

Chapter Two

II. Summary of the Ten Stages

1. Pramuditā Bhūmi

The aim of a *Bodhisattva* is to attain the Buddhahood. He understands that it is the highest goal of life. According to the **Daśabhūmika-Sūtra**, in order to reach this goal he has to go through the strenuous task of graduating through the ten stages (*Daśabhūmi*). One has to proceed successively from one to another, without skipping over any *bhūmi*. Therefore, total accomplishment of each *bhūmi* is essential for the success in final attainment.

The **Daśabhūmika-Sūtra** begins with the auspicious *śloka* requesting that those who are desirous of Enlightenment should listen to this text, and then it starts with the phrase, '*evaṃ mayā śrutam*'¹⁰² which

¹⁰² This introduction has been discussed at length in the various commentaries on the Pali canon. The Pali is slightly different: *evaṃ me suttaṃ. ekaṃ samayaṃ bhagavā ... viharati.*

occurs at the beginning of almost all *Sūtras*. The abode of *Vaśavartī* forms the location for the **Daśabhūmika-Sūtra**. The principal characters are a group of *Bodhisattvas* headed by *Vajragarbha*. The time is the second week after the Buddha's Enlightenment. By the power of the Buddha, the *Bodhisattva Vajragarbha* entered into *Bodhisattva*-trance called *Mahāyānaprabhāsa*. This was highly applauded by innumerable *Bodhisattvas*, who reached the scene from their respective Buddha realms. Those who are known by the same name of '*Vajragarbha*,' gave reasons for their appearance and wished that the doctrine capable of gaining entrance into the light of doctrine may dawn upon *Bodhisattva Vajragarbha*.¹⁰³

Bodhisattva Vajragarbha arose from the trance when his head was touched by supernatural power of those divine Buddhas. He then addressed the *Bodhisattvas* gathered there and praised the *Bodhisattva* vows which enable an aspirant of Enlightenment to comprehend the fields of knowledge of the Buddhas of past, present and future, and to grasp the doctrine of the Ten *Bodhisattva* stages. After referring to those potentialities and names of the Ten *bhūmis*,¹⁰⁴ *Bodhisattva Vajragarbha*

¹⁰³ **Da.bhu.** p. 2, (21).

¹⁰⁴ *ibid.* p.3: ...*sāmutkarṣiko'yaṃ...bodhisattvānāṃ mahāsattvānāṃ bodhimārga-pariśodhanadharmamukhālokaḥ yad idaṃ daśabhūmiprabhedavyavasthānaṃ. acintyamidaś ... sthānaṃ yad idaṃ bhūmijñānaṃ iti.*

suddenly fell into silence.

This roused the curiosity of the *Bodhisattvas* and they began to inquire into details of the Ten Stages. *Bodhisattva Vimukticandra*, the interlocutor, requested, on behalf of them, *Bodhisattva Vajragarbha* to deliver an exposition of the *Bhūmis*. *Bodhisattva Vajragarbha*, however, dissuaded them by pointing out the incomprehensibility of the doctrine of *Bodhisattvabhūmis*. *Bodhisattva Vajragarbha*, the main speaker, argued that although the assembly of the *Bodhisattvas* was pure and ready to grasp the essence of Ten *Bhūmis*, the discourse, after being heard, might lead to skepticism and produce doubt in the minds of some of them. That would result in prolonging misfortune, privation and misery, and hence his hesitation¹⁰⁵ in explaining the doctrine of *Bodhisattvabhūmis* to

¹⁰⁵ MN. I. p.426; SN.3. pp.109-115. This reminds us of the reticence of the Buddha and his hesitation to preach what he had discovered and the adoption of missionary life (*Mahāvagga* pp.7-8). The Buddha stayed there for a week and getting up from the meditation went to the root of *Ajapāla-tree*. There also he spent a week in meditation and experienced its joy. When he was alone in solitude, a thought arose in his mind:- “I have penetrated in the *Dhamma* which is profound, difficult to perceive, unattainable by reasoning, and abstruse in nature. The people on the other hand are given to desire and taking delight in desire. If I proclaim the *Dhamma* to them and they are not able to understand, there would be weariness and annoyance to me.” Thinking so, he decided not to preach the *Dhamma*.

It was a very crucial moment in the life of the Buddha. He completed all the Ten Perfections for suffering humanity. What will be the benefit for them. He thought to

them. This apprehension of *Bodhisattva Vajragarbha* is dispelled by *Bodhisattva Vimukticandra* by saying that such matters would be well guarded by the power of the *Tathāgata*. Further, he states that the Ten Stages are the primary practices in order to attain the Buddha's doctrine.¹⁰⁶

As soon as *Bodhisattva Vajragarbha* agreed to deliver his discourse, beams of light called *Bodhisattvabalāloka* with innumerable light-streams issued from the pores of *Śākyamuni*'s body, and illuminated all the world spheres; quitted all the evil states and sufferings; darkened the realm of *Māra*; brightened all the Buddha assemblies; illustrated unthinkable power of Buddha's knowledge-sphere; showered lustre upon the *Bodhisattvas* preaching the law in the assemblies of the *Tathāgatas* in all the world spheres and demonstrated innumerable Buddha miracles; settled in the sky in the form of a large cloud-net of rays. This performance was repeated

make a boat of *Dhamma* and thereby take them away to the other shore of happiness. But when he became able to make the people free from suffering, he would think to preach the *Dhamma*.

This state of mind of the Buddha was understood by *Sahampati-Brahmā* who appeared before him and requested thrice to preach the same for the benefit of the suffering humanity. He also told that there would be persons with little dust (defilements) who would hear and understand it. Being repeatedly requested in this way, the Buddha decided to preach the *Dhamma*.

¹⁰⁶ *eṣā hi ādicaryā. eṣa samudāgamaḥ buddhadharmāṇām.*

by all the divine Buddhas. By the power of the Buddha, a voice issued out from the cloud-net in the sky for imploring *Bodhisattva Vajragarbha* to expound the doctrine of the Ten Stages. *Bodhisattva Vajragarbha* started his exposition of Ten Stages according to the teaching of the doctrine, and added that he himself was not capable of expounding such a doctrine but was undertaking the task by the divine inspiration of the Buddha.

The first *bhūmi* is called *Pramuditā bhūmi*¹⁰⁷ which means 'Joyful stage.' The *Daśabhūmika-Sūtra* itself explains that this stage is called 'Joyous' because a *Bodhisattva* while in this stage has the qualities of *prāmodya, prasāda, prīti, utplāvanā, udagrī, usī, utsāha*. He is pleased also because he knows that he is gradually transcending worldly matters, nearing to the *Buddhabhūmi*, the *Jñānabhūmi*, and thus, cut off from births in hell or any lower form of existence. Furthermore, an intense joyfulness arises in the heart of a *Bodhisattva* by the Thought of Enlightenment (*Bodhicitta*). When he perceives that he will soon attain *Bodhi*, he will promote the good of all beings and pass to the higher ideal of emancipation of all beings. As soon as the Thought of Enlightenment

¹⁰⁷ M.S. AI. chapter xx-xxi, 32.

Paśyatām bodhimāsannām satvārthasya ca sādhanam!

tīvra utpadyate modo muditā tena dāthyate! The M.S.AI. explains that the *bhūmi* is so called because a *Bodhisattva* feels delight (*moda*) in this stage. ↵

arose (*Bodhicittopāda*), he is out of the stage of the ignorant common people (*bālapṛthagjanabhūmi*), and approaches the *Jñānabhūmi*. He is free from the fear of being in hell or any other lower form of existence (*sarvāpāyādurgativinipātāt*).

When he attains this stage, he is devoid of the five fears, viz. fear of losing livelihood, of blame, of death, of rebirth in evil destiny, and of diffidence in assemblies. Then he feels that he is the refuge of all creatures. He reaches the first stage through faith, devotion, aspiration, preparation, benevolence, compassion, friendliness, fortitude, conscientiousness, ennobling shame, gentle forbearance, reverence for Buddha's teaching, and perseverance in accumulating the basic merits. He being helped by spiritual guides (*kalyāṇamitras*) becomes well established in this first stage and undertakes the great resolutions (*Mahāpraṇidhāna*);¹⁰⁸ ① to pay homage to all the Buddhas,¹⁰⁹ ② to preserve and protect the doctrines of the *Tathāgatas*,¹¹⁰ ③ to

¹⁰⁸ The *Mahāyāna* texts provide an exhaustive list of the different types of Bodhisattva's resolution. Those numerous varieties of vows may be subsumed in the ten *Mahāpraṇidhānas* referred to above. See *Śikṣ.* pp.291-5; *Da.bhu.* pp.14-18; *M.S.Al.* p.36n; D. T. Suzuki, *OMB.* pp.308-10; *ERE.* sv. 'Bodhisattva'.

¹⁰⁹ *Da.bhu.* p.10 : *mahāpūjopasthānāya prathamam mahāpraṇidhānaṃ abhinirharati.*

¹¹⁰ ...*saddharmaparigrahāya dvifīyam.*

approach the great *Nirvāṇa* after accomplishing all the deeds of a Buddha,¹¹¹ ④ to practise all the *Bhūmis* along with the *Pāramitās*,¹¹² ⑤ to bring about the spiritual maturity of all beings, to enable them to comprehend the doctrine of all Buddhas and to help them in attaining omniscience,¹¹³ ⑥ to comprehend the endless distinctions that exist in the things of all world-systems,¹¹⁴ ⑦ to purify all *Buddhakṣetras* by paying visits to them,¹¹⁵ ⑧ to cause to enter into the great vehicle,¹¹⁶ ⑨ to practise all the courses of conduct of the *Bodhisattvas* and to achieve success in all efforts,¹¹⁷ ⑩ to accomplish perfect enlightenment, great knowledge, and intuition.¹¹⁸

He accomplishes the ten great resolutions by means of ten *Niṣṭhāpadas* or fundamental terms,¹¹⁹ and wishes that his resolution may

¹¹¹ ...*yāvan mahāparinirvāṇopasaṃkramaṇāya tṛtīyam.*

¹¹² ...*sarvabhūmipariśodhanam cittotpādābhinirhārāya...aturtham.*

¹¹³ ...*sarvasattvadhātu paripācanaya.. sarvajñajñāna pratiṣṭhāpanāya.. pañcamam.*

¹¹⁴ ...*lokadhātuvaimātryāvātaraṇāya ṣaṣṭham.*

¹¹⁵ ...*sarvabuddhakṣetrapariśodhanāya saptamam.*

¹¹⁶ ...*mahāyānāvātaraṇāya aṣṭamam.*

¹¹⁷ ...*bodhisattvacaryācaraṇāya amoghasarvaceṣṭatāyai navamam.*

¹¹⁸ ...*abhisambodhimahājñānābhijñābhinirhārāya daśamam.*

¹¹⁹ **Da.bhu.** p. 11: **BHSD.** p.308.

endure and extend as far as the universe. He realizes that the Doctrines of the Buddha are profound, disassociated from sin, and permeated with tranquillity.¹²⁰ He sees that the worldly people are the slaves of sins, passions and errors, and therefore endure the pain that is inseparable from life. He comprehends that the chain of twelve causes beginning with *Avidyā* engenders mass of sorrow and suffering of all beings. He pities them and resolves to save and establish them in *Nirvāṇa*, the extreme happiness (*atyantasukha*).¹²¹

While in the *Pramuditā bhūmi* he develops compassion and love and applies himself to *Mahātyāga* or great renunciation which means giving up everything of worldly wealth, wife, children, his own limbs and life, under ten categories. After becoming well versed in all *Śāstras*, he is able to judge what is good and what is evil for beings and becomes *Lokajña*. By constant worship and observance of *Śāsana*, he possesses the ten virtues which accomplish the ten stages. They are faith, compassion, love, sacrifice, patience to withstand distress, knowledge of the scriptures, knowledge of the world, modesty, bashfulness, steadiness and the ability

¹²⁰ *evaṃ gambhīrāḥ... buddhadharmāḥ evaṃ vivittāḥ evaṃ śāntāḥ evaṃ śūnyāḥ...*

¹²¹ *Ete asmābhiḥ sattvāḥ paritrātvāḥ parimocayitavyā ato mahāsaṃmohāt, atyantsukhe ca nirvāṇe pratiṣṭhāpayitavyāḥ iti.*

of performing the worship of the *Tathāgatas*.¹²²

He sees many Buddhas, worships and provides them with all the necessary requisites, shows respect to their community (*Saṅgha*) and transfers the merit thus acquired to the attainment of Enlightenment (*Sambodhi*). He gains the power to mature the living beings through Charity (*Dāna*), Pleasant Speech (*Priyavāditā*) and Strong Desire (*Adhimukti*). Over and above these, he obtains two modes of hospitality (*saṃgravastus*),¹²³ but not yet the insight into the unlimited knowledge. He pays special attention to the first *Saṅgrahavastu*, that is charity, in this stage. He practises the Perfection of Charity (*Dānapāramitā*) and also cultivates the other Perfections¹²⁴ according to his capacity. He acquires ten types of skill or proficiency¹²⁵ relative to the *Bodhisattva*

¹²² *ibid.* p. 12. *Daśabhūmipariśodhakādharmā : Śraddhā, karuṇā, maitrī, tyāga, khedasahiṣṇutā, śāstrajñatā, lokajñatā, hṛyapatrāpyya, dhṛtibalādhāna, tathāgata-pūjopasthāna.*

¹²³ They are *Dāna* and *Priyavāditā*. **Da.bhu.** p.13, p.14, p.18, p.23, p.26: **Mvy.** p. 25: **Bo.bhu.** p.10. For the details, see footnote no. 82, p.46 in this thesis.

¹²⁴ **Mvy.** p.34. It gives a list of ten. This is common in Pali works.

¹²⁵ **Da.bhu.** p.13: (1) *bhūmipakṣaprathipakṣakuśala*, (2) *bhūmisamvartavivarta-*, (3) *bhūmyākāraṇiṣyanda-*, (4) *bhūmipratilambhavibhāvanā-*, (5) *bhūmyāṅgaparīśodhana-*, (6) *bhūmerbhumisamkramaṇa-*, (7) *bhūmibhūmivyavasthāna-*, (8) *bhūmibhūmiviśeṣajñāna-*, (9) *bhūmibhūmipratilambhāpratyudāvartya-*, (10) *tathāgatajñānabhūmyākramaṇa-*.

stages. He obtains full information about the difficulties and perils of the Path before starting on a journey as a skillful caravan-leader; even so a wise *Bodhisattva* now learns everything about the discipline and duties of his long career.

The *Bodhisattva*, who has attained the first stage, is entitled to become a king of *Jambudvīpa* and be a righteous ruler with mind always turned towards *Buddha*, *Dhamma* and *Saṅgha*, the *Bodhisattva* practices, and omniscience. He earnestly desires to become the first, foremost, and best of all beings. He sets his energy in motion in conformity with his aspirations. As a result of it, he renounces his worldly belongings and adopts the religious instruction of the Buddha as a wandering monk.¹²⁶ In a moment, he enters into a hundred *samādhis*, sees a hundred Buddhas, traverses over a hundred *lokadhātus*, and performs extraordinary matters.

2. Vimalā Bhūmi

The meaning of the word *Vimalā*¹²⁷ is 'free from impurity or pollution.' Explaining the significance of this name the **Daśabhūmika-Sūtra** says that a *Bodhisattva* is free from the pollution of malice and

¹²⁶ *ibid.* p.14: *Tathāgataśāsane pravrajati.*

¹²⁷ **M.S.AI.** xxi. 33. p.182. *Dauṣṣīlyābhogavaimalyād vimalā bhūmir ucyate.* The **M.S.AI.** explains that this stage is so called because a *Bodhisattva* is free from the dirt of unrighteous conduct and also from connection with *Hīnayāna*.

wickedness in this stage, just like gold thrown into green vitriol.¹²⁸ Before entering into *Vimalā bhūmi*, after abiding on the first stage, the *Bodhisattva* develops the mental dispositions (*cittāśayas*),¹²⁹ namely, straightforwardness (*rju*), mildness (*mṛdu*), activeness (*karmaṇya*), sense-restraint (*dama*), equanimity (*śama*), doing good to others (*kalyāṇa*), pure intention not mixed by any dirt (*asaṃsṛṣṭa*), having no personal expectation from others (*anapekṣa*), nobleness (*udāra*), magnanimity (*māhātmya*). After developing these qualities in him, he can enter into the second *bhūmi* known *Vimalā bhūmi*.

This Pure Stage is the realm of the *Bodhisattva*'s moral edification. He becomes endowed with ten wholesome acts which are classified in the three categories, viz. the three physical, four vocal and three mental restraints. The three physical courses of moral actions are refraining from taking life, committing theft and indulging in unlawful sexual relations. The four vocal courses of moral actions are abstention from falsehood, back-biting, harsh speech, and nonsensical talk. There are also three moral courses of mental actions namely, getting rid of covetousness, ill-will and wrong views. He clearly understands that it is not possible

¹²⁸ **Da.bhu.** p.18. *Tadyathāpi nāma bhavanto jinaputrāstadeva jātārūpaṃ kāsīsaprakṣiptaṃ bhūyasyā mātrayā sarvamalāpagataṃ bhavati, evameve bhavanto jinaputrā bodhisattvo asyāṃ vimalāyāṃ bodhisattvabhūmao...*

¹²⁹ *ibid.* p.15.

for him to make others get established in the path or in good conduct when he is himself remaining associated with evils.¹³⁰ In each state he should completely be free from evils to guide others to walk on the correct path. Therefore, he becomes prone to the ten wholesome acts known as '*kuśala karmapatha.*' There are also the ten types of unwholesome acts which he could avoid.¹³¹

He ponders over the fact that the people are graded according to their *karmapathas*. By developing wholesome deeds and accumulating the moral resultants they become men, gods, etc., and also *Śrāvakas*, *Pratyekabuddhas*, *Bodhisattvas* and Buddhas. Further by committing immoral deeds and accumulating the immoral resultants they are born in hell, the animal world or the *Yama* world. Even when they are born as human beings they have short life and are also affected with diseases.¹³²

¹³⁰ *ibid.* p.16. *Asthānametadanavakāśo yadātmā vipratipattisthitaḥ parān samyakpratipatto sthāpayet, neitatsthānaṃ vidyata iti.* This is very much similar to the position in early Buddhism. cf. *Dhp.* stanza no. 158: *attānam eva paṭhamam patirāpe nivesaye athāññaṃ anusāseyye na kileneyya paṇḍita*; see also stanza no. 157. cf. *MN.* I, p.45; The *Sallekha-sutta* of the *MN* has a very apt simile for this. It says:- "It is not possible for him who is stuck in the mud to pull out another who is similarly stuck. But it is possible for him who is not stuck in the mud to pull out another stuck in the mud."

¹³¹ *DN.* III, 71, 269, 290; *SN.* II, 167, 168; *AN.* V, 54, 57, 266; *Vin.* v, 138.

¹³² *Da.bhu.* p.16: *Eṣāṃ dasānāṃ akuśalānāṃ karmapathānāṃ samādāna-hetornirayatiryagyoniyamalokagatayah prajñāyante.* This is exactly the same as the

The *Bodhisattva* has to follow more and more refined stages in the attainment of ten powers and also with regards to the comprehension of the Buddha's doctrine. In this context it should be mentioned that it is essential for all the beings to practise the stage of *Samādhi* (mental culture) for effectuation of complete purification.¹³³

Again he resolves to be the friend, guide, protector, and teacher or saviour of all for leading them on the path of righteousness. He observes that beings suffer on account of anger, avarice, desire, hatred, delusion, mental darkness, lack of energy. Beings are tossed up and down by the waves of desire, love of existence, ignorance. They are tied up by love and hatred, likes and dislikes, and labour under the misconception of 'I-ness' and 'Mine-ness,'¹³⁴ etc.

The *Bodhisattva* established in this stage, takes upon himself to install in the stage of *Nirvāṇa* and in the Great Vehicle. He knows that *Nirvāṇa* is of the nature of supreme bliss in as much as it involves the extinction of the five *Skandhas*, the basis of ego-centric personality and

Theravāda position on this matter. cp. Mahā and Cullakammavibhaṅga Suttas in the MN.

¹³³ *ibid.* p.16: *Tasmāt tarhyasmābhiḥ samābhihīrāre sarvākārapariśodhana abhinīrāra eva yogaḥ paraṇīyaḥ.*

¹³⁴ *ibid.* p.18: *Ātmātmīyābhimiviṣṭā bateme sattvāḥ skandhālayānucalitā caturviparyāsānuprayātāḥ...*

the consequent misery of transmigration.¹³⁵

A *Bodhisattva* in this stage sees and worships many Buddhas, and receives the *Kuśalakarmapathas* from the Buddhas and fulfills them throughout many *kalpas*. Of the four *Samgrahavastus*, he cultivates *Priyavadya* (pleasant speech) and especially nurtures *Śīlapāramitā* without neglecting the other *Pāramitās*. A *Bodhisattva*, having attained the second stage, is guaranteed of becoming a righteous *Cakravartin* with seven jewels in case he so desires.

3. Prabhākarī Bhūmi

The third stage in the career of the *Bodhisattva*'s gradual development is the *Prabhākarī bhūmi*.¹³⁶ It is a *bhūmi* which diffuses the great light of the doctrine proceeding upwards for gaining Buddhahood. Entering into this *bhūmi* it is essential to develop ten *Cittāśāyas* or the mental dispositions: the pure (*śuddha*), firm (*sthira*), dispassionate (*nirvid*), non-attached (*avirāga*), non-returning (*avinivṛta*), strong (*dr̥ḍha*), energetic (*uttapta*), ambitious (*atr̥pta*), noble (*udāra*), and

¹³⁵ **Da.bhu.** p.18: *Te asmābhi paramasukhe sarvaniketavigame pratiṣṭāpayitavyā yaduta sarvāvaraṇaprahāṇanirvāne.*

¹³⁶ **M.S.AI.** XXI. 33: *Mahādharmaṃvabhāsasya karaṇācca prabhākarī.* It explains that this is so called because a *Bodhisattva* diffuses the great light of Doctrine among the living beings.

magnanimous (*māhātmya*) mental disposition. After developing these ten mental dispositions, the *Bodhisattva* who has completed the second stage, enters into the third stage of development known as *Prabhākari*.

A *Bodhisattva* in this stage realizes that all the beings and constituted things are impermanent, subject to suffering, have momentary origin and decay, without beginning and end, and subject to dependent origination.¹³⁷ They are sources of manifold sufferings only. He realizes that all existences are burning with the fire of passion, hatred and folly.¹³⁸ Realizing misery and despair as issuing from attachment to *Saṃskāras*, he applies his mind to the attainment of the knowledge of *Tathāgata*¹³⁹ which is incomparable, and delivers all beings from worldly miseries. He then develops ten more *cittāśayas* which serve as the refuge for the deliverance of the helpless; of the poor; of those inflamed by the fire of passion, malice and delusion; of those confined within the prison of worldly existence; of those subject to hypnosis of evil passions; of those incapable of discrimination; of those destitute of good resolve; of those distracted from Buddha's discipline; of those subject to the cycle of transmigration;

¹³⁷ **Da.bhu.** p.19: ...*anityatām ca sarvasaiskāragatasya yathābhūtai pratyavekṣate, duḥkhatām ca aśubhātām ca ... sarvasaṃskāragatasya pratyavekṣate.*

¹³⁸ **Mtu.** vol. I. p.110. According to the **Mtu.**, a *Bodhisattva* develops this state of mind in the fifth *bhūmi*.

¹³⁹ **Da.bhu.** p.19.

and of those deprived of the means of emancipation.¹⁴⁰

Realizing this state of things, the *Bodhisattva* again resolves to rescue beings and strive for their benefit. He ponders upon the ways and means calculated to rescue them from their boundless afflictions and to establish them on the path of *Nirvāṇa*. He reaches the conclusion that it is possible only by Unobstructed Knowledge of Salvation (*anāvāraṇa-vimokṣajñānasthānāt*) for the achievement of the final goal. He observes that it is not attainable merely by hearing, but practising the *dharma* is also essential. Therefore, he devotes himself night and day to the study and practice of the Scriptures and the teachings of the Buddha in order to gain perfect Knowledge and Wisdom.

He turns his mind to engross himself with the *dharma*.¹⁴¹ He resolves to sacrifice all earthly wealth and enjoyment, and undergo all sorts of hardships.¹⁴² He now sees that mere purification in speech and

¹⁴⁰ *ibid.* p.19: *sattvānām antike daśa cittāśayān upasthāpayati... Yad uta anāthātrāṇāpratiśaraṇacittāśayatām ca ... etc.*

¹⁴¹ *ibid.* p.20: *dharmārāmo dharmarato dharmapraṭiśaraṇo dharmanimno dharmapravaṇo dharmaprāgbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo dharmānudharmacāri.*

¹⁴² cf. *Mtu.* I, pp.91-5: For 'Ekā gāthā subhāṣitā,' a *Bodhisattva* is prepared to sacrifice even his own life. This is followed by an enumeration of the evils, for which a *Bodhisattva* may retrogress.

action would not be sufficient and that he must practise the *dharmas* and *anudharmas*.¹⁴³ He practises and acquires the four *dhyānas*,¹⁴⁴ the four non-material *samāpattis*,¹⁴⁵ the four *brahmavihāras*¹⁴⁶ and the five *abhijñās*.¹⁴⁷

He sees many Buddhas, hears their discourses, and follows their paths. He is free from the four *Āsravas* of *Kāmāsrava*, *Rūpāsrava*, *Bhavāsrava*, and *Avidyāsrava*.¹⁴⁸ He gets rid of *Rāga*, *Dveśa* and *Moha*. The polluting factors of mind are purified and he develops the forbearance

¹⁴³ **Da.bhu.** p.20: *Dharmānudhrmapratipattiyā ime buddhadharmā anugantavyā na kevalaṃ vākkarmaparīśuddhayāti.*

¹⁴⁴ *ibid.* p.20: *Savitarkaṃ savicāraṃ vivekaṃ prītisukhaṃ prathamam dhyānam upasampadya viharati.... caturtham dhyānam upasampadya viharati.*

¹⁴⁵ They are the stage of infiniteness of ether or empty space (*ākāśānantyāyatana*), of consciousness (*viññānānantyāyatana*), of nothingness (*ākīñcanyānantyāyatana*), and stage of neither the existence of consciousness nor unconsciousness (*naivasamjñāsamjñāyatana*).

¹⁴⁶ They are *maitrī*, *karuṇā*, *muditā*, and *upekṣā*.

¹⁴⁷ They are *ṛddhividha* (power of performing miracles), *divyāśrotra* (supernatural power of hearing), *paracittajñāna* (power of reading the thoughts of others), *pūrvanivāsānusmaraṇa* (power of remembering former births) and *divyacakṣu* (supernatural power of vision).

¹⁴⁸ In Pali tradition, the four *āsavas* are *kāmāśava*, *bhavāśava*, *diṭṭhāśava*, and *avijjāśava*. For a detailed account, see **EOB.** II, p.202ff.

with gentleness, sweetness without hindrance, non-anger, non-agitation, non-covetousness, non-elation and non-depression, non-desire and non-mysteriousness.

Of the four *Samgrahavastus*, he cultivates *Arthacaryā* to a great measure. Out of the ten *Pāramitās*, he develops *Kṣāntipāramitā* which means the Perfection of forbearance.¹⁴⁹ The *Bodhisattva* who has attained this third stage, namely, the *Prabhākarī* (Luminous) Stage, becomes more powerful, equal to the rank of *Indra*, the supreme lord of all gods. He provides all creatures with ways and means conducive to their deliverance from the mire of sensual desire. He attains hundreds thousands mystic contemplations in a moment. He is now gradually getting closer to the attainment of the goal, i.e., the Buddhahood.

4. Arciṣmatī Bhūmi

The *Bodhisattva* who now gathers momentum in spiritual progress in going through the different stages of the third *bhūmi*, is not satisfied, and hence with that he makes endeavour to go still higher. In doing so, he

¹⁴⁹ Har Dayal, (**BDBSL**. p.287), mentions the perplexing problem on this stage. The *Pāramitā* of *kṣānti* is associated with this stage, but the attributes and qualifications, that are described, belong to *dhyāna*. It seems probable that the original scheme of division was based on the three *śikṣās* (threefold trainery) of *śīla*, *citta* and *prajñā*. The **Bo.Bhu.** has partially preserved it, though **Da.bhu.** ignores it. But this third *bhūmi* appears to deal with *citta* or *samādhi*, and not with *kṣānti*.

enters into the fourth stage, namely, *Arciṣmatī Bhūmi*¹⁵⁰ or the Radiant Stage. He rises to this stage by acquiring ten insights of doctrine (*Dharmāloka*). They are:- insight into the world of beings, various worlds, universe, the world of space, of consciousness, of desires, of forms, of formlessness, of noble intention and aspiration and of magnanimous intention and aspiration.¹⁵¹

He becomes an accomplished member of the *Tathāgata* family by acquiring the maturity of knowledge, viz. firm aspiration, implicit faith in the *Three Ratnas*, clear perception of the origin and decay of *Samskāras*, of the non-origination of things in reality, of the incoming and outgoing of the world, of *Samśāra* and *Nirvāṇa*, and of the actions of beings of the various spheres. He practises the four applications of mindfulness, the four righteous exertions, the four constitutive elements of supernatural power, the five moral faculties, the five powers, the seven constituents of knowledge, and the noble eight-fold path.¹⁵² His belief in the existence of

¹⁵⁰ **M.S.AI.** XXI. 34. *Arcirbhūtā yato dharmā bodhipakṣāḥ pradāhakāḥ. Arciṣmatīti tadyogāt sā bhūmir dvayadāhataḥ.* The **M.S.AI.** states that this stage is so called because the rays of the *Bodhipakṣyadharmas* destroy both the obstacle of lust and hindrance to knowledge.

¹⁵¹ **Da.bhu.** p.24: *Daśabhid dharmālokapraveśair ākramati.*

¹⁵² *ibid.* p.24. These are known as the thirty-seven virtues that pave the way for the attainment of enlightenment (*Bodhipākṣyadharmā*). They are liable to be set forth in

self (*satkāyadr̥ṣṭi*), *ātmā*, *sattva*, *jīva*, *poṣa*, *pudgala*, *skandha*, *dhātu*, and *āyatana* which are preceded by his heretical notion of the existence of a real physical body, come to a complete extinction¹⁵³. With the attainment of these qualities, his mind becomes very mild and compassionate.

the following order:- ①The four *Smṛtyupasthānas*: *kāyānudar̥sīsmṛtyupasthāna*; *vedanānudar̥sīsmṛtyupasthāna*; *cittānudar̥sīsmṛtyupasthāna*; *dharmānudar̥sīsmṛtyupasthāna*.

②The four righteous exertions: prevention of the emergence of demeritorious *dharma*s which are not yet in existence; getting rid of them which are in existence; production of the meritorious *dharma*s which are not yet in existence; development and fulfilment of the meritorious *dharma*s which are in existence.

③The four *Ṛddhipādas*: *cchandasaṃādhiprahāṇasamskārasamanvāgata*; *cittasaṃādhiprahāṇasamskārasamanvāgata*; *vīryasaṃādhiprahāṇasamskārasamanvāgata*; *mīmāṃsā-samskārasamanvāgata*.

④The five *Indriyas*: faith (*śraddhā*), energy (*vīrya*), memory (*smṛti*), mystic contemplation (*saṃādhi*) and wisdom (*prajñā*).

⑤The five *Balas* : *śraddhābala*, *vīryabala*, *smṛtibala*, *saṃādhibala*, *prajñābala*.

⑥The seven *Sam̐bodhyaṅgas*: *smṛtisam̐bodhyaṅga*, *dharmapraṇipātyasam̐bodhyaṅga*, *vīryasam̐bodhyaṅga*, *prītisam̐bodhyaṅga*, *prasrabdhisaṃbodhyaṅga*, *saṃādhisam̐bodhyaṅga*, *upekṣāsam̐bodhyaṅga*.

⑦The *Āryāstāṅgikamārga*: *samyagdr̥ṣṭi*, *samyagsaṃkalpa*, *samyagvāca*, *samyagkarmāta*, *samyagājīva*, *samyagvyāyāma*, *samyagsmṛti*, *samyagsaṃādhi*.

¹⁵³ *ibid.* p.25. According to the *Theravāda* scheme, the fetter of *sakkāyadiṭṭhi* disappears at the *sotāpanna* stage. But it is not total eradication.

His all doubts are removed and his mental dispositions become pure. He renounces the world according to the doctrine of the *Tathāgata*.¹⁵⁴ His *Kuśalamūlas* become of the purest kind just as a *maṇi* jewel has a splendor not destructible by the wind, water and rain.

He practises the perfection of vigour (*Vīryapāramitā*) to the fullest possible extent without disregarding the other *pāramitās*. Of the four *Samgrahavastus* he specially cultivates the state of equality (*Samānārthatā*). Mostly the *Bodhisattva* who is established on this stage becomes *Suyāma*, the king of gods.

5. Sudurjayā Bhūmi

It is the fifth stage of spiritual development technically known as *Sudurjayā Bhūmi*¹⁵⁵ or the stage difficult to conquer. It is a state which makes the spiritual gains which appear difficult to obtain. The *Bodhisattva* in this stage develops the ten equalities pertaining to the

¹⁵⁴ *ibid.* p.25: *Eṣāṃ tathāgatānāṃ śāsane pravrajati.* cf. the first stage.

¹⁵⁵ *M.S.AI.* xxi. 35. *Sattvānāṃ paripākaśca svacittasya ca rakṣaṇā /*

Dhīmadbhīr jīyate duḥkhaṃ durjayā tena kathyate // The *M.S.AI* tells us that this stage is so called because a *Bodhisattva* makes effort to bring the maturity of beings and also controls his own mind. He overcomes the suffering of the beings and therefore this *bhūmi* is called *Sudurjayā*.

purification of mental dispositions (*cittāśayaviśuddhisamatā*).¹⁵⁶ They are the equanimities pertaining to the purification of ① the doctrines of the past Buddhas; ② the doctrines of the future Buddhas; ③ the doctrines of the present Buddhas; ④ the purification of morality; ⑤ the purification of consciousness; ⑥ the purification of (wrong) doubts or (false) view; ⑦ the purification of the knowledge about the right path and wrong path; ⑧ the purification of the knowledge about destruction of impurity related to the Path; ⑨ the purification of gradual practice of all *Bodhipakṣyadharmas*; and ⑩ the purification of Perfection of the moral actions of all beings.

In this fifth stage he comprehends the four Noble Truth, that is, the suffering, the cause of suffering, the cessation of suffering, and the Path leading to the cessation of suffering in their true nature.¹⁵⁷ He also

¹⁵⁶ **Da.bhu.** p.27, (3-9). *Sa daśabhiś cittāśayaviśuddhisamatābhir avatarati...*

① *atītabuddhadharmaviśuddhayāśayasamatā*, ② *anāgata-*, ③ *pratyutpanna-*, ④ *sīlaviśuddhayāśayasamatā*, ⑤ *citta-*, ⑥ *drṣṭikāṅkṣāvimativilikhāpanayana-*, ⑦ *mārgāmārgajñāna-*, ⑧ *pratipatprahāṇajñāna-*, ⑨ *sarvabodhipakṣyadharmottarottara-vibhāvana-*, ⑩ *sarvasattvapariṣādana-*.

¹⁵⁷ *ibid.* p.27, (14-17): *idaṃ duḥkhamāryasatyamiti yathābhūtaṃ prajānāti, ayaṃ duḥkhasamudayaḥ āryasatyamiti-, ...duḥkhanirodhaḥ āryasatyamiti, duḥkhanirodha-gāminī pratipadāryasatyamiti yathābhūtaṃ prajānāti.*

understands other aspects of Truth¹⁵⁸ as follows:- ① Conventional Truth (*samvṛti-satya*):¹⁵⁹ He knows it by understanding the temperament of others with satisfaction. ② Absolute Truth (*paramārtha-satya*): He knows it by examining the truth in one way. ③ Truth of characteristics (*lakṣaṇa-satya*): He knows it by realizing the generic and particular characteristics of things. ④ Truth of Analysis (*vibhāga-satya*): He knows it by analyzing the different *dharmas* through division. ⑤ Truth of accomplishment (*nistīraṇa-satya*): He knows it by understanding the *skandhas*, *dhātus*, *āyatanas*, *vyavasthānas*, *anubodhās*. ⑥ Truth of things and phenomena (*vastu-satya*): He knows it by following the consciousness and body by giving away afflictions. ⑦ Truth of origination (*prabhava-satya*): He knows it by uniting the states of existence and birth. ⑧ Truth of decay and non-production (*kṣayānutpāda-satya*): He knows it by completely calming down all types of fever and burning in mind. ⑨ Truth

¹⁵⁸ *ibid.* p.27, (17-27).

¹⁵⁹ This is a very important concept in *Mahāyāna* especially in *Mādhyamika*. In early Buddhism, the corresponding term used is *sammati* meaning conventional. This has turned into *samvṛti*. The question whether truth is one or many has been debated for long. The distinction between two kinds of truth, corresponding to two levels of reality has been recognized by almost all schools of Buddhist thought. But it is debatable that such a situation existed in early Buddhism. For a detailed study on this, see 'The Buddhist Theory of Double Truth' by Y. Karunadasa in the *Kalyāṇī, Journal of Humanities and Social Sciences of the University of Kelaniya*, vols. III & IV, 1984-85, pp. 23-55.

of initiation into the knowledge of the Way (*mārgajñānāvatāra-satya*): He knows it by accomplishing the non-duality (*advaya*). ⑩ The Truth of the appearance of Buddha-knowledge (*tathāgatajñānasamudaya-satya*): He knows it by arising of all the *bodhisattvabhūmis*, by getting special knowledge on the basis of the freedom and its power.

He realizes that all conditioned states of being are empty (*riktam*), false (*tuccham*), worthless (*mṛṣā*). He wonders why the foolish worldly people are attached to their perishable bodies and are the slaves of pleasure and pride. He wishes that all his merits be transferred to them for their happiness, training, and ultimate emancipation.

In the fifth stage, he becomes a *Smṛtimān*¹⁶⁰ who does not get bewildered, *Matimān* having clear sense of knowledge, *Gatimān* because of understanding the teaching as has been conveyed in the *sūtras*, *hrīmān* by protecting himself as well as others, *Dhṛtimān* because of following the restrains and the disciplinary rules of conduct, and *Buddhimān* for being proficient in ascertaining what is proper and improper and such other things.

His desire and energy for acquiring further merits and rendering service to beings become greater and greater. He matures the beings with the four *Samgrahavastus* by showing his *Rūparāga*, by giving

¹⁶⁰ **Da.bhu.** p.28.

discourses on the doctrines, on the *Bodhisattva* practices, on the greatness of *Tathāgatas*, on the evils of the world, on the virtue of acquiring *Buddhajñāna*, and by performing miracles. Out of compassion he learns the secular arts and sciences like mathematics, medicine, poetry, drama, metallurgy, astronomy and the like that lead to the material welfare and happiness of all beings.¹⁶¹

He sees many Buddhas, worships them, listens to them, comprehends and follows their teachings. He takes to the life of a monk by ordination and begins to preach the Doctrine (*Dharmabhāṇaka*). He also obtains numerous spells (*Dhāraṇī*)¹⁶² for his own protection. Besides, his roots of moral deeds (*Kuśalamūlāni*) come to be reinforced by expedients, wisdom and knowledge. He becomes extraordinarily similar to the *Śravakas* and *Pratyekabuddhas* as his mind becomes higher.

He specially practises the perfection of meditation (*Dhyānapāramitā*) and cultivates all the elements of *Samgrahavastus* in this stage. If he so desires, he becomes the extremely satisfied *Tuṣita* god being successful and powerful to turn back the beings from all the heretical views. He has proficiency to establish the beings in truth as he attained a direct

¹⁶¹ *ibid.* p.29. Generally, in the earlier texts of *Tipiṭaka*, these things were not allowed for a monk to do, but in *Mahāyāna* texts the mastery of these skills is approved.

¹⁶² *ibid.* p.29. *Sa bhūyasya mātrayā śrutācāradhāraṇīpratilabdho dharmabhāṇako bhavati...*

vision of truth.

6. Abhimukhī Bhūmi

A *Bodhisattva*, after achieving the fifth stage, enters into the sixth stage called *Abhimukhī Bhūmi*.¹⁶³ The *Bodhisattva* enters into this stage through the tenfold equality of *dharmas*: becoming one with or in level with all *dharmas* on account of being *Animitta* (signless), *Alakṣaṇa* (characterless), *Anutpāda* (originless), *Ajāta* (unborn), *Vivikta* (detached), *Ādiviśuddha* (pure from the very beginning), *Niṣprapañca* (free from diffuseness), *Anāvyūhānirvyūha* (neither admitted nor rejected), *Māyāsvapna-pratibhāsa-pratiśrutkodaka-candrapratibimbanirmāṇa* (similar to dream, illusion, echo, the disc of the moon seen in the water, or an image), and *Bhāvābhāvādvaya* (non-dual as existence and non-existence).¹⁶⁴ When a *Bodhisattva* looks upon all things in this way, he acquires the forbearance (*Kṣānti*) called *Ānulomikī* which is conducive to the reflection on the states of beings. But he has not yet attained the *Anutpattikadharmakṣānti*, which means faith in the non-origination of

¹⁶³ M.S.AI. xxi. 36: *Ābhimukhyād dvayasye 'ha saṃsārasyā 'pi nirvṛteḥ/*

Uktā hy abhimukhī bhūmiḥ prajñāpāramitāśrayāt// The M.S.AI. explains that this stage is so called because the *bodhisattva*, practising the Perfection of Wisdom, now stands face to face with both the *Samsāra* and *Nirvāṇa*.

¹⁶⁴ Da.bhu. p.31.

things by nature.¹⁶⁵

As his mind is predominated by *Mahākaruṇā* (great compassion), he takes pity on the beings who, on account of their ignorance, think of the things of the world as originating, decaying and possessing a soul. He understands the profound truth that all worldly activities and behaviours arise from attachment to self as a real existent.¹⁶⁶ And he finds access into the truth that the cessation of the latter entails the cessation of the former.

He comprehends the formula of the *Pratītyasamutpāda* or the doctrine of dependent origination. Not knowing the truth, beings walk along the wrong Path, are moved by merits and demerits, and also have some thought-constructions or *abhisamskāras*. The thought-seed (*cittabījam*) produced by the *abhisamskāras* becomes contaminated, being full of *upādāna* (clinging) and productive of birth, old age, death and rebirth. His *Karma-kṣetra* (the field of action) in which the seeds are sown is a habitation and is veiled by the gloom of ignorance. The moisture of craving moistens them and the water of personal vanity

¹⁶⁵ *ibid.* p.31. *Na ca tāvad anutpattikadharmakṣāntimukham anuprānoti.* All dispositions of beings are due to the belief in a soul. This kind of mundane attitudes ceases to exist when there is no belief in the existence of soul. cf. **BHSD**. p.27.

¹⁶⁶ *ibid.* p.31: *Yāvatyo lokasamudācāropapattayah sarvāḥ tā ātmābhīniveśato bhavanti. Ātmābhīniveśavigamato na bhavanti lokasamudācāropapattayah.*

irrigates them. Gradual expansion of the network of heretical views offers an opportunity for the sprouting of *Nāma* (name) and *Rūpa* (form). From name and form are produced the five Sense-organs. From the co-association of the five sense-organs are produced contacts with sense-objects. From the contacts are produced sensations. From sensations are produced longings. From the longings is produced increased clinging. And from the growth of clinging are produced the states of existence. From the states of existence is produced a body or personality constituted of five aggregations, viz. form (*Rūpa*), sensations (*Vedanā*), notions or conceptions (*Samjñā*), accumulated predispositions (*Samskāra*) and individuated consciousness (*Vijñāna*). And the five *Skandhas* are distributed into five classes of beings (*Gatipañcaka*). So he realizes that these three worlds are all mere thought constructions.¹⁶⁷

The *Bodhisattva* further realizes that the non-comprehension of the highest Truth is *avidyā*, and this *avidyā* is the source of *saṃskāras*, which produce the first *citta-bījana* with its concomitant *upādānaskandhas*, from which arise *Nāma* and *Rūpa* and gradually the mass of suffering.¹⁶⁸ He is

¹⁶⁷ *ibid.* p.32: *Cittamātram asad idaṃ traidhātukaṃ*. This shows direct affinity to *vijñānavāda* or idealism.

¹⁶⁸ *ibid.* p.33. The twelve links of the state of existence are of the nature of three states of pain: state of pain occasioned by conditioning (*Samskāraduḥkhatā*); state of pain qua pain (*Duḥkhaduḥkhatā*); and state of pain occasioned by constant flexion

freed from the conceptions of 'I' and 'mine,' 'doer' and 'feeler,' and the like (*Kāravēdakarahita*). Through his comprehension of all these things he realizes the non-substantiality of everything (*Śūnyatā*).

He undertakes the factors of Enlightenment (*Bodhiyaṅga*) which remain to be accomplished. Further he clearly comprehends the causes contributing to the production and cessation of the conditioned state of existence. He is convinced of the fact that the *Samskāras* proceed from the assemblage of materials that are by nature non-originating and non-decaying.

He turns his mind to *Asaṅgajñāna* or knowledge free from attachment (called *Pratijñāprāmitāvihāra*). He now cultivates *Śūnyatā*, *Animittatā* and *Apraṇihitasamādhitā*, and develops ten *Āśayas*¹⁶⁹ or mental dispositions for rising higher and higher in the spiritual attainments. His roots of merit attain purification to a considerable measure and the process extends over immeasurable *kalpas* without any break. These merits thought out by expedient (*upāya*), wisdom (*prajñā*) and knowledge

(*Pariṇāmaduḥkhatā*). In Pali this is called *vipariṇāma dukkha*, i.e. *dukkha* due to change. The order of enumeration is also different for *vipariṇāmadukkha* is the second type of *dukkha* and *samskāradukkha* is the third.

¹⁶⁹ **Da.bhu.** p.34. His ten different states of mental disposition are:- *niyatāśayatā*, *kalyāṇāśayatā*, *gambhīrāśayatā*, *apratyudāvartyāśayatā*, *apratiprasrabdhāśayatā*, *vimalāśayatā*, *anantāśayatā*, *jñānābhilāśayatā*, *upāyaprajñāsamprayogāśayatā*.

(*jñāna*) go to tranquil and extinguish the flame of sorrows and sufferings of living beings, and comfort them with delight like the serene moon-light. He remains beyond the sphere of the four realms of *Māra*, and goes beyond every possible chance of falling back to *Śrāvaka*'s or *Pratyekabuddha*'s stage. Of the ten Perfections he greatly develops the *Prajñāpāramitā* without neglecting the others. He is guaranteed of becoming *Sunirmita*, the lord of *devas*, if he so desires.

7. *Dūraṅgamā Bhūmi*

A *Bodhisattva* after completing the sixth *bodhisattvamārga* enters into the seventh stage named *Dūraṅgamā*.¹⁷⁰ From this stage start the real *Mahāyānic* stages of progress.¹⁷¹ Here a *Bodhisattva* acquires the skill in expedients (*upāyakaśālyā*)¹⁷² suitable for his task of salvation. He

¹⁷⁰ **M.S.AI**. xxi. 37. *Ekāyanapathasleṣād bhūmir dūraṅgamā matā*. The **M.S.AI** explains that this stage is so called because it leads to the end of the only Way, the consummation of the Discipline.

¹⁷¹ **EOB**. III. p.77.

¹⁷² *Upāyakaśālyā* comes to much prominence in *Mahāyāna*. The term *upāyakaśālyā* is found in **DN** (III, 220), where the term *upāyaññū kosalo* occurs. (cf. **Sn.** verse no. 321). *Upāya kusala* is also found in **Jā.** 98; **Nett.** 20, etc. Though the *upāyakaśālyā* was not developed as a concept, incidents showing Buddha's skill in expedients is found abundantly in the *Nikāya* literature, for example, the conversion of *Nanda*, *Kisāgodamī*, etc.

acquires ten forms of great knowledge in the choice of expedients (*Upāyaprajñā*)¹⁷³ for the others. The ten kinds are as follows:- ① He possesses a mind well-trained by the meditations on *śūnyatā*, *animitta* and *apraṇihita*; appears as if acquiring a collection of great merits and knowledge. ② He comprehends the essencelessness of all *dharma*s and does not give up the four *apramāṇavihāras*.¹⁷⁴ ③ He collects the best of all merits and does not cling to any *dharma*. ④ He remains detached from the three *dhātus* and shows also his doings in the three *dhātus*. ⑤ He frees himself absolutely from all afflictions and performs actions, discriminations, and immeasurable aspirations. ⑥ He realizes the non-duality of all things which are like mirage, echo, etc., and shows also his various actions, discriminations and immeasurable aspirations. ⑦ He develops a mind well aware of the sameness of all *Buddhakṣetras*. ⑧ He merges himself in *dharmakāya* of all Buddhas and shows also his *rūpakāya*

¹⁷³ **Da.bhu.** p.36: *Sa saśabhir kupāyaprajñājñānābhinirhṛtair mārgāntarārambhaviśeṣair ākramati.* There are two sections in these ten kinds of knowledge or activities of the *Bodhisattva*. The first section is of his actual activities and the second section is of the expedients (*upāyakaśāla*) which are adopted by him for the sake of ordinary human beings.

¹⁷⁴ In Pali too these four *Apramāṇavihāras* are referred to as *Appamañña* in the sense of 'Boundless.' The more common designation is *Brahmavihāra*, the Sublime Abodes, and the order of enumeration is *mettā*, *Karuṇā*, *muditā* and *upekkhā*.

with its major and minor *lakṣaṇas*(marks).¹⁷⁵ ⑨ He acquires the voice of the *Tathāgata*. ⑩ He comprehends the time distinguished as past, present and future as one moment (*ekakṣaṇatrypadhvānubodham*) and shows for the sake of the world his existence in the various *kalpas*.

For even a moment he does not remain dissociated from the activities relating to the Path (*mārga-abhinirhāra*)¹⁷⁶ and to *Jñāna* (*jñānābhinirhāra*). He practises all the ten Perfections without a break even for a moment. They are *dāna*, *sīla*, *kṣānti*, *vīrya*, *dhyāna*, *prajñā*, *upāyakaśāla*, *prañidhāna*, *bala*, *jñāna*. And he cultivates the four *saṃgravastus*, the four *adhiṣṭhānas* (viz. *satya*, *tyāga*, *upaśama*, *apraṇihita*), and thirty seven *bodhipakṣikadharmas*.

He is now endowed with physical, verbal and mental action (*kāyakarma*, *vākkarma*, *manaskarma*) which are pure according to the aspiration of the *Bodhisattva*, the ten wholesome ways of actions (*kuśalakarmapathas*) practised by *Samyaksambuddhas*; and performs the functions connected with the worldly arts and crafts which were mastered by him in the fifth stage. He is now the teacher of beings of the three thousand worlds and has no equal in aspiration and expectation, except those *Bodhisattvas* who are in the higher stages. He has in front of his

¹⁷⁵ These are 32 major and 80 minor signs seen in the body of a Great Being.

¹⁷⁶ **Da.bhu.** p.31: *Sa bacchanneva jñānābhinirhārayutto bhavati. tiṭṭhannapi niṣaṇṇo api śayāno api svapnāntaragato api...*

mind all *dhyānas*, *samādhis samāpatthis*, *abhijñās*, and *vimokṣas*, which will be completed in the following stages. He now practises many *samādhis*; goes beyond the *Śrāvaka*'s and *Pratyekabuddha*'s stages; and approaches the *Prajñājñānavicaraṇa* stage.¹⁷⁷

He reach *nirodha* in the sixth stage. However, it should not be thought that he has attained *nirodha* because he is not subject to that delusion (*vitarkadoṣa*) of the *Śrāvakas*, that *nirodha* is the ultimate cessation of the constituted things (*saṃskṛtātyanta-vyupaśama-nirodha*).¹⁷⁸ Like a skilled sailor who knows the nature of waves and currents and embarks on a great ship in the ocean but is not defiled by the filthy water, so the *Bodhisattva* in the seventh stage has entered the great ocean of omniscience and has embarked on a great ship of the Perfections, but he does not yet realize cessation, i.e. *Nirvāṇa*.¹⁷⁹ It is one of the excellencies of *Bodhisattvas* that they rise up to, and remain in the *Bhūtaḥoti-vihāra*,¹⁸⁰ that is, the ultimate possible state of sentient

¹⁷⁷ This clearly shows that the 7th stage denotes a new higher level of spiritual attainment according to the scheme in *Mahāyāna*.

¹⁷⁸ This is a clear attempt to distinguish the *Bodhisattva* path from that of the *Śrāvaka*.

¹⁷⁹ **Da.bhu.** p.40: *Na ca nirodham sāksātjariti*.

¹⁸⁰ *Bhūtaḥoti-vihāra* could literally mean the abiding in the final truth. Herein the *bhūta* meaning what has come to be, perhaps is used to mean truth opposed *abhūta* what

existence, but they are mere subject to *nirodha*.

He, equipped with the power of knowledge, meditation and expedients, manifests himself in the world and shows his aspiration for *Nirvāṇa*. He is surrounded by great attendants, but he becomes the obtainer of *cittaviveka* (mental solitude) due to which he is always calm and mentally detached from everything. According to his resolutions (*praṇidhānas*) he appears to rescue beings of three worlds from misery, but he is not entangled with the worldly Pollutions. Though he is associated with the *Buddhajñāna*, he shows himself as belonging to the class of *Śrāvakas*, *Pratyekabuddhas*, or heretical teachers; going even so far as to save himself through the *Buddhadharma*, takes to worldly rites or the worldly as well as heavenly enjoyments. Furthermore, he places himself on the level of ordinary beings for the purpose of bringing about their liberation.¹⁸¹ He sees many Buddhas. He worships, listens to, holds the teachings of the doctrine from those *Tathāgatas*, *Arahants* and Perfectly Enlightened Ones, and acts according to their directions. His faith in the abstruse *dharma* is purified by the removal of three

has not come to be and hence unreal. *Bhūtaḥkoṭi* means final truth, the ultimate truth, or the *paramārthasatya*. *Bhūtaḥkoṭi-vihāra* should mean abiding in that.

¹⁸¹ Consider the *Mahāyāna* teaching that the Buddha who is transcendental in nature, acts in the human manner, merely to comply with the pattern of the world (*lokānuvartana*).

perversions (*viparyāsa*) which are *saṃjñā*, *citta* and *dr̥ṣṭi* and also of defilements (*kleśas*). He greatly develops the *Upāyakaṣālya Pāramitā*. If he wishes, he achieves the position of *Vaśavarti Devarāja*.

8. Acalā Bhūmi

A *Bodhisattva* after completing the seventh stage, enters into the eighth stage called *Acalā*.¹⁸² This eighth stage is characterized by the distinctive traits of its own in the career of the *Bodhisattva*. This stage in progressive spiritual realization is immovable and as such precludes the possibility of retrogression. Therefore, this stage is called the indestructible stage, irreversible stage, the stage difficult to be approached,¹⁸³ and so on. The *Bodhisattva* who is approaching nearer and nearer the ultimate goal of his life, purifies the *Mārga* (Path) by means of knowledge and expedients. He collects merits, forms the great resolutions, and establishes himself in the four *adhiṣṭhānas*, viz., *satya*, *tyāga*, *upaśama* and *prajñā*.

¹⁸² **M.S.AI.** xxi. 37. *Dvayasamjñāvicalanād acalā ca nirucyate*. The **M.S.AI.** states that this *bhūmi* is so called because a *Bodhisattva* is not moved by the notions of cause and non-cause.

¹⁸³ **Da.bhu.** p.46, (30-1): p.47, (1-4). The eighth stage receives the following designations:- *avivartya*, *dūrāsada*, *kumāra*, *janma*, *pariniṣpanna*, *pariniṣṭhita*, *nirmāṇa*, *adhiṣṭhāna* and *anābhoga*.

He comprehends that all things are without origin, without growth, without decay, without change and are non-existent by nature. Their beginning, middle and end are the same. He understands the *Tathatā* of all things; goes beyond the thought constructions due to *citta* and *manovijñāna*; and knows that all *dharmas* are same as *Ākāśa*. Thus, he obtains the conviction that things have no origination.¹⁸⁴ He is possessed of *dharmas* which are spontaneous (*anābhoga*). He is not defiled by any actions of body, speech and mind. He has no longing for Buddhahood, *Nirvāṇa* or *bodhicitta*, and not to speak of any worldly gains. In this stage a *Bodhisattva* is like a man who has awakened from a dream and perceives that his dream experience was unreal.

Buddhas now ask him to acquire the subjects of confidence, viz., the ten powers, the four confidences (*vaiśāradya*),¹⁸⁵ the ten controls (*vaśitā*). He is then reminded of one of his previous resolutions that *dharmatā* is not for *Tathāgatas* only, but that the *Śrāvakas* and *Pratyekabuddhas* should also be made to realize it. Those Buddhas make him behold their infinite bodies, infinite knowledge, infinite kingdoms,

¹⁸⁴ *ibid.* p.42. ... *anutpattikadharmakṣāntiprāpta ityucyate.*

¹⁸⁵ **MN.** I, 71. In Pali *vesārajja*, self-confidence of a Buddha, though here they are mentioned as virtues of a *Bodhisattva*. Sometimes these are also mentioned as attributes of an *Arahant*. Such instances show the similarities in the two schemes of the *Therevāda* and *Mahāyāna*.

infinite accomplishments pertaining to knowledge, infinite immaculates of voice and limbs. They urge him to bring those infinite qualities into a state of accomplishment within himself. The possession of infinity is of great value, for surpassing all the merits and knowledge acquired hitherto by means of exertions (*sābhogakarmanā*). In the present stage the merits and knowledge are acquired spontaneously.

On account of his acquiring spontaneously the *Upāyakaśalyajñāna* (knowledge of expedients) and as the result of his efforts to acquire omniscience, he comes to know how and when a world comes into being, continues to exist, and then disappears, and also which *karma* is responsible for it. He understands every minute's detail of the four elements, of the various classes of beings and their fields of action. Knowing that he assumes different bodies and shows them to the beings as he thinks fit.¹⁸⁶ Such detailed knowledge is needed by a *Bodhisattva*. He must appear among those beings just as one of them in order to make them feel that he is the same as they are, and that it is possible for every being to become a Buddha.

He acquires the ten masteries (*Vaśitās*) over span of life, mind, requisites, action, birth, aspiration, resolution, mystic power, doctrines,

¹⁸⁶ *ibid.* pp. 44-45. These minute details of knowledge of a *Bodhisattva* in the eighth stage is called *Sarvākāratā*.

and knowledge.¹⁸⁷ Furthermore, he acquires the ten *Balas*, viz. *āśayabala*, *adhyāśayabala*, *mahākaruṇābala*, etc. The *Bodhisattva* at this stage can be said to possess inconceivable, incomparable, immeasurable knowledge and all his actions are always faultless.

He now possesses the *prañidhānas*, *adhiṣṭhānas*, *pāramitās*, *mahāmaitrī*, *mahākaruṇā*, *dhāraṇī*, *pratibhāna*, etc., in short, all *dharma*s which make a Buddha. Hence, this stage is called *Acalā* as there is no possibility of his reversion from this stage. He is now a member of the Buddha family, and may be said to possess the *Buddha-gotra*. He is henceforth constantly attended by all the gods and *Vajrapāṇi*.

This stage is so important that it is called the stage of Perfection (*pariṇiṣpannabhūmi*) because it needs not to be done again; the stage of birth (*janmabhūmi*) because it is a stage of controlling as he intends; the stage of finality (*pariṇiṣṭhitabhūmi*),¹⁸⁸ etc. The *Bodhisattva* who is in this stage cultivates the Perfection of Aspiration (*Prañidhāna-pāramitā*)¹⁸⁹ without neglecting the others, and he pervades the whole world with the feeling of Friendliness. He, if he desires so, becomes *Mahābrahmā*.¹⁹⁰

¹⁸⁷ *ibid.* p.46, (6-14); ...*āyurvaśitām*, *ceto-*, *pariṣkāra-*, *karma-*, *upapatti-*...

¹⁸⁸ **Da.bhu.** pp. 46-7: **Ro-Dbh.** 8th stage, [Q].

¹⁸⁹ **Da.bhu.** p.48, (4~5).

¹⁹⁰ *ibid.* p.48, (7).

9. Sādhumatī Bhūmi

A *Bodhisattva* entering into the ninth stage called *Sādhumatī*,¹⁹¹ comprehends the true nature of all *dharmas*. The *Bodhisattva* at the ninth stage obtains the intelligence deliberating the infinite objects of knowledge. The prerequisites of this stage are:¹⁹² ① attempts to acquire tranquil emancipations; ② deliberation on *Tathāgatajñāna*; ③ entering into the gate of mysterious teaching of *Tathāgata*; ④ discriminating the magnanimity of unthinkable *Tathāgatajñāna*; ⑤ purifying investigative *dhāraṇī* and *samādhi*; ⑥ accomplishing the great supernatural faculties; ⑦ arriving at the analysis of the *lokadhātus*; ⑧ making the *Tathāgata-balavaiśāradyāveṇika-buddhadharma* irreproachable; ⑨ following the mightiness of *Tathāgata*'s turning the wheel of doctrine; ⑩ not giving up the sustaining power of the great compassion.

At this stage, he knows truly whether the *dharmas* are good, bad or indifferent, definite or indefinite, mundane or supramundane, conceivable or inconceivable, constituted or unconstituted,¹⁹³ etc. He

¹⁹¹ M.S.AI. xxi.38. *Pratiṣaṅghinmatisādhutvād bhūmiḥ sādhumatī matā*. The M.S.AI. states that this stage is so called because the *Bodhisattva* obtains mastery in analysis.

¹⁹² Da.bhu. p.49.

¹⁹³ *ibid.*

acquires knowledge of the numerous obligations of the *Śrāvakas*, *Pratyekabuddhas*, and *Tathāgatas*. By the intelligence thus derived, he knows correctly the habits or different nature of consciousness of beings, their affliction, actions, faculties, aspiration, elements, desire and intention, birth according to desires, and the *rāśis* or *gotras*.

Knowing all this the *bodhisattva* in this stage becomes a great preacher (*dharmabhāṇaka*) and preaches the doctrine in various ways to the beings of all world-systems. He acquires the four kinds of analytic insights (*pratisaṃvid*)¹⁹⁴ on account of his immeasurable knowledge, and becomes a receptacle of *dharma* utterances. He experiences thousand types of meditation and is in possession of magical spells (*dhāraṇī*). Possessed of *dhāraṇīs* and four *pratisaṃvids*, he preaches the *dharma* to beings of all *lokadhātus* and does the same in an infinite number of ways.

He never goes out of the sight of Buddhas and continues without lacking in any way in respect of his own spiritual practices. He pays special attention to the perfection of strength or vigour (*Balapāramitā*) without disregarding other *pāramitās*. He can become a *Mahābrahmā* if he so desires.

¹⁹⁴ *ibid.* p.51; cf. also M.S.AI. xxi, 38. *Pratisaṃvinmatisādhutvād bhūmiḥ sādhumatī matā*. The four analytical insights are *dharmaprasaṃvid*, *artha-*, *nirukti-*, and *pratibhāna-*. It is remarkable that, in *Da.bhu.* the utility of these *pratisaṃvids* has been elaborately exhibited in different ways.

10. Dharmameghā Bhūmi

The *Bodhisattva*, after completing the requirements of the ninth stage, now enters into the final stage called *Dharmameghā*¹⁹⁵ or Cloud of the Doctrine. He mounts upon the summit, the highest *Bodhisattvabhūmi* and with this stage the career of a *Bodhisattva* comes to an end. This stage is also referred to as *Abhiṣeka*,¹⁹⁶ for it is herein that the *Bodhisattva* receives his consecration as a fully Enlightened-one.

He masters countless *samādhis*. Amongst numerous other *samādhis* he obtains the great *bodhisattva-samādhi* called *Sarvajñajñānaviśeṣābhiṣekavāna*. With the realization of this *samādhi* there appears a miraculous lotus named *Mahāratnarājapadma*, embedded with jewels. The *Bodhisattva* assuming a suitable form shows himself seated on that lotus. There appear numerous other lotuses surrounding this particular lotus. On them are seated many other *Bodhisattvas* who are not yet in any one of the nine stages and all looking at him. The rays of light issue forth from all parts of the body of the *Bodhisattva*, seated on that

Th. 10193

¹⁹⁵ M.S.AI. xxi, 38. *Dharmameghā dvayavyāpter dharmākāśasya meghavat.* cf. *Yogasūtra* of Patañjali, (iv. 29): *Prasaṃkhyānepy akusīdasya vivekhyāter dharmameghassamādhiḥ*. The M.S.AI. states that this stage is so called because it is permeated with meditation and magical spells, just like the sky covered with clouds.

¹⁹⁶ Da.bhu. p.55: *Sa tasya sarvajñajñānaviśeṣābhiṣekavataḥ samādheḥ sahapratilambhāt tasmin mahāratnarājapadme niṣaṇṇaḥ saṃdr̥śyate.*

miraculous lotus, and destroy all sufferings of all living beings therein.¹⁹⁷ These rays pervade the assemblies of the Buddhas, who thereby come to know that it is the time of consecration of a *Bodhisattva*. A countless number of rays called *sarvajñatā-abhijñāvatī* emit from the foreheads (*ūrṇās*) of the assembled *Tathāgatas* and touch the head of the *Bodhisattva* who is in this final stage of the *Bodhisattva* discipline. He is thus consecrated as a Fully Enlightened Buddha (*samyaksambuddha*). Hence this *bhūmi* is called *Abhiṣekabhūmi*.

Then he understands thoroughly how the world and its *dharmas* appear and disappear. He grasps the subtle and penetrative knowledge regarding the innumerable functions of the Buddhas. He also obtains the countless *bodhisattva-vimokṣamukhas*,¹⁹⁸ *samādhis*, *dhāraṇīs*, *abhijñās*, and many other extraordinary powers. Through his proficiency in mindfulness (*smṛtikauśalya*),¹⁹⁹ he endures the cloud of the light of the vision of the great Doctrine. He acquires the repository of the teachings of the past, present and future Buddhas. He puts out the flames of

¹⁹⁷ **Da.bhu.** pp.55-56. The wonders of the lotus rays described here are found as well in many other *Mahāyana* works.

¹⁹⁸ *ibid.* p.59: *Acintyaṃ ca nāma bodhisattvavimokṣaṃ ... aśeṣaviṣayagamāṃ ca nāma bodhisattvavimokṣaṃ pratilabhate.*

¹⁹⁹ *ibid.* pp. 59-60.

afflictions produced by ignorance by showering the rain of great nectar of merit.²⁰⁰

A *Bodhisattva* in this stage is a personification of love and compassion, which freely issue from his inner will. He can perform many miracles and assume numerous bodies with supernatural power.²⁰¹ He pays special attention to the perfection of knowledge (*jñānapāramitā*) without neglecting other Perfections. If he wishes, he can become king *Maheśvara*.

The above is a summary of the ten stages. This is followed by the eleventh chapter called the *Parīndanā-parīvarta*. It serves as the colophon to the text. Unlike, however, other texts, this chapter does not mention the place and time of preaching as well as the name of the preacher. It contains only numerous similes employed to praise the special characteristics of the ten stages and the various attainments acquired in these stages.

²⁰⁰ *ibid.* p.61. *Mahāmuṛtakūśaladhārābhipravarṣaṇena yathāśayataḥ sattvānāma-jñānasamutthitāḥ sarvakleśarajovālāḥ praśamayati*. It is also one of the reasons that accounts for the conferment of the name of *dharmameghā* upon this stage.

²⁰¹ *ibid.* pp. 61-62.