

## CHAPTER XIX.

## SADĀPARIBHŪTA.

The Lord then addressed the Bodhisattva Mahā-sattva Mahāsthāmaprāpta. In a similar way, Mahāsthāmaprāpta, one may infer from what has been said that he who rejects such a Dharmaparyāya as this, who abuses monks, nuns, lay devotees male or female, keeping this Sūtra, insults them, treats them with false and harsh words, shall experience dire results, to such an extent as is impossible to express in words. But those that keep, read, comprehend, teach, amply expound it to others, shall experience happy results, such as I have already mentioned: they shall attain such a perfection of the eye, ear, nose, tongue, body, and mind as just described.

In the days of yore, Mahāsthāmaprāpta, at a past period, before incalculable Æons, nay, more than incalculable, immense, inconceivable, and even long before, there appeared in the world a Tathāgata, &c., named Bhīshmagārgitasvararāga, endowed with science and conduct, a Sugata, &c. &c., in the Æon Vinirbhoga, in the world Mahāsambhava. Now, Mahāsthāmaprāpta, that Lord Bhīshmagārgitasvararāga, the Tathāgata, &c., in that world Vinirbhoga, showed the law in the presence of the world, including gods, men, and demons; the law containing the four noble truths and starting from the chain of causes and effects, tending to overcome birth, decrepitude, sickness, death, sorrow, lamentation,

woe, grief, despondency, and finally leading to Nirvâna, he showed to the disciples; the law connected with the six Perfections of virtue and terminating in the knowledge of the Omniscient, after the attainment of supreme, perfect enlightenment, he showed to the Bodhisattvas. The lifetime of that Lord Bhîshmagargitasvararâga, the Tathâgata, &c., lasted forty hundred thousand myriads of kośis of Æons equal to the sands of the river Ganges<sup>1</sup>. After his complete extinction his true law remained hundred thousands of myriads of kośis of Æons equal to the atoms (contained) in Gambudvîpa, and the counterfeit of the true law continued hundred thousands of myriads of kośis of Æons equal to the dust-atoms in the four continents. When the counterfeit of the true law of the Lord Bhîshmagargitasvararâga, the Tathâgata, &c., after his complete extinction, had disappeared in the world Mahâsambhava, Mahâsthâmaprâpta, another Tathâgata Bhîshmagargitasvararâga, Arhat, &c., appeared, endowed with science and conduct. So in succession, Mahâsthâmaprâpta, there arose in that world Mahâsambhava twenty hundred thousand myriads of kośis of Tathâgatas, &c., called Bhîshmagargitasvararâga. At the time, Mahâsthâmaprâpta, after the complete extinction of the first Tathâgata amongst all those of the name of Bhîshmagargitasvararâga, Tathâgata, &c., endowed with science and conduct, &c. &c., when his true law had disappeared and the counterfeit of the true law was

<sup>1</sup> According to Burnouf : 'autant de centaines de mille de myriades de kośis de Kalpas qu'il y a de grains de sable dans quarante Ganges.'

fading ; when the reign (of the law) was being oppressed by proud monks, there was a monk, a Bodhisattva Mahâsattva, called Sadâparibhûta. For what reason, Mahâsthâmaprâpta, was that Bodhisattva Mahâsattva called Sadâparibhûta? It was, Mahâsthâmaprâpta, because that Bodhisattva Mahâsattva was in the habit of exclaiming to every monk or nun, male or female lay devotee, while approaching them : I do not contemn you, worthies. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tathâgatas, &c. In this way, Mahâsthâmaprâpta, that Bodhisattva Mahâsattva, when a monk, did not teach nor study ; the only thing he did was, whenever he descried from afar a monk or nun, a male or female lay devotee, to approach them and exclaim : I do not contemn you, sisters<sup>1</sup>. You deserve no contempt, for you all observe the course of duty of Bodhisattvas and are to become Tathâgatas, &c. So, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva at that time used to address every monk or nun, male or female devotee. But all were extremely irritated and angry at it, showed him their displeasure, abused and insulted him : Why does he, unasked, declare that he feels no contempt for us? Just by so doing he shows a contempt for us. He renders himself contemptible<sup>2</sup> by predicting our future destiny to supreme, perfect enlightenment ; we do not care for what is not true. Many years, Mahâsthâmaprâpta, went on during which that

<sup>1</sup> It may seem strange that we find no other word than this, but the reading of the text cannot be challenged.

<sup>2</sup> Paribhûtam âtmânâṃ karoti, yad, &c. Burnouf must have followed a different reading.

Bodhisattva Mahâsattva was being abused, but he was not angry at anybody, nor felt malignity, and to those who, when he addressed them in the said manner, cast a clod or stick at him, he loudly exclaimed from afar : I do not contemn you. Those monks and nuns, male and female lay devotees, being always and ever addressed by him in that phrase gave him the (nick)name of Sadâparibhûta<sup>1</sup>.

Under those circumstances, Mahâsthâmaprâpta, the Bodhisattva Mahâsattva Sadâparibhûta happened to hear this Dharmaparyâya of the Lotus of the True Law when the end of his life was impending, and the moment of dying drawing near. It was the Lord Bhîshmagargitasvararâga, the Tathâgata, &c., who expounded this Dharmaparyâya in twenty times twenty hundred thousand myriads of koṭis of stanzas, which the Bodhisattva Mahâsattva Sadâparibhûta heard from a voice in the sky, when the time of his death was near at hand. On hearing that voice from the sky, without there appearing a person speaking, he grasped this Dharmaparyâya and obtained the perfections already mentioned : the perfection of sight, hearing, smell, taste, body, and mind. With the attainment of these perfections he at the same time made a vow to prolong his life for twenty hundred thousand myriads of koṭis of years, and promulgated this Dharmaparyâya of the Lotus of the True Law. And all those proud beings, monks, nuns, male and female lay devotees to whom he had said : I do not contemn you, and who had given him the name of Sadâparibhûta, became all his fol-

<sup>1</sup> I. e. both 'always contemned' (sadâ and paribhûta) and 'always not-contemned, never contemned' (sadâ and aparibhûta).

lowers to hear the law, after they had seen the power and strength of his sublime magic faculties, of his vow, of his readiness of wit, of his wisdom. All those and many hundred thousand myriads of koṭis of other beings were by him roused to supreme, perfect enlightenment.

Afterwards, Mahāsthāmaprāpta, that Bodhisattva Mahāsattva disappeared from that place and propitiated twenty hundred koṭis<sup>1</sup> of Tathāgatas, &c., all bearing the same name of *Kandraprabhāsvararāga*, under all of whom he promulgated this Dharmaparyāya. By virtue of his previous root of goodness he, in course of time, propitiated twenty hundred thousand myriads of koṭis of Tathāgatas, &c., all bearing the name of *Dundubhisvararāga*, and under all he obtained this very Dharmaparyāya of the Lotus of the True Law and promulgated it to the four classes. By virtue of his previous root of goodness he again, in course of time, propitiated twenty hundred thousand myriads of koṭis of Tathāgatas, &c., all bearing the name of *Meghasvararāga*, and under all he obtained this very Dharmaparyāya of the Lotus of the True Law and promulgated it to the four classes. And under all of them he was possessed of the afore-mentioned perfectness of sight, hearing, smell, taste, body, and mind.

Now, Mahāsthāmaprāpta, that Bodhisattva Mahāsattva *Sadāparibhūta*, after having honoured, respected, esteemed, worshipped, venerated, revered so many hundred thousand myriads of koṭis of Tathāgatas, and after having acted in the same way towards

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<sup>1</sup> From the sequel it appears that the text ought to have 'twenty hundred thousand myriads of koṭis.'

many hundred thousand myriads of *koṭis* of other Buddhas, obtained under all of them this very Dharmaparyâya of the Lotus of the True Law, and owing to his former root of goodness having come to full development, gained supreme, perfect enlightenment. Perhaps, Mahâsthâmaprâpta, thou wilt have some doubt, uncertainty, or misgiving, and think that he who at that time, at that juncture was the Bodhisattva Mahâsattva called Sadâparibhûta was one, and he who under the rule of that Lord Bhîshmagargitasvararâga, the Tathâgata, &c., was generally called Sadâparibhûta by the four classes, by whom so many Tathâgatas were propitiated, was another. But thou shouldst not think so. For it is myself who at that time, at that juncture was the Bodhisattva Mahâsattva Sadâparibhûta. Had I not formerly grasped and kept this Dharmaparyâya, Mahâsthâmaprâpta, I should not so soon have arrived at supreme, perfect enlightenment. It is because I have kept, read, preached this Dharmaparyâya (derived) from the teaching of the ancient Tathâgatas, &c., Mahâsthâmaprâpta, that I have so soon arrived at supreme, perfect enlightenment. As to the hundreds of monks, nuns, male and female lay devotees, Mahâsthâmaprâpta, to whom under that Lord the Bodhisattva Mahâsattva Sadâparibhûta promulgated this Dharmaparyâya by saying: I do not contemn you; you all observe the course of duty of Bodhisattvas; you are to become Tathâgatas, &c., and in whom awoke a feeling of malignity towards that Bodhisattva, they in twenty hundred thousand myriads of *koṭis* of Æons never saw a Tathâgata, nor heard the call of the law, nor the call of the assembly, and for ten thousand Æons they suffered terrible pain in the

great hell *Avīḥi*. Thereafter released from the ban, they by the instrumentality of that Bodhisattva Mahāsattva were all brought to full ripeness for supreme, perfect enlightenment. Perhaps, Mahāsthāmaprāpta, thou wilt have some doubt, uncertainty, or misgiving as to who at that time, at that juncture were the persons hooting and laughing at the Bodhisattva Mahāsattva. They are, in this very assembly, the five hundred Bodhisattvas headed by Bhadrāpāla, the five hundred nuns following *Simhā-kāndrā*, the five hundred lay devotees<sup>1</sup> following *Sugata-ketanā*, who all of them have been rendered inflexible in supreme, perfect enlightenment. So greatly useful it is to keep and preach this Dharmaparyāya, as it tends to result for Bodhisattvas Mahāsattvas in supreme, perfect enlightenment. Hence, Mahāsthāmaprāpta, the Bodhisattvas Mahāsattvas should, after the complete extinction of the Tathāgata, constantly keep, read, and promulgate this Dharmaparyāya.

And on that occasion the Lord uttered the following stanzas :

1. I remember a past period, when king *Bhīshmasvara*<sup>2</sup>, the *Gina*, lived, very mighty, and revered by gods and men, the leader of men, gods, goblins, and giants.

2. At the time succeeding the complete extinction of that *Gina*, when the decay of the true law

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<sup>1</sup> *Upāsaka*, the masculine ; this does not suit, but on the other hand it must be admitted that the omission of male devotees is not to be accounted for. Not unlikely some words have been left out by inadvertence, not only in the Cambridge MS., but also in the MSS. known to Burnouf. Cf., however, st. 9.

<sup>2</sup> *Bhīshmasvaro rāga gino yadāsi*.

was far advanced, there was a monk, a Bodhisattva, called by the name of Sadâparibhûta.

3. Other monks and nuns who did not believe but in what they saw<sup>1</sup>, he would approach (and say): I never am to contemn you, for you observe the course leading to supreme enlightenment.

4. It was his wont always to utter those words, which brought him but abuse and taunts from their part. At the time when his death was impending he heard this Sûtra.

5. The sage, then, did not expire; he resolved upon<sup>2</sup> a very long life, and promulgated this Sûtra under the rule of that leader.

6. And those many (persons) who only acknowledged the evidence of sensual perception<sup>3</sup> were by him brought to full ripeness for enlightenment. Then, disappearing from that place, he propitiated thousands of kotîs of Buddhas.

7. Owing to the successive good actions performed by him, and to his constantly promulgating this Sûtra, that son of Gina reached enlightenment. That Bodhisattva then is myself, Sâkyamuni.

8. And those persons who only believed in perception by the senses<sup>4</sup>, those monks, nuns, male and female lay devotees who by the sage were admonished of enlightenment,

9. And who have seen many kotîs of Buddhas,

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<sup>1</sup> Upalambhadri<sup>sh</sup>/îna; I am not sure of the correctness of this translation; Burnouf renders it by 'qui ne voyaient que les objets extérieurs,' which comes pretty much to the same.

<sup>2</sup> Pratish<sup>h</sup>ihitvâ (Sansk. pratish<sup>h</sup>âyâ) ka sudîrgham âyuh, properly 'having stood still for a very long time of life.'

<sup>3</sup> Upalambhika.

<sup>4</sup> Aupalambhika.



are the monks here before me,—no less than five hundred,—nuns, and female lay devotees<sup>1</sup>.

10. All of them have been by me brought to complete ripeness, and after my extinction they will all, full of wisdom, keep this Sūtra.

11. Not once in many, inconceivably many *koṭis* of Æons has such a Sūtra as this been heard. There are, indeed, hundreds of *koṭis* of Buddhas, but they do not elucidate this Sūtra.

12. Therefore let one who has heard this law exposed by the Self-born himself, and who has repeatedly propitiated him, promulgate this Sūtra after my extinction in this world.

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<sup>1</sup> The text has *upāsikâḥ*.