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Frontispiece: the calligraphy in Sino-Vietnamese characters (Nôm) by Ven Thích Huyền-Vi reads:

"The Bodhisattva, relying on Transcendent Wisdom, has a mind free of hindrances."

The seals, engraved by Ven. Bhikkhu Dhamma-vīro of Thailand, convey the same meaning as the calligraphy.

JANTU SUTTA¹

Translated by

John D. Ireland

Thus have I heard. At one time a number of monks were living among the people of Kosala, on the slopes of the Himalayas in a group of forest huts. And they were turbulent, arrogant, frivolous, garrulous, of local talk, unmindful, uncomprehending, unconcentrated, with wandering minds and uncontrolled faculties.

Then Jantu *devaputta*, it being the *uposatha*-observance of the fifteenth (of the month)², approached those monks and addressed them with these verses:

'Happily the monks lived formerly,
Those who disciples were of Gotama.
Unlonging they sought their alms-food,
Unlonging their bed and seat.
Impermanence in the world they understood
And hence they made an end of suffering.

Now, making bad men of themselves,
Like headmen in a village
Hankering for what another's house contains,
They eat and eat until they sink to rest.

1 S I, p.62.

2 I.e. the evening of the full moon.

The Community I greet respectfully,
But only some here I pay homage to;
Those (others), rejected, leaderless,
Are like corpses to be cast aside.

Those who here live heedlessly, —
It is concerning these I speak.
Only those who dwell in earnestness,
It is these I greet respectfully'.

The variety of objects existing in the world,
These need not represent objects of desire.
Man's sensual desire is a thought of lust.
The variety of objects continues in the world.
But the wise here give up longing for them³.

The variety of objects existing in the world,
These need not represent objects of desire.
A thought of lust is sensual desire, 'tis said.
This thought is applying unskilled thinking.
A monk will forsake these sensual longings⁴.

3 S I, p.22.

4 SnpA, p.539.

AKĀLIKO DHAMMO

Henepola Gunaratana (Mahāthera)

In this paper I intend to examine the meaning of the phrase *akāliko dhammo* within the context of offering *dāna* to the enlightened community (Sangha). As the distinction between one state of enlightenment and another is explained in terms of *akāliko dhammo*, we should know precisely the answers to the following questions: 'How long would an *ariyapuggala* (noble or enlightened individual) remain at one stage before he/she attains the next? Is the period of time an *ariyapuggala* remains at one stage adequate for any social or spiritual interaction between unenlightened and enlightened individuals?'

Nowhere in the entire Sutta Piṭaka, except in the Commentaries, do we find an explanation of this phrase in terms of the time that any particular *ariyapuggala* would remain at one stage of enlightenment or another. The only explanation we can find is in the Abhidhamma. Because of the practical difficulties in accepting the Abhidhamma explanation, it is worth examining the meaning of this phrase more closely.

The Abhidhamma teaches that the mind is changing moment by moment. Each moment consists of three minor movements — arising (*uppāda*), development (*ṭhiti*) and dissolution (*bhaṅga*). 'Each of these phases occupies an infinitesimal division of time — an instant (*khana*) — so that to every separate state of consciousness there are three instants, in which it successively becomes, exists, and disappears. These three instants — nascent, static, and cessant (or arrested) — together form one mental moment (*cittakhaṇa*), the period

occupied by any single state of consciousness, or any separate act of mind or thought. And it pleases commentators to say that there are more than one billion of such thought moments in the time that would be occupied by the shortest flash of lightning¹.

Impermanence of all forms, feelings, perception, mental activities and consciousness is certainly central to the Buddha's teaching. Within this reality, however, mind and body exist for many years. Moreover, social interaction between two individuals — such as giving and receiving — occurs on a much longer time scale than the microscopic scale described by the Abhidhamma. Giving and receiving simply do not take place within the span of a single mind moment.

The Visuddhimagga defines the word *akālika* thus:

'It has no delay (lit. takes no time — *kāla*) in the manner of giving its own fruit, thus it is "without delay (*akāla*)". "Without delay" is the same as "not delayed (*akālika*)". What is meant is that instead of giving its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit immediately next to its own occurrence (Sn. 266)².

Or alternatively, what is delayed (*kālika* — lit. what takes time) is what needs some distant time to be reached before it gives its fruit. What is that? It is the mundane law of profitable [*kamma*]. This, however, is undelayed (*na kālika*) because its fruit comes immediately next to it, so it

1 S.Z. Aung, tr., *Compendium of Philosophy* (PTS, 1979), pp.25–6.

2 Bhikkhu Ñāṇamoli, tr., *The Path of Purification*, Columbo 1964, p.234.

is "not delayed" (*akālika*)³.

This definition seems to limit the meaning of the word (*akālika*). Dhamma is timeless in that it is as effective today as it was at the time of the Buddha and will be effective to infinity. No matter when we practise it, Dhamma produces its own result either immediately or later, for Dhamma is eternal. The Dhamma, as exemplified by the Four Noble Truths, is always present. When it is lost to gods and human beings, the Buddhas discover it and realise it for themselves, but it is only a Supremely Enlightened Buddha who can declare it to others. The Pacceka Buddhas are unable to proclaim to others what has been realised by them.

Since this meaning of timelessness (*akālikatā*) of the Dhamma has not been adequately elucidated, most Buddhists are looking forward to Metteyya (Maitreya) Buddha for their own attainment of enlightenment, for they think that the attainment of enlightenment is not possible today. Even Buddhaghosa, who wrote such a scholarly thesis as the Visuddhimagga, was known to have expressed his wish in the following stanzas:

By the performance of such merit
As has been gained by me through this
And any other still in hand
So may I in my next becoming
Behold the joys of Tāvatiṃsā,

3 Ibid: *Attano phaladānaṃ sandhāya nāssa kālo ti akālo; akālo yeva akāliko. Na pañcāha-sattāhādibhedam kālam khetvā phalam deti; attano pana pavattisamanantaram eva phalado ti vuttam hoti. Atha vā attano phaladāne pakaṭṭho kālo patto assāti kāliko. Ko so? Lokiyo kusaladhammo. ayaṃ pana samanantaraphalattā na kāliko ti AKĀLIKO. Idam maggam eva sandhāya vuttam.* Vism (PTS, 1975), p.216.

Glad in the qualities of virtue
 And unattached to sense desires
 By having reached the first fruition,
 And having in my last life seen
 Metteyya, Lord of Sages, Highest
 of persons in the World, and Helper
 Delighting in all beings' welfare,
 And heard that Holy One proclaim
 The Teaching of the Noble Law,
 May I grace the Victor's Dispensation
 By realizing its Highest Fruit⁴.

As this wish is found only in the Sinhalese Visuddhimagga, it is possible that it has been either interpolated by Sri Lankan Buddhists, or that the editors of the Visuddhimagga in other countries deliberately omitted this wish from the book in order to clear Buddhaghosa's name from the belief that he, too, fell into the category of those who wish to be reborn in Saṃsāra. The Buddha never praised Saṃsāra even for a moment. He said in the Aṅguttara-nikāya, 'Monks, just as the smallest amount of excrement, urine, saliva, pus and blood stink, similarly I do not praise re-becoming even for a moment, not even for the

4 *Path of Purification*, op. cit., pp.837-8:

*Yaṃ siddhaṃ iminā puññaṃ, yañ c'aññaṃ pasutuṃ mayā
 etene puññakammena dutiye attasambhava
 Tāvatiṃse pamodanto silācāraguṇe rato
 alaggo pañca kāmesu patvāna pathamaṃ phalaṃ;
 Antime attabhāvamhi metteyyaṃ munipuṅgavaṃ;
 lokaggapuggalaṃ nāthaṃ sabbasatthahite rataṃ
 Divvāna tassa dhīrassa sutvā saddhammadeśanaṃ
 adhigantvā phalaṃ aggaṃ sobheyyaṃ jinasānaṃ ti. — Vism, p.713.*

duration of a finger-snap⁵. The fact that Buddhaghosa wished to be reborn even to see the Buddha Metteyya is an indication that he had not attained enlightenment at all, which leads us to doubt his explanation of *akāliko dhammo*.

Since the effectiveness of the Dhamma is timeless, attainment of enlightenment is possible at any time. The Buddha made this clear in the Mahāparinibbāna Sutta, saying: 'But in whatsoever Teaching and Rule there is found the Noble Eight-fold Path, therein is found the true ascetic of the first and second, third and fourth degree of saintliness . . .; but if, Subhadda, the bhikkhus live righteously, the world will not be destitute of Arahats!⁶

The first two verses of the Dhammapada illustrate that the Dhamma is immediately effective: 'Our actions are all led by the mind, mind is their master, mind is their maker. If we act or speak with a defiled state of mind, then suffering follows us like the cart-wheel that follows the foot of the ox . . . And if we act or speak with a pure state of mind, then happiness follows us like a shadow that remains behind without departing⁷.

Dhamma is 'immediately effective (*akāliko dhammo*)', and we do not have to die in order to experience the fruit of our evil thought or good thought. Almost simultaneously with a defiled state or pure state of mind, we experience pain or happiness.

5 *Seyyathāpi bhikkhave appamattako pi gūtho duggandho hoti, . . . muttaṃ duggandhaṃ, khelo. . . , pubbo . . . , lohitaṃ duggandhaṃ hoti evam eva kho ahaṃ bhikkhave appamattakam pi bhavaṃ na vaṇṇemi antamaso accharā-saṅghāta-mattam pīti. — A I, pp.34-5.*

6 *Last Days of the Buddha*, Wheel Nos.67-69 (BPS, Kandy 1982), pp.72-3.

7 *Dhp*, vv.1-2.

The other more serious problem arising from the popular interpretation of the *akālikatā* of Dhamma lies in the classification of the Buddha's noble disciples into eight individuals who make up four pairs. The Sangha is described in the most frequently used passage as follows:

'The Order of the Exalted One's disciples is practising well; the Order of the Exalted One's disciples is practising rightly; the Order of the Exalted One's disciples is following the right Path⁸; the Order of the Exalted One's disciples is practising properly — that is, the four pairs of persons, the eight kinds of individuals, this Order of the Exalted One's disciples — worthy of offerings and hospitality, worthy of gifts and salutation, supreme field of merit for the world⁹.

'The four who travel on the Paths,
The four who in Fruition stand,
This Brotherhood whose way lies straight,
In virtue and in insight trained:
For mankind offering sacrifice,
For creatures fain to earn reward,
Who work good deeds for life renewed;
Whate'er they to that Order give

8 *Nāya paṭipanno* should mean 'one who has entered the right path (*ariyamagga* = *ariyañāya*). See Vin. I, p.10; D III, p.120; S V, pp.19, 141, 167, 185; A II, p.95; IV, p.426; V, p.194.

9 *Supaṭipanno bhagavato sāvakaṅgho ujupaṭipanno bhagavato sāvakaṅgho nāyapaṭipanno bhagavato sāvakaṅgho sāmīcipaṭipanno bhagavato sāvakaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyyo anuttaraṃ puññakhettaṃ lokassa.* — A I, p.208; II, p.56, etc., etc.

Entails hereafter ample fruit¹⁰.

According to Buddhist analysis, there are three mutually exclusive categories of individuals. They are ten individuals, eight individuals and seven individuals. Explaining the ten individuals, the Buddha says:

'Monks, these ten persons are worthy of worship, worthy of reverence, worthy of gifts, worthy of salutations with clasped hands, a field of merit unsurpassed for the world, What ten persons?

A Tathāgata, arahant, a fully enlightened one,
a Pacceka Buddha,
one liberated in both ways, i.e. through the Jhānas and through insight (*ubhatobhāgavimutto*),
one released by insight,
one who has testified (to the truth) in his own person,
one who has won views,
one released by faith, and
the truth devotee,
the faith devotee,
one who has entered the lineage of the Noble Disciples and is no longer a wordling (*gotrabhū*)¹¹.

10 C.A.F. Rhys Davids, tr. *Kindred Sayings* I (PTS, 1917), pp.297-8.

Cattāro ca paṭipannā — cattāro ca phale ṭhitā

esa saṅgho ujubhūto — paññāsīlasamāhito

yaṃjānānam manussānam — puññapekhānapāṇinam

karotam opadhikaṃ puññaṃ — saṅghe dinnam mahapphalaṃ. — S I, p.233.

11 Cf. F.L. Woodward, tr. *Gradual Sayings* (PTS, 1936) V, pp.17-18. *Dasa yime bhikkhave puggalā āhuneyyā, pāhuneyyā, dakkhiṇeyyā, añjalikaraṇiyyā, anuttaraṃ puññakhettaṃ lokassa. Katame dasa? tathāgato arahaṃ sammāsambuddho, paccekasambuddho, ubhatobhāgavimutto, paññāvimutto, kāyasakki, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī, gotrabhū.* — A V, p.23.

The seven individuals:

'The faith devotee (*saddhānusārī*),
the one liberated by faith (*saddhāvimutto*),
the body witness (*kāyasakkhi*),
the one liberated in both ways (*ubhatobhāgavimutto*),
the truth devotee (*dhammānusārī*),
the one attained to understanding (*diṭṭhippatto*),
the one liberated by wisdom (*paññāvimutto*)¹².

Out of these seven, the faith devotee and the truth devotee are names given to those who attain the path of stream-entry through faith and wisdom respectively. Both of them are treated as separate individuals unmixed with those who have attained stream-entry fruit. From the standpoint of their spiritual stature the seven types of noble persons can be divided into three categories. The first, which includes the faith devotee and the truth devotee, consists of those on the path of stream-entry, the first of the eight ariyan persons. The second category, comprising the one attained to understanding, consists of those on the six intermediate levels, from the stream-enterer to the one on the path of arahantship. The third category, comprising the one liberated in both ways and the one liberated by wisdom, consists only of arahants. This grouping unambiguously shows that there are individual noble ones on the stream-entry path, once-returner path, never-returner path and arahant-path.

Describing the nature of the faith devotee, the Majjhima-nikāya says: 'Here someone has not yet, in his own person, reached those peaceful incorporeal deliverances transcending all

12 See H. Gunaratana, *The Path of Serenity and Insight* (Delhi 1985), pp.192-8, for further details.

corporeality; nor, after wisely understanding all things, have the biases [*āsava*] reached extinction. But he has a certain degree of faith in the Perfect One, a certain degree of devotion to him, and he possesses such faculties of faith, energy, mindfulness, concentration and wisdom. Such a one, O monks, is called a faith devotee'¹³.

Although this explanation does not explicitly mention that this person is one who has entered the path of stream-entry, the description implies he is a stream-winner. However, the Puggalapaññatti explanation is much more explicit: 'What person is a faith devotee? In a person practising for the realisation of the fruit of stream-entry, the faculty of faith is predominant; he develops the Noble Path led by faith, with faith as forerunner. This person is called a faith devotee. A person practising for the realisation of the fruit of stream-entry is a faith devotee. When established in the fruit, he is one liberated by faith'¹⁴.

Both the Majjhima-nikāya and the Puggalapaññatti define the truth devotee in the same way as the faith devotee, except that they substitute wisdom for faith as the predominant faculty and as the leader and forerunner in the development of the path. When he is established in the fruit of stream-entry, he becomes one attained to understanding.

Both are said to be developing the Noble Path, one led by faith and the other by wisdom. They are treading the path, but have not yet attained the fruit of stream-entry. If the path is

13 Nyanatiloka, tr., *The Path to Deliverance* (BPS, 1982), pp.182-4.

14 *Katamo ca puggalo saddhānusārī? Yassa puggalassa sotāpatti-phala-sacchikiriyāya paṭipannassa saddhindriyaṃ adhimattaṃ hoti. saddhāvāhiṃ saddhāpubbaṅgamaṃ ariyamaggaṃ bhāveti. ayaṃ vuccati puggalo saddhānusārī. phale ṭhito saddhāvimutto.* — Pug (PTS), p.15.

followed immediately by the fruit, then there is no time for them to practise, develop, improve, increase the path they are already in. These are two individuals entirely separated from one another by time. Even the individual who is in the path of stream-entry — practising it, developing it and trying to attain the fruit of stream-entry — changes according to the degree of attainment.

Glossing over the textual passage, the commentarial explanation states:

'Of the one who is attained' means the one who attained the path of stream-entry. 'The truth devotee' is a synonym of the path of stream-entry. When he attains the fruit of stream-entry he is called 'the one attained to understanding'¹⁵.

One who has attained the path of stream-entry by means of wisdom, with the exception that faith is replaced by wisdom, has been explained almost identically. 'He lives strictly in accordance with Dhamma. Therefore he is called truth devotee (*dhammānusārī*)'¹⁶.

Explaining the contemplation of the characteristics of phenomena (*lakkhaṇūpanijjhāna*)¹⁷, Buddhaghosa says: 'Here, insight contemplates the characteristics of phenomena [impermanence, suffering and selflessness]. Insight's task of contemplation is perfected by the path, thus the path is called contemplation of characteristics. The fruit contemplates the actual characteristic of cessation, thus it is called the con-

15 PugA, p.194.

16 Ibid.

17 Vin.A, p.146.

templation of characteristics¹⁸.

In the explanation, supramundane path (*magga*) and fruit (*phala*) are treated as two distinctive states existing longer than one thought moment. If path (*magga*) contemplates the characteristics of phenomena, it should occur many times before its fruit is attained. All phenomena have three characteristics — impermanence (*anicca*), unsatisfactoriness (*dukkha*) and selflessness (*anattā*)

these characteristics, it should repeat itself at least three times. Of course a meditator would repeat his contemplation of the characteristics of all phenomena more than three thought moments before the mind reaches the fruit (*phala*).

Also fruit (*phala*) is treated separately. The commentary says that the fruit contemplates the actual characteristics of cessation. This means that the path contemplation and fruit contemplation are two different contemplations. Insight contemplates the characteristics of the phenomena at the path stage, and when it attains the fruit stage it contemplates the characteristic of the cessation. As these two — path and fruits — have two separate objects of contemplation, they must be separated by a much longer period than one thought moment apart. It is quite evident that the mind that comprehends the three characteristics of phenomena and one characteristic of cessation should at least endure four thought moments.

Commenting on 'full understanding' (*pariññātaṃ*), Buddha-

18 *Ettha hi vipassanā aniccalakkhaṇādāni upanijjhāyati. Vipassanāya upanijjhāyanakiccaṃ pana maggena sijjhatiti maggo lakkhaṇūpanijjhānan ti vuccati. phalaṃ pana nirodhassa tathālakkaṇaṃ upanijjhāyati lakkhaṇūpanijjhānan ti vuccati.* — Ibid.

ghosa says: 'And here the section on full understanding is stated for the purpose of showing the fulfilment of the development of the path (*maggabhāvanāpāripūri*), the others for the purpose of showing the fulfilment of the realization of the fruit (*phalāsacchikiriyāpāripūri*)¹⁹.

This means that there are two methods to be practised — one is to gain the path and the other to gain the fruit. If the fruit is immediately preceded by the path, then the first would suffice because one who follows this method attains the path, and there would be no time left for him to devote to the second method to attain the fruit. There must be a certain time gap between the path and the fruit for one to develop the path and then attain the fruit.

Indeed, Bahiya Daruciriya wondered whether he was one of those who had attained arahantship or arahantship's path²⁰.

This undoubtedly indicates that path and fruit were treated in early Buddhism as two separate, though not contrary, attainments which may be achieved within two inconceivably brief thought moments, within a lifetime, or anywhere between.

Explaining object-decisive support conditions (*ārammaṇa-upanissaya-paccayo*), the Paṭṭhāna points out that *magga* and *phala* are separated by some temporal interval: 'Trainers give importance to change-of-lineage and review it. They give im-

portance to cleansing and review it. Trainers, having emerged from a path, give importance to the path and review it'²¹.

Here 'trainers' means those who have attained the first stage of sainthood (stream-enterer) through the third stage of sainthood (never-returned). They are stream-entry path-attainer and fruit-attainer, once-returned's path-attainer and fruit-attainer, and never-returned's path-attainer and fruit-attainer. These individuals emerge from the path attainment and review their path attainments before they attain the fruit of the respective path they attained. Therefore, there should be sufficient time for them to review their path attainment before they attain the fruit.

'Meditation method means: some practise insight meditation preceded by tranquillity meditation, and some practise tranquillity meditation preceded by insight meditation. How? Here someone first attains access concentration or absorption concentration. This is tranquillity. He sees that and its associate factors in the light of impermanence, etc. This is insight. Thus he first attains tranquillity and then insight. Therefore this (practice) is called insight preceded by tranquillity. In him who practises insight preceded by tranquillity, the path arises. He associates with that path, cultivates it, increases it. In him who associates with that path, cultivates it and increases it, hindrances vanish, residues vanish (removed). Thus, he practises insight meditation preceded by tranquillity meditation.

19 Bhikku Bodhi, tr., *The Discourse on the Root of Existence* (Mūlapariyāya Sutta and its Commentaries), (BPS 1980), p.79. *Ettha ca pariññātaṃ tassā ti ayaṃ vāro maggabhāvanāpāripūridassanattaṃ vutto; itare phalāsacchikiriyāpāripūridassanathan ti veditabbo.* — MA I, p.44.

20 *Ye nu kho keci loke arahanto vā arahantamaggaṃ vā sampannā ahaṃ tesam aññataro.* — Udana, p.6.

21 *The Path of Purification*, op. cit., p.616. *Sekhā gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti, sekhā maggā vuṭṭahitvā maggaṃ garuṃ katvā paccavekkhanti.* — Ptñ I, p.165.

'Here someone without developing (arousing) tranquillity meditation in the manner described above sees impermanence etc. in the five aggregates. This is insight. For completing insight there arises concentration based on giving up the factors born in the insightful mind. This is tranquillity. Thus, first insight and, later on, tranquillity are developed. Therefore it is called tranquillity preceded by insight. In him who practises tranquillity preceded by insight, the path arises. He associates with that path, cultivates it, increases it. In him who associates with that path, cultivates it and increases it, hindrances vanish, residues vanish (removed). Thus, tranquillity meditation preceded by insight meditation is practised. This meditation method should be known in the manner that both the practice of insight meditation preceded by tranquillity meditation or the practice of tranquillity meditation preceded by insight meditation become dual practice at the moment of attaining the supramundane path²².

22 *Bhāvanānayo ti, koci samathapubbaṅgamaṃ vipassanaṃ bhāveti, koci vipassanāpubbaṅgamaṃ samathaṃ. Kathaṃ? Idh'ekacco paṭhamaṃ upacārasamādhim vā appanāsamādhim vā uppādeti. Ayaṃ samatho. so taṃ, ca taṃ sampayutte ca dhamme aniccādīhi vipassati. Ayaṃ vipassanā. Iti paṭhamaṃ samatho, pacchā vipassanā, tena vuccati samathapubbaṅgamaṃ vipassanaṃ bhāveti ti. Tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati, bhāveti, bahulīkaroti. tassa taṃ maggaṃ āsevato, bhāveto, bahulīkaroto saṃyojanāni pahīyanti, anusayā vyantī honti, evaṃ samathapubbaṅgamaṃ vipassanaṃ bhāveti. Idha pañ'ekacco vuttapakkāraṃ samathaṃ anuppadetvā va pañcupādānakkhandhe aniccādīhi vipassati. ayaṃ vipassanā. tassa vipassanāpāripūriyā tatha jātānaṃ dhammānaṃ vavassaggārammaṇatā uppajjati cittassa ekaggatā. Ayaṃ samatho. Iti paṭhamaṃ vipassanā pacchā samatho, tena vuccati vipassanāpubbaṅgamaṃ samathaṃ bhāveti ti. Tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañ-*

This commentarial explanation demonstrates that the meditator attains the supramundane path and cultivates it, multiplies it and develops it before he attains the fruit (*phala*). If the path is followed immediately by the fruit, the meditator does not have any time to cultivate the path.

The Buddha said: 'Bhikkhus, there are eight persons worthy of offerings and hospitality, of gifts and homage, an incomparable field of merit to the world. — The stream-enterer, he who has entered the path to the realisation of the fruit of stream-entry, the once-returned, he who has entered the path of the realisation of the fruit of once-returned, the non-returned, he who has entered the path of the realisation of the fruit of non-returned, the arahant, and he who has entered the path to arahantship²³.

When he said this, he made it clear that there are four persons who have entered the path and four who have entered the fruit of its realisation. One who enters the path should practise it, develop it and cultivate it to the point where the practice bears fruit.

The Abhidhammatthasaṅgaha states: 'The wise man reviews the path (*magga*), fruit (*phala*) and Nibbāna. Also he may determine (if he desires) whether or not he should review the

jāyati. so taṃ maggaṃ āsevati, bhāveti, bahulīkaroti. Tassa taṃ maggaṃ āsevato, bhāveto, bahulīkaroto saṃyojanāni pahīyanti, anusayā vyantīhonti, evaṃ vipassanāpubbaṅgamaṃ samathaṃ bhāveti. Samathapubbaṅgamaṃ vipassanaṃ bhāvayato pi, vipassanāpubbaṅgamaṃ samathaṃ bhāvayato pi lokuttaramaggakkhaṇe samathavipassanā yuganandhā va hontī ti evaṃ ettha bhāvanānayo vedītabbo ti. — MA I, pp.108-9.

23 A IV, pp.292-3.

destroyed defilements and the remaining defilements²⁴.

If the thought of the path (*maggacitta*) is limited to only one or two thought moments, then there would not be any time for the mind to register it. Without registering it in the mind, the mind cannot recall it to be reviewed.

There is a very special knowledge which no ordinary person can attain, and that is the supramundane wisdom of path and fruit. Since there are four pairs involving eight enlightened individuals, this knowledge is divided into eight. The first of them is knowledge of the attainment of the path of stream-entry. For someone to have any knowledge of what he has attained, he should have at least some thought moments to understand what he has already attained. Now, if the fruit follows immediately after the path, without having any thought moments between attainment of the path and fruit, it is impossible for the stream-enterer to have the knowledge that he has attained the path. If there is not time for any thought moment between attainment of the path and fruit, one who enters the path cannot know what he has attained. This is true with regard to all four paths.

According to the Pāli Canon, supramundane knowledge is of three types:

1. The thought, 'I will realise the unknown' (*anaññātā-ñassāmīndriya*)²⁵. This is associated with the supramundane

path of stream-entry (*ariyapuggala*)²⁶ and forms the foundation to the attainment of holiness.

2. The faculty of highest realisation (*aññīndriya*)²⁷, which is associated with the fruit of stream-entry, and also with the path and fruit of once-return and non-return and the path of holiness.

3. The faculty of him who has full realisation of the truth (*aññātāvindriya*)²⁸ which is associated with the fruit of holiness²⁹.

It is very clear here that one who attains the path has time to think, 'I shall come to know the yet unknown'. If the fruit follows the path immediately within one thought moment, then there is no time for him to think that he will come to know the unknown.

If the supramundane fruit follows immediately after the supramundane path, how can one practise the following fourteen kinds of offerings listed in the Dakkhinavibhaṅga Sutta?

'Now, Ānanda, there are these fourteen offerings graded as to individuals. One gives a gift to a Tathāgata, Perfected One, fully Self-Awakened One — this is the first offering graded as to individuals. One gives a gift to the one enlightened for and by himself alone — this is the second offering . . . One gives a gift to a Tathāgata's disciple who is perfected — this is the third offering . . . One gives a gift to one faring along for the realisation of the fruit of perfection — this is the fourth offering . . . One gives a gift to a non-returner — this is the fifth offering . . . One

24 *Maggam phalaṃ ca nibbānaṃ — paccavekkhati paṇḍito hīne kilese sese ca paccavekkhati vā na vā.* — Abhidhammatthasaṅgaha (PTS, 1989), p.49.

25 *Ibid.*, p.36.

26 Nyanatiloka, *Buddhist Dictionary*, (BPS, 1988), pp.20–2.

27 Abhidhammatthasaṅgaha, p.36.

28 *Ibid.*

29 S XLVII, 7, pp.20–2; *Path to Deliverance*, op. cit., p.150.

gives a gift to one faring along for the realisation of the fruit of non-returning — this is the sixth offering . . . One gives a gift to a once-returner — this is the seventh offering . . . One gives a gift to one faring along for the realisation of the fruit of once-returning — this is the eighth offering . . . One gives a gift to a stream-attainer — this is the ninth offering . . . One gives a gift to one faring along for the realisation of the fruit of stream-attainment — this is the tenth offering . . . One gives a gift to one who is beyond and without attachment to sense-pleasures — this is the eleventh offering . . . One gives a gift to a person of moral habit — this is the twelfth offering . . . One gives a gift to an ordinary person of poor moral habit — this is the thirteenth offering . . . One gives a gift to an animal — this is the fourteenth offering graded as to individuals.

The sutta goes on to outline the results of these fourteen kinds of individual *dāna*:

‘As to this, Ānanda, when a gift has been given to an animal, it is to be expected that the offering (yields) a hundredfold. When a gift has been given to an ordinary person of poor moral habit, it is to be expected that the offering (yields) a thousandfold. When a gift has been given to an ordinary person of moral habit, it is to be expected that the offering (yields) a hundred thousandfold. When a gift is given to one who is beyond and without attachment to sense-pleasures, it is to be expected that the offering (yields) one hundred thousandfold of crores. When a gift has been given to one faring along for the realisation of the fruit of stream-attainment, it is to be expected that the offering (yields) what is incalculable and immeasurable. So what can be said of the stream-attainer? So what can be

said of the once-returner? So what can be said of the one faring along for the realisation of the fruit of once-returning? So what can be said of the once-returner? So what can be said of the one faring along for the realisation of the fruit of non-returning? So what can be said of the non-returner? So what can be said of the one faring along for the realisation of the fruit of perfection? So what can be said of the one perfected? So what can be said of the Tathāgata’s disciple who is perfected? So what can be said of the one enlightened for and by himself alone? So what can be said of a Tathāgata, Perfected One, fully Self-Awakened One?’³⁰

The *Anguttara-nikāya* outlines four individuals as follows:

‘Monks, these four persons are found existing in the world. What four? The person who goes with the stream, he who goes against the stream, he who stands fast, and he who has crossed over, gone beyond, who stands on dry land — a brahmin.

‘And of what sort, monks, is the person who goes with the stream? Here in the world, monks, a certain person indulges his passions and does wrong deeds (*kāme ca paṭisevati pāpañ ca kammaṃ karoti*). This one is called ‘a person who goes with the stream’.

‘And of what sort, monks, is the person who goes against the stream? Here in the world, monks, a certain person indulges not his passions, he does no wrong deed, but with suffering and rejection, with tearful face and lamentation, lives the spiritual life, complete and utterly fulfilled (*kāme*

30 MLS II, pp.302-3; M III, pp.254-5.

ca na paṭisevati pāpañ ca kammaṃ na karoti sahā pi dukkhena sahā pi domanassena assumukho rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati). This one is called 'a person who goes against the stream'.

'And of what sort, monks, is the person who stands fast? Here in the world, monks, a certain person, by destroying the five fetters that bind to the lower worlds, is reborn spontaneously in a higher world and, without returning from that world, attains Parinibbāna (*pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā*). This one is called 'a person who stands fast'.

'And of what sort, monks, is the person who has crossed over, gone beyond, who stands on dry land — a brahmin? Here in this world, monks, a certain person, by the destruction of the *āsavas*, realises in this very life, by himself thoroughly comprehending it, the heart's release, the release by wisdom, which is free from the *āsavas*, and having attained it abides therein (*āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh'eva dhamme sayam abhiññā sacchikatvā upasampajja viharati*). This one, monks, is called 'a person who has crossed over, gone beyond, who stands on dry land — a brahmin'³¹.

The characteristics of the stream-winner and those of the one treading the path towards stream-entry are different from one another. The characteristic qualities of a stream-winner are unshakable faith in the Enlightened One, unshakable faith in the

Doctrine, unshakable faith in the Order and perfect morality. These are the characteristic qualities of a stream-winner (*sotāpannaṃsa āngāni*)³².

The four (preliminary) 'conditions to stream-entry' are: companionship with good persons, hearing the Good Law, wise reflection, living in conformity with the Law.

However, even one who is treading the path towards the attainment of stream-entry is called an Ariyan for the reason that his attainment is certain.

There are specific functions of the path of stream-entry, and that of once-return, non-return and arahantship. Buddhaghosa makes this clear in the Visuddhimagga: 'Through the path of stream-entry in the case of defilements coefficient with [false] view, (a) abandoning is virtue, (b) abstention is virtue, (c) volition is virtue, (d) restraint is virtue, (e) non-transgression is virtue. Through the path of once-return in the case of gross defilements, (a) abandoning is virtue . . . Through the path of non-return in the case of residual defilements . . . Through the path of arahantship in the case of all defilements, (a) abandoning is virtue, (b) abstention is virtue, (c) volition is virtue, (d) restraint is virtue, (e) non-transgression is virtue.

A person who has attained the path of stream-entry is called 'Lesser Stream-enterer'. Elucidating this, Buddhaghosa says: 'Correct Knowledge and Right Seeing and Overcoming of Doubt — are these things different in meaning and different in the letter or are they one in meaning and only the letter is different? Correct Knowledge and Right Seeing and Overcoming of

31 A II, pp.5-6. 1. *anusotagāmi puggalo*, 2. *paṭisotagāmi puggalo*, 3. *ṭhitatto puggalo*, 4. *tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo*. — Pug, p.62.

32 S LV, 1; XLVII, 8; D (Sutta) 33.

33 S LV, 5; D 33.

of Doubt — these things are one in meaning and only the letter is different³⁴.

‘When a man practising insight has become possessed of this knowledge, he has found comfort in the Buddha’s Dispensation, he has found a foothold, he is certain of his destiny, he is called a “Lesser Stream-enterer”³⁵.

One who is preparing for the realisation of the fruit of stream-entry should have entered the path of stream-entry, which is the minimum requirement to make him a Noble One. Even the one who has gained the knowledge of the change of lineage is not qualified to be called a Noble Individual, although it is this knowledge that separates him from an unenlightened state leading him into the category of Noble Individuals. In other words, the term ‘Ariyapuggala’ is not used for anybody who is anywhere before the attainment of the path of stream-entry.

If the fruit follows immediately after any of the four supramundane paths, there is no time for any individual to give gifts to any path-attainer. If the attainment of the path is limited to only one thought moment and no more, then there is no path-attainer to receive any gift. What anybody can do in one thought moment is practically nothing. The fact that the path-attainers are separated from the fruit-attainers and that gifts can be given to them separately definitely proves that the path-attainers spend more than one thought moment before attaining the fruit of their paths. Therefore, paths and fruits are separated by a long span of time, certainly not by one thought moment.

34 Vism pp.604–5.

35 *Path of Purification*, op. cit, pp.702–3.

THE DHAMMAPADA IN THE LANGUAGES OF NEPAL¹

Bhikkhu Vipassī Dhammārāmo

Nepal is a land of many languages. The foremost vernacular of the Buddhists has always been Nevārī, which has a rich traditional literature dating back to well over a thousand years. Nevārī, a somewhat distinct branch of Tibeto-Burman, is spoken in the Kathmandu Valley and major towns of Nepal; other languages of the Tibeto-Burman family include Tāmāng, Gurung, Magara and Šerpā. Nepālī, an Indo-Aryan language related to Hindī, is the official language. The major languages of Nepal are written today in the Nāgarī script (with the exception of Šerpā written in Tibetan characters). Nevārī is still sometimes written in the ancient, traditional Nevārī scripts such as Pracalita and Rañjanā².

The Dhammapada, a collection of 423 Pāli verses, is the second book of the Khuddaka-nikāya of the Sutta Piṭaka. It

1 The present article is a revised and expanded version of a section of ‘Pāli Literature in Nepal’, the author’s (unpublished) thesis submitted for the Bachelor’s Degree at Mahāmakūṭa Rājavidyālaya, Bangkok 1992. I am grateful to Mr Peter Skilling for his encouragement and advice on making this article more accurate and readable.

2 To clarify some of the terms: Nevārī refers only to the language spoken by the Nevāras, the ancient inhabitants of the Kathmandu Valley. Nevāra is the proper adjectival form, as in ‘Nevāra architecture’. Nepal is the country of which Nepālī is the official language whose earlier name is Gorkhālī. The English adjective Nepalese is a general, non-ethnic term, as in ‘Nepalese citizen’. Note, however, that the word Nepal is in fact derived from the word Nevāra. Nevārī books use up to four dating systems: Buddhist Era, Nepal Era, Vikrama Era and Common Era; in this article dates are given in the Common Era.

was the first complete section of the Pāli Tipiṭaka to have been translated into Nevārī³ and, as we shall see, it has recently been rendered into two other Nepalese languages.

1) The Dhammapada in Nevārī:

The Dhammapada was first translated into Nevārī by Dr Indramāna Baidya, and published by Sādhumāna Bhikṣācārya in Calcutta in 1931. Ven Amṛtānanda published a new and more readable translation in 1941; this edition, reprinted in 1949, 1976 and 1989, has proved more popular. A complete translation into Nevārī verse (*kāvya*) by Satyamohana Josi was published by Gābahāla Jīrṇoddhāra Sangha, Lalitapura, in 1955.

The Dhammapada with the accompanying commentary from the Dhammapadaṭṭhakathā is now complete in Nevārī. The first Vagga was published by Ven. Amṛtānanda in 1949; the remaining 25 Vaggas were translated by Ven. Aniruddha and published in eight parts from 1980 to 1993⁴.

2) The Dhammapada in Nepālī:

A Nepālī translation of the Dhammapada by Ven. Amṛtānanda was published in Nepal in 1952 and reprinted in 1969 and 1989. The same translator published the first three Vaggas with abridged stories from the Dhammapadaṭṭhakathā and included several Dhammapada verses in his encyclopaedic

3 Selected suttas, such as the Dhammacakkappavattana, the Sigālovāda and the Jivaka Suttas were published in Nevārī between 1925 and 1930 in the magazine *Buddhadharma va Nepālabhāṣā* in Calcutta. (Until 1951 most books for Nepal were published in India because of severe restrictions in Nepal.)

4 Selected verses with the accompanying stories have been published in booklets by Bhikṣu Prajñārasmi Mahāsthavira, Bhikṣu Vivekānanda, Bhikṣu Subodhānanda, Bhikṣu Sākyānanda, Bhikṣu Asvaghōṣa and Upāsaka Rāmalāla.

31-volume work on eminent persons connected with the Buddha.

3, 4) The Dhammapada in Thārū and Tāmāng:

Two important new contributions to Dhammapada literature in general and Buddhist literature in Nepalese languages in particular are the translations of that work into Thārū and Tāmāng. Thārū is an Indo-Aryan language spoken in rural Terai areas, for example around Lumbinī and Kapilavastu. The first major book in Thārū, a life of the Buddha entitled *Sākyamuni Buddha*, compiled and translated by Sri Tejanārāyaṇa Pañjiyāra Thārū, was published by the Dharmodaya Sabhā, Kathmandu, in 1992. The Dhammapada was translated into Thārū by Attorney General (retired) Srī Rāmānanda Prasāda Singh Chaudharī Thārū and Sri Subodhakumāra Singha Chaudharī Thārū.

Tāmāng is a Tibeto-Burman language spoken in the Kathmandu area and middle hills throughout the country. Like Thārū, it has almost no published literature. The Dhammapada was translated into Tāmāng by Lāmā Dharmarāja Tāmāng, General Secretary of the Lāmā committee, Nepal Tāmāng Ghedung (Sangha).

Both Thārū and Tāmāng versions were edited in the same format by Bhikṣu Mahānāma 'Kovida' as trilingual editions (that is, accompanied by the Pāli text in Nāgarī and a Nepālī translation), with forewords by Bhikṣu Sudarsana, Vice President of the Dharmodaya Sabhā. They were published by the Dharmodaya Sabhā, Kathmandu, in 2,000 copies each, in 1992.

The Dhammapada, whether in Nevārī or Nepālī, is one of the most popular books among Buddhists in Nepal. It is hoped that it will become even more popular now that it has been translated into Thārū and Tāmāng.

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THE SYNONYMS OF NIRVĀṆA ACCORDING TO PRAJÑĀVARMAN, VASUBANDHU AND ASAṅGA

Peter Skilling

1. Synonyms of Nirvāṇa according to Prajñāvarman

Prajñāvarman's commentary on the Udānavarga, the Udānavarga-vivarāṇa¹, is a mine of brief citations from the sūtra literature of the (Mūla-)Sarvāstivādin. In this paper I will discuss one such citation, described by the author as from the *Sūtrānta-peyāla². The citation reads as follows³:

... *mdo sde be-ya la las mya ngan las 'das pa'i rnam grangs
brjod de | 'di ltar 'dus ma byas dang | lta bar dka' ba dang |
mi 'gyur ba dang | mtha' yas pa dang | zag pa med ppa
dang | gnas dang | gling dang | skyob pa zhes rgya cher
gsungs so ||*

... the synonyms (*pariyāya*) of Nirvāṇa are given in the *Sūtrānta-peyāla, where they were taught [by the Lord]⁴:

(1) unconditioned (*asaṁskṛta*),

1 Michael Balk (ed.), *Prajñāvarman's Udānavargavivarāṇa*, 2 vols, Bonn 1984. Hereafter referred to as UvViv. References to the Udānavarga (Uv) are to Franz Bernhard (ed.), *Udānavarga*, 2 vols, Göttingen 1965-8.

2 *Mdo sde be-ya la: mdo sde = sūtrānta* (or also simply *sūtra*); on the evidence of the Pāli parallel discussed below, I take *be-ya* to be a transliteration of *peyāla*.

3 UvViv I 243.19. commenting on Uv 4:5.

4 The Tibetan verb *gsungs* is in an honorific form. In an otherwise un-attributed citation it usually refers to the word of the Buddha; in this case, since the citation is from a sūtrānta (*mdo sde*), it should be Buddhavaṇana from a canonical text.

- (2) difficult to see (*durdrśa*),
- (3) unchanging,
- (4) endless (*ananta*),
- (5) untainted (*anāsrava*),
- (6) shelter (*layana*),
- (7) island (*dvīpa*),
- (8) protection (*trāṇa*), and so on (*vistareṇa*).

Though the meaning of all the terms is clear in Tibetan, the Sanskrit equivalents of numbers 3 and 4 pose difficulties: for a discussion of these see the Appendix.

The term *peyāla* (Pāli *peyyāla*) is used in Buddhist texts to indicate abbreviation⁵. The title and list given in the Udānavaṅga-vivaraṇa may be compared with the list of thirty-three synonyms of Nibbāna, also starting with 'unconditioned' and given in abbreviated or *peyāla* form, in the Asaṅkhatasaṃyutta of the Saṃyutta-nikāya⁶. The full list is given in Table 1A; the following seven items, in order of their appearance in Pāli, are common to both texts:

- (1) unconditioned (*asaṅkhata*),
- (2) unbent (*anata* — for this term, see the Appendix),
- (3) untainted (*anāsava*),
- (7) very difficult to see (*sududdasa*),

- (29) island (*dīpa*),
- (30) shelter (*leṇa*),
- (31) protection (*tāṇa*).

The term *peyyāla* is used in two main contexts in the Pāli Suttapiṭaka.

(i) In the longer suttas of the Dīgha- and Majjhima-nikāyas, it indicates a partial, internal abbreviation within a sutta, and refers to an earlier passage in the same sutta or in an earlier sutta, to be supplied with appropriate changes, such as the name of the person addressed, etc.

(ii) In the shorter suttas of the Saṃyutta- and Aṅguttara-nikāyas, *peyyāla* frequently indicates a virtually total abbreviation, since an earlier sutta is to be reproduced in full, with the substitution of a single word or phrase.

An example of the latter is the above-mentioned Asaṅkhatasaṃyutta⁷. The first *vagga* (chapter) opens with one sutta given in full, which defines the unconditioned (*asaṅkhata*) as the destruction of attachment, aversion and delusion (*rāga*-, *dosa*-, *moha*-*kkhaya*), and the path to the unconditioned (*asāṅkhata-gāmi magga*) as mindfulness of the body (*kāyagatā sati*). This is followed by ten suttas in *peyyāla* form in which a new term for the path to the unconditioned — from 'calm and insight' (*samatho ca vipassanā ca*) up to 'the noble eightfold path' (*ariyo aṭṭhaṅgiko maggo*) — is to be introduced to replace 'mindfulness of the body', making a total of eleven suttas. This completes the first *vagga*, at the end of which comes a verse summary (*uddāna*) of eleven key phrases, one for each of the

5 Cf. T.W. Rhys Davids and William Stede, *The Pali Text Society's Pāli-English Dictionary*, repr. London 1972, p.473a; Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Vol.II, *Dictionary*, [New Haven 1953] Delhi 1972 (hereafter BHSD), 354a. Cf. also Uv, Ch.XXIV, *Peṇāla-varga, sgre ba'i tshoms*, and UvViv II *bsgre ba'i tshoms*: in these cases *peyāla* is translated rather than transliterated.

6 For this study I have consulted the Pali Text Society (PTS), Chaṭṭhasaṅgīti (ChS), Syāmrattṭha (SyR) and Nālandā (N) editions: PTS IV 359–73; ChS [II] 535–43; SyR Vol.18, 441–54; N IV 312–20.

7 Cf. G.P. Malalasekera (ed.), *Encyclopaedia of Buddhism*, Vol.II, fasc.I, [Colombo] 1966, pp.150 ('Asaṅkhata'), 150–1 ('Asaṅkhata-saṃyutta'), 151 ('Asaṅkhata-sutta').

eleven suttas: *kāyo*, *samatho*, *vitakko*, and so on⁸.

The second *vagga* opens with a series of *peyyālas*, all referring back to the first sutta, which, by making one sutta each for each individual item of the groups listed in suttas 2 to 11 — one for 'calm' (*samatha*), one for 'insight' (*vipassanā*), and so on, up to one for each of the eight limbs of the path — gives us forty-five new suttas. Thus there are a total of fifty-six suttas dealing with *asaṅkhata*.

Asaṅkhata, however, is only one of many names for the goal of Buddhist practice, Nirvāṇa or Nibbāna. There therefore follows thirty-two synonyms of *asaṅkhata*, for each of which fifty-six suttas are to be made on the analogy of the *asaṅkhata* suttas⁹, thereby giving us another 1,792 suttas. When these are added to the original fifty-six '*asaṅkhata*' suttas we get a total of 1,848 suttas in the *Asaṅkhatasaṃyutta*, condensed to a mere fifteen pages in the Pali Text Society edition, thirteen pages in the *Syāmrattā* edition, or nine pages in the *Chaṭṭhasaṅgīti* and *Nālandā* editions¹⁰. Thus the *Asaṅkhatasaṃyutta*

8 PTS 361.26–31; ChS 537.10–13; SyR 443.7–10.

9 Cf. PTS 361.26, 373.18; ChS 541.9, 543.8, *yathā asaṅkhatam tathā vitthāretabbam*; SyR 450.3, 453.14, *yathā asaṅkhatam vitthāritam tathā vitthāretabbam*.

10 The *Nālandā* agrees with the *Chaṭṭhasaṅgīti* edition, on which it is primarily based. Different manuscript traditions often vary in their treatment of *peyyālas*, in this case, for example, the *Syāmrattā* edition agrees on the order and number of items enumerated, but abbreviates the passages quite differently from the PTS edition. Similarly, Léon Feer notes for the *Mahāvagga* (S V vi): 'The Sinhalese and Burmese MSS. differ so much in the manner and quantity of their abbreviation that they seem to have nothing in common, although they are dealing with the same subject'. An abbreviated citation in the *Visuddhimagga* (Harvard Oriental Series ed. 242 ult–243.4; Thai

may justly be described as a *peyyāla* text *par excellence*. The second *vagga* and the *saṃyutta* as a whole end with another *uddāna*, listing the thirty-three synonyms¹¹. It is perhaps noteworthy that the *uddāna* contains the phrase *etaṃ sugatena desitam*, 'this was taught by the Sugata [the Buddha]'.
 21

Similar examples of *peyyāla* collections occur throughout the *Saṃyutta-nikāya*; they are particularly common in each of the twelve *saṃyuttas* of the last division, the *Mahāvagga* (S V). In the *Mahāvagga*, several of the *peyyālas* are given individual names, such as *Aññatitthiya-*, *Suriya-*, *Ekadhamma-* and *Gaṅgā-peyyāla*; the last is common to eight of the twelve *saṃyuttas*¹². *Peyyālas* are also common throughout the *Aṅguttara-nikāya*, and may be said to represent a later phase of the Canon, a stage of mechanical multiplication and systemisation of the implications of the Buddha's teachings.

In addition to that of the *Asaṅkhatasaṃyutta*, several other lists of synonyms of Nibbāna are found in Pāli literature. The *Nettipakaraṇa* gives numerous similes (*vevacana*) of recollections of the Dhamma (*dhammanussati*)¹³: a prose passage, followed by a part of the *uddāna* of the *Asaṅkhatasaṃyutta* (Nos.1–23) and a number of untraced verses, giving 28 synonyms to total 51 (see Table 1B). The *Kathāvatthu* gives shorter prose lists in the context of the *nirodhakathā*¹⁴ and the first six *kathā* of the sixth

script *Mahāmakuṭarājavidyālaya* ed. II 89.15–19), in the context of 'recollection of peace' (*upasama-anussati*), reduces the *Asaṅkhatasaṃyutta* to four lines.

11 PTS 373.19–31; ChS 543.10–16; SyR 453.16–454.2.

12 Cf. S V, Introduction pp.v–vii.

13 BhB (Bhūmibalo Bhikkhu Foundation ed.) 80.9–82.15; ChS 473–26; PTS 55.1–24; cf. *Netti-aṭṭhakathā* (ChS) 119.17–120.18, and *Netti-tikā* (ChS) 77.11–16.

14 Kv 2:11, pp.225–6.

*vagga*¹⁵: *nirodha, tāṇa, leṇa, saraṇa, parāyaṇa, accuta, amata, nibbāna, asaṅkhata*. The Paṭisambhidāmagga lists 40 attributes of Nibbāna along with their opposites, the characteristics of the five aggregates (*khandha*)¹⁶. The Abhidhānapadīpikā gives a verse list of forty-six names of Nibbāna¹⁷. Most or all of the terms in these lists are to be found scattered here and there throughout the Pāli Canon, either singly or in similar groups¹⁸.

2. Synonyms of Nirvāṇa according to Vasubandhu and Asaṅga

In addition to the Pāli parallel of the Asaṅkhatasamyutta, there are two striking parallels to the Udānavarga-vivarāṇa citation in (originally Sanskrit) śāstra literature, as preserved in the Tibetan translation. In his *Gāthārthasamgraha-śāstra¹⁹, Vasubandhu

gives a list of synonyms (*paryāya*) of Nirvāṇa 'taught by the Lord', while Asaṅga devotes a section of his Abhidharma-samuccaya to synonyms of the truth of cessation (*nirodhasatya*), again called *paryāya*²⁰. Both texts give a commentary on each

15 Kv pp317 ff.

16 SyR Vol.31, 630.4–634 antepenult; PTS II 238.17–241.29.

17 Thai script ed., Mahāmakaṭṭharājavidyālaya, Bangkok BE 2508, p.4 (Ch.I, vv.6–9).

18 Cf the strings of near synonyms: *tāṇa leṇa dīpa saraṇa parāyaṇa*, A I 155.22, 156.17; *maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā*, S IV 315.30; *sarvasattvānāṃ layanaṃ trāṇaṃ śaraṇaṃ parāyaṇaṃ*, Ekādaśasamukha in Nalinaksha Dutt, *Gilgit Manuscripts*. Vol.I, [Srinagar 1939] Delhi 1984, p.38.2; *aśokaṃ virajaṃ kṣemaṃ dvīpaṃ lenaṃ parāyaṇaṃ . . . nirvāṇaṃ*, in Gustav Roth (ed.) *Bhikṣuṇī-Vinaya*, Patna 1970, pp.51–5.

19 For this work I have consulted four editions: Cone xylograph (C), *mngon pa thu*, 257a1 ff; Derge xylograph (D) 4103, *mngon pa thu*, 258a5 ff; Golden Tanjur manuscript (G), *tshoms nu*, 361a4 ff; Peking (Qianlong) xylograph (Q) 5604, Vol.119, *mngon pa'i bstan bcos nu*, 282a5 ff. Vasubandhu is commenting on verse 19 of his *Gāthāsamgraha*, which is equivalent to Uv 1:3. The original Sanskrit titles of the two works are not certain, since they are not attested in any original Sanskrit works. At the head of the texts we find *Śāstra-gāthā-*

sam-gra-ha-nāma (CD), *Śāstrangā-thā* (tha Q) *sa-martha-nāma* (GQ) = *bstan bcos tshigs su bcad pa bsdus pa zhes bya ba* (CDGQ). The forms with *śāstra* at the beginning rather than the end are awkward and unlikely: most probably the original Sanskrit titles were not transmitted, and at a later date the editors of the Tanjur created new, spurious ones. Cordier (*Catalogue du fonds tibétain de la Bibliothèque Nationale* III, Paris 1915, mdo 'grel LXXII §§ 4 and 5) restores the titles to *Gāthāsamgrahaśāstra-nāma* and *Gāthāsamgrahaśāstrārtha-nāma*. The first title presents no real problems. The essential element is *tshigs su bcad pa bsdus* = *gāthā-samgraha*, 'Compendium of Verses'; the full title could be either *Gāthā-samgraha-śāstra-nāma*, as given by Cordier, or *Gāthā-samgraha-nāma-śāstra*, in both cases 'Treatise entitled the Compendium of Verses'. The essential element of the second title is *tshigs su bcad pa'i don bsdus pa* = *gāthā-artha-samgraha* 'Compendium of the Meaning of Verses' — as given in the Tibetan of CD. I take the full title to be **Gāthārthasamgraha-śāstra-nāma* or **Gāthārthasamgraha-nāma-śāstra*, in both cases 'Treatise entitled the Compendium of the Meaning of Verses'. (Cordier's placing of the extraneous *śāstra* between *samgraha* and *artha* is untenable; another possibility might be **Gāthā-samgraha-artha-śāstra-nāma*, 'Treatise entitled the Meaning of the Compendium of Verses', but the order of the words in Tibetan is against this.) (For the Golden Tanjur, see P. Skilling, 'A Brief Guide to the Golden Tanjur', *The Journal of the Siam Society* 79/2 [1991] 138–46).

20 For this work — to be referred to as A-sam(T) — I have had access to two editions: D 4049, *sems tsam ri*, 91b1 ff; Q 5550, Vol.112, *sems tsam li*, 108b5 ff. The original Sanskrit of this section is lost, but the Sanskrit terms are given in the commentary, the Abhidharmasamuccayabhāṣyam (ed. N. Tatia, TSWs 17, Patna 1976 = A-sam-bh). I have also consulted the Tibetan translation of the latter, the Abhidharmasamuccaya-bhāṣya (Q 5554, Vol.113, *sems tsam shi* 67a5–68a8 = A-sam-bh[T]), as well as the Tibetan Abhidharmasamuccaya-vyākhyā (Q 5555, Vol.113, *sems tsam shi*, 255b6–257b7 = A-sam-vy). Cf. the Sanskrit reconstruction of Pralhad Pradhan, *Abhidharma-*

term. Vasubandhu's list may be divided into two parts, Asaṅga's into three; allowing for differences in translation, the first two lists of the two texts are identical, and must therefore have been based on similar Sanskrit originals.

Vasubandhu opens with 'by way of synonyms (*paryāya*): [as taught] by the Lord (*bhagavatā*)²¹; he then lists together the items given below in Groups A and B, followed by a commentary on each term. Asaṅga opens with the question, 'How [is the truth of cessation to be understood] by way of synonyms?'²². He then lists the 8 items of group A, followed by an 'etc.' (*la sogs pa*), after that he gives definitions of the 8 items, the 21 items of Group B and the 5 items of Group C. It is clear that Asaṅga's 'etc.' refers to the full list as given by Vasubandhu, plus the 5 'extra' items.

A. The first list consists of 6 terms which occur together in texts such as the Mānuṣyaka-sūtra (*mi'i mdo*)²³, the Catuspariṣat-

samuccaya of Asaṅga (Visva-Bharati Studies 12), Santiniketan 1950, pp.63.13-65.4 and the French translation of Walpola Rahula, *Le Compendium de la Super-Doctrine (Philosophie) (Abhidharmasamuccaya) d'Asaṅga*, Paris 1971, pp.101-4.

21 *Rnam grangs kyis ni ji skad du | bcom ldan 'das kyis . . . gsungs pa ste.*

22 *Rnam grangs kyis ji lta bu zhe na.*

23 The passage is cited by title by Śamathadeva in his *Abhidharmakośa-upāyikāṭikā*, Q 5585, Vol.118, *māzod 'grel tu*, 113a2, and by Skandhila in his *Abhidharmāvatāra*, in Marcel van Velthem (ed., tr.), *Le Traité de la Descente dans la Profonde Loi (Abhidharmāvatārasāstra) de l'Arhat Skandhila*, Louvain-la-neuve 1977, p.108.29-31. The Tibetan of the latter agrees perfectly with that of the *Abhidharmasamuccaya*. In the Mānuṣyaka-sūtra, the list begins with *duḥkhasya (sdyg bsngal 'di*, *Abhidharmāvatāra*), which applies to each of the terms. A similar sūtra is cited in Candrakīrti's commentary on Āryadeva's *Catuḥśataka*: see the Sanskrit retranslated from the Tibetan in Bhagchandra Jain 'Bhaskar', *Āryadeva's Catuḥśatakam along with the Candrakīrti Vṛtti and Hindi*

sūtra and the *Nidāna-saṃyukta*²⁴. These are given in Table 2.

B. The second list is a collection of 21 synonyms, starting with *asamskrīta* and ending with *Nirvāṇa*. The beginning of the list is similar to that of the **Sūtrānta-peyāla*, both in content and in order, as may be seen from Table 3. Since Vasubandhu specifies that his list was 'taught by the Lord', and since it is characteristic of Asaṅga's style to follow the sūtras closely without stating that he is doing so, it is probable that the two masters took their lists from a canonical counterpart of the **Sūtrānta-peyāla* of Prajñāvarman, and that, since the latter gives only the beginning of the **Sūtrānta-peyāla* list, the full text of the latter would be close to the full list of 21 items given by Vasubandhu and Asaṅga. This may be compared with the 33 synonyms of the Pāli *Asaṅkhata-saṃyutta*.

C. The third group, given here only by Asaṅga, consists of 5 negatives (see Table 4). Here too the terms are drawn from the sūtras. A close parallel occurs in the Tibetan *Udānavarga*: *ma skeyes pa, ma byun ba, ma bcos pa, 'dus ma byas pa, mi 'byung ba*²⁵; since Asaṅga himself cites this very sūtra in his *Yogācārabhūmi*, there can be little doubt that it is the source of his list²⁶. A Pāli counterpart occurs in the *Udāna* and the

Translation, Nagpur 1971, p.21.4 ad v.221 (IX 21). For another citation by title see Pradhan, *Abhidharmakośābhāṣya*, 465.10, 468.12.

24 See the references in n.38 below.

25 Siglinde Dietz and Champa Thupten Zongtse, *Udānavarga*, Band III, Göttingen 1990, XXVI 24-25. This prose passage is not found in Bernhard's Sanskrit edition; fragments are found in H. Nakatani, *Udānavarga de Subasi*, Vol.I, Paris 1987, § 368, pp.75-6.

26 The *Yogācārabhūmi* citation is given by Nakatani, *op. cit.*, p.76; Nakatani's source is Lambert Schmithausen, 'Zu den Rezensionen des *Udānavargaḥ*', *Wiener Zeitschrift für die Kunde Südasiens* 14 (1970), 1.7.11 (not seen).

Itivuttaka (Ud 80.23; It 37), *ajātaṃ abhūtaṃ akataṃ asaṃkhatam*. Another possible parallel is a sūtra cited in Bhavya's Tarkajvalā, *dge slong dag / mya ngan las 'das pa de ni ma skyes pa dang / ma byung ba dang / 'dus ma byas nyid du uyod do*²⁷.

The same five negatives plus two more are given by Vasubandhu elsewhere in his Gāthārthasaṃgraha, in commenting on the word dharma in the second citation of the Gāthāsaṃgraha (equivalent to Udānavarga 15:10). Here he classifies dharma as 'dharma as fruit, dharma as practice and dharma as teaching' (*phala-dharma, pratipatti-dharma, deśanā-dharma*); under *phala-dharma* he gives the five terms listed by Asaṅga plus *sānta* ('peaceful') and *gnas* ('abiding' = *sthita*?) followed by definitions²⁸. The definitions of the five terms common to Asaṅga and Vasubandhu are similar.

It is thus clear that all the synonyms of Nirvāṇa given by Vasubandhu and Asaṅga are drawn from sūtras of the (Mūla-) Sarvāstivādins: Group A from the Mānuṣyaka-sūtra or a similar text, Group B perhaps from the *Sūtrānta-peyāla, and Group C from the Udānavarga. The Manuṣyaka-sūtra belonged to the *Saḍāyatana-nipāta (of the Saṃyuktāgama)²⁹; the Sūtrānta-peyāla also most probably belonged to the Saṃyuktāgama.

27 Shotaro Iida, *Reason and Emptiness, A Study in Logic and Mysticism*, Tokyo 1980, p.199.1

28 C *thu*, 226a3; D *thu*, 226b6; G *nu*, 315a5; Q *nu*, 244bl: *ma skyes* (CD; GQ have *skyed* in list but *skyes* in definition) *pa*, *ma gyur pa*, *ma byas pa*, *'dus ma byas pa*, *ma byung ba*, *zhi ba*, *gnas zhes bya ba de ni mya ngan las 'das pa'o*.

29 Śamathadeva, (Q) *thu*, 43a5, *skye mched drug gi tshogs*.

3. A citation from the Saṃyuktāgama

It is likely that the structure of the sūtras of the *Sūtrānta-peyāla was similar to that of the Pāli Asaṅkhatasaṃyutta. For a possible example, we may turn to the Sūtrasamuccaya, attributed to Nāgārjuna, which cites one such sūtra from the Saṃyuktāgama of an unnamed school³⁰:

yang dag par ldan pa'i lung las kyang / dge slong dag khyod la mya ngan las 'das pa dang mya ngan las 'das par 'gro ba'i lam bshad par bya'o // de la mya ngan las 'das gang zhe na / 'di lta ste 'dod chags zad pa dang / zhe sdang zad pa dang / gti mug zad pa'o // de la mya ngan las 'das par 'gro ba'i lam gang zhe na / 'phags pa'i lam yan lag brgyad 'di nyid do shes gsungs so //

It is taught in the Saṃyuktāgama:

I will teach you, O monks, of Nirvāṇa and of the path leading to Nirvāṇa (*nirvāṇa-gāmi-mārga*). Herein (*tatra*), what is Nirvāṇa? It is thus (*tadyathā*): the destruction of attachment (*rāgakṣaya*), the destruction of aversion (*dveṣakṣaya*), the destruction of delusion (*mohakṣaya*). Herein, what is the path leading to Nirvāṇa? It is this very (*ayam eva*) Noble Eightfold Path (*āryāṣṭāṅgika mārga*).

According to the arrangement of the Asaṅkhatasaṃyutta, Nāgārjuna's citation is equivalent to the eleventh sutta dealing

30 Bhikkhu Pāsādika, *Nāgārjuna's Sūtrasamuccaya: A Critical Edition of the mDo kun las btus pa* (Fontes Tibetici Havnienses II), Copenhagen 1989, p.122.5-11. Cf. English translation by Bhikkhu Pāsādika in *Linh-Son Publication d'Études Bouddhologiques* (LSPÉB), No.13, Paris, December 1980, p.42.

with Nibbāna which, when expanded, reads as follows:

Nibbānaṃ ca vo bhikkhave desessāmi nibbānagāmiṃ ca maggaṃ . . . Katamaṃ ca bhikkhave nibbānaṃ? Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo. Idaṃ vuccati bhikkhave nibbānaṃ. Katamo ca bhikkhave nibbānagāmiṃ maggo? Ariyo aṭṭhaṅgiko maggo. Ayaṃ vuccati bhikkhave nibbānagāmiṃ maggo.

I will teach you, O monks, of Nibbāna and of the path leading to Nibbāna. And what, O monks, is Nibbāna? This, O monks, destruction of attachment, destruction of aversion, destruction of delusion: this, O monks, is called Nibbāna. And what, O monks, is the path leading to Nibbāna? The Noble Eightfold Path: this, O monks, is called the path leading to Nibbāna.

Apart from a number of formal differences, the structure and contents of the two discourses are the same.

4. Conclusions

The *Sūtrānta-peyāla cited by Prajñāvarman most probably refers to an abbreviated collection of sūtras dealing with Nirvāṇa, similar to the Pāli Asaṅkhatasamyutta and was probably parallel to the text(s) utilised by Vasubandhu and Asaṅga for their lists of synonyms of Nirvāṇa and of *nirodhasatya* respectively. It might therefore have contained about 21 items, against the 33 of the Asaṅkhatasamyutta. The structure of the individual sūtras to be expanded from the *peyālas* most probably resembled that of the Asaṅkhatasamyutta suttas and of the single Saṃyuktāgama citation of the Sūtrasamuccaya; however, while the source of Prajñāvarman's, Vasubandhu's and Asaṅga's citations would have been a canonical (Mūla-) Sarvāstivādin text, the school of the Saṃyuktāgama cited in the Sūtrasamuccaya is not known. Like the Pāli Asaṅkhatasamyutta

and Nāgārjuna's citation, the source cited by Prajñāvarman, Vasubandhu and Asaṅga would most probably have belonged to the Saṃyuktāgama.

Prajñāvarman's and Nāgārjuna's citations are doubly interesting here since, according to Akanuma's catalogue³¹, neither the Pāli Asaṅkhatasamyutta nor a single sutta contained therein has any parallels in the Chinese Āgamas. Thus the two citations are the sole representatives of that Saṃyutta discovered in the literature of other schools to date. It is generally held that the two recensions of the Saṃyuktāgama found in Chinese translation belong to the (Mūla-)Sarvāstivādin tradition; this is the tradition of Prajñāvarman, yet no parallel to his citation is found in either of these recensions.

A cursory examination of this section of Akanuma's catalogue dealing with the Saṃyutta-nikāya shows that while, in some cases, Pāli *saṃyuttas* or *vaggas* that consist essentially of *peyālas* have corresponding texts in Chinese, in many cases they do not. On the whole, the Saṃyutta-nikāya shows a much greater tendency towards the reproduction of *peyāla* texts than does the Saṃyuktāgama as transmitted in two Chinese versions. This might suggest that the use of *peyālas* found more favour with the Theravādins than with the (Mūla-)Sarvāstivādins. However, on the basis of Prajñāvarman's and Nāgārjuna's citations and of Vasubandhu's and Asaṅga's lists, it seems that parallels to the Pāli Asaṅkhatasamyutta were indeed transmitted by the (Mūla-)Sarvāstivādins and perhaps other schools, even

³¹ Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*, Nagoya 1929, pp.233-5.

though they have not been preserved in Chinese translation³². The parallel texts were available in the time of Nāgārjuna (second century?), Asaṅga (fourth century), Vasubandhu (fourth-fifth centuries) and Prajñāvarman (eighth century or later?).

Appendix

For number 3 of Prajñāvarman's list, *mi 'gyur ba*, 'unchanging', there are many possible Sanskrit equivalents: the least unlikely in the context being perhaps *avipariṇāma* which is used as an epithet of Nibbāna in the Paṭisambhidāmagga (*avipariṇāma-dhamma*, II 240.17). The parallel Pāli or Tibetan texts discussed in this article do not give this or any other possible equivalent. The two Tibetan parallels have here *mi g'yo ba / g'yo ba med pa*, 'unshakeable, unmoving' = *acala* (see Table 3, No.3).

Number 4, *mtha' yas pa = ananta* ('endless'), though possible as an epithet of Nirvāṇa, is probably either an accurate translation of a faulty Sanskrit manuscript of the UvViv reading *amaṃta*, or a misreading of a correct manuscript reading *anata*: the single dot representing the *anusvāra* could easily have been added by a scribe or by the translators to make a more familiar reading. The same place in the lists of Vasubandhu and Asaṅga (see Table 3) is occupied by '*dud pa med pa*. Since '*dud* = NAM, 'to bend, turn towards, aim at', '*dud pa med pa = anata*, 'unbent'. Although in some cases the texts read *mdud pa = grantha*, 'bond', confusion between the prefixes *ma-* and '*a chung* before *da* is very common in Tibetan texts, and I

therefore take the correct reading to be '*dud pa med pa = anata*, 'unbent'³³. The entire *Gāthārthasamgrahaśāstra and the section of the Abhidharmasamuccaya in question are lost in the original Sanskrit, but the Bhāṣya on the latter has been preserved and reads *anata* (A-sam-bh 75.3): 'unbent: because in the absence of craving for the Sensual, Form or Formless [Worlds], it does not bend towards such forms of existence' (*anatham kāmarūpārūpyatṛṣṇā bhavena bhaveṣv anamanāt*). Here the use of *anamana* clearly shows that the reading *anata*, root NAM, is the correct one. With this we may compare Vasubandhu's definition (C 257b1; D 258b5; G 362a2; Q 282b7): 'unbent: since it is free of the three cravings: in the absence of craving for the Sensual, Form or Formless [Worlds], it does not bend towards rebirth' (reading *skyed pa* with C, or correcting the *sred pa = trṣṇā* of GQ to *srid pa = bhava?*) (*mdud pa med pa ni sred pa gsum dang me ldan pa'i phyir te | [CDQ: ro || G] 'dod pa dang | gzugs dang | zgugs med pa'i sred pa med pas skyed [C: sred GQ (D copy n/a)] pa la mdud pa med pa'i phyir ro*).

Asaṅga gives a briefer definition, expanded in the two commentaries:

A-sam(T) (D 91b5; Q 109a3): 'Why is [the truth of cessation] called unbent? Because it is free of the three cravings' (*ci'i phyir mi 'dud pa [mdud pa med pa Q] zhes bya zhe na | sred pa gsum dang bral ba'i phyir ro*).

A-sam-bh(T) (Q 67b5): 'unbent: because in the absence of craving for the Sensual, Form or Formless [Worlds], it does not

32 While the *Sūtrānta-peyāla of the Udānavarga-vivaraṇa seems to refer to a *peyāla* collection similar to the Pāli Asaṅkhatasamyyutta, the title is somewhat baffling: one would expect something more specific, such as Asaṅskṛta- or Nirvāṇa-peyāla.

33 Since *mdud pa* is equivalent to *grantha*, a synonym of *kleśa*, the term is acceptable in meaning — **agrantha/nirgrantha* in the sense of *niṣkleśa*, which would roughly fit Asaṅga's and Vasubandhu's definitions — but I have not seen such a term as a synonym of Nirvāṇa in the early sūtras.

bend towards such forms of existence' (*mi 'dud pa ni 'dod pa dang gzugs dang gzugs med pa'i sred pa med pas srid par mi 'dud pa'i phyir ro*).

A-sam-vy (Q 256b3): 'Why is [the truth of cessation] unbent? Because it is free of the three existences (*srid pa = bhava*; correct to *sred pa = trṣṇā*?): in the absence of craving for the Sensual, Form or Formless [Worlds], it does not bend' (*ci'i phyir mi mdud pa srid pa gsum dang bral ba'i phyir ro // 'dod pa dang gzugs dang | gzugs med pa'i sred pa med pas mi mdud pa'i phyir ro*).

Anata is also given as an epithet of Nibbāna in the *Asaṅkhatasamyutta* (PTS, *Chaṭṭhasaṅgīti* and *Syāmrāṭṭha* editions: see Table 1A, § 2). The citation of the *uddāna* of the *Asaṅkhatasamyutta* in the *Nettipakaraṇa* reads *ananta* in place of *anata* in the PTS (Nett 55.6), *Chaṭṭhasaṅgīti* (47.8) and Thai script *Bhūmi-balo Bhikkhu Foundation* (80.13) editions. The *Abhidhānapadīpika* (1:7) also has *ananta* in both the Thai script *Mahāmakūṭarājavidyālaya* (see n.17) and the Burmese script *Thudhammawadi Press* editions. Here too the *lectio difficilior anata* could easily have been changed to *anamta* by the addition of *anusvāra*, and then to *ananta*. I therefore prefer *anata* in all cases.

Table 1A: Synonyms of asaṅkhata in the *Asaṅkhatasamyutta*¹

1.	asaṅkhata	unconditioned	Ps II 240.36
2.	anata	unbent	
3.	anāsava	untainted	Ps II 240.33
4.	sacca	truth	
5.	pāra	further shore	
6.	nipuna	subtle	S I 136.10,13; Thag 26
7.	sududdassa	very difficult to see	S I 136.9,13
8.	ajajjara	unageing	
9.	dhuva	enduring	Ps II 239.28
10.	apalokita	undecaying	Cp. Ps II 239.6
11.	anidassana	invisible	
12.	nippapañca	undiversifying	
13.	santa	peace	Vin I 36.26; S I 136.10
14.	amata	deathless	S V 8.15–20; Ps II 241.15
15.	pañita	excellent	S I 136.10
16.	siva	bliss	S I 181.17
17.	khema	security	A III 354.28; Sn 268; Thag 227; Thig 361; S I 136.16 [Khp 3]
18.	tanhakkhaya	destruction of craving	
19.	acchariya	wonderful	
20.	abbhuta	marvellous	
21.	anītika	freedom from ill	Ps II 239.10; Nid I 443
22.	anītikadhamma	the state of freedom from ill	
23.	nibbāna	nibbāna	S I 136.16
24.	avyāpajjha	freedom from harm	
25.	virāga	absence of passion	S I 136.16
26.	suddhi	purity	
27.	mutti	release	
28.	anālaya	freedom from bias	
29.	dīpa	island	1B 46
30.	leṇa	shelter	Ps II 239.34; 1B 40
31.	tāna	protection	Ps II 239.31; 1B 41
32.	saraṇa	refuge	Ps II 239.37
33.	parāyaṇa	goal	

¹ In the right-hand column I give a few references (by no means exhaustive) to occurrences of the terms in canonical texts, along with cross-references to the other lists.

Table 1B: Synonyms of asaṅkhata in the Nettipakaraṇa

1-23 = <i>uddāna</i> of the	Asaṅkhatasamyutta (as in Table 1A)	
24. ajāta	unborn	C1
25. abhūta	un arisen	C2
26. anupaddava	unoppressed	Ps II 239.13; Nid I 443
27. akāta	unmade	C4
28. asoka	sorrowless	Vin I 40.35; S IV 210.19 = A IV 157.14 = 160.3; Ps II 241.18
29. visoka	freedom from sorrow	
30. anupasagga	untroubled	Ps II 239.19; Nid I 443
31. anupasagga- dhamma ¹	freedom from trouble	
32. gambhīra	profound	S I 136.23
33. duppassa	difficult to see	= 1A 7
34. uttara	surpassing	
35. anuttara	unsurpassed	S I 181.17
36. asama	unequalled	
37. appaṭṭisāma	incomparable	
38. jeṭṭha	foremost	
39. seṭṭha	best ²	
40. leṇa	shelter	1A 30
41. tāṇa	protection	1A 31
42. arāna	freedom from conflict	
43. anaṅgana	unblemished	
44. akāca	flawless	
45. vimāla	immaculate ³	
46. dīpa	island	1A 29
47. sukha	happiness	Ps II 238.21
48. appamāṇa	limitless	
49. paṭiṭṭhā	support	
50. akiñcana	no-thing	Vin I 36.26
51. appapañca	non-diversified	1A 12

1 At this point Nett (55.17) repeats the phrase *nibbānam etaṃ sugatena desitaṃ*, common to the Asaṅkhatasamyutta.

2 For 38 and 39, cf. A IV 176.18, *jeṭṭho seṭṭho*. Cp. English 'first and foremost'.

3 For 44 and 45, cp. D II 244.10, *maṇi yathā veḷuriyo akāco vimālo subho*.

Table 2: Synonyms of Nirvāṇa, Group A

	Vasubandhu	Asaṅga	Sanskrit ¹
1.	ma lus par spangs pa	ma lus par spangs pa	aśeṣa-prahāṇa
2.	so sor spangs pa	nges par spangs pa	pratiniḥsarga
3.	mthar byas pa ²	byang bar gyur pa	vyantibhāva
4.	zad pa	zad pa	kṣaya
5.	'dod chags dang bral ba	'dod chags dang ³ bral ba	virāga
6.	'gog pa	'gog pa	nirodha
7.	nye bar zhi ba	mam par zhi ba	vyupaśama
8.	nub pa	nub pa	astamgama

Table 4: Synonyms of Nirvāṇa, Group C

	Asaṅga ⁴		Vasubandhu ⁵
1.	ma skyes pa	ajāta	unborn
2.	ma byung ba	abhūta	un arisen
3.	ma byas pa	akṛta	unmade
4.	'dus ma byas pa	asaṃskṛta	unconditioned
5.	skye ba med pa ⁷	asamutpanna	unproduced
—	—	—	peaceful
—	—	—	abiding
			1. ma skyes pa ⁶
			2. ma gyur pa
			3. ma byas pa
			4. 'dus ma byas pa
			5. ma byung pa
			6. zhi ba
			7. gnas

1 Sanskrit from A-sam-bh 93.27-28 and P. Pradhan (ed.) *Abhidharmakośa-bhāṣyam of Vasubandhu*, Patna 1975, 2:55, p.93, 27-28; Ernst Waldschmidt, *Das Catuspariśatsūtra Teil II*, Berlin 1957; § 14.9; Chandrabhāl Tripāṭhī, *Fünfund-zwanzig Sūtras des Nidānasamyukta*, Berlin 1962, § 23.9d. See n.23.

2 CDQ; G has *mathar phyin byas pa* in the definition.

3 Q inserts a *daṅḍa* (*śad*) after *dang*; not in D.

4 D 92a4, Q 109b3; Sanskrit from A-sam-bh 75.15-20,

5 References in n.28.

6 GQ have *skyed* in the opening list, *skyes* in the definition.

7 A-sam DQ; A-sam-vy; *skyes pa med pa* A-sam-bh(T).

Table 3: Synonyms of Nirvāṇa, Group B

Vasubandhu	Asaṅga	UvViv	Sanskrit equivalents ¹	S parallels
1. 'dus ma byas pa	'dus ma byas	1. 'dus ma byas pa	asamskrta, unconditioned	(1) asāṅkhata
2. mñhong bar dka' ba	blta dka' ba	2. lta bar dka' ba	durdṛśya, difficult to see	(7) sududdaśsa
3. mi g'yo ba	g'yo ba med pa	3. mi 'gyur ba	acala, unshakeable	—
4. mdud pa med pa ²	mdud pa med pa ³	4. mtha' yas pa	anata, unbent	(2) anata
5. 'chi ba med pa ⁴	'chi ba med pa	—	ananta, endless	—
6. zag pa med pa	zag pa med pa	5. zag pa med pa	amṛta, deathless	(14) amata
7. gnas	gnas	6. gnas	anāśrava, untainted	(3) anāśava
8. gling	gling	7. gling	layana, shelter	(30) leṇa
9. skyob pa	skyob pa	8. skyob pa	dvīpa, island	(29) dīpa
10. skyabs ⁵	mgon ⁶	etc.	trāna, protection	(31) tāna
11. dpung gnyen	dpung gnyen	—	śarana, refuge	(32) sarana
12. ma nyams pa	'chi 'pho med pa ⁷	—	parāyana, goal	(33) parāyana
13. rims nad med pa	rims nad med pa	—	acyuta, unfallen	—
14. yongs su gdung ba med pa	yongs su gdung ba med pa	—	nirjvara, absence of fever	—
15. bde ba	bde ba	—	niṣparidāha, absence of burning	—
16. zhi ba	zhi ba	—	kṣema, security	(17) kherna
17. gzhi bzang po	bde ba 'i gzhi ⁸	—	śiva, peace	(16) siva
18. bde legs su byed pa	bde bar 'gyur ba ¹⁰	—	sauvastika, ⁹ auspiciousness	—
19. nad med pa	nad med pa	—	svastyayana, well-being	—
20. mi g'yo ba	mi g'yo ba	—	ārogya, freedom from illness	—
21. mya ngan las 'das pa	mya ngan las 'das pa	—	āminyaya, unshaken	—
			nirvāṇa	(23) nibhāna

1 The Sanskrit equivalents are from the A-sam-bh 75.1-14.

2 See Appendix.

3 Q : mi 'dud pa D 91b5, A-sam-bh(T) 67b5 : mi mdud pa A-sam-vy 256b3.

4 mi 'chi ba in following definition, CDGQ.

5 CD : GQ omit. Since skyabs is given in the definitions at G 362a5 and Q 283a3, the omission must be due to a scribal error.

6 skyabs A-sam-vy 256b7.

7 D, A-sam-bh(T), A-sam-vy. Q has cancellation mark (two dots) over the 'a chung of 'pho.

8 Q, A-sam-vy : bde gzhi D, A-sam-bh(T).

9 The A-sam-bh has here *sauvarṇaka*, "golden" (cf. BHSD 607b), which is quite unlikely. The Tibetan of Vasubandhu is composed of *gzhi = vastu + bzang po = su*; that of Asaṅga of *bde* (D, A-sam-bh(T)) or *bde ba 'i* (Q, A-sam-vy) = *sukha, su + gzhi = vastu*. Both Tibetan versions and the definition at A-sam-bh 75.11, *lokottara-sukha-vastutvāt* (A-sam-bh(T) 68a3, *bde gzhi ni 'jig rten las 'das pa 'i bde ba 'i gzhi yin pa 'i phyir ro*, A-sam-vy 257a4, *ci 'i phyir bde ba 'i gzhi? don dam pa 'i bde ba 'i gzhi yin pa 'i phyir ro*) suggests the otherwise unattested **sauvastuka*. *Sauvastika* (for which cf. BHSD 607b) seems probable since it is related to the following term, *svastyayana*.

10 Q, A-sam-bh(T) : *dge bar gyur pa* D : *dge bar 'gyur ba* A-sam-vy.

EKOTTARĀGAMA (XVI)

Translated from the Chinese version by
Thích Huyền-Vi and Bhikkhu Pāsādika
in collaboration with
Sara Boin-Webb

Eighth Fascicle:
Part 17
Ānāpana[smṛti] (b)

2. ¹Thus have I heard. ²At one time the Buddha was staying in Śrāvastī, at Jeta Grove, in Anāthapiṇḍada's Park. Then the Exalted One said to the bhikṣus: It is extremely rare (*sudur-labha*)³ for two persons to appear in the world. For which two persons? It is extremely rare for a Tathāgata, a Perfectly and Completely Enlightened One and for a noble universal monarch

1 The figure indicating this new section at T 2, 582c23 is 1; the following sections, however, are counted as sections 3, 4 etc. As the last, rather long section of fasc.7 is entitled 'Ānāpanasmṛti 1' and the following 10 sections of fasc.8 'Ānāpanasmṛti 2' (in our transl. differentiated as (a) and (b)) Hayashi (p.128) counts this first section of fasc.8 as section 2. It seems a bit odd that fasc.8 is also entitled 'Ānāpanasmṛti', for none of its sections deal with *ānāpanasmṛti* at all.

2 Cf. A I, 76: *Dve 'me bhikkhave puggalā loke uppajjamānā uppajjanti acchariyamanussā . . . Tathāgato ca araham sammā sambuddho rājā ca cakkavattī . . .*

3 This expression is a key word in the Sūtrasamuccaya and also plays an important rôle in many works of the later Lam-rim literature; cf. T 32 (No. 1635), 49c14 and *passim*. The Sanskrit equivalent is unascertainable because a number of quotations in the Sūtrasamuccaya are at least partially extant in Sanskrit, whereas this anthology as a whole has survived in Tibetan and Chinese only.

(*āryacakravartin*) to appear in the world. (T 2, 583a) It is extremely rare for these two persons to appear in the world. — Having listened to the Exalted One's words, all the bhikṣus were pleased and respectfully applied themselves to practice.'

3. 'Thus have I heard. At one time the Buddha was staying . . . in Anāthapiṇḍada's Park . . . said to the bhikṣus: It is extremely rare for two persons to appear in the world. For which two persons? It is extremely rare for a Pratyekabuddha and for a completely passion-free (*kṣīṇāsrava*) disciple of the Tathāgata, for an Arhat, to appear in the world. It is, O bhikṣu[s], extremely rare for these two persons . . . — Having listened . . . all the bhikṣus were pleased and respectfully applied themselves to practice.'

4. 'Thus have I heard. At one time the Buddha was staying . . . in Anāthapiṇḍada's Park . . . said to the bhikṣus: There are two things (*dharma*) in the worlds that are to a very great extent conducive to mental defilements (*kleśa*)⁵. Which are those two? (a) That which creates roots of what is karmically unwholesome (*akuśala*), viz. anger (*krodha*); (b) neglect of virtuous actions (*sucarita*), of roots of virtue (*guṇa*). These, bhikṣus, are the two

4 At Hayashi, p.128, the same reference to A is given as with fasc.8, section 2 (see n.2), which is incorrect. At two different places in A I, 77, we have passages only reminiscent of this section: *Dve 'me bhikkhave buddhā. Katame dve? Tathāgato ca araham sammā sambuddho paccekabuddho ca . . . Dve 'me . . . asaniyā phalantiyā na santasanti . . . Bhikkhu ca khīṇāsavo hatthājānīyo ca.*

5 In a recent work (S. Anacker, *Seven Works of Vasubandhu*, Delhi 1984, p.146f.), it has been insisted that *kleśa* ought to be translated as 'afflictions' instead of 'defilements'. While this holds true for classical Sanskrit and for the rendering of the said term by the Tibetans, according to Pāli, Buddhist Sanskrit and Chinese sources the meaning of 'defilement' can also be vindicated beyond any doubt.

things that are enormously conducive to mental defilements. Therefore, O bhikṣus, one must become aware of and understand these things [conducive to] mental defilements, and one must also become aware of and understand the things that are not [conducive to] the defilements. One must think of getting rid of the things pertaining to the defilements and think of practising those pertaining to what is free from defilements. Thus, O bhikṣus, you should train. — Having listened . . . all the bhikṣus . . . applied themselves to practice.’

5. ‘Thus have I heard. At one time the Buddha was staying . . . in Anāthapiṇḍada’s Park . . . said to the bhikṣus: Whatever thoughts, inclinations or any other kind of formative forces (*samskāra*) may be pertaining to beings who hold false views (*mithyādr̥ṣṭika*) — all that cannot be appreciated at all and is something with which mankind [cannot] be happy. The reason for this is that false views are karmically unwholesome. [Let us take], for example, seeds of bitter fruit, seeds of the *nimba* fruit, of the *koṣātakī*, of the bitter bottle-gourd (*tiktakalābu*)⁷ or of any other kind of seeds of bitter [fruit]. Similarly, whatever bodily, vocal and mental actions may be performed by beings holding false views; whatever their thoughts, inclinations or bad behaviour (*duṣcarita*) may be — all that cannot be appreciated

6 Cf A I, 32: *Micchādīṭṭhikassa bhikkhave purisapuggalassa . . . Dīṭṭhi . . . pāpikā ti. Seyyathāpi . . . nimba-bījaṃ vā koṣātaki — bījaṃ vā tittakalābu-bījaṃ vā . . . Dīṭṭhi . . . pāpikā ti.*

7 These three kinds of bitter fruit enumerated in the text are translated after the Pāli parallel because, among the characters standing for the various kinds of bitter fruit (T 2, 583a22–23), one does not seem to be covered in Sino-Japanese dictionaries, whilst the others are given as signifying kinds of wild grass; the last kind of bitter fruit occurs in the text as an enigmatic transliteration: *bī-dī-pān-chī*.

at all and is something with which mankind [cannot] be happy. The reason for this is that false views are just karmically unwholesome and malign (*pāpaka*). Therefore, O bhikṣus, one should abandon false views and practise [guided by] right views. Thus, O bhikṣus, you should train. — Having listened . . . all the bhikṣus . . . applied themselves to practice.’

6. ‘Thus have I heard . . . the Buddha was staying . . . in Anāthapiṇḍada’s Park . . . said to the bhikṣus: Whatever thoughts, inclinations or any other kind of formative forces may be pertaining to beings who hold right views (*samyagdr̥ṣṭika*) — all that can wholeheartedly be appreciated and respected and is something with which mankind [can] be happy. For what reason? Because right views are something excellent (*prānīta, bhadra*). [Let us take], for example, sweet fruit [or] sugar-cane, grapes or any other deliciously sweet fruit. Someone cultivates good soil and grows [suitable] varieties. Afterwards the crop as a whole will be so delicious that people will relish it. This is due to the fact that the [crop of] fruit originates from very sweet [varieties]. Similarly, whatever thoughts, inclinations or any other kind of formative forces may be pertaining to beings who hold right views — all that is something with which one can be happy. And why is it that mankind is not at all displeased [with all that]? Because right views are something excellent. Thus, O bhikṣus, you should train. — Having listened . . . all the bhikṣus applied themselves to practice.’

8 Cf. A, *ibid.*, *Sammādīṭṭhikassa bhikkhave purisapuggalassa . . . Dīṭṭhi . . . bhaddikā ti. Seyyathāpi . . . ucchubījaṃ vā sālibījaṃ vā muddikābījaṃ vā . . . Dīṭṭhi . . . bhaddikā ti.*

7. ⁹Thus have I heard . . . the Buddha was staying . . . in Anāthapiṇḍada's Park. Then Venerable Ānanda was dwelling in a quiet and secluded spot. While contemplating at his solitary [place] the following occurred to him: All sentient beings indulge in thoughts of sensuous greed (*kāmarāga*), consequent upon which greed arises and insatiably, day and night, they are obsessed with that. — As evening approached, Venerable Ānanda rose from his seat, adjusted his robes and went to the Exalted One's whereabouts. Upon his arrival, he bowed down his head at [the Exalted One's] feet and sat down at one side. The Venerable Ānanda said to the Exalted One: While staying at a quiet and secluded place, the following occurred to me: All sentient beings indulge in thoughts . . . sensuous greed arises and insatiably, day and night, they are obsessed with that. — It is just as you have said, Ānanda, replied the Exalted One, all sentient beings indulge in thoughts of sensuous greed which consequently increases their greed and . . . all night long, they are obsessed with that. For what reason?

Long ago, in times long past, there was a noble universal monarch named Māndhātṛ who ruled with righteousness (*dharmeṇa*) and absolute impartiality. He had come into possession of all the seven treasures, viz., of the wheel-treasure

9 In this section the Buddha narrates the story of the 'noble universal monarch' Dīng-shēng. According to Hayashi (p.130), Dīng-shēng is identical to Mandhātā referred to at A II, 17 (*etadaggaṃ bhikkhave kāmahogīnaṃ yadidaṃ rājā Mandhātā*) and at Therīgāthā. v.486 (*cātuddīpo rājā Mandhātā āsi kāmahogīnaṃ aggo | atitto kālānkato na c'assa paripūrītā icchā* //). For further references see DPPN II, p.444f.

As for Māndhātṛ in Buddhist Sanskrit literature, see (a) Divyāvadāna. ed. P.L. Vaidya (Darbhanga 1959), pp.130–41 (Māndhātāvadānam); (b) Avadāna-Kalpalatā I, ed. P.L. Vaidya (Darbhanga 1959), pp.38–45. See also below, n.16.

(*cakraratna*), the elephant-treasure (*hastiratna*), the horse-treasure (*aśvaratna*), the jewel-treasure (*maṇiratna*), the noble-woman-treasure (*abhiḥāstrīratna*), the householder-treasure (*grhapatiratna*) and the commander-in-chief-treasure (*pariṇāyakarātna*)¹⁰. Moreover, he had a thousand sons who were healthy and strong and so brave that all malevolent [forces] had to surrender; he ruled over the whole world in which the use of knife and stick had fallen into desuetude¹¹.

You should [further] know, Ānanda, that Māndhātṛ, the noble universal monarch, then thought to himself: Now this Jambudvīpa is my territory whose people, [thanks to] an abundance of precious things, are affluent. I used to hear from honourable elderly persons about a western country (*deśa*) [called] Aparagodānīya whose people, [thanks to] an abundance of precious things, are [also] affluent. Now I should go there to incorporate that territory into [my realm]. — Immediately thereafter, Ānanda, the following sprang to Māndhātṛ's mind: Taking with me the four sections of my military forces (*caturāṅgabala*)¹², I shall leave this Jambudvīpa. — So he went to Aparagodānīya whose inhabitants, on seeing the noble monarch arrive, all gave him a most respectful welcome, kneeling down and asking polite questions. — Welcome (*svāgatam*), Your Majesty (*mahārāja*), [they shouted,] now [we] the people of Aparagodānīya are rich, but what we actually need is a noble monarch. Please rule over the people here and let [us] follow

10 After the Chinese which literally has 'leading troops', whilst *pariṇāyaka* simply means 'leader, guide'.

11 I.e., no more fighting (THV).

12 I.e., after Mahāvūyut. 363–41, a) *hastikāya* (war-elephant regiment), b) *aśvakāya* (cavalry), c) *rathakāya* (chariot regiment), d) *patikāya* (infantry).

[your] code of laws (*dharmasāsana*). — At once, Ānanda, the noble monarch M. took control of Aparagodānīya and became the people's sovereign.

Once, after a lapse of several hundreds of thousands of years, when the noble monarch M. was at leisure, the following came to his mind: I am the master of Jambudvīpa whose people . . . are affluent, and the seven treasures are showered upon [me] knee-deep [as it were]. And now I am also master of this Aparagodānīya whose people . . . are affluent. Furthermore, I used to hear . . . about [an eastern country called] Pūrvavideha¹³ whose people . . . are affluent. Now I should go there to incorporate that territory into [my realm] and rule it with righteousness. — Then, Ānanda, the noble monarch M. planned the following: Taking with me . . . my military forces, I shall leave this Aparagodānīya and proceed to Pūrvavideha. — When the inhabitants of that country saw the noble monarch arrive, all gave him a most respectful welcome . . . With different mouths but one voice they shouted: Welcome, Your Majesty! Now [we] the people of Pūrvavideha are rich . . . let [us] follow [your] code of laws. — At once, Ānanda, the noble universal monarch M. took control . . .

Once, after a lapse of hundreds, thousands and ten thousands of years, when the noble monarch M. was at leisure, he thought: I am in [possession of] Jambudvīpa whose people . . . are affluent, and the seven treasures. . . I am also the master of this Aparagodānīya . . . and Pūrvavideha whose people . . . are affluent. I used to hear . . . about [a northern country called]

13 After Hackmann, p.208.

Uttarakuru¹⁴ whose people . . . are affluent and said to be independent, yet not stubborn, not short-lived, but actually [noted for their] longevity, [everybody] having a life-span of a thousand years. When their long lives, [so it is said,] (T 2, 584a) come to an end, they are definitely reborn in a celestial world and are not doomed to another [lower] existence (*anyagati*). They wear clothes made of cotton (*kārpāsa*)¹⁵ and eat non-glutinous rice [grown] by itself (*svayam*)¹⁶. Now I should go there to incorporate that territory into [my realm] and rule it with righteousness. — And again, Ānanda, the noble monarch M. devised the following: Taking with me . . . my military forces, I shall leave Pūrvavideha and march into Uttarakuru. — [So he went on his expedition, and when he] saw that country from afar, all green and with lush vegetation, he asked the retinue to his left and right: Do all of you not see this country — so green

14 After Hayashi, p.131.

15 After Soothill, p.232b; cf. DPPN I, p.356: 'The clothes worn by the inhabitants resembled divine robes'.

16 For parallel descriptions of Uttarakuru and her people, see D III, 199ff., T.W. and C.A.F. Rhys Davids, *Dialogues of the Buddha* III (London 1923), p.192ff.; M. Walshe, *Thus Have I Heard, The Long Discourses of the Buddha* (London 1987), p.474ff.; H. Hoffmann, *Bruchstücke des Ājānātikasūtra aus dem zentralasiatischen Sanskritkanon der Buddhisten und Nachträge zu 'Kleinere Sanskrit-Texte, Hefte III-V'*, compiled by L. Sander (Stuttgart 1987), p.62ff.; for further references, see DPPN I, p.355f.; L. Sander and E. Waldschmidt (ed.), *Sanskrihandschriften aus den Turfanfunden*, part IV (Wiesbaden 1980), pp.244–6; on two leaves (Nos 256, 257) (catalogue No.558), a description of Uttarakuru and of the assembly of Trāyastriṃśa gods is given. Two further small fragments, also pertaining to the description of Uttarakuru, are found together with facsimiles (plate 67), in Sander, Waldschmidt, *op. cit.*, part V (Stuttgart 1985), p.160 (catalogue No.1162). The vocabulary of the Turfan version of this Avadāna is exhaustively dealt with in the *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden* (Göttingen 1973ff.); see, for instance, fasc.5, pp.349, 350, under *Uttarakuru* and *Uttarakuruka*.

and covered with lush vegetation? — Oh yes, [we] see it, they replied. — [And again] the monarch addressed the masses of his retinue with these words: That is the soft grass [of Uttarakuru] whose softness and that of celestial clothes are exactly alike, and all the [inhabitants of Uttarakuru who are] wise and virtuous (*satpuruṣa*) are in the habit of sitting on it. — When [they] had gone a little further, [they] saw that country from afar, all covered with dazzling yellow, and now the monarch asked his retinue: Do you not see this country all covered with such dazzling yellow? — All of us see it, they answered, and the supreme monarch went on explaining: That is the fabulous non-glutinous rice that grows by itself, and all the [people of Uttarakuru who are] wise and virtuous habitually live on that [rice as their] food. Now, Your Excellencies, all of you will also have to eat that non-glutinous rice. — When the noble monarch [and his retinue] had gone a little further [they] saw a [large] area of flat land, and on the horizon they made out a tall palace (*prāsāda*) that [when they came nearer] looked quite magnificent. Once more [the monarch] asked his retinue: Do you see that [large] area of flat land? — Certainly, all of us see it, they replied, and the supreme monarch went on telling them this [area] was called Cotton Tree Garment (*Karpāsavastra*) and that they, [his retinue,] would also be required to wear clothes made of cotton. When the inhabitants of that country, Ānanda, saw the supreme monarch arrive, all rose, came forward and gave him a most respectful welcome . . . With different mouths¹⁷ but one voice . . . [We] the [people of Uttarakuru are rich . . . let [us] follow [your] code of laws. — At once, Ānanda, the noble monarch took control . . .

However, after a lapse of hundreds . . . of years, when the

17 For 音 read □ (THV).

noble monarch M. was at leisure, he thought: Now I am the master of Jambudvīpa, . . . of Aparagodānīya, Pūrvevideha and Uttarakuru whose people are affluent [thanks to] an abundance of precious things. I used to hear . . . about the Trāyastriṃśa gods whose happiness is incomparable, whose life-span is really immense, whose clothing and sustenance are [provided] automatically and whose noblewomen are so many that one cannot tell their number. Now I should go to [their] celestial palaces (*vimāna*) in order to rule over [them] with righteousness. — The noble monarch's next idea, Ānanda, was [again] to take with him . . . his military forces and to leave Uttarakuru. Subsequently [he and his retinue] climbed up to the Trāyastriṃśa gods¹⁸. When from afar Śakra, the chief of gods (*Śakro devānām indrah*), saw M., the noble monarch, come [nearer] he said: Welcome, Your Majesty! You may sit down here. — Hardly had M., the noble monarch, arrived, Ānanda, when he sat down on the same throne together with Śakra, chief of gods, and when the two personalities were sitting together it was impossible to distinguish [one from the other]; their features, bearing, speech and voice were exactly alike.

M., the noble monarch, Ānanda, stayed there for several thousands and some hundreds of years, and thereafter the [same train of] thought [overcame him]: Now I am the master of Jambudvīpa whose people . . . [I am] also the master of Aparagodānīya . . . of Pūrvavideha . . . and of Uttarakuru . . .

18 Cf. DPPN I, p.1002f.: 'Tāvatiṃsa stands at the top of Mount Sineru . . . The Jātaka Commentary mentions several human beings who were invited by Sakka, and who were conveyed to Tāvatiṃsa — e.g. *Nimi*, *Guttila*, *Mandhātā* and the queen *Silavatī*. Mandhātā reigned as co-ruler of Tāvatiṃsa during the life period of thirty-six Sakkas, sixty thousand years (J II, 312)' (Mandhātu-jātaka).

and I have even reached the heaven (*svarga*) of the Trāyastriṃśa [gods]. Now I am surely capable of harming this Śakra, chief of gods, so as to [avail myself of] the opportunity (*antara*) [to become] the sole sovereign of all gods. — No sooner had M., the noble monarch, conceived of this idea, Ānanda, than he could not help falling from his throne. [He fell and fell] until he reached Jambudvīpa, and with [him] fell the four sections of his military forces. Simultaneously, he lost his wheel-treasure and did not have the slightest notion of its whereabouts. [His] elephant-treasure and horse-treasure died at the same time; [his] jewel-treasure just disappeared, and likewise the noblewoman-treasure, householder-treasure and commander-in-chief-treasure passed away. M., the noble monarch, was taken seriously ill, and all close and distant relatives assembled and condoled with him on his disease. [Then somebody asked]: What shall we answer, Your Majesty, if anyone comes along and puts a question like this: What teaching has the supreme monarch M. bequeathed just before breathing his last? What shall be the [authorised] answer to such a question? — If after my death anyone puts such a question, replied the noble monarch M., [you] should announce the following: The monarch M. ruled the whole world and was nevertheless insatiable. Then he went up to the Trāyastriṃśa gods and stayed with them for several hundreds and thousands of years. But still he was desire-ridden and wanted to harm the chief of gods. Consequently, he [brought about] his own downfall and imminent death. —

Well, Ānanda, do not have any suspicion, do not have any doubts (*mā saṃśayajāto bhūḥ*)! Do not consider the monarch M. of the past an altogether alien person. For what reason? At

[that] time I was the monarch M.¹⁹ and it was I who ruled the whole world, went up to the Trāyastriṃśa gods and was insatiable as regards the five [kinds of] sense-pleasure (*kāmaguṇa*). O Ānanda, by dint of this 'skill in means' (*upāyakaūśalya*) one should fully understand how one fares (*gati*) [if] one yields to a mind full of covetousness and attachment and [thus always] increases thoughts dominated by sensuous greed and insatiability (*asaṃtuṣṭi*). If one really wants to [obtain] complete satisfaction (*saṃtuṣṭi*), one should derive it from the wisdom of the Noble Ones (*āryaprajñā*). — Before the great assembly the Exalted One uttered the following verses:

Sexual misconduct is like the rainy season;

When it occurs there is just excess.

Pleasure [derived from it] is minimal

While suffering is overwhelming.

Those who understand [this] eschew [sensuous greed].

Even though one might enjoy heavenly bliss

[Or] simply the five [kinds of] sense-pleasure —

[All that] is just nothing when compared

With a heart free of desire [as realised] by

The Fully Enlightened One's Disciples.

Covetousness and attachment continuing for

A hundred million aeons exhaust

[All] merit and also lead to hell.

When [actually] does one experience [real] happiness?

In the twinkling of an eye [however one may] suffer

hellish pain.

19 Cf. Divy (V), 139, 20–1: *yo 'sau rājā Mūrdhātaḥ, aham evānanda tena kālena tena samayena* / In this text three versions of the cakravartin's name occur: Māndhātṛ, Māndhāta and Mūrdhāta. At *ib.*, 139, 15–16, Kāśyapa is identified with Śakra, chief of gods: *Kāśyapo bhikṣus tena kālena tena samayena Śakro devānām indro babhūva* /

Therefore, Ānanda, with the help of this 'skill in means' one should understand sense-desire (*kāma*) and the overcoming of sense-desire [so that] one's thinking is rid of all indulgence forever. Thus you should train. — Having heard the Buddha's words, Ānanda was pleased and respectfully applied himself to practice.'

8. ²⁰Thus have I heard. At one time the Buddha was staying in Śrāvastī, at the Jeta Grove, in Anāthapiṇḍada's Park. Then the brāhmin Shēng-lòu²¹ went to the Exalted One's whereabouts. After the exchange [of greetings] (*vyati-sr*) and asking [polite] questions, the brahmin Shēng-lòu sat down at one side and then asked the Exalted One the following question: How should one regard a false friend (*kumitra*)? — One should, replied the Exalted One, liken him to the moon. — And how should one regard a spiritual friend (*kalyāṇamitra*)? the brahmin went on to ask. — One should liken him, too, to the moon, was the Exalted One's reply. — What the śramaṇa Gautama has just said, insisted the brahmin, he has put in a nutshell, without having explained its meaning in detail. If only Gautama would fully explain the meaning so as to make plain what is not yet

20 At T2, 584c (footnotes), reference is made to the verses at A III, 34 (A V. 31); the same reference is given at Akanuma, p.127, Hayashi, p.133, and at Lancaster, p.222. However, there is only partial thematic agreement between A verses and EĀ. The Pāli verses actually have their counterpart at MĀ, T1, 660b 10–21, as indicated by Akanuma.

21 Could this be a transliteration of Śaila, Śela = Pāli Sela? Cf. DPPN II, p.1288, on Sela, a brahmin of Aṅguttarāpa. Although formally Shēng-lòu might correspond to the Sela of the Pāli Canon, it is only their originally having been brahmins which they have in common. Whilst Shēng-lòu, at the end of the discourse, takes refuge as an upāsaka, Sela, according to Sn, p.112, became an arhat.

plain. — Listen attentively, brahmin, said the Exalted One, and take heed; I shall elucidate the full meaning for you. — With the words: {Be it} so (*evam*), Gautama, the brahmin Shēng-lòu [consented] to receive the Buddha's teaching.

Take, for instance, brahmin, said the Exalted One, the moon at the end of the month, day and night moving in orbit; she is, however, deficient in one respect: she is not at her full. As the moon is on the wane, the time will certainly²² come²³ that she will be invisible and that nobody will see her. Similarly, brahmin, a false friend passes [his time] day and night, gradually losing trust (*śraddhā*), neglecting his moral training (*śīla*), his studies (*śravaṇa*), liberality (*dāna*) and being wanting in insight-knowledge (*jñāna*). Consequently, since the false friend is bereft of trust . . . and insight-knowledge, the time will come for him, after the breaking up of the body and after death, to go to hell. For this reason, brahmin, [i.e. as a warning], I have just compared the false friend to the moon at the end of the month.

[Now,] brahmin, let us take, for example, the new moon in her waning phase. While she orbits day and night, her brightness gradually increases, bit by bit, [until she] is in her fullest phase. Then, (T2, 585a) on the fifteenth day (*pañca-daśī*, *pāñcadaśika*), she is absolutely at her full so that there is not a single sentient being that does not see [her]. Likewise, brahmin, a spiritual friend passes [his time] day and night, while he progresses in his moral training, in his studies and in liberality and while his trust and insight-knowledge increase. Accordingly, since the spiritual friend progresses . . . and since his trust and insight-knowledge increase, the time will come for

22 Lit. 'perhaps'.

23 Lit. 'come back'.

him, after the breaking up of the body and after death, to go to a good, a heavenly world (*sugati, divyam*). Therefore, brahmin, [i.e. in order to encourage,] I have just compared the spiritual friend, faring (*gati*) [well], to the moon at her full. — Then the Exalted One uttered these verses:

If one is greedy and full of desire,
Given to aversion and hatred, always deluded,
The karmically wholesome will slowly decline
Like the moon in her waning phase.
If one is no more greedy and full of desire,
No longer given to aversion, hatred and delusion,
The karmically wholesome will slowly increase
Like the moon in her waxing phase.

For this reason, brahmin, one should study and practise (*sikṣ*) just like the new moon [waxing steadily].

After that, the brahmin Shēng-lòu addressed the Exalted One: Well said (*sādhu*), Gautama²⁴! It is just like getting something bent straightened [again]; seeing, as it were, light [after] darkness; it is like finding one's way after having gone astray —

24 The following parallels the well-known stock conversion formula occurring e.g. at A I, 173, 3–10: *Seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya. . . Upāsakaṃ maṃ bhavaṃ Gotama dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ ti*. For Sanskrit parallels, see, for instance, Divy (V), 44, 10–11: *eṣo 'haṃ bhagavantam saraṇam gacchāmi . . . upāsakaṃ ca mām dhāraya adyāgreṇa yāvajjivaṃ prāṇopetaṃ saraṇam gataṃ abhiprasannam*; *ibid.*, 301, 20–2; parts of this conversion formula are quoted in the *Abhidharmakośabhāṣya*. For text and references, see Bh. Pāsādika, *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu* (SWTF, Beiheft 1), Göttingen 1989, quotation Nos. 289, 290 (reference, under these quotations, to the present EĀ passage, T2, 585a 15–16, is wanting).

after dullness just clarity! The śramaṇa Gautama has set forth to me the Dharma [by way of] innumerable (*asaṃkhyeya*) means (*upāya*). Now, of my own according (*svayam*), I take refuge (*śaraṇam gam*) in the Exalted One, in his Teaching and in the monastic Community (lit. *bhikṣusaṃgha*). May I henceforth be accepted as a lay follower (*upāsaka*), for the rest of my life abstaining from killing sentient beings (*prāṇātīpāta*)²⁵. — After listening to the Buddha's words, Shēng-lòu was pleased and respectfully applied himself to practice.'

Additional Abbreviations

- Akanuma = C. Akanuma, *The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*, Nagoya 1929, Delhi 1990.
D = Dīgha-nikāya (PTS)
Divy (V) = Divyāvadāna, ed. P.L. Vaidya, Darbhanga 1959
J = Jātaka, together with its Commentary, ed. V. Fausbøll, 6 vols., London 1877–96; vol.7 (Index, D. Andersen), 1987.
Lancaster = L.R. Lancaster in collab. with Sung Bae Park, *The Korean Buddhist Canon, A Descriptive*

25 For 'abstaining from *prāṇātīpāta*' most parallels have *paṇupetaṃ / prāṇopetaṃ*, 'alive, [as long as] life lasts'. Vasubandhu's quotations, however, have *prāṇāpeta* which, at *Abhidharmakośabhāṣya* (Pradhan ed.), 215, 8–9 (IV.30), is commented upon: *prāṇātīpātadyapetaṃ ity artho madhyapadalopāt* — 'Quel est le sens de cette expression *prāṇāpeta*? Il faut entendre, par ellipse, *prāṇātīpātāpeta*, exempt de meurtre, ayant renoncé au meurtre'. — L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, Vol.III, p.72 (Paris 1923–31, repr. Brussels 1971).

- Catalogue*, Berkeley 1979.
MĀ = Madhyamāgama, T 26.
Sn = Suttanipāta (PTS)
SWTF *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, begun by E. Waldschmidt, ed. H. Bechert, compiled by G.v. Simson, M. Schmidt, S. Dietz, J.-U. Hartmann, Göttingen 1973 ff.
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CORRECTIONS — EKOTTARĀGAMA XV (BSR 10, 2 1993)

- p.215, n.4: for *āraṅṣacitta* read *āraṅṣācitta*.
p.216, l.16: for *nānātvā* read *nānātva*.
p.218, l.9: for *cetassa* read *cetasa*.
p.220, n.17: for *duḥkhanirodagāminī* read *duḥkhanirodhagāminī*.
p.222, l.17: for *ni-shi-t'an* read *ni-shih-t'an*.
p.222, l.20: for 'Agon-bu B' read 'Agon-bu 8'.

CORRECTIONS — EKOTTARĀGAMA XVI (BSR 11, 1 1994)

p.50, l.8 and *passim* : for *Ānāpana[smṛti]* read *Ānāpāna[smṛti]*.

p.50, n.3. : for 'unascertainable' read 'ascertainable'.

p.53, l.14 : for *praṇita* read *praṇīta*.

p.65, l.18 : for '1987' read '1897'.

SPECIAL ANNOUNCEMENT

We are delighted to welcome on to our Advisory Committee Charles S. Prebish, Associate Professor of Religious Studies, Pennsylvania State University.

Prof. Prebish has agreed to act as our North American treasurer and editorial representative. To facilitate payment of subscriptions in US\$, he has opened a bank account in the name of *Buddhist Studies Review* and invites American and Canadian readers, as well as others who would prefer to pay in US\$, to renew or commence subscribing by sending their remittance to him at The Pennsylvania State University, Religious Studies Program, 108 Weaver Building, University Park, PA 16802-5500, USA. (Annual subscriptions are \$11.00 for individuals or \$19.00 for institutions.)

In his capacity as our editorial representative, Prof. Prebish will collate publishable material for BSR. North American contributors of items on 'mainstream' Buddhism (i.e. the broad Hīnayāna tradition and early Mahāyāna in India, Central Asia and China) are asked to submit their typscripts or computer print-outs to him at the above address for perusal.

LETTER TO THE EDITOR

Dear Sir,

May I respond briefly to Laurence Mills's comments on my abridged translation of the *Majjhima Nikāya*, not out of any general wish to quarrel with a fair-minded review, but because one of his points perfectly illustrates the unique pitfalls of these texts in a way which warrants further examination.

In Discourse 26 there are virtually identical passages covering Gotama's period of tutelage under, first, Ālāra the Kālāma, and then Uddaka Rāmaputta. However, at the end there is a

small variation where Ālāra offers to treat Gotama as an equal, whilst Uddaka sets him above himself as his teacher. The reviewer rightly observes that Horner has not differentiated the two outcomes and that I repeated the mistake. He also surmises that this may mean that I have sometimes resorted to a précis of her version.

Not so — I can re-affirm the claim made in my introduction that 'all vocabulary and grammar have been independently checked', but I did rely on her text to signpost divergences within parallel passages. Here the signpost was missing because Horner herself missed the variation in the original. In short, this is a **collation** error, and it was her collation not her translation that I was following.

Reversion to the Pāli shows how daunting this aspect of the work can be. The two descriptions are not on facing-pages and run to over fifty lines each. Apart from the difference in the names there is a variation of one word some third of the way through (where the two teachers claim different attainments) and a slightly more substantial one in the third sentence from the end, where the oversight occurs. No wonder Horner's concentration sometimes slipped, or that others avoid the problem by anthologising.

One could consider the possibility of computerising Pāli texts so as to collate passages automatically. In practice though that would simply add input errors to those of copiers and printers. On the other hand one can preserve translations indefinitely on floppy discs and revise them continuously. If some kind of agreed core text could be stored in this way, and with a sensible amount of abridgement, it's not impossible that a panel of revisers might eventually arrive at something approaching an 'authorised' version. The prospect may be remote, but it's worth thinking about.

David Evans (Leeds)

NEWS AND NOTES

The Fifth **I.B. Horner Memorial Lecture** (sponsored by the Pali Text Society) was delivered at the School of Oriental and African Studies (London Univ.) on 1 October 1993. Prof. Dr Oskar von Hinüber gave an illustrated appraisal of 'Buddhist Monks and their Libraries in Ancient Northern Thailand: the Beginnings of the Pāli Manuscript Tradition'.

Also at the School of Oriental and African Studies, K.R. Norman (Prof. Emeritus of Indian Studies at Cambridge) delivered a series of lectures on '**A Philological Approach to Buddhism**'. Interspersed with this was a course of ten seminars on Dharma-pada Literature.

Buddhica Britannica is essentially a monograph series published by the Institute of Buddhist Studies in collaboration with the School of Oriental and African Studies, and aims to produce well-researched and original academic material on Buddhist religion, philosophy, history, art and other related subjects. Four issues have appeared to date: T. Skorupski (ed.), *The Buddhist Heritage* (conference papers from the SOAS symposium in 1985) and *Indo-Tibetan Studies*, Ian Astley[-Kristensen], *The Rishukyō*. The Sino-Japanese Prajñāpāramitā in 150 Verses (Amoghavajra's Version), and Martin Boord, *The Cult of the Deity Vajrākīla*. According to the Texts of the Northern Treasure Tradition of Tibet (Byang-gter).

Further details may be obtained from the Institute, P.O. Box 443, Tring, Herts HP23 6PX (Tel. 071-323 6248 or 0442 890882; fax 071-436 3844). The other distributors are Otto Harrassowitz, P.O. Box 2929, D-65019 Wiesbaden, Germany, and South Asia Books, P.O. Box 502, Columbia, Missouri 65205, USA.

The **Dharma Lamp Series** is a comprehensive study of the South Asian Buddhist Tradition and will explore a variety of perspectives, approaches and methodological studies that highlight the immense importance, complexity and profundity of South Asian Buddhism in a critical context and in the light of current social issues. It will be diverse in its focus, including historical studies, textual explorations, sociological investigations, bibliographic studies, considerations of religious practice as an expression of South Asian Buddhism's integrity, as well as additional topical issues. It will be expansive and imaginative in scope, spanning more than two and a half millennia of South Asian Buddhist history, and will treat the growth of early nikāya Buddhism, the Theravāda tradition, the development of the Mahāyāna and Vajrayāna traditions in South Asia, and modern South Asian Buddhism. The series will be receptive to all research works that inform and advance our knowledge and understanding of the South Asian Buddhist tradition. It will maintain the highest standards of scholarship and promote the application of innovative methodologies.

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Manuscripts and enquiries are invited. Contact: Prof. Charles S. Prebish [Editor-in-Chief], c/o East Asian Books Inc., P.O. Box 691465, Orlando, FL. 32869-1465, USA (Tel. 814/865-1121, Fax 814/863-7840; E-Mail cspl@psuvm.psu.edu).

'Fragile Palm Leaves'. Until the last century, Theravādin Buddhist literature was transmitted in the form of the palm-leaf book. Today, the palm-leaf mss of Sri Lanka, Thailand, Laos and

Cambodia are generally safely stored in libraries and temples. They are rarely seen on the market. In Burma [Myanmar] mss are preserved at the National Library and in temple collections, but not all of them are safe. They have begun to show up in antique markets outside the country.

After nearly three decades of isolation under the totalitarian Ne Win régime, Burma has opened up, in an *ad hoc* manner, to trade and travel. Trade contacts have introduced new attitudes towards religious objects. In the past, a manuscript or an image was created as a result of a transaction between a sponsor and a scribe or artisan. After it was offered to the temple, it no longer had a price tag: it was a sacred object, outside the market system. It could then exist for centuries with no one ever dreaming of selling it. This has now changed: economic materialism dictates that everything has a price, everything can be bought or sold, including now **especially** antiques and sacred objects. One of the many tragic results of this new 'ethic', in combination with the general disruption and uncertainty in Burmese society, is that antiques, religious objects and cultural artefacts are pouring out of the country, in the main to the markets of neighbouring Thailand.

A few concerned individuals, led by Peter Skilling (Canadian scholar and former bhikkhu), have undertaken to purchase these mss with their own funds. A preliminary survey of the approximately 200 mss obtained so far shows that they are in Pāli or in Burmese mixed with Pāli. They contain canonical texts and commentaries, commentaries and *nissaya* composed in Burma and grammatical works. While some texts are well-known, others could not be traced in available literature or catalogues. Given the enormous literary output in Burma over the centuries, it is quite possible some texts are unique or very rare.

Why collect and preserve these mss? The book — of any form or culture — is precious. The palm-leaf ms is a type of

book, prepared with great care, that will never be produced again. The mss contain ancient Pāli literature (important for the study of Buddhism) and original compositions by Burmese writers in Pāli and Burmese (important for the study of Burmese literature). The intricate designs that adorn the Kamma-vācās are important for the study of Burmese design, since they change with the decades and reveal various (outside) influences. When the mss are sold to private collectors, they are lost to the scholarly world. Even when purchased by museums or galleries, sets are broken up and the mss are dispersed around the world to numerous institutions, where they are displayed as *objets d'art* rather than treated as literature.

There is an urgent need to preserve these materials and for funds to purchase mss as soon as they reach the market. The urgency lies in this very historical moment: the disturbed economic and social conditions that have led to the export of the mss are now in the ascendant. The project will continue as long as the flow of mss continues. It is now in a preliminary stage; the primary concern is to collect the texts before they are dispersed forever. Later stages will include cleaning, preservation and cataloguing.

The mss are a part of Burma's religious and literary heritage. They belong to Burma. The ultimate aim of the project is to return the bulk of the collection to Burma when democracy is restored and conditions permit. At this point financial support is urgently needed. Please contribute to the preservation of the Buddhavacana and the literary heritage of the Burmese Sangha. Donations should be sent by direct bank transfer to: Mr Peter C. Skilling, Acct. No. 101-019807-3, Bangkok Bank, Head Office, Silom Road, Bangkok, Thailand, along with a separate letter to Mr Skilling, c/o The Siam Society, 131 Asoke Road (Sukhumvit 21), Bangkok 10110, so that the donations may be acknowledged and a report sent.

BOOK REVIEWS

Druma-kinnara-rāja-pariprcchā-sūtra: A critical edition of the Tibetan text (Recension A) based on eight editions of the Kanjur and the Dunhuang Manuscript Fragment. Paul Harrison. (Studia Philologica Buddhica Monograph Series VII), The International Institute for Buddhist Studies, 5-3-23 Toranomon, Minato-ku, Tokyo 105, 1992. Ivii, 360 pp. Available free on request from the publishers.

Paul Harrison has already established a formidable reputation for his work on the Pratyutpannabuddhasaṃmukhāvasthitasamādhi Sūtra. This is a sūtra which prior to Harrison's work had been studied by few Western scholars (except, of course, the ubiquitous Étienne Lamotte), and the importance of the Pratyutpanna Sūtra in helping our understanding of early Mahāyāna Buddhism and its origins — thanks very much to Harrison's careful labours to the highest scholarly standards in editing and translating the Tibetan texts in the light of their Chinese versions — has finally begun to be appreciated.

Harrison has now turned his attention to the Druma-kinnararājapariprcchā Sūtra, another sūtra neglected by Western scholarship yet datable among the very earliest Mahāyāna sūtras since, like the Pratyutpanna Sūtra, it was translated into Chinese by Lokakṣema during the second century C.E. This medium-length sūtra appears to be important, with material on emptiness and the perfections, but particularly on skilful means (*upāya-kauśalya*), also the use of a mantra and, according to Harrison, clear reference to the content of another Mahāyāna sūtra, the Ajātaśatrukaukṛtyavinodanā Sūtra. No doubt of lively contemporary interest also is the discussion of women and why and

how they need to be reborn as men in order to become enlightened. As with his work on the Pratyutpanna Sūtra, having established a clear and properly critical edition of a text of the Druma Sūtra, Harrison promises to follow it with a future translation.

Harrison's excellent mastery of the Chinese and Tibetan sources (not to mention modern Japanese scholarship), and his detailed concentrated work on particular sūtras, has enabled him to make major contributions to the important and rather specialised scholarship now taking place on the editions of the Tibetan Kanjur, their interrelationships and relative precedence. Harrison's edition of the Druma Sūtra — which he prints in clear Tibetan script with the stated and laudable intention that it might be of additional use to students studying Tibetan — is prefaced by a long, rich and stimulating essay on what editing this particular text tells us about the relationships between different versions of the Tibetan canon. Harrison convincingly shows the importance of access to a range of Kanjurs in order to do textual work with any degree of critical awareness, and he shows which Kanjurs are worth considering in this enterprise and which (including the Lhasa) are not. He also demonstrates — I think convincingly — that what he calls 'Recension A', which stems from the so-called 'Western Kanjur tradition', is in fact probably the standard revised translation of the Druma Sūtra produced as a result of the translation reforms associated with the Mahāvvyutpatti in the ninth century. How this relates to Recension B, associated with the Eastern Kanjur tradition, is complex, and the whole issue of the relationship between Western and Eastern traditions is much more complex than was previously thought. Among Harrison's conclusions in an essay which makes a major contribution to comparative Kanjur studies (pioneered by scholars such as Helmut Eimer) is that the

search for the original (or even relatively original) archetype text is doomed, and there is no such thing as 'the canonical Tibetan text' of a sūtra. Moreover — and this should be noted — it is not appropriate in editing a Tibetan sūtra text to combine Western and Eastern traditions into a single hybrid version (p.xlviii).

The work of Dr Harrison represents some of the most important contemporary research on the early Mahāyāna sūtras, and must therefore be of interest to all concerned with the origins of Mahāyāna and its early doctrinal and social profile. Harrison is extraordinarily well-qualified to engage in this research, and he works to scholarly standards as desirable as they are regrettably rare. The publication of this critical edition of a recension of the Drumakinnararājaparipṛcchā Sūtra is very welcome indeed, not only for advanced researchers but also, as Harrison wishes, for those engaged in teaching and studying Tibetan. Others without Tibetan will soon be delighted no doubt by the publication of its translation.

Paul Williams

Knowing, Naming and Negation: A Sourcebook on Tibetan Sautrāntika. Translated, annotated and introduced by Anne Carolyn Klein, with oral commentary by Geshe Belden Drakba, Denma Lochö Rinbochay, and Kensur Yeshay Tupden. Snow Lion, Ithaca, New York 1991. 266 pp. plus Tibetan texts, Pbk £11.96.

The 'Tibetan Sautrāntika' referred to here is broadly speaking the tradition of Dignāga and Dharmakīrti as presented by writers identified as representing the dGe lugs school of Tibetan Buddhism. Often seen (by Edward Conze, for example) as little more than sophists seeking fame, fortune and cleverness rather

than liberation, Dignāga and Dharmakīrti were enormously influential figures on the history of later Buddhist thought in India. Their approach and tenets were studied extensively in Tibet long before Tsong kha pa in the late fourteenth/early fifteenth century and the subsequent founding of a dGe lugs perspective which developed a vision of the Buddhist tradition that integrated the logic and epistemology of Dignāga and particularly Dharmakīrti into a complete system where it had a definite soteriological role to play. The emptiness referred to in Mādhyamika sources — the cognition of which can lead to insight, wisdom (*prajñā*) — is a particular sort of negative entity (an absence of inherent existence) which needs initially to be known through inference. Yet inferential awareness depends on words and is apparently conceptual, whereas direct and supremely liberating insight into emptiness is said to be non-conceptual. The relationship between knowing emptiness through analytical inference, and direct non-conceptual awareness essentially involves epistemological issues which consequently are seen by many Tibetan thinkers not as extras to the spiritual path but an integral part of it. Sometimes in the background to Klein's book, and sometimes treated explicitly, is the role of a particular Tibetan vision (identified as 'dGe lugs pa') of Dignāga and Dharmakīrti's thought ('Tibetan Sautrāntika') as integral to the supreme purpose of insight into an emptiness which is articulated in the highest tenet system, that of Prāsaṅgika Madhyamaka. The different tenet systems of Vaibhāṣika, Sautrāntika, Cittamātra, Svātantrika Madhyamaka and Prāsaṅgika Madhyamaka are thought to be sequentially more accurate as true understandings of the way things really are, but each has its role to play in the spiritual path and in terms of that role none is to be left behind.

Tibetan discussions of Dignāga and Dharmakīrti are almost

invariably among the most difficult in Tibetan thought. Yet an intimate knowledge of this material is necessary to appreciate many aspects of Tibetan writing from Tantra through Madhyamaka to Vinaya. Standard older works such as Stcherbatsky's *Buddhist Logic* are still valuable, but as Klein shows there are a number of rather unusual features found in the dGe lugs approach to Dignāga and Dharmakīrti (which may or may not turn out to be unique to the dGe lugs) which are not treated by Stcherbatsky's pioneering but now dated volumes. In *Knowing, Naming and Negation* Klein translates pieces from three extremely difficult works which represent different literary genres and were among those used in writing her previous book *Knowledge and Liberation* (Snow Lion, 1986). The two books thus complement each other and form a set.

Our author has chosen first to translate from a topical exposition on 'Specifically and Generally Characterized Phenomenon' (*Rang mthsan spyi mtshan gyi rnam bzhas*) by the eighteenth-century Mongolian lama bsTan dar lha ram pa treating perception and conceptual thought, which in the system of Dignāga and Dharmakīrti are intimately related to issues of ultimate and conventional truths, and also the role of language in reaching or distorting in our experience what is really there. She also translates from a basic manual for monastic debate, the 'Collected Topics' (*Sras bsdus grva*) of Ngag dbang bkra shis (1648-1721) concerning positive and negative phenomena, and the longest translation consists of most of the Sautrāntika section from the well-known *Grub mtha'* by ICang skya rol pa'i rdo rje (1717-86), a splendidly valuable survey of all the characteristic tenets associated by Tibetan scholars with the Sautrāntika. Klein has also included the Tibetan texts photographically reproduced from sources published in India, which is very much to be welcomed, and she claims to have edited the relevant text

of the ICang skya *Grub mtha'*. However, she gives no discussion of the principles behind her edition, which could scarcely be called a proper critical edition and in fact consists of a few corrections inserted into the photographic reprint or variants noted based on one other reprint of the text (while looking up the text almost at random I immediately noticed a missed correction — p.131, l.3; read *sangs rgyas* for *sangs rgyal*).

These texts contain some wonderfully valuable clarifications of certain important elements of the dGe lugs vision, such as the relationship between language, reality and conceptualisation, and emptiness as a permanent phenomenon which is nevertheless an emptiness of inherent existence of a particular entity and is dependently originated and therefore, of course, itself empty of inherent existence. The inclusion of explanatory comments by a number of eminent contemporary Tibetan lamas is also very much to be welcomed, and they often help enormously in clarifying these difficult texts. One should be careful however. Tibetan lamas come from within a specific tradition and give a particular synchronic perspective on the texts but are often not fully aware of the Indo-Tibetan history and context of these ideas. Are the disputes with Nyāya-Vaiśeṣika, which provided the setting for many of the theories of Dignāga and Dharmakīrti's tradition, fully appreciated when the Nyāya-Vaiśeṣika texts are not available in Tibetan? Tibetan lamas can also make mistakes (for a longer discussion of some of these points in a very similar context, see Leonard van der Kuijp, 'Miscellanea à propos of the philosophy of mind in Tibet: *Mind in Tibetan Buddhism*', *The Tibet Journal* X:I (1985), 32-43). While Klein with the aid of her Tibetan informants has done some extremely valuable work in unravelling for us these obscure texts, she shows little sense of critical acumen, and her awareness of contemporary philosophical issues could be better.

She often omits to trace quotations and rarely shows any sign of comparing the cited quotations with the original versions in Tibetan and Sanskrit (where available). One sometimes feels that she is all too often working in intellectual isolation with only these texts and her informants. There is little by way of discussion of the historical ancestry of the ideas presented, not much contextualisation in Tibetan or philosophical thought. It is made clear that these are dGe lugs interpretations of e.g. Dharmakīrti, although how Dharmakīrti himself differs — and scholars from other Tibetan traditions — is in this book (although not so much as in her other book) rather ignored. Van der Kuijp indicates problems historically in such units of discourse as 'dGe lugs', problems Klein has an awareness of but I am not sure she addresses adequately. Her sources come from very different periods and one might hope for some sharper probing of what it means to say they represent one system.

For an example of where Klein may have been misled by her contemporary informants, together with a mistranslation, we can look at pp.149-50. This example really is drawn at random, as I happened to look up one small section of ICang skya's Tibetan text for a different purpose, not suspecting any particular problems:

... if exclusions are divided, there are two types: exclusions which are non-affirming negatives (*med dgag go sel ba*, **prasajya-pratiṣeda* (sic) -*apoha*) and exclusions which are affirming negatives (*ma yin dgag gi sel ba*, **paryudāsa-pratiṣedha-apoha*). The first of these consist of objective phenomena and mental phenomena. These are mentioned by the master Śāntarakṣita [in his *Ornament to the Middle Way*]:

Here, exclusions are of two types
Affirming and non-affirming.

Non-affirming [negatives] are of two types
Because they are divided [into] mental and objective
[phenomena].

In an article on 'Identity and referential opacity in Tibetan Buddhist *apoha* theory' (B.K. Matilal and R.D. Evans ed., *Buddhist Logic and Epistemology*, Dordrecht 1986, pp.207-27), Tom Tillemans has referred to the same section from ICang skya and commented that he failed to trace the quote from Śāntarakṣita (p.222). Klein's reference in square brackets to the Madhyamakālaṃkāra must come either from herself or her Tibetan informants. I suspect the latter. As usual Klein gives no verse citation, and her reference to the Madhyamakālaṃkāra is wrong. The quote cannot be found in the Madhyamakālaṃkāra but is in fact verse 1003 (Dwarikadas Shastri edition) of Śāntarakṣita's Tattvasaṃgraha, for which the Sanskrit is : *tathā hi dvividho' pohaḥ paryudāsaniṣedhataḥ / dvividhaḥ paryudāso'pi buddhyātmārthātmabhedataḥ //*. Moreover, Klein has mistranslated the verse and indeed ICang skya's introduction in a way that suggests that she was either translating unreflectively or perhaps she was not very clear what was going on. The Tibetan of the whole section reads: . . . *de la dbye na / ma yin dgag gzhan sel dang med dgag gi gzhan sel gnyis / dang po la don chos dang blo chos gnyis rnam su yod de / slob dpon zhi ba 'tshos / 'dir ni sel ba rnam gnyis te / ma yin pa dang med pa'o // ma yin pa yang rnam gnyis te / blo dang don gyi dbye bas so / zhes gang gsungs pa'o /* In the section introducing the quote Klein has inexplicably reversed the order of the two exclusions, placing the non-affirming negative before the affirming negative. She has then continued with ICang skya's reference to 'the first' being divided into two types, implying that it is the **non**-affirming negatives which are divided two types. That this is wrong should have been realised by the

quote from Śāntarakṣita, which makes it quite clear that it is the affirming negatives which are of two types (*dvividhaḥ paryudāso'pi / ma yin pa yang rnam gnyis te*). Klein has translated the two negatives in the correct sequence in the quote, but then in order to fit with her previous mistranslation she continues with 'Non-affirming [negatives] are of two types'. This is of course quite wrong as a translation of the Sanskrit or the Tibetan (incidentally, Klein normally cites Sanskrit words in stem forms throughout, which has led to an unnecessary peculiarity when she attempts to illustrate an explanation of a *dvanda* compound with *śabdāsāmānya arthasāmānya cha* (p.129), omitting all sandhi).

Many of the themes discussed in the texts translated by Klein are familiar from recent philosophy — particularly analytic and linguistic philosophy — and this material (much more than any other aspects of Buddhist philosophy) would be accessible and of interest to those with training in academic philosophy wishing to broaden their horizons. Unfortunately Klein shows little philosophically sophisticated awareness, and this is exemplified perhaps by her use of the common translation 'meaning' for the Sanskrit *artha*, Tibetan *don*. Thus we get 'generality-meaning' for *arthasāmānya* and 'meaning-of-the-term' for *śabdārtha*, and we are told that '[the image which is the explicit object of thought] is called meaning-of-the-term [since the term directly refers to it]' (p.136). Thus the *don* of a word is in some complex sense the word's **referent**. Although Klein mentions Frege at one point, she seems to be completely unaware of Frege's well-known distinction between meaning (*sinn* - sense) and reference, a distinction which was indeed largely ignored until restated by Strawson in 1950. Quite simply, the issue of verbal reference is not to be confused with that of meaning. For a word to refer it

must **first** have meaning, and some words (such as 'unicorn') have definite meaning even though they appear not to refer at all (how this can be, and what explanation one might give of their reference or lack of it, is another matter). This is all quite familiar to philosophers, and the translation of *don* by 'meaning' represents a completely out-of-date translation of *artha* which occurs in works on Indian philosophy of language reflecting (as writing on Indian philosophy often does) ideas current in Anglo-American thought sixty or so years ago. One of Strawson's main points was that Russell — who appears still to be an influence on the study of Indian philosophy in India — had failed precisely to make the distinction between meaning and reference. The material Klein has translated cries out for a philosophically sensitive treatment and one might question whether, without such an understanding, her translation can be very adequate. Philosophers reading that the meaning-of-the-term is 'the appearing object' (p.49) would be puzzled or amused and then discard Indo-Tibetan thought as itself lacking sophistication. Tom Tillemans, one of the few scholars working in this field with a proper philosophical background, has discussed a number of the issues relating to these texts in his paper cited above. In a footnote he also discusses Frege's distinction between meaning and reference, and the inadequacy of thinking of the 'object-universals' (*arthasāmānya/don spyi* = Klein's 'meaning-generality') as verbal meanings (p.222). Unfortunately Tillemans' work appears to be unknown to Klein. I too have had occasion to point out elsewhere the inadequacy most of the time with translating *artha/don* in a linguistic context by 'meaning' — at least unless a very clear discussion has taken place on what is meant by 'meaning'. The linguistic sense of *artha* is usually the referent (whatever that may turn out to be), that which is aimed at or intended, and this connects with other

meanings of *artha* in Sanskrit as goal or purpose.

Anne Klein's volume of translations — particularly when taken with her other book *Knowledge and Liberation* — is a pioneering work in an area (Tibetan philosophy) where we have very little information and understanding. Like all pioneering works it should be taken as a valuable resource to be used and even used enthusiastically but not the final word. To produce a work like this at our present stage of knowledge involves great risks, but I incline to Popper's view that it is being willing to let go and take risks that leads to great achievements. Incidentally that, I suspect, is also the outlook of a Mādhyamika.

Paul Williams

Buddhist Ethics and Modern Society: An International Symposium. Ed. Charles Wei-hsun Fu and Sandra A. Wawrytko. Greenwood Press, Connecticut 1991. 442 pp. n.p.

This volume presents twenty-nine papers collected from the first Chung-Hwa International Conference on Buddhism, held at Taipei's National Central Library in 1990. The Chung-Hwa Institute of Buddhist Studies was established in 1985 by Ven. Sheng-Yen who, upon completing his Ph.D in 1975, moved to the United States for a number of years before returning to Taipei.

Predicated on the presumption that 'purely academic discussion of Buddhism does not damage the dignity of Buddhist belief' (p.xiii), more than one hundred scholars, selected around the theme of the conference and irrespective of their personal religious commitment or academic background, participated in the conference. The papers were organised into Chinese, Japanese and English language sections with much success. In the interests of the 'global revitalization of Buddhism' (p.xiv),

Charles Wei-hsun Fu and Sandra A. Wawrytko were invited to edit the conference papers in two volumes, one in Chinese (published by the Tung-ta branch of the Sanmin Book Company of Taipei) and one in English under review here.

Following an Introduction by the volume editors, the book opens with a brief Prologue including essays on 'Buddhist Tradition and Modernity' by Ven. Sheng-Yen, Kōshō Mizutani and Lewis Lancaster. In his opening essay, Sheng-Yen underscores the importance of the role of the Sangha in Buddhist history, noting the function of *śīla*/Vinaya in Buddhist society and arguing for the necessity of a consequential, renewed vigour of ethical observance in today's culture. Mizutani's essay is more technical and textual. Without compromising the ethical maxims demonstrated in the early Pāli texts of the Nikāyas, Dhammapada and Sutta-nipāta, he instead focuses on the ethical components in the writings of Tetsuō Watsuji, especially including 'The Practical Ethics of Early Buddhism' and 'The History of Ethical Thought in Buddhism'. Mizutani thus expounds on the relation between *pratīyasamutpāda* and *śūnyatā* as well as the six *pāramitās*. He locates *karuṇā* at the heart of Buddhist ethics and relates these overarching Mahāyāna themes to contemporary society. Lancaster's essay, barely a page in length, is essentially a salutary introduction to the conference, citing the importance of the Chung-Hwa Institute in encouraging the study of Buddhism.

The first major section of the book is called 'The Past: Traditional Roots', and includes nine papers on a variety of topics ranging from 'The Ethics of Mahāyāna Buddhism in the *Bodhicaryāvatāra* (by Ryōjun Mitomo) to 'The Three Treasures as the Basis of Buddhist Ethics and Their Application in Daily Life' (by Kodo Matsunami). If one could identify a unifying theme for the papers in this section, it would necessarily be

Vinaya in a variety of applications, contexts and cultures.

The volume's second (and longest) section, 'The Present: Current Issues', presents fifteen papers that are essentially topically pointed and, with some exceptions, reflective of Theravāda perspectives. Consequently, essays in this part of the book consider such issues as 'The Religious Position of Women in Thailand' (Chatsumarn Kabilsingh), 'Buddhist Ethics and Modern Politics: A Theravāda Viewpoint' (Sulak Sivaraksa) and 'Buddhist Ethics in the Practice of Medicine' (Mettānando Bhikkhu), but also "'The Buddha or the Bomb": Nishi Kenji's Zen View of Science' (Steven Heine). The most provocative essay in the section is Charles Fu's 'From *Paramārtha-satya* to *Samvṛti-satya*: An Attempt at Constructive Modernization of (Mahāyāna) Buddhist Ethics'. It carefully distinguishes between *śīla* and Vinaya, discusses the role of each and then argues that 'On the theoretical level, a new ethical theory based on the Middle Way of *paramārtha-satya/samvṛti-satya* can meet the challenge of modern times by establishing a proper mean between the supreme morality of Mahāyāna-orientated Dharma and the micro-morality of modern societies' (p.327).

The third section, 'The Future: Buddhist Ethics in a Pluralistic World', includes five articles. To this reviewer, the two most interesting offerings are the ones that place modern Buddhist ethics in the widest possible context: David W. Chappell's 'Buddhist Responses to Religious Pluralism: What are the Ethical Issues?', and Kenneth K. Inada's 'Buddhist and Western Ethics: Problematics and Possibilities'. The volume is concluded by a Glossary, Index and biographical sketch of each editor and contributor.

Like virtually all edited volumes, especially in consideration of the wide range of the subject matter and the diversity of training and emphases of the contributor, this book presents

significantly uneven reading with regard to style, scope and content. Nevertheless, in this case, the presentation lends a breadth and vitality to the subject. Its approach is panoramic, expansive and engaging. More often than not the articles challenge the reader, uncovering or extracting some new viewpoint or perspective not previously considered. The ongoing development of the ethical tradition is one of the most difficult dilemmas facing world Buddhism today. That a generally scholarly and important book devoted to its investigation should also be fun to read and ponder is a testament to the vision of the conference's convener and a tribute to the volume's editors.

Charles S. Prebish

Psicoterapia e Meditazione. Ed. Adalberto Bonecchi. Arnaldo Mondadori Editore, Milan 1991. 343 pp. Lire 14 000.

One of the most fruitful and sustained initiatives to promote an informed knowledge of the Buddhadharmā in the West has been developed, in recent times, by the Italian quarterly *Paramita* — *Quaderni di Buddhismo*, which has now been flourishing for twelve years. The merit — never was the term more aptly applied — of this endeavour lies entirely in the single-handed efforts of Mr Vincenzo Piga, founder and editor of the magazine.

Mr Piga came upon the Buddha's teachings back in the seventies. A journalist by profession, he felt that the best way for him to do something about them was to start a journal

which would provide a forum for information and discussion¹. This he did most successfully, nursing the fledgling publication from its inception in 1982, not only with a lot of personal effort, but with repeated injections of his own funds, to bring it to splendid fruition as a now self-supporting publication of high professional quality with a well-established, broad readership.

The stated purpose of *Paramita* is to bring before the Western — and, more specifically, Italian public the whole range of living traditions of Buddhist spirituality, so as to encourage a properly informed meeting of minds between East and West, focussing in particular on interreligious dialogue, and to facilitate a mutually profitable encounter between Western schools of psychology and Buddhist meditative practices.

This latter field of interest is, as the title indicates, the subject of the present volume, issued by one of Italy's major commercial publishers in their special series 'Uomini e Religioni' (Men and Religions), which is an anthology of articles published in *Paramita* in the three years from 1987 to 1989, covering various aspects of the far from simple relationship between psychotherapy and meditation.

The selection has been judiciously carried out by Adalberto Bonecchi, a leading Italian psychoanalyst, member of both the International and the Italian Associations for Transpersonal Psychology, and Vice-Director of the Association for the Study of Psychoanalysis and Religions.

The anthology comprises twenty-six essays, not only by Italian authors but, in many cases, translated from English and

1 More recently, Mr Piga has also been instrumental in establishing and endowing the 'Maitreya Foundation', devoted to promoting the study of Buddhism in Italy.

other languages, demonstrating thus the broad receptiveness of the review from which they were culled. It is articulated in four sections: 1. *The Practice of Meditation*, 2. *Psychology and Mental Development*, 3. *Beyond the Ego*, and 4. *The Inner Experience*.

It is not possible, in a brief notice like this, to go into details of the contents of individual essays, or of Dr Bonecchi's substantial introduction, especially since the book is not available in English. Suffice it therefore to say that it brings together an impressive array of highly qualified authors including, from Italy, Prof. Corrado Pensa of Rome University and the International Meditation Society in Barre; Mariangela Falà, the leading Pāli scholar in Italy and Deputy Editor of *Paramita*; Laura Boggio Gilot, President of the Italian Association of Transpersonal Psychology, and several renowned Italian psychotherapists. Among the non-Italians we find many well-known names, such as Ajahn Sumedho, Head of Chithurst Buddhist Monastery and the Amaravati Buddhist Centre in Britain; American authors such as John Welwood and Ken Wilber; the late Ajahn Buddhadasa, who was a leading teacher of the Thai forest tradition; Prof. Donald W. Mitchell of Purdue University in the U.S.A., a specialist in Christian-Buddhist dialogue; the late Swedish psychologist and Buddhologist Rune Johansson; the Gelugpa teacher Dagya Rinpoche; the Jesuit father and renowned authority on Zen the late Hugo Enomiya-Lasalle; Gerard Du Pré, then President of the Scientific Buddhist Association; the Japanese Zen specialist Abe Masao, and the American bhikkhunī Connie Miller.

The different authors bring, as might be expected, a variety of attitudes and specialised knowledges to bear on their common theme. Two points of convergence, however, emerge quite clearly. Firstly, the need for a clear-sighted distinction

between the uses and purposes of psychotherapy and of meditation, so as to avoid the pitfalls inherent in the all-too-common quasi-identification of one with the other (especially the misconception of meditation as a form of psychotherapy). Secondly, the awareness of the need — if anything lasting is to result from the East-West spiritual encounter — for a genuine kind of interreligious dialogue, untainted by more or less deliberate proselytising notions (all too deliberate, alas, in the case of the Catholic Church, with a few honourable exceptions, such as Fr Raimundo Panikkar²) or by simple-minded yearnings for exotic experiences and would-be esoteric knowledge.

All in all, this is a very stimulating collection of essays, which throws much light on current endeavours to bring psychology into proper focus as an adjuvant to, and not as a substitute for, the spiritual quest of the human mind.

Amadeo Solé-Leris

Catching a Feather on a Fan. A Zen Retreat with Master Sheng Yen. Interpreter Ming Yee Wang. Edited with an introduction and commentaries by John Crook. Element Books, Shaftesbury 1991. xi, 126 pp. £6.99.

It may at first sight seem strange that so little is really known about the actual practice of Ch'an or Zen and particularly of its essence, the intensive retreat practice or *sesshin*. Perhaps the reputation for severity that *sesshins* enjoy deters those

2 Whose seminal *Il Silenzio di Dio* is now at last available in an excellent English translation: *The Silence of God — The Answer of the Buddha*, Raimundo Panikkar, tr. Robert B. Barr, 'Faith Meets Faith Series', Orbis Books, Maryknoll, New York 1989 (repr. 1990).

interested in the theory from exposing themselves to the practical experience. Anyhow this book, one of the very few on the subject, will probably give as good an idea of the practice (perhaps not quite as frightening as the nervous may have feared!) of a Zen retreat as is possible without actually attending one.

The main part of the book is a transcription of talks given by an eminent Chinese master at a six-day Ch'an retreat (Ch'an is Chinese, Zen the Japanese version) held in Wales in 1989. The talks are not intended to be scholarly but deal with what one might encounter in Zen practice — possible difficulties and suitable methods for dealing with them, views of reality not presented as interesting philosophical speculations but as practical aids to meditation, and so on. There is also a selection of reports by retreatants, written soon after the end of the retreat, on their experiences together with short comments by the master. In the final chapter the editor gives the report of an interview with the master about his life and, in a general introduction, provides useful background information on Ch'an/Zen and on the master.

The master gave more talks than he would normally have done on a retreat because this was his first visit to Britain and he did not know when, if ever, he would return. So he wanted to pass on as large a body of teaching as he could to carry the students through the time ahead when there would be no teacher.

The main talks, given at the same time every evening, were thoughts on the poem 'On Calming the Mind', a work by the sixth century master Wang Ming. This is one of the earliest Ch'an works written very much under Taoist influence. It has always been considered a good meditation guide. The other talks, which were shorter, were given at regular intervals throughout the day, for instance just before meals, and dealt with whatever the master perceived as appropriate to the needs

of the retreatants at that particular moment. These talks are also of general value. The transcripts were made from tapes of Ming Yee Wang's translations delivered sentence by sentence as the master spoke.

Master Sheng Yen had an unusually wide training — interrupted by ten years war service — as a monk. He was trained in Ch'an/Zen in both Ts'ao-tung/Sōtō and Lin-chi/Rinzai traditions, and in T'ien t'ai, Hua-yen, Wei-shih and Vinaya teachings and, for physical exercise, in Tai-chi and Chinese boxing. His formal training finished with six years solitary retreat and he then took a doctorate in Buddhist literature at Risshō University in Tokyo. He now directs an institute and monastic temple in Taiwan and another institute and meditation centre in New York.

Master Sheng Yen follows the usual Ch'an/Zen lines. For meditation practice he recommends watching the breath to start with and then either gives a *kōan* (usually as a *hua-t'ou*) or recommends the practice of Silent Illumination/*shikantaza*. He decides from an initial interview which method is appropriate for a particular student. For individual problems he may also prescribe, for instance, a large number of prostrations or of *mantras* — the latter one of the later Pure Land practices that had not entered Ch'an at the time the two main schools were brought to Japan.

The aim of these practices is to calm the mind and to allow natural insight to manifest. He sometimes refers to the Zen paradox that wanting to achieve enlightenment is a sure way of not achieving it but not practising is no use either. This dilemma is to be resolved by practice for the sake of practice — in one place he uses the metaphor of the mountain climber, 'a true climber climbs simply for its own sake; he climbs for the experiencing of climbing. And this is an experience no one can

have without setting foot upon the path'.

This book is a good practical guide to a well-worn path for those who would like to set foot on it, particularly for those who have to start the journey without a teacher. The editor deserves our gratitude not only for putting together an excellent compendium but also for arranging and hosting Master Sheng Yen's visit in the first place.

Richard Bancroft

Buddhist Literature. Yesterday and Today. G.R. Sain. Concorde Press, Delhi 1992. vii, 232 pp. Rs. 300.

The sole purpose of reviewing this bibliography, which the writer deeply regrets purchasing, is to warn readers against making the same mistake.

Compiled by a graduate of Delhi University and former student of Prof. Sanghasen Singh (who unwisely contributed a Foreword in pidgin English), one assumes that the 2,749 listed entries are based exclusively on the holdings of the University's Department of Buddhist Studies. If so, then this fact should have been made clear in the book's sub-title. As it is, the prospective buyer should think twice before laying out such an outrageously high retail price for such a shoddy and deficient return. Shoddy because there are either printing or factual errors on almost every single page; deficient in that Pāli and Sanskrit diacritical marks, text translations and classic secondary works are conspicuous by their absence. Moreover, either reprints have been omitted or reprinted editions entered as though they were first editions. In many cases the same book entry appears in two different places but with varying details.

It would be tedious to list every single mistake, but attention should be drawn to the following:

- 0004 'Basu, Mitra' — correctly 'Vasumitra'.
 0127 Aṅguttara Nikāya tr. 'Discourses of Buddha', BPS, Kandy 1981 — correctly, *Aṅguttara Nikāya: An Anthology*, 3 vols, 1970-6.
 0154 C.G. Wladimirzov = V.Y. Vladimirtsov.
 0176 What is 'Carya-padas' doing under 'Cariya-pitaka'?
 0191 ff Dhp — see definitive surveys by H. Hecker (Universität Konstanz, 1993) and the reviewer's rev. ed. of *An Analysis of the Pāli Canon* (BPS 1991).
 0377-9 (VKN) How can these be subsumed under 'Niddesa'?
 0494-5 Miscatergorised under 'Sarvāstivāda'.
 0570 Arthur Waley's *The Real Tripitaka* hardly warrants inclusion under surveys of 'Tripitakas'.
 0693 As made clear in 0843, this entry should be listed under 'Foucher' rather than the translator.
 0850 Similarly, ref. 1132, 'Mizuno'.
 0908 " " 0786, 'David-Neel'.
 0791 should appear after 0789.
 1101 The author belongs to the next entry.
 1233 The author, B.R. Ambedkar, omitted.
 1312 ff The author is correctly Sangharakshita to distinguish 1321.
 1867 The author is correctly L.M. Joshi.
 1997 is only in German!
 2164 correctly appeared under 2058.
 2294 The author is correctly R.H. Robinson.
 2310 " " " " I-chih.
 2502 " " " " Dicken.
 2652 " " " " D.S. Lopez.
 2684 " " " " F.A. von Schiefner.
 2689-95 are all listed under 'Rinpoche' rather than the authors' personal names.

2704 should be listed under the translator's name.

The book is subdivided into supposedly clear-cut subjects but 'Classics' seems to be reserved for Pāli and Sanskrit texts whilst 'General Works' arbitrarily includes almost anything excluded from the remaining sections (including texts not listed under 'Tantric' and 'Zen Buddhism'). Indeed, one of the most frustrating aspects of this enterprise is frequently to see items that should either belong to other sections or, because of their irrelevance, be omitted altogether.

Under 'Buddhism in Modern World' it was nice to come across (the old kingdom of) Khotan (2523-8) but the prize for the best howler goes to entry 1998: Lazlo Gerevich's study of his country's artistic heritage, 'Art of Buddha and pet in the Middle Ages', Budapest 1971!

A work which needs to be completely overhauled before being allowed to see the light of day again. The sole redeeming feature is the unique survey of 'Theses and Dissertations' at Delhi University (1461-1663).

RBW

Buddhist Character Analysis. Robert Mann and Rose Youd. Aukana, Bradford-on-Avon 1992. 130 pp. £6.95.

The small book certainly covers a subject neglected by many other Buddhist works and on the face of it would seem to be a useful addition to any library on Buddhism. However, there are a number of matters to be considered which the authors have not really investigated.

On p.4, the authors remark that the character analysis which they intend to expound has its origins in the Pāli Canon. The relevant categories there are the three wholesome roots: non-greed, characterised by renunciation; non-hatred or loving

kindness and compassion; and non-delusion, insight or understanding; together with the three unwholesome roots of greed, hatred and delusion. However, the authors do not pursue this theme, mentioned so often in the suttas, but rather analyse Buddhaghosa's classification as found in his Visuddhimagga: the three unwholesome roots, plus faith, intelligence and 'speculation'. According to this scheme, a greed-type practitioner is supposed to grow into a faith type — and similar transformations are to be expected for the other types. But where did these classifications come from? Faith, intelligence and speculation seem rather poor substitutes for renunciation, compassion and insight, so why does the Visuddhimagga analyse in the former, rather limited way?

At this point, we could embark on a critique of the Visuddhimagga as a reliable guide to meditative practice. Such a large undertaking would be out of place here, but it is worth recording that a meditator soon senses the scholastic limitations of this treatise. It is a work put together by an author with an intricate, scholastic mind, one fond of categories and interlocking groups, certainly an author erudite in the Abhidhamma, but a meditator? It is very doubtful. Buddhaghosa has classified and docketed all the information he could obtain on meditation, but his work does not show the living spark of a meditator. We may therefore legitimately cast doubt on his categories and analyses.

The authors of this book have adopted one of these categories. On p.8 they propose the rather startling translations 'efficient' and 'inefficient' respectively for *kusala* and *akusala*. Such a rendering (presumably based on 'skilful') does not bring out the moral component of these terms, and seems to emphasise a utilitarian approach.

On p.11 the authors try to confront the complexity of

human behaviour with the assertion that it may be reduced to 'a mere six or even three types'. They say this may seem simplistic, in which assertion they are, of course, quite correct. Reduction of complicated people to these limited categories, even allowing for changing mind-states and impermanence over longer periods, is very inadequate. Even astrological classification is to be preferred, for this offers many more permutations. The authors state (p.11), 'When faced with an object of whatever kind, we can only move towards it, away from it or not know which way to move'. In upholding the triple category of greed, hatred and delusion types, they have failed to consider compassion as a motivation — but then neither did Buddhaghosa.

From p.13 onwards, there is a section on 'How to Analyse Character', and the authors remark that it is indeed difficult to analyse one's own correctly. The question therefore arises whether this book is concerned with analysing others' characters. What use will this be except to increase one's own pride? I remember many years ago visiting a great Buddhist scholar at his home in Dorset [*Ed.*, Edward Conze]. He took perverse pleasure in analysing each one of us in astrological terms and telling us our weak points — perhaps very good for us but rather a disaster for him. If, armed with the information in this book, we now go around and proclaim to others, 'I've got your number, laddie — that's a greed characteristic', we shall speedily run out of friends.

The Visuddhimagga devotes quite a number of sections (III, 74-94) to the subject of temperaments and their characteristic actions. One weakness of this scheme, beyond the general inadequacy of subsuming all human types under six headings, is that actions such as sleeping or sweeping are only identified for those of unwholesome temperaments. It is said that the actions

of wholesome types will correspond. Obviously, this is nonsense, as it does not follow that an intelligence type will eat in the same manner as a hate-type. While this book does update the actions used to identify the various human types, mentioning such things as window-shopping and driving, it has not mentioned other matters also neglected by Buddhaghosa, who was writing for monks, not laymen, wherefore we should not expect much mention of human relations. Still, it would have been interesting to consider these types' behaviour in friendship and love — perhaps one would find a marked preference for particular coital positions in certain personality types!

In terms of the sutta list cited above, no doubt there are three wholesome and three unwholesome roots, but when we examine Buddhaghosa's wholesome types, 'faith' is not invariably wholesome, as exemplified by the slaughter and torture perpetuated by those who have faith in one thing or another; while 'speculation' — not the best translation of *vitakka* — can hardly be called wholesome at all. Too much thinking equals distraction.

Although the authors of this book do state that these types change into each other as conditions vary, there is often the suspicion that types are viewed as fixed categories. Buddhaghosa, after all, views *dhammas* in exactly the same way. They all have qualities and are effectively hypostasised: a far cry from *sabbe dhammā anattā*. In the Abhidhamma tradition, *dhammas* become little solidified events, somewhat comparable to atoms as viewed before the discovery of subatomic particles. It is no wonder that Mahāyāna sūtras, particularly the Prajñāpāramitā texts, continually emphasise the emptiness of all *dhammas*.

Were character types viewed in this way, it would be seen that nothing solid or established could be found. There is no

fixity in such matters simply because there are no fixed characters. The weakness of such typology is revealed by the changefulness of people, by the assumptions which tend to be made about oneself or others. Let us take the authors' highly dubious statement on p.120: 'Northern India where the Buddha lived and taught is certainly one of the hotter areas of the world and very broadly speaking, the majority of his students would have been cravers . . . Try shipping the Buddha's teachings wholesale to the West, to the colder regions where the hate root is more prominent . . .'. Such generalisations are simplistic in the extreme.

Human types are vastly complex — as reflected in the very complicated world they have created — and no system of human types will adequately sum up all their possibilities. Ultimately, this is a failure of all Abhidhamma/Abhidharma systems.

Laurence Mills

Inner Peace, World Peace: Essays on Buddhism and Nonviolence. Ed. Kenneth Kraft. SUNY Series in Buddhist Studies. State University of New York Press, Albany, NY 1992. 148 pp. n.p.

In recent years the SUNY series in Buddhist Studies has gained a reputation as one of the most important publication avenues for Buddhist scholars, practitioners and activists. It is a reputation largely earned and deserved, initially through the editorial efforts of Prof. Kenneth Inada and now through those of Matthew Kapstein. Although in some respects Kraft's little volume is as much a popular as scholarly enterprise, this detail is certainly not a liability in this case, and the book will add to the general status of the series.

Socially engaged Buddhism has become an extremely im-

portant topic for Buddhism in the 1990s. Fueled by the awarding of the Nobel Peace Prize to the Dalai Lama, Kraft and others have begun to question whether the early interpretation of Buddhism as a religion that 'often appears to promote personal transformation at the expense of social concern' (p.3) presented at best a questionable explanation of Buddhist doctrine. Kraft's Introduction is anecdotal, lively, expansive, and perhaps more far-reaching in perspective than this reviewer would have expected from a scholar who has published highly specialised material on Zen. As such, Kraft's professional and editorial expertise is impressive.

Kraft also authored the first of eight essays included in the volume: 'Prospects of a Socially Engaged Buddhism'. Although drawing on the history of Buddhism as a world religion, this opening chapter focuses especially on engaged Buddhism in North America. He identifies the important issues and personalities operative, ranging from the foundation of the Buddhist Peace Fellowship in 1978 to Thich Nhat Hanh's on-going efforts. It provides reasonable specificity in treating the endeavours of various American Buddhist groups. Additionally, he doesn't dodge the issue of confronting what has become known as the 'two Buddhisms in America', namely, the Buddhism practised by largely Asian-American Buddhists as opposed to that practised by American Buddhists of European ancestry. In this regard, Kraft suggests that 'If engaged Buddhists in the First World sometimes seem to be talking to themselves or looking around for direction, it may be due to a lack of direct exposure to suffering, especially in international contexts (p.24). He goes on: 'Buddhism's new Western adherents are predominantly white and well-educated, from middle class and upper class backgrounds. Aspiring Buddhist activists who enjoy such advantages have discovered that concern for others, however sincere, can

mysteriously resist translation into action' (p.24). Kraft's chapter is an important **general** prelude to the more specific chapters that follow.

The next several chapters consider early and/or Theravāda Buddhist issues. Luis O. Gómez discusses 'Nonviolence and the Self in Early Buddhism' in a rather technical, well-documented consideration of *ahimsā*. It is textually orientated, with most but not all citations taken from Pāli sources. It is followed by Christopher Chapple's 'Nonviolence to Animals in Buddhism and Jainism'. Moving beyond early Buddhism, Chapple discusses animal protection in Buddhism in China and Japan, as well as animal use in scientific research. Donald Swearer next writes on 'Exemplars of Nonviolence in Theravada Buddhism'. Beginning with Aśoka, Swearer also considers Prince Vessantara, the merchant Jotika and Acharya Buddhadasa. This last figure is developed more thoroughly than the others, reflective of Swearer's long-standing, important interest in him.

The fifth essay is Robert A.F. Thurman's 'Tibet and the Monastic Army of Peace'. Undoubtedly, most scholars have read Thurman's excellent translation of the *Vimalakīrtisūtra* (Penn. State Univ. Press, 1976; repr. Delhi 1991) and appreciate his erudite work on Tibetan Buddhist philosophy. In recent years, though, Thurman has written extensively on topics related to engaged Buddhism, based on both scholarly and popular sources. This essay spans Buddhist figures from Śākyamuni to the Dalai Lama and texts from the *Bodhisattvabhūmi* to the *Kālacakra* tantra. It concludes with an explanation of the Dalai Lama's poem entitled 'A Prayer of Words of Truth', written shortly after the Dalai Lama fled to India in 1959.

Chapters six and seven present comparative materials on the issue of Buddhism and nonviolence: Cynthia Eller's 'The Impact of Christianity on Buddhist Nonviolence in the West' and

Gene Sharp's 'Nonviolent Struggle: An Effective Alternative'. At the time of this edition, Eller was an adjunct member of the Philosophy Department at Fairleigh Dickinson University, while Sharp was Senior Scholar-in-Residence at the Albert Einstein Institution. The final essay is a short text entitled 'Buddhism and Contemporary International Trends' by Sulak Sivaraksa. He is of course well-known and well-published in America. His essay considers a variety of topics loosely structured around the five precepts, with the theme of building a peaceful world as an undercurrent throughout. Sivaraksa weaves the notion of peace and freedom as interdependent issues into the larger fabric of Buddhism as a global enterprise. There is a special entreaty for Western Buddhists to 'appreciate the broader dimensions of the tradition' (p.136). Indeed, Sivaraksa's final sentence is an important summary for the main thrust of the entire volume: 'By building up communities of people with inner spiritual strength, moral courage, and concerned awareness of the world, Buddhists and non-Buddhists have already begun to restructure consciousness and reconstitute society for the future benefit of humanity'.

Charles S. Prebish

Zivot v okamžiku (Life in an Instant). Bohumil Houser. Illustrations by Michaela Paskova. Svitani, Prague 1992. 78 pp.

Evidence of developments on the scene of religious involvement, some of them along the lines of Buddhist tradition, in the countries under Communist rule was reaching the West before the collapse of the 'evil empire'. A remarkable book on Buddhism (*The Spiral of the Buddha's Teaching*), written by a disabled Czech author and circulated in Czechoslovakia in typescript copies for more than four years before the velvet revolution, was reviewed by me in BSR 4, 2 (1987), pp.168-71.

(The author was pleased when he saw the review, but has since passed away.)

This time I would like to report on another Buddhist author's achievement. It comes in the form of a collection of original Czech Zen verses in the Japanese style of *haiku* poems. The author circulated them in the usual unofficial way for some time while adding to them and, now that the country has joined the free world, they can be published in the normal format. The author, now in his seventies, survived a Nazi concentration camp during the War and left his country after the Communist putsch in 1948, but returned in 1956 to look after his widowed mother, taking advantage of an amnesty but knowing that he would be allowed to make his living only as a manual worker. While in West Germany he had made contact with Buddhist and Yoga movements there and learned about clandestine groups in East Germany. With these he kept in touch after his return to Czechoslovakia (and still does, now openly, in Leipzig and Dresden). When, after unsuccessful attempts to be allowed to found a Buddhist society, I managed to start a Yoga club in Brno in 1964 (which also accommodated some clandestine Buddhist activities of mine), the author, then already deeply involved in Zen Buddhism, joined me and was later instrumental in rescuing the club after my emigration to Britain in 1968 in the wake of the Soviet invasion. He still continues giving talks and conducting Zen meditation classes.

The book is beautifully produced. Each page is subtly dominated by a drawing made with a brush in pale olive colour, quite original, but clearly inspired by Chinese-Japanese painting, and into each of the pictures is integrated one *haiku*, its three lines printed in red italics. There is a clear relationship between each *haiku* and its illustration — straightforward or symbolical, surreal or humorous; it is clearly a result of a meeting of two

artistic minds. It is, of course, impossible to convey adequately in an English review some of the contents and flavour of Japanese Zen-style *haiku* verses written in Czech. A mark of Zen poetry, I think, is to give the impression of simplicity and spontaneity which are achieved, however, only as a result of previous discipline, study and effort until a point is reached when they are no longer cultivated or even thought of, but bear fruit as if by a natural process. This is the impression one gets from many a verse in this little book. Perhaps it is worth trying to give some indication of their contents. Sometimes Zen verses appear to describe an ordinary happening, yet a profound Buddhist insight can lurk behind their imagery and get through to one's feelings. On reflection it may also be, of course, rationalised and expressed discursively, even if it may lose its effectiveness in the process. Consider the following:

*The wind blew away clouds,
the exposed moon lit up
a falling leaf.*

Does it say that an enlightened mind clearly perceives impermanence? — Another verse may seem to be overdoing it:

*I blew away a seed from my palm,
the whole universe
shook with anxiety.*

Of course, as everybody knows, everything is connected with everything in the panplectal web of karmic correspondence. And how big must be the last straw to precipitate a world-shattering event? Zen Buddhism is believed to have been transmitted by other means than words and has no scriptures in the full sense, because the ultimate is inexpressible. Still, there are many Zen texts and more books have been written on Zen than any other school of Buddhism. Besides, if non-verbal

transmission is really taking place, there is an even greater abundance of it than in texts, one example being the following:

*The golden sun, on a frosty night,
embroiders on windows with a silver thread
a secret message beyond grasp.*

The answer to all questions is simply around us in everything, not for the taking, but just for looking:

*What is life?
What is death?
Swallows chirp in flight.*

So let us rejoice that one more country can now live in freedom and peace and that people there can freely choose their own path to truth (i.e. *dharmapada*).

Karel Werner

CORRECTIONS — Review of *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden* (BSR 10, 2, 1993)

p.234, l.21 for *krameṇānyajanmātareṣv* read *krameṇānyajanmātareṣv*.

p.235, l.4: for 'pleonastische' read 'pleonastisch'.

p.236, l.1, p.237, l.2: for *araṇyaka(s)* read *āraṇyaka(s)*.

p.236, l.8: for 'words' read 'word'.

p.236, n.3: for 蓄 read 畜.

p.237, l.10: for *genitivus* read *genitivus*.

p.237, l.11: for 'Hindernisses' read 'Hindernisse'.

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