossed, for liberating those who are unliberated, for encouraging those who are discouraged, ... \(^{30}\) does not apply himself to great learning\(^{31}\), nor yet to other dharmas which are the sources of merit favourable to enlightenment; this bodhisattva breaks his word with the inhabitants of the world and gods.\(^{32}\)

It would seem, then, that for Ś, as for those of the Hinayāna and Māhāyāna in general, a primary duty of any arhat or bodhisattva is the practice of the conditions favourable to enlightenment.

This responsibility is stressed by Ś in other passages in the Śūs. In a long section concerning the preservation of one’s person (ātmabhāvārakṣaṇa), a bodhisattva is advised to do everything within his power to avoid the works of Māra (māra-karmas) and all other things which impede the way of the conditions favourable to enlightenment (bodhipaksya-ārghya).\(^{33}\)

Later in Śūs, in a section devoted to the increase of merit (subha-vardhana) and a subsection devoted to the importance of a firm and indestructible armour (resolve) (saṃmāha), Ś quotes the Aksayamatisūtra:

\[\text{teen kinds of sānyata, cf. Ishihama & Fukuda, §§ 934–951, p. 50.}\]


\(^{28}\) I.e., the seven sets of bodhipakṣa dharmas.

\(^{29}\) Bendall, ‘Čikṣāsamuccaya’, p. 272, Ins. 12ff.:

\[\text{tatra katamā sarvākāravaro petā sānyataḥ yā na dānāvikālāḥ... na smṛtisamprajanyavikālāḥ na smṛtyupasthānasamyakprahāṇard-dhipādendriyabalabodhyāṅgāśāgāmārāvikalā...}\]

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

\(^{30}\) I.e., yāvat. This usage recurs throughout the Śūs.


\(^{32}\) Bendall, ‘Čikṣāsamuccaya’, p. 12, ln. 15–p. 13, ln. 1:

\[\text{evam eva sāgaramate yo bodhisattvaḥ sarvasatvān āvīsaṇāyitir-}\]

\[\text{apatāṃśukumācāyānamāvastāvāsānāya yāvan na bahuśruti-}\]

\[\text{ye bhīyogam karoti nāpi tato 'nyesu bodhipaksya-kusalaṁ uleṣu}\]

\[\text{dharmesu' ayaṃ bodhisattvo vīśaṇvidayati sadevakāṃ lokaṁ}!\]

\(^{33}\) Ibid., p. 52, ln. 2.
Bodhipakṣa Dharmas:

... This armour,\textsuperscript{34} which is uncowed\textsuperscript{35} is the indestructible armour of a bodhisattva’. Such is the method in giving and so on and in producing the conditions favourable to enlightenment\textsuperscript{36} and marks of the great man\textsuperscript{37} \textsuperscript{38}

In recognition of the emphasis given to the conditions favourable to enlightenment in the literature of the Hinayāna and Māhayāna, it is suggested by some scholars that they are fundamental to Indian Buddhism.\textsuperscript{39}

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

2.2 Smṛtyupasthānas.

In the literature of the Hinayāna and Mahāyāna the first set of the conditions favourable to enlightenment is usually the applications of mindfulness (Skt. \textit{smṛtyupasthānas} = Pāli \textit{satiplianthānas}).\textsuperscript{40} It seems that it has al-


\textsuperscript{35} I.e., \textit{anavalī}, cf. ibid., pp. 24–25.

\textsuperscript{36} I.e., \textit{bodhipākṣikas}.

\textsuperscript{37} I.e., \textit{mahāpurūṣalakṣaṇa}:

\textsuperscript{38} Cf. also DE LA VALLEE POUSIN, \textit{Prajñākaramati}, comm. on BCA 9:36, p. 418, ln. 16.

\textsuperscript{39} Cf. WARDER, p. 82, where it is asserted that the conditions favourable to enlightenment are the ‘basic doctrines of Buddhism as originally propounded by the Buddha’. For a similar position, cf. WATANABE, pp. 3–4 & 66–67; TAKASAKI, pp. 186–188; & MIZUNO, \textit{Essentials}, pp. 163–167. Cf. also GETHIN, p. 342: ‘the Nikāya and Abhidharma understanding of the seven sets does in fact fully integrate them with Buddhist teaching as a whole’. The position of WARDER is questioned in: WAYMAN, ‘Indian Buddhism’, pp. 418–419.

\textsuperscript{40} The list of the seven sets of conditions favourable to enlightenment in: BENDALL, ‘\textit{Cākṣasamuccaya}’, p. 283, lns. 10–12:

\textit{... ity anavalīnaḥ (1) saṁśāho ‘yaṁ bodhisatvasaṁśāyāyaḥ saṁśāhaḥ | evaṁ dānādiṣy u bodhipākṣikamahāpurūṣalakṣaṇeṣu ca nayāḥ} \textsuperscript{1}

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

\textsuperscript{1} Cf. the Nikāya and Abhidharma understanding of the seven sets does in fact fully integrate them with Buddhist teaching as a whole’. The position of WARDER is questioned in: WAYMAN, ‘Indian Buddhism’, pp. 418–419.

\textsuperscript{2} The list of the seven sets of conditions favourable to enlightenment in: BENDALL, ‘\textit{Cākṣasamuccaya}’, p. 272, lns. 15–16, is representative of the tradition as a whole. It has been noted, in: LAMOTTE, \textit{Le Tracte}, T. III, ch. XXXI, pp. 112–1129, that the Pāli & Skt. sources contain two formulae for the applications of mindfulness.

\textsuperscript{3} For the Mahāyāna, cf. DHUTT, ’\textit{Pañcavinīśatisūhasrīkā}’, pp. 204; GHOSA, p. 1427; & RAIDER, § Bhūmī IV, ¶ C, p. 38.

\textsuperscript{4} For the Mahāyāna, cf. DHUTT, ’\textit{Pañcavinīśatisūhasrīkā}’, pp. 204ff.; GHOSA, pp. 1427ff.; & RAIDER, § Bhūmī IV, ¶ C, p. 38.
ways been thought essential for an arhant or bodhisattva to practice the applications of mindfulness.

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

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

**Table 2.1: The applications of mindfulness.**

| i.) | application of mindfulness to the body (*kāyasmrtyupasthāna*) |
| ii.) | application of mindfulness to perception (*vedanāsmṛtyupasthāna*) |
| iii.) | application of mindfulness to thought (*cittasmṛtyupasthāna*) |
| iv.) | application of mindfulness to phenomena (*dharmasmṛtyupasthāna*) |

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

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42 RHYS DAVIDS & STEDE, p. 672.
43 HORNER, I, pp. 70–82; & III, pp. 344 & 536; & THIṬṬILA, pp. 251–270.
44 DE LA VALLEE POUSSEIN, 'Bodhisattva', p. 752.
45 BENDALL & ROUSE, pp. 216ff., 107 & 249.
46 EDGERTON, p. 614; & HONDA, p. 167, n. 3.
47 CONZE, Dictionary, p. 436.
49 WAYMAN, 'Indian Buddhism', pp. 418–419.
51 DAYAL, pp. 84–85.
fruitless outcomes (nīṣphalasyandavarjana). In the eighth verse he says that this is to be attained by constant mindfulness (sadāsmaṛtyā). In the Śs, in his commentary on the seventh and eighth verses of the ŚŚKāṇḍa, Ś enumerates the ‘twelve mindfulnesses which secure the abandonment of outcomes which are fruitless’.\(^{52}\) He concludes his list by indicating the lengths to which a bodhisattva is expected to go to secure mindfulness. The twelfth mindfulness is:

> Going before a gathering of a great number of sentient beings, mindfulness aimed at preserving the [eleven forms of] mindfulness as described, even by forsaking other actions.\(^{53}\)

In Mahāyāna literature, mindfulness is often associated and in compound with awareness (saṁprajanya). In the final verse of the ŚŚKāṇḍa the complete attainment of the right strivings is said to arise from mindfulness and awareness. In the Śs the relationship between mindfulness and awareness is described at length in passages taken from the Ugraparipṛcchā, the Ratnacūḍāstūtra and the Pṛajāpāramitā.\(^{54}\) Mindfulness and awareness, it seems, are fundamental to the attainment of emptiness.\(^{55}\)

In the Śs and ŚŚKāṇḍa Ś wishes to make it absolutely clear that the cultivation of mindfulness and awareness is prerequisite to progress along the path:

> And in this very place\(^{56}\) regarding a renunciant bodhisattva it was said: ‘There is no letting slip of mindfulness and awareness’.\(^{57}\)

Likewise, much of the fifth chapter of the BCA concerns the value of...

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\(^{52}\) BENDALL, ‘Cikṣāsamanucaya’, p. 118, ln. 4:

> dvādaseṃhaṃ saṃṛtyo nīṣphalasyandavarjanāyā saṃvartante

\(^{53}\) Ibid., p. 118, lns. 13–14:

> mahājanaṃ saṃpātāṇaṃ praśāyaṃ nyakāryatvaṣaṃputraḥ yathoktasiṃśrītāyāṃ paryasmiṃśtrī tī

\(^{54}\) Ibid., p. 120, lns. 11ff. Other ref. in the ŚŚ are: Ibid., p. 120, lns. 5 & 6; p. 123, ln. 15; p. 190, ln. 14; p. 271, ln. 10; & p. 357, lns. 7–9.

\(^{55}\) Ibid., p. 272, lns. 12ff.:

> tatra katamā sarvākāravaropetā śānyataḥ | yā na dānavikālaḥ...na smṛtisaṃprajanyavikalā

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

\(^{56}\) Viz. in the Ugraparipṛcchā.

\(^{57}\) Ibid., p. 120, lns. 5–6:

> atravā ca pravrajatabodhisatvam adhikṛtyoktaṃ smṛtisaṃprajanyasyāvākṣepa iti
mindfulness and awareness. ŠŚ’s emphasis reflects the literature of the Mahāyāna in general. It is generally agreed that a bodhisattva will attain little without mindfulness and awareness.

Accordingly, mindfulness is one of those few qualities which appears in more than one set of the conditions favourable to enlightenment. Mindfulness is fundamental not only to the applications of mindfulness. It is also the third faculty (smṛtindriya), the third power (smṛtibala), the first member of enlightenment (smṛtyasambodyāṅga) and the seventh member of the noble eightfold way (samyaksmaṛti). It can be seen from Table 2.1 that the objects of the application of mindfulness are the body (kāya), perception (vedanās), thought (citta) and phenomena (dharmae). The Saundaranandaśāstra of Aśvaghoṣa and the Mahāyānasūtraśāṅkāra of Asaṅga hold that these four applications are to be applied as antidotes (countermeasures) (pratīpaksas) to the four erroneous views (viparyāśas).

The nature of the four erroneous views is related in the ŠŚs with a quotation from the Ugratattaparipṛcchā:

... Fearing the misapprehension that in that which is impermanent there is that which is permanent. Fearing the misapprehension that in the non self there is a self. Fearing the misapprehension that in that which is impure there is that which is pure. Fearing the misapprehension that in that which is painful there is that which is pleasurable. ... 63

To counteract the erroneous view associated with purity (śuciviparyāśa), a bodhisattva is to focus his mind on the impurity of the body (kāyasuci). To counteract the erroneous view associated with pleasure...
Bodhipakṣa Dharmas:

(sukhaviparyāśa), he is to concentrate on the unsatisfactoriness of sensation (vedanādūḥikha). Conversely, it is thought that by concentrating on the impermanence of thought (cittānityatā), he will counteract the erroneous view related to permanence (nityaviparyāśa), and that by concentrating on the selflessness of phenomena (dharmanairatmya), he will counteract the erroneous view related to a belief in the self (ātmaviparyāśa).

Ś believes that the correct application of these antidotes is crucial. He therefore allocates one complete chapter of the Ś—Śrītyupasthānapravātā—Trayodāsah—to a discussion of the applications.64

It can be seen from Table 5.465 that Ś places his description of the applications of mindfulness within a section on the purification of one’s person (ātmabhāvasiddhi) and within a subsection on the perfection of wisdom (prajñāpāramitā). In this section Ś appeals to the authority of a large number of texts.66 He concludes that the practice of the first set of the conditions favourable to enlightenment is essential for understanding emptiness (śūnyatā)67.

The practice of the four applications of mindfulness is believed to lead a bodhisattva to realize that neither his body, nor perception, nor thoughts, nor indeed anything whatsoever should be considered permanent, pure, or satisfactory. Neither will anything appear to exist from its own side independent of other things.68 It is thought that this realization destroys the four erroneous views.69

But more constructively, this experience of the impermanence, impiety, unsatisfactoriness and selflessness of persons and phenomena is also thought to enable a bodhisattva to wholly sacrifice his person that he might become completely devoted to the service of others.70 In this respect the successful attainment of the four applications of mindfulness is actually the attainment of the principal theme of the Ś and Śva—Śvadharma—the complete giving of one’s person, enjoyments and merit.

2.3 Samyakpradhānas.

Not producing any evil. The attainment of the good. The complete purification71 of one’s mind. This is the teaching of

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65 P. 326.
66 The Dharmasangītisūtra, Ratnacīja, Vīradattasaripuścchā, Aksayamatīśātra, Kṣayamatīśātra, Lalitavistara & Lokānāthaśākaraṇa.
69 LÉVI, 1, p. 140, ln. 24.
71 I.e., paryavadana: cf. EDGERTON, p. 334.
the Buddha.\textsuperscript{72}

Thus it is also shown in the Akṣayamatīṣṭhātra: ‘He produces desire for the destruction of bad, evil dharmas [when they have arisen]... And any other things, again, whatsoever other things also, that make the mind distracted, that conduce to \textsuperscript{73} hostility \textsuperscript{74} towards the religious aggregate of concentration \textsuperscript{75} this is called the opponent of concentration... These are called bad, evil dharmas.'\textsuperscript{76}

The second set of the conditions favourable to enlightenment is referred to as the right strivings (Skt. samyakprādhiṇaś \textsuperscript{77} \text{≡} Pali sammappadhiṇaḥ).\textsuperscript{78}

The interpretation of samyakprādhiṇa is problematic and presents difficulties to a translator.\textsuperscript{79}

The Pāli form is rendered ‘right exertion’ by Rhys Davids & Steede.\textsuperscript{80} For Rhys Davids & Rhys Davids they are the ‘supreme efforts’ and the ‘fourfold great struggle against evil’.\textsuperscript{81} Horner prefers the ‘right efforts’ and Thūṭṭilī the ‘right strivings’.\textsuperscript{82}

The Sanskrit form is translated as ‘the four kinds of quietism’ by Bendall & Rouse.\textsuperscript{82} Lamotte renders sammappadhana as ‘efforts...’

\textsuperscript{72} Bernhard, pp. XXVIII, Pāpavarga, p. 651:

\texttt{sarvapāpasyākaraṇapam kusālasayopasampadaḥ |}
\texttt{svacittaparyavadanam etad buddhasya śīvamam || 1 ||}


\textsuperscript{73} I.e., saṁvartante: cf. Edgerton, p. 540.

\textsuperscript{74} I.e., vipakṣa: cf. Conze, Dictionary, p. 356.

\textsuperscript{75} I.e., saṁadhdhikāndha, cf. Edgerton, pp. 607–608, def. 3. There are three such skandhas: \textsuperscript{1} sūkṣmāṅkāṇḍha; \textsuperscript{2} samadhdhikāndha; & \textsuperscript{3} prajñāṅkāṇḍha.

\textsuperscript{76} Bendall, ‘Čikṣāsamuccha’, p. 117, lns. 13–16:


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


\textsuperscript{78} For comments on the derivation of the compound, cf. Dayal, pp. 102–104; Edgerton, pp. 389–390; & Gethin, pp. 70–72.

\textsuperscript{79} Rhys Davids & Steede, p. 695.


\textsuperscript{81} Horner, III pp. 344 & 354; & Thūṭṭilī, pp. 271–281.

\textsuperscript{82} Bendall & Rouse, p. 107. Although this is corrected in: ibid., p. 249, by the use of ‘the right exertions’.
corrects' and samyakprahāṇa as 'destructions correctes'. 83 CONZE translates samyakprahāṇa as 'right effort' 84 and BRAARVIG as 'correct elimination'. 85 DAYAL and especially EDGERTON and GETHIN are careful to distinguish between the meaning of the Prakrit form—pahāṇa—the Pāli form—padhāna—and the Sanskrit—prahāṇa. 86

DAYAL holds that the use of the Sanskrit word prahāṇa—relinquishing, abandoning, avoiding 87—is incorrect. He asserts that the proper Sanskrit rendering of the Pāli word padhāna is pradhāna, that is, exertion. 88 In support, he appeals to the usage of words derived from prahāṇa in a number of significant Mahāyāna texts but acknowledges that the usage of words derived from pra+hā gradually came to be accepted. 89

EDGERTON appears to agree. He identifies the Sanskrit prahāṇa with the Pāli padhāna, the Prakrit pahāṇa, and with the Sanskrit pradhāna. 90 All of these words he generally translates as exertion or strenuosity. EDGERTON also seems in agreement about the gradual shift of meaning from the four exertions to the four abandonments. In addition, EDGERTON notes—as does LAMOTTE—that in the Abhidharmakosā the earlier Chinese translation of samyakpradhānanā stresses effort while the later abandonment. 91 WAYMAN’s translation successfully combines these two meanings—'the four right elimination-exertions'. 92

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

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84 CONZE, Dictionary, p. 415.
85 BRAARVIG, II, pp. 510–520.
86 DAYAL, pp. 102–103; EDGERTON, pp. 389–390; & GETHIN, pp. 69–72. The multivalence of prahāṇa is noted in: BRAARVIG, II, p. 510, n. 2. In: SILK, p. 103, ... nāpi kasayacid dharmasya prahāṇavabhivyuktā ... is tr. ‘...He does not exert himself for the removal of anything at all...’.
87 MONIER-WILLIAMS, p. 700.
88 EDGERTON, p. 380.
90 EDGERTON, pp. 380 & 389. In support, in addition to some of the ref. used by DAYAL, EDGERTON notes: BENDALL, ‘Çikṣāsamuccaya’, p. 105, ln. 14; SENART, III, p. 120, ln. 14; LEFMANN, p. 8, ln. 5; p. 256, ln. 6; & p. 426, ln. 7; & p. 208, ln. 8.
92 WAYMAN, ‘Indian Buddhism’, p. 419.
Table 2.2: The right strivings.

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<tr>
<td>i.)</td>
<td>non production of non existing bad dharmas</td>
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<tr>
<td>ii.)</td>
<td>destruction of existing bad dharmas</td>
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<tr>
<td>iii.)</td>
<td>production of non existing good dharmas</td>
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<tr>
<td>iv.)</td>
<td>increase of existing good dharmas</td>
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strivings remain similar. It can be seen from the passage quoted in § 1.293 and those in Appendix B94 that almost all of the formulae of the right strivings, whether they be of the Hinayana or Mahayana, agree with the framework given in Table 2.2.95

The summary of the right strivings in the Śs is typical96: a.) when bad (akusala) and evil (papaka) dharmas have not been produced, a bodhisattva is to develop a strong desire (chanda) that they shall not be produced; b.) when evil dharmas have been produced, he is to desire their destruction (prahāna); c.) when good (kusala) dharmas have not been produced, he is to desire that they be produced; d.) when good dharmas have been produced, he is to desire that they should continue (sthitaye) and increase (bhīyobhāvaya); and e.) that each of these four endeavours might successfully come to pass, he is to strive (vyāyacchati), to generate energy (vīryam ārabhate), to take hold of or master his mind (cittāpu pragrāhitā) and to wholeheartedly exert himself (samyakpradhitā).

In his summary of the right strivings, Ś highlights the importance of energy (Skt. vīrya = Pali viriyā). The same emphasis is found in all sources for the formula of the right strivings. The acquisition and deployment of energy (vīrya) is necessary for any arhat or bodhisattva. As Ś says in the BCA:

In this way, possessing patience, may he obtain energy, for enlightenment depends on energy.97

This theme recurs in the Śs. At the beginning of a chapter in praise of the perfection of energy (vīryapāramitā) it is said:

93 P. 20.
94 Pp. 203ff.
95 P. 35.
97 MInAYEFF, BCA 7: lab, p. 188:

evaṃ kṣanī bhajed vīryaṃ vīrye bodhir yataḥ sthitā |
Thus established in patience, may he apply energy to sacred knowledge. Otherwise the very sacred knowledge is conducive to his destruction.

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

At a more general level, Table 2.2 shows that the four right strivings possess a twofold structure. The first two elements—the non-production of non-existing bad dharmas and the destruction of existing bad dharmas—can be subsumed under the heading of relinquishing, abandoning, or avoiding (prahāṇa). Both elements concern essentially negative actions: a.) protecting one’s person and so on from the creation of unprofitable dharmas; and b.) purifying one’s person and so on from unprofitable dharmas.

The last two elements—the production of non-existing good dharmas and the increase of existing good dharmas—concern exerting, striving and devoting oneself towards something (pradhāna). These two elements are essentially positive. Together they involve the creation, maintenance and increase of profitable dharmas.

The formula of the four right strivings, then, as it appears in the literature of the Hinayana and the Mahāyana, embraces the two concepts found in pra+ḥāṇa and pra+dhāna. The right strivings signify both avoidance and endeavour. They affirm, at one and the same time, the destruction of negative dharmas and the effortful creation of positive dharmas. Destruction and construction are intrinsic to the formula and neither contradicts the other.

Although the possibility of confusion remains, it would be hard to signify both the positive and negative aspects of the right strivings without recourse to a multivalent term such as samyakpradhāna. The various renderings of samyakpradhāna reflect its multivalence but also its tendency to confuse. One translator stresses the practice of abandonment, another that of endeavour. Yet neither of these reflects the full significance of samyakpradhāna. It actually means both right abandonment and right endeavour.

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99 Bendall, ‘OCKS<SMUCCAYA’, p. 189, in 3:
   eavan kṣaṁtipratisthitah śruta vṛyyam aśrabbeta
   anyathā śrutam evasya vināśāya sampadyate ||

100 As the present writer considers this subject in another paper—Mahoney, pt. II, ch. 7, pp. 48–55—no more will be said of the importance of the generation of energy.
101 P. 35.
102 For the latter, cf. the def. of pradhā in: Monier-Williams, p. 680.
Figure 2.1: The right strivings (for key cf. n. 4 on p. x).
The term samyakpradhāna shows that the actual meaning of words sometimes escapes simple definition. It also shows that an over focus on the philological origins of words as an explanation of meaning will at times have results which are at best barren.  

The formula of the right strivings which occurs in the Śs elucidates and perhaps extends the meaning of each element: i.) the non production of non existing dharmas is defined as the practice of preservation (rakṣā); ii.) the destruction of existing bad dharmas is defined as the practice of purification (suddhi); & iii.) the generation of non existing good dharmas and the development of existing good dharmas is defined as growth or increase (vṛddhi). The practice of the four right strivings, then, is defined as the practice of preservation, purification and increase. This schema—represented in Figure 2.1—is not without parallel. Two parallel formulae from the Nikāyas are given in Appendix B. Both formulae occur in the Aṅguttara-Nikāya. Only one occurs in the Dīgha-Nikāya. All formulae begin:

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

In the Aṅguttara-Nikāya and Dīgha-Nikāya the right strivings (padhānas) are defined as the strivings of restraint (sañcara), abandoning (pahāna), development (bhāvana) and preservation (anurakkhana). The formula from the Aṅguttara-Nikāya given in Appendix B as Formula B1 is, apart from this classification, almost identical with the most commonly used formula of the four right strivings. In the Nikāyas, then, the definition of the right strivings is fourfold: i.) the non production of non existing bad dhammas is defined as the practice of restraint (sañcara); ii.) the destruction of existing bad dhammas is defined as the practice of abandoning (pahāna); iii.) the production of non existing good dhammas is defined as the practice of generation or cultivation (bhāvana); and iv.) the increase of existing good dhammas is defined as the practice of preservation (anurakkhana). While in both the

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103 This may be so with some discussions of the meaning of samyakprahāna over and against samyakpradhāna.
104 For more on this, cf. § 6, pp. 159ff.
105 P. 37.
107 Morris & Hardy, II, § 14, pp. 16–17; & § 69, p. 74:


Cf. also Rhys Davids, Carpenter & Steede, III, pp. 225–226.
Table 2.3: The right strivings in the Śs, AN & DN.

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<th>Śs</th>
<th>AN</th>
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<tr>
<td>i.) non production of non existing bad dharmas</td>
<td>raksā</td>
<td>saṃvara</td>
<td></td>
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<tr>
<td>ii.) destruction of existing bad dharmas</td>
<td>suddhi</td>
<td>pahāna</td>
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<tr>
<td>iii.) production of non existing good dharmas</td>
<td>vīddhi</td>
<td>bhāvana</td>
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<tr>
<td>iv.) increase of existing good dharmas</td>
<td>vīddhi</td>
<td>anurakkhana</td>
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Śs and Nikāyas the right strivings remain subject to the twofold classification of abandonment (pra+ḥā) and endeavour (pra+dhā), different terms are associated with each striving. The nomenclature of the right strivings in the Śs and Nikāyas is compared in brief in Table 2.3.  

The gradual path to liberation or enlightenment is typical of both the Hinayāna and Mahāyāna. A number of Hinayāna texts, especially post-canonical texts, advocate the practice of the conditions favourable to enlightenment and the right strivings at definite stages on the path. Likewise, some significant Mahayāna texts suggest that the conditions and right strivings be practised at the fourth of the ten stages (bhūmis).  

In the literature of the Mahāyāna and Hinayāna, then, the rôle of the right strivings is determined by the concept of the path which prevails in a particular text. This paper suggests that the characteristic feature of the right strivings in the Śs is that rather than being assigned to a particular stage on the path, they provide the framework for the complete

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109 P. 39.
110 COX, 'Attainment'; & BOND.
111 GETHIN, pp. 23–24 & 72–76.
113 Ibid., p. 76.
Bodhipakṣa Dharmas:

path.

2.4 Iddhipādas.

The third set of the conditions favourable to enlightenment consists of the four bases of supernatural power (Skt. āvīḍhipādāḥ = Pali iḍḍhipāda).\(^{114}\) An arhat or bodhisattva is generally expected to cultivate these powers.\(^{115}\)

The formula which describes the bases of supernatural power in the literature of the Mahāyāna differs slightly from that in the literature of the Hinayāna.\(^{116}\) Gethin suggests the general sense of the formula:

Here a bhikkhu develops the basis of success that is furnished both with concentration gained by means of desire to act, and with forces of endeavour; he develops the basis of success that is furnished both with concentration gained by means of strength and with forces of endeavour; he develops the basis of success that is furnished both with concentration gained by means of mind and with forces of endeavour; he develops the basis of success that is furnished both with concentration gained by means of investigation, and with forces of endeavour.\(^{117}\)

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

Rhyṣ Davids & Rhyṣ Davids translate the Pali as 'stages to efficiency' and 'roads to saintship'.\(^{118}\) Rhyṣ Davids & Stede prefer the 'constituent or basis of psychic power'.\(^{119}\) Horner uses 'bases of psychic

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\(^{114}\) Bendall, 'Çakṣusamuccaya', p. 272, ln. 15.

\(^{115}\) For the Hinayāna, cf. Morris & Hardy, I, pp. 39 & 297; II, p. 256; III, p. 82; IV, p. 464; add. ref. in VI, p. 21; Rhyṣ Davids, Carpenter & Stede, II, p. 213; III, pp. 77 & 221; add. ref. in III, p. 303; Trenchner & Chalmers, I, p. 103; add. ref. in IV, p. 29; Feer, IV, p. 365; V, pp. 254, 263–264 & 278; add. ref. in VI, p. 18; Taylor, I, pp. 111 & 113; II, p. 205, quoted in: Gethin, p. 81, n. 1; Senart, I, p. 74, ln. 4; II, p. 324, ln. 4; & III, p. 120, ln. 12; Cowell & Neil, p. 95, ln. 14; p. 201, ins. 9–10; p. 208, ln. 8; & p. 264, ln. 29; Speyer, I, p. 16, ln. 11; & p. 327, ln. 6; & Davids, p. 216; add. ref. on p. 442.


\(^{116}\) Lamotte, Le Traité, T. III, ch. XXXI, pp. 1124–1125; & Gethin, pp. 92–94.

\(^{117}\) Ibid., p. 81.


\(^{119}\) Rhyṣ Davids & Stede, p. 121.
power’, THITTILA the ‘bases of accomplishment’ and GETHIN the ‘bases of success’. According to MONIER-WILLIAMS, the Sanskrit is best translated as ‘the four constituent parts of supernatural power’. BENDALL & ROUSE prefer ‘the constituents of magic power’. DAYAL argues for the ‘bases of wonder-working power’. EDGERTON uses ‘elements or bases of supernatural power’ and CONZE ‘roads to psychic power’ and ‘bases of psychic power’. LAMOTTE, perhaps influenced by LEVI—les pieds-de-Magie—translates catvāra rddhipādāḥ as ‘les quatre fondements du pouvoir magique’. Although the precise meaning of the formula of the four bases of supernatural power remains uncertain, their general significance seems clear.

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

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

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121 MONIER-WILLIAMS, p. 226.
122 BENDALL & ROUSE, p. 249.
123 DAYAL, pp. 104–106.
124 EDGERTON, pp. 151–152.
125 CONZE, Dictionary, p. 137.
126 LEVI, II, p. 239.
129 For this practice in the Nikāyas and Abhidhamma and to some extent in Buddhist Sanskrit literature, cf. GETHIN, pp. 90–94.
131 BENDALL, ‘Cikīṣāsamuccaya’, p. 272, ln. 15.
132 The association of the applications of mindfulness, right strivings & supernatural knowledge of supernatural power (rddhyabhijñā) in: ibid., p. 105, Ins. 13–15, may ref. to the bases of supernatural power.
2.5 Indriyas & Balas.

The fourth and fifth sets of the conditions favourable to enlightenment are the faculties (indriyas) and powers (balas). In the literature of the Mahāyāna both sets usually appear in succession. It can be seen from Table 2.4 and Table 2.5 that the faculties and powers have the same names. This makes it necessary to clearly distinguish between them.

Table 2.4: The faculties.

| i.) | faculty of faith (śraddhendriya) |
| ii.) | faculty of energy (viryendriya) |
| iii.) | faculty of mindfulness (smṛtindriya) |
| iv.) | faculty of concentration (samādhindriya) |
| v.) | faculty of wisdom (prajñendriya) |

Indriyas.

MONIER-WILLIAMS translates indriya as ‘power’, ‘force’, ‘the quality which belongs especially to the mighty Indra’, ‘semen virile’, the ‘faculty of sense’, ‘sense’ itself and the ‘organ of sense’. BENDALL & ROUSE translate both indriya and bala as ‘power’. Following RHYS DAVIDS & STEDE, EDGEERTON defines an indriya as ‘one of the five moral faculties… to which correspond the five powers (bala) with the same names’. THITTILA considers an indriya a ‘controlling faculty’. DAYAL considers ‘faculty’ and ‘organ’ inaccurate and argues for ‘chief categories’ or ‘chief

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133 BENDALL, ‘Cīkṣāsamuccaya’, p. 272, ins. 15–16. 
135 P. 42.
136 P. 43.
137 MONIER-WILLIAMS, p. 167.
138 BENDALL & ROUSE, pp. 283–285. Although in: ibid., p. 249, the preferred rendering is ‘the moral qualities’ and ‘the forces’.
139 EDGEERTON, p. 115; & RHYS DAVIDS & STEDE, pp. 121–122.
140 THITTILA, pp. 159–179.
controlling principles. LAMOTTE, while he warns against confusing the five faculties with ‘les cinq organes’, prefers to use ‘les cinq facultés spirituelles’. CONZE and GETHIN consider the indriyas ‘faculties’. BRAARVIG considers them ‘abilities’.

Table 2.5: The powers.

| i.) | power of faith (śraddhābala) |
| ii.) | power of energy (vīryabala) |
| iii.) | power of mindfulness (sāmātibala) |
| iv.) | power of concentration (samaśdhibala) |
| v.) | power of wisdom (prajñābala) |

The faculties of faith, energy, mindfulness, concentration and wisdom appear to be derived from a more extensive list which includes twenty-two faculties. DAYAL and GETHIN suggest that this list can be subdivided into five sets which consist of three biological faculties, six faculties of sense and feeling, five spiritual faculties conducive to enlightenment and three faculties of knowledge. This schema embraces the full range of an individual’s physical, sensory, emotional, spiritual and intellectual experience. It seems that the development of these faculties is central to the well rounded development of an arhat or bodhisattva.

Vīryendriya. Reference is made to energy (vīrya) in § 2.3. It remains only to stress the close association between the faculty of energy (vīryendriya),

141 DAYAL, p. 144.
142 LAMOTTE, Le Traite, T. III, ch. XXXI, p. 1125. For the five, or rather six, sense organs (indriyas), cf. TAKASAKI, pp. 112–113.
143 CONZE, Dictionary, p. 117.
144 GETHIN, pp. 104–145.
146 For the Hinayāna, cf. MORRIS & HARDY, ref. in VI, pp. 21–22; RHYS DAVIDS, CARPENTER & STEDE, ref. in III, p. 303; TRENCKNER & CHALMERS, ref. in IV, pp. 29–30; & FEER, V, pp. 203–207; add. ref. in VI, pp. 18–19; & DAVIDS, pp. 122–124, add. ref. on pp. 442–443. For the sense faculties, cf. Formula B2, pp. 207ff.
148 Pp. 32ff.
and the right strivings. The faculty of energy is described in the Sānyutta-Nikāya:

In respect of the four right endeavours—here is the faculty of strength to be seen.149

And what is the faculty of strength? Here the noble disciple dwells as one who has produced strength; for the sake of abandoning unskillful dhammas and arousing skillful dhammas he is firm, of steady valour, un-relinquishing in purpose with regard to skillful dhammas.150

The strength which he acquires having produced the four right endeavours, this is called the faculty of strength.151

The faculty of energy, it seems, enables a bodhisattva to engage in the twofold training associated with the right strivings: i.) abandoning things which are unprofitable (prahāna); and ii.) striving for or devoting himself to things which are profitable (pradhāna). In addition, the faculty of energy is generated through and is manifest in such practice. In the Sānyutta-Nikāya the relationship between the faculty of mindfulness and the applications of mindfulness is comparable.152

Śraddhendriya. The first member of the faculties conducive to enlightenment is the faculty of faith (śraddhendriya). It would be difficult to overstate the importance given to faith (Skt. śraddhā ≡ Pāli saddhā) in the literature of the Hinayāna and Mahāyāna.153 For an arhant and bodhisattva, for a monk and lay person, faith is universally considered the sine qua non of spiritual progress. In the career of a bodhisattva, DAYAL believes that the Alpha is faith and that the Omega is wisdom or enlightenment.154

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

catusu sammappadhānesu | ethā viriyindriyam daṭṭhhabbaṃ ||

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

katamañ ca bhikkave viriyindriyam | | idha bhikkave ariyasāvako āraddhaviriyo viharati | akusalānañ dhammānañ upasampadiya thānava dāhapaarakkamo anikkhitadhuvo kusalesu dhammesu ||

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

yaṃ kho bhikkhave cattāro sammappadhāne ārabbha viriyam paṭilabbati || | idaṃ vucaṭi bhikkhave viriyindriyam ||

152 Ibid., V, p.196ff.

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

154 DAYAL, p.145.
It is unfortunate that śraddhā proves so difficult to interpret and translate. Śraddhā is often rendered as faith, but faith has too many significations and is potentially confusing.

Whatever the precise meaning of śraddhā there is little doubt that it is given first place in a many lists. Faith is: a.) the first faculty; b.) the first power; c.) the first of the seven spiritual treasures (dhanas) ; d.) the first of the four requisites of success (sampadās) ; e.) the first of the one hundred and eight ways to enter into the light of the Dharma (dharma-mālokamukhas) ; and f.) the first of the ten stage purifying (bhūmiparīśodhaka) dharmas.

Many passages in the BcA, Šśkā and Šś show that faith is significant. In the fourth chapter of the BcA, Š compares faith in rareness and value to the attainment of human form and the appearance of Buddhas in the world. In the tenth chapter, he evokes a triptych consisting of wisdom, faith and love (śraddhāprajñākṛṣṇāvīta). In the second verse of the Šśkā, he suggests that the basis which is faith (śraddhāniśā) should be strengthened before the generation of the mind of enlightenment. In the first chapter of the Šś, he says that faith in the Buddhas, in the scion of the Buddhas and in the highest enlightenment, leads to the development of the thought of the great beings (cittam mahāpuruṣānām). Faith is also said to be like a mother who guides, produces, protects and increases all good qualities. Furthermore Š believes that faith ensures the sharpness, clarity and endurance of the faculties and the powers.

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

... the practice of faith and so on should be constant...
Bodhipakṣa Dharmas:

The final two faculties conducive to enlightenment are concentration (samādhi) and wisdom (Skt. prajñā == Pali paññā). Little will be said of these faculties. It is well known that in the works of the Hinayāna and Mahāyāna it is considered essential to obtain concentration and wisdom.¹⁶⁸

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

Practice of these¹⁶⁹—faith and so on—¹⁷⁰—is to be constant. Or rather of others¹⁷¹—faith and so on—¹⁷²—as he said in the noble Akṣayamatiśūtra, the five faculties: ‘Which five? The faculty of faith. The faculty of energy. The faculty of mindfulness. The faculty of concentration. The faculty of wisdom. Then what is faith? That faith by which he has faith in four dharmas. Which four? He has faith regarding right view regarding the sphere of transmigratory existence¹⁷³ and the mundane sphere. Confidence in the ripening of karma arises: ‘Whatsoever action I shall do, I shall enjoy the ripening of the fruit of this action’. He, even for the sake of his life, does not commit an action which is evil. He has faith in the way of the bodhisattva. And having resorted to this way, he does not cause to arise a strong desire for another way (vehicle). After having learnt about all the dharmas—real, clear, profound—which have the marks of dependent arising, non self, non being, non living, non person, designation, emptiness, causeless(ness) and desireless(ness), he has faith. And he does not adhere closely to all instances of false view¹⁷⁵. He has faith in all the dharmas of the Buddhas, in their strength and skillfulness and so on. And having faith, doubt disappeared, he attains the dharmas of the Buddhas. This is said to be the faculty of faith. Then what is the faculty of energy? Those dharmas in which he has faith through the faculty of faith, these dharmas he attains through the faculty of energy. This is said to be the faculty of energy. Then what is the faculty of mindfulness? Those dharmas which he attains through the faculty of energy, these dharmas he does not cause to be lost through the faculty of mindfulness. This is said to be the faculty of mindfulness. Then what is the faculty of concentration? Those dharmas which he does not cause to be lost through the faculty of mindfulness, on these dharmas he establishes one-pointedness through the faculty of concentration. This is said to be the faculty of concentration. Then what is the faculty of concentration?¹⁷⁶

¹⁶⁸ Concentration & wisdom in the BcA & to a lesser extent in the Śī, are discussed in MAHONEY, pt. II, ch. 8 & ch. 9.
¹⁶⁹ Viz. the four dharmas conducive to specific attainment (viśeṣa-gāmiṇī). For ref., cf. Table 6.3 on p. 170.
¹⁷⁰ Viz. faith (śraddhā), reverence (gaurava), humility (nīrmāṇa) & energy (vīrya).
¹⁷¹ Viz. the five faculties (indriyas). For ref., cf. Table 6.3 on p. 170.
¹⁷² Viz. faith (śraddhā), energy (vīrya), mindfulness (smṛti), concentration (samādhi) & wisdom (prajñā).
¹⁷³ I.e., avacāra: cf. EDGERTON, pp. 70–71.
¹⁷⁴ I.e., samsāra.
¹⁷⁵ I.e., dṛṣṭikṛta: cf. ibid., p. 269.
Indriyas & Balas.

wisdom? Those dharmas on which he established one-pointedness through the faculty of concentration, these dharmas he examines and penetrates (understands) through the faculty of wisdom. This wisdom with respect to these dharmas, is one’s own wisdom, it is not wisdom caused by others. This is said to be the faculty of wisdom. Thus these five faculties, which are connected and bound together, cause to be attained all the dharmas of the Buddhas and cause to be entered the stage of prediction. 176 177

This passage defines faith as: i.) belief in the workings of karma; ii.) belief in the value of bodhisattvas and the way of the bodhisattva; iii.) belief in doctrines associated with dependent arising (pratītyasamutpāda) and emptiness (śūnyatā); and iv.) belief in the dharmas of the Buddhas and in the value of striving to attain such dharmas for oneself. The other four faculties which contribute to enlightenment are supposed to help a bodhisattva actualise these four objects of belief 178: i.) energy enables the attainment of the goal; ii.) mindfulness prevents the loss of the goal; iii.) concentration facilitates single minded focus on the goal;

176 I.e., vyākaraṇābhiṃti: cf. EDGERTON, p. 517, def. 3.
177 BENDALL, ‘Cikāraśaṃcaya’, p. 316, ln. 13–p. 317, ln. 12:

For a recent ed. of this passage, cf. BRAARVIG, I, pp. 169–170.
178 LÉVI, I, verse 55, p. 143.
and in.) wisdom helps a bodhisattva to perceive the true nature of the goal.

According to Ś, then, the practice of each of the five faculties supports and strengthens the practice of each of the others. He emphasises their interdependence. They should never, it seems, be considered in isolation.

**Balas.**

The faculties and powers refer to the same five dharmas. This leads some scholars to minimise their differences. KERN, LAMOTTE and GETHIN hold that the only real difference between them is that the powers are the more intense, strong and forceful. 179 DAYAL, on the other hand, argues for a ‘radical distinction between the two categories’. 180 He holds that the faculties are essentially static, the powers dynamic. The description of the powers in the Śs affirms the position of DAYAL.

In the Śs Ś holds that the faculties mutually support each other in the generation, attainment, maintenance and increase of various objects of belief. When he describes the powers he makes no such claims. On the authority of the Ratnacūḍāsūtra he asserts that the powers are typically martial. The powers: a.) wage war against all the Māras; b.) fight for the Mahāyāna against the Śrāvakayāna and Pratyekabuddhayāna; and c.) defeat all the mental defilements (sarvaklesas) and make the body strong and resilient and so on. 181 A bodhisattva, when he applies his merit for the benefit of others, is expected to say:

I apply my merit for a state of the body of unlimited strength and power in all sentient beings. I apply my merit for the arising of bodily power not to be crushed 182—like the Cakrāvalī 183 mountains—in all sentient beings. I apply my merit for the inexhaustibility 184 of all powers and supports in all sentient beings. 185

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180 Dayal, p. 144.


182 I.e., anavamardya, fr. an + ava + vṛmṛd, lit. not to crush, tread down. Cf. Edgerton, p. 73; & Monier-Williams, p. 102.

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


185 Bendall, ‘Çikṣāsamuccaya’, p. 32, ins. 10–12:

sarvasatvेव aparyantasthānabalasārinaśāyām pariṇāmayāmi | sar-
vasatvānām cakrāvalāparvatānavamardyaśakyabalopapattaye pari-
ināmayāmi | sarvasatvānām sarvabalopastambhānātṛptatāyām pari-
ināmayāmi |
Similar prowess and invincibility is noted in the *Arthaviniścayasūtra*. And the Mahāyānasūtrālaṃkāra says that the powers are so named for they make their opponents (vipāka) appear weak (durbala).

In sum, training in the five faculties and powers is, in the ŚŚ and ŚŚKĀ, as in the literature of the Hinayāna and Mahāyāna in general, of singular importance on the way to enlightenment.

### 2.6 Bodhyāṅgas.

The sixth set of the conditions favourable to enlightenment is the members of enlightenment (Skt. bodhiyāṅgas; Pali bojjhaligas). In the literature of the Hinayāna and the Mahāyāna, the members of enlightenment are practised by arhants and bodhisattvas.

The significance of the members of enlightenment is evident from frequent reference to them as jewels (ratnas). As the four applications of mindfulness counteract the four erroneous views (viparyāsas), so the seven members of enlightenment counteract the seven evil latent propensities (Skt. anusayas Pali anusayas). In the ŚŚ, the way of a bodhisattva is marked by departure from life as a householder (abhinnakratagṛhavāsa) and practice of the members (bodhyāṅgaś abhiyukta). In addition, Ś advises a bodhisattva to apply his merit that sentient beings become

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186 Cf. passage tr. in: GETHIN, p. 145.
188 Or Skt. sarpbodhyāṅgas Pali sambojjharigas: cf. BENDALL, ‘*Viśuddhimagga*’, p. 272, ln. 16.


192 BENDALL, ‘*Viśuddhimagga*’, p. 144, Ins. 9–10.
Table 2.6: The members of enlightenment.

i.) member of mindfulness (smṛtyaṁbodhyāṅga)

ii.) member of discernment of the dharmas (or Dharma) (dharma-pravicaya-yaṁbodhyāṅga)

iii.) member of energy (vīrya-yaṁbodhyāṅga)

iv.) member of joy (prītiyaṁbodhyāṅga)

v.) member of tranquility (prārabdhyaṁbodhyāṅga)

vi.) member of concentration (samādhiyaṁbodhyāṅga)

vii.) member of equanimity (upekṣa-yaṁbodhyāṅga)

endowed with the qualities of the member of concentration (samādhibodhyāṅga).

Bodhipakṣa Dharmas is variously translated. RHYS DAVIDS & STEDE prefer ‘factor or constituent of knowledge or wisdom’. NAṆAMOLI and THITILA use ‘enlightenment factors’. BENDALL & ROUSE use ‘the things necessary for attaining enlightenment’ and ‘the requisites of supreme knowledge’. LÉVI and LAMOTTE prefer ‘les membres de l’illumination’. EDGERTON also makes a literal translation: ‘member of enlightenment’. GETHIN prefers a ‘factor of awakening’, BRAARVIG a ‘limb of awakening’ and CONZE a ‘limb of enlightenment’.

In the literature of the Hinayāna, the bare list of the seven members of enlightenment is often developed into long formulae. Such formulae do not seem to exist in the literature of the Mahāyāna. Even so, these formulae show why the members of enlightenment are valued. The formula in the Vibhaṅga abridges one of the most common of these formulae:

194 RHYS DAVIDS & STEDE, p. 490.
195 NAṆAMOLI, ¶ 175, p. 52; & THITILA, pp. 297–307.
196 BENDALL & ROUSE, p. 142.
198 EDGERTON, p. 403.
199 GETHIN, pp. 146–189.
200 BRAARVIG, II, pp. 536–542.
201 CONZE, Dictionary, p. 303.
466. [227] The seven enlightenment factors are: mindfulness enlightenment factor, truth investigation enlightenment factors, energy enlightenment factor, zest enlightenment factor, calmness enlightenment factor, concentration enlightenment factor, equanimity enlightenment factor.

467. Therein what is mindfulness enlightenment factor? Herein a bhikkhu is mindful, furnished with excellent mindfulness penetration, he remembers, remembers constantly, what has long been done and long been said (concerning release). This is called mindfulness enlightenment factor.

He, dwelling mindful in the above manner, searches, investigates and reasons out thoroughly that same thing with wisdom. This is called truth investigation enlightenment factor.

The energy of his searching, investigating and reasoning out thoroughly that same thing with wisdom, is strenuous, unshrinking. This is called energy enlightenment factor.

For him of strenuous energy there arises zest that is not worldly. This is called zest enlightenment factor.

For him of zestful mind and body (of mental aggregates) becomes calm, also consciousness becomes calm. This is called calmness enlightenment factor.

For him of calm body (of mental aggregates) and mental pleasure, consciousness is concentrated. This is called concentration enlightenment factor.

He, having consciousness concentrated in the above manner, is well balanced. This is called equanimity enlightenment factor.\footnote{THITILA, p. 297. On the identification of this abbreviated formula with the formula often given in the Nikāyas, cf. GETHIN, p. 169, n. 125.}

This passage shows that each member is attained through meditation. The fundamental attainment is mindfulness.\footnote{For the identification of smṛtyasAMBodhyaṅga with the smṛtyupasthānas, cf. ibid., p. 169.} After the attainment of mindfulness, a meditator deepens his attainment through discursive reason or analysis (pravičaya). The attainment of discernment of the dharmas (or Dharma) ends the second stage. The application of energy takes a meditator to the third stage. The stages continue until he attains a state which is at once joyful (pīṭṭī), tranquil (praśrabdhi), concentrated (samādhi) and balanced (upekṣā). The members of enlightenment, then, represent the gradual development and intensification of mindfulness. Yet while the Nikāyas and Vibhaṅga relate the seven members of enlightenment to the cultivation of mindfulness, it is likely that the gradual process which they describe also relates to the cultivation of other good dharmas.

Three of the members of enlightenment appear in at least one other set of the conditions favourable to enlightenment. The significance of mindfulness (smṛti), energy (vīrya) and concentration (samādhi) cannot be fully contained within the relations of a single set. The nature of these three qualities is discussed elsewhere in this paper. At present it is sufficient to note that in the Śīs mindfulness occurs most frequently, followed by energy,
concentration, joy, tranquility, equanimity and discernment of the dharmas (or Dharma). No more will be said of mindfulness, energy and concentration. Discussion will focus on the other four qualities—discernment of the dharmas (or Dharma), joy, tranquility and equanimity—and on their rôle in the Šs.

Dharmapravicayasambodhyaṅga. Discernment of the dharmas (or Dharma) (dharmapravicayasambodhyaṅga) is the second member of enlightenment. Pravicaya is from pra + vi + āi. Monier-Williams defines pravici as 'to search through, investigate, examine' and pravicaya as 'investigation, examination'. Edgerton does not consider this entirely satisfactory. He translates pravicaya as 'discriminating comprehension'. The term dharma is even more difficult to render. It is often suggested that it refers either to Buddhist doctrine (the Dharma) or to things or phenomenon (dharmas).

Dayal considers that dharmapravicayasambodhyaṅga means the discernment of 'all that has been uttered and taught by the Buddha'. Conze considers dharmapravicaya 'investigation into dharma' while Gethin considers it 'either the “discrimination of dhammas” or the “discernment of dhamma”' with the qualification that 'to discriminate dhammas is precisely to discern dhamma'.

The sense of dharmapravicayasambodhyaṅga, then, is that an arhant or bodhisattva should attain the ability to critical comprehend the true nature of dharmas and the Dharma. While the term pravicaya does not occur in either the Šs or Bca, one of Š's primary intentions is clearly to facilitate the development of such comprehension.

Pṛitisambodhyaṅga. Joy is the fourth member of enlightenment. Monier-Williams renders pṛiti as 'any pleasurable sensation, pleasure, joy, gladness, satisfaction'. Edgerton notes that in Buddhist Sanskrit literature pṛiti is often compounded with prāmodya, another word meaning joy and prasāda, meaning tranquility. This is true of the Šs where pṛiti

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205 This can be found by a count of the occurrence of these words alone & in compound.
206 Monier-Williams, p. 691.
210 Dayal, p. 150.
212 Gethin, p. 152.
213 Monier-Williams, p. 711.
Bodhyaṅgas.

is often associated with prāmodya, with prasāda and with both prāmodya and prasāda. It is supposed to be characteristic of a bodhisattva that:

He increases the abundant streams (impulses) of joy and pleasure by the quality of assuming a person capable of bringing forth all the dharmas of the Buddhas, of sustaining all sentient beings and of not angering spiritual friends. ... In the world, as a lotus undefiled in the water, they act causing joy and tranquility.

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

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

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

Pra8rabhdisarpbodhyanga. Tranquility is the fifth member of enlightenment. MONIER-WILLIAMS translates prasrabdhi as ‘trust, confidence’. He holds that this term stems from ज्ञात्वा to trust, confide. EDGERTON, on the other hand, prefers ‘alleviation, calming, of pain etc. ...’ and ‘calm, serenity, lack of any disturbance, bodily or mental...’. JOHNSTON agrees:


216 Ibid., p. 277, Ins. 11–12:

sarvabuddhadharmothapakasarvajagadupajivyasarvakalyāṇapariprajñanatvā vipulapra8rabhpramodyayeguṇa vīvarthayamānaḥ...

217 Ibid., p. 330, ln. 14:

lokī aliṣṭa jale yathā padyaṁ prītiḥ prasādākaraṁ vicaranti ||

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

218 BENDALL, ‘Cikṣāsamanuccaẏa’, p. 197, Ins. 16–17:

te ca satvāṁ tasyānti ke prītiṁ ca prasādāṁ ca prāmodyaṁ ca prati-labhanta iti ||

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

220 MONIER-WILLIAMS, pp. 696 & 1096.

Bodhipakṣa Dharmas:

Prasrabdiḥ is properly the sensation of intense, almost buoyant calm, that ensues on the sudden cessation of great pain and has a similar meaning, as applied to the mind. 222

Gethin thinks that passaddhi is closely related to piti:

...piti and passaddhi as bojjhaṅgas link into the range of ideas associated with the notion of the mind as happy, content and calm... Together piti and passaddhi are terms suggestive of the positive emotional content of ancient Buddhism. 223

It seems, then, that prasrabdiḥ refers to the unshakeable calm, peacefulness and tranquility of a true arhat or bodhisattva. This definition is consonant with the use of prasrabdiḥ and its synonym pratiprasrabdiḥ by ŚŚ. 224

In the ŚŚ prasrabdiḥ is the state of being free from misfortune. 225 It is the steadfast calm of a bodhisattva before his tormenters, the cessation of unprofitable thoughts, being undisturbed by flavours and the quelling of all sensation. 226 For Ś the practice of the member of tranquility is fundamental to the way. 227

Upeksāsambodhyaṅga. Equanimity is the seventh and final member of enlightenment. In the literature of the Hinayāna and Mahāyāna equanimity is essential for arhants and bodhisattvas. It is the last of the Hinayanist perfections. 228 In the Mahāvyutpatti alone, equanimity appears in six lists: i.) it is fundamental to an epithet of a bodhisattva—one who dwells in equanimity (upekṣāvibhū) 229; ii.) it is the seventh member of enlightenment (upeksāsambodhyaṅga) 230; iii.) regarding happiness (sukha) and suffering (duḥkha), it is fundamental to the attainment of the fourth meditation (dhyāna) 231; iv.) it is the fourth infinitude (sramāṇa) 232; v.) it is the fourth of the six elements for riddance from faults (niḥsaṃsaryadhā-

222 Johnston, p. 156, quoted in: Dayal, p. 152.
223 Gethin, p. 156.
226 Bendall, ‘Cikṣasamuccaya’, p. 24, ln. 12; p. 35, ln. 5; p. 130, ln. 10; & p. 270, ins. 14–15, respectively.
227 Cf. Kajiyama, ‘Philosophy’, pp. 205–206: where it is noted that the practice of a bodhisattva should be without effort (anābhoga) and the equivalent of play or sport (vikriṇīta).
228 Faubhōlli, I, pp. 45–47.
229 Ishihama & Fukuda, ¶ 879, p. 47.
230 Ibid., ¶ 995, p. 53.
231 Ibid., ¶ 1481, p. 78.
tava)\textsuperscript{233}; and vi.) it is the twenty-first notion formed regarding animate and inanimate things.\textsuperscript{234}

In both technical and non technical usage the meaning of upeksā is similar.\textsuperscript{235} Monier-Williams translates it as ‘overlooking, disregard, negligence, indifference, contempt, abandonment...; endurance, patience’.\textsuperscript{236} It signifies, according to Edgerton, ‘indifference (Tib. bta'i siozmo), putting up with whatever happens, patience, long suffering’.\textsuperscript{237} Dayal defines upeksā as a point of balance between opposing or contrary forces:

When upeksā is regarded as ‘equanimity’, it is the neutral middle term between sukha and duḥkha. When it is interpreted as ‘impartiality’, it is the neutral middle term between anunaya (friendliness) and pratigha (repugnance); it then corresponds to uḍāśīna (neutral), which is the mean between mitra and amitra.\textsuperscript{238}

Most often Mahāyānist literature explains upeksā as evenness of mind (cittasamata).\textsuperscript{239} This is consistent with Śī’s usage of upeksā in the Śī.

On his rounds, a monk (bhikṣu) is to be indifferent (upeksaka) as to the quality of the food he receives.\textsuperscript{240} Equanimity is not to be destroyed on account of a great many enjoyments.\textsuperscript{241} Further, emptiness is not to be deficient in equanimity\textsuperscript{242} and is to remain balanced and even minded regarding all dharmas (upeksikā ca sarvadharmāṇām) and dharmas of the Buddhas (aveksikā ca buddhadharmāṇām).\textsuperscript{243} Śī’s general position is well expressed in his quotation from the Aṣṭasāhasīsaṭṭha:

But equanimity is to be practised by him\textsuperscript{244} in season or out.\textsuperscript{245}

\textsuperscript{233} Bendall, ‘Cikṣāsamuccaya’, p. 64, ln. 14; & p. 191, ln. 7; Ishihama & Fukuda, § 82, ¶ 1600, p. 89.
\textsuperscript{234} Ibid., ¶ 1942, p. 105.
\textsuperscript{235} Edgerton, p. 147; & Gethin, p. 159.
\textsuperscript{236} Monier-Williams, p. 215.
\textsuperscript{237} Edgerton, p. 147.
\textsuperscript{238} Dayal, p. 154. Cf. also Lefmann, p. 442, ln. 5—acquisition of upeksā leads to getting rid of love and hatred, anunayapratighotsarga—in: Edgerton, p. 147. This idea is to some extent taken up in: Gethin, pp. 159–160.
\textsuperscript{240} Bendall, ‘Cikṣāsamuccaya’, p. 131, ln. 7.
\textsuperscript{241} Ibid., p. 144, ln. 4.
\textsuperscript{242} Ibid., p. 272, ln. 13 & 14.
\textsuperscript{243} Ibid., p. 273, ln. 1.
\textsuperscript{244} Vīś. a bodhisattva.
\textsuperscript{245} Ibid., p. 167, ln. 1:

kāśikāle punar anenopekṣā karaṇyeti \\n
For a recent ed. of this passage, cf. Braarvig, I, p. 167.
2.7 Āryāśṭāṅgamārga.

The seventh and final set of the conditions favourable to enlightenment is the noble eightfold way (Skt. āryāśṭāṅgamārga = Pali ariyatāññikamagga). In the Nikāyas the plain list of the members of the eightfold way occurs more often than any other list. A formula defining each of the eight members also exists in the literature of the Hinayāna. Similar lists appear in Mahāyāna literature. LAMOTTE gives the simple formula of the noble eightfold way as:

This is the noble eightfold way, namely, right view, right conception, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Each member is qualified by samyāñc. Samyāñc means correct, accurate, proper, true and right. This adjective does not mean that the significance of each member is relative. The plain formula of the eightfold path is not a template into which an arhat or bodhisattva is to project their personal conception of what is right. A cursory reading of commentaries in the Nikāyas and Vibhaṅga shows that the plain formula of the eightfold path is a key for the recollection of more extensive teachings. The significance of each member cannot be known from the plain formula alone.

In the Vibhaṅga the members of the eightfold way are explained as follows:

486. [235] The Noble Eight Constituent Path. That is; right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

246 BENDALL, 'Cīkaśamuccaya', p. 272, ln. 16.
250 LAMOTTE, Le Traité, T. III, ch. XXXI, p. 1129:

āryāśṭāṅgo mārgas tadyathā samyagdṛṣṭāḥ samyaksanikalpāḥ
samyagvāyk samyakkarmāntāḥ samyagājīvāḥ samyagyāyāntāḥ
samyaksmyṛṭih samyaksāṁdhiḥ

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

251 MONIER-WILLIAMS, p.1181.
Table 2.7: The eightfold way.

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<table>
<thead>
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<tbody>
<tr>
<td>i.)</td>
<td>right view (samyagdrṣṭi)</td>
</tr>
<tr>
<td>ii.)</td>
<td>right intention (samyaksankalpa)</td>
</tr>
<tr>
<td>iii.)</td>
<td>right speech (samyagvāc)</td>
</tr>
<tr>
<td>iv.)</td>
<td>right action (samyakkarmānta)</td>
</tr>
<tr>
<td>v.)</td>
<td>right livelihood (samyagājiva)</td>
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<td>vi.)</td>
<td>right endeavour (samyagvyāyāma)</td>
</tr>
<tr>
<td>vii.)</td>
<td>right mindfulness (samyaksmṛtī)</td>
</tr>
<tr>
<td>viii.)</td>
<td>right concentration (samyaksamādhi)</td>
</tr>
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487. Therein what is right view? Knowledge of suffering, knowledge of the cause of suffering, knowledge of cessation of suffering, knowledge of the the way leading to the cessation of suffering. This is called right view.

Therein what is right thought? Thought (associated with) renunciation, thought (associated) with absence of ill-will, thought (associated with) absence of cruelty. This is called right thought.

Therein what is right speech? Abstaining from false speech; abstaining from slanderous speech; abstaining from harsh speech; abstaining from frivolous speech. This is called right speech.

Therein what is right action? Abstaining from killing beings; abstaining from taking that which is not given; abstaining from sexual misconduct. This is called right action.

Therein what is right livelihood? Herein a noble disciple having abandoned wrong livelihood makes a living by means of right livelihood. This is called right livelihood.

Therein what is right effort? Herein a bhikkhu engenders wish, makes effort, arouses energy, exerts the mind, strives for the non arising of evil bad states that have not arisen...engenders wish, makes effort, arouses energy, exerts the mind, strives for the stabilising, for the collocation, for the increase, for the maturity, for the development, for the completion of good states that have arisen. This is called right effort. [236]

Therein what is right mindfulness? Herein a bhikkhu dwells contemplating body in the body...dwells contemplating feeling in feelings...dwells contemplating consciousness in consciousness...dwells contemplating ideational object in ideational objects ... . This is called right mindfulness.

Therein what is right concentration? Herein a bhikkhu aloof from sense pleasures, aloof from bad states, attains and dwells in the first jhāna...dwells in the second jhāna...dwells in the third
jhāna... dwells in the fourth jhāna... This is called right concentration. 252

The Vibhaṅga relates each member to specific practices common to both the Hinayāna and Mahāyāna: i.) right view is to know the four noble truths (Skt. āryasatyaṁi = Pāli āryasaccāni); ii.) right intention is to cultivate thoughts untainted by passion (kāma), malice (vyāpīda), or violence (hiṃsā); iii.) right speech and iv.) right action are to practice nine of the ten virtuous actions (Skt. kuśalati = Pāli kuśalāni); v.) right livelihood is to make a living in a decent manner; vi.) right endeavour is to practice the right strivings; vii.) right mindfulness is to practice the applications of mindfulness; and viii.) right concentration is to practice the four knowledges (Skt. jñānāti = Pāli jhānāni).

The noble eightfold way, then, consists of members which appear in other lists throughout Hinayānist and Mahāyānist literature. While the noble eightfold way is the final set of the conditions favourable to enlightenment, it is also an intersection for various other lists. In a sense the formula of the noble eightfold way subsumes and surpasses other lists. It is related to other lists but remains independent. These characteristics are marked in S’s description of the noble eightfold way in the Śs. 253

In the Śs the noble eightfold way is listed as the seventh set of the conditions favourable to enlightenment. 254 While no formula of the eightfold way occurs in the Śs, Ś explicitly defines four of the eight members: a.) right view is contrasted with wrong views (dṛṣṭikṛtas)255 and right view regarding the sphere of transmigratory existence and the mundane sphere is defined as the first of the four critical objects of faith 256 ; b.) a bodhisattva is expected to cultivate right intention regarding the whole way of the bodhisattva (sarvabodhisatvaviśeṣayāsanyaksanākalpa)257 ; c.) a bodhisattva is also to practice purification through right livelihood. 258 Wrong livelihood (visamaṁjīva), on the other hand, is to be eschewed259 ; and d.) right mindfulness is defined with a quotation from the Ratnacūḍasūtra. 260 Right mindfulness—among other things—denies entrance to bad (akusala) dharmas of mind and thought.

In the literature of the literature of the Hinayāna and Mahāyāna it is not uncommon for individual members of the eightfold way to be discussed...
with only implicit reference to the formulae. Rather than reciting stock formulae, S generally prefers to stress the value of each member by describing its contrary or opposite. S is most interested in the consequences of not following the eightfold way.

Samyagdrsti & Sanyaksamkalpa. A bodhisattva displays right view when he understands that all beings suffer and when he desires to remove their suffering. He displays right intention when he recognises the mischief caused by desire (raga), malice (doxa) and delusion (moha) and when he forms the resolution to generate goodwill (maitri), love (sukha), the mind of enlightenment (bodhicitta) and compassion. Motivated by these qualities:

He destroys discord and mental defilements caused by Mara. He purifies impurity and mental defilements caused by perverse views.

He perseveres in the liberation of all sentient beings. He is always skillful in making distinctions.

Samyagvac. Right speech incorporates five members of the ten virtuous actions: i.) engaging in good actions with speech; ii.) abstaining from lying; iii.) abstaining from abusive speech; iv.) abstaining from slander; and v.) abstaining from incoherent and nonsensical speech.

In the S a bodhisattva is advised to avoid pleasure in speech (bhagyarama), especially in mindless speech (amanaskavacana). To delight in the speech of the world (lokasya mantra) is considered typical of fools. Idle chatter is believed to cause countless ills: lack of respectfulness, contentiousness, forgetfulness, lack of discernment, lack of tranquility, mental instability and pride and depression. A bodhisattva, in short, is expected to eschew all delight in intemperate talk and to consider that which is good.
Samyakkarmānta. Right action incorporates the first four members of the ten virtuous actions: i.) engaging in good actions with the body; ii.) abstaining from taking the life of other beings; iii.) abstaining from taking that which is not given; and iv.) abstaining from sexual misconduct. Š’s description of right action focuses on a failing akin to taking that which is not given, that is, the desire for gain and honour (labhasatkāra).

The Šš suggests that the desire of gain and honour engenders passion, the degeneration of mindfulness, pride and depression, delusion, extreme selfishness and a lack of respect for social norms. The failing that causes a bodhisattva to desire the possessions of others actually leads him to lose his own possessions. His desire robs him of the four applications of mindfulness, enfeebles his virtuous qualities (suklādharma), destroys his practice of the four right strivings, his attainment of the supernatural knowledge of supernatural powers (ṛddhyabhijñā) and causes him to forsake the meditations (dhyānas) and four infinitudes (aprāmapāpas). The desire for gain and honour is, in brief, a cause of fundamental transgression (millāpatti). To counteract such an enervating propensity, a bodhisattva is advised to delight in desiring little (alpechatā āśeitavyā).

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

Samyakvyāyāma. Both lay and monastic bodhisattvas, then, are advised not to be overly zealous in their attention to making a living. Even so, they are also cautioned about being too slothful. Above all else, a bodhisattva is not to delight in laziness (nīdrārāma). He is constantly to practice

272 Ibid., p. 105, ins. 13–16.
274 Ibid., p. 106, ln. 10.
277 Ibid., p. 112, ln. 19.
278 Ibid., p. 267, ln. 14–p. 269, ln. 9.
279 Ibid., p. 268, ins. 12 & 13.
280 Ibid., p. 105, ln. 2; & p. 111, ins. 5ff.
with energy, manly vigour and heroism (≈ āryavīrya).\(^{281}\) The practice of energy (vīrya) is thought to destroy mental darkness (tamas) and all the various kinds of suffering (sarvaduskhā).

Vyāyāma has a similar semantic range to vīrya. Monier-Williams translates vyāyāma as 'exertion', 'manly effort' and 'athletic or gymnastic exercise'. He also notes a technical Buddhist sense: 'right exercise or training'.\(^{282}\) While vyāyāma is not used in the Śī as a synonym for vīrya, the Dhammasaṅgāti holds that vyāyāma and vīrya have a similar meaning.\(^{283}\)

Vyāyāma is identified in the Nikāyas and Vibhaṅga with pradhāna. Both consider right exertion (samyagvyāyāma) synonymous with the right strivings (samyakpradhānas).

It seems likely, then, that in the Śī there is an implied relationship, between the practice of energy (vīrya), exertion (vyāyāma), striving (pradhāna) and the way of the bodhisattva.\(^{284}\) The nature of these relations is suggested in Figure 2.2.\(^{285}\)

![Figure 2.2: Vīrya, vyāyāma & pradhāna.](image)

**Samyakṣmṛti.** Right mindfulness is the seventh member of the eightfold way. The significance of mindfulness was briefly considered in § 2.2.\(^{286}\) The Nikāyas and Vibhaṅga identify right mindfulness with the four applications of mindfulness. In the Śī Ś associates right mindfulness with the prevention of the arising of bad dharmas of mind and thought.\(^{287}\) Yet, in general, Ś is most concerned to describe the characteristics and consequences of a lack of mindfulness, whether that mindfulness be right

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\(^{281}\) Cf. esp. Bendall, ‘Cikṣāsamuccaya’, p. 112, lns. 8–11.

\(^{282}\) Monier-Williams, p. 1038.


\(^{284}\) Cf. de la Vallée Poussin, L’Abhidharmakosa, p. 281, n. 2.

\(^{285}\) P. 61.

\(^{286}\) Pp. 28ff.

\(^{287}\) Bendall, ‘Cikṣāsamuccaya’, p. 120, lns. 9–10.
mindfulness or the applications of mindfulness. 288

A bodhisattva who lacks mindfulness is someone who, after abandoning higher (agra) dharmas, devotes himself to inferior actions (hīnāni kar­māṇi). 289 Ś believes that such a lapse raises the question of whether such a practitioner is indeed a bodhisattva:

They that have no application, no meditation, no striving, no studiousness, no searching for great learning, they are not bod­hisattvas, renunciant in the teaching of the Tathāgata. Moreover, Mātreyaka, the teaching of the Tathāgata arises from meditation and striving, it is conditioned by knowledge, it is concentrated on knowledge, it arises from application: it does not arise from work at the duties of householders. 290 291

Deficient mindfulness of higher dharmas is thought to prevent progress towards the attainment of wisdom (prajñā). Ś is under no illusion about the difficulty of attaining wisdom. With words which echo part of the stock formula of the right strivings, he says:

This action for the sake of wisdom, this action is difficult. It is risen higher, the highest, above all the three worlds: therefore, Mātreyaka, action is to be applied to wisdom by a bodhisattva that desires application, by he that wishes to attain energy. 295

Samyaksamādhi. Right concentration is the final member of the eightfold way. The Nikāyas and Vibhaṅga define right concentration as the practice of the four knowledges (jñānas). In the Ś Ś Ś does not to associate specific

289 Ibid.
290 I.e., sāmkṣipta: cf. EDGERTON, p. 543.
291 I.e., samāhita: cf. ibid., p. 570.
292 I.e., gṛhiṃkarmāntavaiyāpyṛtya: cf. ibid., p. 511.
293 BENDALL, ‘Çikṣāsamuccaya’, p. 113, ln. 19-p. 114, ln. 3:

na te bodhisatvās tathāgataśāsanā pravrjīta yuṣṭā nāsti yogā nāsti dhyāyānāṁ nāsti prabhāṇāṁ nāsty adhyāyanaḥ nāsti bāhuśrutya­paryeṣṭiḥ | api tu mātreyaka dhīyānaprahaṇaprabhāvitaṁ tathā­gatāśāsanāṁ jñāṇasamkrāntaṁ jñānasamāhitaṁ abhiyogaprabhāvi­taṁ | na gṛhiṃkarmāntavaiyāpyṛtyaprabhāvitaṁ |

294 I.e., prajñākarma.
295 Vis., action for the sake of wisdom.
297 BENDALL, ‘Çikṣāsamuccaya’, p. 114, lns. 10–12:

duṣṭkaram etat karma yad uta prajñākarma | uttaṁ niṟuttaraṁ sarvatrilokyaprativīśṭam abhyudgataṁ tasmāt tariḥ mātreyaka bodhisatvān yo gārthikena viryam ārabdhukāmene prajñāyāṁ abhiyuktavānti iti ||

For similar syntax, cf. ibid., ŚŚŚ 2ab, p. xxxix; & p. 2, ln. 13.
meditative states with the practice of right concentration. As with his
description of right mindfulness, he prefers to describe what it is to lack
right concentration. In the Śs the opposite of concentration (samādhi) is
prapañca.

Prapañca is variously translated. BENDALL & ROUSE translate it
as 'useless activities'. A number of tentative suggestions are made
by EDGERTON although he generally believes that it 'is a word which
in Pāli and BHIS is very hard to define'. MONIER-WILLIAMS is less
hesitant. He holds that prapañca is from pac or pañc, that is,
'to spread out, make clear or evident', and renders prapañca as 'ex­
pansion', 'development' and 'manifestation' and as 'amplification', 'pro­
lixiity' and 'diffuseness'. CONZE prefers 'obstacle', 'discoursing', 'futile
discoursing', 'multiplicity' and 'that which delays'; KALUPAHANA 'ob­
session'; KAJIYAMA prefers 'manifold discourse', 'the manifold fiction
of human ideas' and 'manifoldness'. OLDMEADOW translates prapañca
as 'conceptual elaboration'. This emphasis is confirmed by the verses
on prapañca in the Śs.

In the Śs the most prominent quality associated with prapañca is a
lack of mental focus. A bodhisattva who delights in prapañca (prapañ­
carūma) produces various evils (anarthas) and faults (doṣas), not the least
of which is birth under the eight unfavourable conditions (akṣaṇas) and
the loss of the good fortune of his present favourable condition (ksṣaṇasam­
pad). To prevent such misfortune, Ś advises a bodhisattva never to

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298 BENDALL & ROUSE, p. 113.
299 EDGERTON, p. 380.
300 MONIER-WILLIAMS, p. 681.
301 Ibid., p. 575.
302 CONZE, Dictionary, p. 283.
303 KALUPAHANA, p. 398.
304 KAJIYAMA, 'Meditation', pp. 139 & 130; Idem, 'Controversy', p. 398; &
Idem, 'Tarkabhāṣā', p. 344.
305 Cf. OLDMEADOW, p. 1, In. 4 & n. 4. In agreement are: LINDBERG, pp. 270–
271 & n. 240; MAY, p. 175, n. 562, quoted in: OLDMEADOW, p. 1, n. 4; &
SCHMITTENAUEN, pp. 137ff., quoted in: OLDMEADOW, p. 1, n. 4. Accordingly, it
is correctly noted in: BRAARVIG, II, p. cx, that:

... This is the case with vitarka, cognate to prapañca, discursive
thinking and vikalpa, thought-constructions, etc., words designat­
ing the mental activity building up the illusory world and thus be­
ing the real cause of vices and suffering according to the Mahāyāna,
be it thought-constructions concerned with worldly things, or con­
cepts concerned with liberation.

306 BENDALL, 'Ćhāgasamuccaya', p. 114, In. 13–p. 115, In. 22. For remarks on
these verses, cf. EDGERTON, p. 381.
307 One could almost say that in the Śs samyaksamādhī = nisprapañca.
308 For the eight akṣaṇas, cf. ZANGMO & CHIME, § 134, pp. 88–89; ISHIHAMA & FUKUDA, ¶ 2298, p. 121; & EDGERTON, pp. 2–3. For ksṣaṇasampad, cf. ibid.,
abide in prapañca but rather to cultivate qualities associated with concentration:

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

The noble eightfold way is significant in the literature of the Hinayāna and Mahāyāna. The eightfold way is the seventh and final set of the conditions favourable to enlightenment. The formula of the eightfold way attempts to encapsulate the fundamental meaning of the words of the Buddha. S does not repeat this formula in the Šs. He takes the formula as understood and describes what it is to lack the qualities which the formula promotes.

S’s description of each member of the eightfold way is relevant to the daily issues faced by incipient bodhisattvas. His advice on the practice of each member of the eightfold way is meant to be above all else pragmatic: i.) right view is attained by perceiving the pervasiveness of suffering; ii.) right intention, by generating goodwill and compassion; iii.) right speech, by avoiding unprofitable speech; iv.) right action, by desiring little; v.) right livelihood, by being relatively unconcerned with making a living; vi.) right effort, by not indulging in laziness; vii.) right mindfulness, by avoiding inattention and lack of application; and viii.) right concentration, by avoiding diffuse and dissipated thought.

2.8 Conclusion.

Genre & Purpose. The Šs and ŠSKā belong to the genres of śāstra and kārikā respectively. The Šs is an extensive training manual written to guide untrained (aśīkṣita) bodhisattvas entering on the Mahāyāna. It consists of quotations from a large number of Mahāyāna texts together with a commentary. The ŠSKā is a short verse summary of the main points of the Šs. Both texts were probably composed at the same time. The Šs and ŠSKā are meant to explain the essential principles (marmasthānas) of the Mahāyāna.

Authority. The teachings given in the Šs and ŠSKā are thought to be authoritative. S claims that his compilation and exposition is not innovative (apūrva), but traditional. The Šs and ŠSKā are thought to reflect the true word of the Buddha (buddhabhaṣita). Not only are the teachings p.198.

BENDALL, ‘Çikṣāsamuccaya’, p. 115, ins. 14–15:

śaṅtapaśāntā upaśānta bhotha |
prapañca varjītva janetha kṣāntim |
which they contain believed to be associated with the truth (satya), the Dharma, the destruction of the mental defilements (kleśas) and with the qualities of liberation (nirvāṇagūpa), they are also believed to be well said (subhāṣita). Yet for all the alleged traditional content of his works, the hand of Ś remains apparent.

Content & Structure. The hand of Ś is evident in the selection and arrangement of his material. Both the Śś and ŚŚKĀ share the same structure and theme. The organisation of the Śś and ŚŚKĀ is shown in Table 1.1. In general, they consider giving (ut + śṛj), especially of one’s person (ātma-bhāva), enjoyments (bhoga) and merit (puṇya). In particular, they consider the preservation (rakṣā), purification (śuddhi) and increase (vṛddhi) of those things that are given. Ś’s conception of giving through the preservation, purification and increase of gifts is based on the traditional concept of the four right strivings (samyakpradhānas).

Samyakpradhānas. The practice of the four right strivings involves the relentless destruction of negative dharmas (pra + ādha) combined with the effortful creation of positive dharmas (pra + dha). In brief, they consist of: i.) the non production of non existing bad dharmas; ii.) the destruction of existing bad dharmas; iii.) the production of non existing good dharmas; iv.) the increase of existing good dharmas. The right strivings are the second of the seven sets of conditions favourable to enlightenment (bodhipakṣa dharmas).

Bodhipakṣa dharmas. The conditions favourable to enlightenment are, according to the Buddha, the trainings most favourable to the attainment of liberation or enlightenment. In the literature of the Hinayāna and Mahāyāna these trainings are prominent. Ś expects incipient bodhisattvas to practice the conditions. Not only are they to engage in the four right strivings, but equally in the four applications of mindfulness (smṛtyupasthānās), the four bases of supernatural power (rddhipādas), the five faculties (indriyas) and powers (balas), the seven members of enlightenment (bodhyaṅgas) and in the noble eightfold way (āryaśāntamārga).  

Smṛtyupasthānās. Ś holds that a bodhisattva who trains in the four applications of mindfulness experiences the impermanence, impurity, unsatisfactoriness and selflessness of persons and phenomena. This experience, he believes, enables a bodhisattva to give himself entirely for the welfare of others.

310 P. 16.
311 BENDALL, ‘Chāṇḍamuccaya’, p. 272, lns. 15–16.
The attainment of the four bases of supernatural power, on the other hand, enables a bodhisattva to constantly refocus his thought that he might maintain his practice of the applications of mindfulness and the right strivings.

Generating the five faculties, for their part, stabilises and consolidates his experience of faith (śraddhā). A bodhisattva who has attained true faith is unshakable in his belief in the workings of karma and in the doctrines of emptiness (śūnyatā). He firmly believes in the value of bodhisattvas and in the way of the bodhisattva. Likewise, he worships the Buddha and he desires—perhaps more than anything else—to become a Buddha himself. The practice of the five powers gives the strength and invincibility needed to attain these goals.

The seven members of enlightenment bring to all practices the requisite degree of comprehension (pravicaya), energy (vīrya), joyful-ness (priti), tranquility (praśrabdhi), concentration (samādhi) and balance (upekṣā).

Lastly, Š holds that training in the noble eightfold way enables a bodhisattva to combine all of his daily activities—whether he is forming opinions or intentions, or is speaking or acting, or making of a living, or whether he is engaged in some other endeavour, or in contemplation or concentration—into one single all embracing whole that is consistent with the mind of enlightenment (bodhicitta).

Part I suggests that Š shares the traditional Hinayāna and Mahāyāna belief in the primacy of the seven sets of conditions favourable to enlightenment. It also suggests that although the conditions are manifest in the Šs they do not wholly determine the structure of the Šs. Part I suggests that while the conditions provide the doctrinal context and basis for Š’s conception of the way of the bodhisattva, the actual structural principle of the Šs and ŠSKA is Š’s conception of the second of the seven sets of conditions—the right strivings.

Part II considers the rôle of the right strivings in the Šs and ŠSKA in more detail.
Part II

SAMYAKPRADHĀNAS.
3. GIVING (UTSARJANA).

A person who is trying to understand a text is always performing an act of projecting. He projects before himself a meaning for the text as a whole as soon as some initial meaning emerges in the text. Again, the latter emerges only because he is reading the text with particular expectations in regard to a certain meaning. The working out of this fore-project, which is constantly revised in terms of what emerges as he penetrates into the meaning, is understanding what is there.¹

3.1 Remarks.

For this very reason it was said in the Ratnamegha: ‘For giving is the enlightenment of a bodhisattva’.²

In Buddhist literature the practice of giving (dana) is considered essential.³ The perfection of giving (dānapāramitā) is the first perfection for both the Hinayāna and Mahāyāna.⁴ In the Dharmasangraha giving is said to be of three kinds: 1) the giving of spiritual things (dhamma); 2) the giving of physical things (āgama); 3) the giving of the whole dharma.

² Bendall, ‘Çikṣāsamuccaya’, p. 34, Ins. 4–5:

\[
\text{ata evo[23a]ktaṇa ratnamegho dānaḥ hi bodhisatvasya bodhir iti}
\]

³ For the Hinayāna, cf. Morris & Hardy, ref. in VI, p. 51; Rhys Davids, Carpenter & Steede, ref. in III, p. 308; & Trencher & Chalmers, ref. in IV, p. 67.

In: Kajiyama, ‘Philosophy’, p. 199, it is noted that while in the Hinayāna dāna focuses on the alms giving of the laity to monks, in the Mahāyāna it focuses on the complete giving of a bodhisattva for the sake of others. In: Nakamura, p. 293, a similar position is adopted:

Mahāyāna Buddhism accentuates above all the characteristic of altruism, with the virtue of Compassion as its spiritual foundation. Wealth was more respected than in other periods, as long as it was used. Earthly life was re-evaluated. Doing or action was esteemed as the substantial meaning of the virtue of giving; if one does not do one cannot give....

⁴ For the Hinayāna: cf. Edgerton, p. 342.
Giving:

ii.) the giving of worldly things (āmiśadāna); and iii.) the giving of affection (maitrīdāna). In the Mahāvyutpatti giving is: a.) the third of the ten Dharma practices (dharmacaryas); b.) the first of the four things which tend towards popularity (samyakavastūri); and c.) the first of the four things which generate merit (puṇyakriyāvastūri). Š—like the compilers of the Dharmasamgraha and Mahāvyutpatti—holds giving in special esteem.

The first chapter of the Šs is called 'The Perfection of Giving' (Dānaparamita Nāma Prathamaḥ). Š summarises and concludes this chapter with a quotation from the Ratnamegha in praise of giving. His summary of the prologue to the Šskā is similar. In both passages, the tone is that of joyous abandonment for the benefit of others. The main difference is Š’s choice of words: dāna in the introduction to the Šs; utsarga in that of the Šskā. For Š dāna and utsarga are interchangeable. Both signify the sincere act of giving, granting, abandoning and forsaking. The important point for Š is that an incipient bodhisattva learns, at the start of his career, the importance of self sacrifice.

In the Šs, alongside dāna and utsarga, a third term is used for giving—tyāga. In the literature of the Mahāyāna the practice of tyāga is significant. In the Mahāvyutpatti: a.) the recollection of giving (tyāganusmṛti) is the fifth of the six recollections (anusmṛtis); b.) the treasure of giving (tyāgadhana) is the sixth of the seven treasures (dhanas); c.) the benediction on a gift (tyāgadhiśthāna) is the second of the four benedictions (adhiśthānas); and d.) giving is listed as of twenty-six different kinds.

In common with the compilers of the Mahāvyutpatti Š believes that it is imperative for bodhisattva to engage in the practice of complete giving (sarvatyāga = parityāga). In the Šs, Šskā, and BCA, a bodhisattva is

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6 Ishihama & Fukuda, § 905, p. 48.
7 Ibid., §§ 924–928, p. 49. For ref. to Chin. & Pāli sources, cf. Harrison, 'Ekottarakāgama', ¶ 21, p. 271.
8 Ishihama & Fukuda, ¶ 925, p. 49; & ¶ 1700, p. 94.
9 Bendall, 'Cikṣāsamuccaya', p. 34, in. 6.
10 Ibid., p. 34, ins. 4–5.
12 For the centrality of giving & so on, cf. also de la Vallée Poussin, Prajnākarāmati, comm. on BCA 9: 1, p. 344, ins. 6ff.
13 Monier-Williams, pp. 474 & 182.
14 Ibid., p. 456.
15 Ishihama & Fukuda, ¶ 1153, p. 60.
16 Ibid., ¶ 1571, p. 87.
17 Ibid., ¶ 1582, p. 87.
18 Ibid., §§ 2843–2869, p. 147.
19 For sarvatyāga, cf. Bendall, 'Cikṣāsamuccaya', p. 18, in. 2; p. 26, in. 7; p. 31, in. 16; & p. 34, in. 1.
For parityāga, cf. ibid., p. 18, in. 2; p. 20, in. 18; p. 28, in. 5; & p. 31, in. 16.
constantly advised to give or sacrifice all that he has for the welfare of other sentient beings.\(^\text{20}\)

It was suggested in Part I\(^\text{21}\) that the overarching theme of the Śś and ŠSkā is giving (dāna ≡ utsarga ≡ tyāga). It can be seen from Table 1.1\(^\text{22}\) that the prologue to the Śś is merely an introduction to various aspects of giving.\(^\text{23}\) The tenor of this section is clear in a quotation from the Nārāyanapariprcchā:

Thus it was also said in the Nārāyanapariprcchā: ‘Nothing is to be acquired about which he\(^\text{24}\) has no thought of renunciation, no cognition\(^\text{25}\) of renunciation. No possession is to be acquired about which there is no mind of renunciation. No retinue\(^\text{26}\) is to be acquired about which—when asked for alms by beggars—there is the cognition of possession. No empire is to be acquired, no enjoyments, no wealth is to be acquired, ... nothing whatever is to be acquired about which a bodhisattva has the mind of non renunciation.\(^\text{27}\)

For Ś, the main opponent facing a bodhisattva mounting the Mahāyāna is attachment (parigraha). The dangers of attachment are stressed with reference to the Bodhisattvaprātimokṣa, Candrapradipasūtra, Ananta-mukhanirāradhāraṇī and Ugradattapariprcchā.\(^\text{28}\)

Whenever sentient beings start to fight with each other it is held that attachment or possessiveness is the fundamental condition (nidānamūla).\(^\text{29}\) Possessiveness is said to cause the increase of desire (ṭṛṣṇāvardhana), greed (parigraha), fear (bhaya), pain (duṣkha), the increase of the mental defilements (klesavardhana) and the development of the mind of a despicable person (kāpurusacittā).\(^\text{30}\) The appropriation of things for

\begin{verbatim}
21 P. 3ff.
22 P. 16.
24 Viz., a bodhisattva.
25 I.e., buddhi; cf. WAYMAN, Calming, p. 484.
27 BENDALL, ‘Çikāsasamuccaya’, p. 21, Ins. 1–5:
evañī nārāyanapariprcchāyām api uktām 'na tad vastūpūḍātavyaṃ yasmīn[1] [14b] vastunī nāsya tyāgacaittaṃ upādyate 'na tyāgabadhīṃ kramaṃ 'na sa parigrahaḥ parigrahitavya yasmīn parigrahe notsarjananacaittam upādyeyen sa sa parivāra upāḍātavyo yasmīn yācaśkañāyācaśkāṃśa parigrahabuddhir upādyate | na tad rājyaṃ upāḍātavyaṃ na te bhūgaḥ na tad ratnaṃ upāḍātavyaṃ yāvān na tat kācid vastūpūḍātavyaṃ yasmīn vastuni bodhisatvasya-pariṣṭāgabuddhir upādyate |
29 Ibid., p. 18, Ins. 15–16.
\end{verbatim}
Giving:

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

Sacrifice involves the giving of his person (atmabhāvotsarjana), enjoyments (bhogotsarjana) and merit (punyotsarjana = subhotsarjana).

3.2 Giving in the Śikṣāsamuccayakārikā.

The prologue to the ŚSKĀ is complete by the end of the fourth verse. Within a few lines Ś introduces the main structural and thematic principles.

Ś begins the ŚSKĀ with an appeal to common humanity. In words almost identical to those he uses in the BcA, Ś says to his reader that he is not isolated or alone. He tells his reader that he is a member of a community which shares his fear and suffering. He tells him that there is no essential difference (viśeṣa) between himself and others. He wants him to see that between all the various conditions of sentient beings, there is a fundamental lack of distinction, sameness and equality. The first thing that Ś impresses on the mind of a bodhisattva starting on the Mahāyāna is that there is really no justification for him to protect (rākṣa) his own interests instead of the interests of others.

Yet recognising—perhaps for the first time—the beleaguered condition of all sentient beings, it would be natural for a bodhisattva new to the way to ask ‘What can I—abject being that I am—possibly do?’ The rest of the ŚSKĀ is in answer to his question.

\[
\text{duṣkhaṁ kartukāmena sukhāṁ gantum icchatā |}
\text{śraddhāṁśaṁ dhṛtya bodhau kāryā matir dhṛthā | 2 35}
\]

31 BENDALL, ‘Śikṣāsamuccaya’, p. 18, ln. 18:
upādānaṁ hi bhayaṁ iti ||

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


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

By he that wishes to destroy suffering, by he that strives to reach the limits of happiness, after strengthening the basis which is faith, the mind should be set firm on enlightenment. (2)

To remove suffering (duṣkha) and obtain happiness (sukha), Ś advices an untrained bodhisattva to establish: i.) the basis which is faith (śraddhā); and ii.) the mind resolved on enlightenment (≡ bodhiprajñhidhīcitā). 36

In agreement with the literature of the Hinayāna and Mahāyāna Ś considers faith (śraddhā) the foundation of spiritual development. As faith is discussed in § 2.5 37 little will be said here. According to Ś, an incipient bodhisattva must not only have unshakable faith in the Buddhas, sons of the Buddhas and highest enlightenment, but also an unwavering aspiration to obtain enlightenment for the sake of all sentient beings.

(sūtrānteṣu duṣrīvaṇyo) 38 bodhisatvasya saṃvarah | marmasthānāya ato vidyād yeṣānāpattiko bhavet || 3 ||

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

36 The distinction, here, is between: a.) the aspiring mind of enlightenment, i.e., a mind resolved on the attainment of enlightenment (bodhiprajñhidhīcitā); & b.) the engaging mind of enlightenment, i.e., a mind actually engaged in the practices necessary for the attainment of enlightenment (bodhipraṣṭhānicita).

In agreement with much Mahāyāna literature, Ś holds that the aspiring mind of enlightenment precedes the engaging mind of enlightenment. On this, cf. BENDALL, ‘Cikṣṣāsamuccaya’, pp. 8–11; & MINAYEFF, BCA 1: 15–16, p. 156. This distinction is also discussed in: MAHONEY, pt. I, ch. 3, pp. 18–20.

37 Pp. 44ff.

38 Variant readings exist for the first pāda of the third verse: cf. BENDALL, ‘Cikṣṣāsamuccaya’, p.xxxix, ... mahāyānād; PEZZALI, Śāntideva, mystique bouddhiste, p. 69, n. 92, durvijñayo mahāyānād; & a restoration suggested by Prof. P. HARRISON, sūtraṇu vistareṇokto.

It is curious to note that BENDALL, ‘Cikṣṣāsamuccaya’, p.17, ins. 11–12, contains a clause which does not appear in the Cambridge Ms., 12a: yānī hi...ōktāni ||. In agreement with the Ms. a more satisfactory reading for the passage might be:

' durvijñayo ' vistaroktāvād bodhisatvasya saṃvarah ' tatah kim yuktān || marmasthānāya ato vidyād yeṣānāpattiko bhavet || kathamāṇi ca tānī marmasthānāni || yad uta || ātmabhāvasya bhogānām tryadhvarītāḥ śubhāsa ca || utsargaḥ sarvasatvebhāyas tadrakṣāsuddhivardhanam || (cf. ibid., p.17, ins. 10–14)

The present writer would like to accept 'durvijñayo' vistaroktāvād bodhisatvasya saṃvarah' as the first line of the third verse of the ŚŚKā. Unfortunately, the extra syllable which attends the abstract form of akta would appear to prevent this.

39 Ibid., p.xxxix. Cf. also ibid., p.17, ins. 10–11.
Once a bodhisattva has developed faith and the aspiring mind of enlightenment, he is to begin to train (śīkṣā) in the practices of the Mahāyāna. It is imperative, Ś believes, for a bodhisattva entering the Mahāyāna to become restrained through the restraint (saṃvara) of the religious discipline of a bodhisattva.\(^{40}\) This is not simply the restraint of monastic discipline (prātimokṣa). It is the restraint that comes from learning the proper bodhisattva practices enjoined by the Buddha in the sūtras.\(^{41}\)

Yet as the sūtras are vast in extent and detailed in content, it is not expected of an unschooled bodhisattva to be able to identify—let alone practice—all the moral precepts (śīkṣāpadas) that the sūtras contain. Instead, in the beginning, Ś considers it sufficient to avoid transgression (āpatti) by learning only the essential principles (mārmasthānas). The essential principles of the Mahāyāna are given in the fourth verse of the ŚŚKĀ.

\[\text{Giving one's person, enjoyments & merit.}\]

\[\text{ātmabhāvasya bhogāṇāṁ tryadhvavṛtyeḥ suḥhasaḥ ca |}
\[\text{utsargāḥ sarvasatvebhyyas tadrakṣāduddhivardhanam | 4 | 42}\]

The gift to all sentient beings of one's person\(^{43}\), enjoyments\(^{44}\) and

\[\text{40 BENDALL, ‘Cīkṣāsamuccaya’, p. 17, ln. 6:}
\[\text{kathāṃ ca kulaṇtra bodhisatvā bodhisatvaśīkṣāsavaraśāṃvṛtā}
\[\text{('saṃvara')1 bhavanti |}

\[\text{41 Ibid., p. 17, Ins. 6–8.}
\[\text{42 Ibid., p. xi. Cf. also ibid., p. 17, Ins. 13–14.}
\[\text{43 i.e., ātmabhāva. Fr. ātmānaḥ + bhāva: lit. self being, the state of being a self, the condition of self, selfhood.}
\[\text{In: EDGERTON, p. 92, it is held that ātmabhāva = ārūra, i.e., the physical body. The present writer considers this tr. narrow. It does not account for the full range of meanings associated with ātmabhāva in the ŚŚ & ŚŚKĀ.}
\[\text{In these texts ātmabhāva—like the five aggregates (skandhas) (cf. KAJIYAMA, ‘Philosophy’, p. 202; & NAGAO, ‘Ontology’, p. 164.)—signifies the physical body and the mind.}
\[\text{In theory, ātmabhāva ≡ skandhas: a.) form (physical body) (rūpa); b.) perception (vedāna); c.) cognition (ideation) (saṃjñā); d.) volition (saṃskāra); & e.) consciousness (vijñāna). In practice, ātmabhāva refers to each aggregate either alone or together with the others. For the five aggregates, cf. KASAWARA, MÜLLER & WENZEL, § XXII, p. 5; TAKASAKI, pp. 107ff.; & EDGERTON, p. 607, def. 2.}
\[\text{Ātmabhāva, then, signifies all dharmas that constitute individual existence: cf. MROZIK, pp. 16ff.. This is clearly described in: BARNETT, p. 104, n. 1:}
\[\text{The word ātma-bhāva, literally “condition of self,” i.e. person or body, properly denotes the plexus of concepts which collectively form the idea of an individual being as conceived by himself.}

\[\text{Ātmabhāva might be referred to as one’s entire person, or in brief, as one’s person: cf. BENDALL, ‘Cīkṣāsamuccaya’, p.xi; BENDALL & ROUSE, p. 19; BARNETT, p. 104; HEDINGER, p. 10, n. 39; & MROZIK, p. 20.}
\[\text{44 i.e., bhoga. Fr. 'bhuj, i.e., to enjoy, use, possess. Bhoga signifies: i.) en-}
For Ś, the central meaning of the Mahāyāna subsists in the practice of giving or abandonment (utsarga ≡ dāna ≡ tyāga). In these few words, he tries to embrace the most significant aspects of the act of giving. It is, he believes, of the cardinal importance for a bodhisattva to learn to abandon everything for the welfare of others.

In practice, complete giving (sarvotsarga ≡ sarvadāna ≡ sarvatyāga) means that a bodhisattva should become accustomed to give himself (ātmabhāvotsarga), enjoyments (bhogotsarga) and merit (punyotsarga ≡ śubhotsarga). These three varieties of giving are to be effected through the preservation (rakṣā), purification (śuddhi) and increase (vardhana) of those things that are to be given.

In the Śs, Ś holds that the practice of the giving of one’s person and so on is the epitome of the restraint of a bodhisattva (bodhisattvasarpavarasamgraha). To neglect the constant exercise of this practice is to commit a serious transgression (āpatti). In short, Ś believes:

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

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

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

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

As objects or items of enjoyment—cf. MROZIK, p.169—bhogas might be referred to as pleasures or enjoyments: cf. Crosby & Skilton, p.20; BENDALL, ‘Cikṣāsamuccaya’, p.xi; & BENDALL & ROUSE, p.19.

I.e., āsava. Fr. āsava which means: i.) to beautify, embellish & adorn; & ii.) to prepare, make fit or ready. Āsava signifies: i.) anything bright or beautiful; & ii.) benefit, service, good or virtuous action. In terms of def. 2, āsava is synonymous with punya, i.e., merit.

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

Viz. one’s person, enjoyments & merit.

Following Ś’s commentary in: BENDALL, ‘Cikṣāsamuccaya’, p.18, ins. 8-9, tr. at the end of § 3.2, pp. 72ff..

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

ātmabhāvams tatha bhogān sarvastriyadhvaḥgatam śubham  
nirapokṣasthiyājāmy esa sarvasattvārthaḥsiddhaye 10 1

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

BENDALL, ‘Cikṣāsamuccaya’, p.17, ln. 15.
Therefore, in such a manner, the gift, the preservation, the purification and the increase of one's person, enjoyments and merit, are to be continually and properly cultivated.\textsuperscript{52}

3.3 Giving in the Śikṣāsamuccaya.

3.3.1 The Prologue.

The main themes of the ŚKā are introduced in the first four verses. The Ś is introduced in the first chapter. The first four verses of the ŚKā summarise the first chapter of the Ś. Four short verses condense the meaning of almost thirty-four pages of prose. The content of these pages of prose and their correspondence to the verse of the ŚKā is given in Table 3.1.\textsuperscript{53}

The prologue to the Ś incorporates and develops the prologue to the ŚKā. It can be seen from Table 3.1\textsuperscript{54} that Ś includes the first four verses of the ŚKā in the body of the first chapter of the Ś. This is accomplished in three ways:

i.) by incorporation of a whole verse;

ii.) by incorporation of part of a verse; and

iii.) by reiteration of the contents of a verse.

Ś inserts the first, second and fourth verses of the ŚKā into the body of the Ś without change. Their verse marks them off from the surrounding prose. The third verse is divided before being worked into the body of the prose. The second half of the second verse and the whole of the fourth verse are reiterated, that is, they appear twice in the body of the Ś. The form of their first appearance resembles that of the ŚKā. Their second appearance—although it carries a similar meaning to that of the ŚKā—uses synonyms and a different word order. Ś employs all three methods of incorporation throughout the Ś.\textsuperscript{55}

\textsuperscript{52} BENDALL, ‘Śikṣāsamuccaya’, p. 18, Ins. 8–9:

tasmād evam ātmabhāvabhogapunnam aviratam utsargarak-
sāsuddhiyddhayo yathāyogaṃ bhāvanīḥyāḥ

\textsuperscript{53} P. 77.

\textsuperscript{54} P. 77.

\textsuperscript{55} The method of incorporation adopted with any particular karika can be seen in the Tables: a.) a whole number—e.g. 1.)—indicates that the complete verse is incorporated as a single unit; b.) a number together with a letter—e.g. 9b.)—indicates that the verse is divided before incorporation; & c.) reiteration is noted as such.

PRAJÑĀKARAMĀTI adopts a similar method in his commentary on the Bga,
Table 3.1: Giving in the Śs.

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<td>1</td>
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a BENDALL, 'Čikṣāsamuccaya', pp.1-34.
b BENDALL & ROUSE, pp.1-36.
c Śska.
Table 3.1 shows that all of the major themes that occur in the first four verses of the ŚŚKA receive further development in the first chapter of the ŚŚ: a.) non difference (avīśeṣa); b.) faith (śraddhā); c.) the mind of enlightenment (bodhicitta); d.) restraint (saṃvara); e.) the essential principles (marmasthanās); and f.) giving or abandonment (utsarga).

In the ŚŚ, Ś contextualises and legitimises the ŚŚKA. Typical is the way that he leads the reader to see the context and truth of the first and second verses of the ŚŚKA:

After he has attained this kind of conjunction, when the desire for the happiness of the cessation of the suffering associated with transmigratory existence is well known, conventionally and ultimately, then, by the power of the lineage of the Buddhas, so thus, an enquiry arises from this mahāsattva:

"When fear and suffering are disliked by myself and others, then about the self, what is special, that I preserve it, not another?"

By him, for himself and for the realm of sentient beings:

By he that wishes to destroy suffering, by he that strives to reach the limits of happiness, after strengthening the basis which is faith, the mind should be set firm on enlightenment. as does BUDDHAPĀLITA in his commentary on the Mūlamadhyamakakārikā: cf. DE LA VALLEE POUSIN, Prajñākaramatī; OLDMEADOW; & SAITO, 'Buddhapaññātāmūlamadhyamakāvṛtti'.

To the knowledge of the present writer there exists no comprehensive study of the commentarial methodology and stylistics of Indian Madhyamaka scholars. Until such a study is published, further comments on the relationship between the ŚŚ & ŚŚKA would be highly conjectural and precipitous.

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56 P. 77.
58 I.e., saṃsāra.
59 I.e., saṃvṛti. For an interpretation of this term, cf. NAGAO, 'Saṃvṛti'.
60 I.e., paramārtha.
62 Cf. BENDALL, 'Çaṅgāsāmuccaya', ŚŚKA 1, p. xxxix.
63 Cf. ibid., ŚŚKA 2, p. xxxix.
64 Ibid., p. 2, Ins. 8–14:

\[\text{tad eva} \text{vānvidhāma} \text{samāgama} \text{āśāya} \text{saṃvṛtiparamārthataḥ} \text{suvid} \text{ītasaṃsāradvāh} \text{kasvopasamana} \text{saṅkhābhilāśi} \text{po} \text{buddhagotra} \text{ añubhavat} \text{tu} \text{yaśya} \text{mahāsättavayyai} \text{va} \text{pratyaev} \text{e} \text{votpadyate} \parallel\]

\[\text{yadā} \text{mama} \text{pāreṣṭṇ} \text{ca} \text{bhayaḥ} \text{dus̄khaḥ} \text{ca} \text{na} \text{priyaḥ} \parallel\]

\[\text{tadātmanāḥ} \text{ko} \text{vīṣeṣo} \text{yat} \text{taṃ} \text{rakṣāmi} \text{netaram} \parallel \text{iti}\]


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

Like the incipient bodhisattva to whom the ŠS and ŚSKĀ is addressed, this mahāśattva has attained a favourable birth (kṣaṇa). Unlike him he has developed a good understanding (suvidya)66 of the pervasiveness of the desire for the happiness of the cessation of the suffering associated with transmigratory existence. This knowledge enables the mahāśattva to perceive the truth of suffering and the equality of self and others.

Quoting the Tathāgataguhyasūtra, Ś mentions the equality of self and others (parātmasamatā) and exchange of self and others (parātmaparivartana) near the end of the ŠS 67:

From attaining the equality of self and others, the mind of enlightenment is established.

Self and other are relative—as are the further and nearer shore—hence false. 68

Therefore, by the practice of exchanging your self with others, for the sake of the cessation of the suffering of self and others, one should completely renounce self and so on. 69

In the ŠS—as in the BCA70—the equality and exchange of self and others are assigned to the stage when a bodhisattva begins to develop the perfection of meditation (dhyānaparamitā). Ś does not expect an untrained bodhisattva to understand either the two truths (satyadvaya) or the perfection of meditation. These are simply goals towards which he should work.

\[
\text{tenātmanāḥ satvadāto ca} \|
\text{duṣṭhantāṁ kartukāmema sukhāntam gantum icchātā} \|
\text{śraddhānāṁ dṛṣṭhiṁ yāpya kāryā matē dṛṣṭiḥ} \|
\]

66 Based on an appreciation of conventional (lokasaṃsvyatatas) and ultimate truths (paramārthatatas).
67 For ref., cf. Table 6.4 on p. 171.
68 BENDALL, ‘Cikīṣāsamaccaya’, p. 357, Ins. 16–17:

\[
\text{parātmasamatābhyaśād bodhicittam dṛṣṭhvavet} \|
\text{āpekṣikāṁ parātmatvam pārāvāram yathā mṛṣā} \|
\]

69 Ibid., p. 361, Ins. 11–12:

\[
\text{tasnād atmatvam śopya satveṣv abhyāṣayogataḥ} \|
\text{parātmanuṣṭhaññāntyarthanām atmādūn sarvathoterajet} \|
\]

Giving:

After reflecting on the ideal described in the first verse, a bodhisattva is to begin to establish that which is described in the second: a.) faith; and b.) the mind of enlightenment. Accordingly, the rest of the introduction to the Śs concerns the preparation needed before a bodhisattva can engage in the Mahāyāna proper.

Table 3.1 shows that Ś, in agreement with the literature of the Mahāyāna, believes that entrance into the way of the bodhisattva (bodhisattvamārga) involves gradual progress through a number of stages:

a.) birth under favourable conditions (kṣaṇa);
b.) growth of faith (śraddhā);
c.) the stage of lineage (gotrabhūmi);
d.) the stage of zealous conduct (adhimukticaryabhūmi);
e.) growth of the aspiring mind of enlightenment (bodhiprajyācittā);
f.) taking the vows of restraint (sāṇvaras); and
g.) religious discipline (sikṣaṇa) in the true Dharma.

It seems that the Śs is not compiled to assist the progress of a bodhisattva though the first six of these stages. It is suggested in § 1.2 that the Śs is a training manual for the seventh stage—religious discipline in the Dharma. The Śs is compiled for someone who wishes to to live a life devoted to the study and practice of the Dharma.

Ānantaryas. In the third verse of the ŚSKĀ Ś claims that one of the most pressing needs for those beginning the Mahāyāna is to know the vital points (marmasthānas). It is thought that an understanding of these basic principles will defeat misfortune and transgression (āpatti). Such knowledge concerns the gradual reformation of volition. A bodhisattva is expected to align his volition with the five procedures bringing immediate results (ānantaryas).

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

i.) for the unsurpassed and perfect enlightenment of a Buddha (anuttarasaṃyaksaṃbodhi);
ii.) for complete renunciation (sarvasvaparityājana);

iii.) for the protection (trāna) of all sentient beings;

iv.) to understand all dharmas (or Dharma) (sarvadharma); and

v.) to understand all dharmas (or Dharma) with wisdom (prajñā). 76

These practices are supposed to be salutary at all levels of development. Practised together they are meant to keep a bodhisattva firmly on the Mahāyāna and ill-inclined to lapse into either the Śrāvakayāna or Pratyekabuddhayāna.

Parighraha. The primary danger facing an incipient bodhisattva are all the various forms of attachment (parighraha). Most of the second half of the prologue to the ŚŚ concerns attachment and its countermeasure—the second of the five continuities—the desire to give to others all that one possesses (sarvasvaparityājana). 77

In the second half of the prologue Ś establishes the basis for a twofold meditation. 78 The first part is the basis for a meditation (bhāvanā) on the fault associated with attachment (parighradosa). 79 The second part is the basis for a meditation on the praises of giving (tyāgānusāsas). 80 The tenor of the part which condemns attachment is reflected in a quotation from the Candrapradipasthāna:

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

Ś has nothing good to say about attachment. It is merely an evil to be defeated through giving. The value of giving is emphasised with a quotation from the Ugradatta-paripṛcchā. 82 In a long series of antitheses that which is possessed (yadgrha) is compared unfavourably with that

76 For the five ānāntaryas, cf. BENDALL, ‘śāntasamuccaya’, p.17, ln. 20–p. 18, ln.7.
77 Ibid., pp.18–34.
78 Ibid., p.18, lns. 9–10.
79 Ibid., p.18, ln. 10–p. 20, ln. 17.
80 Ibid., p.20, ln. 18–p. 34, ln. 6.
81 Ibid., p.18, lns. 11–14:

adhyasitā ye bālāh kāye 'śmin pūtike samyag |
jīvite cačāle 'vasye māyāvapamānibhopane ||
atiruddrāṇi karmān kṛtvā mohavaśānugāb |
te yānti narākān ghorān mṛtyuyāmagatābuddhā iti ||

82 Ibid., p.18, ln. 18–p. 19, ln. 7.
which is given (yaddatta). Giving is the basis of the path to enlightenment (bodhimärgopasthambha), attachment of the path to Mara (märanäär-gopasthambha). A bodhisattva who wishes to become a hero of the mind (cittaśūra) is advised first of all to become a renouncer (parityāgīn). In particular, he is advised to practice the giving of his person (ātmbhavotsarjana), enjoyments (bhogotsarjana) and merit (punyotsarjana).

Much of the prologue to the Śī is devoted to introducing these three types of giving. The space allotted to the giving of one’s person, enjoyments and merit is consonant with their importance. As Table 1.1, Table 1.2, and Table 1.3 show, these three forms of giving—together with the preservation, purification and increase of that which is given—provide the foundation for the Śī and ŚīKĀ. In the prologue the reader is given an outline that is meant to be filled as reading progresses and understanding and practice deepens.

3.3.2 Giving one’s person.

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

The practice of giving one’s person (ātmbhāva) is related primarily in terms of the volition and mental condition of the giver. Ideally, while engaged in complete giving—the second procedure bringing immediate results—he is to be mindful only of the benefit he brings others—the third procedure bringing immediate results. When giving his person, a bodhisattva is supposed to want to be a lamp, happiness, asylum, a friend, a path, a sun for all the world, a resting place, a benefactor, wise, omniscient, dutiful, a pleasure-garden, contentment, a father and a servant for all.

Motivated by altruism, a bodhisattva is meant to be ready to give anything, even parts of his body, for the sake of others:

But then again, whomsoever shall stand in need of whatsoever, to this sentient being, I shall give whatsoever gift there is. Without regret, without remorse, without longing for the fruition of merit, I shall give it up. Impartially, I shall give for the assistance of sentient beings, with compassion for sentient beings, with sympathy for sentient beings, so for the protection of these sentient beings. So that these sentient beings, protected by me, by

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83 BENDALL, ‘Çikṣāsamuccaya’, p. 20, ln. 18.
84 P. 16.
85 P. 18.
86 P. 19.
87 Cf. Table 3.1 on p. 77.
88 Ibid., p. 22, Ins. 5ff.
89 I.e., vipratisāra: cf. EDGERTON, p. 492.
one who has attained enlightenment, might become knowers of the Dharma. 90

Asked for his ears and nose, for his tongue, head, hands and feet, or blood, he is to be ready to give. Yet not only is he to be ready, he is to be delighted by such an opportunity to benefit others. Towards those who would request his mutilation and dismemberment he is to feel no anger, but rather, to behave with affection (preman), friendliness (maitri), politeness (upacara), magnanimity (mahatman ≡ mahatmya), great generosity (mahadana) and equanimity (samata). Facing such a request his mind is to remain stable (alulita). In his thoughts and bearing he is to display heroism (vikrama) and excellence (siqha). Walking the path of total renunciation he is to experience joy, pleasure and cheerfulness (pramuditapratisamanasa). 91

For S, such extraordinary behaviour represents 'the intention to take the essence from the body which has no essence'. 92 Macabre and perverse as these visions appear, they merely arise from a firm belief that all bodies are essentially impermanent (anitya) and without own being (svabhava). 93

3.3.3 Giving enjoyments.

As S emphasises the need for a bodhisattva to be willing to completely give his person to others, so he emphasises the necessity for a bodhisattva to completely give his enjoyments (bhogas).

Yet in his description of the giving of enjoyments, S devotes little attention to the mental condition and motives of the giver. It is true that it is said that a bodhisattva who gives his enjoyments should manifest—as he does in all forms of giving—an emancipated mind (muktacitta), a mind which is not niggardly (nagbabhavacitta), great compassion (mahakaruna), great renunciation (mahatyaga) and purity of motive (parisodhayama). Even so, S fails to qualify these qualities. 94 Most of the passage involves a description of that which is to be given and to whom.

90 BENDALL, ‘Çikāsamuccaya’, p. 21, Ins. 12–16:

91 On these qualities, cf. § 2.6 on p. 52.
92 I.e., ..., assrāc charitarāt sārādānāśbhāpṛaya... & so on: cf. ibid., p. 23, ln. 13; p. 25, ln. 13; & p. 26, ln. 2.
93 For a clear description of this belief, cf. ibid., p. 358, Ins. 3–19; & DE LA VALLEE POUSIN, Prajñākaramati, comm. on BCA 9:79–88, p. 494, Ins. 5ff.
94 BENDALL, ‘Çikāsamuccaya’, p. 28, Ins. 5–11.
The objects of enjoyment which a bodhisattva is to be ready to give are many and varied. It is hard to read the lists which Ś seems to shorten from the Vairādhivajasūtra without surprise. If a bodhisattva truly possesses such things, then many people live lives of comparative asceticism. With a mind set on complete giving (sarvatyāgamanasū), a bodhisattva is to give not only any service which any suppliant may desire of him, but sundry jewels, carriages, furniture, victuals, perfumes, creams and powders, flowers, elephants, music and entertainment and a good supply of women and so on.

The exaggerated worldliness of Ś’s description of the gift of various enjoyments may be in balance to the exaggerated unworldliness of his description of the the gift of various body parts. Whatever the reason for Ś’s use of hyperbole, those to whom he believes it is appropriate to give such enjoyments are more restricted than the term ‘all sentient beings’ (sarvasattvas) would imply.

A bodhisattva is expected to be circumspect when he gives his enjoyments. Ś may advise him to give his person to whomsoever stands to benefit, but in giving his enjoyments he is to be more cautious. Worthy recipients—from first to last, highest to the lowest—are:

i.) Blessed Buddhas (buddhāḥ bhagavantaḥ);

ii.) treasured bodhisattvas (bodhisattvaratnas);

iii.) the noble community (āryasamgha);

iv.) people who support the teaching of the Buddhas (buddhaśāsana-pastambhapudgalas);

v.) śrāvakas and pratyekabuddhas;

vi.) one’s mother and father;

vii.) teachers (gurus and ācāryas);

viii.) poor mendicants and beggars (kṛpaṇavanipakayācanakas); and

ix.) all sentient beings (sarvasattvas). 96

An incipient bodhisattva is advised to donate his enjoyments in accordance with the spiritual hierarchy of the Mahāyāna. He is to give to Buddhas and exalted bodhisattvas first, to the poor and all other sentient

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

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

3.3.4 Giving merit.

Every bodhisattva is expected to give not only his person and enjoyments but also his merit \textit{(puṇya \equiv śūba)}. To effect the gift of merit, Ś advises him to generate the ardent desire \textit{(prapīḍhāna)} to make a dedication \textit{(parināma)} of all his merit \textit{(sarvakūśalamūlas \equiv sarvapiṇyas)} for the well being of all sentient beings.\textsuperscript{98}

The giving of merit is divided into two stages: i.) the meditation \textit{(bhāvana)} on offering merit which generates a strong desire to make an offering; and ii.) the offering or dedication \textit{(parināma)} itself which is to be recited \textit{(paṭhitavya)} in accordance with the desire generated by the meditation.\textsuperscript{99}

\textit{Bhāvana}. The meditation is to begin with the bodhisattva imagining how he could benefit others. He is to generate the desire to become the protector of all beings, a shelter, a path, a refuge, a light and a fire and a radiance, a guide and a leader.\textsuperscript{100} He is to generate this intention \textit{(adhyāsaya)} not only in word \textit{(vacanamatra)} but in his mind \textit{(citta)}. Contemplating the benefit he could bring to others, he is to generate a mind which is exalted, filled with rapture, tranquil, delighted, affectionate, friendly, loving, a mind showing favour, well disposed and happy.\textsuperscript{101}

This meditation is to be completed with a consideration of the actual benefits imagined to be bestowed upon sentient beings through the dedication of merit.\textsuperscript{102} A bodhisattva is to imagine the beneficiaries of his generosity becoming transformed into his own likeness. In purity, merit, magnanimity, valour, non attachment, stability of thought, in conduct and in wisdom, they are to be alike. According to Ś, those who receive the dedication of merit are to be imagined as successful Mahāyānists:

\begin{footnotes}
\item[97] Bendall, \textit{Śikṣāsamuccaya}, p. 29, ins. 6–8. For another eg. of this scale of value, cf. ibid., p. 213, ln. 8–p. 216, ln. 5.
\item[98] Ibid., p. 29, ins. 8ff.. For the various meanings of parināma, pariṇāma & parināma and so on, cf. Edgerton, p. 323. Although the prologue to the Ś does not appear to be organised around the pattern of ritual worship, the dedication of merit is usually the last of the seven supreme forms of worship (saptavidhā anuttarapujā): cf. Zangmo \& Chime, § 24, p. 9. For useful discussion of parināmaṇa, cf. Kajiama, \textquoteleft Transfer’; \& Nagao, \textquoteleft Parināmaṇa’.
\item[99] Bendall, \textit{Śikṣāsamuccaya}, p. 31, ln. 11.
\item[100] Ibid., p. 29, ins. 13–21.
\item[101] Ibid., p. 29, ln. 21–p. 30, ln. 2.
\item[102] Ibid., p. 30, ln. 2–p. 31, ln. 10.
\end{footnotes}
Giving:

Having become completely non desirous\(^{103}\) of excellent flavours\(^{104}\), may all sentient beings be non attached to the appearance\(^{105}\) of flavours, completely focused in thought on the dharmas of the Buddhas, may they be in the vehicle\(^{106}\) that does not go astray, the foremost vehicle, the highest vehicle, the quick vehicle, the great vehicle.\(^{107}\)

Pariṇāmana. Once a bodhisattva generates an appropriate frame of mind by offering himself (ātmānam upanīdhāya), he is expected to apply his merit to others with a recitation in agreement with his meditation (svabhāvanānukūlya).\(^{108}\)

The recitation provided by Ś is consistent with the meditation which precedes it. The emphasis however is different. In his recitation, a bodhisattva is not to apply merit for his own benefit. He is to intercede only on behalf of others and to apply his merit solely for their benefit.

The terms of his application are similar to those with which Ś begins the tenth chapter—Pariṇāmanā P\(^{109}\) Daśāmah—of the BCA:

By my merit from reflecting upon the bodhicaryāvatāra, may all sentient beings adorn the way to enlightenment.\(^{109}\)

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

May all beings be furnished with the scent of morality, morality undivided, morality from the perfections of bodhisattvas. May all beings be permeated\(^{110}\) by giving, forsaking with complete renunciation. May all beings be permeated by patience, possessing imperturbable thoughts. May all beings be permeated by energy, equipt for the path with great energy. May all beings be permeated by meditation, standing face to face with the Buddhas of the

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106 I.e., yāna: lit. advancing, travelling.
107 BENDALL, ‘Cikṣaṇamuccaya’, p.31, Ins. 5–7:

sarvasatvāḥ sarvarasāgrajihvā ṭrasāgraḍdvā bhavantu rasā-nimittā grahitārāḥ (“nimittāgrahītārāḥ”) sarvabuddhadharmacit-tantraprayuktāḥ avipannayānā agrayānā uttamayānāḥ śīghrayānā mahāyānāḥ

In agreement with the Cambridge Ms., 21a, ṭrasāgraḍdvā is preferred to ṭrasāgraṭhāvā: cf. ibid., p.31, ln. 5 & n. 2.
108 Ibid., p.31, ln. 11.
109 MINAYEFF, BCA 10:1, p. 221:

bodhicaryāvatāram me yad vicintayataḥ śubham |
tena sarve janaḥ santu bodhicaryāvibhūṣyaḥ 1$

When a bodhisattva applies his merit he is to hope that the beneficiaries of his merit will become successful on the Mahāyāna. He is to hope that, through the application of all of his merit (sarvakusalamūles), they will be permeated by the good latent impressions of giving (dana), morality (śīla), patience (ksanti), energy (vīrya) and meditation (dhyāna). He is also to hope that they will come face-to-face with the present Buddha and come to live in dependence on the Buddha. In addition, he is to hope that they will be permeated by dharmas that are completely pure or good (sarvasukladharmas) and devoid of dharmas that are completely bad (sarvaakusaladharmas).

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

a.) the non production of non existing bad dharmas and the destruction of existing bad dharmas; and

b.) the production of non existing good dharmas and the increase of existing good dharmas.\footnote{On the reduction of the right strivings to these principles, cf. § 2.3, pp. 32ff.}

Not only is a bodhisattva to hope that all beings attain the right strivings. He is also expected to apply his merit for the inexhaustibility of...
Giving:

giving: all powers and supports in all sentient beings (sarvabalopastambhanātpatata)\textsuperscript{115}, and is to hope that sentient beings become furnished with the faculty of mindfulness (smṛtiṇdiyopeta). Words reminiscent of the right strivings and conditions favourable to enlightenment are also employed when Ś suggests how a bodhisattva should dedicate merit that accrues in the past, present and future:

Indeed the giving of past and future merit is set forth in the noble Akṣayamatisūtra: “The recollection of intentions and mental states which have been good; and after recollecting, the dedication towards enlightenment: this is skillfulness regarding the past. The focusing of attention\textsuperscript{116} on the realisation\textsuperscript{117} of enlightenment by the comprehension\textsuperscript{118} of future sources of good (merit)—“Those good intentions of mine which shall arise, they I shall dedicate to the unsurpassed and perfect enlightenment of the Buddha”—this is skillfulness regarding the future”.\textsuperscript{119}

In sum, it seems that Ś believes that a bodhisattva could do no better in thought, word, or action than to constantly offer up the heartfelt aspiration:

May I possess no source of good (merit) or skillfulness in knowledge of the Dharma (dharmas) that would not be useful to all sentient beings.\textsuperscript{120}

3.4 Conclusion.

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

\textsuperscript{115} BENDALL, ‘ Чи̃kṣāsamuccaya’, p. 32, lns. 10–13. For a tr. of part of this passage, cf. § 2.5, pp. 48ff.

\textsuperscript{116} Cf. samanvāhati in: EDGERTON, pp. 564–565.

\textsuperscript{117} Le., ānukhīḍharma: cf. ibid., p. 100.

\textsuperscript{118} Le., nidhyapti: cf. ibid., p. 296.

\textsuperscript{119} BENDALL, ‘ Чи̃kṣāsamuccaya’, p. 33, lns. 13–16:

\begin{center}
\texttt{atīdāgatāsubhōtsarga tv āryāśayamatisūtrey bhīhitāḥ | kuśalānāṃ ca cittacaitusāṅkānāṃ anusmṛtāḥ anusmṛtya ca bodhipariprājanā | idam atītakāsālaṃ | yo 'nāgata'nāṃ kuśalamūlaṇāṃ nirvābhāticidharmanā | ye me utpāṭhante kuśalāḥ cītottapādān ānuttarāyaṃ samyak-sāṃścāraḥ pariṇāmāyānātah} |
\end{center}

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

\textsuperscript{120} BENDALL, ‘ Чи̃kṣāsamuccaya’, p. 33, lns. 11–12:

\begin{center}
\texttt{ma bhīt na ma kuśalamūlaṃ dharmajānākauśalyaṃ vā yan na sarvasativopāfvyayā syād iti} |
\end{center}
Conclusion.

mind of renunciation, all possessiveness is abandoned. He that is freed from the suffering of existence which arises from the source which is complete possessiveness, is said to be liberated. He attains, through infinite, immeasurable, innumerable kalpas, various ends, supra-mundane and mundane, showers of happiness and success. Thus, by himself—as by bait on a fish-hook which does not obtain enjoyment itself—after having attracted others, he also liberates them. For this very reason it is said in the Ratnamegha: 'For giving is the enlightenment of a bodhisattva.'

So far this paper has made four main suggestions: i.) that the content, structure and theme of the Śs and ŚSKā is determined by Ś's conception of giving (dāna ≡ utsarga ≡ tyāga); ii.) that Ś's believes that giving involves the giving of one's person (ātmabhāvotsarjana), enjoyments (bhogotsarjana) and merit (punyotsarjana); iii.) that Ś believes that giving is facilitated by the preservation (rakṣā), purification (śuddhi) and increase (vṛddhi) of those things that are to be given; and iv.) that Ś believes: a.) that the preservation of gifts is effected by the non production of non existing bad dharmas; b.) that the purification of gifts is effected by the destruction of existing bad dharmas; and c.) that the increase of gifts is effected by the production of non existing good dharmas and the development of existing good dharmas.

§ 3.3 discusses the first and second of these suggestions. It considers Ś's threefold conception of giving and the rôle of giving as a structural and thematic principle in the Śs and ŚSKā. § 4, § 5, and § 6 discuss the third and fourth of these suggestions. They consider the preservation, purification and increase of gifts through the destruction of negative dharmas and production of positive dharmas.

The argument of § 3.3 can be summarised under four headings: i.) giving (utsarga); ii.) giving one's person (ātmabhāvotsarga); iii.) giving enjoyments (bhogotsarga); and iv.) giving merit (punyotsarga).

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

tad evaṁ caitosīkābhāvyasena sarvātyāgādhiṃuktiṁ paripūrye tyāgacittavegāpanena kāyaprayogeṣṭasāravaparigrāhāḥ | sarvaparigrāhamulād bhavaudākṣād vimuktā mukta ity ucayate | anuttarānāpi cāparameṣvarānākhyeyān kalpān nānāśārāṃ nāṃ saukhaśikakoktaran sukhāśampatpravārṣan anvadbhavāt | tena cātmabhāvaśāvān vadhānuṣṭhāyena svayam aṇeḥbhātopabhbhagānayā ṛkṣya parān api tārayate || ata eva[23a]ktapaṇ ratnameghād dānaṁ hi bodhisattvasya bodhir iti |

122 Pp. 76ff.

123 Pp. 93ff.

124 Pp. 117ff.

125 Pp. 159ff.
Giving:

Utṣarga. Š introduces the concept of giving near the start of the Šs and Škā. In agreement with the doctrine of the Hinayana and Mahayana, he places an especially high value on the practice of giving. In the Šs and Škā a bodhisattva—from the moment he mounts the Mahayana—must practice giving. Giving, Š holds, is the most effective opponent of attachment (parigraha). The mind of attachment (parigrahabhācitta) is countered by the mind of renunciation (tyāgacitta). Victory of non attachment over attachment is the sine qua non of progress along the Mahayana. A bodhisattva is expected to give the utmost priority to the practice of the perfection of giving (dānapāramitā).

The prologues to the Šs and Škā are paeans to giving. Their main themes are: a) all sentient beings experience fear (bhaya) and suffering (duṣkha); b) suffering is defeated by the establishment of faith (śraddhā) and the aspiring mind of enlightenment (bodhiprajñādhiścitta); c) transgression (āpatti) does not arise if a bodhisattva practices the essential principles (marmasthānas) of the Mahayana; and d) the essential principles consist of the giving of one’s person, enjoyments and merit facilitated by the preservation, purification, and increase of the same.

Table 3.1 shows that Š devotes almost seventeen pages to introducing the essential principles (marmasthānas). It is most important to him that all an incipient bodhisattvas correctly understand these principles. Such an understanding is of the correct way to give one’s person, enjoyments and merit.

Ātmabhāvotsarga. A bodhisattva is to learn to give his person for the welfare of all other sentient beings. He is to completely give his person, without reservation. He is to think only of the benefit he gives to others. He is to be ready to give even parts of his body. He is to see such sacrifices not as loss, but as taking the essence of human life.

Bhogotsarga. A bodhisattva must also to be ready to give his enjoyments. Without hesitation, he is to give all his worldly possessions and pleasures to the Buddhhas, to bodhisattvas, to those who support the teachings of the Buddhhas (buddhasīsana) and to śrāvakas and pratyekabuddhas in this order. He is to give his enjoyments to non Buddhists only when first he has satisfied the needs of Buddhists.

Punyotsarga. A bodhisattva is to become practised at giving all of his merit accumulated in the past, present and future. He is expected to give his merit to non Buddhists, as well as to Buddhists. He is to apply his merit to all beings without exception.

P. 77.
The gift of merit includes: a.) the meditation on the gift; and b.) the actual gift itself. The meditation involves visualisation of the benefits imagined to be obtained through the application of merit. All of the benefits which Ś advices a bodhisattva to imagine have a decidedly Mahāyānistic cast.

A bodhisattva imagines the recipients of his merit becoming like himself. The actual gift of merit is effected with the same intention. Merit is given so that all recipients become successful on the Mahāyāna. In particular, it is hoped that the recipients of merit will obtain the results of the successful practice of the right strivings—the possession of good dharmas and the non possession of bad dharmas.

Discussion will now turn to Ś’s conception of the preservation of that which is to be given and especially to preservation through the practice of the first of the right strivings, the non production of non existing bad dharmas.
4. PRESERVING (RAKŚANĀ).

In the past European Orientalists have applied themselves especially to the history of Buddhism,... Educated in the historical tradition of the nineteenth century, scholars believed they could learn all about Buddhism by studying its history,... This method is doomed to failure because in the spiritual life of India the historical dimension is of much less importance than it is in Western civilisation. The most important task for the student of Buddhism is the study of the Buddhist mentality. That is why contact with present-day Buddhism is so important, for this will guard us against seeing the texts purely as philological material and forgetting that for the Buddhist they are sacred texts which proclaim the message of salvation.  

4.1 Remarks.

Thus although these—one’s person and so on—are given, preservation is to be practised.  

The first sentence in the second chapter of the ŚS introduces a theme which dominates the next six chapters. While a bodhisattva is to give his person and so on, he is also to practice preservation (rakṣā). The practice of giving and that of preservation, it seems, are not contradictory but complementary.  

Ś’s conception of preservation is mentioned in § 1.2  and § 2.3. It is noted that he defines preservation in the final chapter of the ŚS:  

In that case, he produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen: by this arises preservation.

2 BENDALL, ‘Cikṣāsamuccaya’, p. 34, ln. 11:  

evan eśām ātmabhāvādinaṁ uṣṭāṇāṁ api rakṣā kāryā ī  

3 Pp. 9ff.  
4 Pp. 32ff.  
5 Viz. a bodhisattva.  
6 I.e., samyakprajñadhiṭi: cf. DAYAL, p. 103, n. 89.  
7 BENDALL, ‘Cikṣāsamuccaya’, p. 356, ins. 10–11:
Preserving:

Table 4.1: Chapters on preservation.

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<td>3.</td>
<td>Dharmabhāṣakādirakṣā&lt;sup&gt;b&lt;/sup&gt;</td>
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<td>Śīlapāramitāyām anarthavajana&lt;sup&gt;c&lt;/sup&gt;</td>
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<sup>a</sup> BENDALL, ‘Çūsāsamuccaya’, p. 44, ln. 5.
<sup>b</sup> Ibid., p. 59, ln. 7.
<sup>c</sup> Ibid., p. 117, ln. 17.
<sup>d</sup> Ibid., p. 143, ln. 16.
<sup>e</sup> Ibid., p. 158, ln. 10.

For Ś preservation is the practice of the first of the four right strivings (samyakpradhānas)—the non production of non existing bad dharmas—with great effort (vyāyāma), energy (vīrya), mental control (cittapragrāha) and complete application (samyakprāṇidhāna).

Table 1.2<sup>8</sup>, Table 4.2<sup>9</sup> Table 4.3<sup>10</sup>, Table 4.4<sup>11</sup> and Table 4.5<sup>12</sup> also indicate a close association between preservation, the non production of bad dharmas, and morality in the titles of the second, third, fifth, sixth and seventh chapters of the Śs. These titles—for convenience listed in Table 4.1<sup>13</sup>—suggest that Ś considers the following interrelated:

i.) the giving of one’s person and so on;

ii.) the preservation of the same;

iii.) the abandonment of that which is unprofitable (≡ the non production of bad dharmas); and

iv.) the practice of the perfection of morality (śīlapāramitā).

tatra anutpannānāṁ pāpakānāṁ akusālanāṁ dharmānāṁ anut-
pādāyaiva chandaṁ janaṁ vyāyacchaṁ vīryam ārabhate cittaṁ
prāṇānti samyakprāṇidhāti ity anena rakṣā \|
This interrelationship is confirmed by the content of the fifth to sixteenth verses of the ŚSKā and of the second to seventh chapters of the Śs. The content of the fifth chapter of the BCA—"Preserving Awareness" (Sāṃprajñāyarakṣaṇa)—is similar. In all of these passages, the dominant theme is that a bodhisattva—in order to ensure that his gift of his person and so on is truly beneficial to others—is expected to preserve his person and so on by the non production of non existing bad dharmas by the practice of the perfection of morality.

4.2 Preserving in the Śikṣāsamuccayakārikā.

§ 3.2 suggests that the first four verses of the ŚSKā introduce the main theme of the ŚSKā—that the essence of the restraint of a bodhisattva is the practice of giving his person and so on and that this practice is effected through preserving, purifying and increasing his person and so on. Table 1.1 shows that the rest of the ŚSKā elaborates the meaning of preservation, purification and increase. The fifth to sixteenth verses focus on the nature of preservation.

\[
\text{paribhogāya satvānām ātmabhāvādi dīyate} \\
\text{arakṣite kuto bhogalī kīṃ dattap ānā bhujyate} \parallel 5 \parallel 17
\]

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

If not preserved, where is the enjoyment? If not enjoyed, what is a gift? (5)

The fourth verse of the ŚSKā advises a bodhisattva to give his person and so on to all sentient beings. The fifth verse makes the qualification that his person and so on should be given for the sustenance and enjoyment (paribhoga) of sentient beings. It is not enough that a bodhisattva sacrifice his person. He is expected to give that others be sustained and experience enjoyment.

A bodhisattva, then, is expected to give something of genuine benefit. When he gives, his gifts must be fit for the enjoyment of others. Accordingly, he is held responsible for protecting the condition of whatever he gives.

\[
\text{tasmat satvopabhogārtham ātmabhāvādi pālayet} \\
\text{kalyāṇaṁitrānutsarṣṭān sātraśām ca sadekṣaṇāt} \parallel 6 \parallel 20
\]

14 On śīlapāramittā as the dominant theme of the fifth chapter of the BCA, cf. MAHONRY, pt. II, ch. 5, pp. 35–41.
15 Pp. 72ff.
16 P. 16.
17 BENDALL, "Śikṣāsamuccaya", p. xl. Cf. also ibid., p. 34, Ins. 11–12.
18 I.e., ātmabhāvādi. This ref. to one’s person, enjoyments and merit.
19 I.e., one’s person, enjoyments and merit.
20 Ibid., p. xl. Cf. also ibid., p. 34, Ins. 13–14 & 18; p. 41, Ins. 9, 10 & 13; & p. 42, ln. 9.
Preserving:

Therefore for the enjoyment of sentient beings one's person and so on should be preserved;
by not forsaking spiritual friend(s) and by constant study\(^{21}\) of the sūtras. (6)

A bodhisattva is to preserve his person and so on for the enjoyment of others by following correct practices. Ś considers spiritual friends (ka-lyāṇaṁ) and Mahāyāna sūtras authoritative sources for instruction in correct practices.

In the third verse of the ŚKŚ Ś claims that Mahāyāna sūtras are the primary source of the restraint of a bodhisattva.\(^{22}\) In the prologue to the ŚŚ he mentions the significance of the sūtras and of the ability to accurately identify authoritative teachings in the sūtras.\(^{23}\) Here, in the sixth verse of the ŚKŚ, he mentions the importance of the legitimate exponents of the meaning of these sūtras, the spiritual friends of a bodhisattva. A bodhisattva is advised to preserve his person and so on by constantly contemplating the sūtras and by never forsaking those who explain the sūtras.\(^{24}\)

\[\textit{tatrātmabhāve kā rākṣa yadasarthavivarjanapi |} \\
\textit{kenaitalabhyaṁte sarvanā nisphalasyandavivarjanat} 1 7 1 \^ {25}\]

Then regarding one's person, what is preservation? Eschewing that which is evil.
How is all this found? By eschewing fruitless outcomes\(^{26}\). (7)

Salutary as such practices may be, Ś does not believe that preservation proper subsists in submission to a qualified spiritual friend and contemplation of authoritative sūtras.\(^{27}\) Preservation is actually the abandonment (vivarjana) of that which is useless, worthless and evil (anartha), and is to be effected by a bodhisattva who totally abandons issues or results (syandas) which are barren, useless and vain (nisphala).

Ś considers the abandonment of unprofitable and bad actions the practice of morality (śīla). He also considers it the way to prevent the production of bad dharmas (akusumadharmas), that is, to practice \(\textit{śīla}\) of the first of the four right strivings.

\(^{21}\) I.e., ḫṣaṇa, here \(≡ \text{darśana}\): cf. BENDALL, ‘\textit{Cākaśasamuccaya}', p. 41, ln. 13.
For Ś studying seems to involve not only looking at but also looking after, experiencing and contemplating.

\(^{22}\) Cf. § 3.2, pp. 72ff.

\(^{23}\) Cf. § 1.2, pp. 9ff.

\(^{24}\) For the immense importance of scriptural study, cf. CABEZÓN, \textit{Language}, p. 72; & quote fr. the Vyākhyāyukti of VASUBANDHU, p. 232, n. 4.


\(^{26}\) I.e., nisphalasyandas: cf. EDGERTON, p. 614. In this paper phala is tr. as fruit. An alternative tr. would be effect: cf. KAJIYAMA, ‘\textit{Tarkabhāṣa}', pp. 223 & 248; & NAGAO, ‘\textit{Logic}', p. 127.

\(^{27}\) BENDALL, ‘\textit{Cākaśasamuccaya}', p. 44, ln. 19.
The practice of the first right striving is fundamental to Ś’s conception of the preservation of one’s person, enjoyments and merit. The importance which he attributes to this practice can be seen from Table 4.2, Table 4.3, Table 4.4 and Table 4.5. The auto commentary devoted to the seventh verse of the ŚSKā spans more than seventy pages of prose. This exceeds the combined total of Ś’s auto commentary on all other verses from the fifth to sixteenth. He clearly considers it of singular importance that an incipient bodhisattva learns how to ensure the non production of non existing bad dharmas by forsaking that which is unprofitable (anarthavivarjana) by practising morality.

\[
\text{etat sidhyet sādā sūryā (sādāsūryā)} \mid \text{sūtraś tivārāśāḥ bhavet | ādaraḥ śamamāhitmyayap jñātāvātāpe jāyate | 8} \]

This should be attained by constant mindfulness. Mindfulness should arise from intense devotion.

Devotion—having been known as the greatness of tranquility arises from zeal. (8)

\[
\text{samāhitto yathābhūtam praṭajānāty avadān munīḥ | samāc ca na caioc cīttaṁ bhāyaceśāntivataraṅ | 9} \]

‘He that is concentrated (on an object) understands in accordance with the truth’, said the Mani.

And the mind should not depart from tranquility by abstaining from outward activity. (9)

\[28\] P. 104.
\[29\] P. 105.
\[30\] P. 106.
\[31\] P. 107.

For the use of mahātman by Ś, cf. § 3.3.2, pp. 82ff., & BENDALL, ‘Čikṣāsamuccaya’, p. 23, ln. 15.

For the use of māhātya, cf. ibid., p. 119, ins. 1ff.; & p. 145, ins. 11–15. In the latter passage, the association between māhātya & impartiality or benevolence (samātā) is marked.

\[34\] Ibid., p. xiii. Cf. also ibid., p. 119, ins. 9–10; & p. 123, ins. 13–14.

For ref. to the occurrence of this passage in: DE LA VALLÉE-POUSSIN, Prajñākaramati, cf. OLDMEADOW, p. 10, ln. 3 & n. 1; & BENDALL, ‘Čikṣāsamuccaya’, p. 119, n. 5. For add. ref., cf. ibid., p. 403.
A bodhisattva is expected to preserve his person by the total abandonment of fruitless issues. This is to be effected by constant mindfulness (sadāṃśrī).

The significance of mindfulness in the Śśkā, Śś and BCA and in the literature of the Hinayāna and Mahāyāna in general, is mentioned in § 2.2 36, § 2.6 38, and § 2.7 39. In the eighth and ninth verses of the Śśkā mindfulness arises from strong devotion (tīvṛādara) and devotion—known as the greatness of tranquility (śamamāhātmya) 40—arises from zeal ([ā]tāpā). Mindfulness and tranquility (śama ≡ śamatha) are considered requisite for a bodhisattva to understand the way things are (yathābhūta).

In the Śś, in his auto commentary on the first half of the eighth verse of the Śśkā, Ś lists twelve different forms of mindfulness (śrī). 41 In the final verse of the Śśkā he associates mindfulness with the successful attainment of the right strivings. 42

For Ś, then, mindfulness is the sine qua non of spiritual progress. In the Śś and Śśkā a bodhisattva without mindfulness has no chance of success. The cardinal importance of mindfulness is well expressed in the following passage:

... Therefore intense devotion is applied to religious discipline, therefore also mindfulness is present; ever present mindfulness 43 eschews that which is fruitless. And he that eschews that which is fruitless, in him that which is unprofitable does not arise. Therefore by he who wishes to preserve his person, desiring the basis that is mindfulness, he must constantly be attended by ever present mindfulness. 44

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36 Pp. 28ff.
37 Pp. 44ff.
38 Pp. 49ff.
39 Pp. 61ff.
40 The meaning of śamamāhātmya is explained by Ś in his auto commentary on Śśkā 8cd.

In: BENDALL, ‘Çīkṣāsamuccaya’, p. 119, inns. 3–8, the meaning of śama is explicated with a quotation fr. the Aksayamatisūtra. For a recent ed. of this passage, cf. BRAARVIG, I, p. 170. For a tr. of the complete passage, cf. ibid., II, pp. 549ff.

In: BENDALL, ‘Çīkṣāsamuccaya’, p. 119, inns. 9–10, the meaning of śamasya māhātmyam is given:

kiṃ punar asya śamasya māhātmyam yathābhūtajñānajanaśaktiḥ?

41 Ibid., p. 118, inns. 5–14.
42 Ibid., p. xlvi; & p. 356, inns. 8–9.
43 i.e., upasthitasmrī: lit. mindfulness which is present or near at hand.
44 Ibid., p. 119 ln. 17–p. 120, ln. 2:

... ' tena tīvra ādaro bhavati śikṣōsu ' tenāpi smṛtir upatiṣṭhati | upasthitasmrī nisphalam varjayati | yaś ca nisphalam varjayati
Always steady, by speaking very affectionately, gradually, he should attract suitable people. And thus he becomes acceptable. (10)

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

Therefore a concise rule was related by the Jina in the Ratnamegha:
He should carefully eschew that which causes the disfavour of sentient beings. (12)

Mindfulness and tranquility are meant to give a bodhisattva self-control in his relations with others. It is considered imperative that he has sufficient presence of mind to secure favour with beings who are appropriate. (13)

Table 4.3 shows that in the fourth chapter of the ŚS it is held a serious fault to hinder a bodhisattva or reject a teacher of the Dharma (dharmaabhāṣa). Whoever impugns or refuses to accept a bodhisattva tasyamthā na sambhava[62]anti | tasmad atmaabhāvaḥ rakṣṭarūpaḥ | yenaṁ pacyeta nityam upasīṣhitaṁ bhavītyaḥ ||

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46 I.e., ādeya. This adj. means welcome, acceptable, pleasing & agreeable: cf. EDGERTON, p. 94.
47 BENDALL, 'Cikāsāsamuccaya', p. xliii. Cf. also ibid., p. 124, Ins. 10–11.
49 I.e., pacyeta. For pacyate, cf. ibid., p. 314.
51 I.e., saṃvāra, which here, seems to be synonymous with saṃgraha. For the use of saṃgraha, cf. ibid., p. 127, Ins. 6–7.
52 Because—as mentioned in § 3.3.3, pp. 83ff.—giving to those of high status (mahādakṣipīya) is thought more valuable than giving to the lowly. On this, cf. also ibid., p. 144, Ins. 14–15.
53 P. 105.
54 Ibid., pp. 84ff. & 96ff.
or teacher consigns himself to the hells. Accordingly, anything that a bodhisattva might do to cause others to hold him in contempt (paribhava) entails issues which are unprofitable and evil (anartha).

In the twelfth verse of the ŚŚKĀ, then, an incipient bodhisattva is advised to forsake anything that could cause the disfavour of sentient beings and therefore, the production of bad dharmas. In speech, he is neither to be harsh nor haughty. His words and bearing are to be affectionate and appropriate. In this way he is to ensure reception by those who are fit.

This is the preservation of one’s person with medicines, clothes and so on. But grievous misfortune is produced by the enjoyment of one’s own desires. (13)

The fifth to twelfth verses of the ŚŚKĀ describe the preservation of one’s person (ātmabhāvarakṣana) as a gradually evolving process of religious discipline: a.) the fifth verse advises a bodhisattva to preserve his person that he might effect the suitable gift of his person; b.) the sixth verse advises him to prepare to preserve his person by attending to spiritual friends and Mahāyāna sūtras; c.) the seventh verse advises him to actually preserve his person by practising morality, especially the first of the four right strivings; d.) the eighth and ninth verses advise him that such practices must be attended by mindfulness and tranquility; and e.) the tenth, eleventh and twelfth verses advise him to preserve his person by avoiding the disfavour of others (parāprasadārakṣa) by making his demeanour (īryāpatha) appropriate.

A subsequent stage of religious discipline is introduced in the thirteenth verse. Here it is held that one’s person is also to be protected through the use of clothes, medicines and so on. A bodhisattva who cares for others is first of all expected to care for himself. The implication is that a bodhisattva who ruins his health and frame—out of devotion to extreme asceticism for example—has little of real benefit to give to others. A bodhisattva, then, is advised to sustain his person by the usual means.

Even so, Ś warns that his advice is not to be used as an excuse for self indulgence. A bodhisattva is to preserve his person with clothes and medicines and so on, but such things are to be used in moderation, not

55 For a clear description of this position, cf. DE LA VALLEÉ POUSSIN, Prajñākaramati, comm. on BCA 9: 43ab, p. 432, Ins. 8ff.
57 Cf. priyavacana in: ZANGMO & CHIME, § 19, ¶ 2, p. 11.
59 Ibid., p. 124, ln. 18.
for the sake of the satisfaction of one’s craving (ātmatsrṣnopabhoga). By indulging his desires, a bodhisattva cannot but produce dharmas that are evil.

*śuktārambhīnāḥ bhāvyasya mātrajñena ca sarvataḥ* | Preserving enjoyments.

*itī śīśependād asya bhogarakṣā na duṣkaraḥ || 14 || 60*

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

§ 3.3.362 mentions that in the prologue to the ŠŚ Š counsels a bodhisattva to give his enjoyments with careful circumspection (susamākṣitakurvāya). The fourteenth verse of the ŠŚKā reiterates this advice.

A bodhisattva is expected to carefully preserve his enjoyments by considering the suitability of his actions. While he is obliged to give his enjoyments, he is obliged to do so with caution:

For the moral precept was related in the Ugraparipṛcchā: 'The quality of being a producer of well considered actions and the quality of being a producer of well executed actions: thus is attained the prevention of poor calculation63, non thorough consideration64 (regret) and disregard concerning enjoyments'.65

A bodhisattva who gives with circumspection is thought to protect himself from the arising of bad dharmas which attends poor judgement in the giving of enjoyments. Š also holds in the ŠŚ—again quoting the Ugraparipṛcchā—that when a bodhisattva gives his enjoyments, he is never to create obstacles to the development of others:

62 Pp. 83f.
65 Bendall, ‘Cūkṣāsamuccaya’, p. 144, lns. 1–2:

*uṣnraparipṛcchāyāṁ hi śīśependam uktam ( )† susamākṣitakarmakāritā sukṛtakarmakāritā ca ( )† ( )† tena bhogānām durnyāsā prayaveksā ( )† avajāyapratīṣedhaḥ siddho bhavati |

It is noted in: Bendall & Rouse, p. 142, n. 2, that the prayaveksā of the Cambridge Ms., 71a, should be read as pṛatya⁶. The present writer agrees. In addition, in agreement with the Ms., he reads durnyāśāpṛatvaṃ prayaveksā avajāyapratīṣedhaḥ.

The writer is unable to find this passage in: Nattier. Even so, its meaning is clear from a passage quoted from the Aksayamatatsūtra in: Bendall, ‘Cūkṣāsamuccaya’, p. 271, lns. 4–8. For a recent ed. of this passage, cf. Braarvig, I, p. 163. For a tr. of the complete passage, cf. ibid., II, pp. 121ff.
Thus, giving and not giving are not to be made causes of hindrance to the conditions favourable to enlightenment and to the sacred knowledge and so on of oneself and others. It is thought imperative that when a bodhisattva gives or does not give his enjoyments, he acts out of a considered and informed concern for the interest of others (parakṛtyakārīta). Under no circumstances is he to allow his giving to hinder the development of that which is good (kusāla).

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

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

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

It is especially important to Š that a bodhisattva learns how to preserve his merit. He is to try to cultivate a lack of concern for the fulfilment

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66 I.e., bodhipakṣas.
67 BENDALL, ‘Çikṣāsamatipaṭī’, p. 144, in. 6:
   tathā svaparabodhipakṣaṁrutādyantarāyakarau tyāgasyaṁ na kāryau |

68 Ibid., p. 145, in. 10.
69 Ibid., p. 144, in. 7.
70 Ibid., p. xillii. Cf. also ibid., p. 146, ins. 21-22; p. 147, ins. 18-19 & 20; & p. 148, ins. 1-2.
71 I.e., datvā: cf. Š’s commentary in: ibid., p. 147, in. 20.
72 Ibid., p. xliv. Cf. also ibid., p. 148, ins. 6-7.
73 I.e., prasanna: cf. EDGERTON, p. 358.
74 Cf. § 3.3.4, pp. 85ff.
of his personal interest. Likewise, he is never to feel regret (paścāttāpa) or repentance (vipratisāracitta) after giving his merit. Nor is he to exult over his good actions. Above all, a bodhisattva is never to think, say, or do anything which could cause the stock of merit he has accrued through good actions in the past to decrease. Therefore, he is to eschew all profitless actions that cause the generation of bad dharmas, especially the desire for profit and honour, pride, and doubt in the Dharma.

4.3 Preserving in the Śikṣāsamuccaya.

Table 1.1 \(^{76}\) and Table 1.2 \(^{77}\) show that the subject of the second to seventh chapters of the Śs is preservation, in particular the preservation of one’s person, enjoyments and merit. These chapters contain Ś’s auto commentary on the fifth to sixteenth verses of the Śskā. The content of the Śskā determines the content of the Śs and vice versa. Details on the second to seventh chapters is available from Table 4.2 \(^{78}\), Table 4.3 \(^{79}\), Table 4.4 \(^{80}\) and Table 4.5 \(^{81}\).

The main themes of this part of the Śs are that a bodhisattva is:

\begin{itemize}
  \item[a.)] to preserve his person and so on to facilitate the gift of his person and so on;
  \item[b.)] to contemplate Mahāyāna sūtras and value spiritual friends;
  \item[c.)] to preserve his person: i.) by forsaking that which is unprofitable; ii.) with mindfulness, devotion, zeal and tranquility, while eschewing outward activity; iii.) by propitiating suitable people; iv.) with medicines and clothes;
  \item[d.)] to preserve his enjoyments by giving them with care; and
  \item[e.)] to preserve his merit by forsaking self interest, regretful giving, the desire for profit and honour, pride, doubt in the Dharma and by cultivating the ten ways (prakāras).
\end{itemize}

\(\S\) 4.2 \(^{82}\) mentioned that Ś gives most attention to the preservation of one’s person by eschewing that which is unprofitable (anartha) and has fruitless outcomes (nisphalasyanda).

\(^{76}\) P. 16.  
\(^{77}\) P. 18.  
\(^{78}\) P. 104.  
\(^{79}\) P. 105.  
\(^{80}\) P. 106.  
\(^{81}\) P. 107  
\(^{82}\) Pp. 96ff.
Table 4.2: Preservation in the Śās-A.

| The Perfection of Morality. | ed.  
|----------------------------|------
| Preserving one's person.    | tr.  
| Śūlapāramitāyāṃ Saddharmaṇapariśraha  
Nāma Dvitiyāḥ P° I & | 34-143  
34-44 | 37-141  
37-45 |
| 5.)  
6ab.) Preserve (raka) your person  
to give (ut + sīj) your person! | 34  
34  
34 | 37  
37  
37 |
| 6a.) Forsake not your spiritual  
friend (kalyāṇamitra)! | 34-41  
34-43 | 37-43  
37-45 |
| 6c.) Study (dpā) the sūtras! | 41  
41  
41 | 43  
43  
43 |
| 6d.) Accept (pari + graha) the Dharma! | 41-44  
42 | 43-45  
44 |
| 6c. Dharmañakādiraksā Tṛtiyāḥ P° I & | 44-59  
44-60 |
| 7ab.) Forsake the unprofitable (anartha + vṛj)! | 44  
44 | 46  
46 |
| Hold fast (dhṛ) to the Dharma! | 45-49  
45-48 | 46-49  
46-48 |
| Reject (pari + vṛj):  
the hooks of Māra (māraṅkas)!;  
the evil friend (akalyāṇamitra)!;  
lassitude (avasāda)!;  
lack of aspiration (anadhīmukti)!;  
Engage in the work of service (vaiyārtya)!;  
Fear the hells! | 49-51  
51  
52-54  
55-56  
55-56  
55-58  
56-59  
58-60 | 48-52  
52  
53-55  
55-56  
55-56  
56-58  
58-60 |

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b Bendall & Rouse, pp. 37–60.
c Śākā.
d For the significance of this term, cf. Edgerton, p. 511.
### Table 4.3: Preservation in the ŚS-B.

<table>
<thead>
<tr>
<th>Preserving one’s person (cont.)</th>
<th>ed. a</th>
<th>tr. b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caturthāḥ P°</td>
<td></td>
<td>59–97</td>
</tr>
<tr>
<td>5 fundamental faults (mūlapattis) of kṣatriyas.</td>
<td>59–60</td>
<td>61–62</td>
</tr>
<tr>
<td>8 fundamental faults of incipient (śādikarmika) bodhisattvas.</td>
<td>60–64</td>
<td>62–68</td>
</tr>
<tr>
<td>Confess (v dis) your fundamental faults!</td>
<td>64–66</td>
<td>68–69</td>
</tr>
<tr>
<td>12 verses (kārikās) on fundamental faults.</td>
<td>66–67</td>
<td>70–71</td>
</tr>
<tr>
<td>Confess your faults!</td>
<td>67–69</td>
<td>72–73</td>
</tr>
<tr>
<td>Avoid:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the ten unvirtuous actions (akusālas)!</td>
<td>69–75</td>
<td>74–79</td>
</tr>
<tr>
<td>desire (kāma)!</td>
<td>75–77</td>
<td>79–82</td>
</tr>
<tr>
<td>Reflect that womens’ bodies are impure (asuci)!</td>
<td>77–83</td>
<td>82–87</td>
</tr>
<tr>
<td>Hinder (antart + f) not a bodhisattva!</td>
<td>84–87</td>
<td>87–89</td>
</tr>
<tr>
<td>Help bodhisattvas!</td>
<td>87–89</td>
<td>89–92</td>
</tr>
<tr>
<td>Reject self promotion (ātmānam ut + f kṛ) &amp; the contempt (avamanyā) of others!</td>
<td>90–92</td>
<td>92–94</td>
</tr>
<tr>
<td>Recognise the value of simple devotion!</td>
<td>92–95</td>
<td>94–96</td>
</tr>
<tr>
<td>Reject (prati + f kṣip):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>not the Dharma!;</td>
<td>95–96</td>
<td>96–98</td>
</tr>
<tr>
<td>not a preacher of the Dharma!</td>
<td>96–97</td>
<td>98–99</td>
</tr>
<tr>
<td>Śilaparamitāyām Anarthavarjanam Pañcamah P°</td>
<td></td>
<td>97–117</td>
</tr>
<tr>
<td>Bodhisattva vows (samādānas).</td>
<td>97–100</td>
<td>100–102</td>
</tr>
<tr>
<td>Respect (sat + f kṛ) others!</td>
<td>100–101</td>
<td>102–103</td>
</tr>
<tr>
<td>The noble eightfold way (āryaśā斯塔gamārga):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>right view (samagṛṣṭi);</td>
<td>101</td>
<td>103</td>
</tr>
<tr>
<td>right intention (sanmaksankalpa);</td>
<td>102–104</td>
<td>103–106</td>
</tr>
<tr>
<td>right action (sanmakkarmānta);</td>
<td>104–106</td>
<td>106–108</td>
</tr>
<tr>
<td>right speech (sanmavyāc);</td>
<td>106–111</td>
<td>108</td>
</tr>
<tr>
<td>right endeavour (sanmavagyāma);</td>
<td>111–112</td>
<td>110–111</td>
</tr>
<tr>
<td>right livelihood (sanmagaśīva);</td>
<td>112–113</td>
<td>111–112</td>
</tr>
<tr>
<td>right mindfulness (sanmaksṛti);</td>
<td>113–114</td>
<td>112–113</td>
</tr>
<tr>
<td>right concentration (sanmaksāmādhi).</td>
<td>114–116</td>
<td>113–114</td>
</tr>
</tbody>
</table>

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b BENDALL & ROUSE, pp. 61–114.
### Table 4.4: Preservation in the ŚS-C.

<table>
<thead>
<tr>
<th>Preserving one's person (cont.)</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7b.) ^c</td>
<td>116</td>
<td>114</td>
</tr>
<tr>
<td>7cd.)</td>
<td>116</td>
<td>114</td>
</tr>
<tr>
<td>Work solely for the benefit of others (parārtha)!</td>
<td>116–117</td>
<td>114–116</td>
</tr>
<tr>
<td>Ātmabhāvarakṣa Śaṣṭhaṇ P°</td>
<td></td>
<td>118–143</td>
</tr>
<tr>
<td>7d.)</td>
<td>118</td>
<td>117</td>
</tr>
<tr>
<td>8a.)</td>
<td>118</td>
<td>117</td>
</tr>
<tr>
<td>12 forms of mindfulness (smṛti).</td>
<td>118</td>
<td>117–118</td>
</tr>
<tr>
<td>8b.)</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>Devotion (ādara) the opposite of disregard (avajñā).</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>8cd.)</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>Tranquility (śama &amp; śamatha).</td>
<td>119</td>
<td>118</td>
</tr>
<tr>
<td>9ab.)</td>
<td>119</td>
<td>119</td>
</tr>
<tr>
<td>The greatness of tranquility (śamasya māhātyam).</td>
<td>119–120</td>
<td>118–119</td>
</tr>
<tr>
<td>Concentration (samādhi) &amp; morality (śīlā).</td>
<td>120–121</td>
<td>119–121</td>
</tr>
<tr>
<td>Concentration &amp; the mind (citta).</td>
<td>121–122</td>
<td>121–122</td>
</tr>
<tr>
<td>The city of the mind (cittanagara).</td>
<td>122–123</td>
<td>122–123</td>
</tr>
<tr>
<td>9cd.)</td>
<td>123 &amp; 124</td>
<td>123</td>
</tr>
<tr>
<td>Avoid outward activity (bāhyaceśa)!</td>
<td>123–124</td>
<td>123</td>
</tr>
<tr>
<td>10.)</td>
<td>124</td>
<td>123</td>
</tr>
<tr>
<td>Propitiate (ā + vi) sentient beings!</td>
<td>124</td>
<td>123–124</td>
</tr>
<tr>
<td>11.)</td>
<td>124</td>
<td>124</td>
</tr>
<tr>
<td>Correct demeanour (ūrṣāpatha).</td>
<td>124–127</td>
<td>124–126</td>
</tr>
<tr>
<td>12a.)</td>
<td>127</td>
<td>126</td>
</tr>
<tr>
<td>12b.)</td>
<td>127</td>
<td>127</td>
</tr>
<tr>
<td>Permanent medicines (satatabhaśajyas).</td>
<td>127–131</td>
<td>127–130</td>
</tr>
<tr>
<td>Avoid eating fish &amp; flesh (matsyaṁśapta)!</td>
<td>131–135</td>
<td>130–132</td>
</tr>
<tr>
<td>Medicines for the sick (glānapratyayabhāśajyas).</td>
<td>135</td>
<td>132–133</td>
</tr>
<tr>
<td>The use of clothes (vasana).</td>
<td>136</td>
<td>133–134</td>
</tr>
</tbody>
</table>

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^b BENDALL & ROUSE, pp. 114–134.
^c ŚSKĀ.
<table>
<thead>
<tr>
<th>Preserving one's person (cont.)</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>13cd.)</td>
<td>137</td>
<td>134</td>
</tr>
<tr>
<td>13ab.)</td>
<td>143</td>
<td>140</td>
</tr>
<tr>
<td>13cd.)</td>
<td>143</td>
<td>140</td>
</tr>
<tr>
<td>14.)</td>
<td>143</td>
<td>142</td>
</tr>
<tr>
<td>15ab.)</td>
<td>146</td>
<td>145</td>
</tr>
<tr>
<td>15c.)</td>
<td>147</td>
<td>147</td>
</tr>
<tr>
<td>15d.)</td>
<td>148</td>
<td>147</td>
</tr>
<tr>
<td>16.)</td>
<td>148</td>
<td>147</td>
</tr>
</tbody>
</table>

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**Table 4.5: Preservation in the Šs–D.**

<table>
<thead>
<tr>
<th>Preserving enjoyments.</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>143-146</td>
<td>142-145</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preserving merit.</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>146-158</td>
<td>145-156</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Be altruistic not selfish!</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>146</td>
<td>145</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Regret (vi + prati + śṛ) not your giving!</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>147</td>
<td>147</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reveal (pra+śāś) not your good actions!</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>148</td>
<td>147</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Avoid: pride (unnati)!; the ten deeds of Māra (mārakarmas)!</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>149-151</td>
<td>147-150</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cultivate the ten ways (prakāras)! Avoid superficial thinking (avonīśomanasākāra)!</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>151-157</td>
<td>155-152</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Apply merit to enlightenment (bodhipariṇāma)!</th>
<th>ed.</th>
<th>tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>158</td>
<td>156</td>
</tr>
</tbody>
</table>

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*a* Bendall, 'Çākṣṇasamuccaya', pp. 137–158.

*b* Bendall & Rouse, pp. 134–158.

*c* Škā.

*d* For the significance of this term, cf. Edgerton, pp. 492–493.
Preserving:

4.3.1 Preserving one's person.

The means of preservation and so on of all the three kinds has been related in general.

Now the preservatives and so on are to be related.

Chapter two. Chapter two is an auto commentary on the fifth and sixth verses of the ŚSkā. Table 4.2 indicates that the second chapter is supposed to impress a bodhisattva new to the way with the need to preserve his person and so on. His person and so on are to be considered valuable only insofar as they given to others. Failure to maintain their condition is to be understood as making them unworthy of being given. An incipient bodhisattva is advised to prepare to preserve his person and so on by the study of Mahāyāna sutras, by devotion to spiritual friends and by acceptance of the Dharma.

Table 4.2 and Table 4.3 show that the third to fifth chapters introduce the preservatives (rakṣās) themselves. These chapters are devoted entirely to an auto commentary on the seventh verse of the ŚSkā. Here, Ś is most concerned to describe preservation proper, that is, how a bodhisattva is to actually preserve his person by abandoning that which is unprofitable and effects fruitless outcomes. Ś claims that the third and fourth chapters describe things that are unprofitable and the fifth the avoidance of things that are unprofitable and result in fruitless outcomes. Together they constitute a sustained discourse on the practice of the non production of non existing bad dharmas—the first of the four right strivings—through the perfection of morality (śīlapāramitā).

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83 I.e., api: cf. MONIER-WILLIAMS, p. 55, def. 4.
84 Viz. of one’s person, enjoyments & merit.
85 I.e., rakṣās. For rakṣā def. as a thing which preserves, cf. ibid., p. 860; & BENDALL & ROUSE, p. 46.
86 In the ŚS a preservative is a practice by which a bodhisattva preserves his person, enjoyments & merit.
87 P. 104.
88 P. 104.
89 P. 105.
90 Ibid., p. 97, ln. 19.
91 Ibid., p. 97, ln. 19; & p. 118, ln. 1.
92 Cf. the summary of the main features of the right strivings in § 1.2, pp. 9ff.; & in § 2.3, pp. 32ff.
Chapters three & four. The tone of the third and fourth chapters is unremittingly negative. Table 4.2 \(^{93}\) and Table 4.3 \(^{94}\) indicate an extended catalogue of faults. Typical is S's enumeration of actions which are highly unprofitable (mahanto 'narthāḥ) \(^{95}\): a.) the five fundamental faults (mūlā-pattis) of a kṣatrya; b.) the eight fundamental faults of an incipient bodhisattva entering the Mahāyāna (mahāyānasamprasthitā); c.) the ten unvirtuous ways (akusalāḥ karmapattāḥ); and d.) the twelve kārikas which summarize the fundamental faults (mūlāpattānaṁ saṅgrahakā). \(^{96}\)

In character, these chapters are uniformly authoritarian and prescriptive. An incipient bodhisattva is to be in no doubt about the dire consequences of unprofitable actions. Invariably, they generate bad and evil dharmas which result in unfortunate rebirth. S's seems to enjoy describing the unpleasantnesses which await transgressors in various hells. This suggests an imagination worthy of the most perverse of warders. \(^{97}\) Whatever pleasure S may or may not experience in relating the hells, his intent is clear. Above all else, he wishes to impress on the mind of an incipient bodhisattva the absolute folly of committing actions which are unprofitable and producing dharmas which are evil.

Chapter five. The fifth chapter describes the avoidance or abandonment (vivarjana) of actions which are unprofitable and result in fruitless outcomes. S expects a bodhisattva who fears the kinds of evil (vidhānartha) he describes to undertake to take a vow (samādāna). \(^{98}\)

With reference to the Adhyaśayasamcordanasūtra, Sarvadhirmaśpravṛt-tinirdesa and Kṣitigarbhasūtra he gives examples of various vows. \(^{99}\) Bodhisattva vows are supposed to help an incipient bodhisattva to commit himself to forsaking unprofitable actions and to avoiding the generation of negative dharmas. He is to see the taking of a vow as a way to reduce the obstruction which results from (bad) actions (karmāvaraṇas) and to prevent himself from becoming bad through such obstruction (karmā-varaṇaṁnarthikā). \(^{100}\)

By this stage, then, an untrained bodhisattva is expected to have experienced a profound sense of fear through the contemplation of unprofitable actions, fruitless issues and the arising of evil and bad dharmas. In reaction, he is to have established a firm determination to avoid being

\(^{93}\) P. 104.
\(^{94}\) P. 105.
\(^{95}\) BENDALL, ‘Cūkṣasamuccaya’, p. 59, ln. 10.
\(^{96}\) Apparently composed by S. For ref., cf. Table 4.3 on p. 105.
\(^{97}\) Ibid., p. 56, ln. 14–p. 59, ln. 6. DAYAL may be correct when he suggests that Buddhist ethics sometimes ‘degenerates into spiritual terrorism of the worst sort’ (DAYAL, p. 205).
\(^{98}\) BENDALL, ‘Cūkṣasamuccaya’, p. 97, ins. 19ff.
\(^{99}\) For ref., cf. Table 4.3 on p. 105.
\(^{100}\) Ibid., p. 98, ln. 23–p. 99, ln. 2; & p. 99, ln. 16.
cast into the hells as a result of the accumulation of evil dharmas. These sentiments—laudable as they may be—are essentially negative. To counteract his fears in a more positive way he is expected to have undertaken a vow.

Yet how is a bodhisattva who has undertaken a vow to conduct himself in his daily life? In the fifth chapter Ś suggests that a bodhisattva beginning on the path follow the noble eightfold way (āryāśāntīgamārga). As the character of Ś’s description of the eightfold way is discussed in § 2.7 little will be said here. It is enough to mention that the noble eightfold way is the seventh and final set of the conditions favourable to enlightenment (bodhipakṣa dharmas) and that Ś’s presentation of each of the eight members reflects a deep concern for the resolution of the mundane issues which his readers face in their daily lives. At the least, Ś clearly believes that lives lived in accord with the eightfold way are lives devoted to the non production of non existing bad dharmas.

Chapter six. Chapter six is an auto commentary on verses eight to thirteen of the Śukā. The fifth chapter describes the way a bodhisattva is to abandon fruitless outcomes, the sixth describes the way to successfully apply this method.

As discussed in § 4.2, a bodhisattva is expected to practice with unremitting mindfulness and awareness. He is to be devout and zealous, his mind is to be tranquil, and he is to avoid outward activity.

It is thought that if a bodhisattva practices the noble eightfold way with these qualities, then he will see things as they are, behave appropriately and win favour with beings who are suitable. In all that he thinks, says and does, such a bodhisattva will be concerned not with his own welfare, but with that of others.

And so, the preservation of one’s person has been described as really for the sake of sentient beings. For the sake of a clear knowledge of this, this rule is to be applied, indeed, not with an eye to one’s own interest.

101 BENDALL, *Cikṣāsamuccaya*, pp. 101-116. For ref. for each of the eight members, cf. Table 4.3 on p. 105.
102 Pp. 56ff.
103 Ibid., p. 118, Ins. 3-4.
104 P. 95.
105 Ibid., p. 143, Ins. 14-15:

&tathā cātmabhāvavakṣā satvārtham evoktā | tasya spaṣṭāvabodhārtham ayaṃ nyāyo 'bhīyukto na tu svārthāpekṣayeti ||
4.3.2 Preserving enjoyments.

So, in this way, is the preservation of one’s person to be understood.
Now the preservation of enjoyments is to be related. ¹⁰⁶

Table 4.5¹⁰⁷ indicates that chapter seven considers both the preservation of enjoyments and merit. This chapter is an auto commentary on verses fourteen to sixteen of the ŚŚKĀ.

Although the space devoted to the giving of enjoyments is minor compared to that devoted to the giving of one’s person, it is clear that the giving of enjoyments demands considerable discipline. A bodhisattva who gives his enjoyments is to be guided by the qualities of acting well (sukṛtakarmakārīta) and circumspection (susamākṣitakarmakārīta).¹⁰⁸ These qualities are to be employed to prevent him from giving badly.

Never is a bodhisattva to give in such a way that he hinders his own or others knowledge of the conditions favourable to enlightenment (svapara-bodhipakṣa-rūta).¹⁰⁹ Ś considers it critical that a bodhisattva who applies himself to the members of enlightenment (bodhayañgas) understands how a gift is to be given, what sort of a gift is to be given and how much is to be given.¹¹⁰ There is a constant risk that a bodhisattva—as a result of hindrance to the purification of his motives—by giving to one will sacrifice the welfare of all.¹¹¹

When he gives his enjoyments, a bodhisattva is to reflect that the interests of others are furthered by the sacrifice of self interest¹¹², and that self interest is destroyed by giving¹¹³. Further, it is to be noted that a mark of a fraudulent (pratirūpika) bodhisattva is that he desires his own pleasure rather than the destruction of the suffering of sentient beings.¹¹⁴ Accordingly, a bodhisattva is never to forsake great compassion (mahākaruṇā) and friendliness (maitri).¹¹⁵

¹⁰⁶ BENDALL, ‘Cākṣāsamuccāga’, p. 143, ln. 19:

\[ \text{evam tāvad ātmabhāvārasā veditavyā | bhogarasā tu vaktavyā |} \]

¹⁰⁷ P. 107.
¹⁰⁸ Ibid., p. 144, ln. 1.
¹⁰⁹ Ibid., p. 144, ln. 6.
¹¹⁰ Ibid., p. 144, Ins. 10–11:

\[ \ldots \text{katham dānaṃ dātavyam | kataram dānaṃ dātavyam | kiyad rūpaṃ dānaṃ dātavyam |} \]

¹¹¹ Ibid., p. 145, Ins. 5–6.
¹¹² Cf. ibid., p. 145, ln. 10.
¹¹³ Cf. ibid., p. 145, ln. 18:

\[ \text{utsargād eva cāsya svārthābhāvaḥ siddhaḥ |} \]

¹¹⁴ Ibid., p. 146, Ins. 4–5.
¹¹⁵ Ibid., p. 146, ln. 8.
Preserving:

The principle training for a bodhisattva, then, is the practice of self denial (ātmā garhanīya). He is to inure himself to returning to sentient beings not only his enjoyments, but all his sources of good and the very life of his body. Yet such self abnegation is not entirely without personal benefit:

...Because out of a gift of great value of a giver, to a very venerable person, an expansive ocean of great merit appears.

4.3.3 Preserving merit.

The preservation of enjoyments has been succinctly related. The preservation of merit is to be related.

A bodhisattva is expected to preserve morality (śīla) not for his own sake (atmahetu) but for the prosperity, welfare and happiness of all sentient beings (sarvasattvahitasukhayogakṣemārtha). The merit that accrues from moral conduct is to be treated likewise. He is expected to preserve merit only for the sake of others. Never is a bodhisattva—through the power of the mental defilements (klesavaśa)—to become attached to the merit that ripens through his good actions.

Ś holds that if a bodhisattva fails to preserve his merit it will become tenuous, decayed and exhausted:

This is also said in the Ratnakūṭa: “Four things there are, Kāśyapa, which possessed by the Bodhisatva make the good not yet produced not to grow and the good already produced to disappear. And what are these four? To be proud by searching after casuistical controversies; to be concerned with gain and honour by paying attention to families; by calumny and hatred of a Bodhisatva; by rejecting all scriptures except those which one has heard and been taught.”

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117 Ibid., p. 146, ln. 9.
118 Ibid., p. 146, ln. 14:

... yena dātur mahādakṣiṇīye mahārthadānān mahāpunyasāgaravistarohṛtyate |

119 Ibid., p. 146, ln. 21:

ukto samāsatā bhogārakṣā | puṇyārakṣā vācyā |

120 Ibid., p. 147, Ins. 1–4.
121 Tr. in: BENDALL & ROUSE, p. 147. This passage is problematic. It is given in: BENDALL, ‘Çikṣāsamuccaya’, p. 148, Ins. 8–10, as:

idam ca ratnakūṭe bhūhitaṃ ( ) | caturbhīḥ kāśyapa dharmadharmāḥ samanvāgatasya bodhisatvayotpannotpannaḥ [73b] kuśalā dharmāḥ
To counteract the generation of bad dharmas and the attendant degeneration of merit, a bodhisattva is advised to generate in his mind, in the presence of all sentient beings, the ten ways or modes (prakīra). \(^{122}\) Regarding all beings, his mind (citta) is to be well disposed, happy, generous, amicable, kindly, helpful, protecting, honest, a mind of a spiritual guide and teacher. The ten modes are meant to be the antithesis of dharmas that destroy merit. They counter the false opinions (vipratipatti) and superficial thoughts (ayonisomanaskāra) which cause a bodhisattva to become proud (unnati) and to forsake friendliness (maitri) and great compassion (mahākarunā). \(^{123}\) The constant cultivation of the ten modes is believed to help a bodhisattva preserve his merit that he may apply it for the deliverance of all sentient beings (sarvasattvapramokṣa). \(^{124}\)

The application of merit to enlightenment, now that is the essence of the preservation of merit. \(^{125}\)

### 4.4 Conclusion

It is devilish to ask for oneself, ‘If I give, what shall I enjoy?’

\[ \text{parihīyaṇte (}\!{\text{yas}}\!{\text{iḥ (caturbhir muktāḥ)}}\right) \text{ na vardhante kuśalair dharmaiḥ} | \text{katamaś caturbhiḥ} | \text{yadutābhiṃīnīkasya lokāya-}
\text{stamantraparṇeyṣṭāḥ} | \text{lābhastākārādhyavaśiṣṭāsyā yulaṃpratyavaloṅk}-
\text{ṇenaḥ} | \text{bodhisatvavidvēśāhyakhyāṇenaś} | \text{aśrutānāṃ anirdēṣṭānāṃ ca}
\text{sūtrāntānāṃ pratiṣeṣepeti} \]

In: Bendall, ‘Cākṣasamuccaya’, p. 148, ln. 9 & n. 1; & in: Bendall & Rouse, p. 147, n. 6, it is noted that both the Skt. & Tib. texts of this passage are obscure. Caturbhir muktāḥ is inserted from the margin of the Cambridge Ms., 73b. As the copy of the present writer is unclear at this point, he is not able to confirm the accuracy of this emendation.

Even so, this quotation seems to be based on a passage from the Kāyapa-parivarta that is given in: von Steal-Holstein, § 5, p. 10, Ins. 1ff.:

\[ \text{caturbhiḥ kāyapa dharmaiḥ [5b2] samanvāgatasya bodhisatvasya-}
\text{otpantarotpānpānaṃ kuśalā dharmāḥ paryādīyaṇte yair na viva-}
\text{rṇanti XXX [5b3] r dharmaiḥ katamaś caturbhiḥ yat uta ab-}
\text{himāni kasya lokāyatanamantraparṇeṣṭāḥ | lābhastākārādhiḥ. XXX}
\text{[5b4] svakulaṃpratyavaloṅkānaṇaḥ | bodhisatvavidvēśāhyākhyāṇena}
\text{ | aśrutānāṃ anuddēṣṭānāṃ ca sū XXXXXX [5b5] na ebbhiḥ kāyapa caturbhiḥ dharmaiḥ samanvāgatasya bodhisatvayotpanta-}
\text{notpaṇaḥ kuśalān dha XXXXXX [6a1] vivardhāte kuśalār dharm-}
\text{aiḥ tatraṇām ucyate 5} \]


\(^{123}\) Ibid., p. 146, Ins. 7–8; & p. 157, ln. 14–p. 158, ln. 1.

\(^{124}\) Ibid., p. 145, ln. 15.

\(^{125}\) Ibid., p. 158, ln. 6:

\[ \text{eṣa tu puṇyarakśāyāḥ samkṣeṇa yad bodhipariṇāmaṇā} \]
Preserving:

It is heavenly to ask for others, 'If I enjoy, what shall I give?' (125)

Having harmed another for oneself, one burns in the hells and so on.

But having harmed oneself for others, complete success arises. (126)

An unfortunate birth, baseness and stupidity arise merely from the desire for self advancement.

Having merely transferred that to others, a fortunate birth, virtue and devotion (intelligence) arise. (127)

Having commanded another for oneself, one experiences servitude and so on.

Having commanded oneself for others, one experiences lordship and so on. (128)

Whoever has suffering in the world, they all have it from the desire for their own happiness.

Whoever has happiness in the world, they all have it from the desire for the happiness of others. (129)

Why say more? See this space between the fool, active for himself, and the muni, active for others. (130)

This paper has suggested that in the ŚS and ŚSKĀ—as in the BCA—Ś makes one thing especially clear. A bodhisattva is obliged to give. A bodhisattva is to hold on to nothing. All that he possesses—his enjoyments, merit and very person, everything—is to be given for the benefit of others.

This paper has suggested that according to Ś the sole justification for the existence of a bodhisattva is the chance it affords him to benefit others through the practice of the perfection of giving.

It is asserted that in the first four verses of the ŚSKĀ and first chapter of the ŚS, Ś describes how a bodhisattva is to give his person, enjoyments and merit. It is asserted that in the fifth to sixteenth verses of the ŚSKĀ and second to seventh chapters of the ŚS, Ś describes how a bodhisattva

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126 I.e., pacyate: cf. EDGERTON, p. 314. Cf. also ŚSKĀ 11d.

127 Viz. the desire for advancement.

128 I.e., antara: cf. ibid., p. 38, def. 2.

129 MINAYEFF, BCA 8: 125–130, p. 203:
Conclusion.

is to safeguard the quality and value of the same through the practice of preservation.

The argument of § 4 can be summarised under four headings: i.) preservation (rakṣā); ii.) preservation of one’s self (ātmabhāvarakṣā); iii.) preservation of enjoyments (bhogarakṣā); and iv.) preservation of merit (punyarakṣā).

Rakṣā. In the ŚS and ŚKĀ a gift of little value is a gift of little benefit. That they can be beneficial, the gifts of a bodhisattva are expected to be valuable. A bodhisattva is expected to learn how to preserve or protect the condition of his gifts, so that when they are given, they are of benefit.

In preparation for the actual practice of preservation, a bodhisattva is to attend to spiritual guides and Mahāyāna sūtras. From guides and sūtras he is to learn what causes gifts to deteriorate and become unworthy of giving. He is to see that the greatest danger arises from that which is evil and results in fruitless outcomes.

Ātmabhāvarakṣā. Preservation proper involves the use of preservatives (rakṣās). A bodhisattva is expected to abandon bad actions—those that result in bad outcomes and the accumulation of bad dharmas—by applying suitable antidotes. The practice of morality, especially the perfection of morality, is considered an especially powerful antidote. When a bodhisattva practices morality, he practices the first of the four right strivings—the non production of non existing bad dharmas.

In the ŚS and ŚKĀ the non production of non existing bad dharmas is the first major practice for an incipient bodhisattva. Ś believes it critical that a bodhisattva initially learn to preserve his person by forsaking that which is unprofitable and generates negative dharmas. A bodhisattva is expected to always live in accord with the seventh set of conditions favourable to enlightenment—the noble eightfold way. And in all his practices he is to generate desire, apply energy, master his mind and engage in right striving (samyakpranidadhāti). The fulfilment of these preconditions is thought essential if a bodhisattva is to attain a condition suitable for giving.

Bhogarakṣā. In all his actions a bodhisattva is expected to behave with moderation and circumspection. As he is to preserve his person through the fastidious practice of morality, so he is to preserve his enjoyments by giving them carefully. A bodhisattva is never to give hastily, wastefully, or without thought. When giving his enjoyments, he is advised to renounce self interest and fix his mind solely on the welfare of others. If he satisfies

\[130\] Pp. 93ff.
these conditions, Š believes that he will preserve the quality of his enjoy­ments and ensure that when they are given, they result in the greatest possible advantage.

Punyarakṣa. The Šs and Šskā suggest that a bodhisattva preserve his person by avoiding the production of bad dharmas. They also suggest that he preserve his enjoyments by giving them wisely. In addition, they suggest that a bodhisattva carefully preserve the merit he accumulates through the practice of morality in the past, present and future.

A bodhisattva is constantly to guard against the generation of negative dharmas which diminish or destroy his merit. Attachment, conceit, anger and hatred are to be vigorously eschewed. Rather than feeling self satisfied with his condition, a bodhisattva is constantly to reflect that his merit is not for his own sake but for that of others. He is not to enjoy possession of his merit, merely to preserve or guard it. And, according to Š, the proper attitude for a guardian are those qualities reflected by the ten ways or modes. Š believes that these qualities are especially suited to one devoted to giving all that he has solely for the prosperity, well being and enjoyment of others.

Discussion will now turn to Š’s conception of the purification of that which is to be given and especially to purification through the practice of the second of the right strivings, that is, the destruction of existing bad dharmas.
5. PURIFYING (ŚODHANA).

The problem of the absolute in the Madhyamaka school has given rise to numerous interpretations, not only divergent, but sometimes diametrically opposed. Thus, too often, in order to define the nature of the absolute of the Madhyamikas, scholars are satisfied with searching for passages which could be quoted in support of a proposed interpretation. Isolated passages cannot be used to decide such questions.1

5.1 Remarks.

The preservation of all three—person, enjoyments and so on—has been related. Now purification is to be related.4

Having considered preservation, Ś turns his attention to purification (śuddhi). Table 1.15, Table 5.26, Table 5.37 and Table 5.48 show that the seventeenth to twenty-first verses of the ŚŚKA and eighth to fifteenth chapters of the ŚŚ concern purification, in particular the purification of one's person, enjoyments and merit. As a bodhisattva is obliged to preserve that which he is to give, so he is obliged to ensure that his gifts are pure. Ś's conception of purification is mentioned in § 1.29 and § 2.310. Attention is given to his definition of purification as the second of the four right strivings—the destruction of existing bad dharmas:

\[
\text{And he produces desire for the destruction of them when they have arisen: by this arises purification.}^{12}
\]

3 Viz. of one's person, enjoyments & merit.
4 Bendall, 'Čikṣaśamuccaya', p.158, ln. 13:

\[
\text{uktā trayāṇām apy ātmabhāvādīnāṁ rakṣā | suddhīr adhunā vak-
\text{tavyāṁ}|}
\]

5 p. 16.
6 P. 124.
7 P. 125.
8 P. 126.
9 Pp. 9ff.
10 Pp. 32ff.
11 Viz., bad, evil dharmas.
12 Ibid., p.356, ln. 12.
Table 5.1: Chapters on purification.

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*Table 5.1<sup>13</sup> shows that the chapter titles of that part of the Śs which considers purification reflect a concern with the destruction of bad and evil dharmas. In the titles of the eighth, fourteenth and fifteen chapters this concern is explicit: the title of eighth suggests a general interest in the removal of bad dharmas; that of the fourteenth and fifteenth an interest in the removal of bad dharmas from one’s person, enjoyments and merit. In the titles of the ninth to thirteenth chapters this concern is implicit. The titles of the ninth and tenth chapters mention the perfections (pāramitās) of patience (kṣaṇī) and energy (vīrya). Both patience and energy counteract dharmas which are evil. Patience is the antidote (pratipakṣa) for that most unpleasant of faults: anger (krodha).<sup>14</sup> Energy is the antidote for that most attractive of hindrances: sloth (alasya).<sup>15</sup> The perfections of patience and energy are essentially purification from the evil dharmas that result from anger and sloth.

The title of the eleventh chapter suggests a paean on the advantages of forest dwelling. The principal benefit of life in a forest is that it counteracts the faults of life in a household (grhadosas). Life in the wilderness is held

utpānṇātām ca prahāṣāya chaνdām janañati ity anoma śuddhiḥ |

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<sup>a</sup> Bendall, ‘Cikṣāsamuccaya’, p.178, ln. 17.
<sup>b</sup> Ibid., p.188, ln. 19.
<sup>c</sup> Ibid., p.192, ln. 14.
<sup>d</sup> Ibid., p.201, ln. 20.
<sup>e</sup> Ibid., p.228, ln. 7.
<sup>f</sup> Ibid., p.241, ln. 19.
<sup>g</sup> Ibid., p.267, ln. 7.
<sup>h</sup> Ibid., p.273, ln. 8.

<sup>13</sup> In addition to the 9th chapter of the Śś, cf. Minayeff, BCA 6, pp. 178–188. For comments on this theme in the BCA, cf. Mahoney, pt. II, ch. 6, pp. 42–47.

<sup>14</sup> In addition to the 9th chapter of the Śś, cf. Minayeff, BCA 6, pp. 178–188. For comments on this theme in the BCA, cf. Mahoney, pt. II, ch. 6, pp. 42–47.

<sup>15</sup> In addition to the 10th chapter of the Śś, cf. Minayeff, BCA 7, pp. 188–193. For comments on this theme in the BCA, cf. Mahoney, pt. II, ch. 7, pp. 48–55.
to purify a bodhisattva from the hindrance caused by worldly desires, including the desire for gain and honour. 16

The title of the twelfth chapter suggests that a bodhisattva should prepare or purify his mind. In this chapter, Š advocates the need to meditate on impermanence (anitya), impurity (asubha), friendliness (maitri) and dependent arising (pratītyasamutpāda). 17 These practices are thought to lead to the attainment of tranquility (prasama) and also to the purification of the mind from evil dharmas arising from the experience of passion (rāga), hatred (dveṣa) and delusion (moha) respectively. 18

The practices suggested by the titles of the eighth through to the twelfth chapters are in preparation for the practice of that which is the subject of the fifteenth—the applications of mindfulness (smṛtyupasthānas). As mentioned in § 2.2 19, success at mindfulness of the body (kāya), perception (vedanā), mind (citta) and dharmas involves purifying one’s person from evil dharmas produced by the erroneous views (viparyāsas) associated with purity (ṣuciviparyāsa), pleasure (sukhaviparyāsa), permanence (nityaviparyāsa) and a belief in the self (ātmaviparyāsa). 20

The titles of the eighth to fifteenth chapters of the Š, then, make it clear that for Š there is a close association between the purification of one’s person and so on and the second of the four right strivings—the destruction of existing bad dharmas. The content of the seventeenth to twenty-first verses of the ŠSKā confirms this relationship.

5.2 Purifying in the Śikṣāsamuccayakārikā.

Table 1.1 21 and § 4.2 22 suggest that the fifth to sixteenth verses of the ŠSKā consist of three parts: i.) the preservation of one’s person; ii.) the preservation of enjoyments; and iii.) the preservation of merit.

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16 In addition to the 11th chapter of the Š, cf. MINAYEFF, BCA 8:25-38, pp. 195-196. For comments on this theme in the BCA, cf. MAHONEY, pt. II, ch. 8, pp. 57-60.


18 Explicit in the title of the 12th chapter in the Ms.: cf. BENDALL, Catalogue, p. 109; and Table 1.3 on p. 19.

19 Pp. 28ff.


21 P. 16.

22 Pp. 95ff.
Purifying one's person.

Table 1.1 also suggests that the seventeenth to twenty-first verses of the Śūkṣa are tripartite. They consist of: i.) the purification of one's person; ii.) the purification of enjoyments; and iii.) the purification of merit. This threefold structure is clear from even a cursory discussion of their content and meaning.

When one's person is purified, it will become a wholesome object of enjoyment for sentient beings, as when boiled rice—free from the kernel and so on—is correctly prepared. (17)

As grain covered by weeds wastes away with disease, not growing strong; so a shoot of the Buddha covered by mental defilements, does not undergo growth. (18)

The seventeenth and eighteenth verses describe why a bodhisattva is expected to purify his person. He is to purify his person for two reasons:

i.) the purification of his person transforms it into food suitable for consumption by sentient beings; and

ii.) the non purification of his person makes it unfit for consumption.

Ś expresses these ideas with imagery from the kitchen and field. A bodhisattva is to refine his person as good rice is refined. And he is to prepare his person as good food is prepared. Ś stresses the importance of these practices by describing their opposite.

If a bodhisattva fails to purify his person, it is believed that its condition will deteriorate to the level of poorly tended grain: as untended grain becomes overgrown by weeds, so too the good qualities (gunas) of a bodhisattva by mental defilements (kleśas); as crops which are overgrown fail to develop, so too the good qualities of a bodhisattva obscured by mental defilements; and as grain which is diseased and undeveloped is unworthy of being served at table, so too a bodhisattva, defiled and retarded by mental defilements, is unworthy of being served.

23 P. 16.
25 I.e., bhogāḥ pathyāḥ, which signifies both a wholesome object of enjoyment & wholesome enjoyment.
26 I.e., niśkāṣa: cf. EDGERTON, pp. 308 & 165. Niśkāṣa is thought to mean free of the red coating between the kernel and the husk.
What is the purification of one's person? Purification from evil and mental defilements, in agreement with the essential meaning of the words of the Perfect Buddhas. But in the absence of endeavour, he enters into the (three) evil paths.

The seventeenth and eighteenth verses emphasise the reason why a bodhisattva is expected to purify his person. The nineteenth and twentieth verses describe the nature of purification and the means by which it is effected.

Purification of one’s person is the removal of mental defilements and evil dharmas in accordance with the meaning (artha ≡ marmasthānas) of the words of the perfect Buddhas. Failure to strive to engage in these practices is thought to result in the demise of a bodhisattva.

In the Ś, Ś describes how a bodhisattva is to purify his person from dharmas which are bad (pāpasodhana).

Table 5.2 shows that four good dharmas are considered especially useful in countering bad dharmas:

i.) the practice of self censure (vidūṣapāsamudācāra): having committed bad actions (akusālāni karmān), a bodhisattva is to be filled with repentance (vipratisarabahula);

ii.) the practice of the antidote (pratipākasamudācāra): having committed bad actions, a bodhisattva is to apply himself to doing good actions (kusālāni karmān);

iii.) the power of turning back from evil (pratyāpattibala): having undertaken a vow (saṃvarasamādāna) never to commit the ten unvirtuous actions (akusālas), a bodhisattva is to act accordingly; and

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31 P. 124.
iv.) the power of protection (āśrayabala): a bodhisattva is to go to the three jewels (triratna) for protection and never to forsake the mind of enlightenment (bodhicitta).

A bodhisattva, then, is expected to purify his person from bad dharmas resulting from bad actions in the past by the practice of self censure and the antidote, and by the powers of turning away from evil and protection by the triratna.

\[kṣameta śrutam eva samśrayeta vanam tathaḥ | \]
\[sāmādhiḥaṇāya yujyeta bhāvaved aśubhādikam \| 20 \| \]

He should be patient. He should seek sacred knowledge. Then he should resort to the forest. He should concentrate on samādhi. He should cultivate (the meditation on) the impurities and so on. (20)

In addition to those practices suggested by the nineteenth verse of the Śrīka, the twentieth verse advises a bodhisattva to purify his person by developing: a.) patience; b.) sacred knowledge; c.) solitude; d.) concentration; and e.) meditation.

Table 5.2\(^{34}\), Table 5.3\(^{35}\) and Table 5.4\(^{36}\) show that in this verse Ś is in effectively advising the practice the perfection of patience, energy, meditation and wisdom. As the fourth verse advises the perfection of giving and the fifth to sixteenth the perfection of morality, the twentieth verse completes the list of the six Mahāyāna perfections.

Verses seventeen to twenty, then, indicate that Ś expects a bodhisattva to purify his person principally through the application of the four good dharmas and the practice of the six perfections.

\[bhogaśuddhiṃ ca jāniyāt samyagājīvasodhanāt | \]
\[śūnyatākarupāgarbhaceṣṭītāt punyāṣodhanam \| 21 \| \]

And he should experience the purification of enjoyments by the purification of right livelihood, the purification of merit by actions full of emptiness and compassion. (21)

Having described the purification of one’s person Ś introduces the purification of enjoyments and merit: a.) 21ab concerns the purification of enjoyments (bhogaśuddhi); and b.) 21cd the purification of merit (puṇyāṣodhana).

\(^{33}\) BENDALL, ‘Čikṣāsanuccayya’, p. xlv. Cf. also ibid., p. 179, Ins. 5, 6, 7, 8 & 9.
\(^{34}\) P. 124.
\(^{35}\) P. 125.
\(^{36}\) P. 126.
\(^{37}\) Ibid., p. xlv. Cf. also ibid., p. 267, ln. 11; & p. 270, ln. 8.
A bodhisattva is to purify his enjoyments by practising the fifth member of the noble eightfold way—right livelihood (śaṃyāgājīva).\textsuperscript{38} Merit is to be purified through acting with compassion (karuṇā) and a mind filled with an understanding of emptiness (śūnyatā).

5.3 Purifying in the Śikṣāsamuccaya.

Table 1.1\textsuperscript{39} and Table 1.3\textsuperscript{40} show that the eighth to fifteenth chapters of the ŚS concern the purification of one’s person, enjoyments and merit. A brief summary of the content of these chapters is available from Table 5.2\textsuperscript{41}, Table 5.3\textsuperscript{42} and Table 5.4\textsuperscript{43}. This part of the ŚS contains Ś's auto commentary on the seventeenth to twenty-first verses of the ŚSKĀ.

The main themes of this part of the ŚS are that a bodhisattva is:

a.) to purify his person and so on to facilitate the gift of his person and so on;

b.) to purify his person: i.) by acquiring the four good dharmas (catvāro dharmāḥ); and ii.) by practising the perfections of patience, energy, meditation and wisdom;

c.) to purify his enjoyments by practising right livelihood (śaṃyāgājīva);

and

d.) to purify his merit by attaining great compassion (mahākaruṇā) and an experience of non duality (dvaya-vigamata) and emptiness (śūnyatā).

Table 5.2\textsuperscript{44}, Table 5.3\textsuperscript{45} and Table 5.4\textsuperscript{46} indicate that Ś is most concerned to explicate the nineteenth and twentieth verses of the ŚSKĀ. It is critical, he believes, that an incipient bodhisattva gain a clear understanding of the way to purify his person from dharmas that are bad and evil.

\textsuperscript{38} It is to be recalled that the āryaśṛṅgamārga is the seventh and last set of the conditions favourable to enlightenment. Cf. § 2.7, pp. 56ff..
\textsuperscript{39} P. 16.
\textsuperscript{40} P. 19.
\textsuperscript{41} P. 124.
\textsuperscript{42} P. 125.
\textsuperscript{43} P. 126.
\textsuperscript{44} P. 124.
\textsuperscript{45} P. 125.
\textsuperscript{46} P. 126.
Table 5.2: Purification in the ŚS-A.

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<td>practice of the antidote (pratipākṣa-āsāmuddācāra);</td>
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<td>power of expiation (pratyāpatti-bala);</td>
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<td>179–183</td>
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<tr>
<td>reflecting on the Dharma (dharmanidhyāna-sānti);</td>
<td>183–184</td>
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<tr>
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<td>184–188</td>
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\[a\] BENDALL, ‘Qūksāsamuccaya’, pp. 158–188.
\[b\] BENDALL & ROUSE, pp. 157–183.
\[c\] SSKĀ.
Table 5.3: Purification in the ŠS-B.

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<tr>
<td>80 forms (<em>ākāra</em>) of sacred knowledge.</td>
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<tr>
<td><em>Dharmaśambhāra &amp; jñānasambhāra.</em></td>
<td>191-192</td>
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<tr>
<td>The forest is to be resorted to (<em>arāyaṃ aśrayaṇīyam</em>)!</td>
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<td>209-212</td>
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<td>220-228</td>
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*a Bendall, ‘Çikṣāsamuccaya’, pp. 189-228.
*c Šskā.
### Table 5.4: Purification in the Śs-C.

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<td>of perception (vedanās);</td>
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<tr>
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*a* Bendall, *‘Çikṣāsamuccaya’*, pp. 228–273.

*b* Bendall & Rouse, pp. 216–250.

*c* Cf. also Oldmeadow, p. 180, ln. 7 & n. 3.

*d* Śskā.
5.3.1 Purifying one's person.

Therefore guarding against the arising of the wickedness\(^{47}\) that comes forth constantly, that is very unpleasant\(^{48}\), and thus casting aside the hindrances\(^{49}\) and obstructions\(^{50}\) to (good) action, he should strive for purification from the mental defilements.\(^{51}\)

Ś believes that once a bodhisattva has begun to practice the first right striving—the non production of non existing bad dharmas—by the practice of the perfections of giving (dānapāramitā) and morality (śīlāpāramitā), then he is to begin to practice the second—the destruction of existing bad dharmas. He considers the destruction of bad dharmas the practice of purification (suddhi).\(^{52}\)

Chapter eight.

Table 5.2\(^{53}\) shows that chapter eight introduces the concept of purification from dharmas that are evil (papaśodhana). This chapter contains an auto commentary on the seventeenth to nineteenth verses of the ŚśKā.

The section that refers to the seventeenth and eighteenth verses espouses the benefits of the purification of one's person and disadvantages of impurity. It is held that if a bodhisattva purifies his person, then the consumption of his corpse benefits those who scavenge the charnel ground.\(^{54}\) It is held that if he attains the Dharma body (dharmalīya), then contact with his body assuages the desires, faults and delusions of sentient beings.\(^{55}\) The contrary is believed of a bodhisattva who fails to purify his person: not only does he destroy his person, he brings no advantage to others.

Having described the benefits of purity and disadvantages of impurity, Ś (commenting on the nineteenth verse of the ŚśKā) introduces the initial practices for purification from evil—the four good dharmas (catvāro dhar-
The significance of these four dharmas is indicated in § 5.2 so no more will be said here.

Chapter nine.

§ 5 indicated that the titles of the ninth to fourteenth chapters of the Śs associate the purification of one’s person with the practice of the perfections of patience, energy, meditation and wisdom. § 5.2 suggested that in the twentieth verse of the ŚŚKĀ an incipient bodhisattva is advised to purify his person through these four perfections. Ś’s auto commentary on the twentieth verse begins in the ninth chapter with a description of the benefits of the perfections:

Then, at the start, He should be patient. For without patience at the start of sacred knowledge, energy is deprived of the ability to endure without tiredness. And he that has no sacred knowledge, perceives neither the means to samādhi, nor even the means to purification from the mental defilements. Therefore, unwearied, He should seek sacred knowledge. Even if he is knowledgeable, wandering about confusedly, the attainment of samādhi is difficult; Then he should resort to the forest. Even there, when he is not applied to the calming of distraction and his mind is not attaining samādhi; He should concentrate on samādhi. And from samādhi, there is no sort of result apart from purification from the mental defilements; He should cultivate (the meditation on) the impurities and so on. Such are these padaś in exposition of purification from the mental defilements.

Kṣāntipāramitā. The twentieth verse of the ŚŚKĀ advises a bodhisattva to be patient. The title of the ninth chapter of the ŚŚ advises him to

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57 Pp. 119ff.
58 Pp. 117ff.
59 Pp. 119ff.
60 Ibid., ŚŚKĀ 20a, p. xlv.
61 Ibid.
62 Ibid., ŚŚKĀ 20b, p. xlv.
63 Ibid., ŚŚKĀ 20c, p. xlv.
64 Ibid., ŚŚKĀ 20d, p. xlv.
65 I.e., udeśa: cf. EDGERTON, p. 130.
66 BENDALL, ‘Citkṣāsamuccaya’, p. 179, lns. 5–10:
practice the perfection of patience. The summary of the meaning of the twentieth verse at the start of the ninth chapter suggests that without patience a bodhisattva cannot destroy mental defilements. The body of the ninth chapter holds that he should be patient in: a.) accepting of suffering (duṣkhaḥdhīvāsanakṣānti); b.) reflecting on the Dharma (dharmas) (dharmanidhyānakṣānti); and c.) bearing the injuries of others (parāpakāra-maṇḍapaṇakṣānti). Patience (ksānti) is considered effective in countering bad, evil dharmas.  

_Duṣkhaḥdhīvāsanakṣānti._ A bodhisattva is expected to patiently accept suffering. This practice is thought to destroy dharmas that are bad and promote dharmas that are good. It is considered the most effective antidote (pratikāra) for enmity (dveṣa), faint heartedness (linatā), despair (daurnamasatyāga), mental weakness (laghusukumāracitta) and the evil influence of the eight worldly dharmas (lokadharmas). It is also considered the most effective way to cultivate a mind that is imperceptible (aksobhyacitta), unconquerable (duryodhanacitta) and fit for the destruction of all the mental defilements (sarvaklesanirghatacitta). Such a mind, even under the most extreme circumstances, is thought to remain well disposed towards all beings and all dharmas. According to Ś, success at patiently accepting suffering has sundry benefits:

Indeed, this practice, is the fulfilling of complete abandonment, is the accomplishing of the hard path of all paths, is the strengthening of all patience, is the non waning of all energies, is the collection of all the members of wisdom and meditation. Therefore, may [this practice] constantly increase.  

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67 For the same schema, cf. ZANGMO & CHIME, § 107, p. 76.
68 MONIER-WILLIAMS, p. 326; & EDGERTON, p. 199.
70 Ibid., p. 179, In. 14.
73 Ibid.
74 Ibid., p. 180, In. 2. The eight lokadharmas are: profit (labha); loss (alabha); happiness (sukha); suffering (duḥkha); honour (yaśa); dishonour (ayaśa); blame (nindā); & praise (prasaṃsā). For this classification, cf. ISHIHAMA & FUKUDA, §§ 2342–2348, pp. 123–124; & ZANGMO & CHIME, § 61, pp. 35–36.
76 Ibid., p. 182, Ins. 13–15.
77 Ibid., p. 182, Ins. 17–18:

_ayaṁ hi prayogaḥ sarvaparitāyapūranaḥ _ sarvacaryāduṣkaračaryāśādhanāḥ sarvakṣāntidṛśākaraṇaḥ sarvavīryāsāpādanaḥ ‘sarvadhyānāpraśājāngasambhāraḥ _ tasmin nityam udītaḥ syāt _

Here asāpādana ≡ asāpādana—non depression.
Purifying:

Dharmanidhyānaksānti. Patience at reflecting on the Dharma (dharmanidhyānaksānti) is also thought to counter dharmas that are bad and promote dharmas that are good. By constant mindfulness of the Dharma (dharmanidhyānaksānti) a bodhisattva is said to remove fondness for all desires (sarvakāmarati) and establish fondness for all righteousness (sarvadharmarati). This is said to be attended by the development of kindness (priti), tranquility (prasāda), delight (pramodya) and a mind not faint hearted (anavalī), crushed (anavanādya), or filled with desire (aparītarśaṇa). Such progress is also said to be attended by a strong desire to give:

The quality of the desire to give to one that asks. Giving and having given, joy in giving which is perfectly purified with respect to the three spheres.

Constant mindfulness of the Dharma (dharmanidhyānaksānti), then, is thought to make a bodhisattva more well disposed towards others and more inclined to satisfy their needs. Yet it is also thought to result in purity regarding the three spheres of giving (trimalaṇḍalas). A bodhisattva who has attained patience in reflecting on the Dharma (dharmanidhyānaksānti) is expected to be able to give devoid of self interest.

Parāpakāramaraśaṇaṃkānti. Patience in bearing the injuries of others is also held to result in the purification of giving. When experiencing mental, physical, or oral abuse from others, a bodhisattva is advised not to feel oppressed (khīna), faint hearted (śīna), depressed (śaṇīna), or incapable (viśaṇa). He is to face abuse as he is to practice the right strivings:

He manifests power. He generates strength. He produces energy.
He manifests courage. He produces perseverance. He holds back the infatuated mind.

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78 BENDALL, ‘Chiṣṇuṣamuccaya’, p. 183, ins. 5–6.
79 Ibid., p. 183, ins. 4–5.
80 I.e., trimaṇḍalas: cf. EDGERTON, pp. 258 & 330; CONZE, Dictionary, pp. 193–194; & OLDMEADOW, p. 6, ln. 2 & n. 1; p. 36, ln. 10 & n. 3; & p. 307, ins. 13–15 & n. 6. Purity regarding the three spheres signifies the non perception of the giver, the gift (or act of giving) & the recipient.
81 BENDALL, ‘Chiṣṇuṣamuccaya’, p. 183, ln. 11:

82 BENDALL, ‘Chiṣṇuṣamuccaya’, p. 185, ln. 3.
83 Ibid., p. 185, ins. 3–5:

For a recent ed. of this passage, cf. BRAHVIK, I, p. 166.
With a quotation from the Sāgaramatisūtra, Ś suggests that the suffering to which a bodhisattva can be subjected by others is reason for satisfaction, not concern. Rather than feeling anger towards those who torture his body, a bodhisattva is advised to see in their behaviour a lesson in self abandonment, an opportunity to practice, not merely the perfection of patience, but all the perfections:

That dharma, which is the cause of the constant arising of destruction, that dharma, we abandon. And which dharma is this? Indeed, it is affection for the body, living for the body, exertion for the body. And a body which is abandoned is destruction which is abandoned. Thus, Sāgaramati, a bodhisattva who accepts [this] view of the dharmas, tolerates the affliction [caused by] all beings... This abandoning of the body, renouncing of the body, regardlessness of the body, this for him is the perfection of giving. When this body is being hewn, he extends friendship to all beings, and is not crushed by sensations, this for him is the perfection of morality. When this body is being hewn, indeed, he is patient for the sake of their liberation, even [for the sake of the liberation of] he who rends his body, and in thought he is not hurt, and he manifests the power of patience, this for him is the perfection of patience. By which energy he does not abandon his desire for complete knowledge, and he grasps it, subject to the power of the mind, and he even endures transmigratory existence, and he even undertakes the undertaking of the source of good, this for him is the perfection of energy. When his body is being destroyed, he does not become bewildered (fail) in generating (to generate) that jewel which is the arising of the mind of complete knowledge, he has regard for enlightenment, he even has regard for composure and tranquility, this for him is the perfection of meditation. When his body is being hewn, with respect to his body, he sees a semblance like a wall, wood, or grass, and with regard to his body, he comprehends the essential nature of dharma as illusion, and with regard to his body, he reflects upon true impermanence and true unsatisfactoriness and true selflessness and true tranquility, this is for him the perfection of wisdom. ...
Purifying:

Ś believes it inevitable that a bodhisattva who is fond of his person, lives for his person and makes great efforts to maintain his person, will produce dharmas that are bad. The practice of the three forms of patience purify a bodhisattva from dharmas that enervate and develop dharmas that invigorate.

After the practice of the perfection of patience, a bodhisattva is supposed to be filled not only with kindness, friendliness and delight, but also with power, strength, energy, perseverance and courage. His mind—once the battlefield of conflicting desires—is thought to become calm (prāśama).Ś continues to develop this theme in the tenth chapter where he considers the perfection of energy.

Therefore, being established in patience, may he generate energy with respect to sacred knowledge.Ś

Chapter ten.

Vīryapāramitā. The twentieth verse of the ŚŚKā advises a bodhisattva to purify his person by seeking sacred knowledge (śrūta). The auto commentary on the twentieth verse in the tenth chapter concerns the application of energy to sacred knowledge (śrutavīryārāṁbhāṇa).Ś Sacred knowledge and energy are considered inseparable.Ś A bodhisattva who acquires sacred knowledge without practising the perfection of energy is thought to court destruction (vināśa).Ś Regardless of potential dangers, it is thought essential for a bodhisattva to seek sacred knowledge:

For another passage that involves the simultaneous practice of each of the six perfections, cf. NATTIER, ¶ 11G(1)–(6), pp. 188–189.

Ś On the need for a balance between a mind which is despondent (līna) and a mind which is elevated (uddhata), cf. BENDALL, ‘Śikṣāsamuccaya’, p. 203, lns. 6–10.

Ś Ibid., p. 189, ln. 3:

Ś Cf. Table 5.3 on p. 125.

Ś The reason for this is clear in: STEINKELLNER, ‘Logic’, p. 311:

Ś One of the signs of an extraordinarily creative person is continuous work and, what is more important, continuity in this work.

Ś Philosophy is—among other things—work.

Ś BENDALL, ‘Śikṣāsamuccaya’, p. 189, ln. 1. It is likewise for a bodhisattva who attains sacred knowledge without practising the perfection of morality (cf. ibid., p. 189, lns. 5–6). Ś’s warnings about the dangers attendant upon an incor-
For example, youths of good family, when he has sacred knowledge, wisdom arises, when he has wisdom, the cessation of the mental defilements arises, when he has no mental defilements, Mara does not find a way of entrance (opportunity for hostile approach).

Accordingly, a bodhisattva is enjoined to desire the Dharma (dharma), have reverence for the Dharma (dharmanaurava) and strive towards skillfulness in the equipment of sacred knowledge (śrutasambhārakauśalyābhīyoga).

Śrutasambhāra. With reference to the Aksayamatisūtra Ś lists eighty different praiseworthy forms (ākāras) of sacred knowledge: he begins with the form of desire (chandākāra), intent (āśayākāra), strong intent (adhyāśayākāra) and practice (prayogākāra); goes on to the form of learning associated with skillfulness regarding origination (utpādakauśalyāśravaṇākāra) and non origination (anuttarauśravaṇākāra); and ends with the form of forsaking faults associated with the (five) aggregates (skandhadosavrivarjunākāra), that of weighing faults associated with the conditionally produced (saṃskṛtas) and that which has reference to meaning (artha-pratisaraṇākāra) and to the Dharma (dharman) (dharmapratisaraṇākāra).

The principal aspects of the practice of learning, then, are knowledge of the way:

i.) to generate a desire to learn to practice the Dharma;

ii.) to produce profitable dharmas and destroy unprofitable dharmas; and

iii.) to abandon faults and promote that which is beneficial.

Such practices are thought to lead to the attainment of the equipment of sacred knowledge (śrutasambhāra) followed by the equipment of Dharma (dharmanaurava) and jñāna (jñānasambhāra). Rect understanding of doctrine are reminiscent of those of Nāgārjuna in the Mulamadhyamakakārikā (MMK): cf. esp. Kalupahan, MMK 24: 11, p. 335.

92 Bendall, "Čikṣāsamuccaya", p. 189, Ins. 7–8:

	tathā hi kulaputrāḥ śruttavatāḥ praṇāgama bhavati | praṇāvātāḥ
kleṣapraśāma bhavati | niḥkleśasya māro vataṃ na labhate ||

93 Ibid., p. 189, ln. 9–p. 190, ln. 3.
95 Bendall, "Čikṣāsamuccaya", p. 191, ln. 3.
96 Ibid., p. 191, ln. 4.
Dharmasamībhāra. The attainment of the equipment of Dharma is thought to give a bodhisattva those qualities necessary for jñāna: clarity of mind (cittanavilātā), suppression of hindrances (nīvaraṇaviśkambhānata), knowledge of the defencelessness of faults (āpattiniḥśaraṇājāna), non wickedness (akauktyatā), non possession (by mental defilements) (aparyutthānata)98, strong confidence in good conduct (pratipatīśārātā), devotion to the Dharma and the attainment of energy (parākramasampan­nata).99

The equipment of Dharma is also thought to purify the eye of wisdom (prajñācaksus) from bad dharmas that obscure vision: ignorance (avidyā), delusion (moha) and mental darkness (tamas).100 The equipment of Dharma also helps a bodhisattva secure an intellect (buddhi) that is well purified (suvisuddha), expansive (vistīra), uncontracted (asaṅkucita), undivided (aprabhinna) and clear or manifest (pratyakṣa).101

Yet Ś believes that for a bodhisattva to completely purify his mind of the influence of bad dharmas he needs to retreat to the wilderness and begin to practice the perfection of meditation.102

Chapters eleven & twelve.

This is so by the way (rule) of the Ugradattaparipṛcchā; when the faults of household life have been produced by he that is learned—that his mind be purified—the forest must be resorted to.103

Dhyānaparamitā. The twentieth verse of the ŚŚKā advises an incipient bodhisattva to purify his person by resorting to the forest and applying himself to meditation. This advice refers to a twofold practice of the perfection of meditation104: i.) preparation for meditation; and ii.) implementation. The eleventh and twelfth chapters consider these two aspects in turn: i.) the eleventh describes preparation for purification from faults associated with life as a householder (grhadoṣas)105; and ii.) the twelfth describes the attainment of tranquility (prasama) and purification from

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99 BENDALL, ‘Cikṣasamuccaya’, p. 191, lns. 4ff..
100 Ibid., p. 192, lns. 1–2.
101 Ibid., p. 192, lns. 2–3. Prabhīna is given in: ibid., p. 192, ln. 3, but aprabhinna would seem preferable.
102 Ibid., p. 192, lns. 1ff..
103 Ibid., p. 193, lns. 3–4:

  tad evam ugradattaparipṛcchāvidhinā grhadoṣān bhūvayitvā śruta-vatā cittaṃ śodhayitum aranyam āśrayatiyaṃ iti sthitam

For similar usage of śrutatvā, cf. ibid., p. 189, ln. 7; & p. 192, ln. 11.
104 For dhyanāpāramitāyān caran, cf. ibid., p. 202, lns. 4 & 8–9.
105 Ibid., p. 193, ln. 1. For textual refs., cf. Table 5.3 on p. 125.
bad dharmas arising from the experience of passion (rāga), hatred (dveṣa) and delusion (moha)\textsuperscript{106}.

Pravrajya. Ś holds that life as a householder causes the vast accumulation of bad, evil dharmas. No matter how mentally accomplished (āśayasaṃpanna) or effortful (yatnava) a bodhisattva householder, household life is considered blameworthy by convention (prajñaptiśāvadyatva)\textsuperscript{107}:

There was never any Buddha in the past, there shall not be [in the future], there is not [in the present], who, merely by remaining in the midst of a household, attains this supreme and highest enlightenment.\textsuperscript{108}

An incipient bodhisattva is expected to recognise the disastrous influence of household life and renounce it for life as an ascetic:

With food, drink, clothes, flowers, perfumes and unguents, the highest jinas are not attended on (made offerings to) by men as—after becoming renunciants—with the dharmas of coursing\textsuperscript{109},\textsuperscript{110}

A bodhisattva is expected to renounce the world because he desires enlightenment for the sake of all beings and because he is revolted with the evil things continually produced (kusāskaṇḍas) by life as a householder.\textsuperscript{111}

The forest is thought conducive to spiritual progress:

He is always possessed of few duties. He has forsaken all the faults associated with ordinary qualities.

He never argues. He is possessed of that which is right. These are the qualities of he [who engages] in forest dwelling.\textsuperscript{112}

\begin{footnotes}
\item[\textsuperscript{106}] BENDALL, ‘Cūkṣṇaṃcayā’, p. 209, ln. 3—p. 228, ln. 6. For textual refs., cf. Table 5.3 on p. 125.
\item[\textsuperscript{107}] Ibid., p. 192, lns. 11–13.
\item[\textsuperscript{108}] Ibid., p. 193, lns. 9–10:
\texttt{na kaści buddhaḥ purimena āśād anāgato bheṣyati yo 'vatiśṭhate | yehi sthitair eva agāramadhiye prāptā iyaṃ uttamaṃgrāboḍhilā} \textsuperscript{113}
\item[\textsuperscript{109}] Cf. also NATTIER, ¶ 25G, p. 229; & ¶ 18B, p. 204.
\item[\textsuperscript{110}] BENDALL, ‘Cūkṣṇaṃcayā’, p. 193, lns. 13–14:
\texttt{annēhi pānehī ca civarehi ṣupsehi gandhehi vilepanēhi | nopaśṭhitā bhonti narottamā jīnā yatha pravrajitvā caramaṇḍharmān} \textsuperscript{114}
\item[\textsuperscript{111}] Ibid., p. 193, ln. 15.
\item[\textsuperscript{112}] Ibid., p. 195, lns. 6–7:
\texttt{bhavati satataṃ alpaṃkṛtyaṣyoṣṭhu guṇa doṣata sarvi varjayitvā | na vivadatī [91b] kudiṣṭā yuktayajātī śati guṇa tasya bhavantī arāṇyavāse} \textsuperscript{115}
\end{footnotes}
Once a bodhisattva has taken a place in the forest, Śā offers him never to look back towards the life he has left.

Moreover, Lord of the Household, after it is understood by a renunciant bodhisattva that 'forest dwelling is directed (permitted) by the Buddha', he should live in the forest. For there is the fulfilment (attainment) of the pure dharmas.

Even so, a bodhisattva is never to forget his reasons for renouncing worldly affairs. It is expected that he will constantly recall the faults associated with life in the world:

By him, in this manner, it is to be investigated: Fearing I came to the forest. Fearing what? Fearing the world. Fearing society. Fearing passion, hatred and delusion. Fearing arrogance, pride, jealous disparagement (hypocrisy) and ardent desire (mental anguish). Fearing avarice, malice and envy. Fearing form, sound, smell, taste and touch. Fearing egotism and possessiveness. Fearing haughtiness and uncertainty. Fearing Skandhamāra. Fearing Klesānāra. Fearing Mātyumāra. Fearing Devaputramāra. Fearing the misapprehension that in the non self there is a self. Fearing the misapprehension that in that which is impermanent there is that which is permanent. Fearing the misapprehension that in that which is painful there is that which is pleasurable. Fearing thought, mind and perception. Fearing the production (arising) of hindrances and obstacles. Fearing the erroneous belief in a real personality. Fearing the evil friend. Fearing profit and honour. Fearing untimely speech. Fearing that in that which is not seen, is that which is seen. Fearing that in

113 For the associations of the epithet grhapati, cf. NATTIER, pp. 16-18.
114 BENDALL, 'Śīlaśāramuccaaya', p. 199, lns. 12-14:

punaraparaṇa g hapate pravrajitena bodhisatvena buddhānājñāte ranaye jñātō ṛaṇaye vastavyaṃ atra hi śukladharma-paripūrṇi bhavati |


For an explanation of the meaning of ahaṃkāra, cf. DE LA VALLÉE POUSSEIN, Prajñākaramati, comm. on BCA 9: 78ab, pp. 169ff..
116 I.e., the aggregates, mental defilements, death & the ‘Evil One’, respectively. On the four Maras, cf. EDGERTON, p. 430; & TAKASAKI, p. 34.
117 I.e., vipāryśa.
118 I.e., satkāyadṛṣṭi: cf. EDGERTON, p. 553; OLDMEADOW, p. 172, ln. 7 & n. 5; & MAY, p. 213, n. 720.
that which is not heard, is that which is heard. Fearing [the misapprehension] that in that which is not thought, is that which is thought. Fearing that in that which is not understood, is that which is understood. Fearing that in he that is not a religious ascetic, is one that is like a religious ascetic. Fearing mutual hatred. Fearing the realm of desire, the realm of form and the realm of non form. Fearing the occurrence of all the states of existence. Fearing the realm of the forefathers [and] being sprung from an animal in hell. In short, fearing all bad thoughts, frightened by these terrible forms, I entered into forest dwelling.

Śrāmānya. Purification of one's person from evil dharmas produced by household life is to be accomplished through the practice of the perfection of meditation. But before a bodhisattva engages in meditation proper, Ś inspects that he overcome mental agitation (vikṣiptacitta).

So long as the mind is agitated, even the attainment of worldly meditation is difficult, let alone the highest complete enlightenment of the Buddha. 122

For meditation to succeed, it is thought that mental agitation must be replaced by mental calm (avikṣiptacittendriya). 123 Above all, a bodhi-

119 I.e., śramaṇa: lit. one who makes an effort or exertion.
120 I.e., the kāmadhātu, rūpadhātu & arūpadhātu respectively. For a diagram of the place of these realms in the world system, cf. TAKASAKI, p. 134.
121 BENDALL, 'Ckṣāsamuccaya', p. 198, Ins. 7-19:

tenavam mīmāṃsaitytvaṃ bhayabhito 'smy aham aranyam āgataḥ | kuto bhayabhitoḥ samgānakā bhayabhitoḥ | saṃsargabhayabhito rūpadvesomahabhayabhito mānasadarmarōkaparidāhābhayabhito lōbhesyāṃtaryabhayabhitoḥ rūpaśadbagandha-rasupptavyabhayabhitoḥ | so 'hānkapāramamakārābhayamataḥ ' audhityavācikābhayabhitoḥ | skandhamātrabhayabhitoḥ | kleśamārthabhayabhito mātyumārthabhayabhitoḥ | devaputramārthabhayabhitoḥ | anitye nitya iti viparyāsabhayabhito 'nātmany ātmeti viparyāsabhayabhito 'śucu śucir iti viparyāsabhayabhito | dukhhe saktiḥ iti viparyāsabhayabhitoḥ | 'cittamanovijñātābhayabhitoḥ | nivarāpāvārāparyutthānabhayabhitoḥ | 'satkadādṛṣṭibhayabhitoḥ | 'pāpaṃtrabhayabhitoḥ | 'lābhavastābhavabhayabhito 'kālantrabhayabhayabhito 'deṣety deṣām iti bhayabhito 'sruve śrūte śrāvate śrāvān bhayabhito 'mate matam iti bhayabhito 'avijñāte viśajñātā iti bhayabhito 'śramaṇa śramaṇamadabhayabhito 'nyayavideṣagadabhayabhitoḥ 'kāmadhāturūpadhāturūpapattirūpapattihayabhayabhitoḥ sarvabhavaghayaupattibhayabhito nimayātityagonyonipītipītavyabhayabhitoḥ 'sāṃkṣepena sarvabhayo 'kusālebhyo manasikārābhhabhayabhito ebbhyo hy aham evan rūpebhyo bhayabhairavebhāyabhito 'raṇāyāsasā upagataḥ |

Cf. also NATTIER, ¶ 25F, pp. 227-229.

122 BENDALL, 'Ckṣāsamuccaya', p. 202, Ins. 5-6:

laukikī dhīṣopapattir api tavād vikśiptacittasya durlabhā 'kaḥ punar vādo 'nuttarā samyaksaṃbodhiḥ |

hisattva is to protect his sense faculties (indriyas) from the influx of bad and evil dharmas (pāphakākusālādharmanas).\textsuperscript{124} Success is said to result in tranquility of body, speech and mind.\textsuperscript{125} In addition, Ś reiterates the need for a bodhisattva to attain the first member of the noble eightfold way—right view (samyagdrśṭi).\textsuperscript{126}

A bodhisattva is to attain right view by contemplating impermanence (anitya):

The three worlds are aflame with suffering, disease and old age, aflame with the fires of death, without protection.

When escaping from existence\textsuperscript{127}, constantly confused, the world wanders about, like a bumble bee which has entered a pitcher.\textsuperscript{128}

He is also expected to constantly cultivate thoughts on impermanency (anityatāmahāsikāra).\textsuperscript{129} He is to gradually realize that all conditioned things (sāṃskāras) are essentially impermanent (anitya \textequiv adhruva).\textsuperscript{130} This practice is meant to counter any tendency towards arrogance (ud-dhatatva), but is not meant to make a bodhisattva depressed.\textsuperscript{131} He is merely supposed to see that all his usual supports are illusory and actually give him no protection. Even so, he is also to realize that—in the time of his greatest need—he is not without protection:

For the Dharma, O Mahārāja, under these circumstances, is a defence, a place of rest, a refuge, a last resort.\textsuperscript{132}

\textsuperscript{124} BENDALL, 'Čikṣāsāmuccaya', p. 202, ins. 8–19. This passage, which Ś quotes fr. the Bhagavatī, is almost identical to the passage fr. the Anguttara-Nikāya & Diṅgha-Nikāya referred to as Formula B2 in Appendix B pp. 207ff..
\textsuperscript{125} I.e., śāntakāya, śāntavāc & śāntacitta: cf. ibid., p. 202, ins. 18–19.
\textsuperscript{126} Ibid., p. 203, ln. 11–p. 209, ln. 2. Sunyagṛṣṭi was previously mentioned, in brief, in: ibid., p. 101, ins. 15–18. On the significance of the noble eightfold way, cf. § 2.7, p. 56; & § 4.3.1, pp. 108ff.
\textsuperscript{127} I.e., bhavaniḥsaraṇa: cf. EDGERTON, p. 310.
\textsuperscript{128} BENDALL, 'Čikṣāsāmuccaya', p. 203, ins. 15–16:

\begin{verbatim}
  jvalitaṁ tribhuvaṁ jara-vyādhi-dhukhair maraṇāgni-pradipitaṁ
  anātham idam ।
  bhavaniḥsaraṇe sada mūḍha jagad bhramati bhramaro yathā
do kumbhagataḥ ।
\end{verbatim}

\textsuperscript{129} Ibid., p. 203, ln. 6.
\textsuperscript{130} Ibid., p. 209, ln. 2. On the significance of sāṃskāras, cf. TAKASAKI, pp. 96–100.
\textsuperscript{131} BENDALL, 'Čikṣāsāmuccaya', p. 203, ins. 6–7.
\textsuperscript{132} Ibid., p. 207, ins. 13–14:

dharma hi mahārāja tasmān samaye trāṇau layanaṁ śāraṇau
parāśāraṁ bhavati ।
Ś holds that a typical householder possesses, not the three sources of good (kusālamūlas), but the three sources of evil (akuśalamūlas).\textsuperscript{133} He considers the experience of passion, hatred and delusion inherent to household life. Likewise, he suggests that fear of the consequences of these mental defilements is one of the main reasons for a bodhisattva householder to retreat to the forest.\textsuperscript{134} Once a bodhisattva attains sufficient mental calm, he is expected to counter the deleterious influence of these defilements:

Thus mental defilement is mainly passion, hatred and delusion; when one of these arises, so much, at first, should he produce an antidote and should he eschew their underlying cause.\textsuperscript{135, 136}

Table 5.3\textsuperscript{137} shows that the second two thirds of the twelfth chapter considers the purification of one’s person from passion, hatred and delusion. A bodhisattva is expected to purify his person by: a.) the application of an antidote (pratipakṣa); and b.) the renunciation of the underlying cause (nidāna \equiv pratyaya). The three main mental defilements and their antidotes are given in Table 5.5.\textsuperscript{138}

As an example of something which often causes the arising of passion, Ś gives the sight of attractive women (kalyāṇī).\textsuperscript{139} As an antidote to passion, he suggests meditation on the impure (asaṃbhāvayat).\textsuperscript{140} As an example of something which often causes hatred to arise, he gives the sight of sentient beings who are displeasing (aprīya).\textsuperscript{141} As an antidote to hatred, he suggests the generation of friendliness (maitrī).\textsuperscript{142} Likewise, as

\textsuperscript{133} For the three akuśalamūlas—attachment (lobha), hatred (dveṣa) & delusion (moha)—cf. \textsc{Zangmo} & \textsc{Chime}, § 139, p. 92. For the three kusālamūlas—non attachment (alobha), non hatred (adveṣa) & non delusion (amoha)—cf. ibid., § 138, p. 92. It seems that Ś considers lobha and lobha synonymous.

\textsuperscript{134} \textsc{Bendall}, ‘\textit{Cikīṣuśamuccaya}’, p. 198, line 8.


\textsuperscript{136} \textsc{Bendall}, ‘\textit{Cikīṣuśamuccaya}’, p. 209, ins. 3–4:

tatra kleśaḥ prādhāanyakāragadveṣasamohā yasyāsīṣam ekatarasya tāvats pratipakṣam ādau bhāvayet tannidānaṃ ca varjayaḥ

Ś seems to consider passion, hatred & delusion the most significant mental defilements. For a list of the six primary mental defilements, cf. \textsc{Zangmo} & \textsc{Chime}, § 67, p. 39. For a list of the 24 secondary mental defilements, cf. ibid., § 69, pp. 39–40.

\textsuperscript{137} P. 125.

\textsuperscript{138} P. 140.

\textsuperscript{139} \textsc{Bendall}, ‘\textit{Cikīṣuśamuccaya}’, p. 209, line 7.

\textsuperscript{140} Ibid., p. 209, line 6–p. 212, line 9.

\textsuperscript{141} Ibid., p. 212, ins. 9–10.

\textsuperscript{142} Ibid., p. 212, line 9–p. 219, line 8.
an antidote for someone attached to delusion, he suggests the apprehension of dependent arising (pratityasamutpāda). 143

The application of antidotes for the treatment of defilements is predicated on the belief that a bodhisattva can purify his person from the negative dharmas produced by the experience of a defilement, by producing positive dharmas by the experience of the opposite of that defilement.

As efficacious as Š believes it is for a bodhisattva to meditate on the impure and dependent arising and to practice friendliness towards sentient beings, he does not believe that these practices alone are enough to purify his person from all the evil dharmas associated with his previous experience of the defilements. He therefore suggests that a bodhisattva continue to purify his person through engaging in the initial practices associated with the perfection of wisdom.

Chapters thirteen & fourteen.

Prajñāpāramitā. Table 5.4 144 shows that after introducing the applications of mindfulness in the thirteenth chapter, Š explains the meaning of emptiness (śūnyatā) in the fourteenth.

Š's discourse on the applications of mindfulness and emptiness is complex and subtle. Even so, his intention is practical. He wishes to give an incipient bodhisattva basic instruction in the practice of the perfection of wisdom. He sees this as the most effective way to remove the obstacle (āvaraṇa) that results from the accumulation of dharmas that are bad and evil. 145

Thus he whose thought is skillful (suitable) should undertake the applications of mindfulness. 146

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144 P. 126.
146 Ibid., p. 228, ln. 10:

evaṁ karmaṇyacittāḥ smṛtyupasthānāṁ avataret
Smṛtyupasthānas & Viparyāsas. The thirteenth chapter discusses the purification of one's person by the practice of the applications of mindfulness. The applications—the first set of conditions favourable to enlightenment—are considered in § 2.2.147

Table 2.1148 shows that the four applications consist of mindfulness of the body (kāya), perception (vedana), thought (citta) and dharmas.

Table 5.6149 shows that respectively the applications involve meditation on: a.) the impurity of the body (kayāśuci); b.) the unsatisfactoriness of sensation (vedanāduḥkha); c.) the impermanence of thought (cittānityata); and d.) the selflessness of dharmas (dharmanairatmya).

Table 5.6 also shows that respectively the applications are antidotes to the erroneous view: a.) associated with purity (śuciviparyāsa); b.) that associated with pleasure (sukhaviparyāsa); c.) that related to permanence (nityaviparyāsa); and d.) that related to a belief in a self (ātmaviparyāsa).

**Table 5.6: Erroneous views and antidotes.**

| i.) | śuciviparyāsa | kāyasuci kṣaṃ tam upasthāpayan |
| ii.) | sukhaviparyāsa | vedanāduḥkhe kṣaṃ tam upasthāpayan |
| iii.) | nityaviparyāsa | cittānityatāyām kṣaṃ tam upasthāpayan |
| iv.) | ātmaviparyāsa | dharmanairatmye kṣaṃ tam upasthāpayan |

It is thought that perhaps the most pressing fear which leads a bodhisattva to forsake life as a householder for life as a mendicant ascetic is fear of the erroneous views (viparyāsas).150 A bodhisattva dreads erroneous views as he believes they prevent him from seeing things as they really are. Not only does he fear the mistake of thinking that the permanent is permanent, that the non self is a self, that the impure is pure and that the painful is pleasurable, he doubts the accuracy of his very senses. As a result of his mistaken world view and the inaccuracy of his perception, he believes he is bound to commit actions that are inappropriate and generate bad dharmas. The practice of the applications of mindfulness is thought to counter these destructive tendencies.

Kāyasmrtyupasthāna & Śuciviparyāsa. A bodhisattva is expected to counteract the erroneous view associated with purity by mindfulness of his

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147 Pp. 28ff.
148 P. 29.
149 P. 141.
150 BENDALL, 'Cikṣäṣamuccaya', p. 198, Ins. 7–19.
body.\textsuperscript{151} The meditation on the impure (asubhābhāvanā) counters the passion (rāga) a bodhisattva experiences when attracted by the bodies of others. Mindfulness of the body counters the fondness he has for his own body.\textsuperscript{152} A bodhisattva is to contemplate his own body as Ś believes it really is— as impure (asuci).

He is to slowly realize that the foul nature of his body is a direct result of his past actions (karmabhavakārakopacitakāya).\textsuperscript{153} As his actions in the past have been impure, so is his body in the present:

This body is unsubstantial\textsuperscript{154}. It is arisen from the sperm and blood of mother and father. Its own being is impure, foetid and foul smelling. It is disturbed by the thieves fear and despair because of passion, hatred and delusion. Its dharmas are constantly subject to ruin, decay, cleaving, scattering and crumbling. It is home\textsuperscript{156} to a hundred thousand different diseases.\textsuperscript{157}

He is to realize that unskilful actions not only defile his body in the present, but plant seeds which will defile his bodies in the future. Ś holds that an experience of the true nature of his body causes the life of a bodhisattva to become focused (aviśama). This fills him with energy (sāra).\textsuperscript{158} It also prevents him from over valuing his body and harming others to maintain it. It is thought that a bodhisattva who knows the real nature of his body would not be so foolish as to produce bad and evil dharmas on account of it.\textsuperscript{159}

Vedanāśāṃtyupasthāna & Sukhaviparyāśa. The erroneous view associated with pleasure is to be treated through mindfulness of perception.\textsuperscript{160} Ś insists that a bodhisattva gain as clear an understanding of the real nature of his perception as of his body.\textsuperscript{161} Ś does not expect him to

\textsuperscript{151} BENDALL, ‘Čikṣāsamuccaya’, p. 228, ln. 11—p. 232, ln. 5.
\textsuperscript{152} Ibid., p. 231, ln. 11.
\textsuperscript{153} Ibid., p. 228, ln. 14.
\textsuperscript{154} I.e., asāra: cf. EDGEERTON, p. 84; & CONZE, Dictionary, p. 96. ‘Without core’ in: OLDMEADOW, p. 188, ln. 8.
\textsuperscript{155} I.e., satana & so on.: cf. EDGEERTON, p. 522.
\textsuperscript{156} I.e., nīḍa rather than nītā. For this reading, cf. OLDMEADOW, p. 188, n. 13; & VAIHYA, ‘Bodhicaryāvalīya’, p. 237, ln. 2. For nīṭha, cf. DE LA VALLÉE POISSIN, Prajñākaramati, p. 505, ln. 15.
\textsuperscript{157} BENDALL, ‘Čikṣāsamuccaya’, p. 229, Ins. 10–11:

asāra-ko yaṁ kāyo mātāpitrānātāsukrasamabhūto ‘śucipūritidurgandhasabhāṇo ṛgadvēsamoḥabhāvayāvīśādatāsakākulo nityaṁ satanapatanabhedanavikīraṇapavidhvasanadharmā ‘ nānāvāyādhiśatāsahasranīta iti ।

\textsuperscript{158} Ibid., p. 229, ln. 14—p. 230, ln. 1.
\textsuperscript{159} Ibid., p. 230, Ins. 3–4.
\textsuperscript{160} Ibid., p. 232, ln. 6—p. 233, ln. 14.
\textsuperscript{161} Ibid., p. 232, Ins. 6–7.
suppress or destroy (ni + ṛuddh) his perception. He wishes him to watch his sensations arise and thereby prevent them from developing into mental defilements:

And he does not cause the cessation of sensation to be obtained by himself. Whatever sensation he is conscious of, he is conscious that this sensation is completely enveloped by great compassion. When he is conscious of a sensation which is pleasant, then, with respect to beings who are inclined to passion, he partakes of great compassion. And he does not heed his propensity towards passion. When he is conscious of a sensation which is unpleasant, then, with respect to beings who are inclined to hatred, he partakes of great compassion. And he abandons his propensity towards hatred. When a sensation is not unpleasant and not pleasant, with respect to beings who are inclined to delusion, he partakes of great compassion. And he abandons his propensity towards delusion. By pleasant sensations, he is not seduced. And he wins the destruction of attachment. By unpleasant sensations, he is not crushed. And he wins the destruction of aversion. By sensations which are not pleasant and not unpleasant, he is not inclined to ignorance. And he wins the destruction of ignorance.

Mindfulness of perception, then, is supposed to help a bodhisattva renounce passion, hatred and delusion and prevent the arising of the bad dharmas associated with them. Rather than actually experiencing the defilements, he is to envelop his perception in an all encompassing experience of great compassion (mahākaruṇā). Ś believes that the constant experience of great compassion will not only prevent the arising of bad dharmas, but purify his person from bad dharmas which have accumulated through inattention to perception in the past.


163 I.e., anunaya = rāga: cf. EDGERTON, p. 28; CONZE, Dictionary, p. 33; & OLDMEADOW, p. 189, n. 7.


166 BENDALL, ‘Cikṣāsamuccaya’, p. 232, ln. 10–p. 233, ln. 2:

śāmanā ca vedi[105a]tanirodhaṁ nārāyatiśa yāṁ kāṇḍic vedanāṁ vedayate tāṁ sārvaṁ mahākaruṇāparighaṁ vedayateśa yadi sukhāṁ vedanāṁ vedayate tāṁ rāgacariteṣu satveṣu mahākaruṇāṁ pratilabhate śāmanā ca rāgānusayaṁ pratijahātiśa yadi duṣkṛtāṁ vedanāṁ vedayate tāṁ dveṣacariteṣu satveṣu mahākaruṇāṁ pratilabhate śāmanā ca dosānusayaṁ prajahātiśa yadā 'duṣkṛtaśukṛtaṁ vedanāṁ mohacariteṣu satveṣu mahākaruṇāṁ pratilabhataśa śāmanā ca mahānusayaṁ prajahātiśa sa sukhāyaṁ vedanāyaṁ śāmityateśa annayasyasamudghātaṁ cāryajatiśa duṣkṛtyakāṁ vedanāyaṁ na pratihāyate pratihāsasamudghātaṁ cāryajatiśa adukk śukṛtyakāṁ vedanāyaṁ nāvidyāgato bhavatiśa avidyāsamudghātaṁ cāryajatiśa
Cittam̄rtypasthaṇa & Nityaviparyāsa. The erroneous view related to impermanence is to be cured by mindfulness of thought. S stresses that all bodies, perception and conditioned things (samskāras) are impermanent. He considers impermanence best appreciated by a bodhisattva who attempts to watch his thought:

For thought (mind), Kāśyapa, is perceived neither in oneself, nor outside, nor in the space between both. For thought, Kāśyapa, is formless, unseen, non resistance, unknowable, unstable, without a state of existence (home). For thought, Kāśyapa, was not seen by any of the Buddhas, nor do they see it, nor will they see it. What was not seen by any of the Buddhas—what they do not see, what they will not see—what sort of existence (arising) can this be seen as, other than dharmas which exist (arise) through ideation which happens to be false? For thought, Kāśyapa, resembles illusion. By the quality of imagining that which does not exist (arise), it perceives various states of existence (arising)...

Thought, then, is held to be not only elusive, but delusory. It creates the erroneous impression that dharmas exist in and of themselves and

168 Ibid., p. 229, ln. 13; p. 233, ln. 2; & p. 237, ln. 6.
170 I.e., apratigha: cf. EDGERTON, p. 362. Here, apratigha seems to mean that thought is not substantial or corporeal.
171 I.e., aniketa: cf. ibid., p. 294; & MONIER-WILLIAMS, p. 545.
173 I.e., māyā.
176 BENDALL, ‘Cikṣāsāsamuccaya’, p. 234, Ins. 1–6:

citataṁ hi kāśyapa nādiṃyātam na bahirddhā nobhayam antaregopap- abhyate | citataṁ hi kāśyapaśāpan am anidāsanām apratigham avi-jñāptikam apratiśthām [105b] aniketaṁ | citataṁ hi kāśyapa sarv-abuddhair na dṛṣṭaṁ na paśyanti na draśyanti ya t sarvabuddhaṁ na dṛṣṭaṁ | na paśyanti na draśyanti 'kāśyapajā tasya pracāro draśtaṁyāḥ | anyatra vitatthapatitayā saṃjñayā dharmah pravartante | citataṁ hi kāśyapa māyāsādṛśam abhūtāparikalpanayā vividhāṁ upapattima parihsnāti | pe |

It is noted in: ibid., p. 234, n. 2, that "kalpanayā can be read as "kalpanatayā. This passage is quoted in: DE LA VALLÉE POISSON, Prajñākarunatī, comm. on BCA 9:106ab, p. 526, Ins. 7–13.
that they are the ultimate, unchanging objects of sensory experience. ś believes the contrary. He sees thought itself as the source of experience and as characterised not by permanence, but complete impermanence. Mindfulness of thought is therefore considered the primary means for a bodhisattva to gain an understanding of the impermanence of all things.

DHARMASRITYUPASTHANA & ĀTMVIPARYĀSA. A bodhisattva is to counter the erroneous view related to a belief in a self by mindfulness of dhammas. By mindfulness of thought he is to learn that all thought and—by extrapolation—all dhammas are impermanent. By mindfulness of dhammas he is to learn that all dhammas and—by interpolation—his person lack inherent existence (svabhāva):

A bodhisattva that is dwelling \(^{177}\), considering a dharma in relation to a dharma, does not correctly consider \(^{178}\) any sort of dharma; whence \(^{179}\) no dhammas of the Buddhas, whence no enlightenment \(^{180}\), whence no way, whence no escape (from the world) \(^{181}\). After seeing that all dhammas are escape, he attains the samādhi of great compassion called 'Free from Obstructions' \(^{182}\). In relation to all dhammas and mental defilements, he obtains the notion that they are artificial (factitious) \(^{183}\): these dhammas are free from mental defilements; these are not accompanied by mental defilements. Why? For so they attain to \(^{184}\) the established (explicit) meaning (of the word) \(^{185}\). There is no piling up of mental defilements. There is no state of pile. There is no state of passion, no state of hatred, no state of delusion. Indeed, enlightenment arises from the perception of these mental defilements. And that which is the own being of the mental defilements, that is the own being of enlightenment. In this way, he produces mindfulness. \(^{186}\)

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\(^{179}\) I.e., yatā. The interpretation of this term and its relationship to the previous clause is difficult but doctrinally significant. It is ‘... which is not the qualities of the Buddha, ... ’ in: BRAARVIG, II, p. 506; ‘... whence no buddha qualities,... ’ in: OLDMEADOW, p. 213; & ‘... from which a Buddha’s element cannot come,... ’ in: BENDALL & ROUSE, p. 222.

\(^{180}\) For the identification of all dhammas with enlightenment (bodhi), cf. also BENDALL, ‘Cikṣāsāmuccaya’, p. 257, Ins. 10–11:

sarvadhammas bhagavan bodhīḥ ।

\(^{181}\) I.e., nihsaraṇa (niḥśa): cf. EDGERTON, p. 310.

\(^{182}\) I.e., anāvaraṇa: cf. ibid., p. 23, def. 3.

\(^{183}\) I.e., kṛtrimasāpyāti: cf. ibid., p. 552, def. 4, & p. 191; & MONIER-WILLIAMS, pp. 303–304.

\(^{184}\) I.e., samavasarati: cf. EDGERTON, p. 566.

\(^{185}\) For this tr., cf. ibid.

\(^{186}\) BENDALL, ‘Cikṣāsāmuccaya’, p. 236, Ins. 6–12:

dharmo dharmānudarṣī viharaṇa bodhisatvo na kaṇicid dharmāpy
Purifying:

Svabhāva. A bodhisattva who attains mindfulness of dharmas is expected to perceive that no dharmas exist separate from or independent of other dharmas. He perceives that absolutely all dharmas lack inherent existence. He also perceives that as neither mental defilements nor enlightenment possess inherent existence, the defilements and enlightenment are, in this sense, identical.

Pratityasamutpāda. Mindfulness of dharmas is also thought to lead a bodhisattva to perceive dependent arising (pratityasamutpāda):

Dharmas which arise, just arise. Dharmas which cease, just cease. Then again, in one's person, there is not any sentient being, or living being, or creature, or individual, or human being, or person, or man, that is born, or grows old, or dies, or arises. This is the rule for all dharmas: if they are acquired (prepared), they arise; but not acquired (prepared), they do not arise. Whatever appearance is acquired (prepared), that appearance arises, whether good, or bad, or immovable. There is no acquisition.


187 For a concise summary of this position, cf. niratmanā sarvadharmā & niśvabhāvatā sarvadharmā in: BENDALL, ‘Cikṣāsamuccaya’, p. 244, Ins. 10 & 11. Cf. also ibid., p. 257, Ins. 10–11:

sarvadharmāḥ... | svabhāvavirahitat | boddhavyāḥ |

In addition, cf. the refrain—repeated eight times—about the lack of own being of all dharmas in: ibid., p. 258, ln. 5-p. 259, ln. 8.

188 For the identification of the five evil actions bringing immediate retribution (ānantaryas) with enlightenment, cf. ibid., p. 257, ln. 11:

āntāśa ānantaryāyā api bodhīḥ |

For this def. of the five ānantaryas, cf. EDGERTON, pp. 95–96. For a list of these transgressions, cf. ISHIHAMA & FUKUDA, 2323–2328, pp. 122–123.


191 I.e., dharmāṇāṃ dharmatā: lit. the dharma-nature (dharmatā) for all dharmas. For this tr., cf. TAKASAKI, pp. 102, 103 & 118. Cf. also EDGERTON, p. 278; & COX, Dharmas, p. 193, & p. 358 n. 26.

192 I.e., samudāñhyante. For the def. of various forms of this verb, cf. EDGERTON, pp. 572–573.

193 I.e., (dharmāḥ) kusālā vā 'kusālā vā anuśīyā vā: cf. ibid., p. 24; & TAKASAKI, pp.139–140.
A bodhisattva is expected to learn that absolutely all dharmas are subject to dependent arising. He is to perceive that every dharma arises or does not arise, is good or bad, as the result of causes (hetas) and conditions (pratyayas). Conditioned things (samskāras) are also to be seen to depend on such causes. 196 While he is to appreciate that all dharmas lack the quality of a self (nirātmatva) and own being (niḥsvabhāvata), he is also to appreciate that they remain causally connected to the result of his actions (karmaphalasambandha). 197

Śūnyatā. When a bodhisattva realizes mindfulness of dharmas, he is expected to realize not only the lack of own being and dependent arising of all dharmas, but the emptiness (śūnyatā) of dharmas:

Dharmas are empty and nameless. What name do you ask about? Emptiness. Neither devas, nor nāgas, nor even rākṣas are anywhere.

Men or no men. Now all is perceived as this.
For by name, nameness is empty. In name, name is not perceived.
All dharmas are nameless. Now by name, they are made manifest.
For that which is the own being of name, indeed that has neither been seen nor heard.
And it has neither arisen nor ceased. Now the name of what do you ask about?

Established by convention, name is a désignation 198, a likeness 199.
For by name, this is Ratnacitra, that other, Ratnottama. 200

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194 I.e., samudānetā. The meaning of this word is uncertain.
195 Ibid., p. 236, ln. 14–p. 237, ln. 2:

196 Ibid., p. 238, lns. 3–5; & p. 241, lns. 5–6. Cf. also ibid., p. 263, ln. 18–p. 264, ln. 2.
198 I.e., prajñāpatti: cf. EDGERTON, p. 358, def. 4.
199 I.e., darśin + tā. For darśin, cf. ibid., p. 262.
200 BENDALL, ‘Ćkṣūṣamuccaya’, p. 241, lns. 10–18:
An incipient bodhisattva is not to assume that his intellectual categories are in some sense inherently existent. The various names that he associates with various dharmas are to be seen merely as conventional designations which—to a greater or lesser extent—reflect how dharmas are generally perceived. 201 Ś holds that a bodhisattva should not suppose that the names associated with particular dharmas are—in any real sense—definitive. 202 All names, like all dharmas, are empty.

Although a bodhisattva is expected to realize that all dharmas are empty, he is never to assume that dharmas cannot be perceived (dpṣṭa) 203:

Therefore, [he whose] mind is fit for meditation—which is] the means to attain complete enlightenment 204 for the sake of removing the ocean of pain from the rest of the world in the ten regions—indeed he should attain the emptiness of all dharmas so as to deal with the power of all dharmas in the three times 205 to the edges of the sky. Indeed, in this way, the emptiness of persons is attained. And thereupon, from the source being cut off, mental defilements do not arise. 206

\[
\text{manuṣyā vā 'manuṣyā vā sarve tu eṣa vidyate |}
\text{nāṃnā hi nāmatā śūnyā nānmi nāna na vidyate |}
\text{anāmakāḥ sarve dhammāḥ nāṃnā tu paridīpitāḥ |}
\text{yo hi svabhāvo nāmno vai na sa dṛṣṭo na ca śūtaḥ |}
\text{na cotpamā niruddho vā kasya nāmeha prchasi |}
\text{vyavahāraṇkṛtaṃ nāma prajñaptir nāma dārsitā |}
\text{ratnacītra-hy ayaṃ nāṃnā rainottamaparā iti |}
\]

201 For an esp. clear summary of the conventional nature of names, cf. BENDALL, 'Çikāsāsamuccaya', p. 257, Ins. 7–8:
\[\text{yāvad eva vyavahāramātratmaṃ tānādheyanātmaṃ samkṣetamā-}
\text{traṃ saṃprajñaptimātraṃ prajñaptimātraṃ 'nālam atra paṇḍitair abhini̇veda utpādayitavya iti |}
\]
So, indeed, this is nothing but terms, nothing but appellations, nothing but agreements, nothing but conventions, nothing but désignation. In this matter, false belief should not be produced by those who are learned.

\[\text{evaṃ yogyacitto daśasu dīkuṣo śeṣa[107b]ya jagato duṣkhasaṅga-}
\text{oddharaṇaḥabhipatdbhupāyō vyomaparyantatraiṅkāyasyāsvarhāar-
\text{mavaśavartitavyaiya tu punaḥ sarvadhamnāṇyatām avaraṭe |}
\text{evaṃ hi pudgalasāṇyatā saddhā bhavati | tataḥ ca chinnamulatvāt klesā na samudācarantī |}
\]
For the use of sam + ud + ā + ṣ car, cf. rāgasya samudācaśarapatipakṣaḥ in: ibid., p. 212, In. 9; & dveṣasamudācaśarapatipakṣa in: ibid., p. 219, In. 9. Here sam + ud + ā + ṣ car ≡ sam + ud + ā + ṣ gam.
The perception of the emptiness of all dharmas and of one's person is clearly attended by significant difficulties. Even so, it is a mark of a hero (sūtra) to be one 'that is perceiving in tranquility that own being of the dharmas'.

ś constantly maintains that there is a direct relationship between a correct understanding of emptiness, the attainment of the perfection of wisdom and the successful purification of one's person from dharmas that are bad and evil.

It is obligatory for a bodhisattva to try to understand convention (sarpvrti) and that which is ultimate (paramārtha).

5.3.2 Purifying enjoyments & merit.

In the Śikṣāsamuccaya, immediately after self purification, is the purification of enjoyments which arises from the non existence of

\[
\text{yo 'sau dharmasvabhāva jānatī supraśāntam} \]

The tr. of this passage is problematic. The case of the perceiver and the perceived appears to be the same. It is also unclear whether it is the perceiving or the perceived which is tranquil. It is possible that this ambiguity is intentional.

For ś’s position, in short, cf. ibid., p. 264, Ins. 10–11. This position is also indicated in the title of that chapter of the ś which, more than any other chapter, concerns the nature of emptiness: ‘The Fourteenth P’ [called] The Purification of One’s Person’.


Bendall, ‘Śikṣāsamuccaya’, p. 264, Ins. 12–19:

\[
yathoktam āryadharmasamgītisūtra | na śunyatāvādī lokadharmat v saṃphrīyate niśritavat | na sa lābhena saṃphrīyati | alābhena na vimanā bhavati | yaśasā na viśmayate | yaśasā na saṃkucati | nīn dayā nīnavalyate | praśastayā nānunyate | sukha na rajyate | \\
ucahena na virajyate | yo hy evam lokadharmair na saṃphrīyate | sa śunyatāp jānita iti | tathi śunyatāvādino na kvacid anurāgo na virāgah | ... etat saṃkṣepācitāsādhanam |
\]
Purifying:

a hoard. Here it shall be written separately. 213

Chapter fifteen.

Table 1.3 214 indicates that after devoting seven chapters and almost one hundred pages to the purification of one’s person, Ś considers the purification of enjoyments and merit. After purifying his person by practices associated with the perfections of patience, energy, meditation and wisdom, a bodhisattva is expected to begin to purify his enjoyments and merit. Ś devotes only one short chapter to the purification of enjoyments and merit. This section summarises and concludes that which he considers in previous sections.

The fifteenth chapter is an auto commentary on the twenty-first verse of the Śrāvakasamuccaya. Table 5.4 215 shows that the structure of the fifteenth chapter, like that of the twenty-first verse, is twofold: the first part concerns the purification of enjoyment; and the second, the purification of merit.

Bhogasodhana. A bodhisattva is to purify his enjoyments principally through the practice of the fifth member of the noble eightfold way—right livelihood (samyagajīva) 216:

Here, Lord of the Household, a bodhisattva householder strives after enjoyments justly, not unjustly, honestly, not dishonestly; right livelihood is practised, not wrong livelihood. 217

The purification of enjoyments is thought to be attained by the cultivation of an appropriate attitude towards: a.) the act of receiving gifts; and b.) the act of giving gifts.

A monastic bodhisattva is never, in mind, word, or body, to use deceitfulness or hypocrisy (kuhāna) to secure gifts from lay Buddhists. 218 The life of a bodhisattva, whether lay or monastic, is to involve no hoarding (sāpca-yābha). 219 Enjoyments are to be purified by remaining detached

213 BENDALL, ‘Çikṣāsamuccaya’, p. 267, ln. 10:
śīkṣāsamuccayāyātmāsuddhyānanantarāṇ bhogaśuddhiḥ saṁca-yābḥāvastā prthag ihi lekhistā |

214 P. 19.
215 P. 126.
216 For the context of samyagajīva, cf. § 2.7, pp. 56ff.
217 Ibid., p. 267, ins. 12–13:
ibha gṛhapate gṛha bodhisattva dharmena bhogān paryesate nād-harmena | samena na viśame | samyagajīvā bhavati na viśamajīvā iti |

219 Ibid., p. 267, ln. 10. For the centrality of the practice of giving (dāna) in the the life of a lay bodhisattva, cf. SCHUSTER, pp. 32ff.
(anadhyavasita) from donors and donations. And—as with the purification of one’s person—the purification of enjoyments is to be practised not for self interest, but for the benefit of others (parahita).

When a bodhisattva gives, Ś insists that his motives be pure. § 3.3.3 suggests that the first chapter of the ŚŚ is mostly concerned with what a bodhisattva gives and to whom. The first chapter addresses a bodhisattva new to the way, the fifteenth a bodhisattva that is more advanced. Accordingly, between the first and fifteen chapter discourse turns from gifts towards motives for giving:

For it was said in the noble Gaganagañja-sūtra: ‘And that which is purified of egotism, that gift he gives. That which is purified of possessiveness, that gift he gives. That which is purified of motive, that gift he gives. That which is purified of (false) views, that gift he gives. That which is purified of the suggestion of something wanted, that gift he gives. That which is purified of difference, that gift he gives. That which is purified of the desire for the coming to fruition (of action), that gift he gives. As the sky is completely purified, that gift he gives... As the sky is unlimited, thus with a mind made unlimited, that gift he gives. As the sky is expansive and free from obstructions, so, applied to enlightenment, that gift he gives. As the sky is without form, so, completely unattached to form, that gift he gives. As the sky does not feel, so, all sensation quelled, that gift he gives. So, not conscious, not conditioned, not making known, so, without assertion, that gift he gives. As the sky completely suffuses the fields of the Buddhas, suffusing friendliness amongst all beings, that gift he gives... As the sky is always clear, purified of the natural form of thought, that gift he gives. As the sky is an opportunity for all sentient beings, so, affording a livelihood to all sentient beings, that gift he gives. As much as a magic creation gives to a magic creation—not uncertain, without effort, thought, mind and perception not dispersed, not desiring all dharmas—so, from the cessation of duality, purified of own being, the mark of illusion, that gift the bodhisattva gives.

When a bodhisattva is endowed with the renunciation of giving, and by the knowledge of wisdom, with the renunciation of the mental defilements of all sentient beings, and by the knowledge of means, with the non renunciation of sentient beings, so, focused on forsaking, youth of good family, his giving becomes like the sky’.
Purifying:

The purification of enjoyments, then, is thought to depend on the practice of right livelihood, the development of non attachment and an overriding concern for the interests of others. These qualities are to inform not only the gifts which a bodhisattva gives and receives, but his fundamental motives for giving and receiving. When he gives a bodhisattva is expected to manifest the quality of non duality (*dvayavigamata*). By giving without any sense of the gift, the giver, or the recipient of the gift, he is thought to effect the purification of enjoyments and giving (*danavatisuddhi*). This is considered the true form of giving. It is the goal towards which a bodhisattva is expected to aspire.

*Punyaśodhana.* The purification of enjoyments precedes the purification of merit, a practice also referred to as the purification of morality (*śīlavatisuddhi*), that of practice (*caryaparisuddhi*), that of wisdom (*prajñaparisuddhi*) and that which is authoritative (*pramāṇaparāśuddhi*). For a bodhisattva to purify his merit, his behaviour must manifest not only the realization of great compassion (*mahākaruṇā*), but the realization of emptiness (*śūnyāta*) itself.

Having related this at length in the noble *Ratnacūḍasūtra*, he said:

\[\text{Having related this at length in the noble *Ratnacūḍasūtra*, he said:}\]

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228 Ibid., p. 271, ln. 15.
230 Ibid., *Čikṣāsamuccaya*, p. 271, ln. 16; p. 272, ln. 1.
231 Ibid., p. 273, ln. 4.
232 Ibid., p. 273, ln. 5.
'This is regarded as energy. The knowledge of the body as a reflected (mirror) image\textsuperscript{234} of an illusion\textsuperscript{235}, the knowledge\textsuperscript{236} of the voice as something inexpressible\textsuperscript{237}, the knowledge of the mind as absolute\textsuperscript{238} tranquility, the complete purification of the body arises from this.\textsuperscript{239} Thus, well armed with the armour of friendliness\textsuperscript{240} he advances towards the resolve\textsuperscript{241} of great compassion. He cultivates the meditation [called] ‘Endowed with All Excellent Forms’\textsuperscript{242} that produces\textsuperscript{243} the forms of emptiness. Then what is emptiness that is endowed with all excellent forms\textsuperscript{244}? That which is not deficient in giving; ... not deficient in means; not deficient in the kindliness and equanimity of great friendliness; not deficient in the attainment\textsuperscript{245} of knowledge of the truth; not deficient in the mind of enlightenment and equanimity regarding sentient beings; not deficient in the application that results from intention and strong intention; not deficient in giving, pleasant speech, behaviour beneficial to others\textsuperscript{246}; not deficient in mindfulness and awareness\textsuperscript{247}; not deficient in mindfulness and correct insight\textsuperscript{250}. . . . ' \textsuperscript{251}
Purifying:

This passage follows Ś's discussion of the gift, the preservation and the purification of one’s person, enjoyments and merit and precedes his discussion of the increase of the same. It reflects what he has said and foreshadows what he is to say.

A bodhisattva is expected to purify his merit by meditating on emptiness. It is suggested that such a meditation not only destroys bad and evil dharmas, but helps a bodhisattva to recall those practices that Ś considers central to the way—the sevenfold set of conditions favourable to enlightenment (bodhipakṣa dharmas). In this passage, Ś reminds a bodhisattva that as he progresses along the way he should be ever mindful that emptiness is not deficient in the applications of mindfulness, the right strivings, the bases of supernatural power and so on. He reminds him that if he is constantly mindful of this and related beliefs then he is destined to attain not only the purification of his person, enjoyments and merit, but the purification of wisdom. 252

5.4 Conclusion.

Thus from the seeing253 of things254 comes the vision of the Buddha, from the Buddha's vision comes the vision of all things, from the vision of all things comes the vision of the primary and secondary causes255, from this comes the vision of the void256, and to see the void is not to see; not to see all things, Blessed One, is to see all things, which is the true seeing257, 258

nopāyavikalā ' na mahāmaitrīmuditopekṣāvikāla ' na satyaśāna- vātāvikāla ' na bodhicittasatvāpekṣāvikāla ' nāśayādhyāśayapraya- gavikalā ' na dānapriyavadayārthakriyā samānārtatāvikāla ' na smṛtaśūrafrajañyāvikāla | na smṛtyupasthānasanyakprahānand- dhīpāndriyabalabolobyayagīśāntānāṃgavikalā na śaṃatha- avipāśyaanstāvikāla | pe |

252 BENDALL, 'Ch'akṣūsamuccaya', p. 273, ln. 5.
254 I.e., dharmas. It is noted in: BENDALL & ROUSE, p. 242, n. 2, that the Tib. reads dharmadarśanaḥ buddhadarśanaḥ buddhadarśanāḥ
darśanaḥ sarvadharśanaḥ sarvadharśanaḥ sarvasat- vadarśanaḥ sarvasatvahetupratyayadarśanaḥ śaṃyatadarśanaḥ śaṃyatadarśanaḥ adarśanaḥ | adarśanaḥ bhagavan sarvadharm- mūḍham darśanaḥ samyagdarśanaḥ śī |
This paper has suggested that in the ŚŚ and ŚŚKĀ a bodhisattva is expected to give all that he possesses for the welfare of others and that complete, unqualified giving is considered the summun bonum of the way. It has also suggested that for a bodhisattva to be able to give gifts that are suitable, he is expected to ensure their quality. For his gifts to be of greatest benefit, they are expected to be of utmost purity.

This paper suggests that a bodhisattva is expected to secure the quality of his gifts through the practice of the first two members of the four right strivings: i.) the non production of non existing bad dharmas; and ii.) the destruction of existing bad dharmas. § 4.259 shows that the practice of the non production of non existing bad dharmas is considered the practice of preservation (rakṣā). § 5.260 shows that the practice of the destruction of existing bad dharmas is considered the practice of purification (śuddhi). § 4.4.261 summarises the significance of preservation. It remains to summarise the significance of purification.

Table 1.1262 indicates that the seventeenth to twenty-first verses of the ŚŚKĀ and the eighth to fifteenth chapters of the ŚŚ, concern the way in which a bodhisattva is to purify his person, enjoyments and merit. Table 1.1 also shows that Ś's treatment of these three forms of purification is unequal. As with his discussion of preservation, he seems most interested in practices associated with the person (ātmabhāva). Ś gives more attention to the purification of one's person than to the purification of enjoyments or merit.

The argument of § 5.263 can be summarised under four headings: i.) purification (śuddhi); ii.) purification of one's self (ātmabhāvaśuddhi); iii.) purification of enjoyments (bhogaśuddhi); and iv.) purification of merit (puṣyaśuddhi).

Śuddhi. Ś initially introduces the concept of purity (śuddhi). He explains the advantages of purity and disadvantages of impurity (asuddhi).

A bodhisattva who attains purity is said to be of great benefit to others. Contact (sprṣa) with his body (kāya) is thought to relieve the suffering of sentient beings and aid their escape from transmigratory existence (samsāra). On the contrary, a bodhisattva who fails to purify his person and who allows his qualities (guṇas) to become polluted and defiled, is of little benefit to others.

Ātmabhāvaśuddhi. Ś then describes the actual means by which a bodhisattva should purify his person from dharmas that are bad (pāpasod-
The purification of his person is to begin with the practice of the four dharmas (catvāro dharmā): i.) the practice of self censure (vidūṣapāsamudācāra); ii.) the practice of the antidote (pratipakṣasamudācāra); iii.) the power of turning back from evil (pratyāpattibala)⁹⁶¹; and iv.) the power of protection (āśrayabala). If a bodhisattva experiences contrition (vipratisarabahula), engages in good actions (kuśalī kārmāṇi), turns away from bad actions (akuśalī kārmāṇi) and takes refuge it is thought that he will begin to purify his person from evil dharmas accumulated through unskilful actions in the past.

Ś holds that a bodhisattva should not be content with the purity attained through engaging in the four dharmas. He is expected to intensify his purity through engaging in the perfections (pāramitās) of patience (ksānti), energy (vīrya), meditation (dhyāna) and wisdom (prajñā).

The paper has suggested that the perfection of giving (dānapāramitā) embraces all of the practices in the Śś and ŚSKĀ. The rôle of the other five perfections is more specific. Ś associates the perfection of morality (śīlapāramitā) with the non production of non existing bad dharmas. He associates the perfections on patience, energy, meditation and wisdom, with the destruction of existing bad dharmas. These four are to be applied as antidotes (pratipakṣas) to the deleterious influence of particular bad dharmas.

Kṣāntipāramitā. Patience in accepting suffering (duṣkhādhivāsanaksānti), in reflecting on the Dharma (dharmas) (dharmanidhyānakṣānti) and in bearing the injuries of others (parāpakāramarasaṇaksānti), is supposed to counter all the various forms of depression which can debilitate a bodhisattva. The attainment of the perfection of patience enables a bodhisattva to remain, in all circumstances, confident and sure. Ś believes that self assurance facilitates the application of energy to sacred knowledge (śruta).

Vīryapāramitā. Having attained patience, a bodhisattva is expected to focus all his energy on learning: a.) to practice the Dharma; b.) to produce profitable dharmas, not unprofitable dharmas; and c.) to abandon faults and embrace that which is right. Progress in these practices leads to the attainment—in succession—of the equipment of sacred knowledge (śrutasaṃbhūra), Dharma (dharmasaṃbhūra) and jñāna (jñānasamabhūra). Through the realization of the perfection of energy, a bodhisattva

⁹⁶¹ It would seem that pratyāpatti is similar in meaning to Gk μετάνοια, -ας, & to Lat. pænitentia, -ae. Rendering this term as 'conversion' or 'repentance'—despite associations with the New Testament—is perhaps appropriate: cf. ARNOLD & GINGRICH, pp. 511-512.
obtains an intellect (buddhi) free from the various forms of mental darkness (tamas) which have resulted from the accumulation of evil dharmas.

Dhyānapāramitā. The attainment of the perfections of patience and energy is thought merely to begin the process of the purification of one's person. According to Ś, nothing contributes more to the accumulation of bad dharmas than the many faults (doṣas) associated with life as a householder. An obligatory step towards the purification of one's self is renunciation of the world, ordination as a monk and entrance into the forest. The destruction of existing bad dharmas is to be effected by recourse to the forest and by the application of formal meditation (bhāvana). In the Śs and Śśkā, the practice of the perfection of meditation is fundamental to the purification of one's person.

In the forest, after generating a sense of mental calm (avikṣipta-cittendriya), a bodhisattva is expected to apply antidotes to the primary mental defilements (klesas): a) for passion (rāga), the meditation on the impure (asubha-bhāvanā); b) for hatred (dveṣa), the practice of friendliness (maity); and c) for delusion (moha), the apprehension of dependent arising (pratītyasamutpāدادārašāna).

Although the practice of the perfections of patience, energy and meditation, are considered necessary for the purification of one's person, practised alone, Ś considers them inadequate and incomplete. It is thought that the best way for a bodhisattva to truly purify his person of the hindrance (āvaraṇa) caused by the possession of bad dharmas is for him to practice the perfection of wisdom.

Prajñāpāramitā. At first, the perfection of wisdom involves engaging in the four applications of mindfulness (smṛtyupasthānas). Each application is to be applied as an antidote to a specific erroneous view (viparyāsa) which has previously resulted in the production of bad dharmas: a) for the erroneous view associated with purity (suci), mindfulness of the body (kāya); b) for the erroneous view associated with pleasure (sukha), mindfulness of perception (vedāna); c) for the erroneous view related to permanence (nitya), mindfulness of thought (citta); and d) for the erroneous view related to a belief in a self (ātman), mindfulness of dharmas.

Ś holds that the attainment of the applications of mindfulness enables a bodhisattva to avoid mistaking the impermanent for the permanent.

265 With regard to the Ugraparipṛcchā, the importance of renunciation, ordination & forest dwelling for progress on the Mahāyāna has recently attracted some attention: cf. NATTIER, pp. 93–94, 98–101 & 105–106. It should be noted that not all scholars recognise the significance of this triad for progress on the Mahāyāna: cf. PAGEL, p.38; & SCHUSTER & HIRAKAWA as quoted in: NATTIER, pp.99–101.
the non self for a self, the impure for the pure and the painful for the pleasurable. The applications counter aberrant perception and the bad dharmas that arise from it. Mindfulness of dharmas, in particular, is thought to eventually lead to a deep understanding of the lack of own being (svabhāva), dependent arising (pratītyasamutpāda) and emptiness (śūnyatā) of all dharmas.

Thus, indeed, the highest purification subsists in seeing the dharmas. 266

Bhogaśuddhi. After purifying his person, a bodhisattva is obliged to purify his enjoyments. Right livelihood (samyagājīva)—the fifth member of the noble eightfold way—is to be vigorously pursued. And a bodhisattva is expected to eventually give and receive gifts with complete non-attachment. His non attachment is to reflect a lack of distinction between the gift, the giver, and the recipient of the gift.

Puṇyaśuddhi. Having purified his person and enjoyments, a bodhisattva is to engage in the purification of his merit (puṇyaśuddhi = śubhaśuddhi). His merit is to be purified through actions which manifest the realization of great compassion (mahākaruṇā) and emptiness (śūnyatā). Ś holds that constant mindfulness of emptiness will remove the last vestiges of bad and evil dharmas and cause a bodhisattva to constantly recollect those thirty-seven practices that he considers central to the way—the conditions favourable to enlightenment.

Discussion now turns to Ś’s conception of the increase of that which is given and especially to increase through the practice of the third and fourth of the four right strivings—the production of non existing good dharmas and the increase of existing good dharmas.

266 BENDALL, ‘Cikṣāsamuccaya’, p. 265, ln. 1:

athaivam api paramaviśuddhir dhamadārsane (dharma)† sati’...
6. INCREASING (VARDHANA).

It is a commonplace of contemporary scholarship that any theory or interpretation necessarily reflects the assumptions of its author and its readers. As the aims, conscious and unconscious, of scholars change, their readings of texts will change as well. To this extent, their readings are—sometimes positively, sometimes negatively, always productively—isogetical: they reveal far more about the views of scholars and their scholarly eras than exegesis is said to do.¹

6.1 Remarks.

Now the increase of all² the three kinds³ is to be related.⁴

The second to seventh chapters of the Šś and fifth to sixteenth verses of the Šskā consider preservation. The eighth to fifteen chapters of the Šś and seventeenth to twenty-first verses of the Šskā consider purification. Š expects a bodhisattva to ensure that the gifts he gives for the benefit of others are suitably preserved and purified.

Yet Š insists on more than the mere preservation and purification of gifts. In addition, a bodhisattva is to ensure that the gifts he gives have been increased. Table 6.2⁶, Table 6.3⁷ and Table 6.4⁸ show that the sixteenth to final chapter of the Šś and twenty-second to twenty-sixth verse of the Šskā concern increase, notably the increase of one’s person, enjoyments and merit.

Š’s conception of increase (suddhi) is mentioned in §1.2⁹ and §2.3¹⁰. It is noted that in the final quarter of the Šś he defines increase as the third and fourth members of the four right strivings:

idānīṁ trayāṇām api vṛddhir ví[119b]cyā ।

¹ TUCK, p. v.
² I.e., api: cf. MONIER-WILLIAMS, p. 55, def. 4.
³ Viz. of one’s person, enjoyments & merit.
⁴ BENDALL, ‘Çkṣāsamuccaya’, p. 273, ln. 11:
⁵ P. 16.
⁶ P. 169.
⁷ P. 170.
⁸ P. 171.
⁹ P. 9ff.
¹⁰ Pp. 32ff.
Increasing:

Table 6.1: Chapters on increase.

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>16.)</td>
<td>Bhadracaryāvidhi</td>
<td>Way (Rule) of the Bhadracarya</td>
</tr>
<tr>
<td>17.)</td>
<td>Vandanādyanuṣaṃsas b</td>
<td>Benefits of Praise (Worship) &amp; so on</td>
</tr>
<tr>
<td>18.)</td>
<td>Ratnatavānumuṣṭi d</td>
<td>Recollection of the Three Jewels</td>
</tr>
<tr>
<td>19.)</td>
<td>Punyavrddhi e</td>
<td>Increase of Merit</td>
</tr>
</tbody>
</table>

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**Notes:**

b Ibid., p. 315, ln. 16.
e Ibid., p. 366, ln. 3.

He produces desire for the arising of good dharmas when they have not arisen, and when they have arisen, he produces desire and so on for their continuance, for their increase: by this arises increase. 12

It would seem, then, that in order to increase those things he is to give, a bodhisattva is to diligently practice the generation, maintenance and increase of dharmas that are good. Arhants also, are expected to cultivate dharmas that are good. Even so, there can be little doubt that for Śī the goal of the way of the bodhisattva—in contrast to that of the arhat or śrāvaka—gives his practice a special quality:

Supreme satisfaction is Buddhanness 13: this means, that it is not produced by sentient beings through that measure of purification which is common to disciples 14, 15.

Table 6.1 16 shows that the titles of the final four chapters of the Śī reflect various aspects of the practice of increase. 17 The title of the sixteenth suggests that a bodhisattva is to constantly practice good conduct

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11 Viz. good dharmas.
12 BENDALL, 'Čīṣṇusamuccaya', p. 356, Ins. 12–14:

\[
\text{anutpannānāṁ kuśalānāṁ dharmānāṁ upāddāya chaḍam janayati}
\]
\[
\text{yaśvad utpannānāṁ ca sthitaye bhāyobhāvāya chaḍam janayati}
\]
\[
\text{ity ādi | anena vrddhiḥ |}
\]

13 I.e., buddhātva. Fr. buddha + tvam: lit. Buddha-ness, or the essence of a Buddha. It is synonymous with the experience of enlightenment (bodhi).
15 BENDALL, 'Čīṣṇusamuccaya', p. 273, ln. 15:

\[
\text{a(ṭhi)ṛṣṭi buddhatvam̃ | tan na śrāvakasādhārapena suddhimātreṇa}
\]
\[
\text{saṁvānāṁ janyata ity arthaḥ |}
\]

16 P. 160.
17 For another summary, cf. Table 1.3 on p. 19.
(bhadracaryā) or the supreme forms of worship (anuttarapatijā). The title of the seventeenth indicates that he is also to constantly engage in worship and so on (vandanādi). These practices are believed to produce good dharmas that have not yet arisen.

Table 6.3 shows that eighteenth chapter describes two additional practices: i.) the constant practice of faith (śraddhā) and so on; and ii.) the practice of the recollection of the Three Jewels. These practices are thought to maintain and develop existing good dharmas and thereby to contribute to that which is the title of the nineteenth chapter—the increase of merit.

The titles of the sixteenth to nineteenth chapters, then, suggest a relationship between the increase of one’s person and so on and the third and fourth of the right strivings—the generation of non-existing good dharmas and maintenance and increase of existing good dharmas. A few comments on the twenty-second to twenty-seventh verses of the ŚSKā will clarify the nature of this relationship.

6.2 Increasing in the Śikṣāsamuccayakārikā.

Table 1-1 shows that the ŚSKā has a clear structure: i.) the first three verses are preparatory, they describe the condition and needs of a bodhisattva ready for the way; ii.) the fourth verse introduces and summarises the essential principles (marmasthānas) needed when he mounts the way. He has to learn: a.) to give to others his person, enjoyments and merit; and b.) to preserve, purify and increase the same; iii.) the fifth to sixteenth verses concern the preservation of his person and so on; iv.) the seventeenth to twenty-first verses the purification of his person and so on; v.) the twenty-second to twenty-sixth verses the development and increase of the same; and vi.) the twenty-seventh and final verse summarises and concludes the ŚSKā.

The meaning of the verses that concern preservation and purification is discussed in § 4.2 and § 5.2. This section considers the verses on increase.

\[ \text{grhitārah subahavaḥ svalpaṃ cedam anena kip} \]
\[ \text{na catbritptianakam vardhantiyam idam tataḥ} \]

Those who take are many and this is little. What is the point of it?

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\[ ^{18} \text{For comments on this association, cf. notes to ŚSKā 25 in Appendix A, pp. 193ff.; & in § 6.2, pp. 161ff.} \]
\[ ^{19} \text{P. 173.} \]
\[ ^{20} \text{P. 16.} \]
\[ ^{21} \text{Pp. 95ff.} \]
\[ ^{22} \text{Pp. 119ff.} \]
\[ ^{23} \text{BENDALL, ‘Śikṣāsamuccaya’, p.xlvi. Cf. also ibid., p.273, Ins. 13–14.} \]
And this is not producing supreme satisfaction. For that reason this is to be increased. (22)

A bodhisattva may diligently preserve and purify his person, enjoyments and merit, but as they are limited, how is he to satisfy the needs of all other sentient beings? Further, what is a bodhisattva to do if all his previous practices fail to produce that supreme satisfaction which is Buddhahood? The answers—according to Ś—are found in the practice of increase.

\[ \text{ātmabhaṭṭasya kā vṛddhir balanālasyayavardhanaḥ |} \\
\text{śūnyatākaraṇāgarbhāḥ dānād bhogasya vardhanaḥ | 23} \]

What is the growth of one's person? It is the growth of strength and non idleness. The increase of enjoyment arises from giving full of emptiness and compassion. (23)

Increase—like preservation and purification—is to be practised with respect to one's person, enjoyments and merit. The increase of one's person is defined as the growth of strength (bala) and non idleness (anālasya). A bodhisattva is expected to develop or increase his person through constant and vigorous activity.

In Ś's auto commentary on the first two pādas of the twenty-third verse, he suggests that a bodhisattva increase his strength by the practice of ten dharmas. He is expected to eradicate a propensity towards ten dharmas that are bad and inculcate a propensity towards ten dharmas that are good.

The increase of one's person is also the increase of non idleness (anālasyayavardhana). In the ŚŚ Ś likens the increase of non idleness to the increase of energy (vīryavardhana). The increase of one's person through the increase of strength and non idleness is yet another aspect of the perfection of energy.

The third and fourth pādas of the twenty-third verse introduce the increase of enjoyments. The increase of enjoyments it thought to depend on the experience of emptiness (śūnya). In the auto commentary these pādas are explained with a quotation from the Vajracchedikā:

It is not easy to describe the size of the mass of merit of a bodhisattva who gives a gift while not permanently fixed (not estab-

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25 Ibid., p. xlvi. Cf. also ibid., p. 273, ln. 16; & p. 275, ln. 10.
26 Ibid., p. 274, Ins. 3–11. For these dharmas, cf. Table 6.5 on p. 172.
27 Ibid., p. 275, ln. 1. For a eulogy to the practice of non idleness and energy, cf. ibid., p. 275, Ins. 1–6.
A bodhisattva that is not permanently fixed (apratiṣṭhita) is able—through the realization of the perfection of wisdom—to give enjoyments freely, that is, to give without any sense of the giver, the gift, or the recipient of the gift.

In addition, in the final two pādas, Ś asserts that as compassion (karunā) purifies merit, so it increases enjoyments. As previously mentioned, compassion is highly valued in the ŚŚ: ‘We will say that without compassion, nothing can be done by bodhisattvas.’

Practising the perfection of energy, a bodhisattva is expected to increase his person by producing the ten good dharmas. Practising the perfection of wisdom, he is expected to increase his enjoyments by giving them with an understanding of emptiness (śūnyatā) and compassion (karunā). Having begun to practice the increase of his person and enjoyments, a bodhisattva is then supposed to turn his attention to the subject of the final four verses of the ŚŚ—the increase of merit (subhāvardhana).

It is one of Ś’s fundamental beliefs that the mental state of a bodhisattva should suit the practice in which he is engaged. He considers an appropriate mental condition imperative at every stage of the path. The twenty-fourth verse introduces three positive mental states which a bodhisattva is to generate before he practices the increase of merit proper:

28 I.e., apratiṣṭhita: cf. EDGERTON, p. 48; & CONZE, Dictionary, p. 55. In: BENDALL & ROUSE, p. 252, n. 2, being apratiṣṭhita is interpreted as enabling a bodhisattva to transcend any sense of the gift, the giver, or the recipient of the gift. The present writer follows this interpretation.

29 Cf. ŚŚkā 21c & ŚŚkā 23c.

30 Ibid., p. 276, ln. 1:

vinaḥ ca karunayā na bodhisatvānāṃ kiṃcic caeṣṭitaṃ iti vaṣṭyā-mahāḥ

32 Ibid., p. xlvi. Cf. also ibid., p. 276, ins. 4–5.

Increasing:

i.) resolve (vyavasāya) for the welfare of others; ii.) (good) intention (āsāya) towards others; and iii.) compassion (karuṇā) towards others. It is suggested that the increase of merit is never to be motivated by self interest, but rather, by a single minded desire to promote the interests of others.

bhadracaryāvidhiḥ kāryā vandanādīḥḥaṃ sadābhāvyāsah (maitrībuddhādyanusmṛtiḥ); 25

The way (rule) of the Bhadracarya—praise (worship) and so on—should be practised with constant devotion, the practice of faith and so on should be constant, [and] friendly-

34 Or strong intention (adhyaśaya).
35 Or great compassion (mahākaruṇā).
36 A variant is noted in the lower margin of the Cambridge Ms.: "bhadracaryāvidhiḥ kāryā vandanādīḥ..."
37 It is assumed in: BENDALL, 'Sākṣīsamuccaya', p. 289, n. 10, that this marginal comment suggests an alternative reading of "ādhaṁbhīḥ" (i.e., of vandanādīḥ). It is noted that such a reading raises doubt about the place of the twenty-fifth verse in the ŚŚKĀ. The present writer considers that the marginal comment suggests a reading not of vandanādīḥ but rather of vandaniibhīḥ. This agrees with the metre and place of the verse in the ŚŚKĀ.
38 The final pada of the twenty-fifth verse appears to be based upon Ibid., p. 317, ln. 19; & p. 318, ln. 3. In the Cambridge Ms. maitri is referred to in 142a: "ka maitri yathābāhyacandraḥ" (cf. ibid., p. 317, ln. 19). In the Ms. buddhādyanusmṛti is referred to in 142b: "ka buddhādyanusmṛtiḥ | tatra rāṣṭraḥ" (cf. ibid., p. 318, Ins. 2-3). Considering the separation of these references the fourth pada of the twenty-fifth verse—if accepted—should probably read: maitri buddhādyanusmṛtiḥ.
39 Ibid., p. xlvii. Cf. also ibid., p. 289, ln. 12; p. 316, Ins. 3-4; p. 317, ln. 18; & p. 318, ln. 3.
40 I.e., vidhi: cf. EDGERTON, pp. 488-489. The title of the sixteenth chapter is Bhadracaryāvidhiḥ. For other occurrences of vidhi, cf. BENDALL, 'Sākṣīsamuccaya', p. 193, ln. 3; & p. 273, ln. 10. In: BENDALL & ROUSE, pp. 188, 251 & 263, vidhi is tr. as 'rule', 'increase' & 'ordinance', respectively.
41 I.e., vandana & the other practices which make up the supreme forms of worship (anuttarapūjā). The members which make up the anuttarapūjā are variously listed but in: KASAWARA, MULLER & WENZEL, § XIV, p. 3, they are given as: a.) praise (worship) (vandana); b.) worship (reverence) (pūjana); c.) confession of evil (pāpadeśanā; d.) (expression of) thanks (anumodana); e.) request (for instruction) (adhyeṣaṇa); f.) production of the mind of enlightenment (bodhicittotpāda); & g.) dedication (of the mind of enlightenment or enlightenment) (paripūjanā). Cf. also EDGERTON, pp. 18, 32, 323, 350 & 470. For ref. to the anuttarapūjā, cf. Table 6.3 on p. 170.
42 I.e., śraddhā & the other qualities & practices which make up the four dharmas for the attainment of specific attainment (viśeṣagāmiṇā), the five faculties & the five powers. For ref. to śraddhā and so on, cf. Table 6.3 on p. 170.
The twenty-fifth verse introduces four practices for the increase of merit proper: i.) the supreme forms of worship (anuttarapijā); ii.) the four dharmas leading to specific attainment (viśeṣagāmitā); iii.) the five faculties (indriyas) and five powers (bala); and iv.) the recollection of the Three Jewels (ratnatrayanusmṛti).

The first and second pādas indicate that a bodhisattva is expected to engage in the way (rule) of the Bhadracaryā. The Bhadracaryā—also known as the Bhadracarī or Bhadracaryāpranidhānagāthā—appears in the final section of the Gaṇḍavyūhasūtra, although it also occurs as an independent text.44 The Bhadracarī formulates the supreme forms of worship (anuttarapijā) which the second pāda refers to as praise (worship) and so on (vandanādi). The auto commentary in the SS considers the practice of the supreme forms of worship together with the benefits (anusāsas) which result from their practice.45

The third pāda indicates that a bodhisattva is to increase his merit through the constant practice of faith and so on (sraddhadvīpa:rdhyāsyā). The auto commentary indicates that this refers to the four good dharmas conducive to specific attainment (viśeṣagāmitayai saṃvartante)46 and to the five faculties and powers.47

The fourth pāda emphasises the importance of friendliness (maitrī) and the recollection of the Buddha(s) and so on (buddhāy anusmṛti). In the commentary friendliness is mentioned in brief, while the recollection of the Three Jewels (ratnatrayanusmṛti) is treated in detail.48 In addition to his practice of the anuttarapijā, the dharmas conducive to viśeṣagāmitā, the faculties and powers, a bodhisattva is expected to increase his merit through the recollection of the Buddha(s) (buddhāy anusmṛti), Dharma (dharmanusmṛti) and Sangha (saṃghanusmṛti).

g. śarvavasthau satvātho dharmadānem nirāmisam

43 I.e., buddhāy anusmṛti & the other practices which make up the recollections (anusmṛtis): a.) recollection of the Buddha (buddhāy anusmṛti); b.) Dharma (dharmanusmṛti); c.) Sangha (saṃghanusmṛti); d.) morality (śīlanusmṛti); e.) renunciation (tyāgānusmṛti); & f.) gods (devanusmṛti). For these, cf. KASAWARA, MÜLLER & WENZEL, § LIV, p. 11; ISSHIHAMA & FUKUDA, ¶¶ 1148–1154, pp. 60–61; & EDGERTON, p. 36. For ref. to the first three anusmṛtis, cf. Table 6.3 on p. 170.
45 For ref., cf. Table 6.2 on p. 169; & Table 6.3 on p. 170
46 BENDALL, "Cikṣāsamuccaya", p. 316, Ins. 5–6.
47 For ref., cf. Table 6.3 on p. 170.
48 For ref., cf. Table 6.3 on p. 170.
Increasing:

\[ \text{bodhicittarp ca puyasa \ vrddhihetu\textsubscript{s} sam\textsubscript{s}ata\textsubscript{y}} \ | 26 | 49 \]

In every situation, the benefit of sentient beings, the spiritual\(^{50}\) gift of the Dharma\(^{51}\), and the mind of enlightenment—the cause of the growth of merit

in short. (26)

The twenty-fifth verse introduces four categories of practice considered suitable for the increase of merit. For the most part, each category is to be conducted by a bodhisattva while alone in the forest. The twenty-sixth verse, on the other hand, introduces three aspects of the increase of merit which are supposed to be practised while in society with others: i.) the benefit of sentient beings (sattvārtha); ii.) the spiritual gift of the Dharma (nirāmiśadharmadāna); and iii.) the mind of enlightenment (bodhicitta).

In the first verse of the ŚŚK, Ś advises an incipient bodhisattva to selflessly devote himself to advancing the welfare of others. In the penultimate verse he restates his belief in the primacy of self sacrifice.\(^{52}\) Self denial and the promotion of the interests of others is expected of a bodhisattva at all stages on the path.

In the fourth pāda of the sixth verse a bodhisattva is advised to preserve his person by always contemplating Mahāyāna sūtras. In the fourth pāda of the sixteenth he is advised to preserve his merit by forsaking doubt in the Dharma. In the second pāda of the twenty-sixth he is advised to increase his merit through the spiritual gift of the Dharma (dharmadānāṁ nirāmiśaṁ). The injunction in the twenty-sixth verse, together with the auto commentary in the ŚŚ, suggests that once a bodhisattva is well schooled in the Dharma and well established in his belief in the Dharma, then he is ready to give the Dharma to others.\(^{53}\)

The third pāda of the twenty-sixth verse mentions another factor in the increase of merit—the mind of enlightenment (bodhicitta). While Ś suggests the generation of the mind of enlightenment in the fourth pāda of the second verse, he is comparatively reticent about this quality in the ŚŚK. This does not indicate a lack of interest.\(^{54}\) The paucity of reference is due to Ś’s desire to describe the way of the bodhisattva principally as the way of the right strivings.

Epilogue.

\[ \text{siddhi\textsubscript{ha} samyakprahāṇānām apramādāvyojanāt} | \]


\(^{50}\) I.e., nirāmiśa: cf. Edgerton, p. 299, n. 2.

\(^{51}\) I.e., dharmadāna. This term has been variously tr. In: Bendall & Rouse, pp. 310–313, it is the ‘pious gift’, the ‘gift of righteousness’ & the ‘gift of the Law’.

\(^{52}\) For ref., cf. Table 6.4 on p. 171.

\(^{53}\) For ref., cf. Table 6.4 on p. 171.

\(^{54}\) It is well known that the mind of enlightenment is one of the most significant concepts in the BcA. Many have written on bodhicitta. For a recent treatment, cf. Brassard.
smṛtyātha samprajanyena yoniśaś cintanena ca 27

The complete attainment of the right strivings arises from not abandoning heedfulness, by mindfulness, by awareness and by thorough reflection. (27)

The twenty-seventh verse encapsulates the main themes of both the ŚŚKA and ŚŚ. In this verse, Ś subsumes the practices which he associates with the path—those of the preservation, purification and increase of one’s person, enjoyments and merit—under a single heading, the practice of the four right strivings. In this verse Ś shows that for him the way of the bodhisattva is essentially the way of the right strivings.

The second pada of the twenty-seventh verse indicates that a bodhisattva is expected to attain the right strivings by maintaining constant heedfulness (apramādāvivojana). The third and fourth pada suggest that heedfulness (apramāda) itself results from the cultivation of mindfulness (smṛti), awareness (samprajanya) and reflection (cintana).

In twenty-seventh verse—the last of the ŚŚKA—the importance of unbroken self awareness is stressed again. Whenever a bodhisattva acts, it is thought imperative that he acts with full consciousness of the nature and consequences of his actions.

6.3 Increasing in the Śikṣāsamuccaya.

Table 1.1 and Table 1.3 indicate that the sixteenth to nineteenth chapters of the ŚŚ consider the increase of one’s person, enjoyments and merit. The content of these chapters is summarised in Table 6.2, Table 6.3 and Table 6.4. These chapters contain an auto commentary on the twenty-second to final verse of the ŚŚKA.

The principal themes of this section of the ŚŚ are that a bodhisattva is:

a.) to increase his person and so on that he might have sufficient to satisfy the needs of all other sentient beings;

b.) to increase his person by increasing his: i.) strength (bala); and ii.) energy (vīrya).

c.) to increase his enjoyments by giving them with: i.) wisdom (prajñā); and ii.) compassion (karuṇā).

56 I.e., apramāda: lit. non heedlessness.
57 P. 16.
58 P. 19.
59 P. 169.
60 P. 170.
61 P. 171.
d.) to prepare to increase his merit by producing: i.) resolve (vyavasāya); ii.) intention (āśaya); and iii.) compassion.

e.) to begin to increase his merit by practising: i.) the supreme forms of worship (anuttarapūjā); ii.) the four dharmas leading to specific attainment (vīśeṣagāmitā); iii.) the five faculties (indriyas) and powers (balas); and iv.) the recollection of the Three Jewels (ratnatreṇaṃsattva).

f.) to continue to increase his merit by: i.) always promoting the welfare of others (sattvārtha); ii.) giving the spiritual gift of the Dharma (nirūṣadharma); and iii.) by generating the mind of enlightenment (bodhicitta).

g.) to eventually attain the four right strivings (samyakpradhānas) by constant heedfulness (apramāda) in all of his practices.

In his description of preservation and purification, Ś is mainly concerned with explicating the preservation and purification of one’s person. Table 6.2, Table 6.3 and Table 6.4 show that in his description of increase he is mainly concerned with explicating the increase of merit. A little over two pages is allotted to the increase of one’s person and enjoyments. Over eighty pages are devoted to the increase of merit.

6.3.1 Increasing one’s person & enjoyments.

§ 462 and § 563 asserted that the Śs and Śśkā suggest that a bodhisattva is expected: a.) to practice preservation (rakṣa), the first right striving—the non production of non existing bad dharmas—by the practice of the perfections of giving and morality; and b.) to practice purification (śuddhi), the second right striving—the destruction of existing bad dharmas—by the practice of the perfections of patience, energy, meditation and wisdom. This section asserts that the Śs and Śśkā suggest that a bodhisattva is then expected to practice increase (vrddhi), the third and fourth right strivings—the production of non existing good dharmas and the increase of existing good dharmas.

The sixteenth to nineteenth chapters of the Śs provide a bodhisattva with instruction in the production and development of dharmas that are good. He is expected to practice increase—as he is expected to practice preservation and purification—so that he can give to others gifts that are suitable. And his practice of increase—like his practice of preservation and purification—is expected to be systematic.

62 Pp. 93ff.
63 Pp. 117ff.
Table 6.2: Increase in the ŚS-A.

<table>
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<tr>
<th>Bhadraçaravādhipaḥ Śoḍaśaḥ P°</th>
<th>273–297</th>
<th>251–269</th>
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</thead>
<tbody>
<tr>
<td>Increasing one's person.</td>
<td>273–275</td>
<td>251–252</td>
</tr>
<tr>
<td>22.)</td>
<td>273</td>
<td>251</td>
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<tr>
<td>The Perfection of Energy (cont.)</td>
<td>273–275</td>
<td>251–252</td>
</tr>
<tr>
<td>23ab.)</td>
<td>273</td>
<td>251</td>
</tr>
<tr>
<td>10 dharmas to increase strength (bala).</td>
<td>274</td>
<td>251–252</td>
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<tr>
<td>Practice non idleness (anālasya)!</td>
<td>275</td>
<td>252</td>
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<tr>
<td>23a.)</td>
<td>275</td>
<td>252</td>
</tr>
<tr>
<td>The Perfection of Wisdom (cont.)</td>
<td>275–297</td>
<td>252–269</td>
</tr>
<tr>
<td>Increasing enjoyments.</td>
<td>275–276</td>
<td>252–253</td>
</tr>
<tr>
<td>23cd.)</td>
<td>275</td>
<td>252</td>
</tr>
<tr>
<td>Give with wisdom (prajñā) &amp; compassion (karunā)</td>
<td>275–276</td>
<td>252–253</td>
</tr>
<tr>
<td>23d.)</td>
<td>276</td>
<td>253</td>
</tr>
<tr>
<td>Increasing merit.</td>
<td>276–356</td>
<td>253–313</td>
</tr>
<tr>
<td>24.)</td>
<td>276</td>
<td>253</td>
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<tr>
<td>Establish resolve (vyavāsaya)!</td>
<td>276–278</td>
<td>253–255</td>
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<tr>
<td>Bear:</td>
<td>278–279</td>
<td>255</td>
</tr>
<tr>
<td>the faults (doṣas) of others!</td>
<td>280–281</td>
<td>255–257</td>
</tr>
<tr>
<td>the burden (bhāra) of others!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer merit (kusalamālaparināma) to others!</td>
<td>281–283</td>
<td>257–258</td>
</tr>
<tr>
<td>Put on armour (saṃkāha)!</td>
<td>283</td>
<td>258–259</td>
</tr>
<tr>
<td>Establish strong intention (adhyāśaya)!</td>
<td>284–285</td>
<td>259–260</td>
</tr>
<tr>
<td>24.)</td>
<td>286</td>
<td>261</td>
</tr>
<tr>
<td>Attain great compassion (mahākarunā)!</td>
<td>285–289</td>
<td>260–263</td>
</tr>
<tr>
<td>24.)</td>
<td>289</td>
<td>263</td>
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<tr>
<td>25ab.)</td>
<td>289</td>
<td>263</td>
</tr>
<tr>
<td>3 agglomerations (of religion) (skandhas):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>confession of evil (pāpadeśanā);</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gratification in merit (punyānumodana);</td>
<td></td>
<td></td>
</tr>
<tr>
<td>requesting a Buddha (buddhādhyesaṇa).</td>
<td>290–291</td>
<td>263–265</td>
</tr>
<tr>
<td>10 great vows (mahāpranidhāna).</td>
<td>291–295</td>
<td>265–268</td>
</tr>
<tr>
<td>Supreme dedication (anuttaraparināmanā)</td>
<td>296–297</td>
<td>268–269</td>
</tr>
</tbody>
</table>

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\( ^a \) Bendall, 'Chīkṣasāsamuccaya', pp. 273–297.
\( ^b \) Bendall & Rouse, pp. 251–269.
\( ^c \) ŚŚkā.
Increasing merit (cont.).

<table>
<thead>
<tr>
<th>Ed.</th>
<th>Tr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>276-356</td>
<td>253-313</td>
</tr>
</tbody>
</table>

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VANDANĀDYANUŚAMSĀḤ SAPTAĐĀSAḤ P° ||
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25b.)

Benefits of worship (vandanā & pājā).
8 dharmas to attain communion with the Buddhas (budhhasamavadhāna).
Comparative value of gifts to the Buddha.
10 dharmas to avoid the impurity of the womb (garbhamala).
Benefits:
of (expression of) thanks (anumodanā);
of request (for instruction) (adhyesaṇā).

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RATNATRAYĀNUSMĪRTIR NĀMAṢṬĀDAṢĀḤ P° ||
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25a.)

4 dharmas to attain specific attainment (viśeṣagāmitā): faith (sraddhā); reverence (gaurava); humility (nīrmaṇa); energy (vīrya).

25c.)

5 faculties (indriyas) & 5 powers (balas):
faith (sraddhā); energy (vīrya);
mindfulness (smṛti); concentration (samādhi);
wisdom (prajñā).

25c.)

Recollection of the three jewels (ratnatrayānusmṛti):
of the Buddha (budhānusmṛti); of the Dharma (dharmānusmṛti);
of the Sangha (sanghānusmṛti).
Qualities (guṇas) & actions of bodhisattvas.
Sundry rays (rasānis) of bodhisattvas.
Concentrations (samādhīs) of bodhisattvas.

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b BENDALL & ROUSE, pp. 270–306.
c ŚŚKA.
Table 6.4: Increase in the Śs-C.

<table>
<thead>
<tr>
<th></th>
<th>ed.</th>
<th>tr.</th>
</tr>
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<tbody>
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</tr>
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<td>348–366</td>
<td>307–320</td>
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<td>26a.)</td>
<td>348</td>
<td>307</td>
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<tr>
<td>Always benefit others!</td>
<td>348–349</td>
<td>307–308</td>
</tr>
<tr>
<td>Do not fear life in the forest!</td>
<td>349–350</td>
<td>308–309</td>
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<tr>
<td>26b.)</td>
<td>350</td>
<td>310</td>
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<tr>
<td>26cd.)</td>
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<td>313</td>
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<tr>
<td>20 benefits of spiritual gifts</td>
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<td>310</td>
</tr>
<tr>
<td>(nivāmiśadānas).</td>
<td>351–352</td>
<td>310–311</td>
</tr>
<tr>
<td>Benefits of teaching</td>
<td>351–352</td>
<td>310–311</td>
</tr>
<tr>
<td>the Dharma (dharmadeśana).</td>
<td>352–355</td>
<td>311–313</td>
</tr>
<tr>
<td>How to give the gift of</td>
<td>355</td>
<td>313</td>
</tr>
<tr>
<td>the Dharma (dharmadāna).</td>
<td>356</td>
<td>313</td>
</tr>
<tr>
<td>27.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Right strivings (samyakpradhanas).</td>
<td>356</td>
<td>313</td>
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<td>Non heedlessness (apramāda).</td>
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<td>314–315</td>
</tr>
<tr>
<td>The Perfection of Meditation (cont.)</td>
<td>357–361</td>
<td>315–317</td>
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<tr>
<td>Equality of self &amp; others</td>
<td></td>
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</tr>
<tr>
<td>(parātmamasamāta).</td>
<td>357–361</td>
<td>315–317</td>
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<tr>
<td>Exchanging self with others</td>
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<td>(parātmapi-parivartana).</td>
<td>361</td>
<td>317</td>
</tr>
<tr>
<td>Give one's person to others!</td>
<td>362–364</td>
<td>318–319</td>
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<tr>
<td>Obeisance to Mañjuśrī.</td>
<td>365</td>
<td>320</td>
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<tr>
<td>Transfer of merit.</td>
<td>366</td>
<td>320</td>
</tr>
</tbody>
</table>

\(^b\) Bendall & Rouse, pp. 307–320.
\(^c\) Śśkā.
Increasing:

Table 6.5: Ten dharmas to increase strength.

<table>
<thead>
<tr>
<th>akusaladharma</th>
<th>kusaladharma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.) forsaking the Dharma</td>
<td>forsaking life &amp; body</td>
</tr>
<tr>
<td>2.) feeling proud (māna)</td>
<td>feeling humble a (avanāma)</td>
</tr>
<tr>
<td>3.) feeling aversion (pratigha)</td>
<td>feeling indulgent (kṣamā)</td>
</tr>
<tr>
<td>4.) giving hunger (jighatsa)</td>
<td>giving enjoyment (bhujana)</td>
</tr>
<tr>
<td>5.) giving fear (bhīta)</td>
<td>giving security (abhaya)</td>
</tr>
<tr>
<td>6.) giving sickness (glāna)</td>
<td>giving health b (bhūtacikitsā)</td>
</tr>
<tr>
<td>7.) giving poverty (daridratā)</td>
<td>giving wealth (bhoga)</td>
</tr>
<tr>
<td>8.) neglecting caityas</td>
<td>maintaining caityas</td>
</tr>
<tr>
<td>9.) speaking unpleasantly</td>
<td>speaking pleasantly (ānandavacana)</td>
</tr>
<tr>
<td>10.) giving fatigue (śrāntakānta)</td>
<td>taking up the burden (bhāra)</td>
</tr>
</tbody>
</table>

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a Lit. ‘bowing’. Avanāma is the opposite of unnāma: cf. EDGERTON, pp. 72 & p. 132.
b Lit. ‘real cure’.

A bodhisattva is expected to increase his person by increasing his strength (bala) and energy (vīrya). His enjoyments are to be increased by giving them with wisdom (prajñā) and compassion (karuṇā).

Ātmabhāvavardhana. Table 6.5 shows how a bodhisattva is expected to increase his strength and thereby his person. In general, he is to destroy all inclination towards the generation of bad dharmas and develop a propensity towards the production of good dharmas. In particular, he is to eschew ten especially enervating dharmas and to cultivate their opposites.

It is thought that a bodhisattva becomes truly strong only when he abandons everything for the sake of others. Ś’s position is uncompromising: a bodhisattva who fails to forsake his life and body for others, forsakes the Dharma; a bodhisattva who is not humble towards others, is proud; a bodhisattva who does not give health and wealth to others, gives sickness and poverty and so on. The non production of good dharmas, then, is considered tantamount to the production of bad dharmas. And the non production of good dharmas leads not to the increase of strength, but to

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64 P. 172.
the decrease.

A bodhisattva is to increase not only his strength, but also his activity (anālasya) or energy (vīrya). The formula of the right strivings stresses that each striving is to be practised with energy (vīryam ārabhāhate). Likewise, in his auto commentary on the twenty-third verse, Śīsī insists on the increase of one’s person through the sustained practice of energy (ārabdhiavṛtyā)⁶⁷:

For when energy is practised by bodhisattvas, Sāgaramati, the unsurpassed and perfect enlightenment of the Buddha is not difficult to attain. Why? Where there is energy, Sāgaramati, there there is enlightenment. Besides, when bodhisattvas are lazy, enlightenment is very very remote. From a lazy bodhisattva there is no giving... there is no wisdom, from a lazy bodhisattva there is no benefit for others.⁶⁹

The generation and application of energy, then, is considered as critical to the increase of one’s person as to the purification of one’s person.⁷⁰

This is the increase of one’s person in brief.⁷¹

Bhogavardhana. Table 6.2 shows that a bodhisattva is advised to increase his enjoyments by giving them to others with an understanding of emptiness (śūnyatā). Gifts are to be given freely, without distinction between the giver, the gift and the recipient of the gift. Above all, Śīsī wants

For the relationship between vīrya & ātmabhāvasodhana, cf. § 5.3.1, pp. 127ff.; & Table 5.3 on p. 125.

For the same concept in different words, cf. ibid., p. 270, In. 19–p. 271, In. 1:

evaṃ dvayavigamatayā māyālakṣaṇasvabhāvavisuddhiḥ bodhisat-vas tad dānaḥ dadāti

So, from the cessation of duality, purified of own being, the mark of illusion, that gift the bodhisattva gives.
Increasing:

the gifts of a bodhisattva to be empty of self interest.

Skill and application are thought necessary to give to others without self interest. It is expected that those who wish to increase their enjoyments through giving be trained in the perfection of wisdom (prajñāpāramitāyān śikṣitavyam). The attainment of wisdom (prajñā) is considered as essential to the increase of enjoyments as to the purification of enjoyments.

That is the increase of enjoyments in brief.

6.3.2 Increasing merit.

The increase of merit is the source of all increase. Therefore it is called being prepared.

A bodhisattva is first to increase his person by increasing his strength and energy. He is then to increase his enjoyments by giving gifts with wisdom and an understanding of emptiness. He is then to prepare to increase his merit by generating resolve (vyavasāya), good intention (svāśaya) and great compassion (mahākaruṇā). These good dharmas are introduced in the twenty-fourth verse of the Śīla. The first two thirds of the auto commentary on this verse explains resolve and intention, the final third great compassion.

Vyavasāya & āśaya. In preparation for the practice of the increase of merit proper, a bodhisattva is expected to firmly establish his resolve (vyavasāya). This stage in the path is considered a time for mental focus, not laxity (śaithilya). As a warrior, before he takes the field, prepares his weapons (astras) and armour (sarpāṇa), so a bodhisattva, before he increases his merit, prepares his mind.

74 BENDALL, 'Cākṣasāmucocna', p. 275, Ins. 16 & 17.
75 For the relationship between an understanding of non duality (dvayavigamata) & bhogaśodhana, cf. § 5.3.2, pp. 149ff.
76 Ibid., p. 276, Ins. 1–2:
   iti samkṣepād bhogavrddhiḥ 1
77 I.e., parikarabandha: lit. tying the girdle.
78 Ibid., p. 276, ln. 3:
   punyavrddhiḥ sarvavrddhināṁ mūlam iti tadartham parikarabandha
   ucyate 1
79 For ref., cf. Table 6.2 on p. 169.
80 Ibid., p. 276, ln. 8.
81 In this part of the Śīla, martial imagery is esp. marked: cf. esp. ibid., p. 276, Ins. 7–9; p. 278, Ins. 4–13; & p. 283, Ins. 3–11. For the bodhisattva as a hero, cf. KAJIYAMA, 'Meanings', p. 259.
At this point, a bodhisattva is to consolidate all he has attained through his practice of preservation and purification. He is supposed to be motivated solely by a desire for the benefit of others and to have attained the six perfections. No longer is he to be assisted by the perfections, the perfections are to be assisted by him:

Thus this strong armour is bound⁸²: 'Whatever is to be done⁸³ by all sentient beings, I will get it done. That which noble bodhisattvas and those very recently departed on the vehicle will not do, I will get it done. Giving is not my companion⁸⁴, but I am the companion of giving. Morality, patience, energy, meditation and wisdom are not my companions, but I am the companion of morality, patience, energy, meditation and wisdom. I am not to be served by the perfections, but the perfections are to be served by me. So I should proceed in the articles of attraction⁸⁵ and in all the sources of good,...After Mara with his hosts and chariots is overcome by me, alone, without second, without companion, standing on the adamantine circumference of the earth, by wisdom attained in a single moment (of thought⁸⁶), the unsurpassed and perfect enlightenment of the Buddha is to be realised⁸⁷.

Good intention (svāśaya) is considered the source of all the good dharmas of a Buddha. A bodhisattva without good intention is thought to be without good dharmas⁸⁹:

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⁸² Cf. mahāsāṃpādhasāṃpaddha, well armed with great armour, in: KA-
JYAMA, 'Meanings', p. 239.
⁸³ I.e., pariprāpayati: cf. EDGERTON, p. 327, def. 2.
⁸⁴ I.e., sahāya here = sahāya & sahāyika: cf. ibid., p. 588.
⁸⁵ I.e., saṃgrahavastus: cf. ibid., p. 548; & KASAWARA, MÜLLER & WENZEL, §XIX, p. 4:

\[
catvāri saṃgrahavastūni \mid dānaṃ priyavacanam arthacaryā
samanārthatā ceti \]

⁸⁶ I.e., cīttaśaṅga: cf. EDGERTON, p. 229.
⁸⁷ I.e., abhisamābhidyate & so on.: cf. ibid., pp. 58–59, def. 2.
⁸⁸ BENDALL, ' Чӣkṣāsamuccaya', p. 278, ins. 6–14:

sa evaṃ dhīhasaṃpūṇaḥ saṃpaddho 'yat kiṃcit sarvasatvānuṣṭhaṃ
pariprāpayītyaṃ bhavasyati tad āhaṃ pariprāpayītyaṃ | yat
sarvāryaḥ sarvanavyānasamprasthitā bodhisattvā na pariprāpay-
ītayantī tad āhaṃ pariprāpayītyaṃ | na mama dānaṃ sarvaballakaṃ
āhaṃ punar dānayaḥ sahāyaḥ | na mama śīlaśaṃcālīyadhyānapra-
jaśaḥ sarvayākāṭaḥ | āhaṃ punaḥ śīlaśaṃcālīyadhyānaprajaś-
āhaṃ sahāyaḥ paśāpaṃ pāramitāhārīr upasthātavyo mayā
punaḥ pāramitā upasthātavyāḥ | evaṃ saṃgrahavasthūṣu sarvakaśalamālāṇuṣu ca-
leṣyam | yāvad ekākāṇa mayā 'dvitīyaṃsahāyaṇa vaṣmamāva
mahāmāyikā śīleṣṭena sahaṃ sahaṃśānaḥ māraṃ diśaṃ dyātāyāvā
ekoṭiṣṭaḥ śīlaṃsamaṃvayya praṇaṣṭaḥ 'nattarā samaṃsabodhir
ahiḥsaṃbodhaveti |

For a recent ed. of this passage, cf. BRAAHVIG, I, pp. 170–171.
⁸⁹ BENDALL, ' Chīkṣāsamuccaya', p. 284, ins. 7–8.
Increasing:

As, Blessed One, from that tree whose root is rotten, flowers and fruit do not grow, so, Blessed One, from him whose intention is rotten, all good dharmas do not arise. Therefore, Blessed One, by a bodhisattva who wants the enlightenment of the Buddha, good intention should be well learnt, well preserved, well purified and well mastered. 

Karupā. At all stages along the path—at the beginning, middle and end—the generation of great compassion (mahākarunā) is thought essential to the progress of a bodhisattva. Good intention shares with great compassion a sense of benevolence (saumyata) and friendliness (maitrata) towards all sentient beings. Even so, for Ś, great compassion is superior.

In conclusion to his auto commentary on the twenty-fourth verse of the Śkṣā Ś asserts that of all the good dharmas associated with the Mahāyāna, great compassion is prerequisite (foremost) (pūrvavāgama):

As it was said in the noble Dharmaśaṅgītīśūtra: ‘Now then, Avalokiteśvara, the bodhisattva-mahāsattva, said this to the Blessed One: “Blessed One, a bodhisattva is not to be instructed in too many dharmas. One dharma, Blessed One, is to be well accomplished and well penetrated (understood) by a bodhisattva. All the dharmas of the Buddha are contained in this. What one dharma? Namely great compassion. Through great compassion, Blessed One, all the dharmas of the Buddha are possessed by bodhisattvas... So, Blessed One, where the great compassion of a bodhisattva goes, there all the dharmas of the Buddha go... So, Blessed One, when great compassion arises, then the other dharmas that produce enlightenment are abundant in activity... So, Blessed One, when other dharmas that produce enlightenment are established, great compassion is abundant in creating itself in itself... So, Blessed One, when great compassion exists, there is the production of other dharmas that produce enlightenment”.'
In the above quoted passage from the Śatasāhasrikāprajñāpāramitāsūtra, Subhūti asks the Buddha which are the good dharmas that contribute to enlightenment (kusala dharmas bodhipakṣaḥ). He wishes to know the dharmas that help pratyekabuddhas, bodhisattvas and Buddhas attain the sumnum bonum of the Mahāyāna. In the above quoted passage from the Dharmasamudgitiśūtra Ś implies that a long answer to Subhūti’s question is not needed.

If a bodhisattva generates great compassion, then he effectively generates all dharmas that contribute to enlightenment (bodhikaradharmas). Thus, ultimately, a bodhisattva need not learn every permutation of every dharma. For according to Ś, where there is great compassion, there there is every dharma necessary for enlightenment.

A bodhisattva is expected to attain three qualities before he practices the increase of merit proper: i.) the firm resolve to benefit others; ii.) good intention towards others; and iii.) great compassion towards others. Only after satisfying this precondition is it thought appropriate for him to begin to engage in the actual increase of merit.

The twenty-fifth verse of the ŚṢKā and Ś’s auto commentary on this verse associate four practices with the increase of merit proper: i.) the supreme forms of worship (anuttarapūjā); ii.) the four dharmas leading to specific attainment (viśēṣagāmitā); iii.) the five faculties (indriyas) and powers (balas); and iv.) the recollection of the Three Jewels (ratnatrayānusmṛti). Each practice combines elements of worship and devotion with elements of concentration and meditation.

Anuttarapūjā. A bodhisattva is to begin the increase of merit proper with the practice of the supreme forms of worship. This Mahāyāna ritual generally consists of seven successive parts: i.) praise (worship) (vandanā); ii.) worship (reverence) (piljana); iii.) confession of evil (papadesana) ; iv.) the recollection of the Three Jewels (ratnā}
Increasing:

iv.) (expression of) thanks (anumodanā)⁹⁹; v.) request (for instruction) (adhyēsaṇa); vi.) request (for the non forsaking of sentient beings) (yācana); and vii.) dedication (of merit) (pariṇāmaṇa). While the rôle of the supreme forms of worship is variously interpreted¹⁰⁰, there is little doubt that Ś considers them fundamental to the increase of merit.

The seventeenth chapter is solely devoted to an explanation of the benefits (anusāsas) that arise from worship and of how worship increases merit. Among other advantages, worship generates: a.) eight dharmas that effect communion with the Buddhas (buddhasamavadhāna)¹⁰¹; and b.) ten dharmas that effect birth untainted by the impurity of the womb (garbhānapa).¹⁰²

Viṣeṣagāmitā. Those departed on the Mahāyāna (mahāyānasamprasthitas) are also expected to generate the four good dharmas tending towards specific attainment¹⁰³: i.) faith (sraddhā); ii.) reverence (gaurava); iii.) humility (nirmāna); and iv.) energy (vīrya).

Specific attainment is defined as the ability to focus thought so acutely that meditation (dhyāna) is attained.¹⁰⁴ A bodhisattva who secures specific attainment appears to unify devotion and concentration. Ś considers specific attainment as critical to the increase of merit as to the purification of one’s person.¹⁰⁵

Indriyas & Balas. Further practices for the increase of merit, are the fourth and fifth sets of the conditions favourable to enlightenment (bodhipakṣa dharmas)—the five faculties (indriyas) and powers (balas). Table 2.4¹⁰⁶, Table 2.5¹⁰⁷ and Table 6.3¹⁰⁸ show that the faculties and powers are associated with: a.) faith (sraddhā); b.) energy (vīrya); c.) mindfulness (smṛti); d.) concentration (samādhi); and e.) wisdom (prajñā).

¹⁰⁰ Cf. CROSBY & SKILTON, pp. 11–13, where it is suggested that the anuttara-pūja is instrumental in the cultivation of the mind of enlightenment (bodhicitta).
¹⁰² Ibid., p. 313, lns. 10–17.
¹⁰³ I.e., viṣeṣadhiṣṭha = viṣeṣagamana = viṣeṣagāmitā.
¹⁰⁴ For this def., cf. EDGERTON, p. 501.
¹⁰⁵ For specific attainment in its various forms, cf. BENDALL, ‘Cakṣaṇaṃuccaya’, p. 191, ins. 2 & 9; & p. 316, lns. 5–12. It seems that specific attainment is simultaneously: a.) one of the eighty forms of sacred knowledge (srutākāra); b.) one of the manifestations of the equipment of the Dharma (dharmas) (dharmasamabhāra); and c.) the goal of the practice of faith, reverence, humility & energy.
¹⁰⁶ P. 42.
¹⁰⁷ P. 43.
¹⁰⁸ P. 170.
The significance of each of the faculties and powers in the Śs is discussed in § 2.5. It is asserted that the faculties represent the actualisation of a firm belief in: a.) the workings of karma; b.) the value of bodhisattvas and the way of the bodhisattva (bodhisattvamārga); c.) the doctrines associated with dependent arising (pratityasamutpāda) and emptiness (śūnyatā); and d.) the dharmas of the Buddha and in the value of attaining these dharmas. It is asserted that the powers, for their part, are considered instrumental in protecting a bodhisattva against assault from all the Māras (sarvamāras) and mental defilements (sarvaklesas) and in ensuring that he is not liable to turning back (aviniivartin) from the Mahāyāna. 110

The faculties and powers usually occur as the fourth and fifth sets of the conditions favourable to enlightenment. Even so, as the faculties and powers involve the creation, consolidation and development of dharmas that are good, Ś also considers them another aspect of the second set of conditions favourable to enlightenment, the third and fourth right strivings—the production of non existing good dharmas and increase of existing good dharmas.

Ratnāyānusmṛti. In the Śs the increase of merit proper involves not only the practice of the supreme forms of worship, the dharmas leading to specific attainment and the faculties and powers, but also the recollection of the Three Jewels (ratnāyānusmṛti)—the recollection of the Buddha(s) (buddhānusmṛti), Dharma (dharmanusmṛti) and Saṅgha (saṅghānusmṛti).

Buddhānusmṛti. When he engages in the recollection of the Buddha(s) (buddhānusmṛti)—as when he engages in the supreme forms of worship—a bodhisattva is expected to praise (worship) (vandana) the Buddha(s). 111 He is to recall and laud the characteristic marks (lakṣaṇas) and qualities (guṇas) of the Buddha(s). 112 Moreover, he is to desire their qualities for himself:

... Thus, he recalls them. 113 And thus, having recalled them, he produces [in himself] 114 mindfulness for the sake of the perfect development 115 of their qualities. This is called the recollection of the Buddha(s). 116

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109 Pp. 42ff..
111 The formula vandāmi te—’I praise (worship) you’—is a constant refrain in Ś’s description of buddhānusmṛti: cf. ibid., pp. 318ff..
112 For ref. to lakṣaṇas & their occurrence, cf. EDGERTON, pp. 458–460.
113 Viz. the Buddhas.
114 I.e., upasthapayati: cf. ibid., p. 144, def. 2.
115 I.e., pariṇaṃpayati: cf. ibid., p. 325.
116 BENDALL, ‘Cikṣasamuccaya’, p. 322, Ins. 12–13:
Increasing:

Dharmānusmṛti. The recollection of the Dharma is expected to result in: a.) the emulation of the interdependent relationship between the Buddhas and the Dharma; and b.) the alignment of all thought (citta) with the Dharma.

At this critical stage on the path, it is thought that a bodhisattva should accept total dependence on the Dharma. He is to accept that apart from the Dharma, he has neither support (pratijñā) nor refuge (parājñā). To reinforce his sense of dependence a bodhisattva is advised to constantly repeat the refrain: ‘Thus it is necessary for me to make my thought like the Dharma’.

Saṃghānusmṛti. As a bodhisattva is to come to embody the qualities of the Buddha(s) and the Dharma, so he is to embody the qualities of the Saṃgha:

Then, the recollection of the Saṃgha by the bodhisattva arises thus: these qualities of the Saṃgha, these should be attained by me for myself and for all sentient beings.

The recollection of the Saṃgha is not the recollection of the general community of Mahāyāna practitioners, but rather, of only a few advanced bodhisattvas. To increase his merit through the practice of the recollection of the Saṃgha, a bodhisattva has to attempt to become like those highly accomplished bodhisattvas who can, at will:

a.) assume all the forms (rūpas) of sentient beings, that they might find favour with sentient beings;

b.) employ all means (upāya and mukha) for the benefit of sentient beings.

Cf. also BENDALL, ‘Cūḍāsamuccaya’, p. 321, ln. 11.

117 Ibid., p. 322, ln. 14–p. 323, ln. 3.
118 Ibid., p. 323, ln. 3–p. 324, ln. 4.
119 I.e., tathā mayā dharmadṛṣṭacittena bhavitvaya. From ibid., p. 323, ln. 4–p. 324, ln. 3, this refrain is repeated 11 times.
120 Ibid., p. 324, Ins. 8–9:

\[ \text{tatra bodhisatvāya saṃgham anusmarataḥ evaṃ bhavati | ya ete saṃghasya bhūtā guṇā ete mayā 'tmanāḥ sarvasatvānāṃ ca nispa-dayitavyā iti} \]

121 Ibid., p. 324, ln. 10; & p. 327, ln. 5.
122 Ibid., p. 324, ln. 11–p. 327, ln. 4.
123 Ibid., p. 327, ln. 20–p. 333, ln. 12.
c.) display all the rays (rasmis), that sentient beings might see the Buddha, Dharma and Sangha, and the way (marga); and

d.) attain all the concentrations (samādhis), that they might perform miracles (vīkūrvas) before sentient beings.

It seems, then, that the practice of the recollection of the Three Jewels—while it complements the practice of the supreme forms of worship and dharmas leading to specific attainment—is especially complementary to the practice of the faculties and powers. Success in the recollection of the Buddhas, Dharma and Sangha, and in the faculties and powers is imagined to lead to an experience of the immense value of: a.) the Buddhas and striving to attain the unsurpassed and supreme enlightenment of the Buddhas; b.) the Dharma and living in accord with the Dharma; and c.) the bodhisattvas and following the way of the bodhisattvas. It is thought that unqualified acceptance and realization of these three cardinal concepts assures a bodhisattva of the increase of his merit.

Sattvārtha. Practice of the supreme forms of worship and meditation on the Three Jewels while alone in the forest may teach a bodhisattva to place others before himself. Even so, he still needs the means to incorporate this teaching into his daily life in society with others.

In his auto commentary on the twenty-sixth verse of the ŚSKAŚ advises a bodhisattva to increase his benefit—as well as his merit—by beginning to offer all of his daily actions, no matter how trivial, to others. Whenever he acts ‘he is to generate a thought’ for the well being of others. Likewise, whenever he feels fearful, he is to recall bodhisattvas who are skilled at abandoning all that they have (sarvasvaparityakusala). He is expected never to rest until in his daily practice he shows that he has given or abandoned everything (sarvalaka) for the sake of others.

125 For samādhis: cf. ibid., p. 343, ln. 11–p. 347, ln. 11. For vīkūrvas: cf. ibid., p. 327, ln. 20; p. 328, ins. 9 & 15; p. 333, ln. 12; p. 345, ln. 12; & p. 347, ln. 5.
126 By meditation (bhāvanā), the writer ref. to what—for want of a better term—might be ref. to cultivation or formal meditation. It is recognised that his def. of bhāvanā is narrow and fails to account for the wide range of practices which Buddhists associate with this term. For a useful discussion of this subject, cf. RAHULA.
127 I.e., cittam utpādayati, a refrain which is repeated fifteen times: cf. BENDALL, ‘Çikṣasamuccaya’, p. 348, ln. 4–p. 349, ln. 5. In the next passage, a similar refrain—tenaivasam cittam utpādayitavyam—is repeated three times: cf. ibid., p. 349, ln. 6–p. 250, ln. 19.
128 Ibid., p. 349, ln. 13.
129 Ibid., p. 349, ln. 8.
Nirāmiṣadharmadāna. The auto commentary on the second pāda of the twenty-sixth verse in the nineteenth chapter suggests that highest priority should be given to the spiritual gift of the Dharma (nirāmiṣadharmadāna). A bodhisattva is expected to begin to give the Dharma by communicating or teaching it to others.  

Yet at this point on the path, Ś also expects a bodhisattva to experience hesitation and perhaps trepidation. As Śākyamuni, after he became a Buddha, was uncertain whether to teach the Dharma to others, so it is with a bodhisattva on his return to society after the solitude of the forest. After meditating alone, it is thought to require courage (ailpicātta) to share with others what he has learnt.

Accordingly, Ś tries to impress a newly returned bodhisattva with the benefits (anuvāpas) of teaching the Dharma, especially as it relates to the Mahāyāna and practice of the perfection of wisdom:

Thus a bodhisattva-mahāsattva is endowed with the source of good. Thus, his attention focused on the source of good, the possibility does not exist, Ananda, that this bodhisattva-mahāsattva should turn back from the unsurpassed and perfect enlightenment of the Buddha. This is impossible.

To secure such benefits, a learned bodhisattva (pañcita) must constantly expound the foremost dharmas (agradharmas) before assemblies of monks (bhikṣus) and nuns (bhikṣunikās). Although teaching greatly increases his merit, he is to think only of the benefit it brings to others:

Rather, may I think clearly always, may I become a Buddha and these sentient beings.

I learn about the Dharma for the benefit of the world, this is the basis of all happiness for me.

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134 Bendall, ‘Cikṣasamuccaya’, p. 352, lns. 4–6:
evam kuśalamūlasamanvāgato bodhisatvo mahāsattvaṁ evam kuśalamūlaṁ samanvāharaṁ na sthānam ānandānavalakṣo yat sa bodhisatvo mahāsattvo vivartetānuttarāyāḥ samyaksambodheḥ nai-tat sthānāṁ vidyata iti

136 Bendall, ‘Cikṣasamuccaya’, p. 354, lns. 1–2:
anyatra cinteya saddā vicakṣapāḥ bhayeya buddho 'ham ime ca satvā |
etac ca me sarvasukhopadānaṁ yaṁ dharma śravemi hitāya loke
Before assemblies, a bodhisattva is to merely see himself as a servant; he is to be a physician (vaidya), the audience, those who are sick (âtura), and the Dharma, their medicine (bhaisajya).\footnote{137}

Bodhicitta. Īś finishes his auto commentary on the twenty-sixth verse by mentioning the importance of developing the mind of enlightenment (bodhicitta). The mind of enlightenment—while hardly deprecated—is described with a brevity shared by neither of the other factors contributing to the increase of merit.\footnote{138} Īś intends to fix attention firmly on the rôle of the third and fourth right strivings—the production of non existing good dharmas and the increase of existing good dharmas.

With his few words on the mind of enlightenment, Īś ends his discourse on preservation, purification and increase. He has, he believes, given in outline, the religious discipline suitable for an incipient bodhisattva who desires to mount the Mahāyāna:

This sort of preliminary bodhisattva religious discipline is initially taught for the sake of the recollection of those who are beginning to practice. But, at length, indeed, it is a subject for the Buddha.\footnote{139}

Samyakpradhānas. § 1.2\footnote{140} and § 2.3\footnote{141} assert that in the ŠĪ and ŚSKĀ the concept of the right strivings informs Ś’s description of the way of the bodhisattva. All that remains is to note how Ś acknowledges his dependence on this concept in his brief auto commentary on the final verse of the ŚSKĀ.

Ś usually comments on verses of the ŚSKĀ in words of his own and with direct quotations from Mahāyāna sūtras. He explains the meaning of the final verse of the ŚSKĀ by a combination of both. His explication consists of his own version of one of the traditional formulae of the four right strivings.\footnote{142}

According to Ś’s version of the formula: the first right striving (the non production of non existing bad dharmas) is the practice of preservation (rakṣā); the second striving (the destruction of existing bad dharmas) is the practice of purification (suddhi); while the third and fourth strivings (the production of non existing good dharmas and the increase of existing good dharmas) are the practice of increase (vrddhi).

\footnote{137}{BENDALL, ‘Čikṣāsamuccaya’, p. 355, ins. 9–10.}
\footnote{138}{Ibid., p. 356, ins. 3–5.}
\footnote{139}{Ibid., p. 356, ins. 6–7:}

eśādīkā śādika[162b]rmikāṇām sahasā bodhisatvasākṣē smaraṇartham upadarśitā । vistaratas tu buddhaviśaya eva ।

\footnote{140}{Pp. 9ff.}
\footnote{141}{Pp. 32ff.}
\footnote{142}{For text & tr. of this formula, cf. Appendix B, pp. 203ff..}
In the twenty-seventh verse and in his commentary on this verse Ś makes explicit the basis for his description of the path. Ś describes the path itself as the gradual preservation, purification and increase of one's person, enjoyments and merit. A bodhisattva is expected to preserve his person and so on by the non production of non existing bad dharmas. He is to purify his person and so on by the destruction of existing bad dharmas. And finally, he is to increase his person and so on by the production of non existing good dharmas and the increase of existing good dharmas. The preservation, purification and increase of his person and so on are to be practised so that he can make a suitable gift of his person and so on to others. In the ŚŚ and ŚŚKA this is the way of the bodhisattva (bodhisattvamārga).

Apramāda & so on. The relations between the right strivings, heedfulness (apramāda) and so on, is stressed in the first prose paragraph of the epilogue to the ŚŚ. In this passage, Ś effectively concludes his compendium on the way of the bodhisattva. His conclusion is especially suitable. It integrates—as if they had never been separate—the practice of faith (śraddhā), heedfulness, energy (vīrya), mindfulness and awareness (smṛtisamprajanya), the right strivings and the conditions favourable to enlightenment:

For it was said in the Tathāgataguhyasūtra: 'Then what is heedfulness? The restraint of the (sense) faculties; Having seen forms with the eye he becomes neither one who grasps at appearances nor one who grasps at minor marks.... Observing dharmas with the mind he becomes neither one who grasps at appearances nor one who grasps at minor marks. In all dharmas he accurately

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139 For ref. to the epilogue, cf. Table 1.1 on p. 16; Table 1.3 on p. 19; & Table 6.4 on p. 171.
140 Cf. STEINKELLNER, 'Logic', p. 311:

As soon as we start reading Dharmakirti on his own terms we find ourselves participating in his philosophical workshop. And the philological situation in his case is luckily such that we can literally observe him at work, taking up a theme again and again, adapting it, fitting it together with other themes he has taken up again and welding them together so that they seem never to have been separate.

145 I.e., indriyas, the six sense faculties: the eye faculty (cakṣurindriya); ear faculty ( śrotenindriya); nose faculty (ghrāṇendriya); tongue faculty (jihvendriya); body faculty (kāyendriya); & mind faculty (manendriya). For these, cf. ISHIHAMA & FUKUDA, §§ 1853–1857, p. 101. On the classification of the faculties, cf. GETHIN, pp. 104–106.
146 I.e., nimitta; cf. EDGERTON, pp. 297–298.
147 I.e., anuvyaşana; cf. ibid., p. 34.
148 These two sentences refer to another traditional formula of the right strivings. For a more complete version of this passage, cf. BENDALL, ‘Çikṣāsamuccaya’,
Conclusion.

This paper asserts that in the Śū and ŚUK it is the foremost responsibility of a bodhisattva to give all that he has to promote the advantage of others. In the Śū and ŚUK, then, the way of the bodhisattva is the way of absolute, unqualified giving.

6.4 Conclusion.

perceives enjoyment and distress and escape (from the world). This is called heedfulness. Moreover, heedfulness is controlling one’s own thought, it is considering the thought of others\textsuperscript{149}, it is giving attention to delight in the Dharma by not being a slave to delight in the mental defilements.\textsuperscript{152} This is called heedfulness. He that has faith and heedfulness, Guhyakāśāhipati, his conduct results from right energy.\textsuperscript{150} With this energy, he acquires\textsuperscript{151} those dharmas that are the cause of heedfulness and faith. He that has faith and heedfulness and energy, Guhyakāśāhipati, should apply himself in mindfulness and awareness. Through mindfulness and awareness he does not lose all the conditions favourable to enlightenment. He that has faith and heedfulness and energy and mindfulness and awareness, Guhyakāśāhipati, should apply himself in thorough\textsuperscript{152} practice. For a bodhisattva that is thoroughly practised, Guhyakāśāhipati, perceives what is as that which is, he perceives what is not as that which is not\textsuperscript{153} .

\footnotesize

\textsuperscript{149} I.e., ārakṣā: cf. \textit{BENDALL, ‘Śeksāsaṃucocā’, p. 357, n. 1; \& EDGERTON, p. 102.}  
\textsuperscript{150} I.e., anulomikena vīryega: cf. ibid., pp. 96–97.  
\textsuperscript{151} I.e., samudānayati: cf. ibid., p. 573.  
\textsuperscript{152} I.e., yoniṣās: cf. ibid., p. 448, def. 2.  
\textsuperscript{153} BENDALL, ‘Śeksāsaṃucocā’, p. 357, ins. 1–11: uktāntaḥ hy āryataḥḥatagataguhyaśūtre | tatra katamo ‘pramādo’ | yad indriyasaṇvaraḥ | sa caṅgaḥ ṛūpāṇi dṛṣṭvā na nimiṭṭhāṅgrāḥ bhavati | nānuvayaṅjaṅgrāḥ | evaṃ yavan maṇasā dharmān vi-jñāya na nimiṭṭhāṅgrāḥ bhavati | nānuvayaṅjaṅgrāḥ | sarvadānāṁ cādīnaṇaṁ ca niḥṣaraṇaṁ ca yathābhīṣṭaṁ prajānti | ayaṁ ucyate ‘pramādaḥ’ | punaraparam apramādo yath svacittasya damanaṁ paracittasyaārakṣā kleśaṁ aparikaranaṁ dharmarāter asuvartaṇaṁ yāvad ayam ucyate ‘pramādaḥ’ | yasya guhyakāśāhipate śraddhā cāpramādaḥ ca tasyāmyuṣikena vīryega kāryaṁ | yema tān apramādākaraṇāṁ śraddhākāraṇāṁ ca dharmāṁ samudānayati | yasya guhyakāśāhipate śraddhā cāpramādaḥ ca vīryaṁ ca tena sūrtisaṃprajāyena yogāḥ karaṇīyaḥ | yema sūrtisaṃprajāyena sarvān bodhipākān dharmān na viprapāsayati | yasya guhyakāśāhipate śraddhā cāpramādaḥ ca vīryaṁ ca sūrtisaṃprajāyena ca tena yoniṣāḥ pratyoge yogāḥ karaṇīyaḥ | yoniṣāḥ pratyukto li guhyakāśāhipate bodhisattvo yad asti tad astiḥ prajānti | yāvad asti saṃvṛtya caṅgaḥ ity ādi ||
This paper also asserts that in the ŚS and ŚSKA the benefit associated with the gifts of a bodhisattva is in direct proportion to their quality and quantity. In the ŚS and ŚSKA, then, a bodhisattva is obliged to ensure that his gifts—his person, enjoyments and merit—are suitably preserved, purified and increased.

That which a bodhisattva gives is expected to be devoid of dhamas that are bad and replaced with dhamas that are good. It is asserted that Ś considers that such a beneficial state is attained by the practice of the four right strivings (samyakpradhānas): a.) a bodhisattva is expected to strive not to reduce the quality of his gifts through the production of any bad dharmas that do not exist; b.) he is to strive to increase the quality of his gifts through the destruction of any bad dharmas that exist; c.) he is to strive to increase the quantity of his gifts through the production of good dharmas that do not exist; and d.) he is to strive to ensure the constant and abundant supply of his gifts through the maintenance and development of good dharmas that exist.

§ 4\(^{154}\) considers Ś’s conception of the preservation of gifts by the practice of the first right striving. § 5\(^{155}\) considers his conception of the purification of gifts by the practice of the second right striving. § 6\(^{156}\) considers his description of the increase of gifts by the practice of the third and fourth right strivings. It remains only to summarise the rôle of increase in the ŚS and ŚSKA.

Table 1.1\(^{157}\) shows that the twenty-second to twenty-seventh verses of the ŚSKA and sixteenth to nineteenth chapters of the ŚS discuss the means by which a bodhisattva is expected to increase his person, enjoyments and merit. This table also shows that Ś’s treatment of the three forms of increase—like his treatment of the three forms of preservation and purification—is unequal. Yet, unlike his discussion of preservation and purification—where most attention is given to the preservation and purification of one’s person—Ś is most concerned with the increase of merit (puṇya ≡ subha).

The argument of § 6\(^{158}\) can be summarised under five headings: i.) increase (vṛddhi); ii.) increase of one’s self (ātmabhāvanvṛddhi); iii.) increase of enjoyments (bhogavṛddhi); iv.) increase of merit (puṇyaṃvṛddhi); and v.) the right strivings (samyakpradhānas).

Vṛddhi. Ś initially explains why a bodhisattva should practice increase. The practice of preservation and purification makes those things that a bodhisattva possesses suitable for giving. Yet a bodhisattva may possess

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154 Pp. 93ff.
155 Pp. 117ff.
156 Pp. 159ff.
157 P. 16.
158 Pp. 159ff.
little. If so, he is obliged to increase the quantity of his possessions, that is, his person, enjoyments and merit. If he succeeds, he gives himself greater opportunity to benefit others and a greater chance of attaining Buddhabhood.

Ātmabhāvavṛddhi. Ś then describes practices for the increase of one’s person. A bodhisattva is to begin by engaging in the generation of the ten good dharmas. He is never to generate bad dharmas by asserting himself to the detriment of others. He is always to sacrifice himself for the benefit of others. Self denial is thought to increase—rather than decrease—strength (bala). Likewise, it is thought that a bodhisattva that is constantly active for the benefit of others has abundant energy (vīrya) and remains tireless. Self centred inactivity (≡ ālasya)—not selfless activity (≡ anālasya)—is thought to make a bodhisattva weary.

Bhogavṛddhi. Ś then describes the practice of the increase of enjoyments. When giving enjoyments, a bodhisattva is to be guided by an understanding of emptiness (śūnyatā) and motivated by compassion (karuṇā).\textsuperscript{159} As a result of practising the perfection of wisdom, he should not distinguish his own interests (svārtha) from those of others (parārtha). Self interest and the interests of others should be considered identical. He is to give gifts that are free of self interest.

For Ś it is not enough that a bodhisattva identifies his own advantage with that of others, he must also experience a profound sense of the suffering of others and of the urgent need to alleviate suffering. Gifts are always to be given with great compassion. Wisdom (prajñā)—in the ŚŚ and ŚŚKĀ—is never without compassion.\textsuperscript{160}

Puṇyavṛddhi. Next is the description of the means by which a bodhisattva is to prepare his person for the increase of merit proper. Ś considers it essential for a bodhisattva to engage in all of his practices—but especially the increase of merit—with a suitable mental condition. It is imperative, he believes, that a bodhisattva firmly establish: a.) his resolve (vyavasāya) to give all that he has to others; b.) his good intention (svaśāya) towards others; and c.) his great compassion towards others. Any deficiency in these qualities is thought to impede the benefit that a bodhisattva gives to others.

After reaffirming the need for a bodhisattva to be absolutely committed to promoting the well being of all sentient beings, Ś describes four

\textsuperscript{159} Or great compassion (mahākaruṇā).

practices associated with the increase of merit proper: i.) the supreme forms of worship (anuttaraśūryāṇjanās); ii.) the four dharmas leading to specific attainment (vīśeṣagāmita); iii.) the five faculties (indriyās) and powers (balas); and iv.) the recollection of the Three Jewels (ratnardharmasūryāṇjanāṃśu).

The benefits (anusāsanas) arising from these four practices include: a.) birth untainted by the impurity of the womb (garbhamala); b.) communion with the Buddhas (buddhasamavādhāna); c.) the production of unshakeable faith (śraddhā) in the supreme value of the Buddhas, the Dharma and the bodhisattvas (Saṅgha); d.) the production of sufficient energy (vīrya) to live by the Dharma, to travel the way of the bodhisattvas and eventually, to attain Buddhahood; e.) the production of the ability to unite one's mind (citta) with the Dharma; and f.) the production of the qualities (guṇas) of exalted bodhisattvas and Buddhas.

These four practices unite devotion and concentration. They also gradually transform an incipient bodhisattva into a practitioner of considerable attainment. Ś seems to expect a bodhisattva to engage in these practices and obtain their results through worship and meditation while alone in the forest.

While in the forest, a bodhisattva is to engage in worship and meditation, but while in society, he is to engage in beneficial social action. Having learnt—through devotional and meditative practices—the importance of altruism, he is obliged to practice altruism in his daily life. Ś considers it imperative that a bodhisattva dedicate all his daily actions—those that are small, as much as those that are great—to the benefit of sentient beings (sattvārthā). When with others, he is to overcome all reticence. It is considered critical that he strive to give the spiritual gift of the Dharma (nirāmīśadharma). A bodhisattva, once he is learned, is never to stop teaching the Dharma. The measure of the attainment of a bodhisattva, it seems, is the extent to which he benefits others in thought, word and action. In the Śs and Śkā this is almost the final injunction.

Samyakpradhānas. Finally, having completed his description of preservation, purification and increase Ś names the practice that informs his conception of the way—the practice of the four right strivings.

According to Ś, the path to be followed by a bodhisattva consists of nothing but the manipulation of dharmas. Dharmas that are bad are to be defeated through the preservation and purification of one's person, enjoyments and merit. Dharmas that are good are to be secured through the increase of the same. A bodhisattva is expected to be constantly engaged in the destruction and production of dharmas. And in all of his practices he is to apply faith, energy, heedfulness and mindfulness and awareness. Although he is engaged in preliminary trainings, he is to recollect that his trainings are worthy of the Buddha himself.
7. POSTSCRIPT.

Scholastics are systematizers and as such they seek to bring unity to a tradition. To accomplish this, scholastic philosophers have often considered it necessary to create (or, less charitably, to impose) a monothetic vision on a polysemic textual corpus. \(^1\)

§ 3.4 \(^2\) concludes that the content, structure and theme of the Śs and ŚSKā is determined by Ś's conception of giving. It is concluded, in short, that Ś considers it the foremost responsibility of a bodhisattva to practice complete giving. He is expected to give without reservation all that he possesses, notably his person, enjoyments and merit. Complete giving is considered the basis of the attainment of the unsurpassed and perfect enlightenment of the Buddha.

§ 4.4 \(^3\) concludes that Ś considers the practice of giving facilitated by the practice of preservation. It concludes that in the Śs and ŚSKā a bodhisattva is expected to carefully preserve the quality of that which he is to give \(^4\) by the practice of the first right striving—the non production of non existing bad dharmas.

§ 5.4 \(^5\) concludes that in the Śs and ŚSKā the practice of giving is also thought facilitated by the practice of purification. It is concluded that a bodhisattva is expected to fastidiously purify his gifts \(^6\) by the practice of the second right striving—the destruction of existing bad dharmas.

§ 6.4 \(^7\) concludes that Ś also considers the practice of giving facilitated by the practice of increase. It concludes that a bodhisattva is expected to increase the quantity of that which he is to give \(^8\) by the practice of the third and fourth right strivings—the production of non existing good dharmas and the development and increase of existing good dharmas.

In the Śs and ŚSKā, then, the practice of the four right strivings precedes and supports the practice of complete giving. Just as complete giving is considered fundamental to the attainment of enlightenment, so the right strivings are fundamental to the attainment of complete giving.

\(^1\) CABEZÓN, Language, p. 55.
\(^2\) Pp. 88ff.
\(^3\) Pp. 113ff.
\(^4\) Viz. his person, enjoyments & merit.
\(^5\) Pp. 154ff.
\(^6\) Viz. his person, enjoyments & merit.
\(^7\) Pp. 185ff.
\(^8\) Viz. his person, enjoyments & merit.
In the Śś and ŚSKā, then, the right strivings are essentially the foundation of the way of the bodhisattva (bodhisattvamarga).

\[ \text{samvakpradhānas} \rightarrow \text{sarvotsarjana} \rightarrow \text{samyaksambodhi} \]

Figure 7.1: The bodhisattvamarga—A.

The way of the bodhisattva as described by Ś in the Śś and ŚSKā is represented in Figure 7.1 and in more detail in Figure 7.2.

Both figures represent the way as a simple lineal progression. They suggest that a bodhisattva is only expected to pass through three stages: from the practice of the right strivings, through the practice of complete giving, to the attainment of complete and perfect enlightenment.

The theoretical simplicity of this three fold schema conceals the subtlety required to put it into practice. In theory it is suggested that a bodhisattva can progress towards enlightenment by becoming increasingly skilled at the manipulation of dharmas. In practice it is found that in order to attain the complete and perfect enlightenment of a Buddha, a bodhisattva will have to increasingly perceive that ultimately there are no dharmas to be manipulated:

Indeed, it was said in the Dharmaśaṃgītastra: "Truth, truth, youth of good family, that is a name for emptiness. And this emptiness neither arises nor ceases". He said: "Indeed, if dharmas are said to be empty by the Blessed One, from this, all dharmas shall neither arise nor cease". Nirārambha the bodhisattva said: "Indeed, youth of good family, so— as you well know—all dharmas neither arise nor cease". He said: "This which was said by the Blessed One—'conditioned dharmas arise and cease'—what is the sense (purpose) of this which was said by the Tathāgata?" He said: "The disposition of the world, youth of good family, is predisposed to arising and ceasing. Then, the Tathāgata, full of great compassion, for the sake of removing fear from the world, according to common practice, said that "they arise and cease". But, in this respect, there is neither arising nor ceasing of any dharma".

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9 P. 190.
10 P. 191.
11 I.e., tathatā, lit. such-ness or thus-ness: cf. Edgerton, p. 248; Conze, Dictionary, pp. 180–187; & Takasaki, pp. 53 & 103.
14 Viz. dharmas.
15 Bendall, ‘Śīlaśamuccaya’, p. 263, ln. 1–8:
Figure 7.2: The bodhisattvamarga—B (for key cf. n. 4 on p. x).
Appendix A

SSKA.

Text & Translation.

yadā mama pareṣāṁ ca bhayaṁ duṣkhaṁ ca na priyaṁ |
tadātmānaḥ ko viśeṣo yat taṁ rākṣāmi netaraṁ | 1 ||

‘When fear and suffering are disliked by myself and others,
then about the self, what is special, that I preserve it, not an­
other?’ (1)

duṣkhaṁ kartukāmena sukhāntaṁ gantum icchatā |
śraddhānālaṁ dṛṣṭaṁ kṛtya bodhau kāryā matir dṛṣṭaṁ || 2 ||

By he that wishes to destroy suffering, by he that strives to reach
the limits of happiness,
after strengthening the basis which is faith, the mind should be set
firm on enlightenment. (2)

(sūtraṁteṣu durvijnīye)³ bodhisatvasya sanvaram |
marmasthānāny aṭo viḍyād yenaṇāpattikō bhavet || 3 ||

³ Variant readings exist for the first pada of the third verse: cf. ibid., p. xxxix,
... mahāyānād; PEZZALI, Sāntideva, mystique bouddhiste, p. 69, n. 92, durvi­
jīye maḥāyānād; & a restoration suggested by Prof. P. HARRISON, sūtraṁ
dvaitreṇokto.

It is curious to note that BENDALL, ‘Cūṇāsanaucūya’, p. 17, Ins. 11–12,
contains a clause which does not appear in the Cambridge Ms., 12a: yāni hi...”ōktāni ||. In agreement with the Ms. a more satisfactory reading for
the passage might be:

1 durvijnīye vistaroktavād bodhisatvasya sanvaram tataḥ kim |
yuktam marmasthānāny aṭo viḍyād yenaṇāpattikō bhavet |
katanāṇi ca tānī marmasthānānī yad uta aśmabhāvasya |
ḥogānāṁ tryadhitvavṛtteḥ śubhāṣya ca | utsargaḥ sarvasatvabhayas |
thadraśāsuddhiḥvardhānanam || (cf. ibid., p. 17, Ins. 10–14)

The present writer would like to accept ‘durvijnīye vistaroktavād bodhisat­
vasya sanvaram’ as the first line of the third verse of the ŚSKĀ. Unfortunately,
the extra syllable which attends the abstract form of ukta would appear to pre­
vent this.

4 Ibid., p. xxxix. Cf. also ibid., p. 17, Ins. 10–11.
Giving one's person, enjoyments & merit.

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

\[ \text{ātmabhāvasya bhogānāṃ tryadhvavitteḥ śabhasya ca} \]
\[ \text{utsargah sarvasatvebhyas tadraksūuddhivardhanam} \]

The gift to all sentient beings of one's person, enjoyments and merit.

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6 I.e., ātmabhāva. Fr. ātman + bhāva: lit. self being, the state of being a self, the condition of self, selfhood.
In: EDGERTON, p. 92, it is held that ātmabhāva = śārīra, i.e., the physical body. The present writer considers this tr. narrow. It does not account for the full range of meanings associated with ātmabhāva in the Śś & ŚŚkā.
In these texts ātmabhāva—like the five aggregates (skandhas) (cf. KAJIYAMA, ‘Philosophy’, p. 202; & NAGAO, ‘Ontology’, p. 164.)—signifies the physical body and the mind.
In theory, ātmabhāva = skandhas: a.) form (physical body) (rūpa); b.) perception (vedana); c.) cognition (ideation) (saṃjñā); d.) volition (saṃskāra); & e.) consciousness (vijñāna). In practice, ātmabhāva refers to each aggregate either alone or together with the others. For the five aggregates, cf. KASAWARA, MÜLLER & WENZEL, §XXII, p. 5; TAKASAKI, pp. 107ff.; & EDGERTON, p. 607, def. 2.
Ātmabhāva, then, signifies all dharmas that constitute individual existence: cf. MROZIK, pp. 16ff.. This is clearly described in: BARNETT, p. 104, n. 1:

The word ātma-bhāva, literally “condition of self,” i.e. person or body, properly denotes the plexus of concepts which collectively form the idea of an individual being as conceived by himself.

Ātmabhāva might be referred to as one’s entire person, or in brief, as one’s person: cf. BENDALL, ‘Cīkṣāsamuccaya’, p. xl; BENDALL & ROUSE, p. 19; BARNETT, p. 104; HEDINGER, p. 10, n. 40. In terms of def. 2, bhogas signify the six external sense-fields (bāhuyāyatanaś) which are the objects of the six internal sense-fields (ādhyātmiyāyatanaś): cf. EDGERTON, p. 101, def. 5; & TAKASAKI, pp. 107ff.
The external sense-fields are: a.) form (rūpa); b.) sound (śabda); c.) smell (gandha); d.) taste (rasa); e.) tangible object (spraṣṭavāya); & f.) mind-object (dharma).
The internal sense-fields are: a.) eyes (cakṣus); b.) ears (śrota); c.) nose (gṛīṇa); d.) tongue (jihvā); e.) body (kāya); & f.) mind (manas).
Bhogas are the external sense-objects identified by the internal sense-fields with sensations (vedanāś) of pleasure or happiness (sukha).
As objects or items of enjoyment—cf. MROZIK, p. 169—bhogas might be referred to as pleasures or enjoyments: cf. CROSBY & SKILTON, p. 20; BENDALL, ‘Cīkṣāsamuccaya’, p. xl; & BENDALL & ROUSE, p. 19.
merit arising in the three times; the preservation, purification and increase of these.

parihogayā satvānām ātmabhāvādi diyate | arakṣite kuto bhogah kim dattam yan na bhujyate I 5 I

For the enjoyment of sentient beings one’s person and so on are given.
If not preserved, where is the enjoyment? If not enjoyed, what is a gift? (5)

tasmāt satvopabhogārtham ātmabhāvādi pālayet | kalyāpanitrāutsargat sūtrāṇām ca sadeśaṇāt I 6 I

Therefore for the enjoyment of sentient beings one’s person and so on should be preserved;
by not forsaking spiritual friend(s) and by constant study of the sūtras. (6)

tatrātmabhāve kā raksā yadanarthavivarjanam | kenaśālabhyate sarvam nिस्फलायन्तवार्जनात I 7 I

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

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8 I.e., subha. Fr. (subh which means: i.) to beautify, embellish & adorn; & ii.) to prepare, make fit or ready. Subha signifies: i.) anything bright or beautiful; & ii.) benefit, service, good or virtuous action. In terms of def. 2, subha is synonymous with puṇya, i.e., merit.
9 I.e., tryadhva: cf. EDGEKTON, p. 260. This ref. to the past, present & future.
10 Viz. one’s person, enjoyments & merit.
11 Following Ś’s commentary in: BENDALL, ‘Cīkṣāsamuccaya’, p. 18, Ins. 8-9, tr. at the end of § 3.2, pp. 72ff.
12 Ibid., p. xl. Cf. also ibid., p. 34, Ins. 11-12.
13 I.e., ātmabhāvādi. This ref. to one’s person, enjoyments and merit.
14 I.e., one’s person, enjoyments and merit.
15 Ibid., p. xl. Cf. also ibid., p. 34, Ins. 13-14 & 18; p. 41, Ins. 9, 10 & 13; & p. 42, ln. 9.
16 I.e., darsana, here ≡ darśana: cf. ibid., p. 41, ln. 13. For Ś studying seems to involve not only looking at but also looking after, experiencing and contemplating.
This should be attained by constant mindfulness. Mindfulness should arise from intense devotion.

Devotion—having been known as the greatness of tranquility—arises from zeal. (8)

samāhito yathābhūtam praṇānāti vyāvadane muniḥ
śaṁc ca na calec cittaṁ bāhyasvaṣṭānivartanāt | 9 || 21

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

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

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

For the use of māḥśtman by Ś, cf. § 3.3.2, pp. 82ff., & BENDALL, ‘Čikṣāsamuccaya’, p. 23, ln. 15.
For the use of māḥśtmya, cf. ibid., p. 119, Ins. 1ff.; & p. 145, Ins. 11–15. In the latter passage, the association between māḥśtmya & impartiality or benevolence (samatā) is marked.


For ref. to the occurrence of this passage in: DE LA VALLÉE POUSSEIN, Prajñākaramati, cf. OLDMEADOW, p. 19, ln. 3 & n. 1; & BENDALL, ‘Čikṣāsamuccaya’, p. 119, n. 5. For add. ref., cf. ibid., p. 403.

23 Ibid., p. xlii. Cf. also ibid., p. 124, Ins. 3–4.

24 I.e., adeya. This adj. means welcome, acceptable, pleasing & agreeable: cf. EDGERTON, p. 94.
Text & Translation.

an̄dayaṁ tu taṁ lokalāḥ paribhūya jināṅkuraṁ
bhūsamaccanno yathā vaṁhiṁ pacyeta narakādiśu 11  26

But the inhabitants of the world, having rebuked 26 the shoot of the Jina as one that is unacceptable, as fire covered with ashes, they could burn 27 in the hells and so on. (11)

ratnameghe jinenoṁas tena saṁksepuṇvaraṁ
yenāprasadāḥ satvāṁyāt yat yatnena vivarjayet 12  28

Therefore a concise rule 29 was related by the Jina in the Rat-
namegha:
He should carefully eschew that which causes the disfavour of sen-
tient beings. (12)

eśā rakṣātmabhāvasya bhāṣajiyavasanādhibhiḥ
śmatṛṣnopahogat tu kliṣṭāpatiḥ prajāyate 13  13

This is the preservation of one’s person with medicines, clothes and so on.
But grievous misfortune is produced by the enjoyment of one’s own desires. (13)

sukṛtārambhīṇā bhāṣyaṁ mātraṇaṁ ca sarvataṁ1
iti sīkṣāpadād asya bhogaraksā na duṣkara 14  31

He must be one who undertakes good actions and one who is mod-
erate 32 completely:
by this moral precept, the preservation of enjoyments is not difficult
for him. (14)

svārthavipakavaitṛṣṇyāc chubhaṁ samrakṣitaṁ bhavet
paścāttapāṁ na kurvita na ca kṛtvā prakāśayet 15  33

Preserving enjoyments.

Preserving merit.

26 I.e., paribhūya, in the sense given to paribhāṣaṅ & paribhāṣaṅa in: EDGERTON, p. 328.
27 I.e., pacyeta. For pacyeta, cf. ibid., p. 314.
29 I.e., sarpvara, which here, seems to be synonymous with saṁgraha. For the
use of saṁgraha, cf. ibid., p. 127, ins. 6–7.
30 ibid., p. xlii. Cf. also ibid., p. 127, ins. 8 & 14; & p. 143, ins. 1 & 3.
32 ibid., mātraṇa: cf. EDGERTON, p. 429.
33 BENDALL, ‘Čikṣāsamuccaya’, p. xlii. Cf. also ibid., p. 146, ins. 21–22;
p. 147, ins. 18–19 & 20; & p. 148, ins. 1–2.
Merit should be preserved by freedom from desire for the ripening of self interest. Having given he should not feel regret. And having acted he should not proclaim his actions. (15)

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

When one's person is purified, it will become a wholesome object of enjoyment for sentient beings, as when boiled rice—free from the kernel and so on—is correctly prepared. (17)

As grain covered by weeds wastes away with disease, not growing strong; so a shoot of the Buddha covered by mental defilements, does not undergo growth. (18)
What is the purification of one's person? Purification from evil and mental defilements, in agreement with the essential meaning of the words of the Perfect Buddhas. But in the absence of endeavour, he enters into the (three) evil paths. (19)

He should be patient. He should seek sacred knowledge. Then he should resort to the forest. He should concentrate on samādhi. He should cultivate (the meditation on) the impurities and so on. (20)

And he should experience the purification of enjoyments by the purification of right livelihood, the purification of merit by actions full of emptiness and compassion. (21)

Those who take are many and this is little. What is the point of it? And this is not producing supreme satisfaction. For that reason this is to be increased. (22)

What is the growth of one's person? It is the growth of strength and non idleness. The increase of enjoyment arises from giving full of emptiness and compassion. (23)
So at first having carefully established both resolve and intention, and having placed compassion to the fore, he should strive after the increase of merit. (24)

*bhadracarya*āvidhīḥ kāryā vandanādīḥ | sadādarat | śraddhādīnāṁ sadābhāvyāsāḥ (maitrībuddhāyuṇaṃsmṛṭīḥ) | 25 | 52

The way (rule) of the *Bhadracarya*—praise (worship) and so forth.


43 *BENDALL*, ‘*Cūkṣasamuccaya*’, p. xliv. Cf. also ibid., p. 179, lns. 5, 6, 7, 8 & 9.

44 Ibid., p. xliv. Cf. also ibid., p. 267, ln. 11; & p. 270, ln. 8.


47 Ibid., p. xlvi. Cf. also ibid., p. 273, ln. 16; & p. 275, ln. 10.

48 Ibid., p. xlvi. Cf. also ibid., p. 276, lns. 4–5.


50 A variant is noted in the lower margin of the Cambridge Ms.: "*bhil*". It is assumed in: *BENDALL*, ‘*Cūkṣasamuccaya*’, p. 289, n. 10, that this marginal comment suggests an alternative reading of "*ādibhil*" (i.e., of *vandanādibhil*). It is noted that such a reading raises doubt about the place of the twenty-fifth verse in the ŚŚKā. The present writer considers that the marginal comment suggests a reading not of *vandanādibhil* but rather of *vandanābhil*—thus agreeing with the metre and place of the verse in the ŚŚKā.

51 The final *pāda* of the twenty-fifth verse appears to be based upon Ibid., p. 317, ln. 19; & p. 318, ln. 3. In the Cambridge Ms. *maitrī* is referred to in 142a: || kā *maitrī* ’yathāhāvya-candra" (cf. Ibid., p. 317, ln. 19). In the Ms. *buddhāyuṇaṃsmṛṭī* is referred to in 142b: || kā *buddhāyuṇaṃsmṛṭī || tatra rāṣṭra" (cf. Ibid., p. 318, lns. 2–3). Considering the separation of these references the fourth *pāda* of the twenty-fifth verse—if accepted—should probably read: *maitrī buddhāyuṇaṃsmṛṭī*.

52 Ibid., p. xlvii. Cf. also ibid., p. 289, ln. 12; p. 316, lns. 3–4; p. 317, ln. 18; & p. 318, ln. 3.


54 *Bhadracarya*: lit. good conduct. Here 5 refers to the *Bhadracarya-āprajñāhāṅgāhāḥ* which is included as part of final section of the *Gaṇḍavyūhasūtra*: cf. *SUZUKI & IDZUMI*, p. 549, lns. 9–p. 548, ln. 2; *EDGERTON*, p. 406; & *CROSBY*
on should be practised with constant devotion, the practice of faith and so on should be constant, [and] friendliness, [and] the recollection of the Buddha(s) and so on. (25)

sarvāvasthaṃ satvārtho dharmadānam nirāmiṣam |
bodhicittaṃ ca punyasya vṛddhihetuḥ samāsataḥ || 26 ||

In every situation, the benefit of sentient beings, the spiritual gift of the Dharma, and the mind of enlightenment—the cause of the growth of merit in short. (26)

siddhiḥ sanyakprahāgānam apramādāviyojanāt |
smṛtyātha samprajanyena yoniṣās cintanena ca || 27 ||

The complete attainment of the right strivings arises from not abandoning heedfulness, by mindfulness, by awareness and by thorough reflection. (27)
Appendix B

SAMYAKPRADHĀNAS.

Text & Translation.

Śīkṣāsamuccaya.

In that case, he produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen: by this arises preservation. And he produces desire for the destruction of them when they have arisen: by this arises purification. He produces desire for the arising of good dharmas when they have not arisen and when they have arisen, he produces desire and so on for their continuance, for their increase: by this arises increase.

Mahāvyutpatti.

He produces desire for the non arising of bad, evil dharmas when they have not arisen. He produces desire for the destruction of bad, evil dharmas when they have arisen. He produces desire for the arising of good dharmas when they have not arisen. He produces desire for the non arising of bad, evil dharmas when they have not arisen. He produces desire for the destruction of bad, evil dharmas when they have arisen. He produces desire for the arising of good dharmas when they have not arisen.

2 Viz. a bodhisattva.
3 I.e., samyakpranidhāti: cf. DAYAL, p. 103, n. 89.
4 Viz., bad, evil dharmas.
5 Viz., good dharmas.
6 ISHIHAMA & FUKUDA, ¶¶ 958–961, p. 51.
7 Viz. a bodhisattva.
desire for the continuance, increase, non loss\textsuperscript{8} and fulfilment\textsuperscript{9} of good dharmas when they have arisen. He endeavours. He produces energy. He takes hold of his mind. He exerts himself well.

\textit{Dharmasamgraha.}

\begin{verbatim}
katamani catvāri samyakprabhāṣāni | tadyathā || utpānṇānāṁ
kusālāḥlānāṁ saṃprakṣaṇāṁ | anutpānṇānāṁ samutpādāḥ ||
utpānṇānāṁ akusālānāṁ dharmāṇāṁ prabhāṣāṁ | anutpānṇānāṁ punar anutpādaḥ ceti \textsuperscript{10}
\end{verbatim}

Which are the four right strivings? As here follows. Preservation of the sources of good which have arisen. Production of those\textsuperscript{11} that have not arisen. Abandonment\textsuperscript{12} of bad dharmas that have arisen. And again non production of those\textsuperscript{13} that have not arisen.

\textit{Daśabhūmikāsūtra.}

\begin{verbatim}
so 'nutpānṇānāṁ pāpakānāṁ akusālānāṁ dharmāṇāṁ anutpādāya
chandaṁ janayati vyāyacchate viryam ārabhate cittaṁ prakṛtiḥ
dharmāṇāṁ utpādāya & utpānṇānāṁ kusālānāṁ dharmāṇāṁ
& utpānṇānāṁ kusālānāṁ dharmāṇāṁ sthitaye 'samprameṣāya vaispalyāya bhūyobhūvāya bhāvanāya pariṣṭhaye \textsuperscript{14}
\end{verbatim}

He generates the wish, endeavours, applies the energy, activates the mind and vows rightly in order not to produce the bad and sinful things which are not yet produced, in order to get rid of the bad and sinful things which are already produced, in order to produce the meritorious things which are not yet produced and in order to preserve, not to lose, to make wide, to increase, to exercise and to fulfil the meritorious things which are already produced.\textsuperscript{15}

\textit{Pañcaviṁśatisāhasrikā.}

\begin{verbatim}
pu\textsuperscript{16} su\textsuperscript{17} bo\textsuperscript{18}
mahāsattvasya mahāyānam | yad uta catvāri
samyakprabhāṇi | catamāni catvāri | iha su\textsuperscript{16} bo\textsuperscript{18} mahāsattvo 'nut-
pānṇānāṁ pāpakānāṁ akusālānāṁ dharmāṇāṁ anutpādāya chand-
aṁjanayati vyāyacchate viryam ārabhate cittaṁ pratiṣṭhāṇāti
\end{verbatim}

\textsuperscript{8} I.e., asampramoṣa: cf. EDGERTON, p. 83.
\textsuperscript{9} I.e., paripūraṇa: cf. ibid., p. 327.
\textsuperscript{10} KASAWARA, MÜLLER & WENZEL, § XLV, p. 10. Cf. also ZANGMO & CHIME, § 45, ¶ 1–4, p. 26.
\textsuperscript{11} Viz., good dharmas.
\textsuperscript{12} I.e., prāhāṇa: cf. EDGERTON, pp. 389–390.
\textsuperscript{13} Viz., bad dharmas.
\textsuperscript{14} RAHDER, § Bhūmi IV, ¶ C, p. 38 ins. 24–30.
\textsuperscript{15} Tr. in.: HONDA, § Bhūmi IV, ¶ C, p. 167.
\textsuperscript{16} I.e., punaraparaṇaṃ.
\textsuperscript{17} I.e., subhute.
\textsuperscript{18} I.e., bodhisattvasya.
Moreover, Subhūti, the Mahāyāna of the bodhisattva-mahāsattva, that too is the four right strivings. What four? Now, Subhūti, a bodhisattva-mahāsattva produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the destruction of bad, evil dharmas when they have arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the arising of good dharmas when they have not arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the non arising of bad, evil dharmas when they have not arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the destruction of bad, evil dharmas when they have arisen. He produces desire, he endeavours, he produces energy, he takes hold of his mind, he exerts himself well for the arising of good dharmas when they have not arisen. Even that, Subhūti, is the Mahāyāna of the bodhisattva-mahāsattva.

Nikāyas.

Formula A.

In this connection [...] a bhikkhu [1] generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of the non arising of bad, unwholesome dhammas that have not arisen; [2] he generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of abandoning bad unwholesome dhammas that have arisen; [3] he generates purpose,
strives, initiates strength, takes hold of his mind, endeavours for the sake of the arising of wholesome dhammas that have not (yet) arisen; [4] he generates purpose, strives, initiates strength, takes hold of his mind, endeavours for the sake of establishing, of not losing, of increase, of abundance, of development, of fulfilment of wholesome dhammas that have arisen.  

Formula B.

1. Cattāri ājīvika bhikkhave padhānāni. Katamāni cattāri?  

Saṃvarappadhānaṇaṃ paññaṇappadhānaṇaṃ bhāvanappadhānaṇaṃ, anurakkhanappadhānaṇaṃ.

Monks, there are these four efforts. What four?  

The effort to restrain, that to abandon, that to make-become and the effort to preserve.

2. Katamañi ca bhikkhave saṃvarappadhānaṇaṃ?

Idha bhikkhave bhikkhu anuppannaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamatī viriyati ārabhati cittaṃ paccaghati padahati. Idam vuccati bhikkhave saṃvarappadhānaṇaṃ.

And of what sort, monks, is the effort to restrain?

Herein a monk generates desire for the non arising of evil, unprofitable states that have not yet arisen; he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). This, monks, is called ‘the effort to restrain’.

3. Katamañi ca bhikkhave paññaṇappadhānaṇaṃ?

Idha bhikkhave bhikkhu uppānnaṃ pāpakānaṃ kusalānaṃ dhammānaṃ paññaṇaṃ chaṃḍaṃ janeti...padahati. Idam vuccati bhikkhave paññaṇappadhānaṇaṃ.

And of what sort, monks, is the effort to abandon?

Herein a monk generates desire for the abandoning of evil, unprofitable states that have arisen; he makes an effort...exerts his mind (to this end). This is called ‘the effort to abandon’.

4. Katamañi ca bhikkhave bhāvanappadhānaṇaṃ?

Idha bhikkhave bhikkhu anuppannaṃ kusalānaṃ dhammānaṃ uppādāya chaṃḍaṃ janeti...padahati.

And of what sort, monks, is the effort to make-become?

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24 MORRIS & HARDY, II, § 69, p. 74.  
Herein he generates desire for the arising of profitable states not yet arisen; he makes an effort...exerts his mind (to this end). This is called ‘the effort to make-become’.

5. Katamañí ca bhikkhave anurakkhanappadhānaṃ?

Idha bhikkhave bhikkhu uppannānaṃ kusalaṃ dhammānaṃ thilātiya asammosāya bhīyohāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vayamati viriyāti cittaṃ pagguhāti padahati. Idam vuccati bhikkhave anurakkhanappadhānaṃ.

And of what sort, monks, is the effort to preserve?

Herein a monk generates desire for the establishing, for the non confusion, for the more-becoming, for the increase, cultivation and fulfilment of profitable states that have arisen; he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). This is called ‘the effort to preserve’.

Imañī kho bhikkhave cattāri padhānānīti.

Saṃvaro ca pakattha ca bhāvanā anurakkhanā 
Eto padhānā cattāro desitādīcabadhunā 
Yehi bhikkhu idhiśāpi khayaṃ dukkhasa pāpuṇāti.

So these, monks, are the four endeavours.

Restraint, leaving, making-become, preserving—
These are the four exertions taught by him,
The Kinsman of the Sun, Herein a monk
Ardently striving makes an end of III.

Formula B2.

Cattāri imañī bhikkhave padhānāni. Katamani cattāri? 26

Saṃvarappadhānaṃ pakānappadhānaṃ bhāvanappadhānaṃ, anurakkhanappadhānaṃ.

Monks, these are the four efforts. What four? 27

The effort to restrain, the effort to abandon, the effort to make become and the effort to watch over.

Katamañí ca bhikkhave saṃvarappadhānaṃ?

Idha bhikkhave bhikkhu cakkhusaṇī rūpaṃ disvā na nimmattagghāhī hoti nānuyavājanaggāhī hoti yattvādiyakaṇṇaṃ enam cakkhundriyaṃ asantuṣṭaṃ viharantaṃ abhiḥjātomanassā pāpakā akusala dharmā anuvavayeyyum: tassa saṃvarāya paśīpaṭitati rakkhati cakkhundriyaṃ cakkhundriye saṃvarāya ṣāpaṛjati; sotena saddhāṃ

27 WOODWARD & HARE, II, § iv(14), pp. 15-17.
And of what sort, monks, is the effort to restrain?

Herein a monk, seeing an object with the eye, is not entranced by its general features or by its details. Inasmuch as coveting and dejection, evil, unprofitable states, might flow in upon one who dwells with this eye-faculty uncontrolled, he applies himself to such control, sets guard over the eye-faculty, wins the restraint thereof. Hearing a sound with the ear, or with the nose smelling an odour, or with the tongue tasting a savour, or with body contacting tangibles, or with mind cognising mental states, he is not entranced by their general features or by their details; but, inasmuch as coveting... might flow in upon one who dwells with this mental faculty uncontrolled, he applies himself to such control... wins restraint thereof. This, monks, is called ‘the effort to restrain’.

Katamaṇi ca bhikkhave pahānappadhānaṃ?

Idha bhikkhave bhikkhu uppannaṃ kāmavitakkanā nādhivaseti pājahati vinodeti vyantikaroti anabhavaṃ gameti, uppannaṃ vūpādavitakkanā... pe... uppannaṃ vihināśavitakkanā... pe... uppannapanne pāpake akusale dhamme nādhivaseti pājahati vinodeti vyantikaroti anadhānaṃ gameti. Idam vuccati bhikkhave pahānappadhānaṃ.

And of what sort, monks, is the effort to abandon?

Herein a monk does not admit sensual thought that has arisen, but abandons it, expels it, makes an end of it, drives it out of renewed experience. So also with regard to malign and cruel thought that has arisen. He does not admit evil, unprofitable states that arise from time to time... he drives them out of renewed existence. This, monks, is called ‘the effort to abandon’.

Katamaṇi ca bhikkhave bhāvanappadhānaṃ?

Idha bhikkhave bhikkhu satimambojjhānaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhaniidditaṃ vossaggaripāṇiṃ dhamma-vicayasambojjhānaṃ bhāveti... pe... viriyasambojjhānaṃ bhāveti... pe... pitisambojjhānaṃ bhāveti... pe... passaddhisambojjhānaṃ bhāveti... pe... samādhisambojjhānaṃ bhāveti... pe... uppekkhāsambojjhānaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaripāṇiṃ. Idam vuccati bhikkhave bhāvanappadhānaṃ.

And of what sort is the effort to make become?

Herein a monk makes to become the limb of wisdom that is mindfulness, that is based upon seclusion, on dispersion, on ending, that ends in self surrender. He makes to become the limb of wisdom that is the investigation of Dhamma... the limb of wisdom that is...
energy, that is so based. He makes to become the limb of wisdom
that is zest...that is tranquility...that is concentration...that is
equanimit, based upon seclusion, on dispassion, on ending, that
ends in self surrender. This, monks, is called 'the effort to make
become'.

*Katamañ ca bhikkhave anurakkhanappādhānaṁ?
Idha bhikkhave bhikkhu uppanṇaṁ bhaddakaṁ samādhinimittāṁ
anurakkhati aṭṭikasaṇāṁ puḷavaṃsasaṇāṁ vinilakaṇāṁ vipula-
bakasaṇāṁ viccheddasaṇāṁ uddhumātakaṇāṁ. Idam vac-
cati bhikkhave anurakkhanappādhānaṁ.

And of what sort, monks, is the effort to watch over?

Herein a monk watches over the favourable concentration-mark,
the idea of the skeleton, the idea of the worm-eaten corpse, of the
discoloured corpse, of the fissured corpse, the idea of the inflated
corpse. This is called 'the effort to watch over'.

*Imāni kho bhikkhave cattāri paññānāti.

Saṅgavaṁ ca pahānaṁ ca bhavāṇā anurakkhaṇaṁ
to paññāṇe cattāro desitādīcābandhumaṁ
Yehi bhikkhave idam ātāpi khaṇaṁ dukkhassa pāpuṇet.

These then, monks, are the four efforts.

Restraint, abandoning, making-become, watching o'er,
These are the four (best) efforts taught by him,
The Kinsman of the Sun. Herein a monk,
Ardently striving, makes an end of Ill.
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