

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 therīs 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)

A COMPOSITE SŪTRA FROM THE EKOTTARĀGAMA*

Étienne Lamotte

translated by Sara Boin-Webb

The Ekottarāgama (abbrev. EĀ), or ‘Corpus of Gradual Teachings’, is a collection of Buddhist texts, parallel to the Aṅguttara Nikāya of the Pāli Canon. It is only known in its entirety through a single Chinese translation: the *Tsêng-i a-han ching*¹.

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 EĀ began on 7 May 384 and ended in November of the same year, or in the spring of the following year². Dharmanandin ‘recited the native text orally’, i.e. the Indian original; the Chinese śramaṇas Hui-sung, Chu Fo-nien and others ‘received it on their brush’. A preface³ was added by Tao-an shortly before his death which occurred in 385. Dharma-

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1 See P. Demiéville, ‘La Yogācārabhūmi’, BEFEO XLIV, 2, 1954, p.374, n.1.

2 On the translation of the EĀ 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.511b 14–15.

3 Preface reproduced in *Ch’u*, T 2145, p.64b.

nandin's translation still existed in 695⁴, but it was already recorded as lost in the *K'ai-yüan* catalogue dating from 730⁵.

This first translation was not considered satisfactory, and the Kaśmīrian monk Saṃghadeva, 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. Saṃghadeva translated it and the monk Ta-tsū 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 completed⁶. 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 Kaśmīrian monk Saṃgharakṣa 'explained' or 'held' the Indian text; Saṃghadeva translated the Indian into Chin Chinese; the Chinese monk Tao-tz'ü brushed it and compiled a notice⁷.

The translation of the EĀ by Saṃghadeva 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.

4 Cf. *Ta chou*, T 2153, p.422a 29.

5 Cf. *K'ai-yüan*, T 2145, p.637c 19.

6 On the translation of the EĀ by Saṃghadeva, see *Li tai*, T 2034, p.70c 5; *Ta chou*, T 2153, p.422a 24-5; *K'ai-yüan*, T 2154, p.505a 4.

7 On the translation of the MĀ by Saṃghadeva and Saṃgharakṣa, see *Ch'u*, T 2145, pp.10c 7, 64a 13-15, 100a 1-2; *Kao sêng chuan*, T 2059, pp.329a 23-5, 361b 24-5; *Li tai*, T 2034, p.70c 3-4; *K'ai-yüan*, T 2154, p.505a 2.

Such as it appears in this version, the EĀ is much more voluminous than the Aṅguttara 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, Kaśmīr⁸. 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 (Gāndhārī)⁹. The sect or school to which the EĀ was answerable has not been determined; that of the Mahāsāṃghikas has been suggested¹⁰, 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 Aṅguttara (only a minority), it displays a strong tendency to elaboration (*vaiṣṭya*).

8 See J. Przyluski, 'Le Parinirvāṇa et les funérailles du Buddha' II, JA, XI^e Sér., XII, 1918, p.435; *La Légende de l'empereur Aśoka*, Paris 1923, pp.206, 212; P. Demiéville, 'La Yogācārabhūmi', p.375, n.3.

9 There certainly existed an EĀ in Sanskrit: the Mūlasarvāstivādin Vinaya (N. Dutt, *Gilgit Manuscripts* III, 1, p.45) refers to the *Vairambhyasūtra* of the EĀ, to the fourth *nipāta*: this concerns the *Verañjasutta* of the Aṅguttara IV, pp.172-9. The Mahākarmavibhāṅga and its Commentary often quote from the Ekottarika, 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 Saṃghadeva'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.

10 A. Bareau, *Les sectes bouddhiques du Petit Véhicule*, Saigon 1955, pp.55-6.

Another peculiarity of the EĀ 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 chūan 45, p.793, of the *Tsêng-i a-han ching*, the Chinese version of the EĀ:

聞如是。一時佛在羅閱城迦爾陀竹園所。與大比丘衆五百人俱。爾時尊者舍利弗。在耆闍崛山中屏嶽之處補納故衣。爾時有十千梵迦夷天。從梵天沒來至舍利弗所。頭面禮足各圍遶侍焉。又以此偈而歎頌曰。

歸命人中上 歸命人中尊
我等今不得 爲依何等禪

是時十千梵迦夷天說此語已。舍利弗默然可之。爾時諸天以見舍利弗默然可已。卽禮足退去。諸天去未遠。舍利弗卽入金剛三昧。是時有二鬼。一名伽羅。二名優婆伽羅。毘沙門天王使遣至毘留勒天王所。欲論人天之事。是時二鬼從彼虛空而過。遙見舍利弗結加趺坐。繫念在前意寂然定。伽羅鬼謂彼鬼言。我今堪任以拳打此沙門頭。優波伽羅鬼語第一鬼曰。汝勿興此意打沙門頭。所以然者。此沙門極有神德有大威力。此尊名舍利弗。世尊弟子中聰明高才無復過。是智慧弟子中最爲第一。備於長夜受苦無量。是時彼鬼再三曰。我能堪任打此沙門頭。優波伽羅鬼報曰。汝今不隨我語者。汝便住此。吾欲捨汝去此。惡鬼曰。汝畏此沙門乎。優波伽羅鬼曰。我實畏之。設汝以手打此沙門者。此地當分爲二分。正爾當暴風疾雨地亦振動。諸天驚動地已振動。四天王亦常驚怖。四天王已知於我等不安其所。是時惡鬼曰。我今堪任辱此沙門。善鬼聞已便捨而去。

時彼惡鬼卽以手打舍利弗頭。是時天地大動。四面有暴風疾雨尋時來至。地卽分爲二分。此惡鬼卽以全身墮地獄中。爾時尊者舍利弗卽從三昧起。整衣服下耆闍崛山往詣竹園至世尊所。頭面禮足在一面坐。爾時佛告舍利弗曰。汝今身體無有疾病乎。舍利弗言。體素無患唯苦頭痛。世尊告曰。伽羅鬼以手打汝頭。若常彼鬼以手打須彌山者。卽時須彌山便爲二分。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。金剛三昧力乃至於斯。由此三昧力故無所傷害。正使須彌山打其頭者。終不能動其毫毛。所以然者。比丘聽之。於此賢劫中有佛。名拘屢孫如來至真等正覺。彼佛有二大聲聞。一名等壽。二名大智。比丘等壽神足第一。比丘大智智慧第一。如我今日舍利弗智慧第一。目乾連神足第一。爾時等壽大智二比丘。俱得金剛三昧。當於一時。等壽比丘在閑靜之處入金剛三昧。時諸牧牛人牧羊人取薪草人。見此比丘坐禪。各各自相謂言。此沙門今日以取無常。是時牧牛人及取薪人。集諸草本積比丘身上。以火燒已而捨之去。是時等壽比丘卽從三昧起。正衣服便退而去。是時比丘卽以其日。著衣持鉢入村乞食。時諸取薪草人。見此比丘村中乞食。各各自相謂言。此比丘昨日以取命終。我等以火焚燒。今日復還活。今當立字。字曰還活。若有比丘得金剛三昧者。火所不燒刀所不入水所不漂。不爲他所中傷。如是比丘。金剛三昧威德如是。今舍利弗得此三昧。舍利弗比丘。多遊二處空三昧金剛三昧。是故諸比丘。常求方便行金剛三昧。如是比丘常作是學。爾時世尊告諸比丘。我當教汝。如舍利弗比丘。比丘智慧大智分別廣智無邊智捷疾之智普遊智利智甚深智斷智。少欲知足閑靜勇猛。念不散。戒成就。三昧成就。智慧解脫見慧成就。柔和無爭去惡辯了忍諸言語。歎說離惡常念去離。愍念生盲然熾正法。與人說法無有厭足。爾時世尊便說此偈。

十千諸天人 盡是梵迦夷
自歸舍利弗 於靈鷲山頂

歸命人中上	歸命人中尊
我今不能知	爲依何等禪
如是弟子花	莊嚴佛道樹
如天晝度園	快樂無有比

弟子華者。即是舍利弗比丘是。所以然者。此人則能莊嚴佛樹。道樹者即如來是也。如來能覆蓋一切衆生。是故比丘。當念勤加勇猛精進。如舍利弗比丘。如是比丘當作是學。爾時諸比丘聞佛所說。歡喜奉行。

增壹阿含經卷第四十五。

COMPOSITE SŪTRA CONCERNING ŚĀRIPUTRA

I

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

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

Thereupon ten thousand gods of the Brahmā class (*brahmakāyikadeva*) descended from the Brahmā heaven and approached Śāriputra. Having saluted the venerable one's feet with their heads (*pāday śirasā 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

(*tūṣṇīmbhāvenāddivāsayati sma*), 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. Vaiśramaṇa the king of the gods had sent them to Virūdhaka the king of the gods to enquire about the affairs of mankind and the gods.

Well now, those two yakṣas travelling through space from afar saw Śāriputra sitting with crossed legs (*paryāṅkam ābhujya niṣaṇṇaḥ*), fixing his attention before him (*abhimukhiṃ smṛtan upasthāpya*), his mind calm and concentrated.

The yakṣa Kāla said to the other yakṣa, 'I feel capable of striking the head of that monk (*śramaṇa*) 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 (*mahariddhika*) and great might (*mahāvebhāva*). 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 (*dīrgharātram*)'.

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 (*bhadra-kalpa*), there was a Buddha named Krakasunda, the Tathāgata, holy one (*arhat*), fully and perfectly enlightened (*samyak-sambuddha*). That Buddha had two great disciples. The first was called Life-Like (*Samjīva*), and the second Most-Knowing (*Vidura*)¹¹. The monk *Samjīva* was the foremost of those who possess the bases of supernormal power (*agrya ṛddhipāda-matām*), the monk *Vidura* was the foremost of those who possess wisdom (*agryaḥ prajñāvatām*), just as today in my time, Śāriputra is the foremost of the wise, and Maudgalyāyana the foremost of those who possess the bases of supernormal power.

Well now, the two monks *Samjīva* and *Vidura* together possessed the Diamond Concentration and one day the monk *Samjīva*, in a tranquil spot, had entered the Diamond Concentration. Then some herdsmen (*gopālaka*), some shepherds (*paśupālaka*) and some people gathering firewood (*kāṣṭha*) and grasses (*trṇa*) saw that monk sitting in meditation (*dhyāna*) and said to each other, 'That monk, this very day, has acquired impermanence (*anityatām prāptah*)¹². 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 *Samjīva*, 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 *Samjīva* and *Vidura* according to the Sanskrit sources, *Samjīva* and *Vidhūra* according to the Pāli sources; see the *Mahāvadānasūtra*, ed. E. Waldschmidt, II, Berlin 1956, pp.76-7, 171.

12 That is, is dead.

the village to beg for his food (*pūrvāhṇe nivasya pātracīvaram ādāya grāmaṃ piṇḍāya prābikṣat*). 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 (*samājñā*)'. They nicknamed him Returned-to-Life (*Samjīva*).

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 (*śūnyatāsamādhi*) 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 vaḥ*): that monk Śāriputra is a learned (*pañḍita*) monk. He is of great knowledge (*mahāprajñā*), of excellent and vast knowledge (*viśiṣṭapṛthuprajñā*), of infinite knowledge (*anantaprajñā*), of quick knowledge (*javanaprajñā*), of universal knowledge (*sarvagaprajñā*), of sharp knowledge (*tīkṣṇaprajñā*), of profound knowledge (*gambhīraprajñā*) and of penetrating knowledge (*narivedhikaprajñā*). He has few desires (*alpecchā*), he is easily satisfied (*saṃtuṣṭa*), he likes solitude (*pravivikta*) and is vigorous (*ārabdhavīrya*). His mind is not distracted (*asamkṣiptacitta*). He is endowed with morality (*śīlasamanvāgata*), endowed with wisdom, deliverance, the knowledge and vision of deliverance (*prajñāvimuktijñānadarśa-*

nasamanvāgata). He is gentle (*sūrata*), peaceful (*araṇa*) and remote from wrong (*apakrāntapāpa*). He speaks and upholds others' words (*vaktā vacanakṣamaḥ*). He approves of the rejection of wrong (*pāpavarjana*) 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 Ḡḍhrakūṭaparvata'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 (*bodhivṛkṣa*) 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 (*vīryavat*) 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 SŪTRA

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

I. *The Brahmakāyikas' praise of Śāriputra*

This section has as its parallel the *Sandhasutta*¹³ (Aṅguttara V, pp.332-6; Chinese Saṃyukta, T 99, pp.235c 27-238b 11; T 100, pp.430c 10-431b 1). Addressing Venerable Sandha Kātyāyana¹⁴,

13 Sutta also entitled *Saddha* or *Sekha* in the *uddāna* of the Aṅguttara V, p.328, line 8, *Kātyāyana* in the *uddāna* of the Saṃyukta, T 100, p.431b 4.

14 This monk is also known by the names of:

Abhiya or Sabhiya Kaccāna (Majjhima III, p.148)

Sabhiya Kaccāna (Saṃyutta IV, p.401)

Sandhākātyāyana (Nidānasāmyukta, ed. Ch. Tripāṭhī, Berlin 1962, p.167)

Samtha Kātyāyana (Bodhisattvabhūmi, ed. U. Wogihara, Tokyo 1930, p.49)

Shan-t'o Chia-chan-yen 散陀迦旃延 (Saṃyukta, T 99, p.85c 18)

Shên-to 說陀 Chia-chan-yen (Saṃyukta, T 99, p.235c 28)

Chên 眞 Chia-chan-yen (Madhyama, T 26, p.550b 18)

Shan-t'o 刪陀 Chia-chan-yen (Upadeśa, T 1509, p.66c 12)

San-t'a Chia-chan-yen-na 散他迦多衍那 (Yogācārabhūmi, T 1579, p.489b 7).

In the Sūtra on the Two Extremes (*antadvaya*) 'Everything exists, nothing exists', the same person is again introduced; but while the Nidānasāmyukta (ed. Ch. Tripāṭhī, p.167) and the first Chinese Saṃyukta (T 99, p.85c 18) call him Sandha Kātyāyana, the Pāli Saṃyutta (II, p.17) and the second Chinese Saṃyukta (T 100, pp.430c 11; 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. Mahāparinirvāṇasūtra, ed. E. Waldschmidt, II, Berlin 1951, p.284; Madh. vṛtti, ed. L. de La Vallée Poussin, St. Petersburg 1913, pp.43, 269; Pratītyasamutapādasūtra of Ullangha, ed. V. Gokhale, Bonn 1930, p.25).

We should add that Sandha Kātyāyana has nothing in common with the parivrājaka Sabhiya of the Suttanipāta (pp.99-102), known to the Mahāvastu (III, pp.394-402) by the name of Sabhika.

the Buddha explains how one should meditate like a thoroughbred horse (*ājāneya*) and not like an unruly one (*khaṭṭuka*):

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 (*saṃjñā*) of earth with regard to earth, and so forth, is destroyed (*vibhūtā*)¹⁵. And the gods with their Indra, the Brahmās with their consorts revere him from afar by saying:

*Namas te puruṣājanya namas te puroṣottama,
yasya te nābhijānīmaḥ kiṃ tvaṃ niśritya dhyāyasi*¹⁶.

The meditation recommended here is certainly the Attainment of the cessation of perception and feeling (*saṃjñā-vedayitanirodhasamāpatti*) 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 (*navānu-pūrvavivhāra*).

The *Sandhasūtra* does not specify to which monk the gods'

15 Taking as his authority the Pāli Commentary: *vibhūta* = *pākatā*, F.L. Woodward (*Gradual Sayings* V, p.207) renders *vibhūta* as 'clear'. Here, however, *vibhūta* has the meaning of 'destroyed' as it results from the Chinese translation *伏* (T 99, p.236a 27) and the explanations in the Bodhisattvabhūmi, p.50, line 14: *vibhave ucyate prahāṇaṃ tyāgaḥ* 'By *vibhava* is meant destruction, rejection'. Also see the Abhidharmakośavyākhyā, ed. U. Wogihara, Tokyo 1932, p.688, line 21: *rūpāṇi vibhāvya*.

16 Sanskrit version taken from the Bodhisattvabhūmi, 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. Vijñānavādins 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. Śāriputra 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 *Juṅhasutta*²¹ or 'Moonlight Sutta' (Pāli Udāna IV, 4, pp.39-41).

B. An untitled Sūtra (Chinese Saṃyukta, T 99, p.367b 5-29).

17 The whole stanza is applied to Śāriputra (Theragāthā, v.1084, p.96), to Aniruddha (EĀ, T 125, p.580c) and to an anonymous bhikṣu (Saṃyutta 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 Ātānātikasūtra*, ed. H. Hoffman, Leipzig 1939, p.49).

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

19 *Chang chen lun*, T 1578, p.276c. Cf. L. de La Vallée Poussin, 'Le joyau dans la main', MCB II, 1932, p.127; Karatalaratna, rec. N.A. Sastri, Visva-bharati Studies No.9, 1949, p.88.

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* 害及無害²² or 'Sūtra of the offensive (yakṣa) and the inoffensive (yakṣa)' (Chinese Saṃyukta, T 100, p.485a 24-b 22).

One day Śāriputra and Maudgalyāyana are together in the Kapotakakandarā 'Pigeon Cave' (A) or on the Grḍhrakūṭaparvata (B and C). During the night, Śāriputra enters 'a certain concentration' (*aññatara 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 爲害 and Fu-hai 復害 (Ghātaka and Upaghātaka?). One of them wishes to strike Śāriputra on the head, while the other vainly tries to dissuade him. As soon as he has struck Śāriputra, the wicked yakṣa burns and falls into hell. Maudgalyāyana, who saw or heard the blow dealt to Śāriputra, immediately comes to enquire about him, but Śāriputra 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 Saṃyukta, T 100, p.485b 25.

23 In his Commentary upon the Udāna, p.245, Dhammapāla proposes either the brahmanical practice of equanimity (*upekkhābrahmavihāra*) or the attainment of the cessation of perception and feeling (*saññavedayitanirodhasamāpatti*), or again the attainment resulting from access to the formless spheres (*ārūppapādakaphalasamāpatti*). 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 Sūtra 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 Prajñāpāramitās²⁵. 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 Sūtra of Śāriputra betrays its dependence on the sūtras of the Great Vehicle.

2. In the Sūtra of Śāriputra, the wicked yakṣa is called Chia-lo 迦羅 (Kāla) and the good yakṣa Yu-p'o-chia-lo 優婆迦羅 (Upakāla). The geographical catalogue of yakṣas in the Mahāmāyūrī mentions them in verse 7, and locates them in Kapilavastu²⁷. The Chinese and Tibetan versions specify the exact meaning of these names: Kāla means 'Black' and Upakāla means 'Nearly-Black'²⁸.

The Sūtra of Śāriputra adds a detail: 'Vaiśramaṇa the king

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

*yasya śailopamaṃ cittam sthitham nānuprakampate,
viraktaṃ rajanīyebhyaḥ kopanīye na kupyate,
yasyaivaṃ bhāvitam cittam kutas tam duḥkham eṣyati.*

25 See Pañcaviṃśatisāhasrikā, ed. N. Dutt, London 1934, p.142, line 12; p.199, line 3; Śatasāhasrikā, ed. P. Ghosa, Calcutta 1902, p.826, line 13; p.1416, line 1.

26 Śatasāhasrikā, p.1416: *Vajro nāma samādhiḥ, yatra samādhau sthītvā na bhidyate.*

27 Ed. S. Lévi, JA, XI^e Sér., V, 1915, p.31

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

of the gods had sent them to Virūdhaka the king of the gods to enquire about the affairs of gods and mankind'. Vaiśramaṇa and Virūdhaka are two of the four great kings (Caturmahārājikas) who form the lower class of the gods of the world of desire (*kāmadhātu*) and are charged with the guardianship of the four cardinal points. Vaiśramaṇa, also called Kubera, rules over the North and is in command of the yakṣas; Virūdhaka 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 gods²⁹. It is to this role that the Sūtra of Śāriputra refers here.

3. This same Sūtra 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 śailopamaṃ 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 Saṃyukta.

III. *Samjīva burnt alive without being aware of it*

This third section is the most characteristic. The Sūtra 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.

Mūlasarvāstivādin Vinaya supply many examples. It consists of explaining an event of the present by an event of the past which is like its foreshadower. Śāriputra and Maudgalyāyana, who at present are the Buddha Śākyamuni's two pre-eminent disciples, are the exact replicas of Saṃjīva and Vidura who formerly were the Buddha Krakasunda's two pre-eminent disciples. Then as now, the two good pairs (*bhadrāyuga*) of disciples practised the Diamond Concentration and, just as today Śāriputra received a formidable blow on the head and only had a slight headache, so formerly Saṃjīva, 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 nicknamed Saṃjīva 'Returned-to-Life'.

Saṃjīva's adventure is narrated in the *Māratajjaniyasutta* of the Majjhima (I, pp.333-4), the *Mo jao luan ching*³⁰ (T 66, p.864c-865a), the *Pi mo shih mu lien ching*³¹ (T 67, p.867a-b), and the *Chiang mo ching* of MĀ (T 26, pp.620c-621a). The Sūtra of Śāriputra reproduces this extract practically word for word. Nevertheless, we should note that the translator, in the circumstances Saṃghadeva, correctly interpreted the names of Krakasunda's two disciples: Saṃjīva 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 Saṃjīva as *hsiang* 想 'Notion' (*saṃjñā*)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 (*vimokṣasamukha*)

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.

accepted by both the Hīnayāna and the Mahāyāna, 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 canonical 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 Ānanda³⁷ 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

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 XXXXII where the three *vimokṣasamukhas* are set out in the perspective of the Hīnayāna (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; Mahāniddeśa I, p.177; II, p.450; Cullaniiddeśa, p.135.

36 Majjhima III, p.25; Saṃyutta I, pp.63, 191; Saṃyukta, T 99, pp.330b 1-6, 358c 16-21; T 100, pp.457b 24-9, 477b 7-10.

37 Saṃyutta I, p.64.

38 Saṃyutta V, p.378.

39 These are the five *dhammakhandhas* of the Pāli Canon (Dīgha III, p.279; Saṃyutta I, p.99; Aṅguttara I, p.162; Itivuttaka, pp.106-7), the *lokottaraskandhas* of the Dharmasaṃgraha, ed. M. Müller, Oxford 1885, p.5, the *asamasamāhaskandhāḥ* of the Mahāvūyūtpatti, 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 devasahassāni sabbe te brahmakāyikā
dhammasenāpatim dhīraṃ mahājhāyim samāhitam
Sāriputam namassantā tiṭṭhantī pañjalīkatā:
namo te purisājañña, namo te purisuttama,
yassa te nābhijānāma yaṃ pi nissāya jhāyasi.*

'Ten thousand gods, all of the Brahmā class, stood with joined hands, paying homage to Sāriputta, 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, Pāricchattaka) is a tree growing in the Garden of Joy (Nandanavana) belonging to the Trāyastriṃśa gods.

The Sūtra of Śāriputra analysed here is a typical example of these composite sūtras artificially wrought by the editors of the EĀ 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)

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Ninth Fascicle

Part 18

Shame and Remorse

(*hry-apatrāpya*)¹

1. ²Thus have I heard. At one time the Buddha was staying in Śrāvastī, 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 as 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* (*apatrāpya*) means 'shunning, shrinking from, fearing for (evil-doing . . .)'. The Chinese *kui* stands for 'ashamed, remorse'. 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 *apa-trāpya*: Schamempfinden, . . . Skrupelhaftigkeit'.

2 See T2, 587b4 ff.; Hayashi, p.142 ff.