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Dharmaśrī on the Sixteen Degrees of Comprehension

by Leon Hurvitz

What is to follow constitutes one portion of a larger study of the path towards *arhattva* as described in Abhidharma works that now survive only in Chinese, one that does, however, take into account the Sanskrit (*Abhidharmakośa* and °*vyākhyā*) and, to a lesser extent, Pāli work on the subject. The study directly preceding this one had to do with the four 'aids to penetration' (*catvāri nirvedhabhāgīyāni*). The present study, like the one just preceding it, is based on a work bearing the title *A-p'i-t'an hsin lun* 阿毘曇心論, ascribed to one *Fa-sheng* 法勝. In 1975 there appeared in Brussels a complete English translation of the work by Mr. Charles Willemen. In view of this, one might wish to know how the work that follows can defend itself against the charge of superfluity.¹

The work in question survives in three Chinese translations, by Saṃghadeva (assisted by Hui-yüan of Lu-shan 廬山慧遠), by Narendrayaśas and by Saṃghadhara. Though the third named, the longest by far of the three, is clearly swollen by commentary, no commentator is named, while the second identifies its commentator as Upasānta. Mr. Willemen seldom indicates how the versions differ, nor does he paraphrase them, contenting himself with a translation so literal as to be not infrequently puzzling. On the other hand, within the limits of possibility he meticulously restores the technical terms to Sanskrit. Since the methods here pursued differ radically from his, one ventures to say that there is room for what follows. Where Mr. Willemen's findings have been of help, they shall be gratefully acknowledged.

As indicated, the 'aids to penetration' are followed by sixteen degrees of comprehension (*abhisamaya*), bearing on the Four Noble Truths. For each truth there are four steps, viz., (a) acceptance on faith (*kṣānti*), (b) understanding (*jñāna*), both for the Sphere of Desire (*kāmadhātu*), then (c) acceptance on faith of an analogue (*anvaya-kṣānti*)

and (d) understanding of the analogue (*anvayajñāna*), the latter two having to do with the Spheres of Form (*rūpa*^o) and of Formlessness (*ārūpyadhātu*). For information, cf. LVP 6.179-83, where much will be found that does not appear below but which does not conflict with it. As Mr. Willemen says on p. 231, n. 56, of his work, the Noble Path (*āryamārga*) is divided into two, one of the learners (*śaikṣa*^o, *yu hsüeh tao* 有學道), i.e., of those below *arhattva*, and one of the 'non-learners' (*āśaiksamārga*, *wu 無 hsüeh tao*), of the *arhantah*, who have nothing more to learn. The former, in turn, is subdivided into a 'path of vision' (*darśanamārga*, *chien tao* 見道) and one of 'realization' (*bhāvanāmārga*, *hsiu 修 tao*). All eight acts of acquiescence, of acceptance on faith (*ksānti*) and the first seven of the eight acts of understanding (*jñāna*) belong to 'vision', the last *jñāna* alone to 'realization'. (The same note has a chart giving a birds'-eye view of the issue.) The approach to be followed will be to restate what Saṃghadeva and Narendrayaśas have to say, which happens to be nearly the same, then to reserve for *Comment* the remarks of Saṃghadeva, which, to my knowledge, have no precise analogue. The presentation begins with verses, which deal only with categories (a) and (b) regarding the first of the Four Noble Truths.

The supreme worldly dharmas next in order
 Invariably raise up (another form of) dharma-acquiescence.
 The acquiescence in its own turn produces gnosis, and
 Both together regard the lowest woe.²

This 'acquiescence' is qualitatively different from the 'patience' just dealt with in the passage preceding what is being dealt with here, i.e., the four aids to penetration (*catvāri nirvedhabhāgīyāni*), the difference being that the present one is without outflows or, in other words, does not conduce to rebirth in the world. It indicates a willingness, even an eagerness, to see a truth that one has never seen before.³

Finally, to the question as to the object of these acquiescences and gnoses, the answer is the Truth of Woe as it affects the Kāmadhātu.

Comment

Saṃghavarman comments that the supreme worldly dharmas, without moving,⁴ shake off wrong deeds (*hsieh yeh* 邪業, *duskarman*?), bad destinies (*hsieh ch'ü* 邪趣, *durgati*) and wrong views (*hsieh chien* 邪見,

mithyādr̥sti). By 'wrong deeds' are meant the five enormous offenses (*pañcānantaryakarmāṇi*), viz., a. matricide (*mātrghāta*), b. parricide (*pitrgḥāta*), c. murder of an arhant (*arhadghāta*), d. introduction of disunity into the councils of the Order (*saṃghabheda*), e. striking a Buddha with malicious intent and with such force as to draw blood (*tathāgatasyāntike dustacittarudhīrotpādanam*). By 'wrong views' are meant the five wrong views, (cf. n. 3, a.-e.).

Also, the supreme worldly dharma divides acquiescence in the dharma of the Truth of Woe in such a way as to produce five certainties. These are, namely, the certainties of a. ground, b. aspects (?), c. object, d. *kṣana* (moment of time), e. immediate condition. These are then explained. a. The ground (*ti* 地, *bhūmi*?) on which a person attained the supreme worldly dharma is the same as that on which he attains to acquiescence in the dharma of woe. b. The same is true for aspects (*hsing* 行, *ākāra*?) and objects, as also for *kṣana*, the last named in the sense that the moment that he turns his back on the one is the moment in which the other is produced. e. Finally, the immediate (pre)condition of the acquiescence in question is the supreme worldly dharma, without which the said acquiescence would not come into being.⁵

The fifth of Saṃghabhadra's five 'equalities' is treated in *Mahāvibhāṣā* 5 (T27.22ab). Here too the meaning is that *laukikāgradharma* is a *samanantarapratyaya* to *duḥkhadharmakṣānti*, that nothing can obstruct or hinder the passage from the one to the other. Interestingly enough, at the end of the paragraph in question (22b) is a sentence that reads, 'In the moment immediately following the supreme worldly dharma (? *shih ti yi fa wu chien ch'a-na* 世界第一法無間刹那, *laukikāgradharmānantarakṣāṇe*?), acquiescence in the knowledge of the dharma of woe (*k'u fa chih jen* 苦法智慧, *duḥkhadharmajñānakṣānti*) invariably and evidently comes to the fore. For this reason this dharma is a certainty, never turning back. (*shih ku tz'u fa chieh ting pu t'ui* 是故此法決定不退, *ata evaiṣa dharmo niyatāvinivartanīyah?*).

In the two systems, in other words, a. and e. are shared, while *ākāra* (b.c.) and *ālambana* (c.d.), present in both, occupy respectively different positions. Each, finally, has one that is missing in the other, viz., *kṣana* (d. in Saṃghadeva's system) and *indriya* (if indeed that is the meaning of *ken*, b. in the catalogue given in the *Abhidharmamahāvibhāṣā*). All the same, the *Mahāvibhāṣā* presentation mentions *kṣana* specifically, which may well mean that the notion of an uninterrupted moment of time is included there in that of an immediate and necessary precondition.

There follows a puzzling statement: 'Inferior patience' (*hsia jen* 下忍, *mṛduksānti*) applies to the Truth of Suffering and its four aspects with respect to all three spheres. 'Middle patience' (*chung* 中 *jen*, *madhyaksānti*) applies only to the Sphere of Desire, namely, the same Truth of Suffering and its four aspects. 'Superior patience' (*shang* 上 *jen*, *tīkṣṇaksānti*) consists of looking at each and every one of the Four Noble Truths, then narrowing one's view to the 'continuity of woe' in the Sphere of Desire (? *yü chieh k'u hsiang hsü* 欲界苦相續, *kāmāptaduhhasamtāna*?), finally reducing even that to the thought of a single moment of woe in the same sphere (*yü chieh k'u yi ch'a-na ssu wei* 欲界苦一念那思惟, *kāmāptaduhkhaikakṣanacetanā*?).⁶ From there one proceeds to the supreme worldly dharma, from there to acquiescence in the truth of woe, from that to knowledge of the same truth.

Willemen 72 reads as follows:

After the highest worldly dharma (*laukikāgradharma*) one is certain to produce a patient acceptance of dharma (*dharmaksānti*): after the highest worldly dharma one produces a pure (*anāsrava*) patient acceptance of dharma, called patient acceptance of dharma in relation to suffering (*dukkhe dharmaksāntiḥ*). Because that which has not yet been realized is patiently accepted when now realized, they call it patient acceptance. It is, namely, the first pure (*anāsrava*) immediate path (*ānantaryamārga*).

After patient acceptance one produces knowledge: after that, one produces the knowledge of dharma in relation to suffering (*dukkhe dharmajñānam*),⁷ the path of deliverance (*vimuktimārga*), in the same range (*visaya*) experiencing true nature.

Question: What is the object (*ālambana*) of that patient acceptance and of knowledge?

Answer: Both realize lower suffering.

Lower suffering: the suffering of the realm of desire is taken as object by both.

All three versions now have a quatrain saying virtually the same thing, in addition to which the wording itself in the versions of Narendrayāsa and of Saṃghavarman is almost identical. Saṃghadeva's verses say that 'upper woe' (*shang k'u* 上苦), i.e., the contemplation of the first of the Four Noble Truths with regard to the spheres of Form and of Formlessness, may be described, *mutatis mutandis*, in the same terms as for the Sphere of Desire, and that the same may be said for the three other truths as well; that, finally, this 'proper' view of the dharmas (*cheng kuan chu fa* 正觀諸法, *dharmasamyagdarśana*?)

dharmasamyagr̥ṣṭi?) is called the 'sixteen pure (states of) mind' (*shih liu ching hsin* 十六淨心, for *ṣoḍaśābhisamayāḥ?*). To this, the other two identify this process with the 'uninterrupted' (*ānantaryamārga*; the wording, in both cases, is *tz'u fa we chien teng* 此法無間等, lit. *etaddharmasamanantaram*).

The prose commentary also says the same thing, with some variation. Saṃghadeva, whose treatment is, as usual, the tersest, identifies the sixteen *abhisamayās* by specifying that each of the Four Noble Truths becomes the object first of acquiescence, then of understanding, both with regard to the Sphere of Desire, then of acquiescence and of understanding by analogy, both for the two upper spheres. The 'acquiescence' (*jen* 見, *ksānti*) he identifies with the 'uninterrupted path' (*wu ai tao* 無礙道, i.e., *ānantaryamārga*), the 'understanding' (*chih* 智, *jñāna*) with the 'path of deliverance' (*chieh t'o tao* 解脫道, *vimuktimārga*). Finally, he identifies these sixteen with 'viewing the dharmas' (*chien fa* 見法, i.e., *darśanamārga*, although, strictly speaking, it is only the first fifteen of which this may be said).

Narendrayaśas says the same thing, except that he does specify that *darśanamārga* applies only to the first fifteen of the *abhisamayās*, while the last of them belongs to *bhāvanāmārga*. The latter extends from that point up to and including the 'concentration likened to diamond' (*chin kang yü ting* 金剛喻定, *vajropamasamādhi*), from which point on the practitioner is known as one who has 'already done what was to be done' (*so tso yi pan* 所作已辦, *kṛtakaraṇīya*). The stages of practice are grouped collectively under three headings, those of the 'ground of view' (*chien ti* 見地, i.e., *darśanamārga*), the 'ground of cultivation' (*hsiu ti* 修地, i.e., *bhāvanāmārga*) and the 'ground (of them who have) nothing (left to) learn' (*wu hsüeh ti*, i.e., *asaikṣamārga*). Narendrayaśas concludes by saying that, now that he has described the 'grounds', he will go on to describe the persons (*jen* 人, *puḍgala*) who occupy them.

Comment

Abhidharmakośa 6.28 reads as follows:

ksāntijñānāny anantaryamuktimārgā yathākramam/
adr̥stadr̥ster dr̥nmārgas tatra pañcadaśa kṣaṇāḥ//28//

(Note *anantarya*^o for *ānantarya*^o.) LVP 6.190 sq. renders this as follows: 'Kṣāntis et jñānas sont, dans l'ordre, ānantaryamārga et vimuktimārga.

Parce qu'ils se produisent chez quelqu'un qui voit ce qui n'a pas été vu, quinze moments sont chemin de la vue.' The basic text is *Kośa* 6.28b, accompanied by the commentaries (Dwarikadas 930 ff., LVP 6.191 sqq.).

One will now attempt to explain as much of the commentary to the above verses as is relevant to the matter at hand. First, however, one must review three sets of categories.

a. Each of the Four Noble Truths has four aspects. Thus, 1) woe (*duḥkha*) has a) *anitya* ('impermanent'), b) *duḥkha* ('douloureux'), c) *sūnya* ('vide'), d) *anātmaka* ('impersonnel'); 2) the origin of woe (*samudaya*) has e) *hetu* ('cause'), f) *samudaya* ('origine'), g) *prabhava* ('causation successive'), h) *pratyaya* ('en tant que réalisant un effet en causation conjuguée, *abhinīṣpādanayogena*); 3) the suppression of woe (*nirodha*) has i) *nirodha* ('destruction'), j) *śānta* ('calme'), k) *praṇīta* ('excellent'), l) *niḥsaraṇa* ('salvifique'); 4) the Path that leads to the suppression of woe (*pratipad, mārga*) has m) *mārga* ('chemin'), n) *nyāya* ('raisonnable ou pratique'), o) *pratipad* ('obtention'), p) *nairyāṇika* ('sortie définitive').

b. At each stage of his development, the practitioner rids himself of his defilements in nine stages, the defilements being of three degrees of intensity, viz., extreme (*adhimātra*), middling (*madhya*) and slight (*mṛdu*), each of which is similarly divided into extreme, middling and slight. Each act of self-liberation consists of two steps, *ānatarīyamārga*, or 'path of immediacy', and *vimuktimārga*, or 'path of deliverance'. LVP 6.278 says this about them: 'Le... chemin qui ne peut être empêché... est le chemin par lequel est abandonné un obstacle... Le... chemin de délivrance... est le premier chemin qui naît délivré de l'obstacle abandonné au moyen de l'*ānantaryamārga*.'

There follow a quatrain and a brief commentary that are virtually the same in all versions: Anyone who, during the first fifteen moments of the sixteen *abhisamayās*, was of comparatively dull faculties is called one who 'acts in accordance with faith' (*sui hsin hsing* 隨信行, *ts'ung hsin hsing*, i.e., *śraddhānusārin*), because he has gained his insight in keeping with the predications of a person whom he trusted, while the person of sharp faculties is called one who 'acts in accordance with the Dharma' (*sui fa hsing*, *ts'ung fa hsing*, i.e., *dharmānusārin*), because his understanding is based on a direct intuition of the Doctrine.

It will be recalled that the 'path of deliverance' (*vimuktimārga*, *chieh t'o tao* 解脫道) has nine stages. Saṃghadeva's next quatrain says that a person who has not yet separated himself from the passions of the Sphere of the Desire is moving in the direction of the First Fruit

(*srota'āpattiphala*), while the one who has separated himself from the six lowest ones is moving towards the Second (*sakṛdāgāmiphala*); he who has freed himself from all, towards the Third (*anāgāmiphala*). Narendrayaśas's quatrain says the same in only slightly different language. Saṃghadeva's prose commentary specifies the nine categories and the words *srota'āpanna* and *sakṛdāgāmin*, both in transcription, but does not add anything significant. Narendrayaśas's commentary is somewhat more specific. It identifies the person still in the Sphere of Desire as one 'totally bound by all bonds' (*chü yi ch'i fo* 具一切縛 *sakalabandhana*). It goes on to say that, when such a person 'reaches a fixed portion' (*chih chüeh ting fen* 至決定分, *niyāmahāgam prāpya?*), then he faces the fruit of the *srota'āpanna* (*srota'āpattiphala pratipannako bhavati?*). As in the case of Saṃghadeva, so here too the commentary specifies the nine degrees, going on to say that, once the lowest six have been abandoned, the person 'enters certainty' (*ju chüeh ting* 入決定, *niyāmam avakrāmati?*), which means that he now faces the fruit of the *sakṛdāgāmin* (*sakṛdāgāmiphala pratipannako bhavati*).⁸ One who has abandoned all nine, finally, again 'enters certainty' in the sense that he faces the fruit of the *anāgāmin* (*anāgāmiphala pratipannako bhavati?*).

Saṃghavarman has two quatrains where the other two have only one, and his commentary is, correspondingly, longer (11 Taishō lines as against 6 for Saṃghadeva and 17 1/2 for Narendrayaśas). He specifies that, if the *śraddhānusārin* or *dharmānusārin* has not yet freed himself from the Kāmadhātu, or even if he has, but only of one of the first five categories of bonds, then he is a *srota'āpattiphala pratipannaka*, a candidate for the First Fruit.⁹ A person who has not freed himself at all from the bonds of the Sphere of Desire is a *sakalabandhana*, while one who has freed himself from the lowest of them is an *asakalabandhana* (*pu chü fo* 不具縛). Saṃghavarman proceeds to say something of whose meaning I am not quite certain. To the extent that I have understood it, it is as follows: Once a person has freed himself of the five lowest categories of bonds, in one jump he escapes rebirth (? *ch'ao sheng li sheng* 超昇離生). One who, with respect to the 'view of woe to be cut off in the Sphere of Desire', severs the five lowest categories of bonds attains the dharma-gnosis touching the dharma of woe and bears direct witness to deliverance. The same applies, *mutatis mutandis*, all along the line up to and including the same with respect to the 'view of the Path'. Finally, when one has severed the five lowest categories of bonds to be severed on the 'path of cultivation', one attains the fruit of the *sakṛdāgāmin* and bears direct witness to deliverance.¹⁰

The second quatrain says that anyone who severs from six through eight of the bonds just mentioned 'faces the second fruit' (i.e., is a *sakṛdāgāmiphalapratīpannaka*), while one who leaves the 'eighth ground' is one 'facing the third (fruit)', i.e., an *anāgāmiphalapratīpannaka*. The prose commentary simply says the same thing in different words, but it is worthy of note that the second couplet is interpreted to mean that anyone from the Sphere of Desire up to and including the top of the Sphere of Formlessness is—under these circumstances, presumably—headed for the fruit of the *anāgāmin* (i.e., an *anāgāmiphalapratīpannaka*).

The next quatrain, as well as the prose commentary accompanying it, is, except for differences in wording, virtually the same in all three versions. It says that, upon attainment of the sixteenth *abhisamaya*, the candidate is a firm occupant of the Fruit in question, the one of 'soft views' (*juan chien* 軟見, *mṛdudṛṣṭi*?) being called 'liberated by faith' (*hsin chieh t'o* 信解脫, *śraddhāvimukta*), the one of 'sharp views' (*li chien* 利見, so Saṃghadeva and Saṃghavarman), or of 'pure views' (*ching chien* 淨見, so Narendrayāśas, but both standing, presumably, for *ūksnadṛṣṭi* or *ūksnadarśana*) being called 'arrived at insight' (*chien tao* 見道, *dṛṣṭiprāpta*). The commentary, specifically, says that the sixteenth *abhisamaya* corresponds to *mārgānvayajñāna*, that one who has not left the Sphere of Desire becomes a *srotaśāpanna*, one who has abandoned the sixth category of bonds a *sakṛdāgāmin*, one who has abandoned all nine an *anāgāmin*. It goes on to say that one of 'dull faculties' (*tun ken* 鈍根, i.e., *mṛdvindriya*), the hitherto *śraddhānusārin*, is now a *śraddhāvimukta*, while the one of 'sharp faculties' (*li ken* 利根, *ūksnendriya*), is now a *dṛṣṭiprāpta*.

Comment

The above statement is based principally on Saṃghadeva. Beyond saying that 'pure view' means 'sharp view', Narendrayāśas says the same thing in words only slightly different. Saṃghavarman begins virtually the same way, but ends quite differently. He says that one of slight insight who enters the *darśanamārga* is called a *śraddhānusārin* and that, when he comes to rest in the Third Fruit, he is known as a *śraddhāvimukta*, while the one of sharp insight, called *dharmānusārin* upon entry into the *darśanamārga*, is now known as a *dṛṣṭiprāpta*. Saṃghavarman concludes by saying that the *dṛṣṭiprāpta*, whose faith (*hsin* 信, *śraddhā*) is actually stronger than that of the *śraddhāvimukta*, has a faith 'perfumed by wisdom' (*hui so hsün* 慧所薰, *prajñāvāsita*?), which accounts for his name.

In the absence of any definition of ‘mental cognition to be abandoned by realization’ (*bhāvanāprahātavyaṃ manovijñānam* iii. above), I conclude that the reference is to mental cognition having to do with passions to be banished by realization/meditation. ‘Pure thought’ is thought having *nirvāna* as its object. That is, the view of a substantial person (*shen shien* 身見, *sathāyadr̥ṣṭi*) is a prime mover (*pravartaka*), while the extreme views of eternity and of absolute finality (*pien chien* 邊見, *antagrāhadr̥ṣṭi*) are secondary movers (*anuvartaka*); the willful choice of one’s own style of religious life (*śīlavrataparāmarśa*) is a prime mover, while the willful choice of views (*dr̥ṣṭiparāmarśa*) is a secondary mover; doubt (*vicikitsā*) is a prime mover, while false views (*mithyādr̥ṣṭi*, specifically the denial of the truth of dependent origination, *pratītyasamutpāda*) are secondary movers.

What Saṃghadeva treats next in a single *śloka*, and with less than 7 lines of commentary (in the Taishō edition), Narendrayāśas enunciates in the same amount of verse and about twice as much prose (15 lines), while Saṃghavarman has about twice as much material as Narendrayāśas, viz., two *ślokas* and 31 lines of commentary. What we shall do here is, for our immediate purposes, reproduce Saṃghadeva’s version, then use Saṃghavarman’s as *Comment*, followed by the *Abhidharmakośa* and the °*mahāvibhāṣā* in the same sense. Since Narendrayāśas falls somewhere between the other two, there shall be no mention of his version.

Saṃghadeva’s *śloka*, more or less literally translated, would be about as follows:

One by whom cogitation has not yet been completely severed
 Is limited to birth in birth-and-death seven (times).
 The house-to-house (wanderer), having had three, is finished.
 Both are situated in the Fruit of the Path.

Making no attempt at versification, one might venture the following restoration: // *acchinnabhāvanāheyaḥ saptakṛ. tparamo jāyate kulamkulas tu triṣkṛtparamaḥ/ ubhau ca mārgaphale vartete*// ‘Cogitation’ renders *ssu wei* 思惟, which here clearly stands for *bhāvanā*, ‘realization’, about which more below. Saṃghadeva’s commentary might be summarized as follows: The first *ardhāśśloka* means that the *śaddhāvimukta* and the *dr̥ṣṭiprāta*, not yet free of the *kleśas* to be abandoned by *bhāvanā* (*wei li yü chieh ssu wei so tuan fan nao* 未離欲界思惟所斷煩惱), going back to a presumable *acchinnakāmāvatarabhāvanāheyakleśāḥ*), shall be reborn and die seven

times, i.e., seven times each (?) among gods and men, but no more. The third *pāda* means that a *kulamkula* is one who has eliminated the three grossest *kleśas*, i.e., *adhimātrādhimātra*, *adhimātramadhyā* and *adhimātramṛdi* (*shang wei shang chung shang shang* 上微上中上上). He shall be reborn into two clans (*kula*) or three, among gods and men, then achieve *parinirvāṇa*. The last *pāda* means that *saptakṛtparama* and *kulamkula* shall both dwell in *srota'āpatti* (*phala*?).

Comment

One who has not exhausted the seeds (? varieties? *chung* 種) of the path of cultivation (*hsiu tao* 修道)
 Receives birth among those who are born and die seven times.
 It is to be known that what is meant by that
 Is that, when the term is full (*chi man* 季滿, the person in question is a) *srota'āpanna*.

Samghavarman's prose:

When the *srota'āpanna* has not yet exhausted the varieties of the path of cultivation (*hsiu tao chung*, representing a probable *bhāvanā-mārgavidhayah*) know that his absolute term is seven existences, that is, seven births each among *manuṣyas* (*jen chien* 人間), in *antarābhava* (*chung yin* 中陰), in *upapattibhava* (*sheng yin* 生陰) and among *kāmadhātudevas* (*yü chieh t'ien* 欲界天). 'Seven' means, in every case, no more than seven, as, for example, in the case of the 'seven-leaved tree' (*ch'i yeh shu* 七葉樹, *saptaparnavṛkṣa*).

Q. Why just seven, neither more nor less?

A. It is like one bitten by a 'seven-step serpent': the victim's *mahābhūtas* (physical elements) let him take seven steps, but the poison will not let him take an eighth. In the same way, the force of deeds makes for seven rebirths, but no more than that is possible, thanks to the might of the Path (*tao li* 道力, *mārgabalena*? *mārgavaśena*?). When the practitioner dwells in *mārgānvayakṣānti* (if *anvayakṣānti* is indeed the meaning of *tseng shang jen* 增上忍, lit. 'super-tolerance' or '-acquiescence'), except for seven rebirths in the Sphere of Desire, *apratisaṃkhyānirodha* keeps him from being reborn.

In view of the external evidence, the next statement must mean that one born among men is reborn there seven times, as is, *mutatis*

mutandis, one born among gods. The difficulty is the wording, for the latter certainly seems to refer to transcending both groups, the words used being *ch'ao* 超, 'to outpass', and *li* 離, 'to leave'. They mean that, in order to get beyond the *manuṣyaloka* and *devaloka*, respectively, the being must be reborn seven times in the sphere in question. At any rate, if in the course of either the Holy Path (*sheng tao* 聖道, representing a presumable *āryamārga*) makes its appearance, then, thanks to the 'hold of the power of deeds' (*yeh li ch'ih* 業力持, *karmabaladhṛtyā?*), the practitioner in question does not experience *parinivāna*.

Q. If at the end of seven rebirths there appears no Buddha in the world, then how does the practitioner get *arhattva*?

A. There are two views. 1. He gets it as a layman, but, once having got it, does not retain his secular status (representing a possible *gr̥hasthah sann evārhattvaṃ prāpnoti prāpya tu na gr̥he tiṣṭhate?*). 2. He leaves the household without undergoing any change in form. This seems to represent *rūpaṃ na vikāryaiva pravrajate*, possibly in the sense that he becomes a *religieux* by nature without having to assume the outward appearance of one. The reasons given number eight. a. The practitioner in question achieves unassailable purity. b. His hopes have been fulfilled. c. He sees the errors in misconduct. For these three reasons he does not fall from *srota'āpatti* into *durgati*. Also, d. he is not born into the Buddha-kula, e. the fire of his gnosis (*chih huo* 智火, representing *jñānāgni?*) is bright and pure, f. he sees the deceptions (? *kuo* 過, lit. 'transgressions') in *viśaya* and *dhātu*, g. his acquiescence and insight are perfect (representing a possible *yataḥ samathaviśaśyane asya pariniṣpanne tataḥ*), h. he has been 'perfumed' by the medicinal herbs of the Noble Path (*āryamārgauśadhya vāsitatvena?*). He is like a crown prince, like a man whose inner fire is enhanced (? *ju nei huo tseng jen* 如內火增人), like an agile fish (*ju ch'iao pien yü* 如巧便魚). This is why the *srota'āpanna* does not fall into *durgati*. (Neither do some *prthagjanas*, to be sure, but their number is small, and the escape is not certain; hence no mention of them here. The *srota'āpanna*, on the other hand, is a member of a destined group—*niyatavarga?*—, destined, that is, for *nirvāna*, for perfect enlightened intuition—*chü cheng chüeh* 起正覺, *samyaksambodhigatika?*). . . . Not all *srota'āpannas* must necessarily go through seven rebirths.

Samghavarman goes on to the *kulamkula*.

If one severs three or four varieties (of bonds),
Achieving their counteragents,
Leaving only two rebirths or three,

One is called (a wanderer from) family to family (*chia chia* 家家, *kulamkula*).

There are three reasons for positing the *kulamkula*, viz., 1. his 'severance of the agonies' (*fan nao tuan* 煩惱斷, i.e., his abandonment of the defilements, *kleśaprahāṇa*, 2. his perfection of his faculties (*ch'eng chiu ken* 成就根, *indriyasiddhi?* *siddhendriyatva?*), 3. his 'receipt of birth' (? *shou sheng* 受生, representing *jātyādāna* or *upapattyādāna?*). 1. refers to those defilements on the plain of the Sphere of Desire that are to be removed by realization (*bhāvanā*, as opposed to 'view', *darśana*, of which more below, i.e., to *kāmadhātukleśabhāvanāprahāṇa*) or, to be specific, to three or four varieties thereof, for beyond that the *kulamkula* ends, the abandonment of the fifth leading automatically to the sixth and to *sakrāgāmiphala*, the step immediately following *srota'āpatti*. 2. means that the practitioner gets the counteragents and faculties free of outflows (if that indeed is the meaning of *pi te tui chih su lou chu ken* 彼得對治無漏諸根, which may represent something such as *tatpratīpakṣānā-sravendriyaprapṛtyā*). 3. means that in some cases there are more rebirths in the Sphere of Desire, at times two, at times three. Unless all three conditions are met, one is not a *kulamkula*. There are two kinds of *kulamkula*, viz., 1. *deva*^o, which means two or three rebirths as a god in the Sphere of Desire, whether in one *devaloka* or in two or three; 2. *manuśyakulamkula*, which may mean in one world (? *t'ien hsia* 天下, or two or three, or in one clan (*chia*, for *kula?*), or two or three.

Q. What does *kulamkula* mean?

A. Proceeding from clan to clan, then on to *parinirvāna*, it is the highest rank of *srota'āpanna* (cf. Willemen, 74 f.).

Before going on to consider what is said in the *Kosa* and the *Mahāvibhāṣā* it would be well to mention that the 88 *anuśayas* mentioned above are all to be eliminated by 'view' (*darśana* *prahātavya*, *darśana* *heya*, *dr̥ggheya*). To them are added 10 that are to be eliminated by 'realization' (meditation, 'development', *bhāvanā* *prahātavya*, *bhāvanā* *heya*), viz., *rāga*, *dveṣa*, *moha* and *māna* on the level of the Sphere of Desire, these four less *dveṣa* on the level of the two upper spheres. The *Mahāvibhāṣā* deals with the *saptakṛtparama* in T27.240b–241b. A summary now follows.

The number 7 does not refer to a total of seven births, but rather to a *maximum* of seven births (*upapattibhava*) in each of two spheres, *devaloka* and *manuśyaloka*, as well as in the intermediate existences (*antarābhava*) preceding them. Several reasons are given for the

maximal number 7, not all of which are understood to me, but which I reproduce here for what they are worth, at times in my own words, at others in those of M. Louis de La Vallée-Poussin.

1. Si plus (de sept), si moins, on produirait doute; qu'il naisse dans sept existences ne contredit pas le *dharmalakṣaṇa*, c'est-à-dire la nature des choses, et n'est pas critiquable.

2. The *vipākahetu* has the power of generating only so many *vipākaphalāni*, no more.

3. En outre, par la force de l'acte, il prend sept existences; par la force du Chemin il n'en prend pas une huitième. De même que l'homme mordu par le serpent-des-sept-pas fait sept pas par la force des grands éléments et, par la force du poison, n'en fait pas un huitième. En outre, s'il prenait huit existences, il ne posséderait pas le Chemin dans sa huitième naissance, car la nature du Chemin est qu'il ne peut s'appuyer sur un huitième corps du *Kāmadhātu*. If there were no *āryadharmā* from this putative eighth rebirth onwards, then there would be no *satyadarśana* (beyond the first?), nor any *āryaphalaprāpti* or *abhisamaya*, and after the achievement of *āryatva* one would revert to *prthagjanatā*. Since none of this is true, there is no eighth rebirth.

4. If there were an eighth rebirth, one would outpass the *trailokya*, gain *arhatsamyaksambuddhadharmavinaya* (?) exceeding the number of Ganges's sands and no longer be of the Buddha's company, just as beyond the seventh degree of kinship there are no relations.

5. At the time of *tseng shang jen* (*duḥkhanirodhagāminyām pratīpadi dharmānvayaḥśāntiḥ?*), apart from seven rebirths as *deva* and *manuṣya* in the Sphere of Desire and one rebirth in each of the two upper spheres, one can gain *apratīsamkhyānirodha* in any rebirth. A dharma subjected to *apratīsamkhyānirodha* no longer makes its appearance, hence only seven rebirths.

6. There are only seven *sthānas* (*ch'u* 處) in the Sphere of Desire, viz., that of humans (*manuṣyaloka*) and six of gods (*devaloka*), hence 'seven births' means one in each.

7. There are limits to the force of the nine classes of *kleśa*, hence only seven rebirths. (?)

8. In the course of seven rebirths one perfects the seven *sambodhyāṅgas* (limbs of enlightenment); no more than seven are required.¹⁸

9. In the course of seven rebirths one perfects seven *āśrayanīyamas* and seven *āryamārgas*.¹⁹

10. In the course of seven rebirths, one thoroughly counteracts seven *anuśāyas*.²⁰

The number 7 is a maximal number; there may be seven each among gods and men, or there may be uneven numbers, i.e., one less in one sphere than in the other, anywhere from 6:7 or 7:6 to 1:2 or 2:1.

Q. Where does the *paripūrṇasrota'āpattika* (? *yüan man yü liu* 圓滿預流) fulfill his seven rebirths? Is it among gods or men that he completes his seventh rebirth and experiences *parinirvāna*?

A. There is a conflict of theories.

1. The birth in the course of which one attains *srota'āpattiphala* counts as one of the seven. In other words, if it is birth as a god, one still has to go through seven as a human, and *vice versa*.

2. The birth in question is not reckoned into the total. A god must come back for seven rebirths as a god, a man as a man.

The first view is mistaken. (This is followed by arguments in refutation.)

Q. If one fulfills the seven rebirths in a Buddha-less age, does one attain *arhattva* as a (lay) householder (*gṛhastha*)?

A. Again, there is a conflict of two views.

1. It is impossible to attain to *arhattva* as a householder.

2. One may attain *arhattva* as a householder, then go on to join the Order, for one may be a disciple of the Buddha in terms of the Dharma (? *fa erh Fo ti tzu* 法而佛弟子, *dharmato Buddhaśiṣyah*?) The case is like that of the five hundred *ṛṣis* who cultivated the Path on Mount Rṣigili, at bottom *śrāvakas* in a Buddha-less age, who later imitated an ape that had appeared before them in the guise of a disciple of the Buddha. By imitating the ape, they attained to *pratyekabodhi*,²¹ 'because, being adepts, they were not the recipients of the signs of non-believers'. (This is followed by some discussion of transmigration under the term *liu chuan wang lai* 流轉往來).

There is more on the *kulamkula* in *Abhidharmamahāvibhāsā* 53 (T27.274b–277a). It is paraphrased below.

There are cases in which the fetters (of sensation, notion, constituents and cognition, *vedanāsaṃskāravijñānabandhanāni*?) are 'not unsevered', i.e., those of the *kulamkula*, of the *sakrdāgāmin* and of the *ekavācin*.²² Between the one who severs the sharp-middle defilements among those which, belonging to the Sphere of Desire, are to be eliminated by realization and the one who severs the slight defilements of sensation, etc., on the same level is found the *kulamkula*, who has severed the first three or four on the level of the Sphere of Desire, as

well as the sensations, notions, constituents and cognition that go with them. In other words, the *kulaṃkula* remains subject to the remaining five or six. The *sakṛdāgāmin* severs six, is left with three. The *ekavīcin* severs seven or eight, is left with one or two. This is the meaning of 'not unsevered'.

As to visible matter, the *anāgāmin* already free of attachment thereto, free of its fetters on the fifth *bhūmi* (i.e., on the lowest of the *ārūpyas*?), is also free of attachment to the third *dhyāna*, but not to the fourth. So it goes down to the third *bhūmi* (the third *dhyāna*?), where the *anāgāmin* is free of attachment to the first *dhyāna*, but not to the second. One free of the fetters of visible matter on the second *bhūmi* (the second *dhyāna*?) is not yet free of the taints (*jan* 𑀧, meaning the obstacles, *nīvaraṇa*?) of the first *dhyāna*.

Q. If the sensations, etc., are severed, have the fetters thereof thereby been removed?

A. Both are true of the *arhant* with respect to sensations, etc., removable whether by view or by realization in all three spheres (those of Desire, of Form and of Formlessness).

2. The *anāgāmin* free of attachment to *ākimṇanyāyatana* (second-highest stage in the Sphere of Formlessness) is free of the fetters of sensation, etc., on all levels. And so on down to the one not yet free of attachment to the first *dhyāna*, who is free of the fetters of sensation, etc., to be eliminated by view in all three spheres and by realization on the first *bhūmi* (i.e., the first *dhyāna*?).

3. The one free of attachment to *viññānānantyāyatana* (the second stage in the Sphere of Formlessness) but not to *ākimṇanyāyatana* is free also of the fetters of sensation, etc., to be eliminated by view in all three spheres and by realization on the first seven *bhūmis* (i.e., everything from the first *dhyāna* up to and including *naivasamjñānāsamjñāyatana* or *bhavāgra*).

4. And so on down to the one who has not severed his attachment to the first *dhyāna* but who has severed the fetters of sensation, etc., to be eliminated by view of all three spheres and by realization on the lowest *bhūmi* (i.e., the first *dhyāna*?).

5. The *srota'āpanna* and the *sakṛdāgāmin* have severed the fetters of sensation, etc., to be eliminated by view in all three spheres.

6. There are some who have severed the fetters of sensation, etc., but who still have not rid themselves of their fetters, viz., a. *kulaṃkula*, b. *sakṛdāgāmin*, c. *ekavīcika*. (The above is repeated about their respective levels.) This is what is meant by 'having severed the fetters but being

not yet rid of them' (*yi tuan fei li hsi* 已斷非離繫, *chinnāvītasamyojana?*).

Q. We are dealing with one who rids himself of one degree or two of defilements and of the sensations, etc., that go with them. Why is he not listed under *srota'āpanna*? Why single out the *kulamkula*, *sakṛdāgāmin* and *ekavīcika* who are not yet rid of their fetters, whether they have severed them or not?

A. Where the *srota'āpanna* is concerned, the statement does not apply to the *sakalabandhana* ('le saint qui n'a pas coupé une des passions à couper par le chemin mondain'), but it does apply to all the other three, since the former is not necessarily destined for destruction of the said passions (*anīyatāvināśābhīmukhya?*), while the latter are destined not to destroy them (*niyatāvināśābhīmukhya?*).

Also, the *srota'āpanna*, in the case of the severance of one or two classes of *kleśa* (defilement, affliction), experiences no interruption by death and rebirth (*cyutyupapatti*). One who has severed five classes of defilements is called a *yogācārya*; once he has attained to *srota'āpatti-phala*, he makes a great effort to eliminate his defilements on the level of the Sphere of Desire, that are to be eliminated by realization, for he can have no *cyutyupapatti* before eliminating the major (?) class of defilements. If he has severed five classes of defilements, there can be absolutely no *cyutyupapatti* for him until he has severed the sixth class as well. Since the three types, beginning with the *kulamkula*, invariably have *cyutyupapatti*, they are mentioned apart from the *srota'āpanna*. . . . The *kulamkula* is one kind of *srota'āpanna*, the *ekavīcika* one kind of *sakṛdāgāmin*. There are two kinds of *kulamkula*, those born into two *kulas* and those born into three. The former has severed the first four classes of defilements in the Sphere of Desire, and has the seeds of only two left; the latter, having severed the first three, has three left.

Q. Why is there no *kulamkula* who has severed five classes of defilements?

A. Anyone who has severed five has automatically severed six, and is thereby a *sakṛdāgāmin*. The sixth class is weak and cannot resist the *sakṛdāgāmin*, just as a thin thread is not enough to pull an elephant. The *ekavīcika* is one who has severed seven or eight. . . .

For the *Kośa*'s position, cf. LVP 6.200,206.

Samghadeva's next *śloka* reads as follows:

When six are complete, he is the one who once goes and comes,
While one separated from eight is said to be of One Seed.
When all nine have been annihilated, he is a non-returner,
For he has already left the cesspool of desire.

The commentary is as follows: The first foot means that upon exhaustion of six varieties of defilements, to wit, the three sharp ones and the three middling ones, he is a *sakrdāgāmin*. To him are left one birth above the heavens and one birth among men. When he has once gone and come back, he shall achieve *parinirvāṇa*. This is why he is called *sakrdāgāmin*. The second foot means that upon the exhaustion of eight varieties he is an *ekabījīn*. To him is left but one birth, which is why he is called *ekabījīn* ('of one seed'). The third foot means that upon the exhaustion of all nine he is called *anāgāmin*. He is called that because he does not come back to the Sphere of Desire. The reason is that he is finally out of the cesspool (quagmire) of desire.

Narendrayāśas has verses that say in effect the same thing as those of Samghadeva, as well as a commentary that begins and ends virtually the same way. His commentary to the second foot, however, is different enough to merit separate treatment. 'One separated from eight is of one seed' he explains by saying that 'one seed' (*ekaṃ bījam*) means the seed of one birth (*yi sheng chung tzu* – 生種子, *ekasyā jāter bījam?*). 'Such a man has but one remaining birth, whether among gods or among men.' The last expression (*jo jen jo t'ien* 若人若天, representing *manuṣyesu vā devesu vā?*) is followed by the expression *yi chung yi chung tzu* 一種一種子, which, if not a copyist's error, is tautological. The first *yi* has the variant reading *erh* 二, 'two', which may simply be a clumsy way of saying that there are two *kinds* of rebirth, one among gods, one among men, *erh chung* 二種 standing for something such as *dvayor vidhyoh*. If that is the reading then the *yi chung tzu* that follows begins the next sentence, which reads, "'One seed" means one seed among men, one seed among gods.' The next sentence is also a bit opaque, for it reads *huo fan nao ch'a pieh ming yi chung tzu* 或煩惱差別名一種子, which I take to be a literal translation of something such as *atha vā kleśavīśeṣa ekabījam ity ucyate*, signifying, possibly, that there is one particular kind of defilement—or, rather, residue of defilement—called 'one seed'. That is followed by something even more opaque: *tang chih ssu-t'o-han kuo chang sheng tao she* 當知斯陀舍果中聖道攝, which may represent the following: *srota'āpatti-phalenāryamārgaḥ samgrhyata iti jñātavyam*. Again, if I am right, the text is saying what there seems to be no need to say, namely, that the *srota'āpanna* belongs to the *āryamārga*, i.e., that he is no longer of the world. As already stated, the remainder of Narendrayāśas's commentary is more or less the same as Samghadeva's.

Samghavarman, as already indicated, expresses the same idea in three *ślokas*, each followed by its own commentary. The first reads thus:

One who has severed six classes of defilements
 And who, on the path of view, has severed all
 Is called a *sakṛdāgāmin*,
 Which means that he has not yet gone forward (?).

The commentary says, in effect, the following: If one has severed, on the plane of the Sphere of Desire, the 'upper three and the middle three' (i.e., *adhimātra* and *madhya*) among the defilements to be eliminated by realization, as well as all of the defilements to be eliminated by view, if one resides in the Fruit in question without going forward (?), one is called a *sakṛdāgāmin*.

Q. What does that word mean?

A. It means that, when his life has come to an end, he is born as a god in the Sphere of Desire, then returns once to the world of men, after which he experiences *parinirvāna*.

The next *śloka* reads as follows:

If, having severed seven or eight classes,
 One achieves faculties that counteract them,
 Then, for the rest, one shall experience but one rebirth,
 And shall be called a person of 'one seed'.

Commentary: Anyone who has severed, within the Sphere of Desire, seven or eight classes of those defilements to be eliminated through realization, as well as all of those to be eliminated through view, thereby gains the faculties free of outflows (*śraddhā*, *vīrya*, *smṛti*, *samādhi*, *prajñā*, *anājnātam ājñāsyāmi*, *ājñā*, *ājñātāvi*, known collectively as *anāsravendriyāni* *wu lou ken* 無漏根) that counteract them. Anyone destined for a single rebirth is called a person of 'one seed' (*yi chung-tzu* 一種子, *ekabījin*). There are three contributing causes, no one of which may be missing if a person is to be an *ekabījin*.²³ A *devaikabījin* is born once as a god and then achieves *parinirvāna*. The same is true, *mutatis mutandis*, of a *manuṣyāikabījin*. He is called *ekabījin* because he bears the seed of but one birth more.

Q. Why is a person an *ekabījin* for severing eight classes of defilements while one who has severed five is not a *kulamkula*?

A. Even if one who severed six classes of defilements were a *kulamkula*, he would still be reborn in the Sphere of Desire, which means that the *karmakleśas* of that sphere are no obstacle (to the achievement within that sphere of the status of a *kulamkula*).²⁴ The *ekabījin*, on the other hand, an *ekabījin* who had eliminated all nine classes of defilements,

would be born in the Sphere of Form, which means that the *karmakleśas* of the Sphere of Desire would definitely be an obstacle (to rebirth in that sphere).²⁵ The *ekabījīn* is a superior *sakṛdāgāmin*.

The third *śloka* reads as follows:

One who has eliminated nine classes is a non-returner.
It is to be known that there are many kinds,
Whether five, or seven, or eight,
While some say that they are more numerous yet.

This leads to the topic of the *anāgāmin* proper, a subject to which a separate study has been devoted.

NOTES:

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1. Charles Willemen, *The Essence of Metaphysics*. Bruxelles: Publications de l'Institut des Hautes Études Bouddhiques, série "Études et Textes," 1975. In this translation, Mr. Willemen gives, and defends, *Abhidharmahṛdaya* for the title and *Dharmasīri* for the author's name.

2. Willemen 71 (104) translates as follows: 'After the highest worldly dharma one is certain to produce a patient acceptance of dharma. After the patient acceptance one produces the knowledge. Both realize the lower suffering.' While Mr. Willemen's interpretation, at the beginning, makes more sense, my own is, I believe, defended by the three commentaries, all of which gloss *tz'u* 次 with *tz'u ti* 第.

3. Narendrayāśas and Saṃghavarman mention that, by seeing the supreme worldly dharmas in the Sphere of Desire, one severs ten defilements (*anuśaya*), to wit, a. the false view of a substantial personality (*sathāyadrṣṭi*), b. the views of the two extremes (*antagrāhadṛṣṭi*, viz., those of the impossibility of self-extrication from the worldly round, *śāsvatavāda*, and of the denial of reincarnation, *ucchedavāda*), c. the false view that one's deeds have no bearing on one's destiny (*mithyādrṣṭi*), d. the equally false view that one may pick and choose one's beliefs at will (*drṣṭiparāmarśa*), e. the no less false view that one may attain to deliverance by the religious practices and rituals of one's own choice (*śilavrataparāmarśa*), f. lust (for the unwholesome, *vāga*), g. malice (towards the wholesome, *pratigha*), h. delusion (as to the object of f. and g. *moha*), i. pride (as to one's own imagined religious attainment, *māna*), j. doubt (as to the validity of the Buddha's teachings, *vicikitsā*). In this context, *shih* 使, usually *kleśa*, here represents, rather, *anuśaya*.

4. If this, indeed, is the meaning of *pu tso pu hsiang pu hsing* 不作不向不行.

5. The word 'certainties' in the first sentence renders *ting* 定, which is, without much doubt, *niyama* or *niyāma*. What this seems to mean is that, given a certain condition in the *laukikāgradharma*, a certain fixed condition must also obtain with respect to *duḥkhadharmakṣānti*, and that there is no room for uncertainty or for any alternative.

The only analogue I can find is in *Abhidharmamahāvibhāṣā* 3 (T27.13c), whose contents might be paraphrased as follows: *Laukikāgradharma* and *duḥkhadharmakṣānti* have four points at which they coincide (*ssu shih teng* 四等齊 *catasrah samatāh?*), namely,

a. Equality of ground (*ti teng* 平等, *bhūmisamatā?*). By this is meant that, whatever the ground on which one attains *duḥkhadharmakṣānti* that is also the ground on which one attained *laukikāgradharma*.

b. Equality of base (*ken* 根 *teng*, *āśrayasamatā?*). Whatever the base(s) connected (*hsiang ying* 相應, *saṃprayukta*) with *duḥkhadharmakṣānti*, they are also the ones connected with *laukikāgradharma*. (If one wonders what is the difference between *bhūmi* and *āśraya*, it is more than possible that *ken*, here as elsewhere, represents *indriya* after all, but in the broader, rather than in the narrower, sense.)

c. *Hsing* 行 *teng*. Here, however, as in the case of *Samghabhadra*, the context does not indicate the meaning of the first syllable, a many-faceted word. The difficulty is compounded by the commentary, in which *hsing* *hsiang* 行 相 is used as a verb. *Hsing* *hsiang* is, to be sure, used in Hsüan-tsang's translations, but it seldom is an exact equivalent for a Sanskrit term. The cases that I have been able to verify use the word to represent *prakāra* and *ākāra*, respectively. The meaning appears to be the manner in which _____ behaves or appears to behave. Here, however, it is being used as a verb, which makes it difficult to construe. May it possibly represent *ākārayati*, used in the sense of marking or of characterizing an aspect?

d. 'Equality of object' (*so yüan* 所緣 *teng*, *ālabhanasamatā?*) seems to mean that what was the object (*ching* 境, *viṣaya*) of one's attention in the one case if likewise so in the other.

6. I am not certain of having fully understood what has been rephrased above. The 'puzzling' statement is endorsed by the *Abhidharmakośa*. Cf. LVP 6.166.

7. Mr. Willemen refers to p. 84 of his own work, where one reads, 'These three knowledges (*dharmajñāna*, *anvaya*^o, *saṃvṛtījñāna*) comprise all knowledges. Among them, knowledge of dharma is called the pure knowledge that takes as its range suffering, origination, cessation and the path within the realm of desire. Because in its range one experiences for the first time the characteristics of dharma, it is called knowledge of dharma.' I have taken some liberties with Mr. Willemen's English, which is occasionally less than it should be.

8. *Chüeh ting* 定 定 almost certainly stands for *niyama* or *niyāma*. Cf. LVP 6.180. If I have understood correctly, *niyama* is *nirvāṇa*, while *niyāma* is the quality of having *nirvāṇa* as one's sole object. LVP has, in the notes to 6.180-3, a great deal of additional information including material on *niyama* *niyāma* *nyāma*, a word of obviously uncertain etymology that has given rise to much fanciful speculation.

9. The *avarabhūgīyasamyojanāni* are the mistaken view of a substantial personality (*satkāyadrṣṭi*), the mistaken view that the religious observances of one's own choice (Brahmanical ones are meant) will conduce to salvation (*śīlavrataparāmarśa*), doubt as to the validity of the Buddha's Doctrine (*vicikitsā*), lustful attachment to the Sphere of Desire (specifically sexual desire, *kāmacchanda*) and malice (*vijāpāda*).

10. The chief difficulty is that one is here dealing with the sixteenth *abhisamaya*, by which time the *darśanamārga* has presumably been left behind. That, at least, is the position of the *Kośa*, a position with which the present text appears to disagree. The nine categories of bonds, mentioned above on all levels, that of the Sphere of Desire, of the four *dhyānas* and of the four *āriṇyas*.

11. Best explained in LVP 4.3 sq., no. 2: "Lorsqu'un homme ordonne un assassinat, il n'accomplit pas le geste par lequel le meurtre est perpétré; l'ordre qu'il donne est seulement un préparatif de meurtre; il n'est pas coupable de "l'information corporelle de meurtre". Mais, (4) au moment où meurt l'assassiné, une "non-information" de meurtre naît en lui: il est, de ce fait, coupable de meurtre." 'Non-information' is LVP's equivalent for *avijñāpti*.

12. This refers to a distribution of the ten basic *anuśāyas* among the Three Spheres. The ten are a) *sathāydr̥ṣṭi*, the view either that the death of the body is all-final, i.e., a denial of reincarnation, or that a termination of reincarnation is impossible, i.e., a denial of *nirvāna*, c) *mithyādr̥ṣṭi*, 'false view' specifically the view that the moral (or immoral) quality of one's acts will have no effect on one's next incarnation, d) *dr̥ṣṭiparāmarśa*, the notion that one may have what views one pleases, with no significant effects, d) *śilavratapharāmarśa*, arbitrary choice of disciplinary codes and of vows, specifically of Brahmanical vows and practices, with a mistaken belief in their efficacy, f) *rāga*, desire for the unwholesome, g) *dveṣa*, abhorrence of the wholesome, h) *moha*, inability to distinguish between the two, i) *māna*, pride, specifically the false ascription to oneself of specific degrees of enlightenment and/or saintliness, j) *vicikitsā*, doubt as to the truth of the Buddha's teachings. In the Sphere of Desire, all alike have to do with the First Noble Truth (10); all but a), b) and d) with the Second (7) and Third (7); all but a) and b) with the Fourth (8). In the two upper spheres the situation is the same, except for the total absence of g). Thus, in the Sphere of Desire one has 32, in the Sphere of Form 28 and in the Sphere of Formlessness 28, yielding a total of 88.

13. *Anāgāmya*, as already indicated, is the stage preparatory to the First Dhyāna. In the context, *srota'āpattiphala* can refer only to °*pratipatti*, while 'dwells . . .' refers to the *phala* itself. *Anāgāmya* is my rendition of *wei chi hsing* 未集行, meaningless on the face of it, but where I read *chin* 進 for *chi*, on the basis both of the verse and of a variant reading. If I have understood this correctly, it means that a *srota'āpattiphala* is one who has rid himself of all eighty-eight *anusānamārga*, while *srota'āpanna* is one who has reached *anāgāmya*. This is possible, of course, only if one assumes that there is a *hsiang* 向 missing before *hsü-t'o-huan kuo* 須陀洹果.

14. Ch. *san chieh* 三結. I do not know the basis of this question, but see below.

15. The Chinese word used here is *shih* 使, whose literal meaning, in the present context, is 'something that sends one about on errands', in this case fruitless, even harmful, ones.

16. 'Inclarity' renders *wu ming* 無明, usually the equivalent of *avidyā*, but here plainly standing for *moha*, 'delusion', specifically the inability to distinguish the wholesome from the unwholesome. The 'five views' are the first five *anuśāyas*. 'Lust' here renders *ai* 愛, the usual equivalent of *tṛṣṇā*, lit. 'thirst', but here standing for *rāga*. 'Anger' renders *yi* 意 one of the equivalents of *dveṣa*. Although the Skt. word and unmistakably means 'hatred', all Ch. versions, without exception, render it with 'anger'. Plainly, there is something at work here that we do not fully understand.

17. 'Prime mover' renders *chuan* 轉, representing *pravartaka*, while 'secondary mover' renders *sui chuan* 隨轉, which, in turn, represents *anuvartaka*. Cf. LVP 4.35-40.

18. The seven are those of a. mindfulness (*smṛti*°, *nien chieh chih* 念覺支), b. dharma selection (i.e., the sorting out of the wholesome and of the unwholesome, *dharmapracicaya*°, *ts'e fa* 擇法), c. exertion (*vīrya*°, *ching chin* 精進), d. zest (*prīti*°, *hsi* 喜), e. relaxedness

(*prasarabdhī*°, *ch'ing an* 輕安), f. concentration (*samādhi*°, *ting* 定), g. equanimity (*upekṣā-sambodhyaṅga*, *she chüeh chih* 捨覺支).

19. It is impossible to say whether *ch'i yi ting* 七依定 represents *saptāśrayanīyamāh* or *sapta dhyānāśrayāḥ*. In either case, I do not know what is meant. As for *āryamārga*, I presume it to refer to seven members of the Noble Eightfold Path, but I do not know which.

20. Again, which seven?

21. Cf. *Divyavadāna*, p. 349 f.; *Mūlasarvāstivādavinayavastu* (Gilgit mss, vol. 3, pt. 1, Srinagar, 1947), p. 4, l. 17 ff.; Scripture of King Aśoka (*A-yü wang ching* 阿育王經) 6 (T50.149c); Scripture of the Life of King Aśoka (*A-yü wang chuan* 傳 *ching*) 3 (T50.111c); *Sarvāstivādavinayabhāṣajayavastu* 9 (T42.24a); Scripture of the Wise Man and the Fool (*Hsien yü ching* 賢愚經) 13 (T4.443c); *Mahāvibhāṣā* 30 (T27.156b); *Abhidharmakośa* 12 (T29.64b); *Shun cheng li lun* 順正理論 32 (T29.524a). For additional information, cf. LVP 3.195, particularly n. 2.

22. For the position of the *Kośa*, see below. A summary of the Theravāda view of this whole question will be found in *Puggalapaññatti* 15 f.

One destined for a maximum of seven births is one who has become a stream-winner after eliminating three categories of passions and thus being destined for perfect enlightened intuition. After traversing the world of gods and men seven times, he puts an end to his woe.

It will have been noticed that the matter of 'seven births' is ambiguous. Does it mean a total of 7, or does it mean 7 each, i.e., 14? With the substitution of 2 or 3 for 7, the proposition applies to the *Kolaṃkola*. The *ekabījīn* (*ekavīcin*, *ekavīcika*) experiences one human rebirth, then 'puts an end to woe'. Having severed the same defilements, this practitioner is characterized even more than the previous ones by 'thinness of lust, hatred and delusion', and is thus destined to put an end to his woe after but one return to this world.

23. To repeat the formulation given in LVP 6.209,

- a. Parce qu'il abandonne sept ou huit catégories de passions.
- b. Parce qu'il acquiert les facultés opposées à ces passions.
- c. Parce qu'il n'a plus à renaître qu'une fois.

24. The *Kośa*, it will be recalled, merely says that the *kulaṃkula* abandons no more than four classes of defilements, 'parce que, lorsque la cinquième catégorie est abandonnée, la sixième l'est certainement aussi, et le saint devient donc Sakṛdāgāmin'. Presumably, he still remains in the Sphere of Desire.

25. This (corresponding to a statement in LVP 6.209) is followed by another statement, that seems to mean the following: 'This is why it is stated that the deeds of beings in three places (*san ch'u chung sheng yeh* 三處眾生業, *traiṣṭhānikānam sattvānām karmāṇi?*) are "extremely disturbing" (*chi tso nao luan* 極作惱亂). The "three places" shall be explained below.'

SUPPLEMENTARY NOTE

The author humbly and apologetically calls to the reader's attention a serious error in interpretation towards the end of the second paragraph on p. 13. *Ch'ao sheng li sheng* is a literal rendition, as a noun, of *niyāmākṛānti*; as a verb, of *niyāmaṃ avakṛāmati*. The Chinese expression literally means 'jumping (*ava-*), rises (*kṛānti*) to separation (*ni-*) from rawness

(*āma*)', interpreting *niyāma* as if it were *nirāma*, i.e., *nī* + *rāma*. For more on this somewhat puzzling word, cf. n. 8 and the literature cited there. The same comment applies to the paragraph bestriding pp. 17 and 18. N. 8 mentions *chüeh ting*, a more rational equivalent of *niyama* (*niyāma*, *nyāma*). It is unlikely that, at the time these translations were made, the Chinese knew, or even suspected, that *chüeh ting* and *li sheng* represented the same original. The whole expression refers to the attainment of certainty.