

## CHAPTER XII.

## EXERTION.

Thereafter the Bodhisattva Bhaishagya<sup>r</sup>āga and the Bodhisattva Mahāpratibhāna, with a retinue of twenty hundred thousand Bodhisattvas, spoke before the face of the Lord the following words: Let the Lord be at ease in this respect; we will after the extinction of the Tathāgata expound this Paryāya to (all) creatures<sup>1</sup>, though we are aware, O Lord, that at that period there shall be malign beings, having few roots of goodness, conceited, fond of gain and honour, rooted in unholiness, difficult to tame, deprived of good will, and full of unwillingness. Nevertheless, O Lord, we will at that period read, keep, preach, write, honour, respect, venerate, worship this Sūtra; with sacrifice of body and life, O Lord, we will divulge this Sūtra. Let the Lord be at ease.

Thereupon five hundred monks of the assembly, both such as were under training and such as were not, said to the Lord: We also, O Lord, will exert ourselves to divulge this Dharmaparyāya, though in other worlds. Then all the disciples of the Lord, both such as were under training and such as were

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<sup>1</sup> One would expect that this speech immediately followed st. 41 in the foregoing chapter, but the rules of composition in Buddhistic writings are so peculiar that it is unsafe to apply criticism.

not, who had received from the Lord the prediction as to their (future) supreme enlightenment, all the eight thousand monks raised their joined hands towards the Lord and said: Let the Lord be at ease. We also will divulge this Dharmaparyâya, after the complete extinction of the Lord, in the last days, the last period, though in other worlds. For in this Saha-world, O Lord, the creatures are conceited, possessed of few roots of goodness, always vicious in their thoughts, wicked, and naturally perverse.

Then the noble matron Gautamî, the sister of the Lord's mother, along with six hundred<sup>1</sup> nuns, some of them being under training, some being not, rose from her seat, raised the joined hands towards the Lord and remained gazing up to him. Then the Lord addressed the noble matron Gautamî: Why dost thou stand so dejected, gazing up to the Tathâgata? (She replied): I have not been mentioned by the Tathâgata, nor have I received from him a prediction of my destiny to supreme, perfect enlightenment. (He said): But, Gautamî, thou hast received a prediction with the prediction regarding the whole assembly. Indeed, Gautamî, thou shalt from henceforward, before the face of thirty-eight

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<sup>1</sup> Ciphers do not count, so that only six must be reckoned. These six with Gautamî form the number of seven. The seven Matres or Mother-goddesses are known from Indian mythology. Kumâra, the prince royal (Skanda), is sometimes said to have six mothers, sometimes seven, sometimes one. The six are said to be the six clearly visible Kṛttikâs (Pleiads); the seventh is the less distinct star of the Pleiads. His one mother is Durgâ. It is by mistake that the dictionaries fix the number of Kṛttikâs at six; there are seven, as appears e.g. from Mahâbhârata III, 230, 11.

hundred thousand myriads of *kośis* of Buddhas<sup>1</sup>, be a Bodhisattva and preacher of the law. These six thousand<sup>2</sup> nuns also, partly perfected in discipline, partly not, shall along with others become Bodhisattvas<sup>3</sup> and preachers of the law before the face of the Tathâgatas. Afterwards, when thou shalt have completed the course of a Bodhisattva, thou shalt become, under the name of Sarvasattvapriyadarsana (i. e. lovely to see for all beings), a Tathâgata, an Arhat, &c., endowed with science and conduct, &c. &c. And that Tathâgata Sarvasattvapriyadarsana, O Gautamî, shall give a prediction by regular succession to those six thousand Bodhisattvas concerning their destiny to supreme, perfect enlightenment.

Then the nun Yasodharâ, the mother of Râhula, thought thus: The Lord has not mentioned my name. And the Lord comprehending in his own mind what was going on in the mind of the nun Yasodharâ said to her: I announce to thee, Yasodharâ, I declare to thee: Thou also shalt before the face of ten thousand *kośis*<sup>4</sup> of Buddhas become a Bodhisattva and preacher of the law, and after regularly completing the course of a Bodhisattva thou shalt become a Tathâgata, named Rasmisatasahasraparipûrnadhvaḡa, an Arhat, &c., endowed with science and conduct, &c. &c., in the

<sup>1</sup> In the margin has been added by a later hand: 'after paying honour, respect, reverence, worship, and veneration.' A little further on we find the same marginal addition.

<sup>2</sup> A few lines before the number was six hundred. Both numbers come to the same, for ciphers do not count.

<sup>3</sup> Here it is not added that Gautamî cum suis has to change sex (i. e. gender) in order to be fit for Bodhisattvaship. In fact, the *Kṛittikâs* are always feminine in Sanskrit.

<sup>4</sup> Burnouf has read, ten hundred thousand myriads of *kośis*.

world Bhadra ; and the lifetime of that Lord Raṣmi-satasahasraparipūrṇadhvaga shall be unlimited.

When the noble matron Gautamī, the nun, with her suite of six thousand nuns, and Yasodharā, the nun, with her suite of four thousand nuns, heard from the Lord their future destiny to supreme, perfect enlightenment, they uttered, in wonder and amazement, this stanza :

1. O Lord, thou art the trainer, thou art the leader ; thou art the master of the world, including the gods ; thou art the giver of comfort, thou who art worshipped by men and gods. Now, indeed, we feel satisfied.

After uttering this stanza the nuns said to the Lord : We also, O Lord, will exert ourselves to divulge this Dharmaparyāya in the last days, though in other worlds.

Thereafter the Lord looked towards the eighty hundred thousand Bodhisattvas who were gifted with magical spells and capable of moving forward the wheel that never rolls back. No sooner were those Bodhisattvas regarded by the Lord than they rose from their seats, raised their joined hands towards the Lord and reflected thus : The Lord invites us to make known the Dharmaparyāya. Agitated by that thought they asked one another : What shall we do, young men of good family, in order that this Dharmaparyāya may in future be made known as the Lord invites us to do ? Thereupon those young men of good family, in consequence of their reverence for the Lord and their own pious vow in their previous course, raised a lion's roar<sup>1</sup> before the Lord : We, O Lord, will in future, after the

<sup>1</sup> One might say, a cry of martial exultation.

complete extinction of the Lord, go in all directions in order that creatures shall write, keep, meditate, divulge this Dharmaparyâya, by no other's power but the Lord's. And the Lord, staying in another world, shall protect, defend, and guard us.

Then the Bodhisattvas unanimously in a chorus addressed the Lord with the following stanzas :

2. Be at ease, O Lord. After thy complete extinction, in the horrible last period of the world, we will proclaim this sublime Sûtra.

3. We will suffer, patiently endure, O Lord, the injuries, threats, blows and threats with sticks<sup>1</sup> at the hands of foolish men.

4. At that dreadful last epoch men will be malign, crooked, wicked, dull, conceited, fancying to have come to the limit when they have not.

5. 'We do not care but to live in the wilderness and wear a patched cloth; we lead a frugal life;' so will they speak to the ignorant<sup>2</sup>.

6. And persons greedily attached to enjoyments will preach the law to laymen and be honoured as if they possessed the six transcendent qualities.

7. Cruel-minded and wicked men, only occupied with household cares, will enter our retreat in the forest and become our calumniators.

8. The Tîrthikas<sup>3</sup>, themselves bent on profit and honour, will say of us that we are so, and—shame on such monks!—they will preach their own fictions<sup>4</sup>.

<sup>1</sup> *Danda-udgîrana*, for which I think we have to read *danda-udgûrana*.

<sup>2</sup> *Durmatîn*.

<sup>3</sup> Dissenters, as the foremost of whom generally appear the *Gainas*, from the Buddhist point of view.

<sup>4</sup> *Tîrthikâ vat' ime bhikshû svâni kâvyâni desayuh*. Here

9. Prompted by greed of profit and honour they will compose Sûtras of their own invention and then, in the midst of the assembly, accuse us of plagiarism<sup>1</sup>.

10. To kings, princes, king's peers, as well as to Brahmans and commoners, and to monks of other confessions,

11. They will speak evil of us and propagate the Tîrtha-doctrine<sup>2</sup>. We will endure all that out of reverence for the great Seers.

12. And those fools who will not listen to us, shall (sooner or later) become enlightened<sup>3</sup>, and therefore will we forbear to the last.

13. In that dreadful, most terrible period of frightful general revolution will many fiendish monks stand up as our revilers.

14. Out of respect for the Chief of the world we will bear it, however difficult it be; girded with the girdle of forbearance will I<sup>4</sup> proclaim this Sûtra.

15. I<sup>5</sup> do not care for my body or life, O Lord,

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we have the interjection *vata* (*bata*) in the sense of a *nindâ*, reproach, contempt. The Buddhists are fond of denouncing schismatics or heretics as impostors, and their works as forgeries; a model of such an accusation brought forward by the orthodox against the 'wicked' monks, the *Vaggiputtakas*, is to be found in *Dipavamsa* V, 30 seqq.

<sup>1</sup> Or, perhaps, speak slander of us. The term used, *anukut/anâ*, is unknown to me from other passages, so that I have had recourse to etymology: *anu*, after, *ku//anâ*, stamping.

<sup>2</sup> These passages are not very explicit, but this much is clear that the Tîrthikas are somehow akin to the Buddhists, and distinguished from monks of other confession, who are wholly out of the pale of *Bauddha* sects. The whole history of the church in India is one of family quarrels, at least down to the days of *Hiouen Thsang*.

<sup>3</sup> Or, *Buddhas*, i.e. will sooner or later die.

<sup>4</sup> *Prakâsaye*, a singular which I do not feel at liberty to render by a plural.

<sup>5</sup> Again a singular, *anarthiko'smi*.

but as keepers of thine entrusted deposit we care for enlightenment.

16. The Lord himself knows that in the last period there are (to be) wicked monks who do not understand mysterious speech<sup>1</sup>.

17. One will have to bear frowning looks, repeated disavowal (or concealment), expulsion from the monasteries, many and manifold abuses<sup>2</sup>.

18. Yet mindful of the command of the Lord of the world we will in the last period undauntedly proclaim this Sûtra in the midst of the congregation.

19. We will visit towns and villages everywhere, and transmit to those who care for it thine entrusted deposit, O Lord.

20. O Chief of the world, we will deliver thy message; be at ease then, tranquil and quiet, great Seer.

21. Light of the world, thou knowest the disposition of all who have flocked hither from every direction, (and thou knowest that) we speak a word of truth.

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<sup>1</sup> Sandhâbhâshya, here rather 'conciliatory speech;' this is the meaning which sandhâya sambhâshana has in Sanskrit.

<sup>2</sup> The rendering of the last words bahuku//î bahûvidhâḥ is conjectural. Burnouf has, 'emprisonner et frapper de diverses manières,' but hereby two meanings are assigned to ku//î.

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