

CHAPTER II.

SKILFULNESS¹.

The Lord then rose with recollection and consciousness from his meditation, and forthwith addressed the venerable Śāriputra : The Buddha knowledge, Śāriputra, is profound, difficult to understand, difficult to comprehend. It is difficult for all disciples and Pratyekabuddhas to fathom the knowledge arrived at by the Tathāgatas, &c., and that, Śāriputra, because the Tathāgatas have worshipped many hundred thousand myriads of koṭis of Buddhas ; because they have fulfilled their course for supreme, complete enlightenment, during many hundred thousand myriads of koṭis of Æons ; because they have wandered far, displaying energy and possessed of wonderful and marvellous properties ; possessed of properties difficult to understand ; because they have found out things difficult to understand.

The mystery² of the Tathāgatas, &c., is difficult to understand, Śāriputra, because when they explain the laws (or phenomena, things) that have their

¹ Or, able management, diplomacy, upāyakaśalya. Upāya means an expedient, but with the Prāgñāikas it denotes the energy of Prāgñā, the latter being Nature, otherwise called Māyā ; see B. H. Hodgson, *Essays on the Languages, Literature, and Religion of Nepāl and Tibet*, p. 104 ; cf. pp. 72, 78, 89. From the atheistic point of view the possessor of upāyakaśalya can hardly be anything else but all-ruling Time ; regarded from the theistic view he must be the Almighty Spirit.

² Sandhā-bhāshya ; on this term more in the sequel.

causes in themselves they do so by means of skilfulness, by the display of knowledge, by arguments, reasons, fundamental ideas, interpretations, and suggestions. By a variety of skilfulness they are able to release creatures that are attached to one point or another. The Tathâgatas, &c., Sâriputra, have acquired the highest perfection in skilfulness and the display of knowledge; they are endowed with wonderful properties, such as the display of free and unchecked knowledge; the powers¹; the absence of hesitation; the independent conditions²; the strength of the organs; the constituents of Bodhi³; the contemplations; emancipations⁴; meditations; the degrees of concentration of mind. The Tathâgatas, &c., Sâriputra, are able to expound various things and have something wonderful and marvellous. Enough, Sâriputra, let it suffice to say, that the Tathâgatas, &c., have something extremely

¹ Here will be meant the ten powers, whence the epithet of *Dasa-bala* applied to a Buddha; they are enumerated in S. Hardy's Manual, p. 379. Other enumerations count four, five, or seven powers.

² Or rather, the uncommon, not vulgar properties which distinguish the saints from the vulgar; these *âvenîkadharmas*, also called *buddhadharmas*, are eighteen in number; S. Hardy's Manual, p. 381.

³ The seven *Bodhyaṅgas*, viz. recollection, investigation, energy, joyfulness, calm, contemplation, and equanimity.

⁴ *Vimoksha*, *vimukti*, for which see Burnouf's Appendix to the Lotus, p. 824 sqq. According to the view there expressed the eight *Vimokshas* are as many states of intellect which the thinking sage is going through in his effort to emancipate himself from the versatile world; cf. Lotus, p. 543. There is also a threefold *Vimoksha*, mentioned by Childers, Pâli Dict., p. 270; it may be compared with the threefold *kitta-vimukti* in the Yoga system; see Comm. on *Yogasâstra*, 2, 27.

wonderful, Sâriputra. None but a Tathâgata, Sâriputra, can impart to a Tathâgata those laws which the Tathâgata knows. And all laws, Sâriputra, are taught by the Tathâgata, and by him alone; no one but he knows all laws, what they are, how they are, like what they are, of what characteristics and of what nature they are.

And on that occasion, to set forth the same subject more copiously, the Lord uttered the following stanzas :

1. Innumerable are the great heroes in the world that embraces gods and men; the totality of creatures is unable to completely know the leaders.

2. None can know their powers and states of emancipation, their absence of hesitation and Buddha properties, such as they are.

3. Of yore have I followed in presence of kotîs of Buddhas the good course which is profound, subtle, difficult to understand, and most difficult to find.

4. After pursuing that career during an inconceivable number of kotîs of Æons, I have on the terrace of enlightenment discovered the fruit thereof.

5. And therefore I recognise, like the other chiefs of the world, how it is, like what it is, and what are its characteristics.

6. It is impossible to explain it; it is unutterable; nor is there such a being in the world

7. To whom this law could be explained or who would be able to understand it when explained, with exception of the Bodhisattvas, those who are firm in resolve.

8. As to the disciples of the Knower of the world, those who have done their duty and received praise

from the Sugatas, who are freed from faults and have arrived at the last stage of bodily existence, the *Gina*-knowledge lies beyond their sphere.

9. If this whole sphere were full of beings like *Sārisuta*, and if they were to investigate with combined efforts, they would be unable to comprehend the knowledge of the Sugata.

10. Even if the ten points of space were full of sages like thee, ay, if they were full of such as the rest of my disciples,

11. And if those beings combined were to investigate the knowledge of the Sugata, they would, all together, not be able to comprehend the Buddha-knowledge in its whole immensity.

12. If the ten points of space were filled with *Pratyekabuddhas*, free from faults, gifted with acute faculties, and standing in the last stage of their existence, as numerous as reeds and bamboos in the woods ;

13. And if combined for an endless number of myriads of *koṭis* of *Æons*, they were to investigate a part only of my superior laws, they would never find out its real meaning.

14. If the ten points of space were full of *Bodhisattvas* who, after having done their duty under many *koṭis* of *Buddhas*, investigated all things and preached many sermons, after entering a new vehicle¹ ;

15. If the whole world were full of them, as of dense reeds and bamboos, without any interstices, and if all combined were to investigate the law which the Sugata has realised ;

¹ Or rather, a new career.

16. If they were going on investigating for many kotis of Æons, as incalculable as the sand of the Ganges, with undivided attention and subtle wit, even then that (knowledge) would be beyond their ken.

17. If such Bodhisattvas as are unable to fall back, numerous as the sand of the Ganges, were to investigate it with undivided attention, it would prove to lie beyond their ken.

18. Profound are the laws of the Buddhas, and subtle; all inscrutable and faultless. I myself know them as well as the Ginas do in the ten directions of the world.

19. Thou, Sāriputra, be full of trust in what the Sugata declares. The Gina speaks no falsehood, the great Seer who has so long preached the highest truth.

20. I address all disciples here, those who have set out to reach the enlightenment of Pratyekabuddhas, those who are roused to activity at my Nirvāna¹, and those who have been released from the series of evils.

21. It is by my superior skilfulness that I explain the law at great length to the world at large. I deliver whosoever are attached to one point or another, and show the three vehicles².

The eminent disciples in the assembly headed by Āgñāta-Kaundīnya, the twelve hundred Arhats faultless and self-controlled, the other monks, nuns, male and female lay devotees using the vehicle of disciples, and those who had entered the vehicle of Pratyeka-

¹ Or, who by me are established in Nirvāna.

² The word yāna in the text also means 'a career, course.'

buddhas, all of them made this reflection: What may be the cause, what the reason of the Lord so extremely extolling the skilfulness of the Tathâgatas? of his extolling it by saying, 'Profound is the law by me discovered;' of his extolling it by saying, 'It is difficult for all disciples and Pratyeka-buddhas to understand it.' But as yet the Lord has declared no more than one kind of emancipation, and therefore we also should acquire the Buddha-laws on reaching Nirvâna. We do not catch the meaning of this utterance of the Lord.

And the venerable Sâriputra, who apprehended the doubt and uncertainty of the four classes of the audience and guessed their thoughts from what was passing in his own mind, himself being in doubt about the law, then said to the Lord: What, O Lord, is the cause, what the reason of the Lord so repeatedly and extremely extolling the skilfulness, knowledge, and preaching of the Tathâgata? Why does he repeatedly extol it by saying, 'Profound is the law by me discovered; it is difficult to understand the mystery of the Tathâgatas.' Never before have I heard from the Lord such a discourse on the law. These four classes of the audience, O Lord, are overcome with doubt and perplexity. Therefore may the Lord be pleased to explain what the Tathâgata is alluding to, when repeatedly extolling the profound law of the Tathâgatas.

On that occasion the venerable Sâriputra uttered the following stanzas:

22. Now first does the Sun of men utter such a speech: 'I have acquired the powers, emancipations, and numberless meditations.'

23. And thou mentionest the terrace of enlighten-

ment without any one asking thee ; thou mentionest the mystery, although no one asks thee.

24. Thou speakest unasked and laudest thine own course ; thou mentionest thy having obtained knowledge and pronoucest profound words.

25. To-day a question rises in my mind and of these self-controlled, faultless beings striving after *Nirvāna* : Why does the *Gina* speak in this manner ?

26. Those who aspire to the enlightenment of *Pratyekabuddhas*, the nuns and monks, gods, *Nāgas*, goblins, *Gandharvas*, and great serpents, are talking together, while looking up to the highest of men,

27. And ponder in perplexity. Give an elucidation, great Sage, to all the disciples of *Sugata* here assembled.

28. Myself have reached the perfection (of virtue), have been taught by the supreme Sage ; still, O highest of men ! even in my position I feel some doubt whether the course (of duty) shown to me shall receive its final sanction by *Nirvāna*.

29. Let thy voice be heard, O thou whose voice resounds like an egregious kettle-drum ! proclaim thy law such as it is. The legitimate sons of *Gina* here standing and gazing at the *Gina*, with joined hands ;

30. As well as the gods, *Nāgas*, goblins, *Titans*, numbering thousands of *koṭis*, like sand of the *Ganges* ; and those that aspire to superior enlightenment, here standing, fully eighty thousand in number ;

31. Further, the kings, rulers of provinces and paramount monarchs, who have flocked hither from thousands of *koṭis* of countries, are now standing with joined hands, and respectful, thinking : How are we to fulfil the course of duty ?

The venerable Sâriputra having spoken, the Lord said to him: Enough, Sâriputra; it is of no use explaining this matter. Why? Because, Sâriputra, the world, including the gods, would be frightened if this matter were expounded.

But the venerable Sâriputra entreated the Lord a second time, saying: Let the Lord expound, let the Sugata expound this matter, for in this assembly, O Lord, there are many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of *koṭis* of living beings who have seen former Buddhas, who are intelligent, and will believe, value, and accept the words of the Lord.

The venerable Sâriputra addressed the Lord with this stanza:

32. Speak clearly, O most eminent of *Ginas*! in this assembly there are thousands of living beings trustful, affectionate, and respectful towards the Sugata; they will understand the law by thee expounded.

And the Lord said a second time to the venerable Sâriputra: Enough, Sâriputra; it is of no use explaining this matter, for the world, including the gods, would be frightened, Sâriputra, if this matter were expounded, and some monks might be proud and come to a heavy fall¹.

And on that occasion uttered the Lord the following stanza:

33. Speak no more of it that I should declare this law! This knowledge is too subtle, inscrutable, and there are so many unwise men who in their conceit and foolishness would scoff at the law revealed.

¹ Or, commit a great offence.

A third time the venerable Śāriputra entreated the Lord, saying : Let the Lord expound, let the Sugata expound this matter. In this assembly, O Lord, there are many hundreds of living beings my equals, and many hundreds, many thousands, many hundred thousands, many hundred thousand myriads of koṭis of other living beings more, who in former births have been brought by the Lord to full ripeness. They will believe, value, and accept what the Lord declares, which shall tend to their advantage, weal, and happiness in length of time.

On that occasion the venerable Śāriputra uttered the following stanzas :

34. Explain the law, O thou most high of men ! I, thine eldest son, beseech thee. Here are thousands of koṭis of beings who are to believe in the law by thee revealed.

35. And those beings that in former births so long and constantly have by thee been brought to full maturity and now are all standing here with joined hands, they, too, are to believe in this law.

36. Let the Sugata, seeing the twelve hundred, my equals, and those who are striving after superior enlightenment, speak to them and produce in them an extreme joy.

When the Lord for the third time heard the entreaty of the venerable Śāriputra, he spoke to him as follows : Now that thou entreatest the Tathāgata a third time, Śāriputra, I will answer thee. Listen then, Śāriputra, take well and duly to heart what I am saying ; I am going to speak.

Now it happened that five thousand proud monks, nuns, and lay devotees of both sexes in the congregation rose from their seats and, after saluting with

their heads the Lord's feet, went to leave the assembly. Owing to the principle of good which there is in pride they imagined having attained what they had not, and having understood what they had not. Therefore, thinking themselves aggrieved, they went to leave the assembly, to which the Lord by his silence showed assent.

Thereupon the Lord addressed the venerable Sâriputra : My congregation, Sâriputra, has been cleared from the chaff¹, freed from the trash ; it is firmly established in the strength of faith. It is good, Sâriputra, that those proud ones are gone away. Now I am going to expound the matter, Sâriputra. 'Very well, Lord,' replied the venerable Sâriputra. The Lord then began and said :

It is but now and then, Sâriputra, that the Tathâgata preaches such a discourse on the law as this. Just as but now and then is seen the blossom of the glomerous fig-tree, Sâriputra, so does the Tathâgata but now and then preach such a discourse on the law. Believe me, Sâriputra ; I speak what is real, I speak what is truthful, I speak what is right. It is difficult to understand the exposition of the mystery of the Tathâgata, Sâriputra ; for in elucidating the law, Sâriputra, I use hundred thousands of various skilful means, such as different interpretations, indications, explanations, illustrations. It is not by reasoning, Sâriputra, that the law is to be found : it is beyond the pale of reasoning, and must be

¹ One of the MSS. has nishpralâva, which ought to be nishpalâva ; another has nishpudgalâva. Both imaginary words are no doubt the result of an unhappy attempt to Sanskritise a Prâkrit nippalâva by scribes unacquainted with the Sanskrit palâva (Pâli palâpa). The right form occurs below, stanza 40.

learnt from the Tathâgata. For, Sâriputra, it is for a sole object, a sole aim, verily a lofty object, a lofty aim that the Buddha, the Tathâgata, &c., appears in the world. And what is that sole object, that sole aim, that lofty object, that lofty aim of the Buddha, the Tathâgata, &c., appearing in the world? To show all creatures the sight of Tathâgata-knowledge¹ does the Buddha, the Tathâgata, &c., appear in the world; to open the eyes of creatures for the sight of Tathâgata-knowledge does the Buddha, the Tathâgata, &c., appear in the world. This, O Sâriputra, is the sole object, the sole aim, the sole purpose of his appearance in the world. Such then, Sâriputra, is the sole object, the sole aim, the lofty object, the lofty aim of the Tathâgata. And it is achieved by the Tathâgata. For, Sâriputra, I do show all creatures the sight of Tathâgata-knowledge; I do open the eyes of creatures for the sight of Tathâgata-knowledge, Sâriputra; I do firmly establish the teaching of Tathâgata-knowledge, Sâriputra; I do lead the teaching of Tathâgata-knowledge on the right path, Sâriputra. By means of one sole vehicle², to wit, the Buddha-vehicle, Sâriputra, do I teach creatures the law; there is no second vehicle, nor a third. This is the nature of the law, Sâriputra, universally in the world, in all directions. For, Sâriputra, all the Tathâgatas, &c., who in times past existed in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures,

¹ Or, to rouse all creatures by the display of Tathâgata-knowledge.

² Rather and properly, one sole course.

and who preached the law to gods and men with able means, such as several directions and indications, various arguments, reasons, illustrations, fundamental ideas, interpretations, paying regard to the dispositions of creatures whose inclinations and temperaments are so manifold, all those Buddhas and Lords, Śâriputra, have preached the law to creatures by means of only one vehicle, the Buddha-vehicle, which finally leads to omniscience; it is identical with showing all creatures the sight of Tathâgata-knowledge; with opening the eyes of creatures for the sight of Tathâgata-knowledge; with the awakening (or admonishing) by the display (or sight) of Tathâgata-knowledge¹; with leading the teaching of Tathâgata-knowledge on the right path. Such is the law they have preached to creatures. And those creatures, Śâriputra, who have heard the law from the past Tathâgatas, &c., have all of them reached supreme, perfect enlightenment.

And the Tathâgatas, &c., who shall exist in future, Śâriputra, in countless, innumerable spheres in all directions for the weal of many, the happiness of many, out of pity to the world, for the benefit, weal, and happiness of the great body of creatures, and who shall preach the law to gods and men (&c., as above till) the right path. Such is the law they shall preach to creatures. And those creatures, Śâriputra, who shall hear the law from the future Tathâgatas, &c., shall all of them reach suprême, perfect enlightenment.

And the Tathâgatas, &c., who now at present are

¹ One MS. has Tathâgatagñânadesanapratibodhana; the other °darsana° instead of °desana°.

staying, living, existing, Sâriputra, in countless, innumerable spheres in all directions, &c., and who are preaching the law to gods and men (&c., as above till) the right path. Such is the law they are preaching to creatures. And those creatures, Sâriputra, who are hearing the law from the present Tathâgatas, &c., shall all of them reach supreme, perfect enlightenment.

I myself also, Sâriputra, am at the present period a Tathâgata, &c., for the weal of many (&c., till) manifold; I myself also, Sâriputra, am preaching the law to creatures (&c., till) the right path. Such is the law I preach to creatures. And those creatures, Sâriputra, who now are hearing the law from me, shall all of them reach supreme, perfect enlightenment. In this sense, Sâriputra, it must be understood that nowhere in the world a second vehicle is taught, far less a third.

Yet, Sâriputra, when the Tathâgatas, &c., happen to appear at the decay¹ of the epoch, the decay of creatures, the decay of besetting sins², the decay of views, or the decay of lifetime; when they appear amid such signs of decay at the disturbance of the epoch; when creatures are much tainted, full of greed and poor in roots of goodness; then, Sâriputra, the Tathâgatas, &c., use, skilfully, to designate that one and sole Buddha-vehicle by the appellation of the threefold vehicle. Now, Sâriputra, such disciples, Arhats, or Pratyekabuddhas

¹ One MS. has °kashâyeshu in the plural, literally 'the dregs.'

² Klesakashâya, which Burnouf renders by 'la corruption du mal.' I think we might paraphrase the term used in the text by saying, the time when the besetting sins or natural depravities show themselves at their very worst.

who do not hear their actually being called to the Buddha-vehicle by the Tathâgata, who do not perceive, nor heed it, those, Sâriputra, should not be acknowledged as disciples of the Tathâgata, nor as Arhats, nor as Pratyekabuddhas.

Again, Sâriputra, if there be some monk or nun pretending to Arhatship without an earnest vow to reach supreme, perfect enlightenment and saying, 'I am standing too high¹ for the Buddha-vehicle, I am in my last appearance in the body before complete Nirvâna,' then, Sâriputra, consider such a one to be conceited. For, Sâriputra, it is unfit, it is improper that a monk, a faultless Arhat, should not believe in the law which he hears from the Tathâgata in his presence. I leave out of question when the Tathâgata shall have reached complete Nirvâna; for at that period, that time, Sâriputra, when the Tathâgata shall be wholly extinct, there shall be none who either knows by heart or preaches such Sûtras as this. It will be under other Tathâgatas, &c., that they are to be freed from doubts. In respect to these things believe my words, Sâriputra, value them, take them to heart; for there is no falsehood in the Tathâgatas, Sâriputra. There is but one vehicle, Sâriputra, and that the Buddha-vehicle.

And on that occasion to set forth this matter more copiously the Lord uttered the following stanzas :

¹ According to the reading *utsanna*; another MS. has *ukkhinna*, the reading followed by Burnouf, for he renders it by 'exclu.' The form *ukkhinna* could the more easily creep in, because instead of *utsanna* we often find *ukkhanna*, which, in fact, I believe to be the true form, for the word may be derived from *sad*, akin to Latin *cedo*, Greek *κέκασμαι*; the usual spelling, however, is *utsanna*.

37. No less than five thousand monks, nuns, and lay devotees of both sexes, full of unbelief and conceit,

38. Remarking this slight, went, defective in training and foolish as they were, away in order to beware of damage.

39. The Lord, who knew them to be the dregs of the congregation, exclaimed¹: They have no sufficient merit to hear this law.

40. My congregation is now pure², freed from chaff; the trash is removed and the pith only remains.

41. Hear from me, Sâriputra, how this law has been discovered by the highest man³, and how the mighty Buddhas are preaching it with many hundred proofs of skilfulness.

42. I know the disposition and conduct, the various inclinations of koṭis of living beings in this world; I know their various actions and the good they have done before.

43. Those living beings I initiate in this (law) by the aid of manifold interpretations and reasons; and by hundreds of arguments and illustrations have I, in one way or another, gladdened all creatures.

44. I utter both Sûtras and stanzas; legends,

¹ The two preceding stanzas and the half of this stanza make no part of the Lord's speech. It appears that the maker of the prose text has worked upon the older text in poetry, and on this occasion has been at a loss how to connect the latter with the former. The matter is easily explained on the assumption that the verses contained the ancient text, and therefore were treated with the greatest scruples.

² *Suddhâ*; Burnouf rendering 'ayant de la foi' has followed another reading, *sraddhâ*.

³ The term used is *Purushottama*, a well-known epithet of *Vishnu*.

Gâtakas¹, and prodigies, besides hundreds of introductions and curious parables.

45. I show Nirvâna to the ignorant with low dispositions, who have followed no course of duty under many kotis of Buddhas, are bound to continued existence and wretched.

46. The self-born one uses such means to manifest Buddha-knowledge, but he shall never say to them, Ye also are to become Buddhas².

47. Why should not the mighty³ one, after having waited for the right time, speak, now that he perceives the right moment is come? This is the fit opportunity, met somehow, of commencing the exposition of what really is.

48. Now the word of my commandment, as contained in nine divisions⁴, has been published according to the varying degree of strength of creatures. Such is the device I have shown in order to introduce (creatures) to the knowledge of the giver of boons.

49. And to those in the world who have always been pure, wise, good-minded, compassionate sons

¹ Moralising tales and fables, so-called birth stories. Of the Pâli version of those tales a part has been edited by Professor Fausböll and translated by Dr. Rhys Davids.

² The reading is uncertain; one MS. has yushme pi buddheka (!) bhavishyatheti; another yushmaipi buddhehi bhavishati (!).

³ Tâyin; here one might translate the word by 'able, clever.'

⁴ The nine divisions, according to the matter, of Scripture, are with the Southern Buddhists, Sutta, Geya, Veyyâkarana, Gâthâ, Udâna, Itivuttaka, Gâtaka, Abbhutadhamma, and Vedalla, to which answer in the Northern enumeration Sûtra, Geya, Vaiyâkarana, Gâthâ, Udâna, Ityukta (or Itivrittika), Gâtaka, Adbhutadharma, and Vaipulya; see Burnouf, Introduction, p. 51 sqq.

of Buddha and done their duty under many kotis of Buddhas will I make known amplified Sûtras.

50. For they are endowed with such gifts of mental disposition and such advantages of a blameless outward form¹ that I can announce to them : in future ye shall become Buddhas benevolent and compassionate.

51. Hearing which, all of them will be pervaded with delight (at the thought) : We shall become Buddhas pre-eminent in the world. And I, perceiving their conduct, will again reveal amplified Sûtras.

52. And those are the disciples of the Leader, who have listened to my word of command. One single stanza learnt or kept in memory suffices, no doubt of it, to lead all of them to enlightenment.

53. There is, indeed, but one vehicle ; there is no second, nor a third anywhere in the world, apart from the case of the Purushottamas using an expedient to show that there is a diversity of vehicles.

54. The Chief of the world appears in the world to reveal the Buddha-knowledge. He has but one aim, indeed, no second ; the Buddhas do not bring over (creatures) by an inferior vehicle.

55. There where the self-born one has established himself, and where the object of knowledge is, of whatever form or kind ; (where) the powers, the stages of meditation, the emancipations, the perfected faculties (are) ; there the beings also shall be established.

56. I should be guilty of envy, should I, after

¹ The text has: tathâhi te âsayasampadâhi visuddharûpâ-yasamanvitâ 'bhût. This abhût is rather an unhappy attempt at Sanskritising a Prâkrit *ahum* or *ahu*, than a singular used for a plural. Sampad and âya are nearly synonymous terms.

reaching the spotless eminent state of enlightenment, establish any one in the inferior vehicle. That would not beseem me.

57. There is no envy whatever in me; no jealousy, no desire, nor passion. Therefore I am the Buddha, because the world follows my teaching¹.

58. When, splendidly marked with (the thirty-two) characteristics, I am illuminating this whole world, and, worshipped by many hundreds of beings, I show the (unmistakable) stamp of the nature of the law;

59. Then, Sâriputra, I think thus: How will all beings by the thirty-two characteristics mark the self-born Seer, who of his own accord sheds his lustre all over the world?

60. And while I am thinking and pondering, when my wish has been fulfilled and my vow accomplished, I no more² reveal Buddha-knowledge.

61. If, O son of Sâri³, I spoke to the creatures, 'Vivify in your minds the wish for enlightenment,' they would in their ignorance all go astray and never catch the meaning of my good words.

62. And considering them to be such, and that they have not accomplished their course of duty in previous existences, (I see how) they are attached and devoted to sensual pleasures, infatuated by desire and blind with delusion.

¹ Anubodhât, which may be rendered otherwise, '(because the world) perceives me.'

² One MS. reads *ka*, 'and,' for *na*, 'not.'

³ Sârisuta, otherwise Sâriputra. Sârikâ or sârikâ is the *Turdus Salica*, one of whose other names is *dûtî*, masc. *dûta*. It is hardly a mere play of chance that Sâriputra in *Kullavagga VII, 4* is praised as being an excellent *dûta*.

63. From lust they run into distress ; they are tormented in the six states of existence and people the cemetery¹ again and again ; they are overwhelmed with misfortune, as they possess little virtue.

64. They are continually entangled in the thickets of (sectarian) theories, such as, ' It is and it is not ; it is thus and it is not thus.' In trying to get a decided opinion on what is found in the sixty-two (heretical) theories they come to embrace falsehood and continue in it.

65. They are hard to correct, proud, hypocritical, crooked, malignant, ignorant, dull ; hence they do not hear the good Buddha-call, not once in *koṭis* of births.

66. To those, son of Sâri, I show a device and say : Put an end to your trouble. When I perceive creatures vexed with mishap I make them see Nirvâna.

67. And so do I reveal all those laws that are ever holy and correct from the very first. And the son of Buddha who has completed his course shall once be a *Gina*.

68. It is but my skilfulness which prompts me to manifest three vehicles ; for there is but one vehicle and one track² ; there is also but one instruction by the leaders.

69. Remove all doubt and uncertainty ; and should

¹ *Katâmsi vardhenti*. This is a strangely altered *kaśasim* *vardhenti*, Pâli *kaśasim vaddhenti* ; see *Kullavagga XII*, 1, 3, and cf. the expression *kaśasivaddhano* in *Gâtaka* (ed. Fausböll) I, p. 146, and the passage of *Âpastamba II*, 9, 23, 4 (in Bühler's transl. p. 156), where cemeteries, *Smaśânâni*, by the commentator Haradatta, are said to denote ' fresh births.'

² Or, method.

there be any who feel doubts, (let them know that) the Lords of the world speak the truth ; this is the only vehicle, a second there is not.

70. The former Tathâgatas also, living in the past for innumerable Æons, the many thousands of Buddhas who are gone to final rest, whose number can never be counted,

71. Those highest of men¹ have all of them revealed most holy laws by means of illustrations, reasons, and arguments, with many hundred proofs of skilfulness.

72. And all of them have manifested but one vehicle and introduced but one on earth ; by one vehicle have they led to full ripeness inconceivably many thousands of koîis of beings.

73. Yet the *Ginas* possess various and manifold means through which the Tathâgata reveals to the world, including the gods, superior enlightenment, in consideration of the inclinations and dispositions (of the different beings).

74. And all in the world who are hearing or have heard the law from the mouth of the Tathâgatas, given alms, followed the moral precepts, and patiently accomplished the whole of their religious duties ;

75. Who have acquitted themselves in point of zeal and meditation, with wisdom reflected on those laws, and performed several meritorious actions, have all of them reached enlightenment.

76. And such beings as were living patient, subdued, and disciplined, under the rule of the *Ginas* of those times, have all of them reached enlightenment.

¹ Purushottamâh.

77. Others also, who paid worship to the relics of the departed *Ginas*, erected many thousands of *Stûpas* made of gems, gold, silver, or crystal,

78. Or built *Stûpas* of emerald, cat's eye¹, pearls, egregious lapis lazuli, or sapphire; they have all of them reached enlightenment.

79. And those who erected *Stûpas* from marble, sandal-wood, or eagle-wood; constructed *Stûpas* from Deodar or a combination of different sorts of timber;

80. And who in gladness of heart built for the *Ginas* *Stûpas* of bricks or clay; or caused mounds of earth to be raised in forests and wildernesses in dedication to the *Ginas*;

81. The little boys even, who in playing erected here and there heaps of sand with the intention of dedicating them as *Stûpas* to the *Ginas*, they have all of them reached enlightenment.

82. Likewise have all who caused jewel images to be made and dedicated, adorned with the thirty-two characteristic signs, reached enlightenment.

83. Others who had images of *Sugatas* made of the seven precious substances, of copper or brass, have all of them reached enlightenment.

84. Those who ordered beautiful statues of *Sugatas* to be made of lead, iron, clay, or plaster have &c.

85. Those who made images (of the *Sugatas*) on painted walls, with complete limbs and the hundred holy signs, whether they drew them themselves or had them drawn by others, have &c.

¹ *Karketana*, a certain precious stone, which, according to the dictionaries, is a kind of cat's eye. It rather looks as if it were the Greek *χαλκηδόμιος*.

86. Those even, whether men or boys, who during the lesson or in play, by way of amusement, made upon the walls (such) images with the nail or a piece of wood,

87. Have all of them reached enlightenment; they have become compassionate, and, by rousing many Bodhisattvas, have saved *koṭis* of creatures.

88. Those who offered flowers and perfumes to the relics of the Tathāgatas, to Stūpas, a mound of earth, images of clay or drawn on a wall;

89. Who caused musical instruments, drums, conch trumpets, and noisy great drums to be played, and raised the rattle of tymbals at such places in order to celebrate the highest enlightenment;

90. Who caused sweet lutes, cymbals, tabors, small drums, reed-pipes, flutes of —¹ or sugar-cane to be made, have all of them reached enlightenment.

91. Those who to celebrate the Sugatas made iron cymbals resound, — (?) or small drums²; who sang a song sweet and lovely;

92. They have all of them reached enlightenment. By paying various kinds of worship to the relics of the Sugatas, by doing but a little for the relics, by making resound were it but a single musical instrument;

93. Or by worshipping were it but with a single

¹ The MSS. have *ekonnaḍa*, which I do not understand; Burnouf, it would seem, has read *ekotsava*, for his translation has 'ceux qui ne servent que pour une fête.'

² Two words are doubtful; one MS. has *galamamḍukâ vâ—mamḍakâ vâ*; another *gâlamaddrakâ vâ—maddrakâ vâ*. It is not impossible that *maddraka* is essentially the same with Sanskrit *mandra*, which is said to be a kind of drum. Burnouf renders the words by 'qui ont battu l'eau, frappé dans leurs mains.'

flower, by drawing on a wall the images of the Sugatas, by doing worship were it even with distracted thoughts, one shall in course of time see koṭis of Buddhas.

94. Those who, when in presence of a Stûpa, have offered their reverential salutation, be it in a complete form or by merely joining the hands; who, were it but for a single moment, bent their head or body;

95. And who at Stûpas containing relics have one single time said: Homage be to Buddha! albeit they did it with distracted thoughts, all have attained superior enlightenment.

96. The creatures who in the days of those Sugatas, whether already extinct¹ or still in existence, have heard no more than the name of the law, have all of them reached enlightenment.

97. Many koṭis of future Buddhas beyond imagination and measure shall likewise reveal this device as Ginas and supreme Lords.

98. Endless shall be the skilfulness of these leaders of the world, by which they shall educate² koṭis of beings to that Buddha-knowledge which is free from imperfection³.

¹ Or, expired, and more grandly entered Nirvâna. The real meaning of the contents of stanza 74 seq. will be that all men who lived under past Sugatas, i. e. in past days, after doing acts of piety, have finished with reaching enlightenment, i. e. with dying.

² Vinayati, to train, educate, also means to carry away, remove.

³ I. e. death. Such terms as perfect enlightenment, Buddha-knowledge, &c., when they are veiled or euphemistic expressions for death, may be compared with the phrase 'to see the truth,' which in some parts of Europe is quite common, especially among

99. Never has there been any being who, after hearing the law of those (leaders), shall not become Buddha¹; for this is the fixed vow of the Tathâgatas: Let me, by accomplishing my course of duty, lead others to enlightenment.

100. They are to expound in future days many thousand koṭis of heads of the law; in their Tathâgataship they shall teach the law by showing the sole vehicle before-mentioned.

101. The line of the law forms an unbroken continuity and the nature of its properties is always manifest. Knowing this, the Buddhas, the highest of men, shall reveal this single vehicle².

102. They shall reveal the stability of the law, its being subjected to fixed rules, its unshakeable perpetuity in the world, the awaking of the Buddhas on the elevated terrace of the earth, their skilfulness.

103. In all directions of space are standing Buddhas, like sand of the Ganges, honoured by gods and men; these also do, for the weal of all beings in the world, expound superior enlightenment.

104. Those Buddhas while manifesting skilfulness display various vehicles though, at the same time, indicating the one single vehicle³: the supreme place of blessed rest.

country people, as synonymous with dying. No less common is the expression *nirvânam pasyati*, to see *Nirvâna*.

¹ The text has *eko 'pi satvo na kadâhi teshâm*, *Srutvâna dhamam na bhaveta buddhaḥ*. *Srutvâna* answers, of course, to a Prâkrit *sutvâna*; cf. Vedic *pîtvânam*, *Pânini VII, 1, 48*.

² *Viditva Buddhâ dvipadânam uttamâ, prakâsayishyanti 'mam ekayânam*. The elision of *i* is an example of Prâkrit or Pâli Sandhi, frequent in the stanzas.

³ *Yâna* here properly denotes way, or place where one is going to.

105. Acquainted as they are with the conduct of all mortals, with their peculiar dispositions and previous actions; with due regard to their strenuousness and vigour, as well as their inclination, the Buddhas impart their lights to them.

106. By dint of knowledge the leaders produce many illustrations, arguments, and reasons; and considering how the creatures have various inclinations they impart various directions.

107. And myself also, the leader of the chief Gīnas, am now manifesting, for the weal of creatures now living, this Buddha enlightenment by thousands of kōfis of various directions.

108. I reveal the law in its multifariousness with regard to the inclinations and dispositions of creatures. I use different means to rouse each according to his own character. Such is the might of my knowledge.

109. I likewise see the poor wretches, deficient in wisdom and conduct, lapsed into the mundane whirl, retained in dismal places, plunged in affliction incessantly renewed.

110. Fettered as they are by desire like the yak by its tail, continually blinded by sensual pleasure, they do not seek the Buddha, the mighty one; they do not seek the law that leads to the end of pain.

111. Staying in the six states of existence, they are benumbed in their senses, stick unmoved to the low views, and suffer pain on pain. For those I feel a great compassion.

112. On the terrace of enlightenment I have remained three weeks in full, searching and pondering on such a matter, steadily looking up to the tree there (standing).

113. Keeping in view that king of trees with an

unwavering gaze I walked round at its foot¹ (thinking): This law is wonderful and lofty, whereas creatures are blind with dulness and ignorance.

114. Then it was that Brahma entreated me, and so did Indra, the four rulers of the cardinal points, Mahesvara, Îsvara, and the hosts of Maruts by thousands of *kofis*².

115. All stood with joined hands and respectful, while myself was revolving the matter in my mind (and thought): What shall I do? At the very time that I am uttering syllables³, beings are oppressed with evils.

116. In their ignorance they will not heed the law I announce, and in consequence of it they will incur some penalty. It would be better were I never to speak. May my quiet extinction take place this very day!

117. But on remembering the former Buddhas and their skilfulness, (I thought): Nay, I also will manifest this tripartite Buddha-enlightenment.

118. When I was thus meditating on the law, the other Buddhas in all the directions of space appeared to me in their own body and raised their voice, crying 'Amen.

119. 'Amen, Solitary, first Leader of the world! now that thou hast come to unsurpassed knowledge,

¹ Tasyaiva hesh \bar{t} he, i. e. Prâkrit he \bar{t} he, Sanskrit adhastât.

² The story slightly differs from what is found in the Mahâvagga, Lalita-vistara, and other works, in so far as the number of weeks is generally reckoned as seven. There are, however, other discrepancies between the relations in the various sources, for which I must refer to Mahâvagga I, 5; Lalita-vistara, p. 511; cf. Bigandet, Legend, p. 112.

³ The text has var \bar{n} ân, i. e. colours, letters.

and art meditating on the skilfulness of the leaders of the world, thou repeatest their teaching.

120. 'We also, being Buddhas, will make clear the highest word¹, divided into three parts; for men (occasionally) have low inclinations, and might perchance from ignorance not believe (us, when we say), Ye shall become Buddhas.

121. 'Hence we will rouse many Bodhisattvas by the display of skilfulness and the encouraging of the wish of obtaining fruits.'

122. And I was delighted to hear the sweet voice of the leaders of men; in the exultation of my heart I said to the blessed saints, 'The words of the eminent sages are not spoken in vain.

123. 'I, too, will act according to the indications of the wise leaders of the world; having myself been born in the midst of the degradation of creatures, I have known agitation in this dreadful world.'

124. When I had come to that conviction, O son of Sâri, I instantly went to Benares, where I skilfully preached the law to the five Solitaries², that law which is the base of final beatitude.

125. From that moment the wheel of my law has been moving³, and the name of Nirvâna made its appearance in the world, as well as the name of Arhat, of Dharma, and Saṅgha.

126. Many years have I preached and pointed to the

¹ Properly, the most lofty place; the word pada in the text means place, spot, word, subject, &c.

² Āgñâta-Kaundînya and the four others mentioned in the opening chapter.

³ In chap. VII we shall see that the wheel was put in motion at an inconceivably long period before, by the Tathâgata Mahâbhigñâgñânâbhibhû.

stage of *Nirvâna*, the end of wretchedness and mundane existence. Thus I used to speak at all times.

127. And when I saw, *Sâriputra*, the children of the highest of men by many thousands of *koṭis*, numberless, striving after the supreme, the highest enlightenment ;

128. And when such as had heard the law of the *Ginas*, owing to the many-sidedness of (their) skilfulness, had approached me and stood before my face, all of them with joined hands, and respectful ;

129. Then I conceived the idea that the time had come for me to announce the excellent law and to reveal supreme enlightenment, for which task I had been born in the world.

130. This (event) to-day will be hard to be understood by the ignorant who imagine they see¹ here a sign, as they are proud and dull. But the *Bodhisattvas*, they will listen to me.

131. And I felt free from hesitation and highly cheered ; putting aside all timidity, I began speaking in the assembly of the sons of *Sugata*, and roused them to enlightenment.

132. On beholding such worthy sons of *Buddha* (I said): Thy doubts also will be removed, and these twelve hundred (disciples) of mine, free from imperfections, will all of them become *Buddhas*.

133. Even as the nature of the law of the former² mighty saints and the future *Ginas* is, so is my law

¹ One would rather expect 'who imagine not to see, fail to see,' but the words of the text do not admit of such an interpretation.

² *Yathaiva teshâm purimâna Tâyinâm, anâgatânâm ka Ginâna dharmatâ, mamâpi eshâ vikalpavargitâ, tathaiva 'ham desayi adya tubhyam.*

free from any doubtfulness, and it is such as I to-day preach it to thee.

134. At certain times, at certain places, somehow do the leaders appear in the world, and after their appearance will they, whose view is boundless, at one time or another preach¹ a similar law.

135. It is most difficult to meet with this superior law, even in myriads of *koṭis* of *Æons*; very rare are the beings who will adhere to the superior law which they have heard from me.

136. Just as the blossom of the glomerous fig-tree is rare, albeit sometimes, at some places, and somehow it is met with, as something pleasant to see for everybody, as a wonder to the world including the gods;

137. (So wonderful) and far more wonderful is the law I proclaim. Any one who, on hearing a good exposition of it, shall cheerfully accept it and recite but one word of it, will have done honour to all Buddhas.

138. Give up all doubt and uncertainty in this respect; I declare that I am the king of the law (*Dharmarāga*); I am urging others to enlightenment, but I am here without disciples.

139. Let this mystery be for thee, *Sāriputra*, for all disciples of mine, and for the eminent *Bodhisattvas*, who are to keep this mystery.

140. For the creatures, when at the period of the five depravities², are vile and bad; they are blinded

¹ *Deṣayuz*, plural; Burnouf seems to have read the singular.

² The five *kashāyas* are summarily indicated in *Dhammapada* 115 by 'rāgādī.' As the list of *klesas*, *Lalita-vistara*, p. 348 seq., commences with *rāga*, there can be no doubt that Burnouf was right in supposing the five *kashāyas* to be synonymous with the corresponding number of *klesas*. The items of the list are variously given.

by sensual desires, the fools, and never turn their minds to enlightenment.

141. (Some) beings, having heard this one and sole vehicle¹ manifested by the *Gina*, will in days to come swerve from it, reject the *Sûtra*, and go down to hell.

142. But those beings who shall be modest and pure, striving after the supreme and the highest enlightenment, to them shall I unhesitatingly set forth the endless forms of this one and sole vehicle.

143. Such is the mastership of the leaders; that is, their skilfulness. They have spoken in many mysteries²; hence it is difficult to understand (them).

144. Therefore try to understand the mystery³ of the Buddhas, the holy masters of the world; forsake all doubt and uncertainty: you shall become Buddhas; rejoice!

¹ Or, rather, learnt this way.

² The word in the text is *sandhâvaḥanaiḥ*, evidently synonymous with *sandhâbhâshya*.

³ *Sandhâ*, by Burnouf rendered 'langage énigmatique.' On comparing the different meanings of *sandhâ* and *sandhâya*, both in Sanskrit and in Pâli, I am led to suppose that *sandhâ-* (and *sandhâya-*) *bhâshita* (*bhâshya*) was a term used in the sense of 'speaking (speech) in council, a counsel,' scarcely differing from *mantra*. In both words secrecy is implied, though not expressed. If we take the term as synonymous with *mantra*, the connection between *upâyakausalya*, diplomacy, skilfulness, and *sandhâbhâshita* is clear. Cf. the Gothic word *rûna*, both *βουλή* and *μυστήριον*; *garûni*, *συμβούλιον*. The theistical sect have taken it in the sense of 'God's counsel,' but I cannot produce a warrant for this guess. By Hiouen Thsang, the term *sandhâya* is translated by 'in a hidden sense,' as we know from Professor Max Müller's note, in his edition of the *Vagratkḥhedikâ*, p. 23.