

OBSERVATIONS ON THE FIRST CHAPTER  
OF ASAᅅGA'S BODHISATTVABHŪMI

§ 1 The *Bodhisattvabhūmi* (*Bbh*) is the fifteenth section of the *Yogācārabhūmi* of the Vijñānavāda school, which consists of altogether seventeen sections. About its literary history see Wayman, pp. 41-46. *Bbh*, composed in Sanskrit, is attributed to Asaᅅga (c. 4th cent. A.D.). About his date see Wayman, pp. 19-24, p. 23 in particular, and Dutt, *Introduction*, p. 4.

In it, the first chapter, called *gotra-pāᅅalam*, is of fundamental importance with regard to the basic conditions of a Bodhisattva's career. Hitherto, the very beginning of *Bbh*, containing introductory sentences with reference to the whole work, was only accessible in its Tibetan translation inspite of Wogihara's edition of the Sanskrit text (1936), in which, pp. 1-2, Wogihara had the Tibetan text printed, as the beginning was missing in the two Sanskrit manuscripts which he was using for his edition.

This beginning is now available in its original Sanskrit in Dutt's *Bbh-edition* (1966), which is based on a photographic copy of the R. Sāᅅkrtyāyana-collection in Patna. Yet, due to the difficulties of its script, a number of wrong readings have been noted, so that a re-edition of this portion may be welcome, to which a tentative translation is added.

The *gotra-pāᅅala* was read with the students of the « Seminar für Indologie und Buddhismuskunde » of Göttingen University in the winter session 1974/75 with the participation of Mr. Akira Yuyama who very kindly procured copies of Wogihara's edition from Japan and enriched our discussions by his learned remarks. I am indebted to Dr. Georg von Simson who made many helpful suggestions.

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REFERENCES AND ABBREVIATIONS

**Bbh:** *Bodhisattvabhūmi*.

**BHSD:** F. EDGERTON, *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Volume II: *Dictionary*, New Haven, 1953.

- Dutt:** *Bodhisattvabhūmi* [being the XVth Section of Asaṅgapaḍā's Yogacarabhūmi]. Edited by N. Dutt, Patna, 1966 (Tibetan Sanskrit Works Series Vol. VII).
- EI:** *Epigraphia Indica*.
- Ms:** *Manuscript of Bbh*, the photocopy of which was brought by R. Sāṅkṛtyāyan in the year 1938 from Tibet. Its negatives are kept in the Archives of the K.P. Jayaswal Research Institute, Museum Buildings, Patna-1. Dutt, who used it for his edition of the Sanskrit Text, does not give details about it. There are altogether 30 photoplates, labelled 1A, 1B up to 15A, 15B, including 266 folios, of seven lines each, which are numbered on the reverse.
- R. SĀṅKṚTYĀYANA, *Search for Sanskrit Mss. in Tibet*, in « Journal of the Bihar and Orissa Research Society », 24, 1938, p. 145, notes under No. 352: « Bodhisattvabhūmi Asaṅga — Kuṭilā (script) — 12" X 2" — 226 (printing mistake for 266!) — 7 ». A photo-copy was kindly supplied through the courtesy of Prof. S. H. Askari, Patna, which is kept in the Seminar für Indologie und Buddhismuskunde of Göttingen University.
- Pe:** *The Tibetan Tripitaka*, Peking Edition. Edited by D.T.S. Suzuki. Tokyo-Kyoto, 1957. See *byañ-chub-sems-pa'i sa=bodhisattva-bhūmi*, Vol. 110, p. 131 ff.
- Ruegg<sup>a</sup>:** D. SEYFORTH RUEGG, *Ārya and Bhadanta Vimuktasena on the Gotra-Theory of the Prajñāpāramitā*. Beiträge zur Geistesgeschichte Indiens - Festschrift für Erich Frauwallner. WZKSO 12-13 (1968-1969), pp. 303-317.
- Ruegg<sup>b</sup>:** D. SEYFORTH RUEGG, *La Théorie du Tathāgatagarbha et du Gotra*, Paris, 1969.
- Schmithausen<sup>a</sup>:** L. SCHMITHAUSEN, *Der Nirvāṇa-Abschnitt in der Viniścayasamgrahaṇī der Yogācārabhūmiḥ*, Wien, 1969.
- Schmithausen<sup>b</sup>:** L. SCHMITHAUSEN, *Zu D. Seyforth Rueggs Buch « La Théorie du Tathāgatagarbha et du Gotra »*. WZKS 17 (1973), pp. 123-160.
- Sbh:** *Srāvakabhūmi of Ācārya Asaṅga*. Deciphered and edited by K. Shukla, Patna, 1973 (Tibetan Sanskrit Works Series Vol. XIV).
- Wayman:** A. WAYMAN, *Analysis of the Srāvakabhūmi Manuscript*, Berkeley and Los Angeles, 1961.
- Wogihara:** U. WOGIHARA, *Bodhisattvabhūmi* edited, Tokyo, 1971 (Reprint).

The edition of the text-portion under discussion precisely follows the orthography of Ms in which consistency is maintained: gemination of consonants after superscript *r*, with the exception of *ya*, and occasionally of *ba*, consistent writing of *satva* instead of *sattva*, e.g. in *Bodhisatva*.

Ms is not dated. Its palaeographic features are those of the 12th-14th cent. A.D.<sup>1</sup>, Its characteristics: there is no horizontal top-dash on the top of a letter as in the case of the manuscript of the *Bhikṣuṇī-Vināya of the Mahāsāṃghika-Lokottaravādin*<sup>2</sup>. Instead of it, there is a more curved top-close, as well as a distinct hook on top of the letters *ka*, *ca*, *cha*, *ṭa* (with a turned-up hook on the top-curve, by which it can be distinguished from the letter *da*), *ḍha*, *ta*, *da*, *na*, *ba*, *bha*, *ra*, *la*, *ha*.

§ 1. 1. Cf. *Table of Letters*, Library Mark 1961.2 (1179 A.D.), and *Letter-numerals*, Library Mark 1395 (1385 A.D.) in C. BENDALL, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*. Cambridge, 1883.

2. Edited by G. Roth, Patna, 1970 (Tibetan Sanskrit Works Series, Vol. 12). See Introduction, pp. 18-27.

In general, Ms belongs to the type of *prṣṭha-mātra* script, which is characteristic for the Sanskrit manuscripts, which Shri Rahula Sankri-tyayana discovered in Tibet.

*N.B.* - The marginal figures refer to a letter with which a new line on the particular leaf of Ms begins. Such a letter is printed in bold type.

## § 2. BODHISATTVABHŪMI (fol. 1b-2a)

- 1 § 2.1 Siddham<sup>1</sup> namo Buddhāya // daśeme dharmmāḥ sapha-  
lasya Bodhisatva-mārggasya Mahāyānasya saṃgrahāya saṃ-  
varttante / katame daśa / ādhāro līṅgaṃ pakṣo  
2 'dhyāśayaḥ<sup>2</sup> / vihāra upapattiḥ parigraho bhūmiś caryā pra-  
tiṣṭhā ca /  
uddānam //  
ādhāro līṅga-pakṣādhyāśaya-vihāra<sup>3</sup> upapatti<sup>4</sup>.  
parigraho bhūmiś caryā pratiṣṭhā paścimā bhavet //
- 3 § 2.2 tatrādharaḥ katamaḥ / iha Bodhisatvasya svam<sup>5</sup> gotraṃ  
prathamaś cittotpādaḥ sarvve ca bodhi-pakṣyā dharmmā  
4 ādhāra ity ucyate / tat kasya hetoḥ / iha Bodhisatvo gotraṃ  
niśritya pratiṣṭhāya bhavyo<sup>6</sup> bhavati pratibalo 'nuttarāṃ samyak-  
saṃbodhim abhisamboddhum / tasmād  
5 bhavyatāyā<sup>7</sup> gotraṃ ādhāra ity ucyate / iha Bodhisatvaḥ pra-  
thama-cittotpādaṃ niśritya pratiṣṭhāya dāne 'pi<sup>8</sup> prayujyate /  
śīle kṣāntau vīrye dhyāne  
6 prajñāyām api prayujyate iti / ṣaṭsu<sup>9</sup> pāramitāsu puṇya-saṃ-  
bhāre jñāna-sambhāre sarvveṣu ca bodhipakṣyeṣu prayujyate /  
tasmāt prathama-

§ 2. 1. Expressed by the symbol T. Cf. D. C. SIRCAR, *Three Pala Inscriptions*, E I 35 (1963), p. 227 and Plate I, p. 237 and Plate II. Dutt: om namo buddhāya.

2. Dutt: 'dhyāśayo.

3. Dutt: vihāra.

4. Dutt: upapattiḥ.

5. Dutt: sva-.

6. Dutt reads: pṛatiṣṭhāpitavyo, and corrects: pratiṣṭhāpitavyo.

Cf. bhavyo bhavati pratibalaś ca... Bbh I.6 (Ed. Dutt, p. 55.6-7), evam asau bhavyo bhavati pratibalaś ca... Śbh I (Ed. Shukla, p. 15.18), tatra bhavya-jātiyaḥ pudgalo gotraṃ niśritya gotraṃ pratiṣṭhāya mṛdūni kuśala-mūlāni pratilabhate / ... (ib. p. 26.20.21).

7. Dutt reads: bhavyatāyā, but conjectures: sabhagatayā and refers to the Tibetan. Its *skal-pa-can-du 'gyur zin* (Wog. p. 1.20-21, Pe Vol. 110, p. 133, fol. 2b.1), however, reflects *bhavya* here.

8. Ms: pi.

9. Dutt: wrongly *yad vā*, referring to Tibetan *de ltar*. The passage reads: de-ltar pha-rol-tu phyin-pa d rug-po bsod-nams-kyi tshogs dañ ye-śes kyi tshogs dañ byañ-chub kyi phyogs kyi chos thams-cad la sbyor-bar byed-pa'i phyir-te (Wogihara, p. 2.3-5, Pe Vol. 110, p. 133, fol. 2b.3).

- 7 cittotpādas<sup>10</sup> tasya Bodhisatva-caryā-prayogasyādhāra ity ucyate /  
 § 2.3 iha Bodhisatvas tam eva Bodhisatva-caryā-prayogaṃ  
 niśritya pratiṣṭhāyānuttarāṃ samyak-saṃbodhiṃ  
 1 paripūrayati / tasmāt sa Bodhisatva-caryā-prayogas tasyā Mahā-  
 bodhi-paripūr<sup>11</sup> ādhāra ity ucyate<sup>12</sup> / a-gotrasthaḥ pudgalo  
 gotre 'sati cittotpāde 'pi<sup>13</sup> yatna-  
 2 samāśraye saty abhavyo<sup>14</sup> 'nuttarāyāḥ samyak-saṃbodheḥ pari-  
 pūraye / tad anena paryāyeṇa veditavyam anutpādita-cittasyāpi  
 Bodhisatvasyākṛte 'pi<sup>15</sup>  
 3 Bodhisatva-caryā-prayoge gotram ādhāra iti /  
 § 2.4 sacet<sup>16</sup> punar gotra-sthaś cittam notpādayati / Bodhi-  
 satva<sup>17</sup>-caryāsu na prayujyate / na kṣipram bodhim āragayati /  
 4 bhavyo 'pi<sup>18</sup> / <sup>19</sup> sa viparyāyāt<sup>20</sup> kṣipram āragayatīti vedi-  
 tavyam<sup>21</sup> / tat<sup>22</sup> punar etad gotram ādhāra ity ucyate / upa-  
 stambho hetur niśraya  
 5 upaniṣat pūrvaṅgamo nilaya ity apy ucyate / yathā-gotram evaṃ  
 prathama-cittotpādaḥ<sup>23</sup> sarvā.ca Bodhisatva-caryā /

### § 3. TRANSLATION

§ 3.1 *Siddham* (Symbol). Obeisance to the Buddha. The following ten *Dharmas* serve for the obtainment of the Great Vehicle<sup>1</sup> — a Bodhisattva's fruitful path. Which are the ten? (1) basis, (2) characteristics (that mark a Bs.), (3) position (a Bs. in the position of a householder or of one,

10. Dutt (n. 6) reads: dānasya bodhisattve, which does not exist in Ms. In the text he has: -cittotpādasya bodhisattvasya caryā° (1.13-14).

11. Ms: mahābodhi-pūr<sup>er</sup>.

12. Ms: ucya.

13. Ms: pi.

14. Dutt: satyabhavyaś cānuttarāyāḥ..

15. Ms: bodhisatvasya / kṛte pi...

16. Dutt: sa cet.

17. Ms: bodhi-caryāsu, which Dutt accepts. See the following note.

18. Dutt: tāsvapi, against Ms. The Tibetan reads: gal-te rigs-la gnas kyañ sems skyed-par mi byed la, byañ-chub-sems-dpa'i spyod-pa-dag la yañ sbyor-bar mi byed na ni skal-pa-yodkyañ byañ-chub myur-du 'grub-par mi 'gyur-ro, de las bzlog-pa ni myur-du 'grub-par rig-par bya'o (Pe Vol. 110, p. 133, fol. 2b.8-3a.1, cf. Wogihara, p. 2.20-24).

19. Ms: no daṇḍa after bhavyo 'pi.

20. Dutt: omits sa, and reads viparyayāt.

21. With this sentence, the Tibetan quotation ends in Wogihara's edition, and the Sanskrit text begins. As the following sentences complete this introductory part, they are quoted here.

22. Wog.: tat om.

23. Dutt: prathamaś cittotpādaḥ, against Ms.

§ 3.1. This seems to allude to the title which may be alternatively given to Bbh, mentioned at the end of this text: *sā khalv iyaṃ Bodhisatvabhūmir Bodhisatva-piṭaka-mātrkety apy ucyate / Mahāyāna-saṃgraha ity apy ucyate...* (Dutt, p. 282.10-11, Wog., p. 409.14-16).

who has entered ascetic life)<sup>2</sup>, (4) inclination (of a Bs. towards salvation), (5) spiritual grounds (*vihāra*), (6) rebirth, (7) relation (of a Bs. with other persons), (8) spiritual stages (*bhūmi*), (9) course of conduct, and (10) ultimate stage<sup>3</sup>.

Summary: basis, characteristics, position, inclination, spiritual grounds, rebirth, relation, spiritual stages, course of conduct, and ultimate stage as the last.

§ 3.2 What is there the basis? Here, it is a Bodhisattva's own innate spiritual predisposition (to reach Enlightenment)<sup>4</sup>, the initial production of the Thought<sup>5</sup>, and all the factors belonging to Enlightenment, this is called the basis. For what reason? Here, the Bodhisattva, who is established, depending on his innate spiritual pre-disposition, is able and capable<sup>6</sup> to attain the unrivalled perfect Enlightenment. Therefore, the innate spiritual predisposition is called the basis of the capability (to attain Enlightenment). Here, the Bodhisattva, who is established, depending on the initial production of the thought, is also led towards giving. He is also led towards moral conduct, forbearance, strength, meditation, and perception. Due to the six *Pāramitās*<sup>7</sup> he is led towards an accumulation of meritorious acts, towards an accumulation of knowledge<sup>8</sup>, and towards all the factors belonging to Enlightenment. Therefore, the initial production of the thought is called the basis of this performance of the Bodhisattva's course of conduct.

2. *gr̥hi-pakṣe vā pravrajita-pakṣe vā varttamānasya Bodhisattvasya samāsataś catvāro dharmmā veditavyāḥ* (Dutt, p. 211.3-4, Wogihara, p. 307.4-5).

3. The titles of the ten items which are repeated in the summary are the keywords for the content of the whole Bbh. No. (1) refers to the first part of it, called *Ādhāra-yoga-sthānam*, including 18 chapters, nos. 2-5 refer to the second part, called *Ādhārānūdharmā-yoga-sthānam*, containing 4 chapters, and nos. 6-10 refer to the third part, called *Ādhāra-niṣṭha-yoga-sthānam*, comprising 6 chapters of which the 5th chapter, called *Lakṣaṇānūvyañjana-pāṭalam*, is not included among the ten keywords of our summary.

4. Ruegg renders *gotra* « (spiritual) Lineage » according to Tibetan rigs, and refers to Chinese hsing « kind of nature and original principle » (p. 303). Schmithausen<sup>a</sup> understands *gotra* as « Anlage » (p. 45), and as « Heilsanlage » n. 47, Schmithausen<sup>b</sup> « von Anfang an gegebene Anlage zum Heil (*gotram*) » (p. 123), which precisely is the meaning in the context of our Bbh passage.

5. This refers to *bodhi-citta* « thought of resolution to attain *Bodhi* and save every being from misery by leading it to *Bodhi* and *Nirvāṇa* ».

6. Ruegg<sup>b</sup>: « Le Bodhisattva s'établit (*pratisihā*) en s'appuyant (*niśritya*) sur le *gotra*, et il est capable (*pratibala = mthu yod pa*) d'atteindre le suprême et parfait Eveil » (p. 87). Schmithausen<sup>b</sup>: « Gestützt und gegründet auf das *Gotram* ist der Bodhisattva fähig und imstande... » (p. 145).

7. The Tibetan passage reads: ... *śes-rab kyi pha-rol-tu phyin-pa la yañ sbyor-bar byed-do. de-ltar pha-rol-tu phyin-pa drug-po...* (see n. 9 of the text).

8. About *puṇya-jñāna*, see Bbh I.3 (Dutt p. 22-23), *puṇya-jñāna-saṃbhāra* Bbh I.10 (Dutt, p. 103.11), Śbh I (Shukla, p. 7.6), *saṃbhāra-mārga* Śbh III (Shukla, p. 73.16) and Ruegg<sup>b</sup>, pp. 231-234. About *Bodhisattvasya bodhisam̐bhāraḥ* which is twofold: *puṇa-saṃbhāro jñāna-saṃbhāraś ca*, see Bbh I.17 (Dutt, p. 176.20-24).

§ 3.3 Here, the Bodhisattva, who is established, depending on this very performance of the Bodhisattva's course of conduct, accomplishes the unrivalled perfect Enlightenment. Therefore, this performance of the Bodhisattva's course of conduct is called the basis of the accomplishment of the Great Enlightenment. An individual, who is not established in the innate spiritual predisposition, i.e. when the innate spiritual predisposition does not exist, is not fit for the accomplishment of unrivalled perfect Enlightenment despite the production of the thought, and even when the resort to efforts (in this respect) exists. In its turn, one should know that the innate spiritual predisposition of a Bodhisattva is the basis (to reach Enlightenment), though a thought (towards it) has not yet been produced and the performance of a Bodhisattva's course of conduct has not yet been done.

§ 3.4 But when he, who stands in his innate spiritual predisposition, does not produce a thought (towards bodhi), and is not led towards the courses of conduct of a Bodhisattva, he will not quickly acquire Enlightenment, though he is able (to reach it). On the reverse (if a thought towards bodhi is produced, and he is led towards the courses of conduct connected with it), he will quickly acquire it, this is to be known. For that reason, again, the innate spiritual predisposition is called basis. It is also called: support, cause, resource, base<sup>9</sup>, a fore-runner, and an abode. Thus, the initial production of a thought (towards *bodhi*) and all the courses of conduct of a Bodhisattva are according to the innate spiritual predisposition.

#### § 4. NOTES ON TEXT AND TRANSLATION

§ 4. Bbh is composed in Sanskrit, not in quasi-Sanskrit, like *Mahāvastu*, *Bhikṣuṇī-Vinaya* etc. Thus, the editor is under the obligation of the standards of Sanskrit Grammar. In this respect, a difficulty arises in the *uddāna* at the beginning of the text (§ 2.1). The keywords from *līṅga* upto *vihāra* represent the 4 chapters of part 2 of Bbh, and from *upapatti* upto *pratiṣṭhā* 5 chapters of part 3 (see n. 3 of § 3). In Ms there is no Sandhi between *vihāra* and the following *upapatti*, though the two words are not separated by *daṇḍa* in Ms. This seems to be intentionally done in order to bring *upapatti* into prominence with which part 3 of Bbh begins. Therefore, I leave it as it is in Ms.

The first line of the *uddāna* is an irregular *Śloka* with one syllable more, the second line is *Śloka*. However, one should keep in mind that the quantitative structure of the *Anuṣṭubh* metre is less rigid than that of other meters, particularly in *uddānas*.

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9. BHSB translates *upaniṣad* « cause, basis », and refers to our passage. See also Ruegg p. 87, n. (3).

Ruegg<sup>b</sup> p. 86 ff. gives a paraphrase in his account on *gotra* according to Bbh and Śbh. In note 6 of § 3 Ruegg's French paraphrase of the passage in question is quoted, which Schmithausen<sup>b</sup> p. 145 again translated into German, adding the remark: « Ru.s Paraphrase scheint auf Dutts fehlerhaftem Text (Bbh p. 1.10-12...) zu beruhen ». Comparing Ruegg's wording with Dutt's text, I find, that it does not reflect Dutt's wrong reading, but leans more on the Tibetan, though Ruegg refers only to *pratibala* (=Tibetan *mthu-yod-pa*), not including *bhavya* (=Tibetan *skal-pa-can-du 'gyur-zin*) which precedes *pratibala*.

The main intention of the re-edited portion of the *Gotra-paṭala* is to emphasize the basic element of *gotra* and the capability (*bhavyatā*) or better « potentiality » contained in it to reach Enlightenment. In this respect, several passages in Dutt's edition had to be corrected. For this, see the notes 6,7,9, and 18 of § 2 of this paper.

§ 5. The *Gotra-paṭala* begins with the enumeration of the ten *Dharmas* which mark the fruitful path of a Bodhisattva. They are repeated in *uddāna*-form, and serve as a kind of a general program for the whole book. When we compare the ten keywords with the chapters of the three parts of which Bbh consists<sup>1</sup>, we see that the first part, the biggest one, containing 18 chapters, is represented by the only keyword *ādhāra* (basis), while the 10 chapters of the parts 2 and 3, which together make less than one third of the whole book, are nearly all represented by nine keywords in the introductory *uddāna* at the beginning of Bbh. The only exception is Bbh III.5, the *lakṣaṇānuvyañjana-paṭala*, which is not included in the *uddāna*. In addition to the introductory *uddāna*, certain chapters are headed by *uddānas* in all the three parts. This arrangement is in contrast with the one employed in Śbh, where the *uddānas* are placed at the end of a respective chapter, a method which is well-known from the Vinaya-Literature.

The question arises why the *uddāna* introducing the whole text is of such a disproportionate type. One may say to this that the 18 chapters of part 1 were understood as a kind of *ādhāra*, as every chapter ends with the remark *Bodhisattva-bhūmāv ādhāre yoga-sthāne...* However, this is more or less also the case with the chapters of the parts 2 and 3, where the chapters of part 2 regularly end with *Bodhisattva-bhūmāv ādhārānudharme yoga-sthāne...*, and those of part 3 with *Bodhisattva-bhūmāv ādhāre niṣṭhe yoga-sthāne...*

By this, it is indicated that the whole book is concerned with *ādhāra*. At the beginning, Bbh itself makes it clear, that *ādhāra* comprises a Bodhisattva's innate spiritual predisposition (*gotra*), the initial production of thought (*prathama-cittotpāda*), and all the factors belonging

§ 5. 7. Wogihara's edition, pp. 411-414, also includes an index of the successive contents (*anukrama*) of Bbh as part 4.

to Enlightenment (*sarve bodhi-paksyā dharmā*). This is the starting point from which the whole work is conceived as a manifestation of *ādharma*. Thus, this state of affairs does not help explaining why the chapters of the parts 2 and 3 are so predominantly represented in the introductory *uddāna*.

The arrangement of the introductory *uddāna* of Bbh seems to be closely linked with the history of its composition. We can assume that the first part was naturally composed first. It will have originally included 18 chapters, as the Chinese translation of *Dharmakṣema*<sup>2</sup> of the year 418 A.D., the one of Guṇavarman of 431 A.D., and the one of Hsüan-tsang of the year 647, include them<sup>3</sup>. The parts 2 and 3 were naturally written later, but moreover it seems, that they were written at some time later. They were, however, not written later than the three Chinese translations, mentioned above, which all contain them. Nevertheless the parts 2 and 3 seem to have been composed after some lapse of time. This is suggested by the predominant representation of their chapters in the introductory *uddāna*. Only he, who included these two additional parts at some later time, must have been particularly interested to have their chapters represented in the introductory *uddāna* at the very beginning of the book in order to emphasise and to secure their inclusion in this work for all the ages to come. The compiler had not so much to bother about the first part, which was already there and did not need emphasised representation. The *uddāna* appears here as an instrument by which later additional portions are knitted together with the main corpus of a text. This presupposes that the beginning of Bbh looked somewhat different when it was originally composed. One would expect an introductory *uddāna*, beginning with *ādharma*, and perhaps followed by a second one, in both of which the titles of the 18 chapters were represented<sup>3</sup>. I leave the question open whether Asaṅga himself effected the change at the beginning after he had added the two additional smaller parts at some later time, or if another one did it. I do not see any obstacle why Asaṅga should not have done it. The weight of his authority will have made a change at the beginning of Bbh easier than for any other compiler.

§ 6. Har Dayal<sup>1</sup> notes that the term *adhimukti* is neither used in the first (Bbh I.1: *gotra-paṭala*), nor in the second chapter (Bbh I.2: *cittot-pāda-paṭala*), and that it occurs first in the chapters on the *vihāras*

2. P. DEMIÉVILLE, *Le chapitre de la Bodhisattvabhūmi sur la Perfection du Dhyāna*, in: PAUL DEMIÉVILLE, *Choix d'Études Bouddhiques* (1929-1970). Leiden, 1973, pp. 109-128 (301-319).

3. In Bbh *uddānas* are usually placed at the beginning of chapters but in Sbh at the end.

§ 6. 1. HAR DAYAL, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*. Motilal Banarsidass: Delhi - Patna - Varanasi, 1970 (Reprint), p. 50.



(Bbh II.4) and the *bhūmis* (Bbh III.3) which according to him are of later date, belonging to the additional parts of Bbh. However, the idea of *adhimukti* in connection with *cittotpāda* is already touched upon in Bbh I.2, where we read: *so 'nta-kāle cittotpāda-durlabhatām adhipatiṃ kṛtvā mahā-bodhāv adhimukto mahā-bobhau cittam utpādayati*<sup>2</sup>. « He making the difficulty of obtaining the production of Thought predominant at the end of his life, produces, faithfully addicted to the Great Enlightenment, the Thought towards the Great Enlightenment ».

Moreover, the term *adhimukti* itself occurs in connection with a Bodhisattva's *adhimukti-caryā-bhūmi* in Bbh I.6 (*paripāka-pāṭala*)<sup>3</sup>, and in a Bodhisattva's characterization as *adhimukti-bahulo* in Bbh I.8 (*balagoṭra-pāṭala*)<sup>4</sup>, where *adhimukti* is brought in contact with *śraddhā* (faith), *prasāda* (tranquillity of mind), *niścaya* (determination), and *ruçi* (taste). Accordingly, I would tentatively render *adhimukti* « faithful and determined addiction towards *Mahābodhi* »<sup>5</sup>.

Thus, we cannot argue with the help of the occurrences of *adhimukti* in Bbh II.4, III.3 to prove that these chapters are later in date. Suggestive of later developments, however, seems to be the complicated system of seven *bhūmis* which include thirteen *vihāras*, treated in detail in these two chapters, of which Har Dayal gave a correct account<sup>6</sup>.

How old the conception of the 13 *vihāras* is, treated in detail in Bbh II.4, which is the longest chapter of the parts 2 and 3, I do not know. It appears that they belong to a period, where concepts of thirteen items became prominent. Thus, we find the *gotra* mentioned as the basis of the 13 forms of Practice (*pratipatti*) of a Bodhisattva in the *Abhisamayālaṅkāra* I.5 (c. 3rd cent. A.D.)<sup>7</sup>. We also remember that a Buddhist *Stūpa* from about the 4th century onward is crowned with 13 subsequent ranges of umbrellas (*trayodaśa chatrāvali*). Thus, the concept of the 13 *vihāras* might have already existed at the time of Asaṅga, if not earlier than that.

In the explanation of the *gotra-vihāra* of a Bodhisattva, there is a passage which even refers to *hatha-yoga*. I quote this passage mainly following Ms fol. 211a.6-7: *tat samudācāre ca samdr̥ṣyate / prakṛti-bha-*

2. Ms. fol. 10b.3-4. Dutt p. 10.9-10, Wogihara p. 15.8-9 (not complete). Cf. a parallel passage in the same chapter, Dutt. p. 9.16-17 = Wogihara p. 14.3-5.

3. Dutt, p. 60.20 = Wogihara, p. 86.4.

4. Dutt, p. 67.10-11 = Wogihara, p. 95.12-14.

5. Ruegg, in his account of *gotra* in the *Mahāyāna-sūtrālaṅkāra*, p. 78.9, translates *adhimukti* « adhésion convaincue ». Schmithausena, Anmerkung 263, pp. 179-180, comments upon an occurrence of it in the *Nīrvāṇa* section of the *Viniścayasamgrahaṇī* in the *Yogācārabhūmi*, where he translates « gläubiges Vertrauen ». The composition of the *Mahāyāna-sūtrālaṅkāra*, attributed also to Asaṅga, seems to be near the time in which the *Yogācārabhūmi* was composed, c. 4th cent. A.D.

6. O.c. (quoted in n. 1), pp. 278-283.

7. Ruegg, pp. 129-136.

*dratayaiva na haṭha-yogena tasmin kuṣale pravarttate / no tu<sup>8</sup> prati-samkhyānataḥ / sāvagrahaḥ<sup>9</sup> sambhṛto bhavati /*. « He appears in the right practice of them (the *kuṣala-dharma*). On account of the very good fortune of his nature, he goes onwards in this Good, neither by the performance of self-torture, nor on account of calculating considerations. He is one, who is endowed with firm determination<sup>10</sup> (to reach Enlightenment) ».

Whether *haṭha-yoga* is used here in a more general sense merely referring to rigid ascetic practices, or whether here the beginning of what later became known as *haṭha-yoga* proper is marked, I do not know. At any rate, our passage seems to be the earliest literary evidence of this term, as far as I can see.

§ 7. The re-edition of the beginning of Bbh, which is based on the photographed palm-leaf manuscript of the Sāṅkrtyāyana-collection at Patna shows that the consultation of this valuable manuscript is necessary though editions prepared by experienced scholars are at hand. Everybody, who has worked with these difficult materials knows how easily mistakes may come in. It is therefore an urgent necessity that the rare and valuable Sanskrit manuscripts which Rev. R. Sāṅkrtyāyana discovered and photographed in the years 1934-1938 in Tibet<sup>1</sup>, should be made accessible in facsimile editions, as Dr. Lokesh Chandra did for the Gilgit and other valuable manuscripts.

8. Dutt, p. 218.9; Woghara, p. 18.1; And Rahder, Appendice p. 2.15: api tu.

J. RAHDER, *Daśabhūmikāsūtra et Bodhisattvabhūmi. Chapitres Vihāra et Bhūmi*. Paris, 1926. Appendice, p. 2.

9. Rahder: *sānugrahaḥ*. In n. 2 Rahder observes: « omis dans le version tib taine ». With *anugraha* it would mean: « he is one who is endowed with kindness ».

10. Cf. Pr krit *uggaha* = Sanskrit *avagraha*: *avadh raṇa*, *niścaya*, noted in P S M (Sheth).

§ 7. 1. R. SĀNKRTYĀYANA, *Palm-Leaf MSS. in Tibet*, in « Journal of the Bihar and Orissa Research Society », vol. 21, pp. 21-34. Patna, 1935. *Second Search of Sanskrit Palm-Leaf MSS. in Tibet*, Ib., Vol. 23, pp. 1-57. Patna, 1937. *Search for Sanskrit MSS. in Tibet*, Ib., Vol. 24, pp. 137-163. Patna, 1938.

The photo-negatives of these MSS. are kept with the K. P. Jayaswal Research Institute, Museum Buildings, Patna-I. However, not all the titles of Rahulji's lists are available. They have recently been transferred to the Bihar Research Society at Patna.