committed Buddhist living, it is, however, also possible to detect in Thig insights and emphases which are more positive in their philosophical implications. For instance, there are clearly in evidence here adumbrations of what might fairly be called a Buddhist philosophy of consolation: in a philosophical appraisal of the text one must not overlook the fact that the particular elaborations of *anicca* and *dukkha* just referred to ultimately have happy outcomes, for the theris engaged in them finally accept the impermanence and suffering encountered in experience and tend to integrate them into their lives. Finally, it is well to observe that details of this integrative process — which actually led to the acquisition of a definitive 'saving truth' (*vimokkha sacca*) — though mainly religious, are not without philosophical significance. For the truth thus acquired is very much a transcendent vision imbued with ultimate meaning. However, this is a matter that merits discussion in relation to our wider examination of the religiosity projected in Thig. Next I propose to turn to a consideration of some aspects of aestheticism reflected in the text.

*(To be concluded)*

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**A COMPOSITE SŪTRA FROM THE EKOTTARĀGAMA**

Étienne Lamotte

translated by Sara Boin-Webb

The Ekottarāgama (abbrev. EA), or 'Corpus of Gradual Teachings', is a collection of Buddhist texts, parallel to the Āṅguttara Nikāya of the Pāli Canon. It is only known in its entirety through a single Chinese translation: the *Tsèng-i a-han ching*.

The Tocharian monk Dharmanandin, who knew the Madhyama- and Ekottarāgamas by heart, reached Ch'ang-an in 384 CE and, on the invitation of the local magistrate Chao Chêng, undertook to publish these two Indian works in Chinese. The translation of the EA began on 7 May 384 and ended in November of the same year, or in the spring of the following year. Dharmanandin 'recited the native text orally', i.e. the Indian original; the Chinese śramanas Hui-sung, Chu Fo-nien and others 'received it on their brush'. A preface was added by Tao-an shortly before his death which occurred in 385. Dharma-

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2 On the translation of the EA by Dharmanandin, see *Ch'u san tsang chi chi*, T 2145, p.10b 21; *Li tai san pai chi*, T 2034, p.75c 18; *Ta chou lu*, T 2153, p.422a 27-9; *K'ai-yüan lu*, T 2154, p.51b 14-15.
3 Preface reproduced in *Ch'u*, T 2145, p.54b.

nandin's translation still existed in 695, but it was already recorded as lost in the K'ai-yüan catalogue dating from 730.

This first translation was not considered satisfactory, and the Kaśmirian monk Samghadeva, who had stayed at Ch'ang-an at the time of Dharmanandin, undertook thirteen years later, in Nanking, new translations of the Madhyama (MĀ) and EĀ, not without taking greater or lesser inspiration from his predecessor. The work was carried out near Nanking, in the monastery of the Marquis of Tung-t'ing. The EĀ was started on first. Samghadeva translated it and the monk Ta-tsü brushed it. This translation differs very little from Dharmanandin's. It was begun on 14 February 397, but it is not known exactly when it was completed. Nevertheless it was carried out concurrently with that of the MĀ concerning which we are better informed: the latter was undertaken on 15 December 397 and concluded on 24 July 398; the Kaśmirian monk Samgharakṣa 'explained' or 'held' the Indian text; Samghadeva translated the Indian into Chin Chinese; the Chinese monk Tao-tzü brushed it and compiled a notice.

The translation of the EĀ by Samghadeva is edited in the Taishō Issaikyō (T 125); it is introduced by a preface compiled in 384-5 by Tao-an, a preface concerning the translation, lost today, by Dharmanandin.

Such as it appears in this version, the EĀ is much more voluminous than the Āguttara and contains quantities of sūtras which have no correspondents in the Pāli texts. With regard to the Indian original, all information is lacking and we are reduced to hypotheses. Certain indications lead us to think that it came from north India and, more exactly, Kaśmir. Later research will perhaps enable us to decide whether it was in Sanskrit or Prakrit; if this latter hypothesis is correct, it would seemingly be a Prakrit from the North-West (Gandhāra). The sect or school to which the EĀ was answerable has not been determined; that of the Mahāsāṃghikas has been suggested, but without any decisive proof. One thing is certain, the EĀ was profoundly influenced by the Mahāyāna, as much from the doctrinal point of view as that of its narrative methods. As Paul Demiéville remarked, it has express and laudatory allusions to the Mahāyāna and, in the parts which are also found in the Āguttara (only a minority), it displays a strong tendency to elaboration (vaipulya).

9 There certainly existed an EĀ in Sanskrit: the Mulasarvāstivādin Vinaya (N. Dutt, Gilgit Manuscripts III, 1, p.45) refers to the Vairāṇākhyasūtra of the EĀ, to the fourth nipāta; this concerns the Verakajñagarṇa and its Commentary often quote from the Ekoṭṣarika, and these quotations are in Sanskrit (see S. Lévi's edition. Paris 1932, pp.92, 153, 155, 162, 167). It only remains to examine the numerous Chinese transcriptions of Indian proper names in Samghadeva's version (T 125) and see whether they correspond to Prakrit forms rather than Sanskrit ones. The Dirghāgama has been subjected to an examination of this type by J. Brough, 'Comments on third-century Shan-shan... ', BSOAS XXXVIII, 3, 1965, p.608 ff.
Another peculiarity of the EÅ to which I would like to draw attention is the abundance of composite sūtras, artificially wrought by putting end to end sūtras or portions of sūtras taken from other canonical texts. The apocryphal nature of these composite sūtras is emphasized by the fact that generally they have no title and are not listed in the summaries (uddāna) which usually conclude the chapters of the Nikāyas and Āgamas.

As an example, I present here a sūtra devoted to Śāriputra, and which appears in chuan 45, p.793, of the Tseng-i a-han ching, the Chinese version of the EÅ:

聞如是。一時佛在羅岡迦藍陀竹園中。與大比丘五百人俱。爾時眾中名利弗。在眾中處於屏處。為諸比丘宣說深法。爾時有千梵迦夷天。從拘陀天來住利弗所。頭面禮足各勤侍焉。又以此偈而歎頌曰。

歸命人中上
歸命人中尊
我等今不得
為何等福

時彼惡鬼即以手打利弗頭。時是時天雨著。四面有霹靂雨驚時來至。地即分為二分。此惡鬼即以全身墜地獄中。爾時尊者舍利弗從三味起。整衣下著頭陀服詣竹園至世尊所。頭面禮足在一面坐。爾時佛告舍利弗曰。汝今身體無疾病乎。舍利弗言。體無疾病唯苦頭痛。世尊告曰。佛羅鬼以手打汝頭。若常現鬼以手打頭痛者。爾時須彌山王便為二分。所以然者。彼鬼有大力故。今此鬼受其罪報故。全身入阿鼻地獄中。爾時世尊告諸比丘。甚奇甚特。金剛三味力乃至於斯。由此三味力故無所傷害。正使須彌山打其頭者。終不能動其毫毛。所以然者。比丘見之。於此賢劫中有佛。名拘留孫如來。於此賢劫有大聲聞。名等淨。比丘有三大聲聞。名等淨。二名大智。比丘等護持諸比丘。一比丘大智慧第一。如我今日舍利弗慧第一。目乾連神第一。爾時等護智二比丘。俱得金剛三味。當於一時。等護比丘在觀音之處入金剛三味。時諸比丘在牧羊。見此比丘坐。諸自相詣語。此比丘今日以取命終。師等以火燃燒。今日復出。今常立字。字已還活。若有比丘得金剛三味。火所不燒刀刃不入水所不沉。不為他所中傷。如是比丘。金剛三味威德如是。今舍利弗得此三味。令利弗比丘。多遊二處空金剛三味。是故諸比丘。當常流便行金剛三味。如是比丘當作是學。爾時世尊告諸比丘。我當救汝。如舍利弗比丘。比丘智慧者必為廣智無邊智。善解一切智。善解一切智。少欲知足靜敬勇猛。念不分散。戒成就。三昧成就。智慧成就。於一切處皆能成就。佛言。爾時世尊便說此偈。

十千諸天人
自歸舍利弗
於非諸山頂

Laotze — A composite EÅ Sūtra
COMPOSITE SŪTRA CONCERNING SĀRĪPUTRA

Thus have I heard. One day the Buddha was in Rājagṛha, in the Bamboo Park (Veṣuvaṇa), in the Squirrels' Grove (Kalandaṇakivāpa), with a great assembly of monks (bhikṣu) five hundred in number.

At that moment Venerable (āyuṣmaṭ) Śāriputra was on Vulture Peak Mountain (Grhrdrakūṭaparvata), in a solitary spot, repairing his old robe.

Thereupon ten thousand gods of the Brahmā class (brahma-kāyikadeva) descended from the Brahmā heaven and approached Śāriputra. Having saluted the venerable one's feet with their heads (pāday śīrasā vanditvā), they stood in a circle and praised him with this stanza:

'Homage to you, the greatest of men,
Homage to you, the best of men,
We know not
On what you meditate'.

When the ten thousand gods of the Brahmā class had spoken those words, Śāriputra approved them by his silence (tūṣnimbhāvenādhivāsayati āma), and the gods, seeing Śāriputra approve them by his silence, saluted his feet and withdrew.

II

The gods had not gone far when Śāriputra entered the Diamond Concentration (vajrasamādhi). Then there were two yakṣas: the first was called Kāla, and the second Upakāla. Vaiśravana the king of the gods had sent them to Virudhaka, the king of the gods to enquire about the affairs of mankind and of the gods.

Well now, those two yakṣas travelling through space from afar saw Śāriputra sitting with crossed legs (paryākānām abhujyā nīṣaṇāh), fixing his attention before him (abhimukhāṃ smṛtir upasthāpya), his mind calm and concentrated.

The yakṣa Kāla said to the other yakṣa, 'I feel capable of striking the head of that monk (śrāmanā) with my fist'. The yakṣa Upakāla said to the first yakṣa, 'Do not scheme to strike that monk's head. Why? That monk is endowed with great supernormal power (mahariddhi) and great might (mahābhāva). The venerable one's name is Śāriputra. Among the Lord's disciples (śrāvaka), none surpasses him in intelligence and ability. Of all the disciples endowed with wisdom (prajñā) he is by far the foremost. So prepare yourself to undergo an infinite amount of suffering for a long time (dirgharātrām).

However, the first yakṣa said three times, 'I feel capable of striking that monk's head'. The yakṣa Upakāla retorted, 'If you do not follow my advice, then stay here. As for me, I am leaving you and going away'.

The wicked yakṣa asked, 'Are you afraid of that monk?' The yakṣa Upakāla answered, 'I am indeed afraid of him. If you strike that monk with your hand, the earth will split in two.
There will immediately be a violent wind and driving rain. The earth will also quake. All the gods will shake with fear. Once the earth has quaked, the four kings of the gods will also be afraid. The four kings of the gods already know that we are no longer in agreement here. But the wicked yakṣa went on, 'Me, I feel capable of insulting that monk'. The good yakṣa, on hearing that, abandoned him and went away.

Then the wicked yakṣa struck Śāriputra's head with his hand, and immediately heaven and earth quaked greatly. On all sides, violent winds and driving rains arrived shortly afterwards. The earth split in two, and the whole wicked yakṣa fell into the hells (naraka).

Then Venerable Śāriputra withdrew from concentration, arranged his robe, came down from Vulture Peak Mountain, went to the Bamboo Park and, having reached the Lord, saluted his feet with his head and sat down to one side.

Then the Buddha asked Śāriputra, 'Does your body not feel some discomfort?' Śāriputra answered, 'My body is always torment-free; I am merely suffering from a headache'. The Lord continued, 'The yakṣa Kāla struck your head with his hand. If that yakṣa had struck Mount Sumeru with his hand, Mount Sumeru would have split in two. Why? Because that yakṣa is possessed of great strength. But now that that yakṣa has undergone the fruition of his fault, the whole of him has entered the Avici hell'.

III

Then the Lord said to the monks, 'Strange and extraordinary is the power of the Diamond Concentration which attains such a high level. Through the power of that concentration the ascetic is protected from injury and, if someone were to strike his head with Mount Sumeru, they would not even be able to ruffle his hair. Why? O monks, listen to this:

‘In the course of the present Auspicious Period (bhuddakalpa), there was a Buddha named Krakasunda, the Tarhāga, holy one (arhat), fully and perfectly enlightened (saṃsambuddha). That Buddha had two great disciples. The first was called Life-Like (Śāñjiva), and the second Most-Knowing (Vidura). The monk Śāñjiva was the foremost of those who possess the bases of supernormal power (agrya rādhāpāda- matām), the monk Vidura was the foremost of those who possess wisdom (agryah praññāvatām), just as today in my time, Śāriputra is the foremost of the wise, and Māudgalyāyana the foremost of those who possess the bases of supernormal power.

Well now, the two monks Śāñjiva and Vidura together possessed the Diamond Concentration and one day the monk Śāñjiva, in a tranquil spot, had entered the Diamond Concentration. Then some herdsmen (gopālaka), some shepherds (paśupālaka) and some people gathering firewood (kāṣṭha) and grasses (trna) saw that monk sitting in meditation (dhyāna) and said to each other, 'That monk, this very day, has acquired impermanence (anityatām prāptah). Then the herdsmen and the people who were gathering fuel collected grass and wood, piled them up on the monks' body and, having burned him with fire, they abandoned him and went away.

Eventually the monk Śāñjiva, having withdrawn from concentration, set his robe in order and departed. Then the following day, having taken his robe and alms-bowl, he entered

11 Śāñjiva and Vidura according to the Sanskrit sources, Sañjiva and Vidhūra according to the Pāli sources; see the Mahāvādānasūtra, ed. E. Waldejmüdl, II, Berlin 1956, pp. 76–7, 171.
12 That is, is dead.
the village to beg for his food (pūrvāhne nivasya pāracīvaram ādāya grāmam pindaṁ prābikṣai). Thereupon those who had gathered fuel and grass, seeing that monk begging for his food in the village, said to each other, 'Yesterday, that monk was dead (kālakṛta); we burnt him with fire; and here is he today returned to life. He must be given a nickname (saṁajñā). They nicknamed him Returned-to-Life (Saṁjīva).

If a monk is possessed of the Diamond Concentration, he is not burnt by fire, nor pierced by a knife, nor carried off by water, nor wounded by someone else. Such is, O monks, the potency (anubhāva) of the Diamond Concentration. Today Śāriputra possesses that concentration. The monk Śāriputra often dwells in two places: the Concentration on Emptiness (śunyatāsamādhi) and the Diamond Concentration (vajrasamādhi). That is why, O monks, the means to practise the Diamond Concentration should be sought; it is in this way, O monks, that you should train yourselves'.

IV

Then the Lord said to the monks, “I declare this to you (ārocayāmi vah) that monk Śāriputra is a learned (pandita) monk. He is of great knowledge (mahāprajñā), of excellent and vast knowledge (viśīṣṭapṛthtraprajñā), of infinite knowledge (anuṣṭaprajñā), of quick knowledge (javanaprajñā), of universal knowledge (sarvagaprajñā), of sharp knowledge (tiṣñaprajñā), of profound knowledge (gambhiraprajñā) and of penetrating knowledge (narivedhikaprajñā). He has few desires (ālpecca), he is easily satisfied (saṁtuṣṭa), he likes solitude (pravivikta) and is vigorous (ārabdhavīrya). His mind is not distracted (asaṁkiṣiptacita). He is endowed with morality (śīlasamanvāgata), endowed with wisdom, deliverance, the knowledge and vision of deliverance (prajñāvimuktiṁānadarśa-

nasamanvāgata). He is gentle (sūrata), peaceful (arana) and remote from wrong (apakrāntapāpa). He speaks and upholds others’ words (vākā vacanakṣamā). He approves of the rejection of wrong (pāpavrjnana) and always thinks of avoiding it. Through pity for those born blind (jātyandha), he causes the Saddharma to shine and does not tire of expounding the Dharma to people'.

Then the Lord also spoke these stanzas:
‘Ten thousand deities,
All of the Brahmā class,
Took refuge in Śāriputra
On Grdhakūṭaparvata’s summit.
Homage to you, the greatest of men,
Homage to you, the best of men,
We know not
On what you meditate.
This flower among the disciples
Adorns the Buddha’s Tree of Awakening.
Just as in the heavenly garden of the Pārijātaka,
Joy (nandana) is unequalled’.

‘Here, the lotus-flower among the disciples is the monk Śāriputra. Why? That man adorns the Buddha’s tree. The Tree of Awakening (bodhivrksa) is the Tathāgata, the Tathāgata who can shelter all beings. That is why, O monks, you should be mindful (smṛtimat), zealous (ātāpin), courageous (ārabdhavīrya) and vigorous (viryavat) like the monk Śāriputra. Thus it is, O monks, that you should train yourselves’.

Thereupon the monks, having heard the Buddha’s words, rejoiced in them and complied with them.
SOURCES OF THE COMPOSITE SUTRA

The Sūtra of which we have just given the translation is sub-divided into five parts, all of which have their correspondents in other canonical texts.

I. The Brahmacāyikas' praise of Śāriputra

This section has as its parallel the Sandhasutta13 (Aṅguttara V, pp.332-6; Chinese Samyukta, T 99, pp.235c 27-235b II; T 100, pp.430c 10-431b 1). Addressing Venerable Sandha Kātyāyana14, the Buddha explains how one should meditate like a thorough-bred horse (ājāneya) and not like an unruly one (khaṭūnka):

Having eliminated the obstacles to concentration, the good monk, withdrawn to a solitary spot, does not meditate on earth, water, fire, wind, the sphere of the infinity of space, the sphere of the infinity of consciousness, the sphere of nothingness, the sphere of neither-perception-nor-non-perception, this world, the other world, the sun or the moon, what is seen by the eye, what is heard by the ear, what is thought, known, acquired, sought after and examined by the intellect. This is because in him the notion (samjñā) of earth with regard to earth, and so forth, is destroyed (vibhūtā)15. And the gods with their Indra, the Brahmas with their consorts revere him from afar by saying:

Namas te puruṣājanyā namaś te puroṣottama,

yasya te nābhījānīmaṁ kiṁ tvam niśrītya dhyāyasi16.

The meditation recommended here is certainly the Attainment of the cessation of perception and feeling (samjñāvedayitānirrodhasaṁśāmāpatti) by means of which the ascetic 'touches' Nirvāṇa in this life, and which constitutes the highest of the nine successive levels of the concentrated mind (navānumāpāmā dhāna).

The Sandhasūtra does not specify to which monk the gods'

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13 Sutta also entitled Saddha or Sekha in the udāna of the Aṅguttara V, p.328, line 8. Kātyāyana in the udāna of the Samyukta, T 100, p.431b 4.
14 This monk is also known by the names of:
   Abhiya or Sahbiya Kaccāna (Majjhima III, p.148)
   Sahbiya Kaccāna (Samyutta IV, p.401)
   Sandhakātyāyana (Nidānasamīyukta, ed. Ch. Tripāṭhi, Berlin 1962, p.167)
   Samūtī Kātyāyana (Bodhisattvabhumi, ed. U. Wogihara, Tokyo 1930, p.49)
   Shan-fo Chia-chan-yen (Shan-t'o Chia-chan-yen nan-t'ao, 99, p.85c 18)
   Shēn-to Chia-chan-yen (Samyukta, T 99, p.235c 28)
   Ch'ien-fō Chia-chan-yen (Madhya, T 26, p.550b 18)
   Shan-fo Chia-chan-yen (Upadeśa, T 1509, p.66c 12)
   Shan-t'ao Chia-chan-yen (Yogākārabhūmi, T 1579, p.489b 7).

In the Sūtra on the Two Extremes (antadhyāya) 'Everything exists, nothing exists', the same person is again introduced; but while the Nidānasamīyukta (ed. Ch. Tripāṭhi, p.167) and the first Chinese Samyukta (T 99, p.85c 18) call him Sandha Kātyāyana, the Pāli Samyutta (II, p.17) and the second Chinese Samyukta (T 100, pp.430c II; 431b 4) call him Kaccānagotta, or simply Kaccāna or Kātyāyana. As for the Sūtra of the Two Extremes, it is often quoted by the name of Kātyānāvavāda (cf. Mahāparinirvānasūtra, ed. E. Waldeśchmidt, II, Berlin 1951, p.284; Madh. viṇī, ed. L. de L. Vallois Poussin, St. Petersburg 1913, pp.43, 269; Pratīṣṭhāpataśāstra of Ullangha, ed. V. Gokhale, Bonn 1930, p.25).

We should add that Sandha Kātyāyana has nothing in common with the parivṛjaka Sahbiya of the Sutaniṇīpāta (pp.99-102), known to the Mahāvastu (III, pp.394-402) by the name of Sahhika.

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15 Taking as his authority the Pāli Commentary: vibhūta = pākata, F.L. Woodward (Gradual Sayings, ed. 207) renders vibhūta as 'clear'. Here, however, vibhūta (T 99, p.236a 27) and the explanations in the Bodhisattvabhumi, p.50, line 14: vibhava ucyate prahānam ityogah 'By vibhava is meant destruction, rejection'. Also see the Abhidharma-kosavākyāṣṭi, ed. U. Wogihara, Tokyo 1932, p.688, line 21: rūpāṇi vibhāva.
16 Sanskrit version taken from the Bodhisattvabhumi, p.50.
praise is being addressed. In fact the stanza Namas te puruṣā-janya, frequently found in the canonical texts, is applied to the most varied of holy ones, including the Buddha17.

The scholars of the Mahāyāna have often exploited the Sandhasūtra in which they saw the confirmation of their metaphysical theses. For Śūnyavādins such as Nāgārjuna18 and Bhāvaviveka19, good meditation consisted in not meditating on anything, since nothing exists in the triple world. Vījñānavādins such as Asaṅga20 believed that the good monk meditates on the ineffable suchness (tathatā) of phenomena they think they discovered, but of which the early texts were entirely unaware.

II. Sāriputra attacked by a yakṣa
This second section has as its correspondents in the canonical texts the following three sources which I shall designate by the letters A, B and C.

A. The Junhasutta21 or ‘Moonlight Sutta’ (Pāli Udāna IV, 4, pp.39-41).
B. An untitled Sūtra (Chinese Samyukta, T 99, p.367b 5-29).

17 The whole stanza is applied to Sāriputra (Theragāthā, v.1084, p.96), to Aniruddha (EA, T 125, p.580c) and to an anonymous bhikṣu (Samyuta II, p.91). The first two pādas alone are applied to Maudgalyāyana (Theragāthā, v.1179, p.106), and to the Buddha himself (Dīgha III, p.198; Suttanipāta, v.544, p.101; Bruchstücke des Ajñātikasūtra, ed. H. Hoffman, Leipzig 1939, p.49).

18 Upadesa, T 1509, p.66c. Cf. É. Lamotte, Traité de la grande vertu de sagesse I, Louvain 1944, p.86.


20 Bodhisattvabhūmi, pp.49-50; Yogācārabhūmi, T 1579, p.489b.

21 Title appearing in the summary of the Udāna, p.46, line 28.

C. The Sūtra entitled Hai chi Wu-hai 奎及無害22 or ‘Sūtra of the offensive (yakṣa) and the inoffensive (yakṣa)’ (Chinese Samyukta, T 100, p.485a 24-b 22).

One day Sāriputra and Maudgalyāyana are together in the Kapotakakandarā ‘Pigeon Cave’ (A) or on the Grdhra-kūtaparvata (B and C). During the night, Sāriputra enters ‘a certain concentration (aṇṇatara samādhi) the nature of which is not specified23. Two yakṣas pass by: A does not mention their names; B calls them Ch’ieh-cha 伽吒 and Yu-po-ch’ieh-cha 優波伽吒; C calls them Wei-hai 無害 and Fu-hai 復害 (Ghātaka and Upaghātaka?). One of them wishes to strike Sāriputra on the head, while the other vainly tries to dissuade him. As soon as he has struck Sāriputra, the wicked yakṣa burns and falls into hell. Maudgalyāyana, who saw or heard the blow dealt to Sāriputra, immediately comes to enquire about him, but Sāriputra only admits to a slight headache. The Buddha who has heard their conversation then utters the following udāna:

'How could suffering affect
The man whose mind is thus cultivated
And which, like a rock,
Stands unmoving,
Detached from pleasant things,

22 Title appearing in the summary of the second Chinese Samyukta, T 100, p.485b 25.
23 In his Commentary upon the Udāna, p.245, Dhammapāla proposes either the brahmanical practice of equanimity (upekkhābrahmacarihāra) or the attainment of the cessation of perception and feeling (saññavedyatānirodhasamāpatti), or again the attainment resulting from access to the formless spheres (āruppa-pāpakaphalasamāpatti). In any case, this concerns attainments which ensure the protection of the body.
Indifferent to irritating things?24

Even if it is inspired by these canonical sources, the Śūtra of Śāriputra treats them in a very free fashion.

1. According to the latter, Śāriputra entered the Diamond Concentration (vajrasamādhi), a concentration unknown to the early texts but which appears in the list of 108 or 118 samādhis drawn up by the Prajñāpāramitā.25 According to these texts appertaining to the Mahāyāna, there is a Diamond Concentration or Diamond-like Concentration when one's state of concentration is not 'broken'26. By introducing this concentration, the Śūtra of Śāriputra betrays its dependence on the sūtras of the Great Vehicle.

2. In the Śūtra of Śāriputra, the wicked yakṣa is called Chia-lo 迦羅 (Kāla) and the good yakṣa Yu-p'o-chia-lo 俞婆迦羅 (Upakāla). The geographical catalogue of yakṣas in the Mahāmāyūrī mentions them in verse 7, and locates them in Kapilavastu.27 The Chinese and Tibetan versions specify the exact meaning of these names: Kāla means 'Black' and Upakāla means 'Nearly-Black'.

The Śūtra of Śāriputra adds a detail: 'Vaiśramana the king

24 Cf. Pāli Udāna IV, 4, p.41; the Sanskrit version is found in the Udānavarga XXXI, p.49 (ed. F. Bernhard, Göttingen 1965, p.425).


26 Śatasātrasūtra, p.1416: Vajra nāma saṁdhī, yatra saṁadhau sthitvā na bhidya e.


28 In Tibetan Nag-po and Ne-nag-po.

of the gods had sent them to Virūḍhaka the king of the gods to enquire about the affairs of gods and mankind'. Vaiśramana and Virūḍhaka are two of the four great kings (Caturmahārāja-s) who form the lower class of the gods of the world of desire (kāmahatā) and are charged with the guardianship of the four cardinal points. Vaiśramana, also called Kubera, rules over the North and is in command of the yakṣas; Virūḍhaka rules over the South. The four great kings, either themselves or in the person of their counsellors, travel the world three times a month to check on the conduct of mankind and report to the Trāyastriṃśa gods.29 It is to this role that the Śūtra of Śāriputra refers here.

3. This same Śūtra considerably develops the discussion in which the two yakṣas oppose each other and complacently describes the storm and earthquake which vouchsafe the wicked yakṣa's offence.

4. Once the blow has been dealt, it is not Maudgalyāyana who goes to enquire about its results. Śāriputra goes to the Buddha and the latter asks after his health. Nevertheless, the udāna: Yasye śailopamam cittam ... uttered by the Buddha on that occasion is passed over in silence. Perhaps there was no obligatory connection between that udāna and the narrative which introduces it in the Pāli Udāna and the Sanskrit Samyukta.

III. Saṃjīva burnt alive without being aware of it

This third section is the most characteristic. The Śūtra of Śāriputra resorts here to a method common to Buddhist literature, of which the Avadānaśataka, the Mahāvastu and the

29 Cf. Aṅguttara I, pp.142-5, and other references in Traité de la grande vertu de sagesse II, p.832.
Mūlasāṃvatīvāda Vinaya supply many examples. It consists of explaining an event of the present by an event of the past which is like its foreshadower. Sariputra and Maudgalyāyana, who at present are the Buddha Śākyamuni’s two pre-eminent disciples, are the exact replicas of Śāṃjīva and Vidura who formerly were the Buddha Krakasyunda’s two pre-eminent disciples. Then as now, the two good pairs (bhadrayuga) of disciples practised the Diamond Concentration and, just as today Sariputra received a formidable blow on the head and only had a slight headache, so formerly Śāṃjīva, burnt alive by herdsmen who thought him dead, was in no way discomfited and went on his alms-round the following day. That is why he was nick-named Śāṃjīva ‘Returned-to-Life’.

Śāṃjīva’s adventure is narrated in the Māraṭeṣaṃjīvasutta of the Majjhima (I, pp.333-4), the Mo jiao luan ching30 (T 66, p.864c-865a), the Pi mo shih mu lien ching31 (T 67, p.867a-b), and the Chiang mo ching of MĀ (T 26, pp.620c-621a). The Sūtra of Sariputra reproduces this extract practically word for word. Nevertheless, we should note that the translator, in the circumstances Samghadeva, correctly interpreted the names of Krakasyunda’s two disciples: Śāṃjīva which he translates as ‘Life-Like’ or ‘Returned-to-Life’, and Vidura which he renders by ‘Most-Knowing’. The other translators interpreted Vidura as yin 音 ‘Sound’, and Śāṃjīva as hsiang 聽 ‘Notion’ (samjña)32.

Śāriputra not only practised the Diamond Concentration but also the Concentration on Emptiness (śūnyatāsamādhi); this is the first of the four Doors to Deliverance (vimokṣa-mukha) accepted by both the Hinayāṇa and the Mahāyāṇa, but particularly recommended by the latter33. The EĀ attaches great importance to them to which it devotes a sūtra34.

IV. The praise of Śāriputra

This fourth section exploits, by somewhat developing it, a canoni-cal stock phrase glorifying the great knowledge of the holy ones. In the early texts this praise is sometimes addressed to the Buddha35, sometimes to Śāriputra36, sometimes to Ananda37 and finally, sometimes to an individual whose name is not specified38.

The text insists on adding that Śāriputra is endowed with morality, concentration, wisdom, deliverance and the knowledge and vision of deliverance, in other words, the five elements which define Nirvāṇa39.

V. The final stanzas

The Sūtra of Śāriputra concludes with three stanzas. The first

30 Translated by an unknown hand under the Hou Han (25–220 CE).
31 Translated by Chih Ch’ien between 220 and 252.
32 Cf. T 66, p.864c 8; T 67, p.867a 23; T 26, p.620c 12.
33 See the Ta chih tu lun, T 1509, p.96c (tr, in Traité de la grande vertu de sagesse I, pp.321-3) and especially Chapter XXXII where the three vimokṣa-mukhas are set out in the perspective of the Hinayāna (pp.206a 26–207b 2), then in that of the Mahāyāna (pp.207b 2–208a 2).
34 T 125, p.630b, tr. by A. Bareau, Bouddha, Paris 1962, pp.162–3.
35 Dīgha III, p.158; Mahānīdīsa I, p.177, II, p.450; Cullanīdīsa, p.135.
37 C 16–21; T 100, pp.457b 24–9, 477b 7–10.
38 Saṃyutta I, p.64.
39 Saṃyutta V, p.378.
30 These are the five dhammakhandhas of the Pāli Canon (Dīgha III, p.279; Saṃyutta I, p.99; Anīguttara I, p.162; Itivuttaka, pp.106–7), the lokoṭtaraskandhas of the Dhammasaṃgāraha, ed. M. Müller, Oxford 1885, p.5, the asamasamahaskandāh of the Mahāvyutpattī, Nos 104–8, the anāsravaskandhas of the Kośa I, p.48, VI, p.297, and of the Kośavyākhyā, p.607.
two can be compared with vv.1082-4 of the Pāli Therāgathā (p.96):

dasa devasaḥassāni sabbe te brahmakāyikā
dhammasenaṇāpatih dhīram mahājñeyim samāhitam
Śāriputtam namassantā tiṣṭhanti paññalikatā:
namo te purisājañña, namo te purisuttama,
yassa te nābhijānāma yaṁ pi nissāya jhāyasi.

'Ten thousand gods, all of the Brahmā class, stood with
joined hands, paying homage to Śāriputta, general of the
Dhamma, steadfast, great meditator and concentrated one:
"Homage to you, most noble among men; homage to you, best
of men. We know not on what you meditate."

I do not know the source of the third stanza in which
Śāriputra is presented as the flower adorning the Bodhi tree,
here symbolizing the Tathāgata. The Pārijātaka (in Pāli, Pāri-
cchattaka) is a tree growing in the Garden of Joy (Nandana-
vana) belonging to the Trāyastrimśa gods.

The Sūtra of Śāriputra analysed here is a typical example of
these composite sūtras artificially wrought by the editors of the
EA by setting end to end other sūtras or fragments of sūtras.
However, these compilers took some liberties with their sources,
they developed them and, as the need arose, changed them in
order to introduce convictions that were dear to them and, in
general, inspired by the Mahāyāna.

EKOTTĀRAGAMA (XVIII)

Translated from the Chinese Version by
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Ninth Fascicle
Part 18
Shame and Remorse
(hry-apatāpya)¹

1. ²Thus have I heard. At one time the Buddha was staying in
Śrāvasti, at the Jeta Grove, in Anāthapiṇḍada's Park. Then the
Exalted One said to the bhikṣus: There are two good states (su-
dharma) which protect the world. Which are those two? Shame
and remorse. If these two states, O bhikṣus, were not to exist,
the world would not distinguish between father and mother,
between elder and younger brother, wife and children, between
friend and elder, great and small; [just a though one would]
conveniently treat the six kinds of domestic animal as belonging
to one and the same species: pigs, poultry, dogs, cattle, goats and
sheep. Since these two good states are in the world for its
protection, one distinguishes between father and mother, elder
and younger brother, between wife and children, [grades of]

¹ According to CPD, p.720, otappa (apatāpya) means 'shunning, shrinking
from, fearing for (evil-doing . . . '). The Chinese kai stands for 'shamed, re-
morse'. The latter term is defined not only as 'pain caused by a sense of guilt',
but also as 'reluctance to commit a wrong or to act cruelly'. Cf. SWTF, p.520b,
under apatāpya: Schämempfinden, . . . Skrupelhaftigkeit'.
² See T2, 587b4 ff; Hayashi, p.142 ff.