

A Comparative study of Daśabhūmi

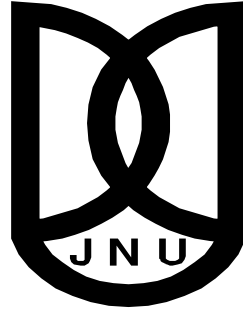
(With reference to Daśabhūmiśvarasūtra and Mahāvastu avadāna)

THESIS SUBMITTED TO THE JAWAHARLAL NEHRU UNIVERSITY IN
FULFILMENT OF THE
REQUIREMENT FOR THE AWARD OF THE DEGREE OF

DOCTOR OF PHILOSOPHY

SUBMITTED BY
JI ZHAO

UNDER THE GUIDANCE OF
PROF. C. UPENDER RAO



SCHOOL OF SANSKRIT & INDIC STUDIES

JAWAHARLAL NEHRU UNIVERSITY

NEW DELHI 110067

2019



संस्कृत एवं प्राच्यविद्या अध्ययन संस्थान
जवाहरलाल नेहरू विश्वविद्यालय
नवदेहली- ११००६७

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14 July, 2019

DECLARATION

I **Ji Zhao** here by declare that this thesis entitled “**A Comparative study of Daśabhūmi (With reference to Daśabhūmiśvarasūtra and Mahāvastu avadāna)**” submitted in the School of Sanskrit & Indic Studies, Jawaharlal Nehru University, New Delhi 110067, for the award of degree of **Doctor of Philosophy** is an original research work and has not been previously submitted ever before, in part or full, for any other degree or diploma of any institution/University.


(Ji Zhao)



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CERTIFICATE


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This may be placed before the examiners for evaluation and for award of degree of Doctor of Philosophy.


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List of Abbreviations

ADV	Arya-Daśabhūmi-vyākhyāna
AsP	Aṣṭasāhasrikā Prajñāpāramitā sūtra
AN	Āṅguttara-Nikāya (Pali Text Society Edition)
Av	Avadāna-śataka. (ed) P. L. Vaidya. Buddhist Sanskrit Texts. No. 19. Mithila Institute. Darbhanga, 1958
BDBSL	The Bodhisattva Doctrine in Buddhist Sanskrit Literature Har Dayak. London, 1932. Reprint. Motilal Banarsidass, 1978
Bo bhū	Bodhisattvabhūmi. (ed) Unrai Wogihara. Tokyo, 1936.
BSI	Buddhism Sects in India. N. Dutt. Motilal Banarsidass. Delhi, 1987
BHSD	Edgerton. F. Buddhist Hybrid Sanskrit Dictionary, New Haven: 1953 [Reprinted Delhi : 1970, 1972]
DCBT	A Dictionary of chinese Buddhist Terms. Compiled by W. E. Soothill & Lewis Hodous. Reprinted by Ch'eng Wen. Taipei; 1975
Da bhū	Daśabhūmika-Sūtra. (ed) P. L. Vaidya. Buddhist Sanskrit Texts No 7. Darbhanga, 1967
Dabh-J	Daśabhūmika-Sūtra. S. Tatsuyama. Translation from Sanskrit into Japanese. Nagoya, 1938
Dha-ss	Daśabhūmika-Sūtra. Seventh Stage. J. Rahder. Sanskrit Text. Including Translation of Vasubandhu's Commentary. Acta Orientalia. Vol IV, 1925
Dhr	渐备一切智德经. Tr by Dharmarakṣa. A. D. 294. Banjo 110.
EOB	Encyclopedia of Buddhism. Edited by Malalasekera, G. P. Published by Government of Ceylon.

Ho-Dbh	Annotated Translation of the Daśabhūmika sūtra, by Megumu Honda. (Yoshihama, Japan). Revised by Prof Dr. Johannes Rahder. (New Haven. Conn U.S.A). In the Śata-Piṭaka Series. Vol 74. New Delhi, 1968
Kj	十住经. Tr, by Kumārajīva-Buddhayaśas. A. D. 384-417. Banjo 105.
Ko-Dbh	Daśabhūmiśvara nāma Mahāyānasūtram. Edited by R. Kondo. Tokyo, 1936
M. S. AI.	Mahāyāna-sūtrālaṅkāra. (ed) S Levi, Paris, 1907/1911: Mahāyāna-sūtrālaṅkāra by Asaṅga. Sanskrit Text and translated into English by Dr. Surekha Vijay Limaye. Sri Satguru Pub. Delhi, 1992
Mtu	Mahāvastu, (ed) Senart. 3 vols. Paris, 1982-1987. The Mahāvastu. J. J. Jones. 3 vols. Sacred Books of the Buddhists. No's. 16, 18-19 PTS. London, 1949-1956
Re-Dbh	Daśabhūmikasūtra et Bodhisattvabhūmi. (ed) J. Rahder. Paris, 1926
Śdh	十地经. Tr by Śīladharma. Khotan. T'ang dynasty. Supplement to the canon of Kyoto 1,2 & 4.
TP	A Treatise on the Pāramīs Bhikkhu Bodhi. The Wheel Pub. No, 409/411. BPS. Kandy, 1996
JPTS	Journal of the Pāli Text Society. London
JAAS	Journal of Asian and African studies
JIABS	The Journal of the International Association of Buddhist studies
JSTOR	Journal Storage
CBETA	Chinese Buddhist Electronic Text Association
IRIAB	Annual Report of the International Research Institute for Advanced Buddhology
JIABS	The Journal of the International Association of Buddhist Studies

SDS	Studies in the Daśbhūmika Sūtra
60	The Hua-yen-ching in sixty chuan translated by Buddhabhadra.
80	The Hua-yen-ching in eighty chuan translated by Śikṣānanda

PREFACE

1. Introduction

(1) Daśabhūmi:

Bhūmi means "stage." The ten bhūmis are the last ten of the fifty-two stages on the path which leads towards the Bodhisattva dharma. In various Mahāyāna texts, each of the stages is associated with the subjugation or elimination of a certain type of obstruction to enlightenment. Boādhisattva has to pass through the Ten Stages before finally attaining enlightenment as mention in a section of the *Avatamsaka sūtras*.

The ten bhūmis are 1. The 'stage of joy.' (*pramuditā*) The stage where the wisdom of the middle path is first produced to benefit self and other and where there is great happiness. 2. The 'freedom from defilement.' (*vimalā*) Dwelling in the principle of the middle path, to be able to enter the dust of the world of sentient beings, yet remain detached. 3. The 'stage of emission of light.' (*prabhākarī*). This stage is obtained when one follows the Buddha path emitting the clear light of wisdom. 4. The 'stage of glowing wisdom.' (*arcismatī*), the stage of the light of wisdom burning bright according to its clear cognition of the unborn nature of all existences. 5. The 'stage of overcoming the difficult.' (*sudurjayā*), the stage of overcoming the prior stage by emptying all ignorance. 6. The 'stage of manifestation of reality.' (*abhimukhī*), the stage where the practitioner is facing reality. The stage of manifestation of the aspect that in contemplating the *dharma*, *nirvāna* and *samsāra*. 7. The 'stage of far-reaching.' (*dūramgamā*), the stage of attaining the middle way and advancing to a higher realm with every thought. 8. The 'immovable stage.' (*acalā*), the stage of abiding peacefully in the wisdom of the Middle Path without change. 9. The 'stage of wondrous wisdom.' (*sādhumatī*), the stage of using the skill of wisdom contemplation to enter the path of clear cognition regarding the unborn nature of all existence. 10. The 'stage of the dharma-cloud.' (*dharma-megha*), the stage of attaining the level of Buddhahood and covering the dharma-world with wisdom and compassion like a great cloud.

(2) Daśabhūmiśvarasūtra

The *Daśabhūmiśvarasūtra* is a very important Mahāyāna text containing a very systematic treatment of the doctrine of the ten *Bodhisattva-bhūmis*. This is an early influential Mahāyāna Buddhist śāstra. This śāstra has three names as i) *Daśabhūmiśvarasūtra*, ii) *Daśabhūmaka* and iii) *Daśabhūmisvara*. The Sūtra also appears as the 26th chapter of the *Avataṃsaka Sūtra* (the Sūtra on the Ten Stages). In Paris, there are Sanskrit manuscripts in the Bibliotheque. In London there are two Sanskrit Manuscripts in Cambridge University Library and in Royal Asiatic Society. In Calcutta there is a Manuscript of Sanskrit in Asiatic Society. In Nepal there is a Sanskrit manuscript in Kāthmandu`s, Royal Library. In Japan there are three Sanskrit manuscripts in Kyoto Imperial University Library and Tokyo University Library. Totally there are eight editions around the world. We know that the *Daśabhūmiśvarasūtra* in which the Buddha describes ten stages of development that a Bodhisattva must progress through in order to accomplish full Enlightenment and Buddhahood.

This text, consisting of eleven chapters, is in a mixture of Sanskrit prose and verse. However, the main treatise is in prose. Except the few verses those mentioned in the conversation between *Vajragarbha* and *Vimukticandra* the rest of the verses contain the gist of the prose portion. According to the record that the exact date and the author of the text are unknown. However, this is considered as teaching of Buddha. The fact is that the first Chinese translation in 297 A.D by Dharmarakṣa belongs to the middle of the third century (Taicho. N. 285; Nanjio. No. 110). Dr *Har Dayal* (The Bodhisattva doctrine. London. 1932. p. 273) seems to suggest that *Daśabhūmiśvarasūtra* inherits religious legacy from the *Prājñāparamitā-śāta-sāhasrikā* and influences the later *Bodhisattva-bhūmis* as the Ten Stages sūtra. *Daśabhūmiśvarasūtra* is an early and influential Mahāyāna Buddhist śāstra.

The meaning of “*Daśabhūmiśvarasūtra*” is ten ground which discusses great idea of explanation through seeking all Pāramitas and Dharmas that help one proceeding on the way, through freedom from all flattery and deceit, being able to practice as is spoken, always guarding true speech, not renouncing the Bodhisattva precepts, bringing forth the thought for all knowledge, unmoving like the king of mountains, through not abandoning all worldly matters, by accomplishing the Way of world-transcendence. There Pāramitas and Dharmas also help one

through accumulate assisting Bodhi-share Dharmas without weariness; through constantly seeking the superior or supreme way.

When Bodhisattvas dwell in these Dharmas, they get bliss because of the connection with non-moving. When Bodhisattvas dwell on the Ground of Happiness, they accomplish much happiness, much pure faith, much delight, much bliss, much elation, much enthusiasm, much courage, much freedom from contention, much absence of troubling, much absence of anger.

In this sūtra, it is explained that the Bodhisattva when engaged in various religious practices, can find ways out of this suffering of *saṃsāra*. He practices a kind of mental exercises. He divided the thoughts into two. Those are *kāma vitakka* and *vyāpāda vitakka*. There are two unwholesome and wholesome explained by *avihimsa*. He tries to develop wholesome thoughts while trying to eliminate unwholesome thoughts. Then he was doing that in the first watch (*prathamayāna*) of the night. He attains the knowledge of recollecting his past lives (*pubbenivāsānusati*). In the middle watch (*majjhmayāna*), he attains to knowledge of the passing away and reappearance of beings by means of the divine eyes. Then he realizes the four noble truths in the last watch of the night (*pacchimayāna*).

The *Daśabhūmiśvarasūtrabhāṣya*, a commentary on the *Daśabhūmiśvarasūtra*, was written by Vasubandhu in Sanskrit and translated into Chinese by Bodhiruci and others during the 6th century CE. The *Mādhyamakāvatāra* is a commentary on the meaning of Nāgārjuna's *Mūlamādhyamakakārikā* and the *Daśabhūmiśvarasūtra-śāstra*.¹

A *Daśabhūmiśvarasūtra* school in China is said to have existed in China at one time, which centered on this sūtra, but was later absorbed by the Huayan School, as the Huayan School's principal sūtra, the *Avataṃsaka Sūtra*, already contains the *Daśabhūmiśvarasūtra*. The *Daśabhūmiśvarasūtra* can also be found in modified form in the thirty-ninth chapter as part of the journey of the Bodhisattva Sudhana and also contained in the *Buddhāvataṃsaka Sūtra*. *Daśabhūmiśvarasūtra* provided major foundational teachings for the Mahāyāna schools which

¹ Rigpa Shedra (January 2009). 'Introduction to the Middle Way'. Source: (accessed: April 10, 2009)

exists today in some buddhist schools such as Zen and the Huayan School. The last vestige of the Huayan School today exists as the Kegon School in Japan and its last temple is the great Todai-ji, perhaps the largest wooden building in the world.

Daśabhūmiśvarasūtra school was named after the study and dissemination of the Chinese Translation *Daśabhūmiśvarasūtrabhāṣya*, it was an important theoretical school in the Northern and Southern Dynasties, and also was the first Chinese theoretical school of Yogācāra in Indian Buddhism, which has a great influence in Chinese Buddhism. The sūtra of *Daśabhūmiśvarasūtrabhāṣya* was translated into chinese by Ratnamati and Bodhiruci. After the translation and interpretation of them and their followers the disagreement between the meanings of the Sūtra appears due to the relationships to their teachers and their scholastic abilities and at last the North and South Faction were formed. The two differences rooted in the debate on "*citta*" or ālaya consciousness is pure or polluted, is true or absurd. The South Faction regards ālaya consciousness is as thusness and holds it as its core. The North Faction regards ālaya consciousness is as falsity and holds it as its core. Therefore, the Congenital and Acquired Buddha-nature theory was formed, and on this basis to build their own unique practice of theoretical systems. Thus, the *citta* (thought) of the Daśabhūmiśvarasūtra school is the important theoretical premise of its Buddha-nature. Theory and Practice which will have a great influence in the other aspects of the study on the Daśabhūmiśvarasūtra school.

There were several commentaries by the founder of Yogācāra school. For example, *Daśabhūmi-vyākhyāna* is very important and exercises great authority in Mahāyāna Buddhist thought. He discusses three concepts they are key to the Yogācāra School and considers the text grounded in the perspective of Yogācāra.

First, in the Sūtra, the ten stages were to coordinate and to discuss about ten perfections (Pāramitas). At the sixth stage of manifestation of reality (abhimukhi) which is facing reality and in contemplation of the *dharma*, *Nirvāṇa* and *saṃsāra* are to coordinate the wisdom of perfection which the Sūtra raised "*the point of spiritualism in triloka.*" Second, when the Sūtra began to discuss "*the twelve links of dependent origination*", Vasubandhu explains that "*everything exists according to subject consciousness.*" Third, Vasubandhu thought that we

should form "*the ālaya consciousness*" i.e, "*the transformation consciousnesses*" to arrive *Nirvāṇa* and shouldn't arrive *Nirvāṇa* from the erroneous view (*Mithyā-dṛṣṭi*) of *ātman* and *Dharma*.

All things belong to our consciousness. Vasubandhu contributed a lot to the translation and popularization of this text among Buddhists during his time. When this Sūtra was translated to Chinese it had shown a great influence on Chinese Buddhism. In the history of Chinese Buddhism there are several commentaries on this sūtra by Chinese Buddhist scholars and monks. The doctrine of the Daśabhūmīśvarasūtra has relatively short content, but many great Buddhist thinkers commented on this Sūtra. It not only inherited the Prajñā thought, but also opened up Yogācāra philosophy. This is its unique legacy has shown the biggest influence in the history of Chinese Buddhism the Di-Lun school was produced in China due to this.

(2) Mahāvastu-avadāna

Another earlier text is the "Mahāvastu", which also includes the ten stages towards becoming a Bodhisattva despite that it belongs outside of the Mahāyāna canon. This text *Mahāvastu* basically indicates a chapter (Mahāvaggo) of the *Vinaya Piṭaka* of the Lokottaravādins of the Mahāsāṅghikas. This text was published from London in 1949 and 1952 and 1956 in three volumes. We must be grateful to Jones for his translation of difficult text. The texts was introduced to Europe for the first time by B.H. Hodgson through his article. The Buddhist legends which we find in Mahāvastu were extracted from *Vinaya Piṭaka*. They were explained in a lucid style and in a language which is partly Pali and partly Sanskrit. Thought the *Mahāvastu-avadāna* which also was originally derived from the *Vinaya Piṭaka*, lost the Vinaya terms when it transformed from Mahāvastu to Mahāvastu-avadāna. But the *Mahāvastu-avadāna* is on the whole a collection of legends without any collection of Vinaya.

The contents of the *Mahāvastu-avadāna* are highly appreciated by the scholars working in Buddhism and Buddhist literature throughout the world. This avadāna is described in the Treatise itself that it belonged to the *Vinaya Piṭaka* of the Buddhist canons and was prepared according to the text of the Lokottaravādins of the Mahāsāṅghikas of the Madhyadeśa. Its contents generally

relate to the biography of Gautama Buddha and are mingled at times with stories and works of miracles of the Lord. It also contains many old and new Jātaka stories as well as prose and poetry passages from the canonical texts. We sometimes find accounts herein of the Buddha's receiving religious instruction from some of the most powerful previous Buddhas. This book, which was written by some unknown author or authors some fifteen to sixteen hundred years ago, is of immense historical, religious and linguistic values. It is really a mine of information for Indological scholars interested in the study of in the various of aspects of ancient Indian life and culture.

The Buddhist legends were first told in order to establish ordination rules and rites. Those legends were extracted from the part of the *Vinaya Piṭaka* and formed the original of our text. The Lokottaravādins called it Mahāvastu. Later the revised and extended text was called *Mahāvastu-avadāna*. The *Mahāvastu-avadāna* was originally derived from the *Vinaya Piṭaka*.

The present form of the *Mahāvastu-avadāna* must have been composed during the period of several centuries down to the 4 to 5 Century A.D. In the Sanskrit Buddhist literature of Nepal neither a Tibetan nor a Chinese version of the *Mahāvastu-avadāna* is mentioned. The scholar T. Byodo believes that the *Fo-Pen-Hsing-Chi-Ching* was translated from the *Mahāvastu-avadāna* with little revision and extension and decorated with beautiful verses taken from the Buddhacarita of Aśvaghōṣa.

2. Scope and Objective

The main purpose of taking up this research is to make a comparative study of Daśabhūmis with reference to Daśabhūmisvara-sūtra and *Mahāvastu-avadāna*. It would help one to understand the Mahāyāna philosophy and formation and evolution of Mahāyāna from Hīnayāna. The Hīnayāna philosophy has a great influence on Mahāyāna philosophy.

Many Sanskrit manuscripts had lost due to the decline of Buddhism in India and due to other various reasons. In the past century scholars around the world discovered a considerable number of Sanskrit manuscripts from Nepal, Kashmir, Afghanistan and so on, which greatly promoted the study of Sanskrit and Buddhist literatures. The Tibetan Autonomous Region might

be the last treasury of the Sanskrit manuscripts which has not yet been fully investigated. For a long time, the manuscripts in Tibetan have received much attention from a lot of scholars in the world. Nonetheless, they are still gathering dust on the shelves of monasteries or in drawers of museums. But the one very important problem is that we have never found a Sanskrit manuscript of *Daśabhūmiśvarasūtra* in Tibet. If we could find parts of the Sanskrit manuscript in Tibet, it would immensely help for this research work.

3. Extent of existing studies on the topic

The study of *Daśabhūmiśvarasūtra* has been ongoing for 1800 years. Apart from Indian, there were translations from Sanskrit to Chinese, Tibetan and Mongolian in ancient times. Now this work is also available in French and English. We can say that beyond the original Sanskrit texts, it is also available in Chinese, Tibetan and Mongolian, French and English. In China also from A.D. 297 to A.D. 774 there were translations five times by Dharmarakṣa, Kumārajīva, Buddhābhadrā, Śikṣānanda and Śīladharma. See the full list of translations and published editions in the appendix. One problem is that a lot of monks had taken Sanskrit manuscripts from India to Tibetan when the Buddhism declined in India, yet these Sanskrit manuscripts of *Daśabhūmiśvarasūtra* have not been found in Tibet.

The following is a list of some research works.

English source

1. *A Critical Study of the Daśabhūmiśvarasūtra*, Authors: Dhammajothi, M, Department of Sinhala / Pali & Buddhist Studies, 2008.

Japanese editions

a) The prose section was edited and published by Dr Johannes Rahder in 1926; Japan. Rahder edition was able to make use of the several manuscripts kept in the European and in the Indian Libraries.

b) The verse section was published under the joint editorship of Susa-and-Rahder. Japan.

c) The Susa text has been prepared from the Manuscript of Sanskrit in Kyoto University Library. The Manuscript of Sanskrit in Tokyo University Library. It is different from the prose section which was edited and published by Dr Johannes Rahder in 1926; Japan.

d) the Susa text is adopted the other reading are noted under the Kyoto edition, the Rahder edition, and the Tokyo edition.

the Susa text edition has followed the Tibetan version and Chinese version. They are all in agreement for the sake of the metre at the begging of a line two short syllables are made to stand for one long syllable.

Chinese translations:

1. *Jian-xiu-yi-Qie-Zhi-De-Jhing* 《渐修一切智德经》, Dharmarakṣa's (竺法护) translation to Chinese. 5 volumes . A.D. 297. China.
2. *Shi-Zhu-hing* 《十住经》, Kumārajīva's (鸠摩罗什) translation to Chinese , 4 volumes, A.D. 402-412. China.
3. *Liu-Shi-Hua-Yan-Jhing* 《六十大方广佛华严经》 (Mahāvaipulya Buddhāvataṃsaka Sūtra), Buddhābhadrā's translation to Chinese, in 22chapter, A.D. 418-420. China.
4. *Ba-Shi-Hua-Yan-Jhing* 《八十大方广佛华严经》 (Mahāvaipulya Buddhāvataṃsaka Sūtra), Śikṣānanda's (实叉难陀) translation to Chinese, in 26 chapter, A.D. 695-699. China.
5. *Shi-di-Jhing* 《十地经》 (Daśabhūmiśvarasūtra), Siladharmā's (尸罗达磨) translation to Chinese, 10 volumes, A.D. 774. China.

Daśabhūmi-vyākhyāna: translation in Chinese and Tibetan

Daśabhūmi-vyākhyāna, Tibetan: *Sabcu-pahi-rnam-pai-bsad-pa*, which was written by Vasubandhu. The subject was to comment the ten stages chapter of the *Mahāvaipulya-Buddhāvataṃsaka Sūtra*, which contained he 26 Volumes of the CBETA. There are two translations in China. They are translations to Tibetan and Chinese language. *Daśabhūmivyākhyāna* a detailed treatment of the ten stages (*DaśabhūmiS*) of Buddhist realization by Vasubandhu. This text was translated from the original Sanskrit by Mañjuśrīgarbha, which published in 1976 by Delhi Karmapae Chodhey in [Delhi]. Written in Tibetan.

1. The Tibetan language translation was made by the Tibetan monks of Zhi Jhun, De Jhi and the Indian monks of *Miao-Qin-Xiang-Zang*, the time may be in A. D. 850-900.
2. The *Daśabhūmi-vyākhyāna* translated to Chinese by Buddhiruci (菩提流支), which was translated to Chinese. In A.D. 508-511.

Chinese commentaries

1. *Shi-Di-Jhing-Lun-Yi-Chi* 《十地经论义记》, Hui-Yuan commentary to *Daśabhūmi-vyākhyāna*, Sui Dynasty.
2. *Shi-Di-Jhing-Lun-Shu* 《十地经论疏》, Fa-Zhang, commentary to *Daśabhūmi-vyākhyāna*, Tang Dynasty.
3. *Zhu-Shi-Di-Jhing-Lun* 《注十地经论》, anonymous, which have lost.
4. *Shi-Di-Wu-Men-Shi-Xing-Lun* 《十地五门实性论》, six volumes. only one volume is existing,

In Dun-Huang, we found a Chinese manuscript name of which is *Shi-Di-Yi-Shu* 《十地义疏》 was written by Fa-Shang in A.D.565. In London library we not only can find the same handwritten aberrant copy, but also we find the first volume of *Shi-Di-Yi-Chi* 《十地义记》。 They have also recorded in *CBETA*, Volume 85.

So far there are independent studies on *Daśabhūmis* which are mentioned in *Daśabhūmiśvarasūtra*. But thus no comparative study has taken place so far. Many scholars are not aware that there is a huge mention of *Daśabhūmis* in *Mahāvastu-avadāna*, which is compiled in Buddhist Sanskrit language, There has been no comparative study between the ten *bhūmis* which are mentioned in these two texts i) *Daśabhūmiśvarasūtra* and ii) *Mahāvastu-avadāna*. In this situation taking such a serious topic of research is not only a challenging task, but it will also be quite useful to the scholars and practitioners of Buddha Dharma in the world including India.

4. The way in which this research is going to be different from the existing research

The manner in which way my topic is going to be different from the others is that this is a comparative study and therefor I will encapsulate the studies and compare various editions of the Sanskrit manuscripts in and around the world and see how by understanding each other relationship and the Buddhism philosophy transformed from Hīnayāna to Mahāyāna. Some Mahāyāna concepts which we can find in Buddhism are influenced by Hīnayāna and some concepts pre-existing in Hīnayāna which were received and developed by Mahāyāna.

The Daśabhūmiśvarasūtra school was developed in China which is said to have existed in China at one time, which centered on this sūtra, but was later absorbed by the Huayan school, as the Huayan school's principal sūtra, the Avataṃsaka Sūtra, already contains the Daśabhūmiśvarasūtra. The Daśabhūmiśvarasūtra can also be found in modified form in the thirty-ninth chapter as part of the journey of the Bodhisattva Sudhana. They also provided major foundational teachings for the Mahāyāna schools which exist today, in the form of Zen. The last vestige of the Huayan School today exists as the Kegon School in Japan, and its last temple is the great Todai-ji, perhaps the largest wooden building in the world. So in China or Japan there have been many works based on the study of this Sūtra. We can find many works of thesis and research on the Daśabhūmiśvarasūtra and Daśabhūmiśvarasūtra school in China.

It is a pity that we have not yet found any research work on Daśabhūmis: A Comparative study (with reference to Daśabhūmiśvarasūtra and Mahāvastu avadāna). When we want to find that why this problem is existing, we can understand that the reason is the language. Because there are a lot of Buddhist scholars who don't have any knowledge of Sanskrit, Chinese and Tibetan. Foreign Buddhist scholars also don't give enough attention to Chinese translations and Chinese scholars' works. Now my job would be to study all material available in Sanskrit and Chinese, Tibetan source and to work on: A Comparative study of Daśabhūmis (with reference to *Daśabhūmiśvarasūtra* and *Mahāvastu-avadāna*) by virtue of Sanskrit, Tibetan, Japanese, Chinese and English sources.

5. Research Method

Historical, philosophical and comparative methods with regard to quantitative analysis and orientation analysis are the methods those will be adapted in this research. The fundamental

materials of this work will be the Mahāyāna Sanskrit texts, translation of Tibetan texts and translation of Chinese texts and Hīnayāna texts including the *Mahāvastu-avadāna*. The comparative method and analysis will be followed importantly, but the research will be based on the Sanskrit manuscript literature in Tibetan.

This research will involve a lot of scientific methods with facts and data especially working on the subject of Mahāyāna. While working on the contemplative practice involved in the Buddhist philosophy of the Mahāyāna and Hīnayāna. The common grounds between Daśabhūmīśvara and *Mahāvastu-avadāna* will be highlighted and the areas where both could benefit the other field will be noted down. In the final part the result of the combined mythologies will be coordinated, unified and synthesized for the best academic conclusions.

6. Tentative chapter division

Introduction

The motive and purpose on research subject will be discussed in this introductory chapter. Existing studies relating to this research, detailed methodologies. Such as the ways of analysis or approach will be presented. Finally, in this chapter, hypothesis and procedure on research will be mentioned.

This thesis is divided into four sections: 1. The Dissemination of *citta* in China before the Chinese Translation of *Daśabhūmikābhāṣya*. Article takes the development of the *citta* in China as the main line, studies the general process of the *citta* (thought) before the the Chinese Translation of *Daśabhūmikābhāṣya* appears, mainly about the relief of *citta*. The surface of the mind and the initial transmission deep mind, which will be the important theoretical premise of the *citta* in Daśabhūmīśvarasūtra school. 2. The *citta* of South and North Factions in Daśabhūmikā school. This part mainly discusses the causes of the two differences of the North and South in Daśabhūmikā school. This part mainly discusses the causes of the two differences of the North and south school, mainly studies the *citta* of South Faction before Jingying Huiyuan, especially on the *citta* of Fashang; Due to the literature missing, North Faction's *citta* can only be seen through later descriptions. 3. The *citta* of Jingying Huiyuan. Jingying Huiyuan was a great master in South Faction, whose *views are* important in Daśabhūmikā school. This

part mainly discusses the causes of the two differences of the North and south schools. This section focuses on the life and writings of Jingying Huiyuan, especially his thought on "*The eight kinds consciousness*" in his famous writings Dasheng yizhang (Essay on the Meaning of Māhāyana) he makes clear the relationship between his so-called True Mind, Deluded mind and The Mano (consciousness). 4. The influence of the citta of Daśabhōmikā school. This part mainly discusses the causes of the two differences of the North and south schools. This section discusses the influence of the *citta* of Daśabhūmīśvarasūtra school on The Huayanzong school and Weishizong school and makes a preliminary study focusing on its heritage and moral principles.

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Bibliography I-VIII

First chapter

Journey of Daśabhūmis in Hīnayāna and Mahāyāna traditions of Buddha dharma

1. Introduction

1.1 Content

My research project, is focused on the history of the textual for formation of the *Mahāvastu-Avadāna*, an extensive and complex collection of narratives, related to various aspects of the Buddha's personal and religious life, termed by the text at hand as part of the "Vinaya-Piṭaka of the Mahāsaṅghika-Lokottaravādina", or in other words, "the texts of monastic regulations of this old school (*nikāya*), which is well attested in epigraphical records and manuscripts findings, particularly of Northwest India and the present regions of Afghanistan and Uzbekistan. My attention is centered upon the first part of the *Mahāvastu* (ed. Senart, I.1-338)," which is "mainly concerned with the career of the *bodhisattva*, from his first endeavours as an ordinary man moving towards the ultimate goal until his last birth as a Buddha-to-be. The specifics of the narratives are unique to the Lokottaravādina tradition, and are significant to understand the doctrinal orientations of this school." My study of those portions of the text which concern the career of Buddha-to-be prior to his last rebirth, has uncovered a complex of narratives tied together by the schemes of the four careers (*caryā*) and the ten stages (*bhūmi*) of the *bodhisattva*.

Considering as a whole the extensive portion of *Mahāvastu's* first part, it "has been felt necessary to focus my work on the careful and exhaustive philological study on a number of texts which I considered particularly significant for my enquiry. A set of four narratives, which I call *Bahubuddhaka Sections* or sections dealing with a multitude of Buddhas (*Mvu* I.46-63;

III.224-250), will be considered with further details. Some of these narratives are included in the first part of the *Mahāvastu* and all of them are intimately linked to the main concern of the first part.” There are three main reasons for this choice: “(1) The necessity to select a limited portion of the text, as I am collating several Nepalese manuscripts in order to re-evaluate the already existing edition of the *Mahāvastu*, prepared by Émile Senart in the late nineteenth century.” (2) “The fact that for these and portions of the text exist parallel versions in *gāndhārī* (at present being edited by Prof. Dr. R. Salomon) and Chinese which give us very precious markers to determine the chronological process of composition of this set of narratives and to understand the specific mechanisms leading to their inclusion in the present form within the *Mahāvastu* corpus.” (3) “The existence of figurative representations of various sets of "Multitudes of Buddhas" in North-West India and Central Asia which allows then for some fruitful comparison between texts and images that are able to give us decisive hints in our endeavor to locate our text within actual communities as witnessed by archaeological data.”

Thus I am, through the representative specimen of the *Bahubuddhaka Sections*, “drawing a clearer image of the textual history of the *Mahāvastu* corpus and its place in Buddhist literature. The understanding of the transmission of ideas on the many Buddhas and the Bodhisattva's career that occurred within the compositional process of a major Lokottaravādinā text is expected to contribute to this important task that can help us to understand a key period of the history of Buddhism.”

1.2 Historical review

The Mahāvastu is “considered a primary source for the notion of a transcendent (lokottara) Buddha, common to all Mahāsaṅghika schools. According to the Mahāvastu, over the course of many lives, the once-human-born Buddha developed supra-mundane abilities including: a painless birth conceived without intercourse; no need for sleep, food, medicine or bathing although engaging in such in conformity with the world; omniscience;” and, the ability to “suppress Karma.”¹

Though the Mahāvastu is not strictly a Mahāyāna text it is written in Hybrid Sanskrit and has been preserved by Mahāyānists and Tantric Buddhism, and as regarded as part of their scriptures. Mahāvastu became a compilation from various sources of stories, legends and traditions about Buddha including his doctrine and his previous births. Well-know this text contains a wide range of material which is very ancient and showing considerable elaboration, we can say that it is unlikely existed in anything like its present form until the early centuries.

This text replete with linguistic exegetical difficulties has been subjected to a thorough analysis, from the point of view of its contents I would like to study this valuable and important text through understanding Buddhism ‘from the inside’ and attempt to throw light on many aspects of early Buddhism in India, and Indian’s culture at the time of the text’s compilation. Of the interest and importance of the Mtu there is no doubt that it has attracted many scholars to study and discover everything of Mtu with the fascination.

¹Williams (1989/2007), pp. 18–19.

My supervisor drew my attention to the vast field of Buddhist studies. Well-known for Hybrid Sanskrit works representing more than one school of Buddhist thought. Before I came to India to study Buddhism, I had strong interest in original Buddhist Sanskrit literature, particularly in Mahāyāna Buddhism. So I decided to study in this direction, and that is why I selected the Mahāvastu which was one of the serviced canonical works of the Mahāsaṅghikas-Lokottaravādīna as the basis of my study.

Mahāvastu was edited and published for the first time by the renowned French savant, Emile Senart, one century ago. The manifold significance of this voluminous compilation is fully acknowledged by scholars, and a number of scholars is headed by Oldenberg, Barth, Windisch, Winternits and Vallée Poussin have contributed a series of articles on the work, throwing light on linguistic and literary aspects. A monograph which is present as a summary of this work, 'A study of Mahāvastu', was written by Dr B. C. Law's. The text has been translated into English by J. J. Jones, though containing many misinterpretation and fanciful explanations of the terms, but we should give respect and appreciation of this text's translation. Dr, Radha Govinda Basak has reproduced Searnt edition with a Bengali translation. Many other scholars including Bapat, Lamotte and Edgerton have referred to the Mahāvastu in their work. An ordained Buddhist monk who is Bhikkhu Telwatte Rahula, has written the valuable monograph of the text is 'A Critical Study of the Mahāvastu'.

The great father of Indian Buddhist Studies, Eugène Burnouf "is the first Western scholar to have taken into account the Mahāvastu, a copy of which was part of the second load of manuscripts sent by Brian H. Hodgson from Kathmandu to the Société Asiatique. The manuscripts reached Paris

for the assembly of the society on July 14th 1837.” We can quote one sentence from Burnouf’s emphasis letter in response to Hodgson. as said: “a day which will be remembered for a long time among friends of oriental studies”

This load of sixty-four manuscripts, “which Hodgson had copied especially for the society, caused the utmost impression upon its members. A catalogue of these manuscripts was established on the very same day, to be found in *Journal Asiatique*. 3rd series, vol: 4: 296-298. On the first load of twenty-four manuscripts, which had already reached Paris in the April of the same year, see Yuyama 2000a: 61, and the catalogue in Hunter 1896. Appendix A, Viii, see also Yuyama 2001; xiii. On the constitution of the Sanskrit manuscript collection of the *Soci t  Asiatique*, see the introduction to Jean Filliozat’s catalogue (1841-1842: 1-7). The Mahāvastu copy, later collated by Emile Senart under the label Ms, A, is still preserved in the holdings of the *Soci t  Asiatique*, where I was able to consult it,”²

Burnouf’s cursory reading of the Mahāvastu manuscript led him to find, at the beginning of the second prologue in the title of the text that the name of a school unknown so far which is Mahāsaṅghika in its Indian form. Indeed, in Chinese and Tibetan sources which the name of Mahāsaṅghika was founded,

Burnouf’s idea was followed by  mile Senart “who undertook the critical edition of the Mahāvastu with the publication of the introduction of *  l’histoire du Buddhism indien.*, one of the landmarks of philosophy of buddhist texts and a true masterpiece after 20 years’ pains taking editorial work.

²Cf. burnouf: 13, no: 9.

(Senart 1882-1897: Jan Willem de Jong referred to this edition as "still one of the most important works in the field of Buddhist Studies" Cf, de Jong 1976: 24.) Mahāvastu is an important text for the study of Indian Buddhism and Amira Yuyama who has impressively compiled the bibliographies I'd studied of the text for past decades."³

It is a fact that "the Mahāvastu has been translated, partly or fully, in German and English,"⁴ The translations into German are parts of the first and second volumes of Senart's edition, "by Ernst Leumann and his talented pupils Shindō Shiraishi and Shōkō Watanabe, which by far surpass the English translation by Jones (1949-1956). But there are also translations in Bengālī and Hindī, and recently in Thai and Japanese (see respectively Samniang 2010 [translation of vol, 1 of Senart, together with a transcript of the Indic text in Thai script], and Hiraoka 2010."

Still, no scholar has so far undertaken a thorough comparative studies of the ten bhūmi, With reference to Daśabhūmiśvarasūtra and Mahāvastu avadān. With my research work we can not means to claim that my study on the Mahāvastu is complete undertaking in itself or that everything about the text has been studied in the present work. On the contrary, I confine my research work only in early thought of ten stages of Bodhisattva aspects of the Mahāvastu, leaving aside many others matters, e.g. of linguistic and chronological interest. I have tried to give an outline of the work, and then find its relation with the ancient Buddhist tradition which is presented to us in many languages including Pāli, Sanskrit, Sinhala, Japanese, Korea, .Chinese and Tibetan.

³ Yuyama 1968, 2001: iv-ix, 2001, and his additional articles cited at p,265 of the letter.

⁴ for a survey of these translations, see Yuyama 2001: xxxiii-xxxix, xxxvii-xxxix.

As the text deals to a great extent with the life story of the Buddha, I have made an attempt to present a sketch of Buddha's life and mission as recorded in the Mahāvastu. From a more reliable and genuine source we can evidently derive many of these biographical accounts representing a comparatively older stratum of the tradition, however the other portions including the accounts of Enlightenment and ten bhūmis of Bodhisattva, bear witness to the fact that the text had still not assumed its final form when poetical and legendary elements were becoming more and more prominent in the biography of the Buddha. This is true that the biographical accounts in the Mahāvastu dealt only with the first part of Buddha's career, including his birth, great renunciation, enlightenment and early missionary activities. We do not deny that these accounts are perfect in the sense which they present a more or less complete narrative regarding the previous Buddha's life as the ancient tradition chosen to be preserved. In my work I also have utilised comparative study methodology to analyse the other text sources which deal with relevant phases of the Buddha's life, and my study in this direction has been conducted on a comparative basis. From this study I attempt to explore how far the text contributes to our knowledge regarding the early ten bhūmis thoughts of Bodhisattva through previous Buddha's life. Although, the Mahāvastu also record regarding with the ancient Indian society which was voluminous compiled. Even many scholars thought as a source of information in a study of Indian Society in Pre-Christian and early Christian eras the Mahāvastu is particularly significant. My work is intended to be an attempt to present, at least partly, a comprehension, analytical and a Comparative study with reference to Daśabhūmikā and Mahāvastu-avadāna. The present column may equally bring to light the comparative relation Daśabhūmikā and Mahāvastu-avadāna with the ten bhūmis at the ancient Buddhist tradition and its place in the multiform literature of the Buddhists.

1.3 Vinaya

Mahāvastu includes many fabulous stories and biographical narratives of less importance and may at first seem somewhat curious, but about treatise which has been categorically declared to be a part of the Vinaya or not we still can continue to discuss. This phenomenon becomes intelligible when we take into account the fact that the avadāna class of literature originally belonged to the Vinaya itself.⁵ Gowell and Neil also expected the same opinion in their introduction when they edited the Divyāvadāna.

Among the twelve-classes (dvādaśāṅga—buddha—Vacana), avadāna belong to the seventh of the Mahāyānic Scripture.

“1. sūtra; 2. heya; 3. vyākaraṇa; 4. gāthā; 5. udāna; 6. nidāna; 7. avadāna; 8. itivṛttaka; 9. jātika; 10. vaipulya; 11. adbhutadharmā; 12. upadeśa.”

Due to many scholastic studies whence we fortunately do not need grope in darkness for satisfactory definition and detailed avadāna. An avadāna may be a story based on the Buddha’s prophecies (vyākaraṇa) of future Buddha-hood or Pratyeka-Buddhahood, including his anterior births, the present and past stories of arhats of an unhappy consequences of moral transgressions in one’s former existence. May be the theme and moral of the story is not barred from being related to the Vinaya, in as much as it ‘ continually brings in some reference to a point of discipline.’⁶

⁵Bu-Aron, history of Buddhism. p. 35; N. Dutt, aspect, p. 71.

⁶Bhikkhu Telwatte Rahula. A critical study of the Mahāvastu. 1978, P,3.

According to J.J. Jones, "archiving a mere collection of avadānas much resembling the collection made by the Sarvāstivādins which is known as the Divyāvadāna",⁷ we can say that the compilers from different sectarian avadānas indeed came very near to each including organizations and legend. In fact, Mahāvastu may not have originally been intended to serve as a depository for preserving avadānas, the present form of the text can reasonably be claimed to represent the avadāna literature.

Considering the relationship between the Mahāvastu and the Vinaya, it seems useful to investigate Mahāvastu as a part of Vinaya, but some scholars opposed this point. Writes Jones , "although it is styled as Vinaya.....it almost seems as if, in the course of the period of its compilation, all the elements and characteristics of Vinaya were deliberately omitted."⁸ And Dr. Nalināksa Dutt also agreed on the same line as he observed that "apart from a few rules relation to ordination, it has nothing to do with the disciplinary matters."⁹

So we can say it is certainly disappointing to find that the compilers soon forget their objective, even so in the Code of Discipline they did not make allusion to the Vinaya at the end of the composition at all. Statistically speaking, in fact, there are not more than twenty out of thirteen hundred pages that are devoted to disciplinary matters. How can we conclude that the compilers deliberately omitted all the Vinaya elements from their compilation, of that god test has nothing to do with disciplinary matters except for those few points connected with ordination? I think if we may realize that the text does not expose itself to the charge of digression from its main subject,

⁷Jones. i. Intro, p, xiii.

⁸Jones. I. Intro, xiii.

⁹Nalināksa Duttalso. BS. p, 64.

we should try to take a different approach to the problem. E. J. Thomas seems to be remarking that the ‘introductory statement of the Mtu¹⁰, has been misunderstood’.¹¹ The Mtu is a treatise originally meant to be not the sole representative of the Vinaya, but only the beginning or opening of it.¹²

In the Mahāvagga, with regarding the account of Buddha’s life which is also incomplete, in some of our authoritative accounts of relation to which is buddha’s life, it is plain and clear that the redactors of the Vinaya Piṭaka made some attempt to give an account of Buddha and his mission before they went into the details of the Vinaya rules and allied details including the history and interpretations of those rules.

May be we shall be in error to state that the text is almost entirely devoid of the references to disciplinary matters, apart from the well-know reference to the four types of ordination (upsampadā), a number of references to disciplinary points have been clearly discussed.¹³

Amongst the most popular *avadānas* of Northern Hīnayāna Buddhism are:

- the story of Sudhana, preserved in Mahāvastu under the title *Kinnarī jātaka*, amongst others, who falls in love with a kinnarī and saves her life.
- the Vesantara Jātaka, the story of the compassionate prince who gives away everything he owns, including his wife and children, thereby display the virtue of perfect charity.

¹⁰ Mahāvastu-avadāna is abbreviatd by Mtu.

¹¹Thomas. History, p, 280.

¹²Vide. Encyclopaedia of Religion. vol. viii. p.328.

¹³Bhikkhu Telwatte Rahula. A critical study of the Mahāvastu. 1978, P,5.

- the *Suvannasankha jāataka*.¹⁴

Though it is later than most of the canonical Buddhist books, *avadānas*, held in veneration by the orthodox, occupies much the same position with regard to Buddhism as the Purāṇas do towards Hinduism. It acts in a similar way to other texts describing past deeds or past lives held in other traditions in the region, such as the above mentioned Purāṇas, the Dasam Granth and Janamsskis of Sikhism, and the Kaia Sūtra of Jainism.

1.4 Second Buddhist council

The Second Buddhist council took place at Vaiśālī, approximately at 330 or 320 BCE, seven years after the Buddha's parinirvāna. "Heinz Bechert's shorter chronology records that he accepts the transitional view of one hundred years between the death of Buddha and the calling of the council, the Vaiśālī The Second Council resulted in the first schism in the Saṅgha, according to Harvey Peter's view that it probably caused by a group of reformists called Sthaviravāda who split from the conservative majority Mahāsaṅghikas."¹⁵ If we can follow Theravāda transition, leading to a schism between the Sthaviravādins, the reasons of using this term to include the sect which later rose from them, such as the Sthaviravādins and the Mahāsaṅghika.

After unsuccessfully trying to modify the Vinaya, "*Sthaviras* attributed to a small group of "elderly members, i.e. it broke away from the majority Mahāsaṅghika during the Second Buddhist council, giving rise to the Sthaviravāda sect."¹⁶

¹⁴ Mahāvagga, Pāli. Ed. J. Kasypa. Nalanda. 1956.

¹⁵An Introduction to Buddhism: Teachings, History and Practices (2nd ed.). Cambridge, UK: Cambridge University Press. pg. 88-90.

¹⁶Buddhism: Critical Concepts in Religious Studies, Volume 2. 2005. p. 190.

Regarding this matter, L. S. Cousins writes, “The Mahāsaṅghikas were essentially a conservative party resisting a reformist attempt to tighten discipline. The likelihood is that they were initially a larger body, representing the mass of the community, the *mahāsaṅgha*.”¹⁷

The *Śāriputrapariṣecchā* contains an account in which an old monk rearranges and augments the traditional Vinaya, consequently causing dissention among the monks that required the king's arbitration and eventually precipitating the first schism.

Scholars have generally agreed that “the matter of dispute was indeed a matter of vinaya, and have noted that the account of the Mahāsaṅghikas is bolstered by the vinaya texts themselves, as vinayas associated with the Sthaviras do contain more rules than those of the Mahāsaṅghika Vinaya.”¹⁸ For example, “the Mahāsaṅghika Prātimokṣa has 67 rules in the *śaikṣa-dharma* section, while the Theravāda version has 75 rules.”

1. 5 Sthaviravādins legend

Sthaviravādins lifestyle leads us “to consider that the schism passed off over a range of points of self-discipline in which the monks who had been later to emerge as the Mahāsaṅghikas have been relaxing to tighten disciplines. They have been accused of managing money donated through laymen, for example, which may reflect an adaptation of the Vinaya to the growing town-based mercantile economy in the valley of Ganga. When the lax monks have been defeated after the 2nd council, they continue to be stubborn and made new program which used to be they convened their own council, breaking away from the authority Saṅgha. At this growth they have altered the cannon and added the new scripture. In fact we can locate in non-

¹⁷ A Concise History of Buddhism. 2004. p. 49, 64.

¹⁸A Concise History of Buddhism. 2004. p. 48.

Theravāda supply which does not healthy with every other well-attested transition, about attributes the breach to the so referred to as ‘Five Points of Mahādeva.’”

When at Pāṭaliputra after the Vaiśālī council some decade belong to Mahāsaṅghika council was held. The five points were debated at the council and were accepted by the majority, those who adhere to the Great Saṅgha, hence obtaining the name Mahāsaṅghika. However, some monks who tighten self-discipline refused to receive the majority decision and selection in consequence named themselves Sthviravādins. This time schism now not solely technically at the Five Point Mahādeva difficulty doctrinal matters, however also clear that where doctrine differ so exclusive from monastic practice may well fellow. So we can say this might also be the primary reason sooner or later to have come about in this case.¹⁹

Mahādeva’s Five Points ordinarily situation the statue of the Arhat and the enlightened saint. Mahādeva is said to have taught: “

1. Parūpahāra- An Arhat is able to be secluded by another. It appears to mean that an Arhat was capable of having erotic dreams.
2. Aaññāṇa- An Arhant can be concern to ignorance. This probably does now not imply non secular ignorance, but rather an Arhant may additionally be ignorant of a person’s name, and so on.
3. Kaṅkhā- An Arhat may have doubt.
4. Aparavitāraṇa- An Arhat may be instructed by another person.
5. Dukkāhāro Maggaṅgaṃ. Entry into the Buddhist way may be accompanied by a sound, such as Oh! sorrow, it is difficult to be aware of what the last point means.”

¹⁹Paul Williams. Mahāyāna Buddhism. P.17.

Paramārtha wrote a treatise on the schools, which in an incorporation of the “Mahādeva Five Points” attributed to the Arhats. Although we know that Mahāsaṅghika sūtras were incorporated the Mahāyāna cannon, it is possible that the reverse occurred. Through the Mahādeva Five points we can virtually find data that appears to include an implicit decreasing of the reputation of the Arhat. “A. K. Warder has also pointed out identical opinions that the views of Mahādeva seem little specific from the role on the Arhat found in the Pāli canon. Paul Williams concept that they gradually began to vary on a quantity of different things as nicely which was once after the breach between the two organizations of Sthaviras and Mahāsaṅghika. So Paramārthas has pointed out that among the most vital and far-reaching of these variations which arose was once the Mahāsaṅghika instructing of the supramundane Buddha, an exaltation of Buddha corresponding with the reducing of the repute of the Arhat.”²⁰

According to the recording of the three Chinese translations of Samayabhedo-paracanacakra-śāstra, there are different points about origination course of the “Mahādeva Five Point”.

- 1) this translation edition lost translator, so we called anonymity edition;
- 2) Paramārtha edition;
- 3) Hsuan-tsang edition.

Anonymity thought the Mahādeva Five Point has pointed out by monk; Paramārtha edition thought that it was put forward by Tīrthika (Heretics); this is clear and seems to not contain who found the Five Point. But Hsuan-Tsang edition adopted the point from the Vaibhāsika, who ascribed the original course from the Mahādeva.

²⁰ Paul Williams. Mahāyāna Buddhism. P.18.

In regard to the legend of the situation of schism between Sthaviravādins and Mahāsaṅghika, which have had evolution process even so within Sarvāstivāda. For example, with respect to the formation of Mahāsaṅghika, anonymity edition thought the formation of Mahāsaṅghika from three Bikṣu; Paramārtha edition considered taking shape from four kinds of schism masses; Hsuan-Tsang edition regarded as form Mahādeva, who condemned them as false views was Sarvāstivāda; and who hailing them as a new perspective was Mahāsaṅghika, the real reason need to be researched again.

However, Hsuan-tsang thought that “the reason of result led to controversy and schism of sectarian Buddhism which had two Mahādevas in Buddhism, one put forward Five Point after the Buddha’s Nirvāṇa 100 years; the second Mahādeva was heretic and supramundane from Mahāsaṅghika, who was called ‘thief live Mahādeva’ and promoted and supported the Five Point Mahādeva again. Because they had lived in Caitika mountain, so we called Caityasailah. Samayabhedo-paracanacakra-śāstra said that after second council two hundred years, one Bhikkhu from outer course. Some scholars have concluded that an affiliation of "Mahādeva" with the first schism used to be a later sectarian interpolation.”²¹

Jan Nattier and Charles Prebish write: Mahādeva has nothing to do with the major schism between the Mahāsaṅghikas and Sthaviras, emerging in a historical duration extensively later than formerly supposed, and taking his location in the sectarian movement through instigating an interior schism within the already existing Mahāsaṅghika school.²²

²¹Walser, Joseph. *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*. 2005. p. 50.

²²Williams, Jane, and Williams, Paul. *Buddhism: Critical Concepts in Religious Studies, Volume .2*. 2005. p. 188.

Modern scholars have concluded according to the doctrine of Mahāyāna Buddhism, “Arhat’s merit and virtue are not satisfactory compared with Buddha. Among the Mahādeva Five Point which are Parūpahāra, Aaññāṇa and kaṅkhā are Sa-vāsana (habit), it for further to influence ‘bīja’ and ‘a-saṃkliṣṭa and a-jña’ of Yogācāra school of Mahābuddhism.”²³

According to different points from the different sectarian of the real reasons and time of schism, there are three important causes; ‘

- 1) Due to the recording of Vinaya, some scholar has concluded that the fundamental division take place after second council.
- 2) Dīpavamśa legend says that the fundamental division takes place at the moment of the second council. Because they opposed adjudicate of the second council and they had occurred different council which belonged to Mahāsaṅghika council. This reason directly gives rise to fundamental decision.
- 3) Mahāsaṅghika legend. Fundamental decision occurred during the period of the king Aśoka, and the direct cause was the Mahādeva Five Point.

With regard to the real reasons and specific time of the fundamental division, today it also has controversy. Many scholars have concluded that the time of schism should emerged between the second council and the King Aśoka.

²³Wu yin. Abhidharma Mahāvibhāṣā Śāstra reading note. Hong-Shi-Shang-Yue-Kan, 1998. 10. Vol, 35.

1.6 Mahādeva legend

According to the Theravādin account, “the Second Council passed off in Vaiśālī. Its cause was to adjudicate on ten factors which amounted to minor in fringements of the Vinaya, such as managing cash and eating after midday.”²⁴

An elder rendered adjudicate the ten points condemning, after the council 35 years later at Pāṭaliputra, However, the Samayabhedoparacanacakra records that Mahādeva was a totally distinct parent who used to be the founder of the Caitika sect over 200 years later.

Modern scholarship is “commonly in settlement that the Mahāsaṅghika Vinaya is the oldest. This is of the same opinion well with the views of the Chinese monk Faxian, who travelled to India in order to procure the Mahāsaṅghika Vinaya, which was regarded as the original. According to Andrew Skilton, future scholars may decide that a find out about of the Mahāsaṅghika college will contribute to a better perception of the early Dharma-Vinaya than the Theravāda school.”

According to the traditional Theravādin account, the dispute arose over the 'Ten Points.' This is a reference to the claims of some monks breaking ten rules, some of which were considered major.

The specific ten points were:

- 1) “Storing salt in a horn.
- 2) Eating after midday.
- 3) Eating once and then going again to a village for alms.
- 4) Holding the Uposatha Ceremony with monks dwelling in the same locality.

²⁴Abcde Skilton, Andrew. A Concise History of Buddhism. 2004. p. 47.

- 5) Carrying out official acts when the assembly was incomplete.
- 6) Following a certain practice because it was done by one's tutor or teacher.
- 7) Eating sour milk after one had his midday meal.
- 8) Consuming strong drink before it had been fermented.
- 9) Using a rug which was not the proper size.
- 10) Using gold and silver.”

The key issue used to be the use of gold and silver', which is “an Indic idiom that includes any form of money. The monks of Vaiśālī had taken to wandering for alms with the specific goal of accumulating money, to which the travelling monk Yasa objected. Some of the different factors are also important, for instance factor 6, which would permit monks now not to follow the Vinaya on any point which their trainer did not observe or practice. This behaviour was once noted, grew to become an problem and induced a main controversy. The monastic Saṅgha is structured so that all movements and selections must be unanimously agreed upon thru consensus.” Since the monks accused of breaking these ten regulations refused to be reprimanded or well known fault, the Saṅgha was once unable to unravel this dispute in any different way than by using convening the Second Buddhist Council.

1.7 Introduction of Mahāvastu

The Mahāvastu (Sanskrit "Great Event" or "Great Story") is a text of “the Lokottaravāda school of the Mahāsaṅghika in the early Buddhism. It describes itself as being a **historical** preface to the Buddhist monastic codes (Vinaya). Over **1/2** of the **textual content** is composed of Jātaka and Avadāna tales, **accounts** of the **until now** lives of Buddha and **other** bodhisattvas. The Mahāvastu **incorporates** prose and verse written in **hybrid** Sanskrit, Pāli and Prākṛit. It is believed to have been compiled between the 2nd century BC and 4th century AD.”

1.8 Pāli Canon parallels

The Mahāvastu's Jātaka memories are comparable to those of the Pāli Canon. “Although significant, variations exist in phrases of the tales’s details. Other parts of the Mahāvastu have greater direct parallels in the Pāli Canon consisting of from the Digha Nikāya, the Majjhima Nikāya, the Khuddakapāṭha, the Dhammapada, the Sutta Nipata, the Vimāyattthu and the Buddhavamsa.”²⁵

The Mahāvastu is viewed a most important source for the thought of a transcendent (lokottara)Buddha, frequent to all Mahāsaṅghika schools. “According to the Mahāvastu, over the route of many lives, the once-human-born Buddha developed supramundane abilities including: apainless beginningconceived except intercourse; no want for sleep, food, medicine or bathing eventhough attractive in such in conformity with the world”; omniscience; and, the capacity to "suppress Karma.”²⁶

Though the Mahāvastu is no longer strictly a Mahāyāna text it is written in Hybird Sanskrit and has been preserved through Mahāyānist and Tantric Buddhism, and as viewed as phase of their scriptures.Mahāvastu grew to be a compilation from a range of sources of stories, legends and traditions about Buddha together with his doctrine and his preceding births. Well-know this textualcontent incorporates a broad range of cloth which is very historicand showing huge elaboration, we can say that it is not likely existed in something like its present from till the early centuries.

This text replete with linguistic exegetical difficulties has been subjected to a thorough analysis, from the factor of view of its contents I would like to learn about this treasured and essential textual content thru perception Buddhism ‘from the inside’ and attempt to throw mild on many components of early Buddhism in India, and

²⁵Regarding the Dhammapada parallels, see Ānandajoti (2007), "Introduction," where Ānandajoti writes: From “Andient Buddhism Texts”. See also; ch. 8, “Sahassavagga”. and ch. 25, "Bhikkhuvagga".

²⁶Williams (1989/2007), pp. 18–19.

Indian tradition at the time of the text's compilation. Of the interest and importance of the Mtu there is no doubt that it has attracted many scholars to study and discover everything of Mtu with the fascination.

My supervisor drew my attention to the vast field of Buddhist studies. Well-known for Hybrid Sanskrit works representing more than one school of Buddhist thought. Before I came to India to study Buddhism, I had strong interest in original Buddhist Sanskrit literature, particularly in Mahāyāna Buddhism. So I decided to study in this direction, and that is why I selected the Mahāvastu which was one of the serviced canonical works of the Mahāsaṅghikas-Lokottaravādina as the basis of my study. Mahāvastu was edited and published for the first time by the renowned French savant, Emile Senart, one century ago. The manifold significance of this voluminous compilation is fully acknowledged by scholars, and a number of scholars is headed by Oldenberg, Barth, Windisch, Winternits and Vallée Poussin have contributed a series of articles on the work, throwing light on linguistic and literary aspects. A monograph which is present as a summary of this work, 'A study of Mahāvastu', was written by Dr B. C. Law's. The text has been translated into English by J. J. Jones, though containing many misinterpretation and fanciful explanations of the terms, but we should give respect and appreciation of this text's translation. Dr, Radha Govinda Basak has reproduced Searnt edition with a Bengali translation. Many other scholars including Bapat, Lamotte and Edgerton have referred to the Mahāvastu in their work. An ordained Buddhist monk who is Bhikkhu Telwatte Rahula, has written the valuable monograph of the text is 'A Critical Study of the Mahāvastu'.

Still, no scholar has so far undertaken a thorough study of the Mahāvastu, as A. B. Keith has remarked many years ago, "that almost everything that is definite has yet to be discovered regarding it." But this is by not means to claim that my study on the Mahāvastu is complete

undertaking in itself or that everything about the text has been studied in the present work. On the contrary, I confine my research work only in early thought of ten stages of bodhisattva aspects of the Mahāvastu, leaving aside many others matters, e.g. of linguistic and chronological interest. I have tried to give an outline of the work, and then find its relation with the ancient Buddhist tradition which is presented to us in many languages including Pāli, Sanskrit, Sinhala, Chinese and Tibetan.

As the text deals to a great extent with the life story of the Buddha, I have made an attempt to present a sketch of Buddha's life and mission as recorded in the Mahāvastu. From a more reliable and genuine source we can evidently derive many of these biographical accounts representing a comparatively older stratum of the tradition, however the other portions including the accounts of Enlightenment and ten bhūmis of Bodhisattva, bear witness to the fact that the text had still not assumed its final form when poetical and legendary elements were becoming more and more prominent in the biography of the Buddha. This is true that the biographical accounts in the Mahāvastu dealt only with the first part of Buddha's career, including his birth, great renunciation, enlightenment and early missionary activities. We do not deny that these accounts are perfect in the sense which they present a more or less complete narrative regarding the previous Buddha's life as the ancient tradition chosen to be preserved. In my work I also have utilized comparative study methodology to analyze the other text sources which deal with relevant phases of the Buddha's life, and my study in this direction has been conducted on a comparative basis. From this study I attempt to explore how far the text contributes to our knowledge regarding the early ten bhūmis thoughts of Bodhisattva through previous Buddha's life. Although, the Mahāvastu also record regarding with the ancient Indian society which was voluminous compiled. Even many

scholars thought as a source of information in a study of Indian Society in Pre-Christian and early Christian eras the Mahāvastu is particularly significant. My work is intended to be an attempt to present, at least partly, a comprehension, analytical and a Comparative study with reference to Daśabhūmikā and Mahāvastu-avadāna. The present column may equally bring to light the comparative relation Daśabhūmikā and Mahāvastu-avadāna with the ten bhūmis at the ancient Buddhist tradition and its place in the multiform literature of the Buddhists.

The terrific father of Indian Buddhist Studies, Eugène Burnouf is the first Western scholar to have taken into account the Mahāvastu, a reproduction of which used to be part of the 2nd load of manuscripts despatched via Brian H. Hodgson from Kathmandu to the Société Asiatique. The manuscripts reached Paris for the meeting of the society on July 14th 1837. We can quote one sentence from Burnouf's emphasis letter in response to Hodgson. as said: "a day which will be remembered for a lengthy time among pals of oriental studies"

This load of sixty-four manuscripts, which Hodgson had copied mainly for the society, brought about the utmost impact upon its members. "A catalogue of these manuscripts was established on the very same day, to be observed in Journal Asiatique. 3rd series, vol: 4: 296-298. On the first load of twenty-four manuscripts, which had already reached Paris in the April of the identical year, see Yuyama 2000a: 61, and the catalogue in Hunter 1896. Appendix A, Viii, see also Yuyama 2001; xiii. On the charter of the Sanskrit manuscript collection of the Société Asiatique, see the introduction to Jean Filliozat's catalogue (1841-1842: 1-7). The Mahāvastu copy, later collated by means of Emile Senart under the label Ms, A, is nonetheless preserved in the holdings of the Société Asiatique, the place I was once capable to seek advice from it,"²⁷

²⁷ Cf. burnouf: 13, no: 9.

Burnouf's cursory studying of the Mahāvastu manuscript led him to find that "at the commencing of the 2nd prologue in the title of the text that the identify of a college unknown so a long way which is Mahāsaṅghika in its Indian form. Indeed, in Chinese and Tibetan sources which the identify of Mahāsaṅghika was founded, Burnouf commented:" the indication alone contained in this title [.....]in my eyes confers to it [.....] a excellent value and an incontestable antiquity."

Burnouf's thinking "was once observed by Émile Senart who undertook the fundamental version of the Mahāvastu with the e-book of the introduction of à l'histoire du Buddhism indien., one of the landmarks of philosophy of buddhist texts and a true masterpiece after 20 years' pains taking editorial work. (Senart 1882-1897: Jan Willem de Jong referred to this edition as "still one of the most vital works in the discipline of Buddhist Studies" Cf, de Jong 1976: 24.) two Mahāvastu is an necessary text for the learn about of Indian Buddhism and Amira Yuyama who has impressively compiled the bibliographies I'd studied of the text for previous many years. "²⁸

Burnouf as a notable scholar had a affect on Mahāvastu reception by modern scholarship, but Vincent Tournier thinks that honestly some of the flaws of his first evaluation have observed their way into present day 'common knowledge' of this text. Mahāvastu was once introduced to the western reader as a 'voluminous collection of legends pertaining to the religious life of Cākya' which is honestly an apt description. However very necessary statistics of the title two Mahāsaṅghika-Lokottaravādina had been not noted with the aid of Burnouf, this omission led him to state:

(1) that the Mahāvastu is not canonical.²⁹

(2) that the Nepalese collection he surveyed did not contain any book pertaining to the vineyard class, but rather than that the avadānas represented this genre of scriptures.

²⁸ Yuyama 1968, 2001: iv-ix, 2001, and his additional articles cited at p,265 of the letter.

²⁹Burnouf. 1844: 629.

Burnouf and Jonesthe as “an alternative imprecise analyzing the title of the text, which the presence of the epithet avadāna in the colophon of the manuscripts collated by means of Senart. According to the edition princeps, the textual content is referred to as in two distinct ways. Kōgen Mizano, Akita Hirakawa and Yuyama have argued that Mahāvastu tout court is probable the original appellation of the text, and that the epithet avadāna used to be brought in the system of its compilation. As follows we can recognize its points. In short, the Mahāvastu was most in all likelihood a Vinaya textual content in before instances and the Mahāvastu-avadāna is a narrative literature in a very vast experience within the framework of the Vinaya Literature.”³⁰

2. Translation of Daśabhūmiśvarasūtra in Chinese language

The study of Daśabhūmiśvarasūtra has been ongoing for 1800 years. Apart from Indian, there were translations from Sanskrit to Chinese, Tibetan and Mongolian in ancient times. Now this work is also available in French and English. We can say that beyond the original Sanskrit texts, it is also available in Chinese, Tibetan and Mongolian, French and English. In China also from A.D. 297 to A.D. 774 there were translations five times by Dharmarakṣa, Kumārajīva, Buddhahadra, Sikṣānanda and Śīladharma. See the full list of translations and published editions in the appendix. One problem is that a lot of monks had taken Sanskrit manuscripts from India to Tibetan when the Buddhism declined in India, yet these Sanskrit manuscripts of Daśabhūmiśvarasūtra have not been found in Tibet.

The following is a list of some research works chinese translations and commentary.

- 1) Jian-xiu-yi-Qie-Zhi-De-Jhing 《渐修一切智德经》， Dharmarakṣa`s （竺法护） translation to Chinese. 5 volumes . A.D. 297. China;

³⁰Cf, Yuyama 2000b: 537. 2001: xxvii.

- 2) Shi-Zhu-hing 《十住经》，Kumārajīva`s (鸠摩罗什) translation to Chinese , 4 volumes, A.D. 402-412. China.
- 3) Liu-Shi-Hua-Yan-Jhing 《六十大方广佛华严经》 (Mahāvaipulya Buddhāvataṃsaka Sūtra), Buddhahadra`s translation to Chinese, in 22chapter, A.D. 418-420. China.
- 4) Ba-Shi-Hua-Yan-Jhing 《八十大方广佛华严经》 (Mahāvaipulya Buddhāvataṃsaka Sūtra), Śikṣānanda`s (实叉难陀) translation to Chinese, in 26 chapter, A.D. 695-699. China.
- 5) Shi-di-Jhing 《十地经》 (Daśabhūmiśvarasūtra), Siladharmā`s (尸罗达磨) translation to Chinese, 10 volumes, A.D. 774. China.
- 6) Daśabhūmi-vyākhyāna translated to Chinese by Buddhirci (菩提流支) , which was translated to Chinese. In A.D. 508-511.

Chinese commentaries

- 7) Shi-Di-Jhing-Lun-Yi-Chi 《十地经论义记》，Hui-Yuan commentary to Daśabhūmi-vyākhyāna, Sui Dynasty.
- 8) Shi-Di-Jhing-Lun-Shu 《十地经论疏》，Fa-Zhang, commentary to Daśabhūmi-vyākhyāna, Tang Dynasty.
- 9) Zhu-Shi-Di-Jhing-Lun 《注十地经论》，anonymous, which have lost.
- 10) Shi-Di-Wu-Men-Shi-Xing-Lun 《十地五门实性论》，six volumes. only one volume is existing,

In Dun-Huang, we found a Chinese manuscript name of which is Shi-Di-Yi-Shu 《十地义疏》 was written by Fa-Shang in A.D.565. In London library we not only can find the same handwritten aberrant copy, but also we find the first volume of Shi-Di-Yi-Chi 《十地义记》。They have also recorded in CBETA, Volume 85.

3. Translation of Daśabhūmis in Tibetan language

Mahāvaiṣṭya-Buddhāvataṃsaka Sūtra, which contained the 26 Volumes of the CBETA. There are two translations in China. They are translations to Tibetan language. Daśabhūmivyākhyāna a detailed treatment of the ten stages (DaśabhūmiS) of Buddhist realisation by Vasubandhu. This text was translated from the original Sanskrit by Mañjuśrīgarbha, which published in 1976 by Delhi Karmapa Chodhey in [Delhi]. Written in Tibetan.

The Tibetan Translations:

Edition by Narthang of Bkhab bgyur, section Phal, chen, vol,3, pages 71-242: (from 8th-10th Bhūmi)

- 1) The Peking edition, vol 3, 49a-168a: (from 1th-7th Bhūmi.
- 2) Derge edition, vol 1,2, from 116a-283a.
- 3) Edition of Peking of Bastan bgyur, National Library of paris, Tibetan original no. 229 from nos. 130b-335a: text and commentary by vasubandhu. This version belongs to Ārya-Daśabhūmi-vyākhyāna (shi-du-ching-lun) is extend in this Peking edition.
- 4) Derge edition, vol 1,2, from 116a-283a.
- 5) Daśabhūmi-vyākhyāna translation to Tibetan was made by the Tibetan monks of Zhi Jhun, De Jhi and the Indian monks of Miao-Qin-Xiang-Zang, the time may be in A. D. 850-900.

4. Translation of Daśabhūmis in Korean and in Japanese languages

Japanese editions_

- 1)The prose section was edited and published by Dr Johannes Rahder in 1926; Japan. Rahder edition was able to make use of the several manuscripts kept in the European and in the Indian Libraries.

- 2)The verse section was published under the joint editorship of Susa-and-Rahder. Japan.
- 3)The Susa text has been prepared from the Manuscript of Sanskrit in Kyoto University Library.
The Manuscript of Sanskrit in Tokyo University Library. It is different from the prose section which was edited and published by Dr Johannes Rahder in 1926; Japan.
- 4)the Susa text is adopted the other reading are noted under the Kyoto edition, the Rahder edition, and the Tokyo edition.

the Susa text edition has followed the Tibetan version and Chinese version. They are all in agreement for the sake of the metre at the begging of a line two short syllables are made to stand for one long syllable.

5 The Korean Translation:

- 1) 八十華嚴輕十地品 in the高麗大藏經 (Koryo TiPitaka).

Second chapter

Daśabhūmis as described by Daśabhūmiśvara-sūtra

2.1 Summary of the Ten Stages

2.1.1 Introduction ten stages

Da bhū mainly discuss on the bodhisattva's experience of the Buddha. After the Vajragarbha bodhisattva entered into and awakened from the meditation of the 'light of great wisdom' by the means of the power of the Buddha, and to explained all the Vajragarbha's ten bodhisattva-stages as themes of experiencing of the Buddha. In fact, he only described only the names of the ten bodhisattva stages without their meaning after awakened from the meditation. Vimukticandra had persuaded Vajragarbha three times to introduce the meaning of ten stages, because it is difficult to know their meaning. But Vajragarbha refused to explain the real meanings. Pure minds, stayed in a firm state of wisdom and helping of all the Buddhas should meantime possessed to awakened faith and practice diligently. Ten stages as the foundation of all wisdom we should not only knowing them, but also practicing them follows the bodhisattva. Da bh has explained that the Buddha as ultimate reality and insist that the Buddha exists as a deeper dimension of bodhisattva's mental and physical activities. Ten stages as practice processing led bodhisattvas from pure mind to the Buddhahood which is significant to our real understanding of the Buddha is the real foundation of all bodhisattva practices.

In order to reach enlightenment bodhisattva, have to go through strenuous task of graduating through ten stages. One has to proceed successively from one to another, without skipping over any bhūmi. So we can say that total accomplishment of each bhūmi is essential for the success in

final enlightenment. Through the ten stages we can find that tri-fold as the basic structure were established, which as: Sentient Being-Bodhisattva-Buddha. And this tri-fold structure were elaborated more within the ten stages. Following this process all sentient beings could be directly saved to Buddha.

Hang-Kil-Chun thought three ways as introductory stages and defined the ten stages.

“1) as the main path of all Buddha;

2) as the place where all Buddha practice; and

3) as the wisdom of all Buddha. The "main path of all Budahas refers to emptiness (sunyata). “

The sutra says that the nature of the ten stages is originally non-origination and non-destruction. since it is empty, all sufferings are eventually destroyed. The "place where all Budahas practice is regarded as a pure and deep calmness which cannot be expressed by words. The "wisdom of all Buddhas" refers to the separation from all discriminated thought. The sutra claims that all Buddhas have already depended on these paths for their past practices and they have proved its authenticity. From these three explanations, it is obvious that the Buddha occupies the central position.¹

Da bh urges bodhisattvas to honor all Buddhas and to follow the dharma of the ten stage by relying on the immeasurable powers of the Buddhas. Vajragarbha also says that he is teaching the ten stages by the power of the Buddha. And the immeasurable supernatural powers of the buddha reside inside me know, what I have preached is like only one drop of water in the great ocean.²

¹A Study of Daśabhūmikasūtra. p 167

²角 The 80 AvataṃsakaSūtra support the first case. T 10, 181a.

In the begging of Da bhū is stanza, as the following said:

**Yasmin pāramitādaśottamaguṇānstaistairnayaihsūcitāh
sarvajñenajagaddhitāyadaśa ca prakhyāpitābhūmayah /
ucchedadlruvavarjitā ca vimalāproktāgatirmadhyānā
tat sūtramdaśabhūmikamṇigaditamśrṇvantubodhyarthinah //³**

This stanza before the prose portion of the introduction provides information about the text. This stanza, However, does not exist in the Chinese and Tibetan versions. S, Bagchi say that it is not a part of the text and exist in the suvarnaprabhāsa-sūtra. This stanza itself indicates very strong relationship between the ten Pāramitās and ten bhūmis, beyond this bodhisattva through practice pāramitās on each bhūmis can cultivate merit to abstain Buddhahood.

After two weeks blessed one performed perfect enlightenment below the Bodhi-tree. Lord Buddha remain in the divine abode of paranirmitavaśavartin gods which used to be full of Mani jewels, shining, collectively with a massive crew of bodhisattva who had been all no longer accountable to turn again and sure to emerge as flawlessly enlightened in one life, and who had assembled from special world areas

2.1.2 Manuscripts and Translations of the sūtra

Many Sanskrit manuscripts of Daśabhūmika-Sūtra or Daśabhūmiśvara with their variant translations in different languages in ancient time around thw world. which are preserved in England, France, Nepal and Japan. The most ancient group of the Manuscripts are;

1. MS, Takakusu, (S,405) of Tokyo imperial University
2. MS, Kawaguchi, (S,34,35) of Tokyo imperial University

3. MS. of London, (Royal as, Soc, Hodgson coll, no, 3 Newari)
4. MS. of Calcutta, As. Soc. of Bengal, B 45. Newari
5. MS. of Paris, (National Library Sanskrit Original, no, 51, in Nepalese newari character, 19 th century.
6. MS. of Paris, (National Library Sanskrit Original, no. 52, in Nepalese newari character, Devanagari, 19 th, century
7. MS. of Cambridge, (Cambridge Univer sity Library, Add. 1618. Newari, 215pages, 38cm by 10cm, dated N S,967 (A D 1847))
8. MS, of Cambridge, (Cambridge University Library, Add. 867. Newari N.S.872 (AD.1752)
9. MS. of Katmandu, Royal Library, Paper MS, 215 leaves, 5 lines, 38 cm by 10 cm, Newari, dated N.S.967(A D. 1847)
10. MS of Tokyo imperial University

It is edited by a mediocre interpreter who very rarely gives information which can be useful for a critical edition of the text. According to Ryūkō Kondō classified these manuscripts into two versional: the first (i) and add, 867,2 of Iviii); and the other includes (ii), (iii), (iv), (v), (vi) and (vii); the (x) are known as a summary of the s,34 of Kawaguchi.

The Gāthās of the last chapter (parīdāna) which are missing in the older group are found in the collection of modern Manuscripts, while they are omitted in all the chapters of the fragmented manuscripts dating from the 6th century. The Text is translated in almost all major languages, especially in the national languages of Buddhist countries where Mahāyāna flourished. They are as follows:

The Chinese Translations

- 1 Dharmarakṣa, chin-pei-i-ch'ieh-chih-te-ching. 漸備一切智德經, A.D.294, Nanjo110
- 2 Kumārajīva- Buddhayaśas, 十住經, AD.384-417, Nanj105.
- 3 Buddhābhaddra, 六十華嚴經十地品, Chapter22 of the Buddhāvataṃsaka-Sūtra, A D. 418-420, Nanjo 87.
- 4 Bodhiruci, 十地經論, A.D.508-511, Nanjō, 1194.
- 5 Śikṣānanda, 八十華嚴經地品, Chapter26 of the Buddhāvataṃsaka-Sūtra, A D 695-699, Nanjō 88.
- 6 Śāladharma, 十地經, Khotan, T'ang dynasty, Supplement to the Canon of Kyoto 1, 2 & 4.

The Japanese Translations

- 1 Kokuyakudaizokyo, section of Sūtras, vol, 6, p.179-325.
- 2 Section of Śāstras. vol,13.

The Korean Translation:

- 1 八十華嚴經十地品 in the 高麗大藏經 (Koryo Tripiṭaka).

The Tibetan Translations:

- 1 Edition by Narthang of Bkhab bgyur, section Phal, chen, vol,3, pages 71-242: (from 8th-10th Bhūmi)
- 2 The Peking edition, vol 3, 49a-168a: (from 1th-7th Bhūmi)

- 3 Edition of Peking of Bastan bgyur, National Library of paris, Tibetan original no. 229 from nos. 130b-335a: text and commentary by vasubandhu. This version belongs to Ārya-Daśabhūmi-vyākhyāna (shi-du-ching-lun) is extend in this Peking edition.
- 4 Derge edition, vol 1,2, from 116a-283a.

The Mongolian Translation

- 1 Edition of Peking of Bhab bgyur, section Ulangi, vol, 3, from 59b-182a, National Library of Paris, Mongolian section no 56.

2.2.1 Pramuditābhūmi

Vajragarbha arose from the trance when his head was touched by supernature power of those divine Buddha. Bodhisattva being established in the Pramuditā Bodhisattva-stage, has much joy, much tranquillity, much love, much bliss, much exaltation, much delight, much enthusiasm, because a bodhisattva while have quality of being joyous, remembering the venerable Buddhas, the Buddha's doctrines, bodhisattvas. the courses of conduct of Bodhisattvas, the purity of the Paramitas, special region of Bodhisattva-stages, the indestructibility of Bodhisattvas the preachings and instructions of the Tathāgata, and the ability to benefit beings.

He becomes joyous remembering the act of entry into the entire knowledge of Tathāgatas, becomes more Joyous by thinking. And will become a refuge to all the living beings, in the near future come near the sight of all the Tathāgatas, will born in the realm of all. Buddhas; as the blessing one have reached the equality of all the Bodhisattvas. For farther bodhisattva is delighted while thinking:

'All my fears, troubles, and dismay have gone. So bodhisattva is mentally excited and feels a deep happiness at first stage.

Bodhisattva at this stage is that they were skilled in showing all the actions by sustaining power at the right time and right moment for the development and training of all the worldly people; ceaselessly cultivating all the vows of Bodhisattvas associated with the actions in kalpas, times and realms; becoming the patrons for the livelihood of all worldly beings. cultivating the inexhaustible stores of virtues, knowledge, and occult powers; attained the highest Perfections of wisdom and expedient pertaining to the Bodhisattvas; skillful in showing the entries of Nirvana from transmigration. Samsāratnirvānasyamukhamsamsāranirvānamukhah;

2.2.1.1 Skill in setting up

skilful in showing all the moves by means of ideal mastery of the meditations, liberations, concentrations, attainments. and expertise of mystic strength of Bodhisattvas; reached the mastery of mystic powers pertaining to the Bodhisattvas; drawing near the assembly of all the Tathagatas in a single mental immediately barring effort; becoming the foremost preachers; holding the wheel of teachings of all the Tathagatas; making offerings to and to wait on many Buddhas; attained manifestation of bodies in all world-regions by exerting themselves for the equality engaged in the undertaking of the good-actions pertaining to the Bodhisattvas.

Vajragarbha entered into this bodhisattva samādhi which is mahāyānaprabhāsa immediately after that there appeared faces of as many Tathāgatas as storms of dusts in crores of Buddha realms from beyond world realms as many as storms of dusts in crepes of Buddha realms in the ten directions.

Kuśāla meaning ‘skillful’ or ‘skill in setting up’ which have been particularly mentioned at first stage. The reasons are: for getting skill in collection the Buddha’s doctrine; for amplifying the knowledge about things; with elucidating the **nicely prepare** teachings; expressing the Puranas knowledge; for **not** being besmeared with all worldly things; with purification of supramundane roots of goodness; having skill with the **mild** with the **mild** of **excellent wisdom by means of resolution** well-collected things; for **entering** into the **entire** adaptive knowledge.

Through flashing upon the power of the Buddha and the sustaining power of the light of Tathāgatha’s knowledge “we can purify our roots of goodness in any time; purify the realm of thought in the day and night; defend the areas of dwelling beings in our world; substantiate the know-how of the physique of reality; acquire the consecration by means of all the Buddhas; to showing the most exalted being in all worlds; surpass the kingdom of all worldly path; purify the course in the direction of the supramundane things; fulfil the knowledge of the omniscient”.

2.2.1.2 Finally he acquires ten types of skill or proficiency relative to the bodhisattva stages, such as:

1. bhūmipakṣapraṭhipakṣakuśāla;
2. bhūmiśaṃvartavivarta-;
3. bhūmyākāraṇiṣyanda-;
4. bhūmipratilambhavibhavanā-;
5. bhūmyāṅgapariśodhana-;
6. bhūimerbhūmisamkramaṇa-;
7. bhūmibhūmivyavasthāna-;

8. hūmibhūmiviśeṣajñāna;
9. bhūimibhūmipratilambhāpratyudāvartya-;
10. tathāgatajñānabhūmyākramaṇa.

In fact, bodhisattva should learn the whole lot about the discipline and responsibilities of his lengthy career. For example, bodhisattva have to understand full statistics about the difficulties and perils of the course earlier than starting on an experience as a skilful caravan-leader.

2.2.1.3 Roofs of goodness

For entering into the stages of the knowledge of light, illumination power of inconceivable Buddha's doctrine, for collection of all roots of goodness, for expanding the Buddha doctrine. As said in Da bhū:

omits sarvabuddhadharmapracayakausalyāya, dharmajñānaaipulyāya,
savyavasthitadharmanirdemśāya, and inserts instead sarvabuddhadharmaniraesaya.

Bodhisattva does not think about himself. whenever due to removal of self-view there is no attachment even for himself. Each and every fear goes away from him, non-survival, non-repute, non-death, non-miserable states of existence, non-timidity in an assembly. and also we should not have any attachment for material things. For example; “no fear of livelihood; not desire any honour from any body; not fear of blame; because of disappearances of notion of self, Fred from fear of

death; no fear regarding evil states of existence; no fear of timidity in an assembly; in other word, bodhisattva free from all the fears, torture, states of being frightened and horripilation.”⁴

2.2.1.4 Ten great vows

The following reasons draw us forward into the first stage: attainment of the reality of meditation; accomplishment of his former vows; thorough and well purified determination; ⁵

“Śraddhāpūrvodharmavicaya-pūrvakaś ca buddhadharmesuyo'
dhimoksahpratyevagamonīścayobodhisattvasya so dhyāśayaityucyate.”

Based on the faith and inquisition of the doctrine the resolute belief with precise knowledge and determination in the Buddha's is said to be the resolute intention of a bodhisattva.

Well cleansed circle of knowledge and provisions; well performed; a vessel of Immeasurable remembrance; purification of clear faith; uninterrupted entrance to mystic formulas which are well penetrated; stamped by the seal of knowledge of the realm of reality. Below are the great ten vows were tacked by the first bhūmibodhistva which are the concrete manner to cultivating merits.

The first great vow, having excellence of all forms and the highest purity of faith. The vow is as extensive as the realm of ideas extends to the extreme limit of the region of empty space. Its the farthest end. with ceasing in all aeons during the appearance of many Buddhas.

⁴Studies in the DaśabhūmikaSūtra, p 190.

⁵Adhyāśaya means resolute intention or determination.

The second great vow for acquisition of the true doctrine of all the Buddhas, for maintaining the river of the teachings spoken by all the Tathāgatas. It is well associated with all Buddhas and Bodhisattvas, it is for complete protection of the teaching of all the Perfectly Enlightened Ones.

The third great vow for approaching up to the great complete Nirvāna. (His third vow extends) through out all the world-regions without any exception where all the Buddhas appear,

The fourth great vow for accomplishing the arousal of thought (of enlightenment). in order to accomplish the arousal of mind. It is based on the instruction of true path of Bhūmis which have become the course of conduct of Bodhisattvas. It is based on the preparation of perfection, and based on the presentation of admonition and instruction

It is wide, great measurable, unbreakable. It is contained in all the Perfections, purifying all the stages, concerned with total and particular aspects, with (common) characteristics, special characteristics, origin and destruction, and (the mind which is supported) by the admonitions and instructions of Perfections, and (the mind which is supported) by of donation.

The fifth great vow for maturing all the regions of living beings. for maturing, without remainder, of all the regions of living beings that are having forms or without forms having notions or without notions; born from eggs, wombs, warm vapours, or born by spontaneous generation. (His vow is) for comprehending all the Buddha's doctrine, for cutting off all the number of states of existence, and for establishing the omniscience. (His vow is) as extensive as.

The sixth great vow for comprehending the diversity of world-regions. (His vow is) for witnessing the arrival of knowledge for entering into all varieties of divisions in ten directions like the net of Indra. It is for understanding the attainment of entry into all the world-regions without remainder, which is vast, small, great immeasurable, subtle, gross, inverted, upside down, and even.

The seventh great vow for purifying all the realms of Buddhas. (His vow is) in order to give satisfaction by showing all beings according to their ability (to absorb his teachings); (His vow) purifies all the regions in one region, and one region in all regions. That is adorned with a lustrous mass of immeasurable realms of Buddhas. That is endowed with completely purified path from which all defilements are removed.

The eighth wonderful vow for coming into the Mahayana. their vow is in order to work with the same one willpower as all Bodhisattvas, for collecting the roots of deserves without opposition. It is for being equally focused on the same single aim with all Bodhisattvas: for meeting Buddhas and Bodhisattvas inseparably and constantly; for showing the appearances of Buddha as he wishes. It is for reaching the power and knowledge of Tathāgata arising in his own mind. It is for attainment of ever-present mystic knowledge. It is for appearing in the circles of all assemblies of Buddhas, reaching all the states of assemblies with his own body. It is for attainment of realization of the unthinkable Mahāyāna.

The ninth great vow for having all the useful efforts, for carrying out the **using** on the wheel that **by no means** rolls backward. It is for fruitful words, thoughts, and deeds; for the Buddha's doctrine accompanying clear vision; for **appreciation** the **information** with utterances of sounds: for **elimination** of all the

defilements by faith. It is for attainment of the supporter like the **greatest** king of physician. It is for **acquiring a physique** which is like desire-yielding-jewel. It is for following all the conducts of Bodhisattva.

The tenth great vow for production of supernatural faculty of great knowledge by true enlightenments. “Their vow is for having perfect enlightenment which is totally excelling in all world-regions. It is for displaying at every point-without departing even to the extent of breadth of a stress of hair, departure from worldly life, miracle, platform of enlightenment, turning the wheel of the doctrine, and the super absolute Nirvāna to all the ignorant and everyday men. It is for reaching the outstanding sphere, would possibly and information of Buddha. It is for showing in all the areas of beings the emergence of the Buddha in accordance to their potentiality in each instant, so that they may additionally attain enlightenment and perfect peace. It is for consciousness of the creation of all matters by means of one best enlightenment. It is for pleasing intellectual intentions of all beings by a single utterance. It is for no longer breaking the energy of exercise by way of showing extraordinary Nirvana. It is for displaying the association of all teachings of the ranges of outstanding knowledge. It is for realization among all the worlds by using capacity of the understanding of doctrine. the mystic power, illusoriness and supernatural knowledge. Bodhisattva in the Pramuditā stage accomplishes and obtains all innumerable, hundred of thousands of vows which are accompanied by means of the ten vows.”⁶

The first three vows describe the bodhisattva's activities in regards to the three jewels. But it should be noted that in the third vow, the bodhisattva relies on bodhisattvas rather than the sangha. “Bodhisattvas always take the power of the Buddhas as the source of their thought and practices. Their confidence in this faith is reflected in the ninth vow in which the bodhisattva regards a continuous encounter with the Buddhas as the origins of their spiritual growth. And as is shown in the sixth and seventh vows, contemporary spiritual and social conditions made the bodhisattvas

⁶Studies in the DaśabhūmikaSūtra, p 199.

look outside themselves to take care of the world. This participation in the world is expressed in terms of "purifying the Buddha lands" where all beings should be happy.”⁷

The sūtra additionally mentions that Bodhisattva executed the ten vows which also composery with the remaining items: They are the last sattvadhātu, the final lokadhātu. the last akasadhatu. the closing dharmadhātu; nirvanadhātu; extent of the emergence of Buddhas, extent of information of Tathāgatas; extent of mental objects; extent of getting into into the sphere and information of Buddha; extent of the publications of worlds, doctrines and knowledge.

**Tāni ca Inahāpraṇidhānānidaśabhirniṣṭhāpadairabhinirharati /
katamairdaśabhiryadutasatvadhātuniṣṭhaya ca lokadhātuniṣṭhayā
cākāśadhātuniṣṭhayaā ca dharmadhātuniṣṭhayā ca nirvāṇadhātuniṣṭhayā ca
buddhotpādadhātuniṣṭhaya ca tathāgatajñānadhātuniṣṭhayā ca
cittāmbanadhātuniṣṭhayā ca buddhaviṣayajñānāpraveśadhātuniṣṭhayā ca
lokavartauīdharmavartanījñānavartanīdhātuniṣṭhayā ca**⁸

While bodhisattva have well accomplished with agile mind, tender mind and indestructible faith. And production of practices of Tathāgatas, Arhantas and perfect enlightenment ones from beginning to end. They also believe that achieving attainment of perfection in which including perfect development of stage and power, perfection of the clear knowledge, indestructible and unthinkable unique doctrine of Buddha.

⁷A Study of Daśabhūmikasūtra. p 170.

⁸Daśabhūmikasūtra, Dr, J, Rahder. 1926. p 17.

2.2.1.5 Dāna pāramitā

While in this stage bodhisattva also practice about abandons all of materials. Beyond the great compassion and wisdom bodhisattva awakened the mind from having seen the suffering of sentient beings and changeable. All the material possession we should abandons, because it is belonging to eliminate desires, such as grains, living quarters, money, all the house, wife, even once body, and enters into the ascetic life in Tathāgata's teaching. As following said in Da bh:

kimitisarvasatvānāmagryobhaveyamśreṣṭhojyeṣṭhohvaraḥpravaraṅtamonuttamonāyakovināyakaḥ
pariṇāyakoyāvatsarvajñājanapratisaraṅobhaveyamiti /⁹

In some necessary situation bodhisattva can make the great abandonment of seeking the Dharma, as we know in the Buddhist tradition seeking the dharma which do not refer to befits both oneself and others, but also for all beings. As the following Tamaki Kushiro dais: The beneficiaries of dāna pāramitā (chārity) are first, the needy, poor, sick, afflicted, and the helpless, second sramanas and brahmanas, and third, friends and others. The sangha tradition has too much emphasis on giving to the second category. The bodhisattva should give all in the spirit of great abandonment, except weapons and harmful things. He should give with humble heart and happiness without distinction between friends and enemies.¹⁰

Bodhisattva who stood in this stage mostly becomes sovereignty of Jambudvīpa and becomes the protector of dharma, skillful in accepting living beings by his great renunciation, undertaking

⁹Daśabhūmikasūtra, Dr, J, Rahder. 1926. p 22.

¹⁰HarDayal, 173-8.

unlimited action in removing the impurity of envy by act of great relinquishment. All the actions of the charity, kind speech, action for benefit and equality do not detached from the concentration of mind upon Buddha, Sangha and Bodhisattva. As the sūtra said: I will be the foremost of all the living beings, the fairest, the best, the excellent, the highest, the unsurpassed, the leader, the trainer, the perfect guide and the refuge of the omniscience.

2.3. Vimalā bhūmi in Da bhū

Vimalā meaning freedom from defilement and impurity. two The practitioner, abiding in reality, is capable to enter the dust of the world of sentient beings, but continue to be detached. Also called non-defilement. Da bhū says that a bodhisattva is free from the pollution of malice and wickedness:

Tadyathāpi nāma bhavanto jinaputrāstadeva jātarūpam kāśisaprakṣiptaṃ bhūyasyā mātrayā
sarvamaḷāpagataṃ bhavati, evameve bhavanto Jinaputrā bodhisattva asyāṃ vimalāyāṃ
bodhisattvabhūma.

Before entering into practice of Vimalā bhūmi bodhisattva should cultivate the ten mental intention. straightforwardness (rju), mildness (mṛdu), activeness (karmaṇya), senserestraint(dama), equanimity (śama), doing good to others (kalyāṇa), pure intention not mixed by any dirt (asamṣṛṣṭa). having no personal expectation from others (anapekṣa), nobleness (udāra), magnanimity (māhātmya). After developing these quality in him, he can continue to practice ten wholesome path. The most representative practice in Vimalā bhūmi are ten wholesome path. Which are:

2.3.1.1 They abstain from injuring living being life.

Keeping apart sticks, gets rid of weapons and give up hostility; having modesty, emerge as one who has sympathy; pleasant thought in the direction of all the living being; having sense of compassion for the advantage and happiness of others; does no longer kill residing beings even in thought.

2.3.1.2 They abstain from taking what is not giving.

Bodhisattva is completely satisfied with what he has, with own object of pleasure, does not desire other's wealth. (but) he has only sympathy (for others). He thinking of the possession of others as belonging to others, does not create any intention to steal in his mind and ultimately does not take even a leaf of grass from others.

2.3.1.3

Bodhisattva abstains himself from sexual misconduct as he is completely satisfied with his own wife, and has no desire for other's wife. He does not create even a wanton thought about other's wives and women protected by law, banner or their race.

2.3.1.4

Bodhisattva abstains from telling a lie, he speaks fact and narrates which has happened. He speaks timely. even in a dream, does now not utter a false phrase with the thinking that there would be some dispute, with the intention to deceive by using concealing, what he sees, believes, wishes, intends, or desires.

2.3.1.5

Bodhisattva abstains from malicious speech, besides indulging bringing about division and conflict. After listening to something from here he does now not tell it there in order to divide those. He does not divide these who are united. or enlarge the division of these already split. He does not take satisfaction in setting apart (others). He is now not engaged in dividing (others). He does no longer utter words true or false which divide people.

2.3.1.6

Bodhisattva abstains from harsh words. He abandons such words; the speech that is out of place, rough, pungent for others offending others, directly hurting others, but dening others vulgar creating separation of people, not pure, not pleasant to ear, emitting anger and hatred, burning the heart, troubling the mind, not dear, not attractive, not charming, destroying the flow of one's own mind and that of others.

He having abandoned that type of speech, speaks the words which are lovable, soft, pleasant, sweet, favourable, attracting the mind, making benefit, pure, pleasant to ears, touching the heart, lovable, cultured, having clear sound, knowable, listenable, possessed of wisdom, In Theravāda, āsanām viññāpitam means(a) seat which is offered or informed as it is your seat; (b) requesting modestly to sit. desired by majority of people, pleasing majority of people, dear to majority of people, attracting the mind of majority of people, reaching wisdom, bringing benefit and happiness and happiness to all beings, calm, causing joy to the mind, giving delight to the mind, pleasing one's own mind and that of others. He utters that type of speech.

2.3.1.7 Bodhisattva abstains from the scattered speech.

He speaks extremely acceptable speech, suitable speech on time, true speech, meaningful speech, righteous speech, logical speech, ethical speech. He speaks words having content and high standard at proper time. And he avoids the avoidable speech totally, though it is based on hearsay, what is there to be said about using speech causing dispute.

2.3.1.8

Bodhisattva becomes one who does not engage himself in greed for others property, others pleasures, other's enjoyments, equipment of others. He does not even create the wish for other's belongings. Because he does not create any covetousness, thinking that, truly(indeed) belongs to others. He does not long for, does not hope for, and does not create a greedy mind.

2.3.1.9

Bodhisattva will become one who is free from malice mind. For all beings, he has pleasant mind, really helpful mind, sympathetic mind, glad mind, loving mind. He entertains favouring thinking for the total world and the thinking which has compassion for the benefit of all the beings. After giving up those things (such as) anger, hatred, hardness, sin, malice, ardent desire, intellectual burning, aversion and so on, Bodhisattva thinks of such things are linked with welfare and kindness, and matters which are concept over and guessed for the advantage and happiness of all the beings.

2.3.1.10

Bodhisattva becomes of right view and follows right path. He is free from curiosity, omen, various sorts of bad practices and (wrong) views. He is of straight view not deceiving, and without

tricks. He has his mind fixed on the Buddha, Dharma and Sangha. He constantly protects these ten wholesome paths of action, produces such intention of mind as follows.

These ten wholesome paths are classified in the three categories, which are three physical, four vocal and three mental restraints. Refraining from killing living being, stolen and indulging in unlawful sexual are included in three physical moral actions. Abstention from falsehood, back biting, harsh speech and nonsensical talk are belonged to four vocal moral action. Ridding covetousness, ill-will and wrong view are included in three more mental action. As the Da bhū said:

Tata uttarataraṃ pariśodhita aparapraṇeyataya svayaṃ bhūtvānkūlatayā
svayamabhisambodhanatā parato parimārgaṇatayā mahākarnṇopāyavikalatayā
gambhiredampratyayāubodhanena pratyekabuddhayānaṃ saṃvartayanti / ¹¹

Ten wholesome path can do purification of bodhisattva stages and perfection of the vast course of conduct. Bodhisattva is endowed with great compassion, skillfulness in expedient, associating with great vow, non-abandoning all human beings and depending on the Buddha's vast knowledge. Further ten wholesome paths of purified acts in all the aspects lead to the production the power of ten faculties and the attainment of all the Buddha's doctrine.

However, bodhisattva clearly understands one thing which it is not enough for him to make others get established in the path of good conduct when they are remained associated with evils. As bodhisattva there are duty and responsibility not to free himself from evil but guide others to enter

¹¹ Da bhū. P 26.

into correct way. So there are also ten type of unwholesome paths of acts which bodhisattva should avoid, therefore myself, having established firmly in the right behaviour, shall cause others to be in the right behavior. Because It is not opportune that oneself being in the bad behaviour may cause others to be in good behaviour.

Due to undertaking of these ten unwholesome action of all begging with the birth as man up to the highest existence even so from the realms of hells, animality and Yama's world. Otherwise, if they accumulate the immoralities and committees immoral deeds they are born in the hells, animality and Yama's world. Even they are born as human being but they should have short life and affected with disease also.

After abandoning these ten wholesome paths of deeds, establishes in the ten wholesome paths of action, it directs toward to all the minds of living being, which are: beneficial mind, happy mind, benevolent mind, pitiful mind, sympathetic mind, favourite mind, protective mind, mind as teacher and mind as religious instructor.

We should place them firmly on the path of the right view and reality when someone is with wrong view, corrupting thought and intention and moving into the deep forest of wrong path.

Through cultivating the incomparable great friendship avoiding opposed mind, accompanied by dispute, constantly inflamed with anger and hatred. Bodhisattva should establish them firmly in the livelihood consisting of pure verbal, physical and mental activities.

We should establish firmly confidence on Nirvāna which is free from danger and extremely tranquilized of all defilement after going through all the causes which are passing, hatred and insensibility and inflamed constantly with flames of various defilement fire.

We should purify our wisdom eyes and dispel obstacle from darkness which is covered of ignorance and by the curtain of darkness in the form of great delusion. because as human being enter into the deep forest of great darkness and wilderness of wrong view.

Human beings are completely bounded by a wrong view, covered with deep forest of delusion, then they have entered into the path of the great transmigration and even so in the state existence of hell, animality and Yama's world. They are away from Buddha' intention. So we should be salvaged them from wildness in the form of transmigration.

Human beings assume real existence body is our self, then entered into the whirlpool of the deep wish and enveloped with the aid of the flood of desire. They are engrossed in the midst of passion for enjoyment and ruined in the field of self-conceit. So they are unable to escape the chance of the village of the six feel barring anybody and savior or blanketed to rescue them. As bodhisattva need to rescue them up with the tremendous benevolence and the power of wonderful compassion.

Human being have locked up in the prison of the triple world which is full of suffering, dejection and intellectual disturbance. They are bounded by means of attachment, hatred, favorableness and unfavorableness. Bodhisattva should lead them firmly to Nirvāna and detached from the triple world.

As the Da bhū said:

Rāgadveṣamohatṛiṇīdānānugatā vatemo satvā vividhakleśāgnijvālābhiḥ satatasamitaṃ pradiptā
na ca tato tyantaniḥsaraṇopāyaṃ parimārgayanti te smābhiḥ sarvakleśapraśame nirupadrave
nirvāṇe pratiṣṭhāpayitavyāḥ / ¹²

Human being's mind sometimes is fixed on the Śrāvakayāna or Pratyekabuddhayāna, because their minds have the dispositions of low, sluggish. Through illumination the omniscience knowledge we can establish their firmly acquire lofty Buddha' knowledge and wisdom.

So we can say that at the Vimalā stage bodhisattva should possess moral power and skillful in accomplishing sympathy, benevolence and loving kindness, do not abandon all the living beings. As a sincere good friend of all human being's bodhisattva beyond his great vow calculate huge basic merits toward supreme perfect enlightenment long period. The ten perfection also practice not on the one bhūmis, it is most excellent among the ten Perfections.

Bodhisattva through up training not successful and powerful morality to flip away the wickedness and the dust of dwelling beings, however skillful additionally can cast off the grime of bad conduct and putting residing beings firmly on the ten perfection paths of deeds. The M. S. Al. "explains that this bhūmi is so called because a bodhisattva is free from the dirt of unrighteous habits and of the Hīnayāna."

According to Da bhū, "a bodhisattva is now straightforward, tender hearted, active, self-controlled, beneficent, incorruptible, magnanimous and free from desires. He also follows the ten meritorious, as he specifically cultivates the śīla-pāramitā in this bhūmi besides neglecting the other Pāramitās. He is very clear that if he violates the ten moral precepts it will lead him to the transmigration as human being, in any other case they will

¹² Da bhū. P 28.

go to Nirvāna. He additionally pays one-of-a-kind interest to the 2nd saṅgraha-vastu (pleasant speech) in this bhūmi.”

2.4. Prabhākarī bhūmi

The third bhūmi is called the "Light-Maker because when it is attained "the fire of wisdom burning all the fuel of objects of knowledge arises along with a light which by nature is able to extinguish all elaborations of duality during meditative equipoise." ¹³ Bodhisattvas on this stage cultivate the perfection of patience. “Their equanimity turns into so profound that “even if someone...cuts from the body of this bodhisattva no longer simply flesh however additionally bone, now not in massive sections however bit by bit, not continuously however pausing in between, and now not finishing in a short time however reducing over a lengthy period, the bodhisattva would not get angry at the mutilator.”¹⁴

As Da bhū said bodhisattva want to enter into third stage should possess with ten mental concentrations on intention. Which are; “

- 1) Mental concentration caused by pure intention;
- 2) Firm intention;
- 3) Dispassionate intention;
- 4) Non-displeasing intention;
- 5) Irreversible intention;
- 6) Fixed intention;
- 7) Heated intention;
- 8) Unsatisfied (tireless) intention;

¹³ Hopkins (1985), p, 204.

¹⁴ Hopkins (1985), p, 206.

9) Lofty intention;

10) Magnanimous intention.”

Bodhisattva in Prabhākarī stage go to observe everything is impermanence which is conditioned things as they are. And also continue to observe the suffering, the inauspicious condition, unreliability, destructibility, the state of momentariness, state of origination and destruction in a moment, having no state of being originated in the past, no-entry in the future.

**sa khalu punar bhavanto jinaputrā bodhisatvas tṛtīyāyāṃ bodhi-satvabhūmau
stlito'nityatāṃ ca sarvasāṃskāragatasya yathābhūtaṃ pratyavekṣate dukkhatāṃ
cāsubhatāṃ cānāśvāsikatāṃ ca vipralopatāṃ cācirasthitikatāṃ ca kṣaṇ
īkotpādanīrodhatāṃ ca purvantāsam- bhavatāṃ cāparāntāsaṃkrāntitāṃ ca
pratyutpannāvyavasthitatāṃ ca sarvasaṃskāragatasya pratyavekṣate //**¹⁵

Everything in reality in fact without support, without defender with constant lamentation, with grief, with wailing, with perturbation, bound with beloved and hated ones, full of pain, dejection and irritation, without hoarding, inflamed by the fire of passion, hatred and delusion, even so seeing his own self also in the same condition.

**Sa evaṃ bhūtaṃ sarvasāṃskāragataṃ sampaśyann anabhisaraṃ
uirākrandaṃ saśokaṃ sapaṛidevaṃ sopāyāsaṃ priyāpriyavinibaddhaṃ
duḥkhadaurmanasyopāyāsabāhulam asaṃuicayabhūtaṃ rāgadveṣamo-**

¹⁵ Daśabhūmika sūtra. Dr, J Rahder, 1926, p 31.

hāgnisampradīptam anekavyādhivivardhitam cātmabhāvaṃ sampaśyan // ¹⁶

Bodhisattva not only take his mind away from compound things, but also from desire, hatred and constant lamentation, etc. Tathāgata's knowledge which is existence of unthinkable and skillful using Tathāgata's knowledge to protect many human beings.

**bhūyasyā mātrayā sarvasaṃskārebhyaś citta uccālayati tathāga-
tajñāne ca sampreṣayati sa tathāgatajñānasyācintyatām ca samanupaśyaty atulyatām cāprameyatām ca durāsadatām casamspṛṣṭatām
ca nirupadravatām ca nirupāyāsatām cābhayapuragamaniyatām cāpu-
narāvṛttitām ca bahujanaparitrānatām ca samanupaśyati // ¹⁷**

When bodhisattva beholding thoroughly Tathāgata's knowledge and examining thus many dangerous of all conditioned things to produces mostly the ten mental disposition forward human beings.

Sa evam apramāṇatām ca tathāgatajñānasya samanupaśyann evaṃ bahūpadravatām ca sarvasaṃskāragatasya vyupaparīkṣamāṇo bhūya- syā mātrayā satvānām antike daśa cittāśayān
upasthapāyati /

Katamān daśa/ yad utānāthātrāṇapratīśaraṇacittāśavatām ca (mots soulignés abrégés: &)
nityadaridra & ca ragadvesamohāgnisampradīpta & ca bhavacārakāvaruddha & ca
satatasainitaklesagahanavṛtaprasupta cavilokanasamartha & ca kuśalacharmacchandarāhita & ca

¹⁶ Ibid.

¹⁷ Ibid.

Buddha dharmapramuṣita & ca saṃsārasroto 'nnvāhi & ca mokṣopāyapraṇaṣṭa & ca / imān daśa
cittāśayān upasthāpayati / ¹⁸

Which are: “

- 1) The mental disposition that living beings do not have leaders, protectors, shelters;
- 2) Living beings are poor;
- 3) They are inflamed through the furnace of passion, malice and stupidity;
- 4) They are locked in the jail of existence;
- 5) They are constantly veiled in sleep in the thickets of afflictions;
- 6) They are incapable of viewing matters objectively;
- 7) They are devoid of the desire for the meritorious law;
- 8) They are stressed being bereft of Buddhas law;
- 9) They are carried along the flow of transmigration;
- 10) They have lost the expedient means to liberation. “

Bodhisattva exert Tathāgata’s knowledge to protect all the human being from fallen into suffering and defilement, and led them to uplifted and placed firmly in extreme happiness and Nirvāna.

The Tathāgata’s knowledge meaning as the following say “this is no where else but in the realm of knowledge of unobstructed liberation, and the knowledge of unobstructed liberation is nowhere else but in awareness of all things as they are, and awareness of all things as they are is nowhere else but in transcendent knowledge of the unconditioned and unproduced; and the light of knowledge is nowhere else but in contemplation by the analytic intellect skilled in meditation, and

¹⁸ Ibid,

that contemplation by the analytic intellect skilled In meditation is nowhere else but in skill in learning”.¹⁹

Bodhisattva are engaged by the Buddha’s doctrine and for further to practice what the Buddha teaching. There is noting he does not give. There is no longer a hard issue when he has no idea of difficulty. He only finds situation is to locate a man or woman who teaches you even a single phrase of truth. Buddhainstructing there is no single exterior aspect which popular with the aid of him, that he does now not give. There is no single inside factor which he does no longer provide up. There is no single type of provider and attendance toward a preceptor which he does not practice. Bodhisattva is elated through listening to a non secular word which he has now not but heard. About the Buddha’s doctrine we **have to** be attained **by** way of working towards the foremost doctrine and subordinate doctrine, “no longer in simple terms via purifying verbal action. Bodhisattva who stand this third bhūmi opening to attain the first Dhyāna which is free from desire, evil and unwholesome facts. Dhyāna is meditation, thought, reflection, profound and summary religious meditation, with Buddhists which are divided into fourthbhumi mentalrepresentation of the personal attributes of a deity,²⁰

The Dharmasaṅgraha has also elucidated the nature the nature of the four mystic contemplation in the following manner:

savitarkaṃ savicāraṃ vivekaṃ prītisukham iti
prathamadhyānaṃ, adhyātmapramodaṇāt prītisukham iti
dvtīyaṃ, upekṣāsmṛtiṣaṃ-prajanyaṃ sukham iti
tṛtīyaṃ, upekṣāsmṛtipariśuddhir aduḥkhāsukhā vedaneti
caturthaṃ dhyānam iti Dharmas.

¹⁹ Adopting an annotated translation of Da bhū from Yoon Hwa Seon, p 230.

²⁰ M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 521a.

The 'four meditations.' Four steadily delicate levels meditation which lead one out from the wish realm into rebirth in the 4 meditation heavens, Catur-dhyana are prathama-dhyāna; **dvitīya**-dhyāna; **ṭṛtīya**-dhyāna; **caturta**-dhyāna. in the realm of form:

They are the first four of the nine anupūrvavihāra are related to the four dhyāna-bhūmi constituted or occupied by the various classes of rūpāvacara gods. In that attainment in worldly life of (various stages of adeptness in) each of the four dhyāna leads to rebirth in successively higher stages among these gods.

It deserves to be stressed that these four dhyāna correspond to the first four Anupūrvavihārasamāpatti with nine successive stages. They are: four dhyānas, the four formless (arūpya) stages, plus samjñāvedayitanirodha-samāpatti. Besides the Dharmasaṅgraha has mentioned three varieties of dhyāna, viz. sadaṣāpakarsa, sukhavaiḥārika, and aśeṣavaibhūṣita (or aśeṣavaibhūtika).

The Laṅkāvatāra has referred to six types of dhyana and has forbidden their actual practice. Cf na (ca taya) **ṣaḍḍh**ānādidhyāyinā (bhavitavyam). BHSD mentioned that Asaṅga in his Yogācārabhūmi has mentioned savitarkā and savicārā as the third, avitarkā vicāramātrā as the fourth, and the avitarkāvicārā as the fifth stage. ²¹

In the four dhyāna each is compound with five factors, which are;

²¹ M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 287.

- 1) **apply thought, vitarka;**²²
- 2) **Sustained thought, vicāra;**²³
- 3) **Born of detachment, vivekaja;**²⁴
- 4) **Joy, prīti;**²⁵
- 5) **Happiness, sukha.** ²⁶

- 1) “Prathama-dhyāna, in the first meditation the practitioner experiences the pleasure and pleasure of abandoning coarse desires, serene himself and attention of his mind.
- 2) Dvītiya-dhyāna, In the second without vitarka and vicāra, born from concentration, one dwells solely in the joy and pleasure produced by meditation, and having mindfulness and intelligence.
- 3) Tṛtīya-dhyāna, In the third, one attains chic pleasure that transcends normal joy, one abandoned sukha and dukkha, and satisfaction (saumanasya) and dejection (daurmanasya)
- 4) Caturta-dhyāna, in the fourth, one dwells in a state of intellectual balance free from more than a few sensations of ache and pleasure. Without sukha and dukkha and purified by means of equanimity and mindfulness, by transcendence of all grasp of form, via disappearance of all perceptions of subjects. As the Da bhū said:”

²² Vitarka, m, conjecture, supposition, guess, fancy, imagination, opinion; doubt, uncertainty; a dubious or questionable matter; reasoning, deliberation, consideration; purpose, intention; a teacher, instructor in divine knowledge; a partic. class of Yogīs; of a son of Dhṛita-rāshṭra; of the five principal sins. M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 962c.

²³ Vicāra, m, mode of acting or proceeding, procedure (also = a single or particular case); change of place; pondering, deliberation, consideration, reflection, examination, investigation; doubt, hesitation; a probable conjecture; dispute, discussion; prudence. M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 958b.

²⁴ Vivekaja, produced or arising from discrimination Dharma.

²⁵ Prīti, f, any pleasurable sensation, pleasure, joy, gladness, satisfaction; with ind.p., “joy at having done anything”); friendly disposition, kindness, favour, grace, amity, affection, love; joy or gratification personified (esp. as a daughter of Daksha or as one of the two wives of Kāma-deva); a symbolical expression for the sound. M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 711a.

²⁶ Sukhām, ind, easily, comfortably, pleasantly, joyfully, willingly (with inf. = “easy to” e.g. sa bhavisyati sukham hantum, “he will be easy to kill”; sukham-na-punarpuna, rather - than” e.g. sukham asūn api samtyajanti na punah pratijñām, “they rather renounce life than a promise;” kadalī-sukham, “as easily as a Kadalī”). M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 1221a.

**Da maitrisahagatena cittena vipulena mahadhatenādvayenapramāṇenāvaiṛeṇāsapatnenā-
nāvaraṇenāvyaḥādhenā sarvāvantaṃ lokaspharitvopasampadya viharati / evaṃ
karuṇāsahagatena / muditāsahagatena / upekṣāsāhagatena /²⁷**

At this stage bodhisattva should purify their mind and keep his mind free from constraint which is broad, magnanimous, non-duality, immense, without hostility, without adversary, without obstruction, without injury, benevolence and equanimity.

Bodhisattva should be possessed two supernormal power which are knowing other's mind and supernatural power of remembrance of former states of existence. He knows with his mind truly the minds of other living beings. Passionate mind as passionate mind; he knows passionless mind as passionless; he knows other's mind hatred mind or not; deluded mind or not; afflicted mind or not; small mind or broad mind; concentrated mind or not; liberated mind or not; sinful mind or not; he knows subtle mind as that mind is subtle. He additionally sees human being with his divine eyes and purified eye which have surpassed ordinary human's eye. He knows the future of residing beings who are dying, being born, of true color and terrible colour, appropriate nation and awful state, most fulfilling and inferior. If all people motion on the wrong view that he blames saints, fall into states of calamity, and are born in hell after their death. If he is aware of such human being s who are endowed with proper deeds of body, word and mind, and whom additionally barring blame saints, will born in proper states of existence as heaven or divine world after their death. So we can say that suitable view and wrong view motion will strongly influenced our future to born in a accurate kingdom or horrific kingdom existence. But for the bodhisattva previous their vows he can born any world in accordance to somewhere the area the factors of enlightenment will totally be fulfilled they are. The wonderful is there are two one of a form life-span. Human being past karma who solely have

²⁷ Da bhū. P 34.

'fragmentary saṃsāra', Bodhisattva previous vows who have 'miraculous saṃsāra', this saṃsāra experienced thru enlightened bodhisattvas.

Bodhisattva stand in the Prabhākarī stage that they have already removed the bonds making by wrong review which all belong to all his bonds of desire, all bounds of existence and all his bounds of ignorance. And destroying all his passion, fault and stupidity. Moreover, their wholesome root is improved into purified and pliable.

In the ten perfection the perfection patience (kṣānti) is most excellent among the ten Perfections, but they do not practice others Perfections according to his power and application. Bodhisattva cultivate Arthacaryā to a great measure through developing kṣāntipāramitā. Forbearance as the particular natural of bodhisattva necessary cultivate through this long time practicing processing at prabhākarī bhūmi.

However, bodhisattva at Prabhākarī stage if "who stand this stage mostly become a king of gods and the lord of thirty-three worlds, being profitable and effective to bring about the expedient to end affection and passion of residing beings. And also being skilful in taking out human being from the mud of affection."²⁸ As following say in Daśabhūmike sūtra;

yasyāṃ prātiṣṭhito bodhisetvo bhūyastvenendro bharati devarājas tridaśādhipatiḥ kṛti prabhuḥ
satvānāṃ kāmarāgavinivartanopāyopa-saṃhārāya kuśalaḥ satvān kāmapaṅkad abhyuddhartum /²⁹

²⁸ Studies in the Daśabhūmika sūtra, Yoon hwa seon, p 241.

²⁹ Daśabhūmika sūtra, 1926, p37. Wongch'uk, Vol, thi 119, p, 527, 5.

There is one very interesting discussion about more power of bodhisattva at prabhākārī bhūmi, as the Da bhū said that at this situation bodhisattva's power equal to rank of Indra and supreme lord of all gods. For all creatures get free from their mire of sensual desire and deliverance bodhisattva will provide all of his power. Beyond their attainment into hundreds thousands mystic contemplations in a moment are gradually getting closer to the attainment of the Buddhahood.

2.5 Arciṣmatī bhūmi

The fourth bhūmi called sudurjayā bhūmi, it means 'Radiant Intellect' or 'Radiant stage'. On the fourth bhūmi bodhisattvas "cultivate the perfection of effort and put off afflictions. This bhūmi is so named due to the fact fourth bhūmi bodhisattvas "constantly emit the radiance of exalted wisdom."

Bodhisattvas on this stage burn up the afflictive obstructions and the obstructions to omniscience with the radiance of their wisdom.”³⁰ Bodhisattva do not get satisfied with presented stage and hence who continue to make endeavors to acquire higher levels. “They enter into regularly deeper meditative absorptions and obtain a powerful intellectual pliancy as a result. This eliminates laziness and increases their capacity to exercise meditation for prolonged intervals of time.”³¹

The Bodhisattva who has well purified the light of his knowledge from the third Bodhisattva stage enters into the fourth stage. When bodhisattva enters into the fourth stage should be equipped with ten wholesome path entries into the light of the doctrine. Which are:

- 1) “Entrance to the light thru investigation of the realms of beings, the world, elements;

³⁰ Wongch'uk, Vol, thi 119, p, 527, 5.

³¹ [https://en.m.wikipedia.org/wiki/Bh%C5%ABmi_\(Buddhism\)](https://en.m.wikipedia.org/wiki/Bh%C5%ABmi_(Buddhism)).

- 2) The realm of world;
- 3) The realm of elements;
- 4) The realm of space;
- 5) The consciousness;
- 6) The realm of desire;
- 7) The realm of form;
- 8) The realm of formlessness;
- 9) The realm of lofty-minded aspiration;
- 10) The realm of inclinations of the magnanimous intention.”³²

**Katamair daśabhiḥ / yad uta satvadhātṇvicāraṇālokapraveśena (mots soulignés abrégés)
 & ca loka & ca dharma & ca akāśa & ca vijñāna & ca kāma & ca rūpa & ca arūpya
 & codārāśayādhimukti & ca mähātmyāśayādhimukti & / ehir daśabhir
 dharmālokapraveśair ākramati / ³³**

With these ten entries to the light of the doctrine he enters into the fourth stage. By entry into the light thru investigation of the realms of the freedom from gross thought and magnanimous mind. Beyond bodhisattva attains the Bodhisattva-stage, and then bodhisattva will have born in the Tathagata's household so as to attain the characteristics of the nature of that Family. As an carried out member of tathagata's household they can gather the maturity knowledge. in different hand when bodhisattva grows up in the Tathāgata's family in order to acquire the quality. Bodhisattva thru the ten characteristics to strengthen mature knowledge. which are;
 “

³² Da bhū. P 38.

³³ Daśabhūmikasūtra, Dr, J, Rahder, 1926, p 38.

- 11) By the irreversible intention;
- 12) By approaching the uninterrupted confidence and devotion towards the Three Treasures
(Buddha, Dhamma and Sangha);
- 13) By investigation of the origination and extinction of conditioned things;
- 14) By investigation of non-origination of self-nature (of things);
- 15) By investigation of the formation and disintegration of worlds;
- 16) By investigation of coming into existence due to acts;
- 17) By investigation in transmigration and Nirvana;
- 18) By investigation in living beings, realm and act;
- 19) By investigation regarding past and future;
- 20) By investigation in non-existence and non-annihilation.”

**Katamair daśahhiḥ / yad utāpratyudāvartyāśayatayā; ca triraiuābhedyaprasāda-
niṣṭhāgamanatayā; ca saṃskārodayavyayavibhāvanatayā; ca svabhāvānutpatti &; ca
lokapravṛttinivṛtti &; ca karmabhavopapatti &; saṃsāranirvaṇa &; ca satvakṣetrakarma
&; ca pūrvāntāntāparānta &; cābhavakṣaya ca /
ebhir bhavanto jinaputrā daśabhir jñānaparipācakair dharmaiḥ samanvāgato bodhisatvaḥ
saṃvṛtto bhavati tathāgatakulo tadātmakadharmapratilambhāya / ³⁴**

Bodhisattva st this stage using radiant intellect to observe the vigorously with awareness and mindfulness in the inner body. With rejecting worldly desire and ignorance not only for himself, but to help another sentient being as well. Through this practicing bodhisattva to get rid of the bad and

³⁴ Ibid.

unwholesome things that have now not yet arisen, meanwhile we can get rid of the bad and unwholesome matters which are already produced. They can additionally produce the wholesome things which are already produced and produce the wholesome matters which are now not but produced. At give up to increase, to exercise, and fulfil the wholesome things as the merits to extra huge help sentient beings to get benefited.

Bodhisattva for accomplishment practice aims of harmonization of these two internal and external realms investigates all worlds based on the ten wholesome paths and the pure mind which cultivated by the meditation. Beyond the investigation of all realm is related to the intuitive wisdom can analyzes the real nature of all dharma and attains the pure and non-retrogressive mind.³⁵

Bodhisattva continue practicing the supernatural power of concentration; investigation of dharma; of exertion; of faculty of faith; of energy of joy; of tranquility; of enlightenment of mindfulness and intuitive wisdom based on dispassion, extinction and detachment. We only so do it due to concern for all the living beings; accomplishment of former vows; with being led by the great compassion; possession of the great friendliness; acquiring omniscience; perfect accomplishment of the creation and decoration of Buddha realm; accomplishment of the completion of the powers, expertise and unique qualities of Buddha which including major characteristic and minor characteristic, even so including sounds and voice of Tathāgata as well; searching for more and more superior doctrine; following profound doctrine of Buddha. Whenever disciplines practicing and cultivating this merits can much more to perfectly benefiting sentient beings and accomplishment buddhhood.

³⁵ A study of Daśabhūmika-sūtra, Jang Kil-Chun, p 187.

2.5.1

When bodhisattva stand in fourth stage must be freed from all points of attachment which like the false belief in individual. This erroneous insistence upon self, However, have been included to ‘possessed belief in body’ by Chinese translation version. Apart from the false belief of individuality there are nine more fetters were included into the ‘possessed belief’ and ‘false belief’ as well. Which are:

“Ten fetters (saṃyojana):

- 1) False belief of individual (sukkāya-ditṭhi);
- 2) Skeptical doubt (vicikicchā);
- 3) Clinging to mere rules and ritual (sīlabbata-parāmāsa);
- 4) Sensuous craving (kāma-rāga);
- 5) Ill-will (vyāpāda);
- 6) Craving for form-material existence (rūpa-rāga);
- 7) Craving for immaterial existence (arūpya-rāga);
- 8) Conceit (māna);
- 9) Restlessness (uddhacca);
- 10) Ignorance (avijjā).”

All of up acts accompanied with defilement were condemned by the Buddha. So as disciplines we should abandon absolutely altogether acts and preparations which are necessary for the path to enlightenment. on the practice processing of the skill in means. They will attainment that factors of the merits for the noble path and accomplishment the intuitive wisdom. Meanwhile there are 11 types mind increase and become in the four stage. Which are:

“

- 1) Tender mind;
- 2) Mild mind;
- 3) Pliable mind;
- 4) Well-being mind;
- 5) Happiness-bringing mind;
- 6) Pure mind;
- 7) Mind searching more and more excellence;
- 8) Mind desirous for excellent knowledge;
- 9) Mind of rescue all the worldly people;
- 10) Respectful and obedient mind for the preceptor;
- 11) Mind practising the doctrine as he has heard.”

In the fourth stage bodhisattvas are endowed best and perfectly nature accompanied with patience, self-control, tranquility, calmness, contemplate to continue purified the higher stage.

2.5.2

Bodhisattva at this stage his mentality grow to be more and more purified; his prevailing willpower will does no longer die out; his exclusive trust blazes his integral merits is increase produced; his impurity brought about by means of world stains goes away; his doubt, wrong thoughts and uncertainty are destroyed; his inclination toward desirelessness is fulfilled; they are achieving to gladness and alleviation of suffering; they are basically guided by means of the coaching of these Buddha. His determination, zealous software and equality idea are similarly purified. They are acquiring the immeasurable intention.

2.5.3

Bodhisattva at this stage his wholesome roots become well radiant and more and more splendid; his wholesome roots become invincible by wholesome roots of other bodhisattva who are standing in lower stages.

2.5.4

Bodhisattva at this stage like a Maṇi-jewel in which lustre is created which emits a cycle of purified rays, and become unsurpassed one by other purified splendor. Even so its lustre can not be destructible by all the wind and waters.

2.5.5

Bodhisattva at this stage his knowledge can not be destroyed by action of all evils and defilement.

At the end of fourth stage the virtue of mindfulness which including the think Buddha and Dharma, even so including the all wisdom and all sentient beings, occupy a central position. Beyond the mindfulness of Buddha, the bodhisattva obtains insight into the virtue of Buddha. In fact, thinking of Buddha is very closely with the seeing of Buddha which appeared in the very early Buddhism Mahāyana sūtras. Particularly 'seeing the Buddha' as a method of practicing was used into the meditation. This thought was developed to 'seeing sentient being' as a aspect practicing of compassion to help bodhisattva carrying out Buddhahood. So for further benefited, understanding and teaching the sentient being bodhisattva must acquire insight into the immeasurability of

Buddha and with a little annoyance to continue transmigration together with sentient being in order better to bring benefit to them. So beyond this bodhisattva can overcome the two gaps to be efficacy without any obstruction.

In the fourth bodhisattva “additionally need to exercise the most extraordinary Vīrya-pāramitā (perfection of diligence). two vīrya potential persistence and perseverance in the face of disillusionment. This fourth pāramitā refers to the enlightened traits of energy, vigor, vitality, endurance, diligence, enthusiasm, as nicely as non-stop and chronic effort.”

Bodhisattva at this stage can be “accomplishment suyāma why successful and powerful to eliminate the heretical trust of living being and for in addition skilful in setting residing being upon the proper views.”³⁶

The essence of this pāramitā of joyous effort is “the courage, energy, and steadfastness to exercise the Dharma constantly and to pursue the aim of awakening, for the best accurate of all beings. A feeling of deep compassion for the struggling of all sentient beings is what motivates us to burn up persistent effort. Ideally, we use our body, idea and speech mindfully to work for the advantage of others, without looking forward to non-public awareness or reward. With joyous effort, dedicated energy, and the power of sustained application, we’re less likely to be sidetracked by using distractions or laziness. Without Vīrya pāramitā, we may additionally end training on every occasion we meet with difficult conditions.”³⁷

In the fourth stage among the ten Perfections bodhisattva apart from Vīrya pāramitā to do another pāramitā as well. They to do this completely according to their power and applications.

³⁶ P 250.

³⁷ <https://imhouston.wordpress.com/dharma-talks/ginger-clarkson/the-paramitas/fourth-paramita-joyous-effort/>

However, in fourth stage the thirty-seven dharma as the virtues of effort occupies a large fundamental position of Ann practicing processing.

2.6 Sudurjayā

Sudurjayābhūmi in Sanskrit is सुदुर्जया which refers to the “very difficult of success” or “difficulty of ignorance is overcome here”. Sudurjayābhūmi belong to fifth bhūmi among the ten bhūmi, according to the Daśabhūmika Sūtra at this stage the Bodhisattva very hard to engages in the Perfection of Meditative Concentration (samādhi-pāramitā).

2.6.1 Tenfold purified tranquility

Bodhisattva from the fourth stage well fulfilled enter into the fifth stage start practicing tenfold purified tranquility of the mental intention. which are: “

- 1) Towards the doctrine of past Buddha;
- 2) Towards the doctrine of future Buddha;
- 3) Towards the doctrine of present Buddha;
- 4) Towards morality;
- 5) Towards mind;
- 6) Towards removal of wrong doctrine, doubt, skepticism and perplexity;
- 7) Towards knowledge for right path and wrong path;
- 8) Towards knowledge of acceptance and rejection;
- 9) Towards cultivation of all higher and higher elements of enlightenment;
- 10) Towards purification of perfection practicing maturing all the living beings.”

With this tenfold purified bodhisattva start tranquility of their mental intention, in the meantime they “having cultivated the elements of enlightenment and the factors of the path, and having totally purified their intent, practising what is wanted for the quest for a greater course in the future; two being supported by using the energy of resolution; in no way leaving behind all the residing beings out of his compassion and friendliness; collecting fundamental preparation of advantage and knowledge; unwavering attention, conducting the skill in means; seeing the splendor of higher and greater stages; looking for the willpower of Tathāgatas, retaining the power of mindfulness, thought, motion and intelligence; having been of irreversible awareness of mind.”

2.6.2 Four noble truth

In the fifth stage bodhisattva particularly the utterly penetrate meanings of the four noble truths. They are; 1) suffering; 2) the fact of original suffering; 3) extinction suffering; 4) eight-fold route leading to the extinction of suffering.

Apart from this four noble truth the Da bhū continue to discuss more ten truths. Which are: “

- 1) Become skilful in conventional truth. Bodhisattva know this by satisfying other living being which according to their mental disposition;
- 2) In ultimate truth. Bodhisattva know-the ultimate truth through the comprehending the principle of of all in one;
- 3) In the truth of characteristic. Bodhisattva know this by knowing the individual and common and common characteristics;
- 4) In the truth of classification. Bodhisattva know this because he understands the determination of the deviation in the teaching.
- 5) In the truth of analysing. Bodhisattva know this by analysis of the aggregating different elements and sense organs.

- 6) In the truth of substance. Bodhisattva know this due to the knowledge of pressure of bodhisattva and mind.
- 7) In the truth of origin. Bodhisattva know this because of they can associate with the connections in the six state of existence.
- 8) In the reality of extinction and non-origination. Bodhisattva understand this because they can be tranquilizes definitely all sorts of burning pains.
- 9) In the truth of entering into the knowledge of path and the truth of non-duality and non-occurrence as bodhisattva accomplishes the non-duality.
- 10) In the truth if origination of the knowledge of Tathāgatas. Bodhisattva know this by accomplishing all the successive rebirth in the bodhisattva stages and the knowledge of all the aspect. ”

The reason of bodhisattva can to do this because they hold the power of knowledge by zealous application, not by the complete exhaustive knowledge which is without remainder. The different is with ‘adhimuktijñāna and niravaśeṣajñāna’. Adhimukti (in pāli is adhimutti) means ‘zealous application’, ‘attachment’, etc, and ‘niravaśeṣa’ (pāli an+avasesa) means without any remainder, the first has been translated as ‘confidential faith’ by M, Honda. Chinese version read the ‘visaṃvādaka’ for ‘avisaṃvādaka’ meaning is delusive and contradictory.

In the practice process bodhisattva beyond their intellect and accomplished by the wisdom and they know truly that all conditioned things are empty (riktam), unreal, false (tuccham) and delusive, worthless (mṛṣa), deceptive, fooling the ignorant. Bodhisattva also have immense compassion toward human beings.

Bodhisattva very clearly know that ignorance and craving are the roots of the stream of transmigration of all the human beings. In fact, we can not depart from the attachment of the aggregate, so beyond the power of know-how and long for Buddha's understanding we can take a look at the establishing and end of all conditioned things; how the mass of the struggling of living being grows; observe the the mass of suffering has no-self, no-being, no-life principle, no-nourishing principle, no-personify, bereft self and possession.

In the fifth stage with great compassion bodhisattva awarding the ordinary men are bewildered by ignorance. So bodhisattva increasing immensely compassion vows that they do not produce any disgusting feeling with this decaying body and they immensely increase the fetters of suffering; they do not turn away from great danger of the stream of transmigration.

As ordinary men who following a lot of bad thoughts without wisdom, so they are transmigrate in the stream ocean. Which are; "they do no longer abandon the save of aggregate; they do no longer disgusted with the snake-like regions; they do no longer conscious ordinary of men dwelling in a prison; they do now not look at the six feel organs as a abandoned village; they do now not abandon the obsessive propensity from the attachment to 'I-ness' and 'mine-ness'; they do now not take away the arrows of conceit and incorrect view; they do no longer extinguish the flames of ardour and hatred and delusion; they do not blow away the darkness if lack of expertise and delusion; they do now not dry up the ocean of craving; they are now not looking for guide with ten powers. Normally normal guys stay in not only have refuge, but additionally they trip intense misery and many folks struggling which as birth, old age, sickness, death, grief, lamentation. pain, dejection and intellectual disturbance, so bodhisattva start make undertaking with the intellect finished by using properly discovered knowledge. The awesome significance for bodhisattva is in order to rescue all living beings; for the

harmlessness of all beings; for the whole liberation; for attracting interest of all beings; for the purification of all being; for the education of all being and for the perfect Nirvāna of all residing beings. ”³⁸

2.6.3

Bodhisattva who stands in fifth stage Daśabhūmika-sūtra summed up 18 special characteristics which bodhisattva should possessed. Which are: “

- 1) Becomes more mindful because of his non-loss;
- 2) Becomes thoughtful due to his well determined knowledge;
- 3) Becomes one with comprehension because he understands the meaning and speech with hidden sense of the scripture;
- 4) Becomes the steady one because he does not abandon the restraints and the cultivation;
- 5) Become intelligent one because he well realizes by distinguishing proper and improper proposition;
- 6) Become one who has acquired knowledge because he is not led by others;
- 7) Become one who has acquired wisdom because he is skillful in the sentences distinguishing the meaningful and meaningless;
- 8) Become one who has obtained the accomplishment of supernatural faculty because he is skillful in accomplishing the mental practice;
- 9) Become one who is skillful in means because he is in conformity with worldly people;
- 10) Become tireless because he accumulates the necessary preparation of merits;

³⁸ Da bhū. P, 256.

- 11) Become ceaselessly energetic because of seeking for the necessary preparation of knowledge;
- 12) Become the man of unwearied intention because he collects the necessary preparation of great friendliness and compassion;
- 13) Become the zealous man of tireless search because he searches for the ten powers, four confidences of Tathāgata, eighteen characteristics unique to the Buddha;
- 14) Become the man who has acquired the well accomplished attention because he accomplishes the creation and decoration of Buddha's realm;
- 15) Become the always zealous one because he searches constantly for physical, verbal and mental adornments of Tathāgata;
- 16) Become the man who disposed to great respect and service because he is obedient to all the bodhisattva and preaches of the doctrine;
- 17) Become the man of undefeated mind because he behaves in the world endowed with the union of the thought of enlightenment and the skill in the great expedient;
- 18) Become undistracted man at all time because he is engaged in maturing all the living beings.”³⁹

2.6.4

Bodhisattva at fifth stage respect with many Tathāgatas, Arahants and perfectly enlightenments. Bodhisattva really comprehend and catch the the preaching of the doctrine. According to bodhisattva's power and application they accomplish merits through practice goodness actions. With the teachings of Tathāgatas bodhisattva enters into ascetic life in

³⁹ Da bhū. P 258.

monastery or forest. After having entered into ascetic life with long time practice bodhisattva as a preacher to teaching and training ordinary men what he holds through hearing and what he obtains through practice doctrine which he has heard.

Bodhisattva stand this stage these wholesome roots as exertion knowledge can help us to accomplishment merits. With expedients and wisdom bodhisattva can become most invincible and deliberated. So their wisdom become more blazed, purified and more brilliant.

The fifty pāramitā is Dhyāna pāramitā which is the one-pointed concentration, contemplation and not to be distracted. The one-pointed concentration is the most excellent among the ten Perfections, however at fifth pāramitā bodhisattva major to practice with Dhyāna pāramitā, but bodhisattva still to do another pāramitās as well which beyond their power and applications.

2.7 Abhimukhi bhūmi

The sixth bhūmi is called abhimukhī, the meaning is “turning toward” both transmigrating and nirvana; another meaning is "apparent or manifest" because the bodhisattva at this stage of directly becoming apparent (abhimukhī).

Abhimukhi refers to the fact that “phenomena seem to possess their obvious traits by way of way of their very own nature, but when one examines this look one realizes that all characteristics are basically mentally imputed and no longer a section of the nature of the objects they appear to characterize.”

Bodhisattva enters into sixth bhūmi from fifth bhūmi should completely fulfill ten type of tranquility things (Chinese translation is shi-ping-dent-fa). Which are: “

- 1) by tranquility of singleness of all phenomena;
- 2) by tranquility of absence of characteristic marks of all things;
- 3) by tranquility of non-origination of all things;
- 4) by tranquility of non-birth of all things;
- 5) by tranquility of detachment of all things;
- 6) by tranquility of primordial purity of all things;
- 7) by tranquility of cessation of all prapañcas for all things;
- 8) by tranquility of neither of acceptance nor rejection of all things;
- 9) by tranquility of in being like illusions, dreams; reflected images, echoes; reflections of the moon in the water or apparitions.
- 10) by tranquility of the non-duality of existence or non-existence of all things.”

By this ten type of tranquility of of things bodhisattva will enter into the sixth stage. At sixth stage bodhisattva penetrate his insight into the equality of all things, because they awaken the fact that all things are belonging to the empty nature which are the essential of existence. Whenever bodhisattva attains to the sixth stage which his discernment Anulomika-ksānti, but now not but so a good deal that his ksānti into the doctrine of non-origination of things.

Pratītyasamutpāda as the corner stone of Buddhism doctrine and of the conditionality of all physical or psychical phenomena. As following said:

“

- 1) Avidyā-paccaya sañkhāra;
- 2) Sañkhāra-paccayā viññāṇaṃ;
- 3) Viññāṇaṃ-paccayā nāma-rūpaṃ;

- 4) Nāma-rūpaṃ-paccayā satāyatanam;
- 5) Satāyatanam-paccayā phassa;
- 6) Phassa-paccayā vedanā;
- 7) vedanā-paccayā taṇhā;
- 8) Taṇhā-paccayā upādānaṃ;
- 9) upādānaṃ-paccayā brava;
- 10) brava-paccayā jāti;
- 11) Jāti-paccayā jarāmaṇaṃ;
- 12) jarāmaṇaṃ-paccayā.”

In Buddhism tradition avidya is explained in extraordinary approaches or on specific levels. On the most critical level, it is lack of understanding or misunderstanding of the nature of reality; [a] more specially about the nature of Not-Self and established origination doctrines. It is a key concept in Buddhism, where in Avidya about the nature of reality, as a substitute than sin, is considered the simple root of Dukkha and both, old, sick deed.

2.7.1 Avidya in Buddhist traditions

Apart from Buddhism, Avidyā additionally discovered in every other Indian faith which is regularly translated as "ignorance", Avidya appears “as a principal object of dialogue in two doctrines about the nature of reality. First is Anatta (Anatman) lack of information or misconceptions is mention about "Self", when in reality there is only non-Self in accordance to Buddhism. Second is Anicca, lack of knowledge or misconceptions is associated about "permanence", when the nature of truth is impermanence.”

Avidyā is identified as “the first of the twelve links of structured origination (twelve nidanas)—a sequence of hyperlinks that describe why being a reincarnates and remains certain inside the samsara, a cycle of repeated births and deaths in six geographical regions of existence. [36] The twelve nidanas are an application of the

Buddhist notion of *pratīyasamutpāda* (dependent origination). This theory, presented in *Samyutta Nikaya* II.2–4 and *Digha Nikaya* II.55–63, asserts that rebirth, re-aging and re-death subsequently arise through a series of twelve links or *nīdanas* in the end rooted in *Avidyā*, and the twelfth step *Jarāmaraṇa* triggers the established origination of *Avidyā*,” recreating an unending cycle of *dukkha* (suffering, pain, unsatisfactoriness).

Avidya or lack of knowledge can be eradicated directly with the aid of cultivating its opposite viz. Knowledge, wisdom and perception, the place the above refer to the true understanding and grasp of reality. The a number of approaches to eliminate *Avidya* is with the aid of studying from Guru/teacher who knows or from books and scriptures. Also *Avidya* can be eliminated thru Meditation or more exactly practice of *Dhyana* and *Yoga*. Through exercise of *Dharma* and righteousness *Avidya* gets removed. Unrighteous karma will increase Ignorance while Ignorance perpetuates *Adharma*.

In *Da bhū* the twelve elements of *Pratīyasamutpāda* belong to the triple world which analyzed and explained by *Tathāgata*. In *Da bhū* paragraph G had mentioned that each element can creating two kinds result. As following said: “

- 1) Ignorance can delude living being and gives the cause for development of actions;
- 2) Conditionings can develop the future maturation of consciousness, and give the cause for development of consciousness;
- 3) Consciousness can make the continuity of existence, and gives the cause for development of name and form;
- 4) Name and form can make support of each other, and give the cause for development of kinds of the six senses;
- 5) The six senses can show differentiation of their own objects, and give the result cause for development of contact;

- 6) Contact can create contact with objects of sense, and gives the cause for development of sensation;
- 7) Sensation can create reception of what is desired, what is not desired and what is neither desired nor undesired, and gives the cause for development of craving;
- 8) Craving can create the attachment to attractive things, and gives the cause for development of grasping;
- 9) Grasping can create bondage with defilements, and gives the cause for development of being;
- 10) Rebirth can create the basis for (entrance into) other births and states of existence, and gives the cause for development of birth;
- 11) Birth can create emergence of aggregates, and gives cause for development of old age;
- 12) Old age can make ripening of organs of sense, and gives the cause for development of death. Death also can create destruction of conditionings through incomplete knowledge and non-annihilation.”

In CBETA we also can find the same talking about each elements of dependent origination creating two kinds of result.

2.7.2 Tenfold origination ways

Bodhisattva at sixth stage observe the twelve elements of dependent originations into the tenfold origination ways by dependence forward and backward. So they are think that tenfold origination as the terms of continuum of the elements of human beings.

2.7.3. Continuum of the elements of beings.

There are two arising reasons for talking about continuum of the elements of beings. First is 'attachment to the self'; second is 'ignorance'. Whenever human being attachment to self, then to do something very individual and emotional, so false activities which for myself only is arising. Meanwhile the false activities will produce seeds of conditioned mind which cause the karma. When karma is mature the seed of mind will produce a few wrong mind and some action as well which eventually lead to the cycle of birth and death. So as the following sūtra said; **“All arising of false activities are due to attachment to the self, (whenever) separated from attachment to the self, the false activities will not arise”**.

Ignorance is the first of the twelve elements limbs of conditioned origination. It is the fundamental misunderstanding of reality, so it is mainly basic of the cycle of both birth and death.

2.7.4 One mind only

Da bhū mentioned the different mind within the ten stages. For instance: “

- 1) First bhūmi explains ten joyful mind;
- 2) Third bhūmi ten function mind;
- 3) Fifth bhūmi ten pure and equal mind;
- 4) Sixth bhūmi three world were produced by this mind only;
- 5) Ninth bhūmi ten different mind.”

We can find different is that the mind in second, third and fifth bhūmi mainly in description about the practitioner. In other hand, bodhisattva in these stage take the correct mental attitude of mind

we should practice. However, the mind in the sixth bhūmi the mind in the relationship with phenomena, and three worlds were produced by this mind only. So we can say that the mind itself is reality.

2.7.5 Differentiation of one own action

Each element of the twelve dependent origination which as causality possession two different function rather than one. For instance, ignorance apart from produce the karmic, but delusion as well. Delusion as a potential power be remained until future to producing two result. Likewise, this process continues to recycle one by one to death which also produced two results. One is destruction of five aggregates and second is continuation cycle birth. However, the reason of the cycle birth in continuation repeated can not be destructed is no knowledge.

2.7.6 Absence of mutual isolation

Mutual relationship mainly talks about the twelve elements of dependent origination as an organic structures of causality. A few Buddhism sūtras have discussed the relationships of each other's. Da bhu also discuss about two aspects while talking about it. Forward order and Reversed order. Forward order examines the causality from the starting of ignorance and running to the death. Reversed order means through examine relationship resulting from from the destruction of ignorance and subsequent destruction of karmic.

2.7.7 Three paths

In twelve fold chains which can be devised into three continuation of the path, which are: defilement, karma and suffering. Ignorance, craving and grasping belong to the continuation path

of defilement; action-attention and becoming belong to the continuation path of karma; the rest causes are belonging to the continuation path of suffering. Through the analysis we can destruct the the three path from the past and future. So we can say that these three continuation path having no-self, leaving from self and non-possession from self.

2.7.8 Three times

The twelve factors causality of structured origination are categorized into three time dimensions of past, present and future. Ignorance and karmic propensities in the past; from consciousness up to sensation belong to present; from craving up to turning into belong to future. However, we draw the mention about this classification is very similar with the three paths. The existing is established by the causation of previous karmic forces, meanwhile it also bears outcomes in future. However, the Abhidharmakośa cited the slightly different classification of three times to interpret the practices. Ignorance and karmic are classified into the past, cognizance up to turning into in the present, and the start and death to the feature. For the two exclusive views are the Abhidharmakośa extra inclined to the earthly practice, because they regard the human being in full desires and craving, so requested them instantaneous practices right now. However, Da bhū make the categorization of craving, greedy and becoming into the future. It noted that we can forestall them from arising in the future. When ignorance is eliminated, then karmic also be eliminated. Jang-kil-Chun assume the Da bhū major emphasis the removing of ignorance with the insight of emptiness in the closing sense.

2.7.9 Three kinds of suffering

Twelve elements causality of dependent origination are categorized and enter into three suffering (tri-duḥkhatā). Which are: “

- 1) Ordinary suffering, the suffering one experiences from contact with unpleasant objects;
- 2) Suffering of change, the suffering caused by change;

- 3) Suffering of conditional, existence. the suffering experienced due to the destruction of conditions pleasing to the subject. ”

The contact and feeling categorized into Ordinary suffering; karmic up to six sixth sense perception classified into suffering of change, and all the rest belong to suffering of conditional.

**Avidyāpratyayāḥ saṃskārā itihetupratyayaprabhavatvaṃ saṃskārānaṃ / Evan
pariśeṣānām /avidyānirodhāt saṃskāranirodha ity abhāvah saṃskārānām /evaṃ
pariśeṣanām /⁴⁰**

Da bhū through three aspects to discuss about relationship between ignorance and propensities.

2.7.10 Production by causes

In fact, whenever ignorance is extincted, then the conditionings is additionally extincted, then all of three suffering can be slicing off. It mentions that propensities do no longer have nature, because it is prompted by using ignorance.

2.7.11 Bondage of origination extinction

Propensities brought on by way of lack of expertise refers to the bondage of origination. The relaxation of same. When extinction of propensities due to the extinction of lack of expertise refer to the bondage of extinction. The rest is same.

⁴⁰ Da bhū. P 51.

2.7.12 Observe the phenomena and annihilation

Propensities brought on with the aid of lack of know-how refers to study it in accordance with phenomena. The relaxation of same. When extinction of propensities due to the extinction of lack of knowledge refer to the observe in accordance with annihilation. The relaxation is same.

Bodhisattva stands in sixth bhūmi fully develops ten intentions. Which are: unbreakable intentions; certain intention; good intention; profound intention; unretreating intention; unrelenting intention; pure intention; endless intention; intension to seek for knowledge; and intention to perfectly unite the expedient means and wisdom.

Bodhisattva stands in sixth bhūmi produce third accurate and conformable acceptance of these doctrine. They are endowed with splendor of concentration, wisdom and knowledge. They mostly mostly obtain the store of teaching of Tathāgata.

Bodhisattva stands in sixth bhūmi deliberated by expedient, wisdom and knowledge. Become more and more purified and splendid.

Bodhisattva stands in sixth bhūmi tranquilize and cool of the flames of sufferings of many hundreds, thousands, millions, Billings of living beings and become invincible for the four Māra-domains.

2.7.13 Three gates of liberation

In Da bhū also mentioned three gates of liberations, which are emptiness, no-marks and wishlessness. The gates of liberation by emptiness refer to realization of selflessness, non-beings, non-individual soul, non-independent substance, emptiness of self nature and absence doer and deed. The gates of liberation of non-marks, it means that in the elements of causing there is nothing is produced. The nature of anything is emptiness. The gates of liberation of wishlessness, whenever bodhisattva enter into up two gates of liberations, apart from compassion there is noting wish to obtain for bodhisattvas.

2.7.14 Wisdom perfection

Wisdom as like lighthouse of Buddhism draw us from the flames of suffering to attain Nirvāna. In Buddhism lord Buddha more than one emphasized the importance of the wisdom. Human being only can go beyond the wisdom to obtain enlightenment, apricots from this we can not to do anything. The M, S, AL give an explanation for that “Da bhū is so called due to the fact the bodhisattva working towards the best of wisdom, now stands face to faces with both saṃsāra (transmigration, existence) and nirvāna (liberation). At this stage bodhisattva mainly cultivates the perfection of knowledge except neglecting the others.”⁴¹

2.8 Dūraṅgamā

The seven bhūmi is dūraṅgamā. Bodhisattvas on the seventh stage increase the capability to contemplate singleness uninterruptedly and enter into superior meditative absorptions for prolonged intervals of

⁴¹ Har Dayal. P 289.

time, thus passing beyond both the mundane and supramundane paths of śrāvakas and Pratyekabuddhas (Hearers and solitary realizers). As Nāgārjuna mentioned:

**“The seventh is the Gone Afar because
The number of his qualities has increased,
Moment by moment he can enter
The equipoise of cessation.”**

Bodhisattva at this stage through practice tenfold special undertaking to get accomplished to enter into seven bhūmi from sixth bhūmi. The reason why we called seventh bhūmi as ‘far-reaching’ and ‘gone afar’, because there is no break in the fundamental position of the bodhisattva practices these tenfold special undertaking when moving from sixth bhūmi to seven bhūmi. Which are: “

- 1) Bodhisattva’s mind is well educated in which awareness is characterized via emptiness, singleness and wishlessness, but they collect the extraordinary provisions of merits and knowledge;
- 2) Bodhisattva enter into the state of selflessness, absence of actual existence, absence of existence and absence of individuality of all things. Yet bodhisattva do now not supply up the accomplishment of fourfold limitless minde;
- 3) Bodhisattva practices the perfections which increase the meritorious things, but bodhisattva is now not connected any things;;
- 4) Bodhisattva obtain the detachment from all things belong to the triple worlds, but nonetheless bodhisattva accomplishes establishment and adornment of triple worlds;;
- 5) Bodhisattva grow to be completely calm and tranquil due to the elimination of all flames of defilement, however nonetheless bodhisattva undertakes the accomplishment of extinction of the flames of afflictions, hatred and defilement of all living beings;;

- 6) Bodhisattva realise all matters have not-duality in their nature with regard to existence and non-existence simply like illusions, mirages, goals and apparitions, but bodhisattva accomplish total immeasurable intentions which are now not partial in works and deeds.;
- 7) Bodhisattva's idea is well cultivated in realms and paths, as vast as empty space, but bodhisattva accomplish the establishment and adornment of Buddha-realms;;
- 8) Bodhisattva recognize that all the Buddha are in the country of reality-body in their natures, but bodhisattva accomplish establishment and adornment of Marx's and minor marks of the material body of Buddhas;;
- 9) Bodhisattva trust that the voice of Tathāgata are past expressible devoid of harsh sound and sooner or later tranquil Buddha nature, but bodhisattva undertake the production of pure adornment which distinguish all the factor of sound to talk with all beings;;
- 10) Bodhisattva enter into the venerable Buddha's recognition of three time (past, current and future) in one moment, yet bodhisattva penetrate the big difference of a range of characteristics, of many ages, and intension of all dwelling beings.”

These tenfold special undertaking refer to relative realm without loosing its ultimate meaning of subtle activities of skill-in-means, because we can get equal identity from mind to physical activities. In fact, we should through the dialectical contrast to analysis the mind with physical practice. “

- 1) Emptiness- compassion;
- 2) Absence of all things-four immeasurable;
- 3) Emptiness and Wisdom-Karma merits;
- 4) Detachment from triple worlds- adornment of triple worlds;
- 5) removal of all flames of defilement- extinction of the flames of afflictions, hatred and defilement of all dwelling beings;

- 6) Not duality-not partial in works and deeds;
- 7) Empty space-establishment and adornment of Buddha-realms;
- 8) Buddha in the state reality body- minor marks of the material body of Buddhas;
- 9) voice of Tathāgata- sound to communicate with all beings;
- 10) Buddha awareness of three time (past, present and future) in one moment tenfold special undertaking.”

From these tenfold special undertaking we can find that first to sixth special undertaking deal with the dharma of nature, and from seventh to tenth deal with the nature of Buddha. So as vasubandhu said that the main particular reason to mention these tenfold special undertaking is to correct bodhisattva when he understands the concept of emptiness is nothing.

Bodhisattva stand in “Dūraṅgamā bhūmi mainly to accomplish the infinite consummation of two Yanas. One is specially to understand the infinite variety of utility to the way of deliberation of sravakayana; second is in particular to know the infinite consummation of the attainment of Pratyekabuddha.” However, they understand the profound know-how of the venerable Buddha, however can no longer accomplish the countless consummation knowledge into the Buddha yanas. Even though we have emphasized that each pāramitā only practice one particular pāramitā, but in the Da bhū have appointed that each pāramitā to practice all the ten Pāramitās in every bhūmi.

2.8.1 Ten pāramitās

- 1) “Charity pāramitā;
- 2) Morality pāramitā;
- 3) Patience pāramitā;

- 4) Effort pāramitā;
- 5) Meditation pāramitā;
- 6) Wisdom pāramitānce;
- 7) Skilful in Means pāramitā;
- 8) Vow pāramitā, Pranidhana Paramita;
- 9) Spiritual Power pāramitā, Bala pāramitā;
- 10) Knowledge Pāramitā, Jnana pāramitā.”

2.8.2 Catvāri saṃgraha-vastūni

Bodhisattva at seventh stage utterly consummated ten pāramitās in each and every moment. In the same way, bodhisattva proceed to exercise the catvāri saṃgraha-vastūni, and same that means are The 'four techniques of prevailing (people) over.' The four strategies that bodhisattvas employ to approach and shop people.

- 1) dāna-saṃgraha;
- 2) priya-vādita-saṃgraha.
- 3) artha-caryā-saṃgraha.
- 4) samānārthat-saṃgraha.

2.8.3 Four kinds of blessing and consecrate. One different translation is ‘sustaining powers.

There are four kinds;”

- 1) Prakñādhiṣṭhānam;
- 2) satyādhiṣṭhānam;
- 3) kleśatyāgādhiṣṭhānam;
- 4) dukkhapariśuddhyādhiṣṭhānam.”

2.8.4 Thirty-seven aids to enlightenment. These are thirty-seven kinds of practices for the attainment of enlightenment. They are:”

- 1) catvāra-smṛtyupasthāna;
- 2) catvāra-samyakprahāṇa;
- 3) catvāra-rddhipādāh;
- 4) pañcā-indriyā;
- 5) pañcā-bala;
- 6) sapta-bodhy-aṅga;
- 7) ārya-aṣṭāṅga-mārgaḥ.”

2.8.5 Traya-vimokṣa-mukhāni or three gates of liberation

- 1) “śūnyatā-vimokṣa-mukhāni;
- 2) animitta-vimokṣa-mukhāni;
- 3) apraṇihita-vimokṣa-mukhāni.”

These are three kinds of meditative practices. However, in the Diamond Sūtra there are exceptional three types liberation. these are:”

- 1) emptiness Liberation;
- 2) adamantine Liberation;
- 3) prajñā Liberation.”

Through dialogue between Vajragarbha answered Vimukticandra we can know that all elements of doctrine and each and every moment help the bodhisattvas to fulfilled the enlightenment at the

seventh bhūmi, because at seventh stage they are increased involving efforts for accomplishment of knowledge.

With regard how to enter into nirodha-samāpatti we can get some inspiration from the dialogue between Vajragarbha and Vimukticandra.

2.8.6 How to enter into concentration of cessation

The special title is “concentration of cessation An extremely deep samādhi where the activities of the thinking are totally extinguished. In Abhidharmakośa theory, it is one of the fourteen factors no longer concomitant with mind, and in Consciousness-only theory, it is one of the twenty-four factors now not concomitant with mind. When this awareness is practiced, the mano-consciousness is additionally extinguished. Then the practitioner can be reborn into the Highest Heaven. Since this attention has the strength to extinguish mental functions in the mano consciousness, it is said to be the concentration practiced by way of sages. Since low-level practitioners and non-Buddhists are afraid to extinguish their egos, they do not enter this attention of whole extinction. It is additionally called the 'concentration of extinguishing feeling and perception.' The seeds of 'disgusted mind' are established on the basis of this concentration.”

Bodhisattva who stands in seventh bhūmi using the wisdom self-enlightenment to observe the phenomena. For instance, bodhisattva as a prince born in the royal family, and endowed with king characteristic. After he is born he excels a group of all ministers by predominant influence of his royalty. It is same with bodhisattva who are so different with Śrāvaka and Pratyekabuddha whenever through sincere and earnest intention to attain enlightenment.

Bodhisattva who stands in seventh bhūmi attain to the Incredibly profound and quiescence and unattached action of physic, speak and mentals. For further fulfilled consummation bodhihood, then they zealous exertion to further eminence.

Bodhisattva who stands in seventh bhūmi enter into concentration of cessation with one by one mind, but we should not be said that an extinction is realized personally, so bodhisattva is endowed with unthinkable physical, speech and mental actions.

2.8.7 Comparative bodhisattva with Śrāvakas and Pratyekabuddha

Bodhisattva who stands in seventh bhūmi can surpass all of Śrāvakas and Pratyekabuddha, because his resolute intention more power than their owe intellect. Bodhisattva are invincible in all the comprehension question raised by Śrāvakas and Pratyekabuddha. One thing is representation the Bodhisattva's compassion beyond their profound intellectual receptively of the doctrine is more purified to a great extent in order to saving living being. When their seeds of wholesome deeds accomplished by means, wisdom and knowledge of a bodhisattva, then they become more radiant, more luminous, completely purified and which is more invincible by Śrāvakas and Pratyekabuddha.

The reason why we call the seventh bhūmi as 'far-reaching' and 'gone afar', Bodhisattvas become completely purification for many hundreds of world ages and for many hundred thousand million billions of world ages. Like this practice many bodhisattvas attained this supreme perfect enlightenment

Bodhisattva stand seventh stage become a king of god, Vaśavatin, apart from they can providing knowledge of the direct intuition to living being, but tireless in answering all the question to Śrāvakas and Pratyekabuddha.

2.9 Acalā

The eighth bhūmi is known as Acalā, meaning is "Immovable" and 'the Unshakeable One', due to the fact bodhisattvas overcome all afflictions through long practice process. their minds are constantly absolutely absorbed in the dharma, so they free from all the efforts, physical, speech and mental, all the illusionary imagination and thoughts.

2.9.1 Bodhisattva stand in these immovable bhūmi possession particular position:

- 1) "Purification of the path by wisdom and skill in means;
- 2) Well accumulates the necessary preparation;
- 3) Making great resolution;
- 4) Establishing by the sustaining power of Tathāgata;
- 5) Obtaining the power of roots of wholesomeness;
- 6) Fixing on the skill and power of Tathāgatas and unique qualities of Buddha;
- 7) Purification resolute intention and thought;
- 8) Elevation by the merits and knowledge;
- 9) Not abandon sentient beings;
- 10) Pursuit the path of omniscient knowledge."

In our world everything existence is dependent on some conditions, everything can not be produced without depend originations. Bodhisattva realizes that all the things are not-originated, not-signless, dependent, regressive by their self nature and suchness.

2.9.2

Vasubandhu in Arya-Daśabhūmividyākhyāna explained the nature of non-origination in four categories. which are :”

- 1) Non-origination of objects refer to emptiness of phenomena such as no-marks, non-becoming, non-destruction, non-exhaustion, no activities.
- 2) Non-origination of self nature means reproduction of all Dharmas have no nature because they have no-self. This refers to emptiness of both Dharmas and self.
- 3) Non-origination of discrimination by numbers implies the equality of past, present, and future. Vasubandhu meant that there is neither an increase nor decrease of Dharmas in the three time periods;
- 4) non-origination of discrimination by activities indicates the non-discriminated wisdom of the Buddha. According to the sutra, the bodhisattva with this wisdom is free from all discriminated thoughts and, by that, he attains the Comprehension of Non-origination of Dharmas like the space.⁴²

⁴² T 26. 179b-c.

2.9.3 Comparative with Śrāvakas and Pratyakabuddha

Śrāvakas and the Pratyakabuddha difficult to understand the bodhisattva stand in eighth bhūmi obtain the acquisition of immovable, because their mind not purity which are thought by bodhisattva.

There is a simile, as Da bhū said: Just as a Bhikṣu who having nature power, attains the Cittovaśī perfection and gradually reaches the ninth extinction, and become free from all the illusionary imaginations and false thoughts.⁴³ In fact, their mental is free from duality and mind constructions. For instance, one person in the dream, he dropped in a river, he using great effort and power to across the river, many sweat coming, suddenly when he awakened he found that is dream and all the trouble and affair are removed. After we got enlightenment we found we lived in dream before. From this simile, the two different realm are dream and awakening which represented ignorance and enlightenment. Dream equal to ignorance and awakening equal to enlightenment. Some scholar has different point to mentioned that it simile the whole ten Bhūmis, from first bhūmi to seventh belong to effort bhūmi, and from eighth to ten bhūmi belong to effortlessness. It also has for further decided that at the bhūmi of effort are named Pāramitā-yāna, and the bhūmi of effortlessness are named Pariśudha-bodhisattva-yāna.⁴⁴

This simile also emphasizes superiority of of the bodhisattva with the nature of effortlessness. It also indicates that bodhisattva at eight bhūmi overcome the problem of:

⁴³ Da bhū, p 299.

⁴⁴ A Study of Daśabhūmika-sūtra, p, 270.

1) Discrimination of knowledge, 2) Attachment to work of saving sentient beings, and 3) attachment to self-hood.

We are stay in dualistic-opposition world, practicing is let us transcending dualism, because our mental construction relates to bad and good. Bodhisattva is required to have a firm and immovable mind.

When bodhisattva attain this immovable state of mind, then can for further true practice compassion without distinguish, because the compassion caused by emptiness. Then bodhisattva can be free from the state of non-duality good and bad, right and wrong, himself and sentient beings, subject and object. At this situation we can say that bodhisattvas stated in the immovability of pure mind.

From this mental transformations bodhisattva will come naturally and suddenly like awakening from dream, this suddenly represented a result about bodhisattva practice in the continuous systematic efforts. As the sūtra said:

Da bhū also mentioned that as bodhisattva who stand in immovable stage, should care and focus their attention on these ignorante people they are not calm nor tranquil, having acts of consisting various suffering, and having various doubt with doctrine.

The ultimate essence of all the phenomena are emptiness and unperceptibility, these point of view not only bodhisattva agree, but also Śrāvakas and pratyakabuddha also achieved these ultimate

essences. The immeasurable sentient beings and distinction of phenomena can help us to understand that as they actually are, then these experience will produce knowledge to help bodhisattva to distinguish this knowledge. If lord Buddha would not let this bodhisattva enter into the production knowledge for the omniscience, that would stop the work for other living beings. So we can say that Buddha only through bring that infinite actions to produce knowledge benefit to bodhisattva.

The bodhisattva at the eight stage will attain the state of effortlessness (anābhoga), they want to obtain all the Buddha doctrines, performs physical, speech and mental actions, then our actions is led by knowledge, dominated by the perfections wisdoms, accompanied by great compassion. Bodhisattva can be called the one is possession with inconceivable, incomparable, immeasurable, vast and indestructible knowledge. Beyond these bodhisattvas acquire ten masteries to benefit for sentient beings: “

- 1) Having acquisition, the knowledge about bodies;
- 2) Having acquisition, the knowledge about mind, because they entering into the knowledge about comprehension of immeasurable and numberless meditation;
- 3) Showing the sustaining power decorated by many ornaments of all the world region;
- 4) Showing acts because the sustaining power to mature his acts in the right time;
- 5) Showing birth because his birth in all the world region;
- 6) Showing faith that all the world-regions are filled with Buddha;
- 7) Showing vow because all the Buddha’s realm and supreme enlightenment as he wishes;
- 8) Showing supernature power because and miracle in all the Buddha’s realm;
- 9) Showing doctrine because splendor of the gate to the doctrine in its infinite aspects;

10) Showing knowledge because the power of Tathāgata,”

Buddhas support the bodhisattva to save all the sentient beings, whose hidden behind the bodhisattva. If without Buddha’s support to immeasurable wisdom, bodhisattva would abandon his practice of saving all sentient beings. So we can say that Buddha is the foundation of the bodhisattva’s practice.

Bodhisattva stand at eight stage that “well distinguishing the expedient, well produced by special vows, enters into the family of Buddha, illuminated by the splendor of the merit of Buddha, acquires the bodily attitude, faces the sphere of Buddhas, well sustained by the sustaining power of Tathāgatas continually, does not throw away the power of meditation, produces the immeasurable variety of embodiments, attain the power of conducts in all bodies, complete the accomplishment of the great supernatural faculties.”⁴⁵

After reached this stage bodhisattva got the great splendor wisdom, then they can extinguish the darkness of suffering of sentient beings and fires.

In fourth bhūmi additionally referred to some contents about eigh bhūmi. From the eighth bhūmi that Bodhisattvas start to renounce all they possess to make difficult sacrifices. And from the eight bhūmi onward Bodhisattvas are to be honoured with the honour due to being a ideal Buddha, due to the fact from eight bhūmi onwards the Bodhisattvas are to be appeared upon as perfect Buddha, for after that stage they do no longer lapse.

⁴⁵ Mtu, p 314.

2.9.4 Vow pāramitā

In the ten pāramitā, at the eighth stage Bodhisattva will practice the vow perfection which is the highest perfection among the ten Perfections. Like before we have talked in each bhūmi also practice another perfection which according to their power and applications. “Especially Bodhisattva cultivates the perfection of aspiration (pranidhānas) except neglecting the others. The best vow can evoke the notion of enlightenment, even though the wrong karma accrued by the Bodhisattva earlier than they make vow, but the karma can be hidden-away like a troop of deer via a terrific rock. If Bodhisattva has not attained the circumstance of coronary heart to make a vow, this mature in him in the route of his second, third, fourth, fifth, sixth and seventh Bhūmis.”⁴⁶

2.10 Sādhumatī

The ninth bhūmi is called Sādhumatī, which means are “the Good Intelligence” “excellent wisdom”. In this stage bodhisattva acquire the immeasurable expertise and try to accumulate the greater tranquilities and emancipations, deliberates greater on the wisdom will become complete in the attainment of the four sorts of unobstructed grasp of necessary concepts, meaning, grammar, and exposition, and is consequently in a position to articulate the Dharma in all locations and all languages barring error.

In ninth bhūmi Bodhisattva do not provide up the attainment of sustaining strength of incredible compassion. Beyond such expertise they absolutely know the performance of wholesome, unwholesome and impartial qualities, they additionally be aware of the functioning of the thinking of living beings, and knows the accurately the entanglement and functioning of defilements, of actions, of sense faculties, of the latent disposition, of the continuity of the former habits, and the entanglement of desires.

⁴⁶ Jātakaṣu, for bhūmiṣu. Here at least a Jātaka, " birth" of bodhisattva is synonymous with a bhūmi.

They also understand accurately the wholesome, unwholesome or neutral acts. They know accurately representative and non-representative actions. They understand accurately the weakness, averageness and sharpness of the Indriyas, distinguishable and indistinguishable in the past and future. They also understand the latent dispositions which they are born together with intention and mind. They also know that the groups of living beings who are fixed to be right, fixed to be false and fixed to be both. In ninth bhūmi Bodhisattvas move quickly toward awakening.

2. 10. 1 Four analytical knowledge

Bodhisattva stand in ninety bhūmi became a preacher of the doctrine and protect the store of doctrines of Tathāgata. Whenever bodhisattva acquired the above, then they will accomplish four catasrah pratisajvidah (varieties of analytical knowledge). Which are; “

- 1) Analytical knowledge of phenomena, Bodhisattva know the proper characteristics of phenomena, non-substantiality of things, present distinctions of things, divisions of things, the un-disordered skill which distinguishes the knowledge of principle, single and indestructible nature of things, variety of attainments belonging to one vehicle, enter into the attainment to know all the practices of Bodhisattva, of knowledge and of doctrine; enter into the comprehension of the same characteristics as all the Tathāgatas; attainment to the words of all Tathāgatas, the power, the convictions, the characteristics unique to Buddha, the great compassion, the effort with analytical knowledge.
- 2) Analytical knowledge of meaning, bodhisattva know the deviation of phenomena, origination and the destruction of things, the past and future distinctions of things, division of meaning, the differentiation of the reality with the knowledge of the logical connections, enter into the realization of skill in aggregate, element, fields of sense organs, the truth and

dependent origination, distinctions of different vehicles; enter into the distinction of differentiation and elucidation of the ten Bhūmi; attainment to various distinctions of the time, the matter and the characteristic; understanding the voice of Tathāgata according to the intentions.

- 3) Analytical knowledge of etymological interpretation, bodhisattva know the principle of phenomena without disorder, teaching the doctrine without interruption the ideation of all things, teaching the doctrine without disordering the past, present and future, teaching the doctrine beyond the sound, know the orderly, teaching with the words pleasing and easy to be understood by all things, explains all the vehicles without confusing them; explaining by presenting the path without confusion according to the Bhūmi; explaining with discrimination and elucidation according to his perfect enlightenment; explaining the Tathāgata's saying according to the differences in action of all beings.
- 4) Analytical knowledge of eloquence, Bodhisattva know the continuity of phenomena without interval, teaching the doctrine with undisturbed representation, teaching the doctrine with the infinite splendor of doctrine at each unit of time, teaching doctrine with knowledge, teaching the doctrine with skill in ultimate knowledge, expounds by more and more endless illumination of the doctrine, teaching each vehicle with infinite splendor of doctrine; explaining each bhūmi with infinite respect; explaining each word of reaching without intervals for endless eons; teaching the doctrine through the resolute belief circulating the course of conduct of the Tathāgata.”⁴⁷

⁴⁷ Mtu, p 331-332.

Whenever Bodhisattva attained magic formula and eloquence, then sitting on the seat of preaching doctrine to living beings which having pervaded whole triple thousand great thousand world regions, with distinguishing according to their attentions. Bodhisattva attained the immeasurable splendor being superior to all except Tathāgata. Whenever Bodhisattva attained such knowledge that having concentration of mind, continue to insight the Tathāgata, having sight in each kappa, many Buddhas,

Bodhisattva who abide in ninth Bhūmi have the roots of healthy deeds with the distinguishing with the aid of his magnificent attractiveness of knowledge. "Due to the Śrāvakas and Pratyakabuddha abide in a decrease bhūmi, so they can no longer understand and misinform Bodhisattva. Because of attaining faultlessness and very enormous brain in terms of mastery of instructing the doctrine in all aspects, the ninth Bhūmi is referred to as the Good Intelligence."⁴⁸

Bodhisattva at the ninety Bhūmi understand the range of residing being behavior and and produce to affect their emancipation. He also knows the maturation of dwelling beings and education for dwelling beings. They recognize the teachings of Śrāvaka's vehicle, they recognize the teachings of Pratyekabuddha's vehicle, they know the teachings of Bodhisattva's automobile and they recognize the teachings of Tathāgata bhūmi.

In the fourth stage bodhisattva attained knowledge of fire, in the ninety Bhūmi two the Bodhisattva has the wisdom of goodness additionally which ability he can speak very well, he can promote the Dharma very nicely and can get very wide wisdom.

⁴⁸ Sutra Explaining the Thought, p. 116.3.

2. 10.2 Bala-Pāramitā

In Da bhū according to the Daśabhūmiśvara-Sūtra. On this level the Bodhisattva cultivates the Perfection of Strength (bala-pāramitā) which is predominant among the ten perfections. As same the before Bhūmis they also practice another Bhūmis according to their power and application.

2. 11. Dharmameghā

On the tenth bhūmi, Bodhisattvas have reached the stage of coronation with omniscience and endowed with well discerning investigation. Thoroughly fulfilled the pure quality, well obtained great stores of merit and knowledge, mastered the diversity and manifold ness of the world-regions. In order to pursuit the power and wisdom of Buddha. As Nāgārjuna sat:

“The tenth is the Cloud of Dharma because
The rain of excellent doctrine falls,
The Bodhisattva is consecrated
With light by the Buddhas.”⁴⁹

Coronation is vyākaraṇa, conferral by the Buddha of the prediction of the attainment of Buddhahood in the future. “The Śūrangama-sūtra lists four types of predictions (auddhatya). 'restlessness', 'unsettledness, frivolity.' One of the brilliant defilement dharmas listed in the Abhidharmakośa-bhāṣya and one of the twenty secondary defilement elements in the doctrine of the Yogācāra school. The lack of stillness of the thinking due to projection into the previous or future. The flightiness of the mind and the mind in stabilization meditation.”⁵⁰

⁴⁹ Hopkins (1974), p. 879.

⁵⁰ CEBT, T 1585.31.33b.

Bodhisattva attained tenth stage investigation of self-nature of all things, adaptation to the mind and ways of conduct of all living beings, concentration named the position facing all the present Buddha become present. Ten hundreds thousands innumerable concentration preceded by such meditation appear to their, then the bodhisattva will coronate with special knowledge of the omniscient. After immediately bodhisattva have completely accomplished the concentrations that all the world regions tremble.all the evils are removed, all the geographical regions of ideas glitter with splendor, all the world regions are purified, all the names of Buddha-lands resound, all the bodhisattvas with the same practices come together, all the sound and song come collectively from exclusive world religions, paying unthinkable reverence and worship to all the enlightened one.

All the offering those rays pour as the various arrangement of great jewel like rain from clouds, which, set down in the soles of the feet of Tathāgatas, Arhans and perfectly enlightenment ones. Whenever bodhisattva at these world region will be get coronation.

Da bhū has also mentioned that immeasurable and limitless Buddhisattva who have come together from limitless extension of world-regions in the ten directions, move around the bodhisattva and pay great reverence to their. This description are very different with the view point of Theravāda, because they only accept only one Buddha in our world and their believe that whatever happens ordinary being can not became Buddha through practice, anyhow ordinary being only can become Arhan.

2. 11. 1 Come back again of Bodhisattva

Through consecration to the perfect enlightened one Bodhisattva has having fulfilled ten powers. Beyond this they can enter into the class of perfect enlightened one. Bodhisattva will undertake many hundreds thousands of difficult practices.

So bodhisattva can say that they have consecrated matured in immeasurable merits and knowledge. Bodhisattva obtain the ten emancipation, which are: named, inconceivability, non-obstruction, pure inquisition, shining of the face, confronting all sides, store of Tathāgata, equipment an unhindered wheel comprehending three time, womb of realm of ideas, splendor in sacred place of emancipation and residing in every sphere without a reminder. ⁵¹

In tenth stage not the venerable Buddha's wide knowledge is immeasurable, but the bodhisattva's penetration knowledge in this stage is also immeasurable. Bodhisattva preserve the immeasurable great doctrine, great lights of doctrine, great clouds of doctrine which in one moment can be presence in one or more Tathāgata.

In tenth stage bodhisattva hold the power of his own vows, having caused the cloud of great compassion and sympathy, roaring the thunder by the splendour of great doctrine, flashing lightning the supernatural faculties. Bodhisattva can exhibit us their high-quality rains of awesome merit, extinguish all the dust and flames of afflictions produced via lack of information of residing beings. When Vajragarbha bodhisattva possess so first-rate knowledge, and power of wonderful association of unthinkable uppermost Samādhi was once named 'manifestation of self nature all the our bodies of Buddha's realm,

⁵¹ Da bhū, p 352.

Then all of Bodhisattva, audiences, gods, dragons, spirits, gandharvas, demons, garudas, kinnaras, great serpents, śakaras, brahmās, world protectors, mahaśvaras and śuddhāvāsas stand in this Bodhisattva realm obtained marvelous thoughts and became silent when they looking at Vajragarbha bodhisattva. Even so for bodhisattva it is not easy to know the body and physical action of this Bodhisattva, not easy to know his speech and verbal actions, not easy to know his mind and and mental action, not easy to know his supernatural faculty, not easy to know the entrance into the state of his concentration, not easy to know the transformation.

At one moment if Bodhisattva attained this stage it would be filled in ten directions in immeasurable world regions. If beyond Tathāgatas knowledge, at one moment, can be sphere hundred thousand millionth of Tathāgata.

This stage where wisdom is spread throughout the world like rain from a cloud. his wisdom is fulfilled and can not be superable by all living beings, by all the śravaka, by all the pratyakabuddha, and by all the earlier Bodhisattva-stages. It is very different with Theravāda, in Mahāyana at last bodhisattva in order to a lot of living beings also enter into the knowledge of omniscience must possess this splendor knowledge without any superable.

2. 11. 2 Perfection

In the ten bhūmi Bodhisattva cultivate the perfection of exalted wisdom, which, according to Asaṅga, “enables them to increase their exalted wisdom. This in turn strengthens the other perfections. As a result, they become established in the joy of the doctrine.”⁵²

⁵² Lamotte (1973), pp. 208–299.

According to their power and application they also practice the other perfections. The other thing is bodhisattva also can teach and instruct scient beings practice this perfection of all śrcāvakas, pratyakabuddha and Bodhisattvas.

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.⁵³ 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.

⁵³ *ibid.* pp, 61-62.

Third Chapter

Daśabhūmis as described by Mahāvastu-avadāna

3.1 Preface

3.1.1 About the formation and council of Mahāsamghika

First Buddhist council was a gathering of senior monks of the Buddhist order convened just after Gautama Buddha's death three months at Rajgir in 400 BC. However it is regarded as canonical by all schools of Buddhism, but in the absence of evidence from outside the Buddhist sutras some scholars have expressed doubts as to the event's historicity.

Through the recording of Ekottaragama-sutra, Punya-vibhanga and The western regions of the Tang Dynasty that whenever 500 Arahants was led by Mahākasyapa reciting Sutra-Pitaka and Vinaya-Pitaka at Sapta-parīa-guhā, meanwhile, near about ten thousand Bhikṣu and Bhikṣuṇī made a Mahāsāmgghika's council was held by Vāṣpa at outside of Sapta-parīa-guhā.

Vāṣpa was respected as the leader of Mahāsāmgghika. According to the recordings of Abhiñṣkramaṇa sūtra, "there are ten thousands Bhikṣu, Bhikṣuṇī, Upasaka, Upasika and Arahans outside the Sapta-parīa-guhā. They respected the Vāṣpa as the leader as well. The meaning of Vāṣpa is teardrop, because he Pity for the suffering of living beings, then drop the weep. The age of Vāṣpa who was teaching the Mahāsāmgghika's disciples was more older than Mahakasyapa."¹

¹ Vāṣpa. Pāli, Vappa; Sanskrit proper name of one of the monks who belonged to the so-called group of five (Pañcavargika; Bhadravargīya)—viz., Kauṇḍinya, Aśvajit: Vāṣpa, Mahānāman, and Bhadrīka—who were then converted by the Buddha at the Deer Park in Sārnāth. When the sage Asita predicted that the infant bodhisattva, Siddhārtha Gautama, would one day become a Buddha, Vāṣpa and four other Brāhmanas headed by Kauṇḍinya became ascetics in anticipation of Siddhārtha's own renunciation. They practiced austerities with him for six years

Mahāsāṃghika's council is very different with the inside of Sapta-parīṇā-guhā's council which was led by Mahakasyapa. Some scholars, However, keep different viewpoints of that this points maybe entirely made up by Threravada's monks after Buddhism first division. Buddhisattva-Settle-embryo-sūtra thought that Mahayana's council was became after First Council. Buddhisattva-Pitaka, Sravakayana-Pitaka and Vinaya-Pitaka was recited by Ananda to which the order was given by Mahakasyapa.²

There are eight Mahāyana pitakas which are Vinaya-Pitaka; Vaipulya-Pitaka; Ten-Abidings-Buddhisattva-Pitaka; Vajrayana-Pitaka; Garbha-dhātu-Pitaka; Antarā-Bhava-Pitaka and Buddha-Pitaka recited by Ananda at this council. This viewpoint might have come very late, because the thought of Garbha-dhātu and Antarā-Bhava came very late after Buddhism influencing and mixing from Hindu philosophy. I, However, do not agree the one-part viewpoint of Mahāprajñāpāramitāsāstra which is Mahāyana 's council which was organized by Mañjuśrī, maitreya with Ananda at Mahācakravāla, because it is only the legend which belong to after the rise of mahayana Buddhism.³

But another viewpoint in Mahāprajñāpāramitāsāstra I think it is very truly to express that Ananda was very so clearly understanding the nature, ability and vow that did not said Mahayana doctrine

until Siddhārtha renounced asceticism. Dismayed with what they regarded as his backsliding, the five ascetics left him and took up residence in the Deer Park at Rsiyatana. After his enlightenment, the Buddha went there and preached to the five ascetics, and each of them attained enlightenment. The Pāli canon describes their enlightenment as proceeding in two stages: first, when the Buddha proceeded the Dharmacakra-Pravartana-Sūtra. ("Discuss Setting in Motion the Wheel of the Dharma"), Kauṇḍinya became a stream-enterer (Srotaāpanna) and in the subsequent days the other four did as well; and second, when the Buddha preached the Anattalakkhana-sūtra,¹ they all attained complete liberation the arhats.

² This Sutra was translated by Zhu-Fo-Nian during 399-416 A D.

³ Mahāprajñāpāramitāsāstra, Vol.100.

to Śrāvakattva. Otherwise, Śrāvakattva will be chaotic and confused situation. Whenever Lord Buddha speech Buddhisattva doctrine there are a huge Śrāvakattva left Buddha from their seats. So Lord Buddha spoke to the Śrāvaka for self-interested human beings and spoke about Buddhisattva for altruistic human beings through wisdom.

The reason Buddha was not only preached Dharma at once life, but also at the previous phase of life. Lifetime of Dave, dragon and Gods is more longer than human beings whom life is only a hundred years ago and memory ability was also better than, so we have reasons to believe that some sūtras and Gāthā have preserved in the welkin and dragon king's palace as well. When we have question about why there are no Mahāyana thought in Theravāda Tripitaka, in fact, through comparative study we can find that some Mahāyana concepts has included in Theravāda Tripitaka which Just do not have a detailed elaboration and explanation. For example: Buddhisattva, mercy, altruistic etc.

Discussion about the thoughts of Buddhisattva with the processing of practice and Palma was very different with Arhats have not started from period of Mahāyana Buddhism, however, discussing about the concept of Buddhisattva; processing of practice; stages have begun from the period of sectarians' Buddhism which already pay enough attention at this subject. Definition of Buddhisattva and stages of practice processing already had become mainly to explore topic.

Through the comparative study we can find that Buddhisattva thought also had discussed at Mūlasarvāstivāda which was very different with Mahāsāṃghika. Two schools taking different

viewpoints, Mūlasarvāstivāda is very simply and maturely Buddhisattva thought. Mahāsāṃghika, However, belong to aspect of the idealized and faith.

Although presenting exciting materials is not much about the documents of Mahāsāṃghika in Pāli Tripitaka and Sanskrit Literature, apart from Mahāvastu-avadāna and Kathāvatthu which including near about more 70 notes to discuss the thought of Mahāsāṃghika. But in Chinese tripitaka we can find more sūtras, Vinaya-Pitakas and Abhidama (sastra) which haven't draw us to pay more attention to give due respect and in-depth research. Through our study of the contents we can confirm that Ekottaragama-sutra, Punya-vibhavga, Mahāsavgha-vinaya, Abhiniṣkramaṇa sūtra, all belong to Mahāsāṃghika. Those were translated to chinese very early at the ancient time, which Ekottaragama-sutra was translated by Dharma-nandi at 385 A D, Mahāsavgha-vinaya by Buddhahadra at 418 A D; Abhiniṣkramaṇa-sūtra by Jñānagupta at 587~591 A D.

“Ekottaragama-sutra edition had translated very early among the four chinese Nikayas, there is one commentary which was named Punya-vibhavga which only from preface to half of 4 chapters as well in Chinese Tripitaka as well.”⁴

Contents of Ekottaragama-sutra which “only including 52 chapters and 472 sūtras is less than Anguttara Nikaya which including 813 sūtras, 11 vols.” Ekottaragama-sutra had translated

⁴ CEBET T123, translated at 384 A D.

by Zhu-Fo-Nina. ⁵This sūtra was translated by Zhu-Fo-Nina and after recited by Saṅghabhūti, Dharmanandi continually revised this Sutra late. However, we can not deny that lection and uddāna which are missing fleeting phenomenon. Comparative study with existence orders of scripture and Uddāna, the order of the texts will not be able to corresponding. The different with Pāli Canon of Aṅguttara-Nikāya that few terms of Mahāyana had been used by chinese translation of Aṅguttara-Nikāya, strict sense some terms already stated became revealed the trend of Mahāyana. In fact, we should consider for further research why or when this situation appeared, analysis the reason which is extremely difficult, because maybe from reciter when whom change some original words at reciting, or translator, or editor after translation for Chinese people deeply understand the thought of Mahāyana.

The Anguttara Nikaya “corresponds to the Ekottaragama-sutra (“Increased by One Discourses”) found in the Sutra Pitikas of various Sanskritic early Buddhists schools, fragments of which survive in Sanskrit. A complete version survives in Chinese translation by the name Ekottaragama-sutra; it is thought to be from either the Mahāsāṃghika or Sarvāstivādin recensions. According to Keown. there is considerable disparity between the Pāli and the Sarvāstivādin versions, with more

⁵ **Zhu Fonian** (竺佛念 4th–5th centuries) lived during the Eastern Jin Dynasty (317–420). He was from Liangzhou, present-day Wuwei, Gansu province Province, China. He became a Monk at an early age. Firm in his belief, he not only recited Buddhist Sūtras but also dabbled in non-Buddhist texts.

During the Jianyuan years (365–85) of the Former Qin Dynasty (350–94), staying in its capital, Chang-an. **Zhu Fonian** assisted Saṅghabhūti (僧伽跋澄) and Dharmanandi (达摩难提) in translating Sanskrit texts into Chinese. During the Hongshi (弘始) years (399–416) of the Later Qin Dynasty (384–417), he translated from Sanskrit into Chinese twelve Sūtras in 74 fascicles, including the Sūtra of the Garland of a Budhisattva’s primary Karmas. However, some of his translations are lost. **Zhu Fonian** died in Chang-an, age unknown. He was esteemed as a great translator during the Former and the Later Qin Dynasties.

than two-thirds of the sūtras found in one but not the other compilation, which suggests that much of this portion of the Sūtra Piṭaka was not formed until a fairly late date." ⁶

Ekottaragama-sutra was translated by Dharmanandi only 41 value. revised version from 41 to 51 volume was added by Zhu-Fo-Niang, because according to contents of the quoted passage of Bao-Chang at the Jing-Lu-Yi-Xiang is very different with present versions.

The idea is of closely with Mahāyana terms which are Buddhisattva, six perfections and Triyana had included in the Ekottaragama-sutra. Through this proofs we confirm that Ekottaragama-sutra belong to Mahāsāṃghika. Also have the view think about that Ekottaragama-sutra belong to Dharmaguptaka, because it is very accord with characteristic of Dharmaguptaka. Japanese scholar of Akira Hirakawa have a view that Ekottaragama-sutra still belong to Mahāyana Buddhism after comparative study between Ekottaragama-sutra and Mahāsavghavinaya, because many of them can not corresponds each other, so he agrees that Ekottaragama-sutra does not belong to Mahāsāṃghika, but it is Mahāyana sūtra. Master of Yin Sung give one view that Ekottaragama-sutra was the late version period.

Mahāvastu-avadāna only have one Japanese translated by Ping-Gang-cong, however till today still do not have Chinese translation.

Mahāvastu-avadāna at sectarian Buddhism was called different name, as in Mahasangha's master called Mahāvastu; Sarvastivada's master called Mahayanalamkara; Kāśyapiya's master called

⁶ A dictionary of Buddhism, by Damien Keown, Oxford University, press, 2004.

Buddha's birth karma; Dharmagupta 's called Gautama-Abhiniṣkramaṇa; Mahīśasaka's master called Vinayapīṭaka.

Mahāvastu-avadāna contents including a lot of practicing stage and sequence of Buddhisattva, reflecting the thought of Buddha. So we can say that from self-sūtras of Mahāsāṃghika we can directly understand the thought of Bodhisattva.

Kathavatthu is one of the seven of Abhidhamma Tāmasāṅgīya. Through legend it was written by Moggaliputta tissa which have clearing idea to refute Mahāsāṃghika and Caityasailah. Near about 80 notes was refuted inside Kathavatthu which was very helpful to us to cognize the thought of Mahāsāṃghika. One good book is commentary of Kathavatthu was written by Japanese scholars whose name Zuo-Teng-Mi-Xiang,

Samayabheda paracanacakra śāstra was diffused by Sarvāstivāda, written by Vasumitra. This śāstra there are two different translations which are Shi-Ba-Bu-Lun and Bu-Zhi-Yi-Lun. Tibetan translation as well which preserved in Tengyur canon. Ui Hakuju translated it to Japanese, late added commentary of Bhavyaviveka and lu-Tian translated again. . English translation by Zheng-Tian-Wen-Liang (增田慈良), and again translation in 1926. Paramārtha had written commentary ten vol, but already lost.

In this śāstra, first added the purpose and process of schism of each schools, secondary they had enumerated one-of-a-kind doctrine of every schools. Samayabheda paracanacakra śāstr, However, belong to the Sarvāstivāda, however the fundamental work was narration besides criticizing and analysis. It is very carefully with Abhidhammattha-sangaha at viewpoint, precis and discuss method.

The *Abhidharma Mahāvibhāṣa Śāstra* is “considered prominent. Its authorship is traditionally attributed to five hundred arhats, some 600 years after the parinirvāna of the Buddha. Its compilation, however, is attributed to a certain Katyāyāniputra. This date and authorship is based on the Chinese translation, also of Xuanzang, and also other historical considerations.⁷ It appears in the Taisho in its own volume, due to its big size: T27, No. 1545, in a huge 200 fasc, which is large than the preceding Abhidharma texts combined, and a third of the whole Abhidharma literature. The Vibhāṣa Śāstra⁸ two is an older translation, translated through Buddhavarman and Daotai: in this Śāstra, However, only a little criticized with Mahāsāṃghika, but have greater interest for repudiation the Vibhaṅga.”⁹

In the results of other research works in China there are two books from Master Yin Shun: 1) The Original and Refolding in the Mahāyana Buddhism; 2) History of Thought of Indian Buddhism. Masrer Wu-Yin is Sectarian Buddhism.

In Japan much work has completed by Japanese scholars: 1) Mizuno hong yuan, Literature research of Buddhism; 3) Akira Hirakawa, The Early Mahayana Buddhism Research, at this book Akira Hirakawa have discuss the Four Careers and Ten Stages. 3) Shen-Lin-Long-Jing, Bodhisattva Thought Research. Very helpful material is Teng-Chun-Long-Chun, Buddhisattva Thought of Mahāvastu-avadāna which have made the detailed arrangement are very important material help us to research work.

⁷ Venerable Yinshun: Study of the Abhidharma, Texts and Commentators of the Sarvāstivāda, (說一切有部為主的論書與論師之研究), Zhengwen Publishing, 1968. pg. 212.

⁸ *Abhidharma Vibhāṣa*: T25n1546_p0001a9~b1

⁹ *Abhidharma Mahāvibhāṣa*: T27n1545_p0001a12

3.1.2 Concept of Bodhisattva in Kathāvatthu

The Kathāvatthu is “one of the seven books of the Abhidhamma Piṭaka of the Theravāda Canon. It consists of 4 Paṇṇāsaka which are in addition divided into twenty vaggas (chapters). Each vaggas consists of eight to twelve questions and answers, in which the heretical views of one-of-a-kind sects are specified, discussed, refuted, overruled and the Buddha’s authority being common as final. At the end, the Kathāvatthu seems to have been enlarged with the addition of three greater vaggas. Due to this type of instead asymmetrical composition, it has been recommended that the text grew over a sure length of time ensuing in the inclusion of new controversies every time they arose.”

The inclusion of the Kathāvatthu in the Pāli Canon has sometimes been thought of as very unusual and was rejected by some on the ground that it was set forth more than two centuries after the Mahāparinibbāna and was hence only the utterance of a disciple.

3.1.3 Concept of Bodhisattva in Mahāsamghika

Bodhisattva became from Bodhi+sattva, sattva means sentient beings and have life of love. Bodhisattva means sentient beings who aspiring full attainment Bodhi. Great majority scholars However, agree this viewpoint, but some scholars disagree this point. In the sectarian Buddhism period, there are also have different points from each other until the term ‘Bodhisattva’ appearance.

Mahāsamghika had played an active role in the rise of Mahāyana Buddhism. Due to the lack in literature how the Mahāsamghika had defined of Bodhisattva. It is very impossible to determine. But from the Kathāvatthu we can find out some clues. In the fourth chapter, note: 7, had mentioned how to critic north school of Mahāsamghika.

The viewpoint of north school of Mahāsamghika had been thought Agraha by Kathāvattu. When sattva has achieved thirty-two forms (dvattimsamahāpurisalakkhaṇehi) who have been a Bodhisattva. In order to prove this view, they had quoted Dirghagama-sutra to prove it.

"The fortuneteller told the Suddhodana that princes have two ways in future beyond possessing thirty-two forms: 1) if he is a king that he will become cakravarti-raja (wheel turning sagely king); 2) if he become a monk that he will be achieving enlightenment and Ten Titles of Buddha represents the characteristics of Buddha: “

- 1) Tathagata - the Thus Come Ones;
- 2) Arhat - worthy of offerings;
- 3) Samyak-sambuddha - of proper and universal knowledge;
- 4) Vidyacarna-sampauna - perfect in understanding and conduct;
- 5) Sugata - skilful in leaving the world through liberation;
- 6) Lokavid - perfect and complete understanding of all worldly Dharma;
- 7) Anuttara - unsurpassed knights;
- 8) Purusa-damyā-sarathi - taming heroes;
- 9) Sasta deramanusyanam - teachers of gods and people;
- 10) Buddha-lokanatha or Bhagaran - Buddha, the World Honored Ones.”¹⁰

If sattva has achieved the thirty-two forms (dvattimsamahāpurisalakkhaṇehi) when he become a king who must be cakravarti-raja (wheel turning sagely king; when become a monk who must be achievement enlightenment of Buddha. So we can define that a Bodhisattva must possess thirty-

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two forms (dvattiṃsamahāpurisalakkhaṇehi), in other hand, when who has possessed the thirty-two forms (dvattiṃsamahāpurisalakkhaṇehi), then who is Buddhisattva.

The terms of lakkhaṇe in the dvattiṃsamahāpurisalakkhaṇehi is very similar with the lakkhaṇa in the Pāli canon. In Thervada Buddhism explanation the concept of Bodhisattva is not unified, so at last they have unified the point of view which is as the Bodhisattva have to achievement Vaipākya-kriya of thirty-two forms, then we can respect whom as a Bodhisattva. As said in Jñāna-prasthāna: "which reasons we can have called whom is Bodhisattva? Abhisamskṛta and Upacitaṃ karma of Vaipākya which are thirty-two forms. Achievement what we call sattva is Bodhisattva? One who obtained Vaipākya-kriya of thirty-two forms.

We do not have any ideals that why Theravāda proposition lakṣaṇa is thirty-two forms? which proofs and reasons do support it? Mahāvastu-avadāna, However, had mentioned that after going through boundless kalpa from Sarvābhibhū Buddha to Kāśyapa Buddha is the practice period of bodhisattva. During this time Bodhisattva take further practice four careers and thirty-two forms. Even then it is very impossible to find clear definition of Bodhisattva in the Uttarāpathaka, but Kathavatthu has draw us to attention, Obviously, the view point is anastomotic between Mahāsamghika and Kathavatthu, that 'when one possessed the thirty-two forms (dvattiṃsamahāpurisalakkhaṇehi), then who is Buddhisattva'.

In the etymological interpretations, the 'sat' meaning are being, existing, occurring, happening, being present; real, actual, as any one or some thing ought to be, true, good, right, "that is no longer right"), beautiful, wise, venerable, honest. Which are: “

- 1) As a masculine word. a beings, creatures; a good or wise man, a sage; good or honest or wise or respectable people;
- 2) As a neuter. that which clearly is, entity or existence, essence, the real being or surely existent (in the Vedānta, “the self-existent or Universal Spirit, Brahma”). which is excellent or real or true, good, advantage, reality, fact the terminations of the current participle;
- 3) As a indeclinable word meaning is well, right, fitly. “guilty,” orig. “the real doer.”¹¹

‘-tva’

- 1) “when expressing the abstract nature and status which usually contacted with genitive;
- 2) add -tva suffix make ablative, expression the reasons in the logically. For example: śabdo 'nityaḥ, (śabdasya) kṛtakatvāt, ghaṭavat. “¹²

‘sat-tvā’

- 1) “n. being, existence, entity, reality. the existence of a Supreme Being”); “true essence, nature, disposition of mind, character Pañcav; religious essence, spirit; indispensable breath, life, consciousness, strength of character, strength, firmness, energy, resolution, courage, self-command, accurate sense, wisdom, magnanimity; the first-class of purity or goodness (regarded in the Sāṃkhya phil. as the very best of the three Guṇas or ingredients of Prakṛiti because it renders a individual true, honest, smart &c., and a factor pure, smooth &c.); fabric or elementary substance, entity, matter; a substantive,
- 2) m. n. a living or sentient being, creature.
- 3) m. embryo, fetus, rudiment of life. ”¹³

¹¹ M. Monier-Williams, Sanskrit-English Dictionary, 1899. P1134b.

¹² M. Monier-Williams, Sanskrit-English Dictionary, 1899. P463b.

¹³ M. Monier-Williams, Sanskrit-English Dictionary, 1899. P1135b.

3.1.4 Concept of Bodhisattva in amayabhedo paracanacakra śāstra

Amayabhedo paracanacakra śāstra have explained four notes of concept of Bodhisattva of Mahāsamghika. “All Bodhisattva Whenever in the mother's womb which do not take birth through process of the Kalala, Arbuda, Peśī, Ghana, Praśākhā; As a white elephant Into the mother's womb: Birth from right side of mother’s body, do not from obstetric canal; All Bodhisattva do not arise point of desire, vexation and evil, In order to benefit all essential beings, Bodhisattva being willing force even birth in evil worlds. “¹⁴

At the last life Bodhisattva completed the final transcending, but this transcending situation is not done in the ordinary condition. It must be happening to Bodhisattva, in other words only Bodhisattva can be this transcending. However, there are different view point about Bodhisattva, Mahāsamghika thought all its saint are not ordinary people; but Sarvāstivāda think that Sakya Bodhisattva sitting under Bodhi tree is only an ordinary person.

We have introduced on the four notes of concept of Bodhisattva which excellence virtual is great and nature is surpassing in amayabhedo paracanacakra śāstra, in fact do not have any proof to prove Bodhisattva determine a saint. As said in Kathavatthu:

¹⁴ It explains the first five stages of embryonic development, in the manner: The embryo of the first week is called Kalala which means a slippery mixture of semen and ovum. The embryo of the second week is called Arbuda which means that it has a form resembling a bubble on water, empty inside. In the third week, it is called Peśī, a form slightly more solid than that in the first week. In the fourth week, it is called Ghana, which means that it is like flesh enveloped in a very soft membrane. Then in the stage called “acquired solidity” Prasākhā, the fetus starts to show the five protuberances that are the beginnings of the four limbs and the head.

The great bodhisattva who has already reached the irreversible state, in the Digha Nikaya (M.2.283) have mentioned that when Jyotipāla become a monk, Bodhisattva's begging practice blessed one when to determine situation after having heated the Dharma from Kāśyapa Buddha.¹⁵

With respect to the Vyakarana content of "Kāśyapa Buddha in Mahāvastu-avadāna which had been recording at Jyotipāla-sūtra and Jyotipāla-vyākaraṇ sūtra, but they have not mentioned the great bodhisattva who has already reached the irreversible state. Digha Nikaya and Ghaṭikāra Sūtra have also not mentioned the determine thought of Bodhisattva. The commentary of Majjhima Nikāya Aṭṭakathā from Buddhaghosa which mentioned that Bodhisattva already achieved anuloma-ñāṇa which is after sankharupekha-ñāna and before gotrabhu-ñāna.

(Sankharupekha-ñāna: Knowledge which regards mental and physical states with equanimity.

Anuloma-ñāṇa: Knowledge which conforms to the Four Noble Truths.

Gotrabhu-ñāna: Knowledge of deliverance from the worldly condition (gotrabhu nana). The thought of the great bodhisattva who has already reached the irreversible state maybe had only mentioned by Andhaka schools, and it had also influenced Mahāyana Buddhism late time."¹⁶

In each level the student realizes a more advanced insight. This knowledge is a direct vision, not a matter of thinking. The meditator who "undergoes an intensive meditation retreat will usually progress through the stages more or less in order, sometimes falling back to an earlier stage, or going back and forth between several levels before passing on to the next." A student may sometimes get stuck at a certain stage, at which time the help of a competent teacher is invaluable:

¹⁵ Digha Nikaya M.2.283.

¹⁶ There are sixteen levels of vipassana-knowledge or nana ("nana," pronounced "yah-nuh," is a Pali word for "knowledge."

- 1) “namarupa-pariccheda-ñāna;
- 2) paccaya-pariggaha-ñāna;
- 3) sammāsana-ñāna;
- 4) udayabbaya-ñāna;
- 5) bhavga-ñāna;
- 6) bhaya-ñāna;
- 7) adinava-ñāna;
- 8) nibbida-ñāna;
- 9) muncitukamyata-ñāna;
- 10) patisavkha-ñāna;
- 11) savkharupekkha-ñāna;
- 12) anuloma-ñāna;
- 13) gotrabhu-ñāna;
- 14) magga-ñāna;
- 15) phala-ñāna;
- 16) paccavekkhana-ñāna.”

At the Bodhisattva must experiences three asaṃkhyeyakalpa then become a Buddha, However, Mahāsamghika is very different with another schools and Mahāyana Sūtras. Some sūtras mentioned that after second Asaṃkhyeyakalpa Bodhisattva reaches determine state which can not be irreversible, without three kinds ideas which are desire, vexation and evils. Whom will become a saint whenever achieving the second Asaṃkhyeyakalpa. Mahāsamghika did not set up these ideas and we need making merit through boundless countless Asaṃkhyeyakalpa. So we can say

that after second Asaṃkhyeyakalpa become a saint is not belonging to the point of Mahāsamghika.

As there are different points about practice stages setting in each Sectarian Buddhism, so it will be misunderstanding if one keeps a standard to discuss these issues. Sarvastivada through darśana-mārga to distinguish between the ordinary person and saint; However, Mahāsamghika distinguish this from before darśana-mārga when seeing the nature Dharma through śruta-cintā-bhāvanā-mayyāḥ prajñāyāḥ. At this state who is ordinary person, but is a holy man of sotāpatti.

3.2 Introduction

Mahāvastu composed a bulky collection of heterogeneous narrative which found their way into that compilation over a long period during which it gradually assumed the shape that we see today. "It contains needless digress, mere padding, two-four accounts and more of the same episode, from different sources, sometimes following one another, sometimes scattered throughout the book, dovetailed into one another, dismembered or lacerated"¹⁷

Macdonell has pointed out "a miraculous biography of Buddha"; Winternitz also had the same point in this regard."¹⁸

Mahāvastu contains archaic prose, beautiful verses, monotonous repetition and some story of the master's Career. But we should be clear that it is not denying the fact that mainly deals, even it

¹⁷Vide. Encyclopaedia of Religion. vol. viii. p.328.

¹⁸ Winternitz Maurice. *A History of Indian Literature*. vol, ii. Calcutta. 1933. p, 240.

incorporates many others chapters of religious interest. There is convenient classification of the content of our text which can help us to understand Mtu further:

- i) “Biographical accounts pertaining to Buddha’s career.
- ii) Stories related to his former existence (Jātaka).
- iii) Stories about his disciples and devotees (avadāna).
- iv) Discourses and expositions (sūtra, Vyākaraṇa).”

Among the 4 part of the texts, the first is the biography which is a record of the Master’s life and mission; the second are Jātaka stories comprising a very large part of the textual body of our authority, where we find some forty Jātakas which explain event shapping in some anterior births of the Master; even some scholars have found that very short jātakas hardly extending beyond the space of a single page and some others quite extensive. They are narrated mainly in prose and versifying version of a number of Jātaka. The third avadāna is a voluminous encyclopedia which incorporates a number of accounts concerning the early conversions. For example, one story related to the ordinations of Mahā-kāśyapa; In the fourth, almost all of the important and basic teachings of Buddha can be found interspersed among this narratives, including the biographical accounts, legendary stories, and very little scope for dealing with doctrinal and disciplinary points. For example, the Dharma-chakra-pravattana-sūtra.¹⁹

The research work is only limited to the first parts of Mtu which includes some of the precious births of Buddha Śākyamuni, it then tries to elaborate the ten stages (Daśbhūmika). We can say that in the first part there are records of the master’s life and mission, the accounts of divergent

¹⁹Bhikkhu Telwatte Rahula. A critical study of the Mahāvastu. 1978, P, 7-9.

traditions from which they derived; the obeisance Buddha of the past, present and future, formal beginning (nidāna-namaskāra); short introduction to the subject matter (nidāna-gāthā)' proclaimed by the contemporary Buddha to become an Enlightened one are included. The distant future is referred here in a very brief manner, and the text would be dealing with the stages of the bodhisattv's progress to a great extent, and then having practiced the course of training leading to the enlightenment (bodhisattva-caryā). When the Great one was born at Kapilavastu, his conception, birth, and renunciation are narrated in the text regarding with the birth of the Bodhisattva forms the subject-matter of the portion running from I. 369.9 up to ii. 30. 6. The same account with nominal variants is given in a preceding chapter also dealing with the advent of Dīpaṅkara Buddha I. 196.22 up to 227.7. Two important events in the Bodhisattva' s life ii. 30. 7 up to 44. 14. And the meditation under the jambu tree ii. 30.7 up to 44.14. The famous episode of the four Scenes is found narrated in this latter version. And we are also told about the bodhisattva's mating with the king Bimbisāra in ii. 191.1-200.7.

In Mtu we also found one of the most colorful elaborations, for example, an account about the enlightenment has given three separate versions, ii. 259.8 up to 293.14. 300.14 up to 352.13 and 39&.8 up to 418.16.

Some Jātaka draws our attention with Bodhisattva and previous Buddha. The elaboration of the ten stages (bhūmis) also centers around the individual incarnation of Siddhārtha Gautama. None of these Jātakas allude to a single weakness or failure of the Bodhisattva. Miraculous events of former Buddha's life and Bodhisattva Jātaka have been carefully selected for this purpose in our text. Somewhat superfluous and hardly an interpretation, however, related to the main subject of

the original treatise cannot be easily noticed by the reader who first glance seeing the bulky compilation. In fact, it is beyond dispute that no attempt has been made by the compilers to present their work in an artistic order of arrangement. This is neither from the chronological, nor from the literary point of view. Details, digression and repetition preserved in the textual body of the Mtu comprising the conception and birth of the Bodhisattva have been described three times, though all the three versions which are identical in almost word by word. These repetitions were so tempting to the minds of our compilers probably. A variety of methods have been employed to express Buddha which thus includes gorgeous and miraculous manifestation, praises of Buddha sung by superhuman beings, and details of his supreme power and qualities. But Mtu does not seem to have been interested so much in presenting biographical or historical accounts in a continuous way, as in magnifying Buddha's glory, part and parcel his beauty, power and greatness.²⁰

Central theme forms from glorification of the Master's unequalled supreme personality. Its actual task is with a view to evoke a deep feeling of devotion and faith in us. Buddha's personality (past and present), perfect harmony with the main theme and objective has been expounded by earnestly presenting extensive elaborations etc, which are found interspersed among these narrative.

3.3 Sources

Mtu although claiming to to be part of the Vinaya, has much materials borrowed from sūtra-Piṭaka. When we admit the historical evaluation that the original Buddhist tradition was a collection of Buddha's teaching, this situation becomes intelligible. We think so because we found

²⁰Bhikkhu Telwatte Rahula. A critical study of the Mahāvastu. 1978, P,11-13.

a number of passages in our text which have their parallels in the Pāli canon. For example, details of relation to the seven weeks immediately following the Enlightenment (Abhisam buddha), setting wheel in motion (Dharma-cakra-pravartana), conversions of Ahśoka, Uruvilā kāśyapa, Śāriputra and Mahā-maudgalyāyana, Rāhula and some others are more or less identical with the relevant chapters in Mahāvagga. Apart from the parallel passages, we have found faithful facsimiles in the Pāli canon, such as the Arita-pariyesana, Pabbajjā, Padhāna, Mahā-govinda, Ratana, Acchariya-adbhutadharma, Lakkhana, Dhamma-cakka-pavattana, Cīvara and Aggañña. In addition to this, we also found other portions in verse corresponding to a number of passages in Vimāna-vatthu, Dhammapada, Buddhavamsa and Sutta-nipāta. Whereas the gāthās of these jātakas are frequently found in agreement with the corresponding gāthās in the Jātaka Pāli.²¹

But representative of the original system the Pāli Tripiṭaka is no longer regarded as the sole source, because “it is well-known that through the perspective language comparison it is a collection or recensions of Buddha’s word other than Pāli. For example, the Vinaya of Sarvāstivādins has partly come down to us in original language.”²²

A sizable part of the avadāna literature is also fortunately preserved. Apart from this and another avadāna which attributes to different sectarian is also worth to be mentioned, Divyāvadāna, Avadāna-śataka, Śatapatha and Mūla-sarvāstivādī are particularly notable in this regard, actually they may help us to trace some of the Mtu. In Chinese Tripiṭaka we also found biography of Buddha which can help us particularly trace significant original tradition and closely follow the setting of the Mtu. Lalita-vistāra, Ahiniśkramana-sūtra. We can derive that both texts may be from

²¹Bhikkhu Telwate Rahula. A critical study of the Mahāvastu. 1978, P,14.

²²Lamotte. op. cit. p. 169 and 182.

one and same origin without doubt, because there are so many passages, stories, legends and even whole chapter perfectly identical with relevant portions of our authority. In the second chapter we also found some verses of Avalokana sūtra parallels with the parts in the Śikṣāsamuccaya of Śāntideva.

Beyond our meagre knowledge which are just few clues of vague and inconclusive and when we try to revive the composition process of Mtu. “one evident fact that the composition of Mtu is that not a single author has written in a well-defined in period of time, it is depended on mere conjunction in the absence of positive evidence. Oldenberg claimed to be using analysis based on stylistic peculiarities,”²³

Whereas some other scholar’s adoption has given attention to the internal hints which are not to be overlooked in deciding the possible time of composition of the text. Through the process of comparison that we can find as early as the pre-Mahāyānic period has been directly influenced by some important chapters of Mtu for an age. From the ten stages of sectarian Buddhism up to Daśabhūmi of as early as the Pre-Mahāyānic is our subject and main theme of research work. We can’t deny that some of the contents of other apocryphal passages seems to betray their late origin. One fact we have to acknowledge that many circumstances such as its being part of the Lokottaravādinā cannon and the linguistic peculiarities indicate great antiquity.

²³Law, a study of the Mahāvastu. Keith’s foreword. p, vi.

3.4 Time

Regarding the composition time of Mtu we have no direct evidence to support this point, so only through inference, historic hint technique of etymology and in virtue of any other sūtras to approximate about the time. With recognize to the core of the Mahāvastu, it was probable composed earlier than two centuries A. D, although it has been expanded in the fourth century after Christ and possibly even at a later period.

In this duration some embellishment has been quoted and borrowed from the Mahāyāna. While on the different hand, it has the trouble which is in basic terms a feeble admixture of suited Mahāyāna doctrine and without Mahāyāna mythology. But concerning with the early composition time which has no precise time, many pupils have pointed out exceptional views. two Winternitz thinking the composition time was after first century A.D, “the purpose was once the Mahāyānist elements already indicated as properly as a few passages which seems to have been influenced by the sculpture of the Gāndhāra art. Foucher’s proof was, in the scene of flower miracle, and the lotus plant life in form of a circle fall spherical the halo of Buddha, a robust proof with the halo which used to be first added into India via Greek artists.”²⁴

The halo of Buddha carries the passage indicating the influence by the sculpture of the Gāndhāra in which it is mentioned down to the Christian Era. It is generally admitted that the feature of aura, the fathom length of halo of Buddha is definite post-canonical in origin.²⁵ So it would thus be reasonable to assign those passages containing such references to the period belonging to the early centuries after Christ. Yogācāra school has thought the composition time down to the fourth century with reference to the Mahāvastu. That is the reason why ‘Huns’ are known to the Mahābhārata, if we assume that their names penetrated to India only in the fourth and fifth century

²⁴ A. Funcher.JA. 1933, p.10; part II. p,208. And his L’artgreco-bouddique du Gāndhāra, vol,1, p, 622; besides, that many Buddhas are under the umbrellas remind us of god sculptured monuments.

²⁵Mahāvastu avadāna. I, p, 135,7.

A.D, it may be a mistake, because we are still uncertain and quite problematic with the date of the term 'Cina'.

Winternitz further thought that whether the allusions to the Huns and other interesting ones to the Chinese language and writing and the characterisation of astrologers as "Horā-pāṭahaka" being true. In fact "we don't have firmer evidence for this term used as an astrologer and it further draws us to mention the words Huns and Chinese, maybe we are probably mistaken if we assume that their name penetrated to India only in the fourth or fifth century A.D. because it does not indicate which is very late origin of those relevant passage, it is much more doubtful whether we can hold that. In regard with the halo (Horā-pāṭahak) Keith admitted that the word of 'Hora' was not known to India before the third century A. D."²⁶ These references are taken by scholars and quoted as an additional proof indicating the time at the fourth century A.D. Vallée Poussin also thinks that "the names of Ujjhebhaka and Peliyāksa suggest the compilers acquaintance with the names Uzbek and Feilix; a point which according to him, indicates the fourth of fifth century A.D."²⁷

The reference does not seem likely to be referring to the famous Buddhist school known by this name. So we support Winternitz's point of view that "even though it was enlarged in the fourth century A. D. and perhaps still later by additions and interpolations".²⁸ According to these speculations we can get the content with general view regarding the composition time of Mtu, Bhikkhu Telwatte Rahula thinks that the composition time involves a long period of time beginning from the second century up to the third or fourth century A.D.²⁹ So we can say that the

²⁶Keith, op. cit. p, vii. ,

²⁷Mahāvastu avadāna. I, 120.9.

²⁸Winternitz. HIL, vol, ii, p, 247.

²⁹Bhikkhu Telwatte Rahula. A critical study of the Mahāvastu. 1978, P, 15-16.

nature of composition of the Mahāvastu entails the difficulty that the period when it was composed is very hard to determine. In fact, composition of Mahāvastu has experienced a long proceed of the original collection, enlargement, additions and interpolations.

3.5 Language

Mtu belongs to the Lokottaravādīna school, and the language of Mtu is absolutely written in "mixed Sanskrit" while in the Mahāyāna texts this dialect alternates with Sanskrit, which is a mark of its increased antiquity, due to the fact many circumstance point to this. In other word, the language of Mtu belongs to exceptionally an Old Middle Indian Vernacular. This language has borrowed so many elements from other Middle Indic dialects, and gradually become so much Sanskritized that it now possesses a very interesting but complicated problem for the linguistic. This is "mixed sanskrit" attributed to one kind of Prākṛit or Middle Indo-Āryan languages, texts written in these languages date from the 3rd century BC to the 8th century AD or later. This language is generally called "Buddhist Sanskrit", " Buddhist Hybird Sanskrit", or "Gāthā Dialect". Edgerton think that "the most hanging peculiarity of this language is that from the very starting of its way of life as we recognize it, and more and more as time went on, it used to be modified in the direction of fashionable Sanskrit, whilst still conserving evidence of its Middle Indic beginning."³⁰

The prose portions of the textual content are written in "mixed Sanskrit", whilst the poems are written more in Prākṛit, so it is no doubt about the language being an arbitrary and unstable mixture of Sanskrit, Pāli and Prākṛit. In history about the thought of 'mixed Sanskrit', there are two categories:

³⁰Edgerton Franklin. Buddhist Hybird Anskrit Grammar and dictionary. Delhi, 1970. p, 4.

1, This form of the language is not same as whole; it is only approximately close to proper Sanskrit, because the more correct the diction the later the text in its present form as supposed to the matter. From general perspective point to say that presents an effort on the part of those. Whenever human being use this language to intercourse, to spread Buddhism that we must adopt Sanskrit as intermediaries to teach and to spread Buddhism in the society.

2, 'mixed Sanskrit' as a genuine developed Prākṛit in some form of Proto-Sanskrit. It attributes to early development of Indian languages; the written passages are more close to Sanskrit; the test of language is probably valid, However, from historical character we can't draw much aid from reference.

Barth says that "Sanskrit in Buddhist texts is solely an interloper. Certainly ancient are those numerous pieces which the Mtu has in common with the Pāli cannon which go returned to historical Pāli sources."³¹ Meanwhile, broadly defined that Mtu can be regarded as one of the best specimens and one of the typical representatives, and it is also an important part of the Buddhist Hybrid Sanskrit.

As the oldest Buddhist Sanskrit it would certainly require an extensive study and in-depth research to determine all the linguistic peculiarity of our text. In this respect, Edgerton is respected elder and his splendid contribution is really praiseworthy.

The text being a voluminous composition, extended and amplified through few centuries, in fact we hope to express its various style or representations of different strata of the compilation, because we can't be adequate merely to discuss the extensive and stylistic peculiarities in the Mtu.

³¹Journal des Savants, 1899, p, 459.

However, this is not an easy task to present even an outline. Here we would quote the point of view from Bhikkhu Telwatte Rahula.

The textual body of Mtu was composited by prose and verse. The outstanding feature in this regard is an admixture and no order of arrangement. Some legends are narrated in prose, and some other accounts are presented in prose intermingled with verse. In different words, the prose portions of the textual content are written in "mixed Sanskrit", while the poems are written extra in Prākṛit, so except any doubt the language of Mtu is an arbitrary in unstable combination of Sanskrit, Pāli and Prākṛit. For instance, a Jātaka which first narrated in prose is very often followed by a versification version. Some other Jātakas are told mainly in verse, only a very small proportion of these stories narrated in prose, containing only the formal gāthā in verse. There is a phenomena deserved to be noted that almost all Jātakas beginning with an identical preamble.³² So Cliché signifies which is conclusion of each Jātaka.

3.6 MV outline

Mahāvastu or an encyclopedia of Buddhist legends and doctrine is one of the most essential text in Mahāyāna Buddhist text. In other words, at the process of development of Buddhist thoughts which Mtu is an indispensable preliminary sūtra to help us comprehend Buddhism. The careful analysis in detail of the text is very necessary. In fact, in which there is the question of what is practical purpose to be done adequately and effectively; what is valuable; what is less obscured by masses of unimportant detail that are the heavy burden attempt to make it possible.

³²Bhikkhu Telwatte Rahula. A critical study of the Mahāvastu. 1978, P,20.

The internal of Mtu is difficult to reach the level of a correct interpretation. Contents of Mtu is full of repetitions and disorderly. “Mtu contains an account of Buddha’s life and teaching together with the stories of his previous births. Although it claims to be a Vinaya Piṭaka attributed to the Lokottaravādina, as a department of Mahāsaṅghikas, in truth it contains very little guidelines of the Vinaya. Bimala Churn thinks that the Mtu corresponds to the part that attributes to the part of the Pāli Vinaya Piṭaka from historical perspective that is coming into being of the community. But one point we should hold as well is that the Vinaya itself is still preserved by the school in some older form of tradition of speech or that it is an origin followed on the Mtu. He also thinks that if we suppose the content of Lokottaravādina, they were contents to regard our Mtu as representing the Vinaya in their school in sectarian Buddhism, which would be absurd, because it is very little proof to support our point of view. Even though we admit that the extent suggests the Vinaya, that it is lacking in a sense of proportion.”³³

With respect to ‘who is the authority’ in a long-time debate between Theravāda and Mahāsaṅghika, Theravāda thinks Pāli canon as an original tradition representing the true doctrine of Buddha; Mahāsaṅghika was a very powerful school at the first schismatic. Its name indicated their strength. Lokottaravādina as the branch of Mahāsaṅghika, also called transcendentalists, even then held some views that would have been maintained in two schools as well. When lord Buddha from ordinary man or mortal teacher transformed to one God form, and stood above the world. As a disciplinary who is in the same fashion do the Brāhmanical Sūtras of Viśnu and Śiva also pays adoration to Buddha. This is a kind of Indian thought of strong underlying theistic belief.

³³Bimala Churn Law. A study of the Mahāvastu. 1930. p, ii.

In the Pāli Cannon which appears in the elaboration account of the ten stages, while abundant merits and practices completed Bodhisattva must pass in his advance to Buddhahood. In such theme development in Mahāyāna Buddhism, or in Mtu, we are told that the Bodhisattvas are not of mortal birth, before the time of birth he has went through numerous times of previous life and accumulated abundant merits, and spontaneously into the existence beyond the result of their own merits.

Mtu because of the rich variety of literary contents is attractive and confusing, practically inextricable, which has no trace of arrangement by a master hand. The main theme is constantly broken by the interpolation of Jātaka and Avadāna.

We summarized the contents into the following aspects: “

1. The story about Buddha's delivery which repeated no much less than 4 times; the equal episode or Jātaka might also first appear in prose, then in verse;
2. abundant parallels, important passages not only presented in Mtu, but also already known to us in the Pāli canon;
3. one very famous Jātaka about the legend of the Siddhārth's supramandana from his home, parallels with the account we can also found in Majjhimanikāya;
4. one version of Pabbajja, Padhāna, and Khagga-visāna Sūtras of the Sattanipāta, of the Khudda-Kapātha, of the Sahassavagga of the Dhammapada, of the great sermon at Benares, of the Mahāgovinda Sutta of the Dighanikāya, of the Dighanakha Sutta of the Majjhimanikāya, etc.

5. One phenomenon drawing us to pay more attention is about tales which constantly present close analogy with those in Pāli canon, for instance, a Brāhman, a Nāga Prince, or a king of beasts, in significant details is often different;
6. and some important substance is also varied. For example, the Kusa Jātaka is told once in a metrical version showing close connection with the Gāthās in the Pāli Jātaka, and once with marked variation;
7. Some tales appear only semi-parallels in Mtu, for instance, Nalini and Ekaśrīga is not more than a pious and edifying legend;
8. Mtu preserves some traces of antiquity which have dropped from the Pāli canon, which in the Nalinika Jātaka;
9. Some tales tell us regard with Brahmanical literature tradition and breathe the spirit of the Purānas. There is parallelism between the account of the bells at the beginning of the Mahāvastu and that of the Mārkaṇḍeya Purāna, which clearly presents the inter-relation of the Buddhist and Brahmanical.”

3.7 Stylistic analysis

Oldenberg thinks to solve some problems through the stylistic considerations, because this discrimination is very a far more fruitful source. E. Windish has one productive treatise who distinguishes two distinct styles between A and B. In which I would have quoted this point to the predominance of the nominal style.

The copula is often omitted, and participle in *-ta* take the place of finite verbs. Such verbal forms as occurrence are usually in the present, and are common words such as *bhavanti* and *gacchanti*;

Sentences are frequently combined by the particle—*dāni*, often followed by some forms of derivative of the pronominal base—*Ta*, as in *so dāni*, *Tatar dāni*.

B style:

Use of freely finite verbal forms, including many past tenses; the nominal style is rare in narrative, more frequent when a speaker or thinker lays down some statement of fact.

Dāni as a particle of connection is rare, while, ‘*atha khalu* frequently serves this point, and an answer to a question or speech is frequently prefaced by *evam ukte*.

Frequent also is the taking up of a narrative tense by a gerund or participle corresponding;

Nor is the distinction between the styles formal only.

The A style is far superior to the B style; its movement is free and unfettered the structure of the the sentence changes freely, it expresses much in little space, and in its long compounds it can compress a vast amount of matter, though with the usual risk of ambiguity.

The B style is stiff and monotonous. It occupies much space in telling little. It abounds in repetitions, and lacks the power of subordination. The essential is described with no more emphasis than the idle detail of the mode, in which the actors are dressed, meet one another, and sit beside one another.

There can be no doubt as to the true parallels of the two styles; A reminds us of the *Tantrākhyāyika*, B of the *Pāli* canon, and stylistic grounds alone suggest the earlier date of passage in the B style. Confirmation may be drawn from the nature of the Subject-matter of the passages in which either style is used. The B style is often found in passages in which we have *Pāli* parallels; the A style in

passages which suggest additions and workings up of simpler accounts, narratives or description. It is in A passage that Horāpāṭhaka occurs;

We may deduce the conclusion that the Mahāvastu represents the working over of the materials which are preserved often in a simpler and more primitive form in the Pāli canon, so we can say that neither the Mahāvastu nor that Canon can be thought to represent faithfully the oldest Buddhist canon in Māgadhī or old Ardhamāgadhī.

On this point Oldenberg admits that there has been much admixture of style. He also distinguishes among the B passages which have no Pāli parallels but represent later work on the B model, such as the first Avalokita Sūtra, for example, partly paralleled with the Pāli texts, partly developed in the old style, later were worked up into a whole with additions by an author using style A. Although his suggestion is attractive and ingenious, we may seriously doubt, because the facts are very complication, the reduction of the sūtra apart from the smaller interpolations, and some has been supplement parts. Even to this day, we can't reach consensus on a unified with for a decision on these and on many others point. Such as 'how for the doctrines of the Mahāvastu as it stands the views of the Lokottaravādina pure and simple; how far they are Mahāyāna ideas was adopted by that school or simply interpolated in their great text'.³⁴

3.8 Outline

In Mtu, which is especially notable for its repetition and monotonous character, same phases and words are repeated many times in some passages. For example: "This type repetition

³⁴Bimala Churn Law. A study of the Mahāvastu. 1930. p, iii-v.

is possibly found in Buddhism sūtra and having no distinction between Threvāda and Mahāyāna sūtra, and this is the original tradition which was commuted not to writing but to memory, and intended not to be read but to be heard.”³⁵

In ancient India, according to the tradition if you study Veda, memory and reciting are necessary; if you study with writing then you would be killed by the religious law. K. R. Norman points out that “during the early period of Buddhism, even if writing was available, all teaching was by oral method, and the Buddhist scripture were transmitted orally, same was also the case with the Brahmanical texts.”³⁶

The continuous repetition of phrases or refrain in verse can be justified when this point is taken into account. Long passages and same phrases and lines recurring by way of emphasizing a given idea which we find in many long passages sometimes help us to present a clear picture and imagine a likely picture of the chaotic situation in the wrecked ship as we come across what is described:

“evam ukte āyusmān ānando āyusmāntaṃ mahākāśyapam etad avocat.....evam ukte āyusmān mahākāśyapo āyusmāntaṃ ānandam etad avocat.....evam ukte āyusmān ānanda āyusmāntaṃ mahākāśyapam etad avoca, kṣama āyusmanta MahāKāśyapa bālo mātrgrāmo avyakto akuśalo akṣetrajiṇo...evam ukte āyusmān mahākāśyapo āyusmāntaṃ ānandam etad avocat.”³⁷

³⁵Mahāvastu avadāna. iii, 77, 8-9.

³⁶K. R. Norman. A Philological Approach to Buddhism. 2006. P, 53.

³⁷Mtu. iii. 48.2+49. 22.

“atha khalu bhagavān tām, ṣaṣṭhi-asuraniyutāni anuttarāye samyak sambodhiye vyākāritvā bahūni ca prāṇī sahasrāni āryadharmeṣu pratiṣṭhāpayitvā rājānaṃ śuddhodanaṃ ca saparivāraṃ ca udyojaye. atha khalu rājā śuddhodana saparivaāro utthāyāsanato bhagavatah pādaū, śirasā vandivā prakrame. atha khalu rājā suddhodano tasyaiva rātriye atyayena... atha khalu rājā śuddhodana bhagavantam saśrā- vakasaṅgham puraskṛtvā rājakulam praveśeti...atha khalu bhagavāṃ śuddhadanasya niveśanaṃ praviśitvā prajñapta evāsane niṣṭde, yathāsano ca bhikṣusaṅgho. atha khalu rājā suddhodana”³⁸

In order to attract someone to pay attention we repeat a single word:

“kecit śivaṃ namasyanti, kecid vaiśravaṇaṃ namasyanti, kecit śkandaṃ, kecid varuṇaṃ; kecid yamaṃ, kecid kuveraṃ, kecit śakraṃ, kecid brahmaṃ, kecid daśa daśāṃ namasyanti yathā pahāsamadrāto jivanta uttarema. te dāni tena yānapātreṇa uipahra nānāprakārāni plavdāni ādāya samudramadhye patitā kecid ghatim, kecit phalanx-kaṃ kecid alābuśreniyaṃ.”³⁹

We are attracted by some sentence-construction which is particularly remarkable.

“yaṃ kalaṃ so ekaśṛṅgako ṛśikumāro vijñaprāplah saṃjāto ṛśisya tam āśramaṃ siṃcati sammārjati mūlāni nānāprakārāni ānet tam ṛṣiṃ parimardeti snāpeti agnihotraṃ pratijāgareti. (iii. 145.8-10)”

Some text has multiform style which assume many features of attraction.

³⁸ Mtu. i.141.10-142.2.

³⁹ Mtu. i11.68.2-6.

“Mahāuṣadho ca bhikṣavo Mahāāprdājṛño sarvaśilpehi abhijño. Tasya bhavati kiṃ karmarānāṃ sarvac umakarmaṃ, sūciyo, karmāro yo śaknotz, saci pi kartuṃ so ācariyo. Mahāuṣadhena kośaprakṣiptā sūci kṛtā. ekatra kośake sapta sūciyo prakṣipyanti. te sarve aṣṭa sūciyo ekā sūcī, bhavanti. sāpi ekā aṣṭa sūciyo bhavati. Mahāuṣadho taṃ sūcim adāya, taṃ karmāragrāmam gato uikrinitum. karmāragrāmikasya pathā gatvā ghoṣeti. sūci uikeryā, yasya kāryam sa kriātu. (ii.8712-18)”

A number of poetical character of passages have a touching description when to represent an exemplary specimen of poetry. Apart from legendary character expression, it also represents some unrealistic and imaginative expressions with Himālayas, mythical cities and non-human beings, even taking us to a fairly world, full of beautiful sounds, sweet music and colorful visions. We can also find many exemplified different rhetorical devices in Mtu, and the given sentences show the appearance of a some what ornate piece of literature. Only few of them is quoted:

Another point is that half of the stylistic peculiarities is verse. This aspect is very important. Parts of rhythm only shown little attention in this direction by our compilers; the rhythm of verses we often find it is broken and regular; even though in same verses composed by different rhythm which frequently come across such as: Anuṣṭubh: rathoddhatā, vasantatilakā, bhujāṅga-vijmbhita and upendravajrā etc., so the following would illustrate this:

anuṣṭubh:

“pañcānām varṣaśatānām ayaṃ ghoṃo mayā śrtm,
pāniyan pretalokasmim paśya yāva sudurlabham”⁴⁰

⁴⁰ Mtu. i.28.15-16.

rathoddhatā:

“mānadarpmada-moha-mocitā
sarvaśah samiya mārđavānvitā,
gauravaṃ janiya sarvadarśisu
śrūyatāṃ jinava-rāya śāsanam”⁴¹

vasantatilakā:

“yenāntarena paramārthavidur. bhavāmi
taṃ antaraṃ yadi avicigata vasami
taṃ abhyupemi na ca taṃ pratsaṃharāmi
sarvajñatāye pranidhiṃ iti niścayo me”⁴²

bhujaṅgaviṃśatī-bhita:

“dirghaṃ kalaṃ citrācāro kuśala ativipulaphalado
bhavaḥṣayakāṅkṣayā
ślāghyair nānaiḥ maitripūrvabahuvidhajanita-
kuśalaiḥ śaṃhābhimukho tyaktuā muniḥ,
vāsaṃ nityaṃ vidvān asurasuraahitaṃ sukhita
sattwapralibodhane iksuāk ūna m vamsodbhūto-
dharanitalaṃ avatari yaśaḥsthito acalādhrtiḥ”

⁴¹ Mtu. i.644-7.

⁴² Mtu. i.82.10-13.

upendravajrā:

“punarpunar yācanakā upenti
punarpunaḥ satpurasā dadanti
punarpunaḥ. satpurasā pi datvā
punarpunar svarga-mupenti-sthānaṃ.”⁴³

In reality, Theravāda and Mahāyāna are both interrelated and supplementary to each other: Theravāda has distinctive features that conserve the tradition of Elders and tendency to install Vinaya in the first place; Mahāyāna differs considerably with Theravāda as it seems to be told that the Dharma was the most important one. Although certain rules were contained in Sūtra, in other words, these rules also essentially embody the fundamental elements of the Dharma. Vinaya as a representation of Buddha teaching in a nucleus and vice versa. In this respect, Mtu is a typical example; it also deals with Dharma as well as well as includes Vinaya. My undertaking is to treat the contents of the Mtu.

According to the ceylonose chronology recording, a hundred Year’s after Buddha got Nirvāṇa, the Second council took place at Vaiśālī. Mahāsaṅghika was separated within itself to Sthaviravādins and Sravāstivāda.

The expression ‘Sthaviravādins’ means Elders. According to chronological recording that Vaiśālī council should occur during the reign of Aśoka. The traditional view thinks that it had arisen one

⁴³ Mtu. iii 109. 1-4.

hundred years after the death of Buddha. However, Bechert calculated that the Vaiśālī council may be at forty to fifty years after the death of Buddha, during 330 or 320 B C.

Whenever, we traced to find out the main reason for the schism Sthaviravādins then the Theravāda and Mahāyāna expression has different point of views. Theravāda lifestyle leads us to agree with that the principal reasons that so many monks favor to trade a variety of points of self-discipline which relates the Vinaya rules later to grow to be the Mahāsaṅghikas. At the Vaiśālī council the lax monk used to be defeated, but they remarked cussed and once in a while later convened their own council as well, breaking away from the orthodox Saṅgha. Later they altered the cannon and introduced new scriptures.

At the early stage of Buddhism there was not a case of deification of lord Buddha as ordinary human, with rebirth, suffering and death. However, the whole life of Buddha was described in miraculous manner by the supramundane tradition like eating, sitting in the shackle, taking medicines, and so on. As the following sentences describe from Mahāvastu:

“The conduct of the Lord is Supramundane, his root of goodness is supramundane.

The walking, standing, sitting and lying down of the sage are supramundane.

The sage’s wearing of robes is supramundane, there is no doubt about this.

The fully awakened ones do indeed bath, but no dirt is seen on them.

They make use of medicine, yet there is not sickness in them.

They make a show of old age, but there is no old age from them.

The victor save endowed with a best of good qualities there is in world.”⁴⁴

⁴⁴Translated in Harrison, 1982, 216-218.

As Buddha in reality always needs medicine. All is a mere appearance of Buddha. In fact Buddha remains his compassion helping the suffering humanity, etc.

3.9 Four careers in Mahāvastu-avadāna

In Mahāvastu-avadāna there are four careers in Bodhisattvas, what are the four? First is the ‘nature’ career; second is the ‘resolving’ career; third is the ‘conforming’ profession and fourth is the ‘preserving’ career. Apart from Mahāsaṅghika there are four ranges in the careers of Bodhisattvas, Vibhajyavādin discuss the 4 levels as well. Through the comparative study between Mahāsaṅghika and Vibhajyavādin we can locate some characteristics between them and are as follows: “

First the natural career (Prākriticaryā).

Second The resolving career (pranidhānacaryā) is sying that "May I in some future time become a buddha, like this exalted Sākyamuni, and may I to be called Sākyamuni, and may Kapilavastu be my city too"

Third The conforming career (anulomacaryā).

Fourth The preserving career (anivartanacaryā) , after bodhisattva is attainment of enlightenment without possibility of failing or "turning back”. “

"Thou wilt become O young man, in some future time, after immeasurable, incaculable, infinite kalpas, a perfect Buddha called Sākyamuni. After that time, when the Tathāgata Dīpaṃkara was in the persevering stage of his career. Afterward proclamation was made by exalted Sarvābhīhū.”
Thou Jyotispāla, an Arhan, a perfect Buddha, and thou will be called Sākyamuni.

3.9.1 Four careers in Abhiniśkramaṇa-sūtra of Dharmaguptaka

In Abhiniśkramaṇa-sūtra of Dharmaguptaka we can find four stages of Bodhisattva. According to the recording of Abhiniskramaṇa-sūtra it is mentioned follow:

“1. At prakṛti-caryā (natural career), before first vowed to gather that, may also I in some future time come to be a Buddha. As a bodhisattva he can do true integrity, be filial to parents, letter to samanas and brāhmins, be aware of that domestic is threatening private relationship inside most of the ten kind of exact method, but additionally can proceed to practice the top karma, it is a bodhisattva caste. Although they do not have initial resolving (cittābhisamkāra), may do not see Buddha. But they have practiced which make perfect of moral and also with which can do more character for charity. Even if is the latest generation of bodhisattva caste, may also come from product set good roots and achievement to the bodhisattva.

2. Resolving career (praṇidhāna-caryā), vow to achievement the supreme bodhi.

3. Conforming career (anuloma-caryā), following self vow to make practice perfect. This stage can be achieved beyond the practice of six-perfection (*sad-paramita*)

4. Preserving career (anivartana-caryā), according to the recording of Mtu that this stage refers to the great bodhisattva who has already reached the non-retrogression (vivartiya) state. after making offering to Dīpaṃkara and receiving the prediction (Vyākaraṇa) According to the recording of Abhiniskramaṇa-sūtra it is said that: as I make offering to Dīpaṃkara and receive the prediction (vyakarana). If you read the dependent original (*Nidana*) of to become prediction of Dīpaṃkara then you can understand why Buddha has to do this, which is the stage of the non-retrogression (vivartiya) state.”

3.9.2 Comparative studies four careers of Bodhisattva.

Abhiniskramaṇa-sūtra Mahāvastu

prakṛti-caryā. prakṛti-caryā

praṇidhāna-caryā. praṇidhāna-caryā

anuloma-caryā. anuloma-caryā

nivartana-caryā. anivartana-caryā

One can say that the recording of Mahāvastu-Avadāna and Abhiniśkramaṇa-sūtra are same, it only has few different expressions. Dharmaguptaka was splitter off from Vibhajyavādin. Though they are different school, but they had same record of legend of Buddha. In some investigations made the main reasons some scholars think that is the parish of the two schools are very near to each other. The parish place of Lokottaravāda is at Bāmiyān, and Dharmaguptaka at Kawmira. So they had been influenced by each other. However, I think they are standing in the height of the faith to respect and following the buddhist tradition, just some biography recording detailed and some simple recording.

These four stages clear out respectively from the four careers of Bodhisattvas whenever who complete merit, which are nature stage; resolving stage; conforming stage; and preserving stage or non-retrogression (vivartiya) stage.

3.10 The bodhisattva concept and the ten bhūmis

The scheme of the successive stages of the Bodhisattva's career is now regarded by us to have been modified on this original method of division. "The Mtu and other Buddhist Sanskrit works adopt the term Bhūmi, instead of the Theravādin Magga. Duty Nalinaksha thinks that Mahāyāna authorities referring to the practice of the ten Hīnayāna bhūmīs."⁴⁵

The Mtu advocates that a Bodhisattva remains without much distinction from ordinaryman up to the occupation of seventh Bhūmi, in fact, as an average man who is not common to find out the mental capacity of enlightenment, which was recorded in the early Jātaka and another Buddhism

⁴⁵N, Dutt, Buddhist sects, p, 240.

literature. Mtu described the bodhisattvas in the first bhūmi in the terms Prāptaphala and dakṣiṇeya. With regards to the bodhisattva lapsing and backsliding from stage once attained it. Theravāda Mtu holds striking dissimilarity. There are stages of spiritual development in the Theravādin path (magga); and the ten stages (bhūmī) in the Mtu. The former as Bodhisattva does not leave from the backslide of stage who attained. However, the expression is reiterating the possible danger of lapsing from the stages occupied by the aspirant. Within the sectarian Buddhism, Mahāsaṅghikas thought that an Arhat may fall back from Arhat ship.⁴⁶

Apart from Mtu, in the Daśabhūmika-sūtra, the word bhūmi has different meaning. M. P. Monier-Williams pointed out that it's "earth ground territory step degree, stages."⁴⁷ Apart from the Mtu. There are several other sources accounting of the ten Bhūmis which can help us for a study of these stages of spiritual progress as well. For example:

Daśabhūmika-sūtra

Asta-sahasrika Prajñā-pāramitā

Madhyam aka-avatara, Mahāyāna-sūtra

Amkara, and the Bodhisattva-bhūmi, contain details of these stages.

Some scholars have tried to equate the Mtu account with the Dasabhūmika-sūtra, but there seems to be little ground for comparison, as Har Dayal pointed out.⁴⁸ except for a few minor point of similarity.⁴⁹ Through comparing ten stages we can find many differences from the names as given in the Mtu and in Daśabhūmika Mtu text names the ten stages as follows.

⁴⁶N, Dutt, Buddhist sects. P, 26.)

⁴⁷M. Monier-Williams, Sanskrit-English Dictionary 189

⁴⁸Har. Dayal. Buddhistsattva Doctrine. P. 271,

⁴⁹Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 63.

Durārohā, Baddhamānā, Puṣpamaṇḍitā, Rucirā, Cittaviatarā, Rūpavatī, Durjayā, Janmanideśā, Yauvarājyātā, Abhiṣekatā.

Scholars are no more or less unanimous that accounting ten stages of Mtu is peculiar character with another exposition. However, although Har. Dayal and Vallee Poussin endorse the opinion that “it is fundamentally different from the other suttas. Vallee Poussin for further thought account of ten stages in the Mtu seems to be independent of the Mahāyānika authorities.”⁵⁰

Some critics thought that ten stages of Mtu and Daśabhūmi are categorical about the primitive and we should pay more respect for original source.⁵¹ Nalinaksha Datt admits the Mtu, accounting to be the earliest of the schemes, and conception of bhūmis are “very hazy” to compilers of the work. Har Dayal remarks it also to be very confused and incoherent.⁵² Although the Mtu expounded ten stages, but the text fails to elaborate them in full. So we can presumed that last three or four stages were probably developed at a later period.⁵³ Har Dayal conjectures that there must have been only seven bhūmis in the beginning.⁵⁴ However Nalinaksha. Dutta thinks that may be originally only have been six bhūmis.⁵⁵

We cannot deny that ten stages are not in keeping with the early tradition through comparative study that our text bears some peculiar features in regard to the description of the ten stages. “As the adherent of the doctrine should not get confused and betaken aback for they can be brought

⁵⁰ ZRZ, vol, ii. p. 743.

⁵¹ N. Dutt, Aspects. p. 242.

⁵² Har Dayal, Buddosattva Doctrine. p. 271.

⁵³ Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 64.

⁵⁴ Har Dayal, Buddosattva Doctrine. p. 271.

⁵⁵ Har Dayal, Buddosattva Doctrine. p. 238.

into light at least each stage is presented with its particular disposition (sandhi-citta) which enables the adept to advance to and abide in that stage. (samanya-samketa).”⁵⁶

The ten stages is “clearly show us that if everyone goes to occupy the stage that you should possess the duty and responsibility ties of the bodhisattva. Otherwise, if adherent to short coming and imperfection of the moral and ideological may result in the adept’s failing to occupy the next stages.”⁵⁷

In fact, we can divide ten stages of Bodhisattvas into two classes: From first stage up to the seventh those who are liable to retrogression (vivartiya) and from eight to ten stage those who are not (avivartiya). “With regard to the translation of the Mahāvastu greater than one pupil tried to dissuade her from the project. Urging exceptionally the unsatisfactory state of the text. Senart additionally concept that a entire translation would be “a la fois longue, fastidieuse et insuttisante”, and would involve prolonged discussions on linguistic and textual matters.”⁵⁸

The ten bhūmis not only as the thought of Mahāyāna was diffused, but as the idea of the progressive stages in the spiritual development towards the final emancipation appears to be basically pre-Mahāyānik. In Theravāda Buddhism through the Mahāvastu of sectarian Buddhism the concept of four stages of Buddha path was adopted. It was divided into eight paths whenever the stages were practiced by the followers who want to be noble character (Arita-puggala) worthy of offering.

⁵⁶ ibid. i. 78.10.

⁵⁷Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 64.

⁵⁸J.J. Jones. The Mahāvastu. VI. 1944. London IX.

In Mahāvastu-avadāna there are very clear expression about ten stage, which are:

1. durārohā;
2. baddhamānā;
3. puṣpamaṇḍitā;
4. rucirā;
5. cittaviatarā;
6. rūpavatī;
7. durjayā;
8. janmanideśā;
9. yauvarājyātā;
10. abhiṣekatā.

3.10.1 First stage Durārohā (Diffcult to ascend)

At the commencement of the first stage, although his mental attitude and moral behaviour are more refined and had accumulated many merits before, as a bodhisattva he is still not more than an ordinary man (-rthag-Jana).

In the first stage, the bodhisattva makes hidden resolution after having an opulent stock of accumulated merit and has produced the thought of Enlightenment. Mahāyāna sūtra, as “AsP is very close to this comparatively early scheme of progress for it agrees on the point that bodhisattva having acquired merit, cultivate in this stage the thought of attaining Omniscience.”⁵⁹ There are eight points of conduct which are described as possessed by the bodhisattva occupying the first

⁵⁹ AsP. P, 281.

bhūmi. Which are: “liberality compassion, indefatigable energy, humility, study of all the scriptures, heroism, renunciation of the world and fortitude.”⁶⁰

The Buddhist satisfaction in generosity, and themselves turn out to be objects of pity. “Although overwhelmed by ills, but in their wisdom they turn for consolation to the words and virtues of the sweetly-speaking exalted ones. Thus these beings live in their first bhūmi. Judging the doctrines which bypass present day to be barring substance, and realizing what human effectation is, they abandoned the world, deeming it a thing of straw. They amass virtue through enduring bitter suffering.”⁶¹ Har Dayal also had the same recognized renunciation as one of the essential qualities of the first stage.

There are twelve reasons have referred to that why bodhisattva lapse in their 2d bhūmi. If any bodhisattva desires to rise and abide in 2nd stage, he no longer only wants to contemplate life with satisfaction, but also to overcome the weak spot of human nature. For instance: lustful, indolent, through indulgence in sensual pleasure, covetous, timid and weak-willed. He has constantly to be conscious of the impermanence of things, and need to no longer emerge as addicted to harmfulness. They also go away from turning into inveterate haters, gross and sluggish and entangled in worldly affairs, because this lapse attain in 2nd stage. Bodhisattva who have lapsed, are lapsing, and will lapse do these twelve reasons and for no other. Emotion of bodhisattvas are usually superb with courage, strength, enthusiasm and should be everlasting and unequalled.

⁶⁰ Mtu. I 78, 15-17.

⁶¹ J J Jone, p, 62.

Although we have some lapse, but it does not influence to generate enlightenment, because as long as we can go beyond vows to win enlightenment to generate richer merit than he who should present the Daśabalas with Jambudvīpa. So that means vows are very important to generate great merits to achieve enlightenment. As the dialogue between the venerable Mahā-Kāryāyana replied to the venerable Mahā-kāśyapa in the following verses:

“If I am doomed to dwell in Avīci from this moment to that in which I am to become aware of the ultimate truth. I shall go through it; not shall I withdraw my vow to win omniscience. Such is my resolve. Although I could quit the round of birth, death, grief and tribulation. I should not let my mind waver. Though overwhelmed with ills. I would bring blessings to the world of men.”

3.10.2 Second stage Baddhamānā

In the second stage, bodhisattva develops an aversion to all form of existence. As said that: “Now, in Bodhisattva as they pass on into the second bhūmi there is born first of all an aversion to all forms of existence, of this there is no doubt.”

Dvidīyām samkramantānam prathamatoanujāyate

aratī bodhisatvānām bhavēṣviti na samśaya //⁶²

Twenty dispositions of Bodhisattvas are specially attributed to the adept abiding in this second stage. As following: "not taken possession of". In Pāli, however, pariyādinna, as a passive participle, means "exhausted" or "finished". But it has also a middle force, "being control over", "

⁶² Mahāyana-avadāna, Vol 1, Dr, S, Bagchi, p 63.

overcome" (usually cotta). The above translation "whole-hearted" is based on this latter use in Pāli:

As the following said the twenty disposition of Bodhisattva: “

- 1) kalyāṇādhyāśaya. Bodhisattva disposition good, they in no way doubt the harboring of the Buddha, dharma and Sangha.
- 2) snigdhādhyāśaya. Bodhisattva disposition amiable, their bodies be rent and spirit is not angered.
- 3) madhurādhyāśaya. Bodhisattva disposition sweet, they practice action are inwardly virtuous, so those devout men sweet.
- 4) tikṣṇādhyāśaya. Bodhisattva disposition keen.
- 5) Bodhisattva disposition bountiful.
- 6) vicitrādhyāśaya. Bodhisattva disposition charming. They give charming and heart delighting gifts to human being ungrudgingly.
- 7) gambhirādhyāśaya. Bodhisattva disposition whole-heart.
- 8) apyādinnādhyāśaya.
- 9) anupahatādhyāśaya. Bodhisattva disposition imperturbable. No malevolent man can suppress them.
- 10) asādhāraṇādhyāśaya. Bodhisattva disposition distinguished. People regard this as no common thing, but not other resolve that of benefiting all creatures.
- 11) unnatādhyāśaya. Bodhisattva disposition lofty. They want to be lion hearted men lofty.
- 12) akrpanādhyāśaya. Bodhisattva disposition noble.
- 13) anivartādhyāśaya. Bodhisattva disposition resolute. They are not distracted their resolve to win Buddha-hood by indulgence in their pleasures sense.

- 14) akṛtrimādhyāśaya. Bodhisattva disposition sincere. They envy saintly Pratyekabuddhas, so they always sincerely.
- 15) suddhādhyāśaya. Bodhisattva disposition purification. They spurn profit and reputation and strive for ultimate good.
- 16) dṛdhādhyāśaya. Bodhisattva disposition steadfast. Though persecuted by the worlds, they do not abate their zeal for dharma.
- 17) svabhāvādhyāśaya. Bodhisattva disposition independent. Even so they are fainting, they do not saturate with lust to have food and others.
- 18) tṛptādhyāśaya. Bodhisattva disposition contentment.
- 19) pudgalādhyāśaya. Bodhisattva disposition incomparably steadfast the foremost man.
- 20) anuntādhyāśaya. Bodhisattva disposition infinite.

Beyond with these twenty disposition they are gifted with beautiful.”⁶³

For further in the second stages if any bodhisattva possessing twenty-eight reasons fail to reach third stage. They do not make a thorough scrutiny of things.

- 1) **abhagurukasca bhavanti;**
- 2) **satkaragurukasca havant;**
- 3) **kantslokaparasca bhavanti;**
- 4) **sathasca havant;**
- 5) **visamena ca vrddhin kalpayanti;**
- 6) **gurukopanabhasanaparasca bhavanti;**
- 7) **risu ratanesu na ca citrikarabahula vitaranti;**

⁶³ Mahāyana-avadāna, Vol 1, 1949, J.J Jones, p, 66-70_

- 8) daksiniyesu bodhisatvacaritan cana paryesanti;
- 9) bodhisatvacaritabhūmim prapnuvanti tam na puḡayanti;
- 10) atirekapuḡjaye prapyan ca bharam naupadiyanti;
- 11) aprapyan ca bharamupadiyitva vitaranti;
- 12) akirnaviharena ca nartiyanti;
- 13) mlyā;
- 14) vastra;
- 15) alankara;
- 16) abharana;
- 17) lepana, marasca bhavanti;
- 18) alpagaṇaparitustasca bhavanti;
- 19) abhikṣnam lokaramaniyabhiraṣasca bhavanti
- 20) na ca sarvadhatu anityaṣankalpayanti;
- 21) sven ca varnarupena paramabhimaṇyanti;
- 22) na ca viparitada-rṣanatyagaṇ karonti;
- 23) naca yathoddistaṇ paḡavyaṇjaṇaṇ paṇipurnaṇ karonti;
- 24) deṣaṇamaṣarinasca bhavanti;
- 25) paṠradarsinasca bhavanti;
- 26) paṠre ca na praṠipadaḡyanti;
- 27) kaṠṣantaṇasca bhavanti;
- 28) aṣamiḡsaḡarinashaḡvarti.”⁶⁴

⁶⁴ Mahāyana-avadāna, Vol 1, Dr, S, Bagchi, p 66.

However, in tradition on this have different recording. such as in the description of the second bhūmi of Bodhisattva, who, with store of varied merits, live happily for the world's sake.

Of both those who lapse through their faults, as related, and of these who, in their wisdom, do not lapse as they pass on from lift to lift. With patience and wisdom they take courage on the path that is so difficult to traverse, and through a tribulation they fare along to express the compassion for the world.

3.10.3 Third stage Puṣpamaṇḍitā

The unsurpassed nation of heart of the Bodhisattvas as putting on renunciation can pass from the 2nd stage to third. As venerable render happily the circumstance of all creatures, but on every occasion he does this in no wise for the sake of his very own well-being, nor for the sake of enlightenment. They buy one with the sacrifice of wife and child. The real boundaries for man are his fickle and stressed passions which stifle charity. The real limitations in the way of man are falsehood guile and slander. Here a well-known referencetells us.

As a Rākṣasa said “to a certain king of Surūpa. as the price of it I would have your son, your queen and yourself to devour. Take it if you can. It means king Surūpa free from bondage to the world and full of reverence for dharma.”⁶⁵

One hunter recited one verse as wise saying: “The dust beneath their feet is better for men than a mountain of gold. Because the dust takes away sorrow, the mountain of gold multiplies it.”

Another recording is in return for giving you the sovereignty of the four condiments, alternatively it is tough to distract the wisdom of the sage as it is to pluck out his hair by means of the roots. So

⁶⁵Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 73.

the stainless company of monks, having received the strength of knowledge, and thru their virtuous conduct, flip up malice through the root, shine with minds that are rid of malice. The stainless trainer of the world, also shines, does no longer cast off his burden, and is observed through desirable men. And as a consequence for the sake a Bodhisattva hurts himself down precipices, for its sake, again, he gives up his boat on the extensive ocean. Even although he sacrifices his eyes in return for hearing a verse and again throws himself to the fire for charge of listening to a verse. At the 1/3 stage, all Bodhisattva who have lapsed, are lapsing, or will lapse, do so in these stage lapse and fail to reach the fourth stage.

Through the dialogue between Mahā-Kāśyapa and Mahā-Kātyāyana we can find fourteen ways hindering a Bodhisattva from rising to and abiding in the fourth stage, We can be thought that every time any Bodhisattvas yearning for final reality at this progress even though if all of us who yearn for a Bodhisattva's profession manifest to commit an unseemly deed, it does now not emerge as to show up being obscured by way of the force of ample merit. As an oil-lamp is dimmed by way of the rays of the solar.

As the Mtu said: “all creatures grow to be completely satisfied and blissful when this incomprehensible, marvellous thought, instinct and permeated with thinking of the way of enlightenment”. Let all completely satisfied and glad even although these who are under doom of dying in seven nights. Those who dwell in pitiless hells, and these in the world of ghosts. For these seven nights, in sympathy with the Bodhisattva's virtue, men do now not die. Earth, with its oceans, quakes, and the glittering summit of Mount Morn trembles.”⁶⁶

⁶⁶Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 77.

3.10.4 Fourth stage Rucirā

The fourth stage is called Rucirā (beautiful, attractive). The Mtu gives introduction about the eighth bhūmi in the part in the fourth stage. In this stage, a bodhisattva ought to be watch out of immoral practices and exercises of the wonder-working power for illegitimate objects. And also to keep guard on their behaviour against immoral practices like raping nuns and practising homosexuality. Moreover, they should refrain from the exercise of black-magic for wicked purposes. He should not incite others to wicked deeds. If he does not avoid such faults, he cannot rise to the fifth stage.

As bodhisattva, the question is how we can into states of desolation like regular men? Or like normal men who can omit into very low states, do they not? Through the following verses we can locate the perfect reply which is Kātyāyana replied to the pious Kāśyapa: learning what deeds the Bodhisattvas practise, and what deeds they do not practise due to the fact they are out of vicinity missing. The superb bodhisattvas do now not deprive a mother or a father or an Arhan of life. They do now not create schisms in the Saṅgha, nor do they raze topes to the ground. They do now not in any way harbour evil thoughts towards a Tathāgata. They are not led to commit sin by way of their wrong belief. They do not have to expiate a bad deed. What need, I pray you to expiate a appropriate one. As they pass by from one existence to another, they do not adhere to doctrine based on heresy, however only to the genuine doctrine or virtue primarily based on knowledge. While sitting or lying beneath the shade of a tree, they do not damage the leaves. Even in anger they do now not motel to blows. These supreme guys practise the ten right approaches of behaviour. They do no longer weave a spell to strike the individual of any other man. Wholly involved with karma and detached from all excitement.

With honest intent he dispenses charity that serves to help. Thus he wins the invincible and triumphant wheel that knows no obstacle. He wins the wondrous treasure of the seven-limbed elephant that is lily-white like a mass of snow, and swift like the strong wind. He destroys his foes, and thus makes safe the way in dangerous places. Thus does he win the fair treasure of the elephant that moves with the speed of a bird.

Through his store of merit acquired by good deeds the king wins also the treasure of the well-trained horse, that is black as a bee, with a golden mane streaming in the wind. In his covered wagon he has carried a mother, a father, and a venerable teacher, and for this good deed the king wins the wondrous treasure of the horse.....In a former existence the king was temperate in his enjoyment of his wife, and for this he wins the treasure of the woman,

The noble king, great in self-control, wins also the treasure of the householder who is wealthy, opulent, and plentifully supplied with a store of riches. Because he has given his stores of wealth to venerable teachers out of respect for them, the king wins therefore the treasure of the wealthy householder. The mighty lord, free from desire, wins also the fair treasure of the counsellor, who is a wise leader, prudent and skilled, and is the guiding standard of the four continents. In that he having entered upon the Way himself, has shown the Way to the blind and the lost, he therefore wins the peerless excellent treasure of the counsellor. It is by these deeds, my pious friend, that the treasures are won, and it is in such righteousness that the king rules the earth.

There are seven ways to lapse and fail to reach the fifth stage. They become corrupters of nuns, of men, and of eunuchs. By the power of spells, they cause unnatural disease in others. They seduce good men from virtue. They become shameless and unscrupulous.

3.10.5 The fifth stage Cittaviatarā

This bhūmi is named citta-viatarā (Expansions of the Heart). On the eve of entering the fifth bhūmi, according to the state of heart of the Bodhisattvas that links the two bhūmis and brings them to the fifth immediately after the fourth then one realizes how all existences are inflamed by passion hatred and folly, where upon he tends to become full of despair and disgust (for existence). and they see all existence is consumed with the fire of lust.

Being inflamed by passion, hatred and folly, he is devoid of protection and happiness. Like in all previous bhūmis, he has to serve and respect Buddhas and make his firm resolve still more confirmed and renewed. He cannot progress to the sixth stage if he mixes himself up with the followers of the Yoga system (ogacara). He should also not be afraid of ascetic practices and should constantly cultivate calm and insight.

When venerable Mahā-Kaśyapa asked the venerable Mahā-Kātyāyana that “what is the state of coronary heart of the Bodhisattvas which hyperlinks the two bhūmis, as they do not lapse enhance from the fourth bhūmi to the fifth? The venerable Mahā-Kātyāyana replied, they see all existences infected by passion, hatred, and folly, and for that reason the country of coronary heart that hyperlinks the two bhūmis and brings them to the fifth stage without delay after the fourth is full of despair and disgust. Then the venerable Mahā-Kaśyapa asked the venerable Mahā-Kātyāyana, Again, O son of the Conqueror, what had been the names of Buddhas worshipped by the Exalted One when he used to be in his fifth bhūmi? two What were their households

How massive have been the assemblies of their disciples? What radiance was theirs? And how lengthy was once the span of their lives? ”⁶⁷

Then the venerable Mahā-Kaśyapa asked the venerable Mahā-Kātyāyana, “Again, O son of the Conqueror, what were the names of Buddhas worshipped through the Exalted One when he was once in his fifth bhūmi? What have been their households How massive had been the assemblies of their disciples What radiance was theirs? And how long was the span of their lives?”⁶⁸

The venerable Mahā-Kātyāyana replied in verse: “ There was a noble Conqueror, styled the Sakyan Seer, who had a following of a koti of saints. His radiance extended one fathom. He was massive like a mountain crag, gleaming like a mountain of gold. And he was a destroyer of his foes. At that time the span of life of the Supreme Man was six thousand years. His name was Yaśavrata, and he was beneficent and enlightened. By family he was a Gautama, and this present Exalted One was then a merchant's son, who, when made Buddha an offering of rice-gruel, and made a vow in his presence.”⁶⁹

And also saying, “Since I have laid up a store of merit by giving all to the holy Saṅgha, may I become one who will realise the ultimate good. May my merit be unimpaired. Then there was the beneficent valiant man, named Sudar śana, who had come down to his last existence on earth. He was of the family of Bhāradvāja, and his radiance extended ten yojanas. This choicest of beings

⁶⁷ Mtu. p 87.

⁶⁸ Ibid.

⁶⁹ Mtu. p 88.

had a following of a koti of saints. At that time the life of Māra's vanquisher was ten thousand years.”⁷⁰

There are famous stories for the previous life of Buddha through long time practice, became perfect as a king's minister: “ Once on a time there was a king's minister, named vijaya, and the Conqueror of that time was once named Suprabha. The latter belonged to the Kāśyapa family, and his radiance prolonged ten yojanas. His community of disciples consisted of ten kotis of guys who had shed their passions. At that time the span of man's life was once twenty-thousand years. Vijaya greeted and invited the noble Conqueror, the destroyer of existences. The Daśabala accepted, and Vijaya used to be delighted with joy. Vijaya regaled him with the choicest, most excellent, and sweetest of foods, and following this duly made his vow.”⁷¹

saying: “May I become like unto thee, honoured of the best men, and a benefactor of devas and men. Thus may I become a noble guide, a Daśabala, and a tiger in eloquence. Once upon a time there was a Buddha, a Tathāgata, named Ratanaparvata. He was a Gautama by family, and his radiance extended ten yojanas. He had a retinue of thirty kotis of men whose minds were well-controlled. The span of man's life was then twenty thousand years.”⁷²

They live perpetually in attentive to the cultivation of calmed introspective insight, (The negative required by the sense in this sentence may be supplied resolving the compound word to read abahulśca), and they inevitably train their thought to be fixed on objects of perception.

⁷⁰ Mtu. p 88.

⁷¹ ibid

⁷² ibid

3.10.6 Sixth stage Rūpavatī

The sixth stage is called Rūpavatī (beautiful and lovely). A bodhisattva now feels and knows that this “whirlpool of saṃsāra is very terrible and yields little joy and satisfaction. He would not raise to the seven stage, even though he desires to attain the trance of the Cessation-of-perception-and-feeling (saṃjñā-vedyita-nirodha) or takes pleasure in being praised as a great man with a saintly character.”⁷³

The true essence of field of the saviour of the world is proved to be sixty-one systems of three thousand worlds. An upakṣetra is to be understood as being four times. upakṣetra, nt., subordinate (Buddha-)field: Mtu i.121.9, 12, stated to be four times the size of a (Buddha-)kṣetra; the implication seems to be that the environs of the kṣetra constitute the upakṣetra. But no other reference has been noted.

Whenever asked “Buddha do appear in all Buddha-fields or do they appear in some only? The venerable Mahā-Kātyāna replied that here and there is a field that is not empty of those whose form is peerless. But many koṭis of nayuta of fields are empty the pre-eminent men. In fact, Buddha is rare the appearance of him who bears the marks of excellence, who has won perfect knowledge at the end of long time, who is adept in the consummate dharma, who is of great glory, and who is a being mindful of the welfare of all creature.”⁷⁴

⁷³ Mtu, I 142, 2-3.

⁷⁴ Mtu. p 96.

And continue to ask that “what reason and cause is for that in one field there are not two Buddha arising? if one wants to achieve Buddhahood the progress is very nature. If one man of vision was not equal to the conditions of Buddhahood, then two great-hearted Tathāgatas would be expected to appear. In fact, men reject this notion of the inadequate nature of the great seers, so two valiant men are not born in one and the same field. No one has ever heard that the Best of Men, sons of the Conqueror, have in times gone by passed away with their Buddha-tasks undone. Only through pass away they have fulfilled their Buddhahood,”⁷⁵

At the present moment there are many other Buddha-fields where Buddha now preach dharma. Which “in the eastern quarter of the world there is a well-laid-out-Buddha-field, where abides the supreme Conqueror named Mṛigapatiskandha. There is a healthy Buddha-field, with the thirty-two marks, named siṃhahana. There is a resplendent Buddha-field, where abides the all-seeing great Seer, named Lokaguru. There is a secure Buddha-field the Master named Jñānadhvaja teaches men. There is a bright Buddha-field, named Sundara, who is radiant like the golden bimb.

In the southern quarter of the world there is a Buddha-field that is full of palm-trees. There abides Buddha named Anahata, who is the joy of devas. There is a pleasant Buddha-field, where abides the great Seer, Buddha Cārunetra. There is a Buddha-field free from all impurity. There abides the Guide, Buddha named mālādhariṇ.

In the western quarter of the world there is a Buddha-field that is free from strife. There abides Buddha, the destroyer of existence, named Ambara. In the northern quarter of the world there is a

⁷⁵ Mtu. p 97.

pleasant Buddha-field, where abides Buddha named pūrṇacandra. learned in the sacred lore. In the nadir of the world there is a securely-fixed Buddha field, where abides Buddha, the Tathāgata, named Dṛṣṭhabāhu.

In the north of the world there is an unshaken Buddha-field, where abides Buddha named Mahābhāga, a destroyer his foes. There are besides thousands of other Buddha-fields, and yet other thousands, of which one cannot reach the end in enumerating. Thousands of empty Buddha fields which one does not know where to begin counting, and thousands of universes of three-thousand worlds. As the beginning of the round of rebirth is not known, so neither is that of the universes. One does not know where to begin counting the number of past Buddhas, nor of those who vow to win enlightenment. Nor the number of those who are incapable of lapsing of those who achieve consecration as kings. Nor the number of those who duell in tuṣite, nor of those who pass away from there. Nor the number of those who lie in their mother's womb, nor of those who stand there. Nor the number of the heroes who are being born, nor of the world-saviors who have been born.”
etc.

If there are so many Buddhas, and each one of them leads an countless quantity of beings to entire release, then before long they will have enabled all beings to win it. The venerable Mahā-Kātyāyana replied to the venerable Mahā-Kaśyapa in verse: “Suppose empty space everywhere become full without a gap, suppose space that is without foundation and support be inhabited in all its extent.

Numerous though these worlds might be, still more numerous would be the average worldlings there in to be taught by him who has insight into the highest good. Whence, then, can there be a

limit to the countless beings, who listen to the teaching of the Supreme of men, Thus has the great Seer proclaimed the truth.”⁷⁶

There are two ways, my pious friend, first they have not envy those who have won cessation of perception and feeling; Secondly, they do pay attention reverently and attentively to the divine beings, at the very time that there are consummate Buddhas in the world, possessing full comprehension of the truth, and each declaring, "I am the great-hearted bringer of peace, without this all Bodhisattvas, my pious friend, who have lapsed, are lapsing, and will lapse and fail to reach the seventh bhūmi, after living in the sixth, and do so in these two ways.”

3.10.7 Seventh stage durjayā

Bodhisattva at this stage should practice self-control in order to do good to creatures.

The state of heart as self-control of supreme benefactor can link two stages between the sixth and seventh of Bodhisattva, with advance achievement to seventh stage.

From the first stage onwards these are the acts of Bodhisattvas who do not lapse. They preach and commend abstention from murder, because this can cultivate state of heart of compassion.

“After passing through the first seven bhūmis, they conceive pity for those beings who have a hard lot to bemoan. They apply themselves to practice morality. They renounce their kingdoms or whatever sovereignty is theirs. They go forth from home into the homeless state, and they constantly preach the dharma of abstention from murder. So we can say that with the quality of act from abstention murder, Bodhisattvas who do not lapse become endowed from the first stage

⁷⁶Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 77.

onwards. Having quoted the words: "hatred is not allayed by hatred". So we should tolerate all his action and forgive all his enemies. Through this thought we should self-control our heart which is set on the great compassion."⁷⁷

They are Bodhisattvas "who live on from life to life in the possession of manifold good qualities. They are Bodhisattvas who have won the mastery over karma, and made their deeds renowned through their accumulation of merit. They are resolute and valiant, intent on endurance, trustworthy, upright and sincere. They are generous, firm, gentle, tender, patient, whole and tranquil of heart, difficult to overcome and defeat, intent on what is real charitable, and faithful to their promises. They are intelligent, brilliantly intelligent, gifted with insight, and not given to gratification of sensual desires. They are devoted to the highest good. They win converts by the (four) means of sympathetic appeal. They are pure in conduct and clean of heart, full of exceeding great veneration, full of civility to elder and noble. They are resourceful, in all matters using conciliatory and agreeable methods, and in affairs government they are adept in persuasive speech. They are men whose voice is not checked in the assembly, men who pour forth their eloquence in a mighty stream. With knowledge as their banner they are skilled in drawing the multitude to them. They are endowed with equanimity, and their means of living beyond reproach. They are men of successful achievements, and are ready to come to the assistance of others and help those in distress."⁷⁸

They do not become enervated by prosperity, and do not lose their composure in adversity. They are skilled in uprooting the vices of mean men. They are unwearied in clothing the nakedness of

⁷⁷ Mtu. p 101.

⁷⁸ Ibid.

others. They are anxious not to blight the maturing of their karma, and they acquire the roots of virtue by keeping themselves aloof from passion, hatred and folly. They are skilled in bringing solace to those in trouble and misfortune. They do not hesitate to render all kinds of service. In all matters they are untired in their purpose. They are endowed here in this world with the profound attributes of a Buddha. In their progress towards their goal they are undefiled in acts of body, speech and thought.

Through the uprightness of their lives in former existences they are untarnished and pure in conduct. Possessing perfect knowledge, they are undimmed understanding. They are eager to win the sphere of power of a Buddha--so far are they from refusing it. With knowledge as their banner they are untired in speech and skilled in teaching. Being of irreproachable characters they are immune from disaster. They are free from sin. They shun the three-fold distractions. All fields of gold, silver, tin, copper, lead, valuable components and gems were published via Bodhisattvas. All the expedients that exist for the service of men were the inventions of Bodhisattvas.

3.10.8 Eighth stage janmanideśā

The eighth stage is called janma-nidesa (Ascertainment Birth). At this stage a bodhisattva emerges as a perfect purified nominee for Buddhahood. For him, there would be no more turning back from the path leading to Enlightenment. and he is respectfully described as a Great Being belonging to the class of those who are not liable to return (avaivartika). Śākyamuni acquired merit while he was advancing from the first to seventh stage.

The first and essential attribute of the abiding in the eighth stage is his immeasurable bodhisattva love and compassion. He can't commit anytype of the heinous sins, or do evils of any kind. He does no longer frustrate

the top deeds of others. He follows the ten meritorious Ways Action. He is mild and grateful: he does no longer pluck the leaves of the tree; below which he sits or sleeps. He does no longer injure others by using charms and spells. He is calm and serene: he is not elated in prosperity or dejected in adversity. He cannot be reborn in a kingdom of woe or in a common purgatory.

3.10.9 Nineth stage yauvarājyatā

The ninth stage of spiritual progress are called yauvarājyatā (Installation as Crown Prince). A colourless list of past Buddhas occludes the space where we should expect the elaboration of the ninth stage.

3.10.10 Tenth stage abhiṣekatā

The tenth stage is called abhiṣekatā (Consecration) respectively. and as for the last stage, we are expected to be content with the single reference that the bodhisattva is reborn in heaven immediately after completing his training in the tenth stage.

Bodhisattva at tenth stage “have amassed the roots of virtue, accomplishment their tasks, passing through ninety bhūmi and accompanied the tenth bhūmi. They having won to the realm of Tuṣita, and descend to a mother’s womb with the resolve that start the last existence. At the tenth Bhūmi Bodhisattva know what it is to be conceived, to take up a position in the womb, to be born, to have parents, to take up the religions life and to be energetic and attain wisdom.”⁷⁹

At the last of tenth bhūmi a query to requested that how do Bodhisattva obtain retirement from the world ? Whenever Buddha gain retirement from the world, however we can't outline exactly the Kalpa, because according to the Bodhisattva vows they are nor the rest in the Kalpas.

⁷⁹ Mtu. P 112.

Conclusion

The fact sufficiently proves that the Mtu account of the tenstages is not a unique and homogeneous elaboration of what it professes to bring about. It is full of confusing disgression and insipid details. Taking into account the heterogeneous character of the text which embodies a number of incongruous interpolations, it is not possible to measure how much of its present state of confusion is owed to the fair possibility that the compilers did not have any well-designed scheme in their mind. Probable mis placement of this or that passage also adds to its unsatisfactory state. For example, a part of the description of the miraculous phenomena that manifest on the occasion of producing the bodhi-citta is inserted in the third himi, 10 whereas the account of the fourth bhūmi incorporates a versified passage relating the general characteristics of bodhisattvas, 420 The third bhūmi contains a eulogy of Buddha sung by a deity, 22 which obviously has no direct relation to the context.

The references to the Supreme Virtues of Perfections (pāramitā) to be fulfilled by a bodhisattva are so rare and sparse in the Mtu that they need not be discussed separately. The text refers to the list of six paramitas, viz., dāna, śīla, śānti, vīrya, dhyāna, and Prajñā. 422 They are individually mentioned here and there, but it does not seem likely that the compilers intended to present a comprehensive elaboration of them reatures. He especially cultivates compassion, refrains from killing living beings, and also teaches others to observe this precept. He also practises forbearance in all his actions and forgives his enemies. He masters all the arts, sciences, languages and scripts. He learns everything about gold, silver, gems and precious stones, and acquires all knowledge that may be usefulto mankind.

The ninth and tenth bhāṣyas are named *rauvarājā* (installation as Crown-Prince) and *Abhiśeka* (Coronation) respectively. It is clear on the account of the bhūmis in the *Mahā-vastu*. But no details given is very confused and incoherent. It also replete with digressions and repetitions.

Fourth chapter

Comparative study of the ten bhūmis on Daśabhōmiśvara Sūtra and Mahāvastu-avadāna

4.1 Introduction

There are at least four different schemes of division in the Buddhism sūtras to discuss bhūmis; which are:

1. **Prajñā Pāramitā;**
2. **Mahāvastu-avadāna;**
3. **Daśabhūmika-sūtra;**
4. **Bodhisattva-bhūmi.**

The Prajñā Pāramitā, Mahāvastu and Daśabhūmika describes ten bhūmis, but Bodhisattva-bhūmi only expression seven bhūmis and thirteen Vihāras. In Hīnayāna Buddhism has commenced the doctrine of four stages. Three vihāras are also mentioned in the Pāli canon: dibba vihāras, ariya vihāra and brahma vihāra (Divine, Noble and Sublime).

Mahā-vyutpatti mentioned seven Bhūmis of the Cravakas. Mahayanalists did not attract much importance in the ten samyojanas and four stages of Theravāda. Mahāyana commenced seven bhūmi to ten bhūmi. Apart from Bodhisattva-bhūmi which formally discusses seven bhūmis, laṅkāvatāra-sūtra also speak seven bhūmi without specifying them. Mtu, However, discuss ten bhūmis, in fact it really describes only seven, it gives not relevant details about the fourth, nine

and tenth. So some scholars referred that it recognized only seven Bhūmis at outset. Da bh clearly indicated that original scheme have only seven bhūmi. Mahāyana allotted ten bhūmis to ten Pāramitās, each bhūmi practice each pāramitā, there is a contradiction is unsolved about in the seven Bhūmis to practice ten Pāramitās.

4.2. Discussion four different Bhūmis.

In fact, Buddhisattva can pass away to Nirvān in the seven Bhūmis, if he so desires, but beyond the high vows bodhisattva will continue practice at eight, nine and ten bhūmis to perfectly complete the process of Buddhahood. Whenever reaches the eight bhūmi should be honored like perfect Buddha, because eight bhūmi is a irreversible stage until reached Buddhahood. For the curious circumstance J, Rahder has tried to show that the system of Mahāvastu is very closed related to Daśabhūmika. As he said: “Après avoir mis en lumière l’étroite parenté entre le Daśabhūmaka.....et le Daśa-bhūmika, qui sont la préparation à la dernière incarnation dans le Mahāyana-vastu etc”¹ Apart from this Mahāyana sūtra Abhiniṣkramaṇa-sūtra, Daśabhūmika-Sūtra and Avataṃsaka-Sūtra also suppose ten bhūmis.

In the different historical periods we can find different Bhūmis in Buddhism. This situation has experienced different period which from Theravāda -sectarian Buddhism-Mahāyana Buddhism. Ten Bhūmis as expression of previous Buddha we have found in the early Jātaka of Mtu. However, with the rising of mahāsamghika and Mahāyana Buddhism, ten Bhūmis, as a bodhisattva pravtor, have been followed by Mahāyana followers. Until today we can find different Bhūmis in different sūtras and Jātakas.

¹ Da bhū, 26, ||_1-4.

4.2.1 Daśabhūmi in Mahāvastu avadāna

- 1) durārohā
- 2) baddhamānā
- 3) puṣpamaṇḍita
- 4) rucirā
- 5) cittaviatarā
- 6) rūpavatī
- 7) durjayā
- 8) janmanideśa
- 9) yauvarājyā
- 10) abhiṣeka

4.2.2 Ten vihāra in early Mahāyana Buddhism

- 1) prathamacittotpādika
- 2) ādikarmika
- 3) yogācāra
- 4) janmaja
- 5) pūrvayogāsampanna
- 6) śuddhādhyāśaya
- 7) avivartya
- 8) kumārabhūta
- 9) yauvarājya
- 10) abhiṣeka

4.2.3 Daśabhūmi in Avatamsaka

- 1) pramuditā
- 2) vimalā
- 3) prabhākarī
- 4) arciṣmatī
- 5) sudurjayā
- 6) abhimukhī
- 7) dūraṅgamā
- 8) acalā
- 9) sādhumatī
- 10) dharmameghā

4.2.4 Six bhūmis in Yogācārabhūmi

The Yogācāra compendium of yogic praxis, the Yogācārabhūmi consists of a subsection on the bodhisattva path (the Bodhisattvabhūmi), which lists six bhūmis:

- 1) Adhimukticyābhūmi, The bhūmi of practicing with ascertainment.
- 2) Śuddhādhyāśayabhūmi, The bhūmi of pure exalted conviction.
- 3) Caryāpratipattibhūmi, The bhūmi of accomplishing practices_
- 4) Niyatabhūmi. The bhūmi of certainty.
- 5) Niyatacaryābhūmi. The bhūmi of practicing with certainty_
- 6) Niṣṭhāgamanabhūmi. The bhūmi of reaching perfection.

From durārohā to pramuditā represented the practice process of bhūmi thought have unfolded into expansion complete and maturity.

4.3.1 Pramuditā bhūmih and Prathamā bhūmih

Through comparative study at the first bhūmi we can find some of both contents within Mtu and Da bhū are similar and different points. For example: a few similar virtues; very joyous; eight vows and ten vows; roots of merit; lapse into and turn back. Different: both bhūmi names, first saṅgraha vast; dāna pāramita; skill in setting up.

4.3.1.1 Comparative studies the names of two Bhūmis

At the first bhūmi in Da bhū and Mtu have mentioned a few similar virtues, and the name of the both scheme bhūmis are also similar which are durjayā, but in Da bhū is sudurjayā.

The Mtu declares that bodhisattva may fall back into a lower bhūmi although at the seven bhūmi Mtu said that " the Exalted One, the Buddha Śākyamuni, acquired merit while he was advancing from the first to the seven bhūmi", but it never has mentioned like the Da bhū that after eight bhūmi bodhisattva never underwent retrogression into the lower bhūmis. Har Dayal had mentioned one point which violation to the Buddhism doctrine that through a lot of virtues instead of sins. As we know following the Dharma we can not use merit and virtue to instead of evil and sins. ² In the organizational form and account in the Mtu is incoherent and confused, but Da bhū shows a masterly architeconic faculty. ³

² Har Dayal, The Budhisattva Doctrine in Buddhist Sanskrit Literature, p 272.

³ Har Dayal, The Budhisattva Doctrine in Sanskrit Literature, p 272.

Names of the bhūmi and the vihāras, with systems outlined, have different described between bo bhū and Da bhū. Construction of the framework system of Da bhū allotted with ten Pāramitās. Mtu and Bo bhū put four bodhisattva's careers before to the first bhūmi, Har Dayal think that the human motivates a certain point according to the ancient triple formula of sila, samādhi and prajñā. But according to the contents of 1) prakṛticaryā, 2) praṇidhānacaryā. 3) anulomacaryā and 4) anivartanacaryā disagree with this speculation, because 1) prakṛticaryā discussion about natural; 2) praṇidhānacaryā discuss about resolving. 3) anulomacaryā about confirming and 4) anivartanacaryā is about persevering.

Bo bhū quote some contents from Da bhū and also attempt to identify his vihāras with bhūmis of Da bhū. We can confirm that Bo bhū has quoted several ideas from Da bhū. In fact, the doctrine of the bhūmi was not accepted in the same spirit by all the Mahayanists, for example: does not discuss the bhūmi in detail, and does not mention at all. The çiksā speaks incidental of the first bhūmi, but not of the others, though the author lived in the same period as Candrakīrti, who gives an elaborate account of the Bhūmis in his Madhyamakāvātāra.

In the first bhūmi of Mtu has mentioned that named Durāroha (Difficult-to-enter). A bodhisattva at this stage through eight rules to cultivates charity, liberality, compassion, indefatigable energy, humility, stud of all the branches of learning, heroism, renunciation of the world and fortitude.

“प्रथमायां भूमौ बोधिसत्त्वानां वर्तमानानामष्ट समुदाचारा भवन्ति। क्रतमे अष्ट। तद्यथा त्यागः करुणा अपरिखेदः
अमानो सर्वशास्त्राद्ययिता विक्रम लोकानुज्ञा धृतिरिति।”⁴

4.3.1.2 Joyous

In the Da Bhū named the first Bodhisattva-stage is Pramuditā. It mentioned the way to get much joy, much tranquillity, much love, much bliss, much exaltation, much delight, much enthusiasm, because a bodhisattva while having the qualities of being joyous, remember the venerable Buddhas and the Buddha's doctrines. the courses of conduct of Bodhisattvas, the purity of the Paramitas, special region of Bodhisattva-stages, the indestructibility of Bodhisattvas the preachings and instructions of the Tathāgata, and the ability to benefit beings. As the following said in Da bhū:

**Atra bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito
bochisatvaḥ prāmodyabahulo bhavati prasādabalaḥ prītibahula ut-
plāvanābahula udagrībahula uśībahula utsālabahulo'saṃrambhaha-
hulo'vihīṃsābahiulo krodhaljahulo bharati //**⁵

He also becomes joyous remembering the act of entry into the entire knowledge of Tathāgatas, becomes more Joyous by thinking. “I have gone away from all worldly objects, I have reached the Buddha's stage: I am far away from the stage of ignorant common people, I am near the stage of knowledge, I am removed from falling into evil and the states of misery, I have become a refuge to all the beings, I have come near the sight of all the Tathāgatas, I am born in the realm of all.

⁴ Mahāvastu-avdāna, vol,1, 2003. p 57.

⁵ Daśabhūmika sūtra, Dr, J, Rahder. p 12.

Buddhas; I have reached the equality of all the Bodhisattvas.” He is delighted while thinking: 'All my fears, troubles, and dismay have gone. So bodhisattva is mentally excited and feels a deep happiness at first stage. As the following said in Da bhū:

**Iti hi bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito
bodhisatvaḥ pramudito bharati buddhān bhagavato'nusmaran buddha-
dharmān bodhisatvān bodhisatvacaryāḥ pāramitālvīśudhiṃ boclhisat-
vabhūmiviśeṣān bodhisatvāsamphāryatāṃ tathāgatavavādānuśāsanīm
satvārthasamprāpaṇaṃ pramudito bharati sarvatathāgiatajñānaprave-
śaprayogam anusmaran bhūyaḥ prāmodyavān bhavati // ⁶**

M, S, Al think that we are the so called Pramuditā. The reason is bodhisattva feels keen delight, because he knows that he will soon attain bodhi and promote the good of all beings. ⁷

Mtu has mentioned joy at the end of durārohā bhūmi. Bodhisattva at this bhūmi can be soon as a mendicant full of pride and conceit, the great mea experience a thrill of joy, because they become elated at the access of virtue. Beyond this they do not fall into remorse. As the following said in

Mtu:

**दृष्टा न याचनक मानप्रमादुपेतं
हर्षं परं प्रतिलभन्ति महामनुय्याः
दत्तवा च धितगुणात्तमना भवन्ति
पश्चात्तपो न तु तपन्ति तपोनिराशा // ⁸**

⁶ Daśabhūmika sūtra, Dr, J, Rahder. p 12.

⁷ Mahāyana-sūtrāṅkāra, Delhi, 1992, p 181.

⁸ Mahāyana-avadāna, Vol, 1, Dr, S, Bagchi, 2003. p 62.

First bhūmi is “so called Pramuditā, the reason is the bodhisattva works at the perfections of generosity and develops the capability to give away the whole lot except regret and with no notion of praise or reward (for themselves). All phenomena are considered as empty and as difficulty to decay, suffering, and death, and so bodhisattvas lose all attachment to them.”⁹ .

4.3.1.3 Roots of merit

A bodhisattva should cultivate the idea of the impermanence of all things, and refuse to be entangled in worldly affairs. In this bhūmi bodhisattva produce god thought for enlightenment and gains much merits. While bodhisattva have acquired merits and the roots of goodness, then they can make their first vow with unwavering faith.

Roots of merit is accumulated in this bhūmi. In Da bhū also have mentioned to be accumulated " roots of merit". Bodhisattva have well developed roots of basic merits; well done their practices; well accumulated the necessary preparations; well attended the Buddha; well collected the pure doctrines; well obtained high determination.

For coming into the stages of the expertise of light, illumination strength of unimaginable Buddha’s doctrine, for collection of all roots of goodness, for expanding the Buddha doctrine. As said in Da bhū: It

**“sarvabuddhadharmapracayakaussalyāya, dharmajñānaaipulyāya,
suvyavasthitadharmanirdemśāya”, and inserts instead “sarvabuddhadharmaniraesaya”.**

⁹ Takeuchi Yoshinori (editor). *Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese*, page 164. See also Nargajuna's *Precious Garland (Ratnāvalī*; tr. Hopkins (1974)), verse 441.

He is prepared to suffer in the avīci purgatory, it is necessary to reach enlightenment, because they can amass virtue through enduring bitter sufferings. Bodhisattva speaks sweetly language to cruel men who may have threatened to beat, bond or killed him.

4.3.1.4 Eight vow in Mtu and Ten vows in Da bhū

4.3.1.4.1 Eight vow in Mtu

In Mtu apart from good action bodhisattva have continue to practice eights vows to win enlightenment, which are: “

1. Who vows to win enlightenment generates richer merit than he who should present the Daśabalas with Jambudvīpa and its heard of the seven previous substances.
2. Who should give the Daśabalas the four continents with their heaps of jewels.
3. Who should give the virtuous Buddha all the three thousand universes with their stores of treasures and riches.
4. Who should offer the Saviours of the world whole universes as numerous as the sands of the river Ganges.
5. If I doomed to dwell in avīci from this moment to that in which I am to become aware of ultimate truth. I shall go through with it, nor shall I withdraw my vow to win omniscience.
6. When the vow of these, the world’s foremost men, is made for the first time, then the Jewel-bearing earth, with its cities, towns, and rivers, shouts for joys.
7. A radiant splendor like that of the star of day is shed over all the regions of space, when a vow is first made to win the qualities of the lion-man.
8. Hosts of excelling Suras exclaim to one another, this infinitely exalted man vows to win the qualities of the lion-man.”

4.3.1.4.2 Ten greats vow in Da bhū

Below are the ten great vows which were tacked by the first bhūmi bodhisttva which are the concrete manner to cultivating merits. “

1, having excellence of all forms and the highest purity of faith. The vow is as extensive as the realm of ideas which extends to the extreme limit of the region of empty space. It the farthest end. with ceasing in all aeons during the appearance of many Buddhas.

2, for acquisition of the true doctrine of all the Buddhas, for maintaining the river of the teachings spoken by all the Tathāgatas. It is well associated with all Buddhas and Bodhisattvas, it is for complete protection of the teaching of all the Perfectly Enlightened Ones.

3, for approaching up to the great complete Nirvāna. (His third vow extends) throughout all the world-regions without any exception where all the Buddhas appear,

4, for accomplishing the arousal of thought (of enlightenment). in order to accomplish the arousal of mind. It is based on the instruction of true path of Bhūmis which have become the course of conduct of Bodhisattvas. It is based on the preparation of perfection, and based on the presentation of admonition and instruction. It is wide, great measurable, unbreakable. It is contained in all the Perfections, purifying all the stages, concerned with total and particular aspects, with (common) characteristics, special characteristics, origin and destruction, and (the mind which is supported) by the admonitions and instructions of Perfections, and (the mind which is supported) by of donation.

5, for maturing all the regions of living beings. for maturing, without remainder of all the regions of living beings that are having forms or without forms having notions or without notions; born from eggs, wombs, warm vapours, or born by spontaneous generation. (His vow is) for comprehending all the Buddha's doctrine, for cutting off all the number of states of existence, and for establishing the omniscience, (His vow is) as extensive as.

6, for comprehending the diversity of world-regions. (His vow is) for witnessing the arrival of knowledge for entering into all varieties of divisions in ten directions like the net of Indra. It is for understanding the attainment of entry into all the world-regions without remainder, which is vast, small, great immeasurable, subtle, gross, inverted, upside down, and even.

7, for purifying all the realms of Buddhas. (His vow is) in order to give satisfaction by showing to all beings according to their ability (to absorb his teachings); (His vow) purifies all the regions in one region, and one region in all regions. That is adorned with a lustrous mass of immeasurable realms of Buddhas. That is endowed with the completely purified path from which all defilements are removed. That is the attainment of the high sphere of Buddhas which is filled with beings who have the store of immeasurable knowledge.

8, for entering into the Mahayana. (His vow is) in order to work with the same one determination as all Bodhisattvas, for collecting the roots of merits without opposition. It is for being equally focused on the same single aim with all Bodhisattvas: for meeting Buddhas and Bodhisattvas inseparably and constantly; for showing the appearances of Buddha as he wishes. It is for reaching

the power and knowledge of Tathāgata arising In his own mind. It is for attainment of ever-present mystic knowledge. It is for reaching roaming about all world regions; for appearing in the circles of all assemblies of Buddhas, reaching all the states of assemblies with his own body. It is for attainment of realization of the unthinkable Mahāyāna; for continuing to carry out the practices of Bodhisattvas.

9, for having all the useful efforts. (His vow is) for carrying out the riding on the wheel that never rolls backward. It is for fruitful words, thoughts, and deeds; for the Buddha's doctrine accompanying clear vision; for understanding the knowledge with utterances of sounds: for removal of all the defilements by faith. It is for attainment of the supporter like the greatest king of physician. It is for obtaining a body which is like desire-yielding-jewel. It is for following all the conducts of Bodhisattva.

10, for production of supernatural faculty of great knowledge by true enlightenments. (His vow is) for having perfect enlightenment which is completely unexcelling in all world-regions. It is for showing at every point- without departing.”

Even to the extent of breadth of a strain of hair, departure from worldly life, miracle, platform of enlightenment, turning the wheel of the doctrine, and the great absolute Nirvāna to all the ignorant and ordinary men. It is for attaining the great sphere, might and knowledge of Buddha. It is for showing in all the regions of beings the emergence of the Buddha according to their potentiality in each instant, so that they may attain enlightenment and perfect peace. It is for realization of the creation of all things by one perfect enlightenment. It is for pleasing mental intentions of all beings

by a single utterance. It is for not breaking the power of practice by showing great Nirvana. It is for showing the arrangement of all teachings of the stages of great knowledge. It is for realization among all the worlds by means of the knowledge of doctrine, the mystic power, illusoriness and supernatural knowledge. Bodhisattva in the Pramuditā stage accomplishes and obtains all innumerable, hundreds of thousands of vows which are accompanied by the ten vows.¹⁰

The first three vows describe the bodhisattva's activities in regards to the three jewels. But it should be noted that in the third vow, the bodhisattva relies on bodhisattvas rather than the sangha. Bodhisattvas always take the power of the Buddhas as the source of their thought and practices. Their confidence in this faith is reflected in the ninth vow in which the bodhisattva regards a continuous encounter with the Buddhas as the origins of their spiritual growth. And as is shown in the sixth and seventh vows, contemporary spiritual and social conditions made the bodhisattvas look outside themselves to take care of the world. This participation in the world is expressed in terms of "purifying the Buddha lands" where all beings should be happy.¹¹

In fact, all these ten great vows mentioned that bodhisattva well cleansed circle of knowledge and provisions; well performed; a vessel of Immeasurable remembrance; purification of clear faith; uninterrupted entrance to mystic formulas which are well penetrated; stamped by the seal of knowledge of the realm of reality.

¹⁰ Studies in the Daśabhūmika Sūtra, p 199.

¹¹ A Study of Daśabhūmika sūtra. p 170.

4.3.1.4.3 The main character's different

At the first bhūmi in Mtū as the disciple of Gautama Buddha, Mahā-Kātyāyana, explains to Kāśyapa each bhūmi is unmeasured and infinite (aprameyā), in the Da bhū all contents were expressed through discussing between Buddha and Bodhisattva Vajragarbha at divine abodes of Paranirmitavaśavartin.

4.3.1.4.4 Dāna pāramitā

While in this stage bodhisattvas also practice about abandoning of all materials. Beyond the great compassion and wisdom bodhisattva awakened the mind from having seen the suffering of sentient beings and changeable. All the material possession we should abandon, because it belongs to eliminate desires, such as grains, living quarters, money, all the house, wife, even once body, and enters into the ascetic life in Tathāgata's teaching. As following said in Da bhū:

**“kim iti sarvasatvānām agryo bhaveyaṃ śreṣṭho jyeṣṭho varaha pravara nttamo
nuttamo nāyako vināyakaḥ pariṇāyako yāvat sarvajñājanapratisaraṇo bhaveyam iti / ¹²**

If some situation necessary bodhisattva can make the great abandonment of seeking the Dharma, as we know in the Buddhist tradition seeking the dharma does not refer to benefits both oneself and others, but also for all beings. As the following Tamaki Kushiro said: The beneficiaries of dāna pāramitā (chārity) are first, the needy, poor, sick, afflicted, and the helpless, second sramanas and brahmanas, and third, friends and others. The sangha tradition has too much emphasis on giving to the second category. The bodhisattva should give all in the spirit of great abandonment, except

¹² Daśabhūmika sūtra, Dr, J, Rahder. 1926. p 22.

weapons and harmful things. He should give with humble heart and happiness without distinction between friends and enemies.¹³

Da bhū also mentioned that bodhisattva gives away wealth, limbs, wife and children.

**ākāñkṣaṃś ca tathārūpāṃ vīryam ārahate yathārūpeṇa. vīryā
rambhṇa sarvagṛhakalatrabhogān utsṛjva tathāgataśāsane pravrajati // ¹⁴**

A wonderful light spreads over the entire universe, god earth shakes and trembles; and the devas promise protection to such a Bodhisattva who is sure not to turn back (avivurtika). Beyond twelve reasons and not for others bodhisattva who have lapsed, are lapsing and will do lapse.

4.3.1.4.5 Skill in setting up

Skillful in showing all the actions by perfect mastery of the meditations, liberations, concentrations, attainments. and knowledge of mystic power of Bodhisattvas; reached the mastery of mystic powers pertaining to the Bodhisattvas; approaching the assembly of all the Tathagatas in a single mental instant without effort; becoming the foremost preachers; holding the wheel of teachings of all the Tathagatas; making offerings to and to wait on many Buddhas; attained manifestation of bodies in all world-regions by exerting themselves for the equality engaged in the undertaking of the deeds pertaining to the Bodhisattvas; voices resounded in all realms without obstruction; sphere of knowledge and mind was unobstructed everywhere and always.

¹³ Har Dayal, 173-8.

¹⁴ Daśabhūmika sūtra, Dr, J, Rahder. 1926. p 22.

Vajragarbha entered into this bodhisattva samādhi which is mahāyānaprabhāsa immediately after that there appeared faces of as many Tathāgatas as storms of dusts in crores of Buddha realms from beyond world realms as many as storms of dusts in crepes of Buddha realms in the ten directions.

Kuśala meaning 'skillful' or 'skill in setting up' which have particular mentioned at first stage. The reasons are: for getting skill in collection the Buddha's doctrine; for amplifying the knowledge about things; for elucidating the well arranged teachings; for expressing the Puranas knowledge; for not being besmeared with all worldly things; for purification of supermundane roots of goodness; for having skill with the light with the light of great wisdom by selection of well-collected things; for entering into the complete adaptive knowledge. Through flashing upon the power of the Buddha and the sustaining power of the light of Tathāgatha's knowledge we can purify our roots of goodness; purify the realm of ideas; protect the regions of living beings; substantiate the knowledge of the body of reality; receive the consecration by all the Buddhas; to show the most exalted being in all worlds; surpass the state of all worldly path; purify the path towards the supermundane things; fulfill the knowledge of the omniscient.

Finally, he acquires ten types of skill or proficiency relative to the bodhisattva stages, such as:

- 1) bhūmipakṣaprathipaksakuśala,
- 2) bhūmiṣaṃvartavivarta-,
- 3) bhūmyākāraṇiṣyanda-,
- 4) bhūmipratilambhavibhavanā-,

- 5) bhūmyāñgapariśodhana-
- 6) bhūimerbhumisamkramaṇa-
- 7) bhūmibhūmivyavasthāna-
- 8) hūmibhūmiviśeṣajñāna-
- 9) bhūmibhūmipratilambhāpratyudāvartya-
- 10) tathāgatajñānabhūmyākramaṇa.

In fact, bodhisattva should learn everything about the discipline and duties of his long career. For example, bodhisattva should know full information about the difficulties and perils of the path before starting on a journey as a skillful caravan-leader. But this aspect of skill in setting up is not mentioned in Mtu. But as bodhisattva practice it is very necessary to cultivated virtue and roots of goodness.

The different Mtu are not like Da bhū allotting a Pāramitā to each bhūmis. Although J, Rahder has pointed out that some passages of Da bhū has very resemblance with Mtu, but through comparative studies we can find that is so slight and vague.

4.4 Vimalā bhūmih and Dvītīyā bhūmih

4.4.1 The name of two bhūmi are different

The second bhūmi in Da bhū is Vimalā. It means that bodhisattva at the second bhūmi have freedom from defilement and impurity. The practitioner, abiding in reality, is able to enter the dust of the world of sentient beings, yet remain detached. Also called non-defilement. Da bhū says that a bodhisattva is free from the pollution of malice and wickedness.

**Tadyathāpi nāma bhavantojinaputrāstadeva jātarūpam kāsīsaprakśiptaṃbhūyasyā
mātrayā sarvamalāpagataṃbhavati, evamevebhavantoJinaputrā bodhisattva
asyāṃvimalāyāṃbodhisattvabhūmao/**

The name of second bhūmi in Mtu is baddhamānā, “Fastening”. A bodhisattva cultivates aversion to all form of existence in the three realms.

4.4.2 Ten wholesome path in Da bhū with twenty dispositions in Mtu

Before entering into practice of Vimalābhūmi bodhisattva should cultivate the ten mental intention;

- 1) straightforwardness (rju);
- 2) mildness (mṛdu);
- 3) activeness (karmaṇya);
- 4) senserestraint(dama);
- 5) equanimity (śama);
- 6) doing good to others (kalyāṇa);
- 7) pure intention not mixed by any dirt (asaṃsrṣṭa);
- 8) having no personal expectation from others (anapekṣa);
- 9) nobleness (udāra);
- 10) magnanimity (māhātmya).

After developing these qualityies in him, he can continue to practice ten wholesome path.

4.4.3

The most representative practice in Vimalābhūmi are ten wholesome path. Which are: “

- 1) Do not kill or destroy any living being, plant, animal, and so forth;
- 2) Do not steal;
- 3) Avoid sexual or sensual situations and practice;
- 4) Tell the truth. It shall set you free;
- 5) Do not slander, do be a bigot, don't judge, and don't be prejudice another;
- 6) Use your words wisely and kindly;
- 7) Do not pass on the gossip and try not to listen to it;
- 8) Love you and your life, not someone else's;
- 9) Do not wish harm or illness on another;
- 10) Open your mind to all possibilities.”

Twenty dispositions of Bodhisattvas are specially attributed to the adept abiding in this second stage

4.4.4

As the following said the twenty disposition of Bodhisattva: **kalyāṇādhyāśaya**. Bodhisattva disposition good, they in no way doubt the harboring of the Buddha, dharma and Sangha; “

- 11) “snigdhadhyāśaya. Bodhisattva disposition amiable, their bodies be rent and spirit is not angered;

- 12) madhurādhyāśaya. Bodhisattva disposition sweet, they practice action are inwardly virtuous, so those devout men sweet;
- 13) tikṣṇādhyāśaya. Bodhisattva disposition keen. They have clear vision and have their thought fixed on the world beyond as well as on this;
- 14) Bodhisattva disposition bountiful. They lay up a store of great good for the welfare of all creature;
- 15) vicitrādhyāśaya. Bodhisattva disposition charming;
- 16) gambhirādhyāśaya. Bodhisattva disposition whole-heart. Their hearts are whole and their insight lends them courage;
- 17) apyādinnādhyāśaya;
- 18) anupahatādhyāśaya. Bodhisattva disposition imperturbable. No malevolent man can suppress them;
- 19) asādhāraṇādhyāśaya. Bodhisattva disposition distinguished. People regard this as no common thing, but not other resolve that of benefiting all creatures;
- 20) unnatādhyāśaya. Bodhisattva disposition lofty. They want to be lion hearted men lofty;
- 21) akrpanādhyāśaya. Bodhisattva disposition noble;
- 22) anivartādhyāśaya. Bodhisattva disposition resolute. They are not distracted they resolve to win Buddha-hood by indulgence in their pleasures sense;
- 23) akrtrimādhyāśaya. Bodhisattva disposition sincere.;
- 24) suddhādhyāśaya. Bodhisattva disposition purification. They spurn profit and reputation and strive for ultimate good;
- 25) dṛdhādhyāśaya. Bodhisattva disposition steadfast. Though persecuted by the worlds, they do not abate their zeal for dharma;

- 26) svabhāvādhyāśaya. Bodhisattva disposition independent;
- 27) tṛptādhyāśaya. Bodhisattva disposition contentment;
- 28) pudgalādhyāśaya. Bodhisattva disposition incomparably steadfast the foremost man;
- 29) anuntādhyāśaya. Bodhisattva disposition infinite. they do not aim at great wealth and prosperity that comes through miserliness. Beyond with these twenty disposition they are gifted with beautiful.”¹⁵

Among these ten wholesome path and twenty bodhisattva dispositions in two bhūmis some contents in both are same, and some are different. One can say that contents in Da bhu are classified very systematically. These ten wholesome paths are classified in the to three categories, which are three physical, four vocal and three mental restraints. Reframing from killing living being, stolen and indulging in unlawful sexual are included in three physical moral actions. Abstention from falsehood, back biting, harsh speech and nonsensical talk are belonged to four vocal moral action. Ridding covetousness, ill-will and wrong view are included in three mora mental action.

Ten wholesome path can do purification of bodhisattva stages and perfection of the vast course of conduct. Bodhisattva is endowed with great compassion, skillful ness in expedient, associating with great vow, non-abandoning all human beings and depending on the Buddha’s vast knowledge. Further ten wholesome paths of purified acts in all the aspects lead to the production of the power of ten faculties and the attainment of all the Buddha’s doctrine. But in Mtu Though do not have ten wholesome path, but there are twenty bodhisattva disposition have mentioned what should one do in the second bhūmi.

¹⁵Mahāyana-avadāna, Vol 1, 1949, J,J Jones, p, 66-70_

Ten unwholesome path in Da bhū and twenty-eight reasons fall into third bhūmi. However, bodhisattva clearly understands one thing which it is not enough for him to make others get established in the path of good conduct when they are remained in association with evils. For bodhisattva enter there are duties and responsibilities not to free himself from evil but guide others to enter into correct way. So there are also ten type of unwholesome paths of acts which bodhisattva should avoid, therefore myself, having established firmly in the right behaviour, shall cause others to be in the right behavior. Because It is not opportune that oneself being in the bad behaviour may cause others to be in good behaviour.

Due to undertaking of these ten unwholesome path of act of all the births begging with the birth as man up to the highest existence even so from the realms of hells, animality and Yama's world. Otherwise, if they are to accumulate the immoral restaurants and committing with immoral deeds they are born in the hells, animality and Yama's world. Even they are born as human being they should have short life and affected with disease also.

After abandoning these ten wholesome paths of deed, established in the ten wholesome paths of action, it directs toward to all the minds of living being, which are: beneficial mind, happy mind, benevolent mind, pitiful mind, sympathetic mind, favourite mind, protective mind, mind as teacher and mind as religious instructor.

We should place them firmly on the path of the right view and reality when someone with wrong view, corrupting thought and intention and moving into the deep forest of wrong path.

We should establish firmly the confidence on Nirvāna which free from danger and extremely tranquilized of all defilement after the search of three possess causes which are passing, hatred and insensibility and inflamed constantly with flames of various defilement fire.

We should by purify our wisdom eyes and dispel obstacle from darkness covering of ignorance and by the curtain of darkness in the form of great delusion. because as human being entered into the deep forest of great darkness and wilderness of wrong view.

Human beings are completely bounded by a wrong view, covered with deep forest of delusion, then they have entered into the path of the great transmigration and even so in the state existence of hell, animality and Yama's world. They are away from Buddha' intention. So we should salvage them from wildness in the form of transmigration.

Human being think real existence of body is ourself, then entered into the whirlpool of the deep desire and enveloped by the flood of desire. They are engrossed in the midst of passion for enjoyment and ruined in the field of self-conceit. So they unable to escape the danger of the village of the six sense without anyone and savior or protected to rescue them. As bodhisattva should rescue them up with the great benevolence and the power of great compassion.

Human being have locked up in the prison of the triple world which is full of suffering, dejection and mental disturbance. They are bounded by attachment, hatred, favorableness and

unfavorableness. Bodhisattva should lead them firmly to Nirvāna and detached from the triple world.

Human being's mind sometimes is fixed on the Śrāvakayāna or Pratyekabuddhayāna, because their mind has the dispositions of low sluggish. Through illuminating the omniscience knowledge, we can establish their firmly acquire lofty Buddhas' knowledge and wisdom.

So we can say that at the Vimalā stage bodhisattva should possessed moral power and skillful in accomplishing sympathy, benevolence and loving kindness, do not abandon all the living beings. As a sincere good friend of all human being's bodhisattva beyond his great vow calculate huge basic merits toward supreme perfect enlightenment long period.

4.4.5

The ten perfection also practice not on the one bhūmis, it is most excellent among the ten Perfections. Bodhisattva through practicing not success and powerful morality to turn away the wickedness and the dirt of living beings, but skillfulness can remove the dirt of bad behavior and placing living beings firmly on the ten meritorious paths of deeds. The M, S, Al, explains that this bhūmi is so called because a bodhisattva is free from the dirt of unrighteous conduct and of the Hīnayāna.¹⁶

According to Ds bhū, a bodhisattva is now straightforward, tender hearted, active, self-controlled, beneficent, incorruptible, magnanimous and free from desires. He also follows the ten meritorious,

¹⁶Mahāyana-sūtrālaṅkāra. Paris, 1907, 1911. P 182.

as he especially cultivates the śīla-pāramitā in this bhūmi without neglecting the other Pāramitās. He is very clear that if he violates the ten moral precepts it will lead him to transmigration as human being, otherwise they will go to Nirvāna. He also pays special attention to the second saṅgraha-vastu (pleasant speech) in this bhūmi. ¹⁷

In Da bhū there are ten wholesome path bodhisattva need positive to practice forward to Nirvāna, but if not they are to do ten unwholesome path will lead to transmigration.

In Mtu for further in the second stages if any bodhisattva possessing twenty-eight reasons fail to reach third stage. Bodhisattvas come to set a value on gain, honour, and fame.as following:.

- 1) abhagurukascabhavanti;
- 2) satkaragurukasca havant;
- 3) kantslokaparascabhavanti;
- 4) sathasca havant;
- 5) visamena ca vrddhinkalpayanti;
- 6) gurukopanabhasanaparascabhavanti;
- 7) risuratanesu na ca citrikarabahulavitaranti;
- 8) daksiniyesubodhisatvacaritanapanaryesanti;
- 9) bodhisatvacaritabhummimprapnuvanti tam na pujayanti;
- 10) atirekapujayepryan ca bharamnaupadiyanti;
- 11) aprapyan ca bharamupadiyitvavitaranti;
- 12) akirnaviharena ca nartiyanti;

¹⁷ The Bodhisattva doctrine in Buddhist Sanskrit Literature. Har Dayal, p 286.

- 13) mlyā;
- 14) vastra;
- 15) alankara;
- 16) abharana;
- 17) lepana, marascabhavanti;
- 18) alpaganaparitustascabhavanti;
- 19) abhiksnamlokaramaniyabhiratascabhavanti
- 20) na ca sarvadhatuanityasankalpayanti;
- 21) sven ca varnarupenaparamabhimanyanti;
- 22) na ca viparitada-rsanatyagankaronti;
- 23) nacayathoddistampadavyanjanamparipurnankaronti;
- 24) desanamatsarinascabhavanti;
- 25) patradarsinascabhavanti;
- 26) patre ca na pratipadayanti;
- 27) kathsantanascabhavanti;
- 28) asamiksakarinasavarti.¹⁸

4.5 Prabhākarī bhūmih and Tṛtīyā bhūmih

4.5.1 Comparative two bhūmi

4.5.1.1 The name is different between Daśabhūmika and Mahāvastu-avadāna

The third bhūmi name in the Da bhu is Prabhākarī, but in Mtu is Puṣpamaṇḍita. The Prabhākarī meaning is “Light-Maker”, “light-giving”, “luminous”, “illumination”. W Me- Govern

¹⁸Mahāyana-avadāna, Vol 1, Dr, S, Bagchi, p 66.

translates as “brightness of intellect”, but Har Dayal think the name does not seem to refer to ‘intellect’. The M, S, Al explains that this bhūmi is so called because:” a bodhisattva diffuses the great light of doctrine among the living being”.¹⁹

When bodhisattva attained “the fire of wisdom burning all the fuel of objects of knowledge arises along with a light which by nature is able to extinguish all elaborations of duality during meditative equipoise.”²⁰ Bodhisattvas on this level cultivate the perfection of patience. “Their equanimity becomes so profound that even if someone...cuts from the body of this bodhisattva not just flesh but also bone, not in large sections but bit by bit, not continually but pausing in between, and not finishing in a short time but cutting over a long period, the bodhisattva would not get angry at the mutilator.”²¹

The puṣpamaṇḍita meaning ‘adorned-with-flowers’. In this bhūmi, a bodhisattva especially cultivates tyāga (charity and liberality)

4.5.2 Ten disposition

In Mtu have mentioned 20 dispositions on the second bhūmi, but in Da bhū disposition have been mentioned in third Prabhākarī bhūmi. In fact, only 10 dispositions were discussed. Which are: “

- 1) the mental disposition that living beings do not have leaders, protectors, shelters;
- 2) living beings are poor;

¹⁹ M, S, Al P, 182.

²⁰ Hopkins (1985), p, 204.

²¹ Hopkins (1985), p, 206.

- 3) They are inflamed by the fire of passion, malice and stupidity;
- 4) They are locked in the prison of existence;
- 5) They are always veiled in sleep in the thickets of afflictions;
- 6) They are incapable of viewing things objectively;
- 7) They are devoid of the wish for the meritorious law;
- 8) They are confused being bereft of Buddhas law;
- 9) They are carried along the flow of transmigration;
- 10) They have lost the expedient means to liberation. “

When bodhisattva beholding thoroughly Tathāgata’s knowledge and examining thus many dangerous of all conditioned things to produces mostly the ten mental disposition forward human beings.

**Sa evam apramāṇatāṃ ca tathāgatajñānasya samanupaśyann evaṃ
bahūpadravatāṃ ca sarvasaṃskāragatasya vyupaparīkṣamāṇo bhūya-
syā mātrayā satvānāṃ antike daśa cittāśayān upasthapāyati / katamān
daśa/ yad utānāthātrāṇapratīśaraṇacittāśavatāṃ ca (mots soulignés
abrévés: &) nityadaridra & ca ragadvesamohāgnisampradīpta & ca
bhavacārakāvaruddha & ca satatasainitaklesagahanavṛtaprasupta
cavilokanasamartha & ca kuśalacharmacchandarahita & ca buddha
dharmapramuṣita & ca saṃsārasroto 'nnvāhi & ca mokṣopāyapraṇaṣṭa
& ca / imān daśa cittāśayān upasthāpayati / ²²**

²² Ibid,

Bodhisattva exert Tathāgata's knowledge to protect all the human being from fallen into suffering and defilement, and led them to uplifted and placed firmly in extreme happiness and Nirvāna.

In Mtu there a single verse to say that we can be bought by a bodhisattva when we to yearning for the ultimate truth. If who yearn for a bodhisattva's career, happen to commit an unseemly deed, it does not become manifest being obscured by the force of abundant merit. As an oil-lamp is dimmed by the rays of sun.

If they dwell in the hell which the action is better for him whenever anyone meets people wishes for away and is separated from the people loving than in the society of wicked men. This situation as the fire that burns when grass and wood are set alight never stops burning. So craving is never assuaged by indulgence in sensual pleasures. In practicing we should give you all belong to me possess and all I have. For example, a single wise man transforms dearth to plenty. A certain hunter said to a deer named Satvara that give me your flesh. The dust beneath their feet is better for man than a mountain of gold, because the dust take away sorrow and the mountain of gold multiplies it.

4.5.3 Ten mental concentration on intention in Daśabhūmika-sūtra

Before the ten disposition the Daśabhū has mentioned that if bodhisattva want to entered into third stage should possess with ten mental concentrations on intention. Which are; “

- 1) Mental concentration caused by pure intention;
- 2) Firm intention;

- 3) Dispassionate intention;
- 4) Non-displeasing intention;
- 5) Irreversible intention;
- 6) Fixed intention;
- 7) Heated intention;
- 8) Unsatisfied (tireless) intention;
- 9) Lofty intention;
- 10) Magnanimous intention.”

Bodhisattva in Prabhākarī stage go to observe everything is impermanence which is conditioned things as they are. And also continue to observe the suffering, the inauspicious condition, unreliability, destructibility, the state of momentariness, state of origination and destruction in a moment, having no state of being originated in the past, no-entry in the future.

**sa khalu punar bhavanto jinaputrā bodhisatvas tṛtīyāyāṃ bodhi-satvabhūmau
 stlito'nityatāṃ ca sarvasāṃskāragatasya yathābhūtaṃ pratyavekṣate dukkhatāṃ
 cāsubhatāṃ cānāśvāsikatāṃ ca vipralopatāṃ cācirasthitikatāṃ ca kṣaṇ
 ikotpādanirodhatāṃ ca purvantāsam-bhavatāṃ cāparāntāsaṃkrāntitāṃ ca
 pratyutpannāvyavasthitatāṃ casarvasamskaragatasya pratyavekṣate //²³**

Everything in reality in fact without support, without defender. With constant lamentation, with grief, with wailing, with perturbation, bound with beloved and hated ones, full of pain, dejection

²³ Daśabhūmika sūtra. Dr, J Rahder, 1926, p 31.

and irritation, without hoarding, inflamed by the fire of passion, hatred and delusion, even so seeing his own self also in the same condition.

**Sa evaṃ bhūtaṃ sarvasaṃskāragataṃ sampaśyann anabhisaraṃ
uirākrandaṃ saśokaṃ saparidevaṃ sopāyāsaṃ priyāpriyavinibaddhaṃ
duḥkhadaurmanasyopāyāsabahulam asaṃuicayabhūtaṃ rāgadveṣamo-
hāgnisampradīptaṃ anekavyādhivivardhitaṃ cātmabhāvaṃ sampaśyan // ²⁴**

Bodhisattva not only take his mind away from compound things, but also from desire, hatred and constant lamentation, etc. Tathāgata's knowledge which is existence of unthinkable and skillful using Tathāgata's knowledge to protect many human beings.

**bhūyasyā mātrayā sarvasaṃskārebhyaś citta uccālayati tathāga-
tajñāne ca sampreṣayati sa tathāgatajñānasyācintyatāṃ ca saman-
upaśyaty atulyatāṃ cāprameyatāṃ ca durāsadatāṃ casaṃsprṣtatāṃ
ca nirupadravatāṃ ca nirupāyāsataṃ cābhayapuragamaniyatāṃ cāpu-
narāvṛttitāṃ ca bahujanaparitrānatāṃ ca samanupaśyati // ²⁵**

The Tathāgata's knowledge meaning as the following say "this is no where else but in the realm of knowledge of unobstructed liberation, and the knowledge of unobstructed liberation is nowhere else but in awareness of all things as they are, and awareness of all things as they are is nowhere else but in transcendent knowledge of the unconditioned and unproduced; and the light of

²⁴ Ibid.

²⁵ Ibid.

knowledge is nowhere else but in contemplation by the analytic intellect skilled in meditation, and that contemplation by the analytic intellect skilled In meditation is nowhere else but in skill in learning”.²⁶

Bodhisattva are engaged by the Buddha’s doctrine and for further to practice what the Buddha thought. There is nothing he does not give. There is not a difficult thing when he has no notion of difficulty. He only finds difficulty is to find a person who teaches you even a single word of truth. For the sake of the Buddha teaching there is no single external thing which is accepted by him, that he does not give. There is no single internal thing which he does not give up. There is no single type of service and attendance towards a preceptor which he does not practice. Bodhisattva is elated by hearing a religious word which he has not yet heard.

About the Buddha’s doctrine we should be attained by practicing the major doctrine and subordinate doctrine, not merely by purifying verbal action. Bodhisattva who stands this third stage beginning to obtain the first Dhyāna which is free from desire, evil and unwholesome facts.

Dhyāna is meditation, thought, reflection, (esp.) profound and abstract religious meditation, with Buddhists which are divided into 4 stages, mental representation of the personal attributes of a deity,²⁷

²⁶ **Adopting an annotated translation of Da bhū from Yoon Hwa Seon, p 230.**

²⁷ **M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 521a.**

4.5.4 Ten mental concentrations on intention

Through the dialogue between Mahā-Kāśyapa and Mahā-Kātyāyana we can find fourteen ways hindering a Bodhisattva from rising to and abiding in the fourth stage, which are: “

- 1) they become addicted to dishonest gambling with the dice;
- 2) They seek seclusion too often;
- 3) When they want to rule over their kingdoms they are overcome by avarice and Rob their own subjects of all their possessions;
- 4) They accuse of murdering people who do not deserve to be called into account for any offence;
- 5) They do not protect those in danger of being killed;
- 6) They mutilate men;
- 7) They fall into erring ways;
- 8) Even though they have wealth they do not dispense to others life;
- 9) And though they take up the religious life they do not learn by heart the great doctrine, even while these Buddha's themselves touch it, although they have already made a few;
- 10) they do not preach the great doctrine;
- 11) They follow those who are bound to the flesh, not those who are bound to dharma;
- 12) They do not repeatedly declare the splendour of Buddha;
- 13) They teach that Buddha's are of the world;
- 14) They do not teach that Buddha's transcend the world.”

In these fourteen ways if any one to do this it will be fail to reach to the fourth bhūmi. In other hand there is nothing more to add that all bodhisattva who being do in these fourteen ways in third bhūmi, have lapsed, are lapsing and will lapse.

When this had been said the venerable Mahāyana-Kāśapa asked the venerable Mahā-Kātyāyana “when bodhisattva who do not lapse first evolve the thought of enlightenment? To what kind of we’ll-being are they wedded, how many creatures become happy and joyful?

As the Mtu said: “ all creatures become happy and joyful when this incomprehensible, marvellous thought, instinct and permeated with idea of the way of enlightenment". Let all happy and glad even though "those who are under doom of death in seven nights. Those who dwell in pitiless hells, and those in the world of ghosts. For those seven nights, in sympathy with the Bodhisattva's virtue, men do not die. Earth, with its oceans, quakes, and the glittering summit of Mount Morn trembles.”²⁸

4.5.5 Four-dhyāna in Daśabhūmiśvara sūtra

The Dharmasaṅgraha has also elucidated the nature of the four mystic contemplation in the following manner:

**saṅgītaṃ savicāraṃ vivekaṃ prītisukham iti
prathamadhyānaṃ, adhyātmapramodaṇāt prītisukham iti
dvitīyaṃ, upekṣāsmṛtiṣaṃ-prajanyaṃ sukham iti
tṛtīyaṃ, upekṣāsmṛtipariśuddhir aduḥkhāsukhā vedaneti
caturthaṃ dhyānaṃ iti Dharmas.**

The 'four meditations.' This will lead one out from the desire realm into rebirth in the four meditation heavens, Catur-dhyana are prathama-dhyāna; dvitīya-dhyāna; tṛtīya-dhyāna; caturta-dhyāna. in the realm of form: “

²⁸Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 77.

- 1. Prathama-dhyāna,** In the first meditation the practitioner experiences the joy and pleasure of abandoning coarse desires, Serena himself and concentrate his mind.
- 2. Dvītiya-dhyāna,** In the second without vitarka and vicāra, born from concentration, one dwells solely in the joy and pleasure produced by meditation, and having mindfulness and intelligence.
- 3. Tṛtīya-dhyāna,** In the third, one attains sublime pleasure that transcends ordinary joy, one abandoned sukha and dukkha, and satisfication (saumanasya) and dejection (daurmanasya).
- 4. Caturta-dhyāna,** In the fourth, one dwells in a state of mental stability free from various sensations of pain and pleasure. Without sukha and dukkha purified by equanimity and mindfulness, by transcendence of all perception of form, by disappearance of all perceptions of subjects.”

They are the first four of the nine anupūrvavihāra are related to the four dhyāna-bhūmi constituted or occupied by the various classes of rūpāvacara gods. In that attainment in worldly life of (various stages of adeptness in) each of the four dhyāna leads to rebirth in successively higher stages among these gods. It deserves to be stressed that these four dhyāna correspond to the first four Ammpūrvavihārasamāpatti with nine successive stages. They are: four dyānas, the four formless (arūpya) stages, plus samjñāvedayitanirodha-samapatti. Besides the Dharmasaṅgraha has mentioned three varieties of dhyāna, viz. sadaṣāpakarsa, sukhavaihārika, and aśeṣavaibhūṣita (or aśeṣavaibhūtika).

The Laṅkāvatāra has referred to six types of dhyana and has forbidden their actual practice. Cf na (ca taya) ṣaḍḍhānādidhyāyinā (bhavitavyam). BHSD mentioned that “Asaṅga in his

Yogācārabhūmi has mentioned savitarkā and savicārā as the third, avitarkā vicāramātrā as the fourth, and the avitarkāvicārā as the fifth stage. ²⁹

In the four dhyāna each compound with five factors, which are;

- 1) apply thought, vitarka;³⁰
- 2) Sustained thought, vicāra;³¹
- 3) Born of detachment, vivekaja;³²
- 4) Joy, prīti;³³
- 5) Happiness, sukkha. ³⁴

Conclusion

At this stage bodhisattva should purify their mind and keep his mind free from constraint which is broad, magnanimous, non-duality, immense, without hostility, without adversary, without obstruction, without injury, benevolence and equanimity.

²⁹ M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 287.

³⁰ Vitarka, m, conjecture, supposition, guess, fancy, imagination, opinion; doubt, uncertainty; a dubious or questionable matter; reasoning, deliberation, consideration; purpose, intention; a teacher, instructor in divine knowledge; a partic. class of Yogīs; of a son of Dhṛita-rāshṭra; of the five principal sins. M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 962c.

³¹ Vicāra, m, mode of acting or proceeding, procedure (also = a single or particular case); change of place; pondering, deliberation, consideration, reflection, examination, investigation; doubt, hesitation; a probable conjecture; dispute, discussion; prudence. M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 958b.

³² Vivekaja, produced or arising from discrimination Dharma.

³³ Prīti, f, any pleasurable sensation, pleasure, joy, gladness, satisfaction; with ind.p., “joy at having done anything”); friendly disposition, kindness, favour, grace, amity, affection, love; joy or gratification personified (esp. as a daughter of Daksha or as one of the two wives of Kāma-deva); a symbolical expression for the sound.

M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 711a.

³⁴ Sukhām, ind, easily, comfortably, pleasantly, joyfully, willingly (with inf. = “easy to” e.g. sa bhavisyati sukhām hantum, “he will be easy to kill”; sukhām-na-punarpuna, rather - than” e.g. sukhām asūn api samtyajanti na punah pratijñām, “they rather renounce life than a promise;” kadālī-sukham, “as easily as a Kadālī”).

M. Monier-Williams, Sanskrit-English Dictionary, 1899. P 1221a.

Bodhisattva at this stage should be possessed two supernormal power which are knowing other's mind and supernatural power of remembrance of former states of existence. He knows with his mind truly the minds of other living beings. Passionate mind as passionate mind; he knows passionless mind as passionless; he knows other's mind hatred mind or not; deluded mind or not; afflicted mind or not; small mind or broad mind; concentrated mind or not; liberated mind or not; sinful mind or not; he knows subtle mind as that mind is subtle. He also sees human being with his divine eyes and purified eye which have surpassed ordinary human's eye. He knows the living beings who are dying, being born, of good colour and bad colour, good state and bad state, superior and inferior. If anyone action on the wrong view that he blames saints, fall into states of calamity, and are born in hell after their death. If he knows such human beings who are endowed with good deeds of body, word and mind, and whom also without blame saints, will born in good states of existence as heaven or divine world after their death. So we can say that good view and wrong view action will strongly influence our future to born in a good state or bad state existence.

But for the bodhisattva beyond their vows he can born any world according to somewhere where the factors of enlightenment will completely be fulfilled they are. The difference is that there are two different life-span. Human being beyond karma who only have 'fragmentary saṃsāra', life and death received by the worldling who wanders about in the world of delusion. Transmigration with a predetermined life-span and body. Bodhisattva beyond vows who have 'miraculous saṃsāra', this saṃsāra experienced by enlightened bodhisattvas.

Bodhisattva stand in the Prabhākarī stage that they have already removed the bonds making by wrong view which all belong to all his bonds of desire, all bounds of existence and all his bounds of ignorance. And destroying all his passion, fault and stupidity. Moreover, their their wholesome roots is improved into purified and pliable.

In the ten perfection the perfection patience (kṣānti) is most excellent among the ten Perfections, but they do not practice others Perfections according to this power and application.

However, “bodhisattva at Prabhākarī stage if who stand this stage mostly become a king of gods and the lord of thirty-three worlds, being successful and powerful to bring about the expedient to cease affection and passion of living beings. And also being skillful in taking out human being from the mud of affection.”³⁵ As following said in Daśabhūmike sūtra;

**yasyāṃ prātiṣṭhito bodhisetvo bhūyastvenendro bharati devarājas
tridaśādhipatiḥ kṛti prabhuḥ satvānāṃ kāmarāgavinivartanopāyopa-
saṃhārāya kuśalaḥ satvān kāmapaṅkad abhyuddhartum /³⁶**

Third stage Puṣpamaṇḍitā

Thought in Mtu does not like Da bhū have clearly mentioned bodhisattva how to do clear their mind and how to beyond their great vows that he can born any world according to somewhere where the factors of enlightenment will completely be fulfilled and remove the bonds making by

³⁵ Studies in the Daśabhūmika sūtra, Yoon hwa seon, p 241.

³⁶ Daśabhūmika sūtra, 1926, p37.

wrong view which all belong to all his bonds of desire, all bounds of existence and all his bounds of ignorance.

But as early appearing than Da bhū has begging discussing about how to a bodhisattva especially cultivates tyāga (charity, liberality). He confers happiness on all creatures without any selfish motive. He also loves learning so much that he is prepared to make the greatest sacrifices only to hear a single instructive verse or stanza. And destroying all his passion, fault and stupidity. Moreover, their their wholesome root is improved into purified and pliable.

In Mtu also mentioned that a famous reference tells us as a Rākṣasa said to a certain king of Surūpa: “as the price of it I would have your son, your queen and yourself to devour. Take it if you can. It means king Surūpa free from bondage to the world and full of reverence for dharma.”³⁷

We also can find in Mtu that fourteen ways hindering a Bodhisattva from rising to and abiding in the fourth stage. In these fourteen ways if any one to do this it will be fail to reach to the fourth bhūmi. In other hand there is nothing more to add that all bodhisattva who being do in these fourteen ways in third bhūmi, have lapsed, are lapsing and will lapse.

³⁷Bhikkhu Telmatte Rahula, *A Critical Study of the Mahāvastu*. 1978. p. 73.

4.6 Arcismatī bhūmih and Caturthī bhūmih

4.6.1 The name is different in the fourth bhūmi between Daśbhūmīśvarasūtra and Mahāvastu-avādana

In the Da bhū the fourth stages name is Arciṣmatī bhūmi. It means ‘Radiant Intellect’ or ‘Radiant stage’. As said in M, S, Al explains that this bhūmi is so called because the ‘rays’ of the bodhipaksya-dharmas burn up the veil and obstruction of sin and ignorance.³⁸ In other hand “sin and ignorance can be sin and obstruction the sentient beings to get enlightenment. So we should be use the rays of radiant intellect to cultivate the perfection of effort and eliminate afflictions. This stage is named because fourth bhūmi bodhisattvas "constantly emit the radiance of exalted wisdom.” Bodhisattvas on this stage burn up the afflictive obstructions and the obstructions to omniscience with the radiance of their wisdom.³⁹ “Bodhisattva do not get satisfy with presented stage and hence who continue to make endeavors to acquire more higher levels. They enter into progressively deeper meditative absorptions and attain a powerful mental pliancy as a result. This eliminates laziness and increases their ability to practice meditation for extended periods of time.”⁴⁰

They destroy deeply rooted afflictions and cultivate the thirty-seven factors of awakening. Through training in these thirty-seven practices, bodhisattvas develop great skill in meditative absorptions and cultivate wisdom, while weakening the artificial and innate conceptions of true existence.

³⁸ M, S, Al, p 182.

³⁹ Wongch’uk, vol, thi [119], p 527,5.

⁴⁰ [https://en.m.wikipedia.org/wiki/Bh%C5%ABmi_\(Buddhism\)](https://en.m.wikipedia.org/wiki/Bh%C5%ABmi_(Buddhism)).

4.6.2 The name of the fourth stage is Rucirā (beautiful, attractive).

In Pāli this term meaning is a class of devas present at the preaching of the Mahasamaya Sutta.⁴¹ This term is also used in Sanskrit, Pāli, Hindi, Marathi and Urdu. In Sanskrit this word meaning is brilliant, beautiful, pleasant.

In this stage, a bodhisattva should be beware of immoral practices and exercises of the wonder-working power for illegitimate objects. And also to keep guard on their behaviour against immoral practices like raping nuns and practising homosexuality. Moreover, they should refrain from the exercise of black-magic for wicked purposes. He should not incite others to wicked deeds. If he does not avoid such faults, he cannot rise to the fifth stage.

Through comparative we can say that the name of two Bhūmis is very closely apart from the meaning, but the contents as well, for instance ‘Radiant Intellect’, rays’ of the bodhipaksya-dharmas, beautiful, attractive and brilliant.

4.6.3 Ten wholesome path in Daśabhūmiśvarasūtra and ten right say in Mahāvastu-avādana

The Bodhisattva who has well purified the light of his knowledge from the third Bodhisattva stage enters into the fourth stage. When bodhisattva enters into the fourth stage should be equipped with ten wholesome path entries into the light of the doctrine. Which are; “

- 1) Entrance to the light through investigation of the realms of beings, the world, elements;
- 2) The realm of world;

⁴¹ Pāli dictionary by G P Malalasekera, ii, p 260.

- 3) The realm of elements;
- 4) The realm of space;
- 5) The consciousness;
- 6) The realm of desire;
- 7) The realm of form;
- 8) The realm of formlessness;
- 9) The the realm of lofty-minded aspiration;
- 10) The realm of inclinations of the magnanimous intention.”⁴²

Katamair daśabhiḥ / yad uta satvadhātnvicāraṇālokapraveśena (mots soulignés abrégés) & ca loka & ca dharma & ca akāśa & ca vijñāna & ca kāma & ca rūpa & ca arūpya & codārāśayādhimukti & ca mähātmyāśayādhimukti & / ehir daśabhir dharmālokapraveśair ākramati / ⁴³

With these ten entries to the light of the doctrine he enters into the fourth stage. By entry into the light through investigation of the realms of the freedom from gross mind and magnanimous mind.

In Mtu we can learning what deeds the Bodhisattvas practise, and what deeds they do not practise because they are out of place missing. “

- 1) The glorious bodhisattvas do not deprive a mother or a father or an Arhan of life.
- 2) They do not create schisms in the Saṅgha, nor do they raze topes to the ground.
- 3) They do not in any way harbour evil thoughts against a Tathāgata.

⁴² Da bhū. P 47.

⁴³ Daśabhūmikasūtra, Dr, J, Rahder, 1926, p 38.

- 4) They are not led to commit sin by their wrong belief.
- 5) They do not have to expiate a bad deed. I will pray you to expiate a good one. As they pass from one existence to another,
- 6) They do not adhere to doctrine based on heresy, but only to the true doctrine or virtue based on knowledge. While sitting or lying under the shade of a tree,
- 7) They do not harm the leaves. Even in anger they do not resort to blows.
- 8) These supreme men practice the ten right ways of behaviour.
- 9) They do not weave a spell to strike the person of another man.
- 10) They are no longer forged down via adversity nor elated by means of prosperity. because they are thoroughly worried with karma and detached from all excitement.”

If bodhisattva following this way they will do not lapse pass into the states and desolations like an ordinary man. One thing we should mention that among the ten Bhūmis bodhisattva become a men and have all the limbs, great and small. All the men’s faculties are not unimpaired. ⁴⁴

4.6.4 Ten qualities to develop mature knowledge in Daśabhūmiśvarasūtra comparative with ten goodness right ways in Mahāvastu-avadāna

Beyond bodhisattva attains the Bodhisattva-stage, and then bodhisattva will have born in the Tathagata's family so as to obtain the qualities of the nature of that family. As an accomplished member of tathagata’s family they can acquire the maturity knowledge. In other hand when bodhisattva grows up in the Tathāgata’s family in order to obtain the quality. Bodhisattva through the ten qualities to develop mature knowledge. which are; “

- 1) By the irreversible intention;

⁴⁴ Mtu, p 82.

- 2) By approaching the uninterrupted confidence and devotion towards the Three Treasures (Buddha, Dhamma and Sangha);
- 3) By investigation of the origination and extinction of conditioned things;
- 4) By investigation of non-origination of self-nature (of things);
- 5) By investigation of the formation and disintegration of worlds;
- 6) By investigation of coming into existence due to acts;
- 7) By investigation in transmigration and Nirvana;
- 8) By investigation in living beings, realm and act;
- 9) By investigation regarding past and future;
- 10) By investigation in non-existence and non-annihilation.”

**Katamair daśahhiḥ / yad utāpratyudāvartyāśayatayā; ca triraiuābhedyaprasāda-
niṣṭhāgamanatayā; ca saṃskārodayavyayavibhāvanatayā; ca svabhāvānutpatti
&; ca lokapravṛttinivṛtti &; ca karmabhavopapatti &; saṃsāranirvaṇa &; ca
satvakṣetrakarma &; ca pūrvāntāntāparānta &; cābhavakṣaya ca / ebhir
bhavanto jinaputrā daśabhir jñānaparipācakair dharmaiḥ samanvāgato
bodhisatvaḥ saṃvṛtto bhavati tathāgatakulo tadātmakadharmapratilambhāya /⁴⁵**

Bodhisattva stand this stage using radiant intellect to observe the vigorously with awareness and mindfulness in the inner body. With rejecting worldly desire and ignorance not only for himself, but to help another sentient being as well. Through this practicing bodhisattva to remove the bad and unwholesome things that have not yet arisen, meanwhile we can get rid of the bad and

⁴⁵ Ibid.

unwholesome things which are already produced. They can also produce the wholesome things which are already produced and produce the wholesome things which are not yet produced. At end to increase, to exercise, and fulfill the wholesome things as the merits to more wide help sentient being to get benefited.

Bodhisattva for accomplishment practice aims of harmonization of these two internal and external realms investigates all worlds based on the ten wholesome paths and the pure mind which cultivate by the meditation. Beyond the investigation of all realm is related to the intuitive wisdom can analyze the real nature of all dharma and attains the pure and non-retrogressive mind. ⁱ

Bodhisattva continue practicing the supernatural power of concentration; investigation of dharma; of exertion; of faculty of faith; of energy of joy; of tranquility; of enlightenment of mindfulness and intuitive wisdom based on dispassion, extinction and detachment. We only so do it due to the concern for all the living beings; accomplishment of former vows; with being led by the great compassion; possession of the great friendliness; acquiring omniscience; perfect accomplishment of the creation and decoration of Buddha realm; accomplishment of the completion of the powers, expertise and unique qualities of Buddha which include major characteristic and minor characteristic, even so including sounds and voice of Tathāgata as well; searching for more and more superior doctrine; following profound doctrine of Buddha. Whenever disciplines practicing and cultivating this merits can much more us to perfectly benefiting sentient beings and accomplishment budhhood.

In the Mtu the venerable Mahā-Kāśyapa asked the Mahā-Kātyāyana that what sort of dharma Bodhisattvas do who do not lapse preach to human beings? The Mahā-Kātyāyana replied that When they proclaim to men with ten goodness right ways of behaviour belong to the non-lapse-preach. Which are: “

- 1) Do not kill;
- 2) Nor steal;
- 3) Nor afeguard the wives of other men;
- 4) Eschew falsehood;
- 5) Nor treachery;
- 6) Nor cruelty;
- 7) Nor frivolous and senseless talk;
- 8) Nor covetousness;
- 9) Nor malevolence and heresy;
- 10) Laying up heaps of gold in front of their palaces.”

After whoever is in need of anything let him take merit of from this hole head, such as righteously and never have any misgiving if they wish.

4.6.5 Nine more fetters in Daśabhūmika-sūtra comparative with seven ways to lapse reach fifth bhūmi in Mahāvastu-avadāna

When bodhisattva stand in fourth stage must be freed from all points of attachment which like the false belief in individual. This erroneous insistence upon self, However, have been included to ‘possessed belief in body’ by Chinese translation version. Apart from the false belief

of individuality there are nine more fetters were included into the ‘possessed belief’ and ‘false belief’ as well. Which are: Ten fetters (saṃyojana): “

- 1) False belief of individual (sukkāya-ditṭhi);
- 2) Skeptical doubt (vicikicchā);
- 3) Clinging to mere rules and ritual (sīlabbata-parāmāsa);
- 4) Sensuous craving (kāma-rāga);
- 5) Ill-will (vyāpāda);
- 6) Craving for form-material existence (rūpa-rāga);
- 7) Craving for immaterial existence (arūpya-rāga);
- 8) Conceit (māna);
- 9) Restlessness (uddhacca);
- 10) Ignorance (avijjā).”

Seven ways bodhisattva will lapse and fail to reach fifth bhūmi Mahā-kātyāyana said that the following seven ways have conceived gauge thought of enlightenment for the first time in the fourth bhūmi, otherwise they will lapse to reach the fifth bhūmi. Which are; “

- 1) They become corrupters of nuns, of men and eunuchs;
- 2) By the power of spells, they cause unnatural of eunuchs;
- 3) They seduce the good men from virtue;
- 4) They become shameless and unscrupulous.”

To sum up of conclusion that the seven ways we have explained the delectable fourth bhūmi of the Bodhisattvas whose goal is enlightenment.⁴⁶

⁴⁶ 1 Anotrāpiṇas, corresponding to the Pāli anottāpin, alternative form for anottappin, a negative adjective from ottappa. Senart, as against Childers and the P.T.S. Dictionary, derives ottappa from apatrapya, apa first weakening into ava = 0. The latter form is found in Mahāvastu, 3.53 and in Daśabhūmīśvara, fo, 19a. The "r" in the Sanskrit anotrāpiṇ

4.6.6 11 Types minds only mentioned in Daśabhūmiśvarasūtra

All of up acts accompanied with defilement were condemned by the Buddha. So as disciplines we should abandon absolutely altogether acts and preparations which are necessary for the path to enlightenment. on the practice processing of the skill in means. They will attainment that factors of the merits for the noble path and accomplishment the intuitive wisdom. Meanwhile there are 11 types mind increase and become in the four stage. Which are:

G parography. Which are: “

- 1) Tender mind;
- 2) Mild mind;
- 3) Pliable mind;
- 4) Well-being mind;
- 5) Happiness-bringing mind;
- 6) Pure mind;
- 7) Mind searching more and more excellence;
- 8) Mind desirous for excellent knowledge;
- 9) Mind of rescue all the worldly people;
- 10) Respectful and obedient mind for the preceptor;
- 11) Mind practising the doctrine as he has heard.”

is, therefore, according to Senart, an example of " l'heureuse rencontre d'une restitution faite à l'aveugle." The root trap, which literally means "to be ashamed," certainly seems to suit the sense of this derivative better than tap used in a metaphoric sense, " to be tormented by remorse. " Besides, the Pāli verb ottappati is difficult to explain as being from or for uttappati (so P.T.S. Dictionary), for there is nothing to justify the modification of ut (ud)-into ot-. But both the form and meaning are explicable on the supposition that this verb is derived from apa (= ava =o) + trap

In the fourth stage bodhisattvas are endowed best and perfectly nature accompanied with patience, self-control, tranquility, calmness, contemplate to continue purified the higher stage.

4.6.7 Pāramitā and seven treasures

In the fourth bodhisattva also need to practice the most excellent Vīryapāramitā (perfection of diligence). This fourth pāramitā refers to the enlightened qualities of energy, vigor, vitality, endurance, diligence, enthusiasm, as well as continuous and persistent effort.

Bodhisattva at this stage can be accomplishment suyāma whp successful and powerful to remove the heretical belief of living being and for further skillful in placing living being upon the right views.⁴⁷ In the fourth stage among the ten Perfections bodhisattva apart from Vīrya pāramitā to do another pāramitā as well. They to do this completely according to their power and applications. But in Mtu not mentioned to practicing any Pāramitās. In Mtu only for further mentioned that if through this action bodhisattva who as a university kings become possessed of the seven treasure. The king who possessed four continents and as the wealthy lord.

- 1) Cakraratanan;
- 2) Maniratana;
- 3) Hastiratana;
- 4) Strīratana;.
- 5) Turugaratana;.
- 6) Grhapatiratana;
- 7) Parinayakaratana.

⁴⁷ P 250.

Bodhisattva at this stage his mentality become more and more purified; his prevailing determination will does not die out; his confidential faith blazes his fundamental merits is increase produced; his impurity caused by world stains goes away; his doubt, wrong thoughts and uncertainty are destroyed; his inclination towards desirelessness is fulfilled; they are attaining to gladness and alleviation of suffering; they are mostly guided by the instruction of those Buddha. His determination, zealous application and equality mind are further purified. They are obtaining the immeasurable intention.

Bodhisattva at this stage his wholesome roots become well radiant and more and more splendid; his wholesome roots become invincible by wholesome roots of other bodhisattva who are standing in lower stages. Bodhisattva stand this stage like a Maṇi-jewel in which lustre is created which emits a cycle of purified rays, and become unsurpassed one by other purified splendor. Even so it's lustre can not be destructible by all the wind and waters. Buddhisattva at this stage his knowledge can not be destroyed by action of all evils and defilement.

At the end of fourth stage the virtue of mindfulness which including the think Buddha and Dharma, even so including the all wisdom and all sentient beings, occupy a central position. Beyond the mindfulness of Buddha, the bodhisattva obtains insight into the virtue of Buddha. In fact, thinking of Buddha is very closely with the seeing of Buddha which appeared in the very early Buddhism Mahāyana sūtras. Particularly 'seeing the Buddha' as a method of practicing was used into the meditation. This thought was developed to 'seeing sentient being' as an aspect practicing of compassion to help bodhisattva carrying out Buddhahood. So for further benefited, understanding and teaching the sentient being bodhisattva must acquire insight into the immeasurability of

Buddha and with a little annoyance to continue transmigration together with sentient being in order better to bring benefit to them. So beyond this bodhisattva can overcome the two gaps to be efficacy without any obstruction.

4.7 Sudurjayā bhūmih and Pañcamī bhūmih

4.7.1 The name difference

Sudurjayā-bhūmi in Da bhū meaning is “very difficult of success” or “difficulty of ignorance is overcome here”. According to the DaśabhūmikaśvaraSūtra at this stage the Bodhisattva engages in the Perfection of Meditative Concentrated (samādhi-pāramitā) which is very difficult for demons to overcome.

There is a different succinct elucidation about the fifth stage named “difficult to conquer”. “A bodhisattva who stands this stage becomes become for the most part the chief of the tṣiṭa gods being successful and powerful to turn back living beings from all the heretical fields and they are skillful to settle down the living beings in truth.”⁴⁸

W, Me Govern translate “difficult to surpass, but Har Dayal think this translate do not convey the right meaning. “⁴⁹ the L, de, la, Vallée Poussin think that “ this stage is not ‘invincible’⁵⁰. I also agree this point of view, however, this stage is difficult to surpass, as long as effort but if is not

⁴⁸ P 262.

⁴⁹ Har Dayal, p 288.

⁵⁰ ERE, ii, p 748.

beyond. So M, S AI explain that this bhūmi is so called, because bodhisattva performs the difficult feat of maturing others and guarding his own mind. ⁵¹ As the following Nāgārjuna,

The fifth is called the Extremely Difficult to Overcome

Since all evil ones find it extremely hard to conquer him;

He becomes skilled in knowing the subtle

Meanings of the noble truths and so forth.⁵²

The name of fifth stage at Mtu is Cittaviatarā which meaning are different with Da bhū. The fifth bhūmi at Mtu is named citta-viatarā, the meaning is 'Expansions of the Heart'. According to the state of heart of the Bodhisattvas that links the two bhūmis and brings them to the fifth immediately after the fourth then one realizes how all existences are inflamed by passion hatred and folly, where upon he tends to become full of despair and disgust (for existence). and they see all existence is consumed with the fire of lust.

Being inflamed by passion, hatred and folly, he is devoid of protection and happiness. Like in all previous bhūmis, he has to serve and respected Buddhas and make his firm resolve still more confirmed and renewed. He cannot progress to the sixth stage if he mixes himself up with the followers of the Yoga system (yogacara). He should also not be afraid of ascetic practices and should constantly cultivate calm and insight.

⁵¹ M,S AI, p 182.

⁵² Hopkins, Jeffrey (1974). The Precious Garland and the Song of the Four Mindfulnesses. London: George Allen & Unwin. P 85.

4.7.2 Bodhisattva from fourth stage enter into fifth stage

In Da dhū talking “how the bodhisattvas on the fourth stage cultivate the perfection of samadhi. They develop sturdy powers of meditative stabilization and overcome tendencies towards distraction. They attain intellectual one-pointedness and they best calm abiding. They additionally completely penetrate the meanings of the four noble truths and the two truths (conventional truths and final truths) and become aware of all phenomena as empty, transient and susceptible to suffering.”⁵³

4.7.2.1 Tenfold purified tranquility

Bodhisattva from the fourth stage well fulfilled enter into the fifth stage start practicing tenfold purified tranquility of the mental intention. which are: “

- 1) Towards the doctrine of past Buddha;
- 2) Towards the doctrine of future Buddha;
- 3) Towards the doctrine of present Buddha;
- 4) Towards morality;
- 5) Towards mind;
- 6) Towards removal of wrong doctrine, doubt, skepticism and parperplesity;
- 7) Towards knowledge for right path and wrong path;
- 8) Towards knowledge of acceptance and rejection;
- 9) Towards cultivation of all higher and higher elements of enlightenment;
- 10) Towards purification of perfection practicing maturing all the living beings.”

⁵³ [https://en.m.wikipedia.org/wiki/Bhūmi_\(Buddhism\)](https://en.m.wikipedia.org/wiki/Bhūmi_(Buddhism)).

He was born from a Gautama family, and this present Exalted One as a merchant's son, when who made Buddha an offering of rice-gruel, and made a vow in his presence. Saying, "Since I have laid up a store of merit by giving all to the holy Saṅgha, may I become one who will realize the ultimate good. May my merit be unimpaired.

Mtu continue to mentioned the same situation “there was the beneficent valiant man, named Sudarśana, who had come down to his last existence on earth. He was of the family of Bhāradvāja, and his radiance extended ten yojanas.”⁵⁴

As a most comely one, in the compassion requisites have pity on beings, and have also dispensed all the things. His vow with a glad heart in the presence of the perfect virtues. As a noble leader having a keen discernment of the ultimate good and gifted with perfect skill, one has destroyed all the bases of existence.

Another excellent one “who name is Paspadanta burned the thirty-two marks, who belonged to the Vatsa family and was perfectly Buddha. Excellent conqueror possesses radiance extending nine yojanas. The span of Buddha’s life was then five-thousand years. So we do not have any occasion for doubt the Buddha thought.”⁵⁵

With this tenfold purified bodhisattva start tranquility of their mental intention, meanwhile they having cultivated the elements of enlightenment and the elements of the path, and having thoroughly purified their intent, practicing what is needed for the quest for a higher path in the

⁵⁴ Mtu, p 88.

⁵⁵ Mtu, 91.

future; being supported by the power of resolution; never abandoning all the living beings out of his compassion and friendliness; accumulating necessary preparation of merit and knowledge; unwavering attention, accomplishing the skill in means; seeing the splendor of higher and higher stages; seeking the determination of Tāthagata, holding the power of mindfulness, thought, action and intelligence; having been of irreversible concentration of mind.

The reason bodhisattva can do this because hold the power of knowledge by zealous application, not by the complete exhaustive knowledge which is without remainder. The different is with ‘adhimuktijñāna and niravaśeṣajñāna’. Adhimukti (in pāli is adhimutti) means ‘zealous application’, ‘attachment’, etc, and ‘niravaśeṣa’ (pāli an+avasesa) means without any remainder, the first has been translated as ‘confidential faith’ by M, Honda.

Chinese version read the ‘visaṃvādaka’ for ‘avisaṃvādaka’ meaning is delusive and contradictory. In the fifth stage with great compassion bodhisattva awarding the ordinary men are bewildered by ignorance. So bodhisattva increasing immensely compassion vows that they do not produce any disgusting feeling with this decaying body and they immensely increase the fetters of suffering; they do not turn away from great danger of the stream of transmigration.

As ordinary men who follow a lot of bad thoughts without wisdom, so they are transmigrate in the stream ocean. Which are; they do not abandon the store of aggregate; they do not go disgusted with the snake-like regions; they are not aware ordinary men living in a prison; they do not observe the six sense organs as a deserted village; they are not abandon the obsessive propensity from the attachment to ‘I-ness’ and ‘mine-ness’; they do not remove the arrows of conceit and wrong view.

The great significance “for bodhisattva is in order to rescue all living beings; for the benefit of all beings; for the happiness of all living beings; out of compassion for all beings; for the harmlessness of all beings; for the complete liberation; for attracting attention of all beings; for the purification of all being; for the training of all being and for the perfect Nirvāna of all living beings.”⁵⁶

4.7.318 special characteristics in Da bhū and four ways in Mtu

Bodhisattva who stands in fifth stage Daśabhūmika-sūtra summed up 18 special characteristics which bodhisattva should possessed. But in Mtu only mentioned four ways about the bodhisattva to win the enlightenment while they are in the fifth bhūmi, lapse and fail to reach the sixth. However, their quantity is different, but the contents are very similar which are talking about how from the fifth bhūmi lapse and fail to reach the sixth bhūmi: “

- 1) Becomes more mindful because of his non-loss;
- 2) Becomes thoughtful due to his well determined knowledge;
- 3) Becomes one with comprehension because he understands the meaning and speech with hidden sense of the scripture;
- 4) Becomes the steady one because he does not abandon the restraints and the cultivation;
- 5) Become intelligent one because he well realizes by distinguishing proper and improper proposition;
- 6) Become one who has acquired knowledge because he is not led by others;
- 7) Become one who has acquired wisdom because he is skillful in the sentences distinguishing the meaningful and meaningless;

⁵⁶ P, 256. 翻译

- 8) Become one who has obtained the accomplishment of supernatural faculty because he is skillful in accomplishing the mental practice;
- 9) Become one who is skillful in means because he is in conformity with worldly people;
- 10) Become tireless because he accumulates the necessary preparation of merits;
- 11) Become ceaselessly energetic because of seeking for the necessary preparation of knowledge;
- 12) Become the man of unwearied intention because he collects the necessary preparation of great friendliness and compassion;
- 13) Become the zealous man of tireless search because he searches for the ten powers, four confidences of Tathāgata, eighteen characteristics unique to the Buddha;
- 14) Become the man who has acquired the well accomplished attention because he accomplishes the creation and decoration of Buddha's realm;
- 15) Become the always zealous one because he searches constantly for physical, verbal and mental adornments of Tathāgata;
- 16) Become the man who disposed to great respect and service because he is obedient to all the bodhisattva and preaches of the doctrine;
- 17) Become the man of undefeated mind because he behaves in the world endowed with the union of the thought of enlightenment and the skill in the great expedient;
- 18) Become undistracted man at all time because he is engaged in maturing all the living beings.⁵⁷

⁵⁷ P 258.

4.7.3.1 Four ways in Mtu

The venerable Mahā-Kāśyapa asked the venerable Mahā-Kātyāyana, "in what ways do Bodhisattvas who have made a vow to win enlightenment, while they are in the fifth bhūmi, lapse and fail to reach the sixth?"

The venerable Mahā-Kātyāyana replied: my pious friends, there are four ways: “

- 1) Though the Bodhisattvas have taken up the religious life on Buddha's instruction, they yet join forces with the Yogācāras;
- 2) Hankering after the sensations which are abjured by a convert, For the moral attainments of such a person, Aṣṭamake locative case, does not admit of translation without doing undue violence to the use of cases, “although the case suits Senart's emendation into aṣṭāṅgike. The right emendation, however, would seem to be the simple one of reading aṣṭamakadhutavedanāgriddhā as one compound word, which would thus give the above translation. They turn away in fear from self-development.”⁵⁸
- 3) They live perpetually in attentive to the cultivation of calm and introspective insight;
- 4) They inevitably train their thought to be fixed on objects of perception.”⁵⁹

So we can say that through all bodhisattva's great vows help us to win the enlightenment in the fifth stage. From many and various merits we can lapse and enter into reach the sixth bhūmi.

⁵⁸ I.e. development by means of mental application, bhavana.

⁵⁹ Alambana, with ṇ on the analogy of Pāli ārammaṇa, meaning the "perceived object", the relation of which to the perceiving subject may be said to constitute consciousness.

4.7.3.2 Vows continue to mentioned in Cittaviatarā

In the paragraphs of 112 mentioned the bodhisattva vows ‘May I become like unto you. May I be action in leading across men who have entered upon the ocean of old age and death’.⁶⁰

In the paragraphs of 115 mentioned the bodhisattva vows “ whenever I become a noble leader and having a keen discernment of the ultimate good, and gifted with perfect skill. He destroyed all the bases of existence.”⁶¹

In the paragraphs of 116 mentioned the bodhisattva vows “whenever may I become a perfect Buddha like you, then I will preach dharma to devas and men ashore well.”

Paragraph of 118 have mentioned that “ one time a king named Mrigapatisvara as a lord of four continents and unsurpassed in his abounding. He had made some gift to Mahāyaśas and his community of disciples. He had made the vows that ‘when I become honoured by the multitude, self-dependent, not led by others; may I become omniscient. By this deed of merit of mine may I become mighty with a Tathāgata’s strength.”⁶²

Paragraph of 119 have mentioned that time a universal king named Maniviśāṇa who as a lord of the four continents and holding away over all the earth, and governed men in righteousness. he made his vows in front of conqueror. “May I safely lead all human beings across the lifestyles and demise ocean and free from fallen into the exquisite flood of recurrent birth; having myself burst thru the toils of illusion; and additionally with peace in my heart; and with my intellectual strength free from attachment to the world.”

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⁶⁰ Mtu, p 88.

⁶¹ Mtu, p 91.

⁶² Mtu, p 93.

⁶³ Ibid.

Bodhisattva at fifth stage respect with many Tathāgatas, Arahants and perfectly enlightenments. Bodhisattva really comprehend and catch the the preaching of the doctrine. This same meaning sentence of this also had mentioned in Mtu as said “All these and other Tathāgatas as well were worshipped by the exalted one.”

Bodhisattva stand this stage these wholesome roots as exertion knowledge can help us to accomplishment merits. With expedients and wisdom bodhisattva can become most invincible and deliberated. So their wisdom become more blazed, purified and more brilliant. This same meaning sentence of this also had mentioned in Mtu as said that ‘and it is thus that he laid up the root of goodness for the sake of the whole world’s welfare’.

In the fifth stage of Da bhū bodhisattva majority practice the Dhyāna pāramitā which is the one-pointed concentration, contemplation and not to be distracted. The one-pointed concentration is the most excellent among the ten Perfections, however at fifth pāramitā bodhisattva major to practice with Dhyāna pāramitā. In the fifth stage of Mtu from start to ending particularly mentioned the vows were very important for to e=win enlightenment.

Paragraph of 120 have mentioned that there were innumerable lion-hearted Buddha in the fifth bhūmi, for inference; pratyekabuddhas and disciple of the conquerors. All of the Tathāgatas have respected by the Buddha and worship the whole world’s welfare and goodness exactly.

Conclusion

The different are in the Cittaviatarā of Mtu do not like Sudurjayā of Da bhū. In Cittaviatarā of Mtu only have talking about that how to links the two Bhūmis and bring them to the fifth stage immediately from fourth? And for further mentioned that “what were the names of the Buddhas worshipped by the Exalted One? When bodhisattva was in his fifth bhūmi? what were their families? How large were the assemblies of their disciples? What radiance was theirs? And how long was the span of their lives? Through research we can find that whole fifth bhūmi in Mtu had answered this question from begging to end. Among this had discussed few vows how to help bodhisattva surpassing and across from life and death ocean to enter into win enlightenment”.

4.8 Abhimukhī bhūmih and ṣaṣṭhī bhūmih

4.8.1 The name difference

Da bhū mentioned that the sixth bhūmi is called abhimukhī, meaning is “turning toward” both transmigration and nirvana; another meaning is "apparent or manifest" because the bodhisattva at this stage of directly becoming apparent (abhimukhī). As a result of these understandings “bodhisattvas manifest meditative wisdom and avoid attachment to either cyclic existence or nirvana.”⁶⁴ Having overcome all attachments, Bodhisattvas on this bhūmi can attain nirvana, but because of the force of the mind of awakening they decide to remain in the world in order to benefit other sentient beings.

In Mtu the sixth bhūmi name is referred to as Rūpavatī (beautiful and lovely). A Bodhisattva now feels and knows that this "whirlpool" of saṃsāra is very terrible and yields little pleasure and satisfaction. “He would no

⁶⁴ This explanation is given by Wonch'uk (vol. thi [119], p. 531.1, whose source is the Sutra on the Ten Bhūmis

longer raise to the seven stage, even even though he needs to attain the trance of the Cessation-of-perception-and-feeling (saṃjñā-vedyita-nitodha) or takes pleasure in being praised as a outstanding man with a saintly character.”⁶⁵

4.8.2 Ten type of tranquility things

Bodhisattva enters into sixth bhūmi from fifth bhūmi should completely fulfilled ten type of tranquility things (Chinese translation is 十平等法 shi-ping-dent-fa). Which are: “

- 1) By tranquility of singleness of all phenomena;
- 2) By tranquility of absence of characteristic marks of all things;
- 3) By tranquility of non-origination of all things;
- 4) By tranquility of non-birth of all things;
- 5) By tranquility of detachment of all things;
- 6) By tranquility of primordial purity of all things;
- 7) By tranquility of cessation of all prapañcas for all things;
- 8) By tranquility of neither of acceptance nor rejection of all things;
- 9) By tranquility of in being like illusions, drams; reflected images, echoes; reflections of the moon in the water or apparitions.
- 10) By tranquility of the non-duality of existence or non-existence of all things.”

By this ten type of tranquility of things Bodhisattva will enter into the sixth stage. At sixty stage bodhisattva penetrate his insight into the equality of all things, because they awaken the fact that all things are belong the empty nature which as the fundamental of existence. Whenever

⁶⁵ Mtu, I 142, 2-3.

Bodhisattva attains to the sixth stage which his discernment Anulomika-ksānti, but not yet so much that his ksānti into the doctrine of non-origination of things.

Which different of the ten equality things in sixth with the ten pure equal mind in the fifth stage. Through comparative study we can find that in Mtū are also mentioned the term of 'equality'. So the meaning are same in both bhūmi which discussion about elimination any distracted and distorted thoughts. However, they are different on the purpose and tranquility things. In the Sudurjayā stage it mentioned that examining phenomena to bring out the right knowledge and practices. However, in Abhimukhi stage discussion about the Bodhisattva through the ten equality to examine the underlying principle of phenomena.

Vasubandhu thought that through the ten equality things bodhisattva can cure their arrogance, because they attach to the idea of the purity and impurity. Then at last they can penetrate his insight into the very underlying principle of the phenomena.⁶⁶

After bodhisattva understand all the things in their self-nature. in order to fulfill great compassion then bodhisattva observe the reason of origination and disintegration of the world. In other word were reflected by pratīyasamutpāda 'dependent origination'. This mean reason of progressive order are reflect as follows; 'all the originals of worldly accomplishments are from attachment of self; all development of worldly accomplishment does not take place in those who have no attachment to self Bodhisattva correct examination of phenomena and sentient beings from beginning to the sixth bhūmi.

⁶⁶ T 26, p 167c-168a.

4.8.3 Pratītyasamutpāda

Pratītyasamutpāda as the corner stone of Buddhism doctrine and of the conditionality of all physical or psychical phenomena. As following said: In Da bhū think that twelve elements of Pratītyasamutpāda belong to the triple world which analyzed and explained by Tathāgata. In Mtu do not mentioned the Pratītyasamutpāda, I do not know why in sixth bhūmi of Mtu this concept not discussion.

4.8.4 Tenfold origination ways and six questiones

Bodhisattva at sixth stage observe the twelve elements of dependent originations into the tenfold origination ways by dependence forward and backward. So they think that tenfold origination as the terms of continuum of the elements of human beings.

4.8.4.1 Ontinum of the elements of beings.

There are two arising reasons for talking about continuum of the elements of beings. First is ‘attachment to the self’; second is ‘ignorance’. Whenever human being has attachment to self, then to do something very individual and emotional, so false activities which for myself only is arising. Meanwhile the false activities will produce seeds of conditioned mind which cause the karma. When karma is mature the seed of mind will produce a few wrong mind and some action as well which eventually lead to the cycle of birth and death. So as the following sūtra said; **“All arising of false activities are due to attachment to the self, (whenever) separated from attachment to the self, the false activities will not arise”**.⁶⁷

⁶⁷ CBETA, T9, 558b.

Ignorance is the first of the twelve elements limbs of conditioned origination. It is the fundamental misunderstanding of reality, so it is mainly basic of the cycle of both and death. Rather than a lack of factual knowledge it is a basic error in mode of perception that prevents people from seeing things as they really are Avidyā.

4.8.4.2 One mind only

Da bhū mentioned the different mind within the ten stages. For instance: “

- 1) First bhūmi explanation ten joyful mind;
- 2) Third bhūmi ten function mind;
- 3) Fifth bhūmi ten pure and equal mind;
- 4) Sixth bhūmi three world were produced by this mind only;
- 5) Ninth bhūmi ten different mind.”

We can find difference is that the mind in second, third and fifth bhūmi mainly in description about the practitioner. In other hand, bodhisattva in these stage take the correct mental attitude of mind we should practice. However, the mind n the sixth bhūmi the mind in the relationship with phenomena, and three worlds were produced by this mind only. So we can say that the mind itself is reality.

4.8.4.3 Differentiation of one own action

Each element of the twelve dependent origination which as causality possession two different function rather than one. For instance, ignorance apart from produce the karmic, but delusion as well. Delusion as a potential power to be remained until future to producing two result.

Likewise, this process continues to recycle one by one to death which also produced two results. One is destruction of five aggregates and second is continuation cycle birth. However, the reason of the cycle birth in continuation repeated can not be destructed is no knowledge.

4.8.4.4 Absence of mutual isolation

Mutual relationship mainly talks about the twelve elements of dependent origination as a organic structures of causality. A few Buddhism sūtras have discussed the relationships of each other's. In Da bhū also through two aspects talking about it. Forward order and Reversed order. Forward order examines the causality from the starting of ignorance and running to the death. Reversed order means through examine relationship resulting from from the destruction of ignorance and subsequent destruction of karmic.

4.8.4.5 Three paths

In twelve fold chains which can be devised into three continuation of the path, which are: defilement, karma and suffering. Ignorance, craving and grasping belong to the continuation path of defilement; action-attention and becoming belong to the continuation path of karma; the rest causes are belonging to the continuation path of suffering. Through the analysis we can destruct the the three path from the past and future. So we can say that these three continuation path having no-self, leaving from self and non-possession from self.

4.8.4.6 Three times

The twelve elements causality of dependent origination are classified into three time dimensions of past, present and future. Ignorance and karmic propensities in the past; from

consciousness up to sensation belong to present; from craving up to becoming belong to future. However, we draw the mention about this classification is very similar with the three paths. The present is established by the causation of past karmic forces, meanwhile it also bears results in future. However, the Abhidharmakośa mentioned the slightly different classification of three times to interpretation the practices. Ignorance and karmic are categorized into the past, consciousness up to becoming in the present, and the birth and death to the future. For the two different views are the Abhidharmakośa more inclined to the earthly practice, because they regard the human being in full desires and craving, so asked them immediate practices right now. However, Da bhū make the categorization of craving, grasping and becoming into the future. It mentioned that we can prevent them from arising in the future. When ignorance are eliminated, then karmic also be eliminated. Jang-kil-Chun think the Da bhū main emphasis the elimination of ignorance with the insight of emptiness in the ultimate sense.⁶⁸

4.8.4.7 Three kinds of suffering

Twelve elements causality of dependent origination are categorized enter into three suffering (tri-duḥkhatā). Which are: “

- 1) Ordinary suffering, the suffering one experiences from contact with unpleasant objects; 苦
- 2) Suffering of change, the suffering caused by change; 坏
- 3) Suffering of conditional, existence. the suffering experienced due to the destruction of conditions pleasing to the subject. 行”

⁶⁸ A Study of Daśabhūmika-sūtra. Jang-Kil-Chun, p 223.

The contact and feeling categorized into Ordinary suffering; karmic up to six six sense perception classified into suffering of change, and all the rest belong to suffering of conditional.

4.8.4.8 Production by causes

In fact, whenever ignorance is extincted, then the conditionings is also extincted, then all of three suffering can be cutting off. It mentions that propensities do not have nature, because it is caused by ignorance.

4.8.4.9 Bondage of origination extinction

Propensities caused by ignorance refers to the bondage of origination. The rest of same. When extinction of propensities due to the extinction of ignorance refer to the bondage of extinction. The rest is same.

4.8.4.10 Observe the phenomena and annihilation

Propensities caused by ignorance refer to observe it according with phenomena. The rest of same. When extinction of propensities due to the extinction of ignorance refer to the observe according with annihilation. The rest is same.⁶⁹

Bodhisattva stands in sixth bhūmi enter into emptiness and full develops ten intentions. Which are: unbreakable intentions; certain intention; good intention; profound intention; undertreating intention; unrelenting intention; pure intention; endless intention; intension to seek for knowledge; and intention to perfectly unite the expedient means and wisdom.

⁶⁹ Da bhū, p 272-273.

Mtu in sixth bhūmi only talking about six questions which were brought up through the question and answer way to be mentioned between the venerable Mahā-Kātyāna and the venerable Mahā-Kāśapa: “

- 1) Whenever asked Buddha do appear in all Buddha-fields or do they appear in some only?
- 2) The venerable Mahā-Kātyāna replied that here and there is a field that is not empty of those whose form is peerless. But many koṭis of nayuta of fields are empty the pre-eminent men?
- 3) In fact, Buddha is rare the appearance of him who bears the marks of excellency, who has won perfect knowledge at the end of long time?
- 4) Who is adept in the consummate dharma?
- 5) Who is of great glory?
- 6) Who is a being mindful of the welfare of all creature?”

Through above six questions told us the rūpavatī bhūmi in Mtu mainly in discussion about the empty of Buddha-fields, perfect knowledge, great glory, consummate dharma and welfare of all creature. Among these through comparative studies we can find only empty of Buddha-fields and perfect knowledge very closely with Abhimukhi bhūmi in Da bhū.

4.8.5 Empty of Buddha-fields

At the present moment there are many other Buddha-fields where Buddha now preach dharma. Whenever asked Buddha do appear in all Buddha-fields or do they appear in some only? The venerable Mahā-Kātyāna replied that here and there is a field that is not empty of those whose form is peerless. But many koṭis of nayuta of fields are empty the pre-eminent men. In fact, Buddha is rare the appearance of him who bears the marks of excellency, who has won perfect knowledge

at the end of long time, who is adept in the consummate dharma, who is of great glory, and who is a being mindful of the welfare of all creature.

If there are so many Buddhas, and each one of them leads an infinite number of beings to entire release, then before long they will have enabled all beings to win it. Thus this world will become absolutely empty, and completely denuded of beings. The venerable Mahā-Kātyāyana replied to the venerable Mahā-Kaśyapa in verse:

“Suppose empty space everywhere become full without a gap, suppose space that is without foundation and support be inhabited in all its extent. Numerous though these worlds might be, still more numerous would be the average worldlings there in to be taught by him who has insight into the highest good. Whence, then, can there be a limit to the countless beings, who listen to the teaching of the Supreme of men, Thus has the great Seer proclaimed the truth.”⁷⁰

4.8.6 Vow

There are two ways which Bodhisattvas who have vowed to win enlightenment in the sixth, first of two they have not envy those who have won cessation of perception and feeling.

Second they do listen reverently and attentively to the divine beings, at the very time that there are consummate Buddhas in the world, possessing full comprehension of the truth, and each declaring, “I am the great-hearted bringer of peace,” without this all Bodhisattvas, my pious friend, who have lapsed, are lapsing, and will lapse and fail to reach the seventh bhūmi, after living in the sixth, and do so in these two ways.

⁷⁰Bhikkhu Telmatte Rahula, A Critical Study of the Mahāvastu. 1978. p. 77.

4.9 Dūraṅgamā bhūmih and Saptamī bhūmih

4.9.1 The name difference

The seventh bhūmi in Da bhū is called Dūraṅgamā, it means ‘far-reaching’, far-distant attainment’ and ‘gone afar’. According to the Daśabhūmika Sūtra. It is so-called because at this bhūmi Bodhisattvas engage in the perfection of skilful means (upāya-kausalya-pāramitā) by which they cause beings to be liberated.

On this bhūmi bodhisattvas best their talent in potential of meditation and practice, which is their ability to cleverly adapt their teaching tactics to the person proclivities and needs of their audiences. They also advance the capacity to recognize the ideas of others, and in each and every second are able to exercise all the perfections. All ideas and actions are free from afflictions, and they constantly act spontaneously and efficaciously for the gain of others. As the M,S,AI; explains that “this bhūmi is so called because it lead to the end of the end of only way, to consummation of the discipline.”⁷¹

In Mtu the seventh bhūmi is durjayā. “Dur = negative, Jaya = to win, durjayā = not defeatable, very difficult to overcome. In Mtu Bodhisattva after completing the sixth bodhisattvamārga enters into the seventh stage named Dūraṅgamā.⁷² From this stage start the real Mahāyānic stages of progress,”⁷³ Here a Bodhisattva acquire the skill in expedients (upāyakausalya)⁷⁴ suitable for his

⁷¹ M,S,AI, p, 182.

⁷² M S AI xxi. 37. Ekāyanapathaslesād 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.

⁷³ EOB. III. p 77.

⁷⁴ Upāyakausalya comes to much prominence in Mahāyāna. The term upāya-kosala is found in DN (IIL, 220), where the term upāyaññā kosalo occurs (cf. Sn.verse no 321). Upāya kusala is also found in Jā. 98; Nett. 20, etc. Though the upāyakausalya 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

task of salvation. He acquires ten forms of great knowledge in the choice of expedients (Upāyaprajñā)⁷⁵ for the others.

4.9.2 Ten-fold special undertaking with nine kinds

Bodhisattva at this stage through practice tenfold special undertaking to accomplished enter into seven bhūmi from sixth bhūmi. The reason why we called seventh bhūmi are ‘far-reaching’ and ‘gone afar’, because there is no break in the fundament position of the bodhisattva practices these tenfold special undertaking when from sixth bhūmi to seven bhūmi. Which are: “

- 1) Bodhisattva’s mind is well trained in which concentration is characterized by emptiness, signlessness and wishlessness, yet they collect the great provisions of merits and knowledge;
- 2) Bodhisattva enter into the state of selflessness, absence of real existence, absence of life and absence of individuality of all things. Yet bodhisattva do not give up the accomplishment of fourfold limitless mind.
- 3) Bodhisattva practices the perfections which increase the meritorious things, yet bodhisattva is not attached any things;
- 4) Bodhisattva attain the detachment from all things belong to the triple worlds, but still bodhisattva accomplishes establishment and adornment of triple worlds;

⁷⁵ 173 Da bhu. p.36: Sa saśabhir kupāyaprajñāñābhinihrhtair mārgāntarāram bhaviśesair 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.

- 5) Bodhisattva become completely calm and tranquil due to the removal of all flames of defilement, but still bodhisattva undertakes the accomplishment of extinction of the flames of afflictions, hatred and defilement of all living beings;
- 6) Bodhisattva realize all things have not-duality in their nature with regard to exist and non-exist just like illusions, mirages, dreams and apparitions, yet bodhisattva accomplish whole immeasurable intentions which are not partial in works and deeds.
- 7) Bodhisattva's mind is well cultivated in realms and paths, as wide as empty space, yet bodhisattva accomplish the establishment and adornment of Buddha-realms;
- 8) Bodhisattva comprehend that all the Buddha are in the state of reality-body in their natures, yet bodhisattva accomplish establishment and adornment of Marx's and minor marks of the material body of Buddhas;
- 9) Bodhisattva believe that the voice of Tathāgata are beyond expressible devoid of harsh sound and ultimately tranquil Buddha nature, yet bodhisattva undertake the production of pure adornment which distinguish all the element of sound to communicate with all beings;
- 10) Bodhisattva enter into the venerable Buddha's awareness of three time (past, present and future) in one moment, yet bodhisattva penetrate the distinction of various characteristics, of many ages, and intension of all living beings."⁷⁶

These tenfold special undertaking refer to relative realm without losing its ultimate meaning of subtle activities of skill-in-means, because we can get equal identity from mind to physical activities. From these tenfold special undertaking we can find that first to sixth special undertaking deal with the dharma of nature, and from seventh to tenth deal with the nature of Buddha.⁷⁷ So as

⁷⁶ This tenfold special undertaking adopted from an annotated translation of the Da nhū, p 279.

⁷⁷ A Study of Daśabhūmika sūtra, p 248.

vasubandhu said that the main particularly reason to mentioned these tenfold special undertaking is to correct bodhisattva when who understand the concept of emptiness is nothing.

When Mahā-kātyāyana replied that bodhisattva in the seventh bhūmi possession characteristics.

We can summarize few reasons: “

- 1) First bhūmi onwards to these bhūmi they are do not lapse
- 2) Preaching and commend abstention for murder;
- 3) Henceforth praising bodhisattva in the various bhūmis they do not associated with evil, companions
- 4) Henceforth do not deprive living beings of life;
- 5) Bodhisattva conceive pity for theses beings even who have a hard lot of bemoan;
- 6) Bodhisattva apply themselves to practice the morality;
- 7) If bodhisattva as a king, they can renounce their kingdom and sovereignty as well;
- 8) They forth from home and become ascetic life;
- 9) Constantly preach the dharma of abstention from dharma.”

They observe themselves to the exercise of morality. When they grow to be regular people.

4.9.3 Analysis of the mind with physical practice and great compassion

In fact, we should through the dialectical contrast to analysis the compassion with physical practice. Compassion is major subject of bodhisattva who should accomplishment. This characteristic of compassion only has been achieved and consummated by bodhisattva. If we clear understand emptiness, then it will help me how to practice compassion without resolution sentient

being and creature, goodness person and evil. Without distinguish to do by same compassion thought. Then we can get wisdom through emptiness practice and thought.

In Mtu there are many jātakas to talk about the great compassion, which are;

Once upon a time, this exalted one was a worth caravan leader. Once on a long trek through the forest, the treacherous guidance, Devadatta, who went to in collusion with brigands. Devadatta point Devadatta out for the brigands to kill. Later the brigands were seized by the merchants led by the Caravan leader. When they were led up for execution. They cried out in their helplessness and implored the Caravan leader to sphere them. The guide also begged to immunize him, last guide was granted pardon to the would be murderers, because life for everyone is rarity and we should compassion and mercy to each one.

4.9.4 37 bodhipaksikadharmas and 43 characteristics in Mtu

For even a moment he does not remain dissociated from the activities relating to the Path (mārga-abhinirhāra)⁷⁸ and to Jñāna (jñānābhinirhāra). He practises all the ten Perfections without a break even for a moment. They are dāna, sīla, ksānti, vīrya, dhyāna, prajñā, upāyakauśala, pranidhāne, bala, jñāna, and he cultivates the four samgravastus, the four adhisthānas (viz. satya, tyāga, upaśama, apranihita), and thirty seven bodhipaksikadharmas.

4.9.4.1 Pāramitā

⁷⁸ Da bhu. p 31: Sa bacchanneva jñānābhinirhārayutto bhavati. Titthannapi misano apiśayāno api svapnāntaragato api...

Even though we have emphasized that each pāramitā only practice one particular pāramitā, but in the Da bhū have appointed that each pāramitā to practice all the ten Pāramitās in every bhūmi.

Ten pāramitās: “

- 1) Charity pāramitā,
- 2) Morality pāramitā,
- 3) Patience pāramitā,
- 4) Effort pāramitā,
- 5) Meditation pāramitā,
- 6) Wisdom pāramitā,
- 7) Skillful in Means pāramitā.
- 8) Vow pāramitā, Pranidhana Paramita.
- 9) Spiritual Power pāramitā, Bala pāramitā.
- 10) Knowledge Pāramitā, Jnāna pāramitā.”

4.9.4.2 Four kinds blessing and consecrate.

One different translation is ‘sustaining powers. There are four kinds;

- 1) Prakñādhiṣṭhānam;
- 2) Satyādhiṣṭhānam;
- 3) Kleśatyāgādhiṣṭhānam;
- 4) Duhkhapariśuddhyādhiṣṭhānam.

4.9.4.3 Thirty-seven aids to enlightenment

These are thirty-seven kinds of practices for the attainment of enlightenment. They are: “

- 1) Catvāra-smṛtyupasthāna, the Four Bases of Mindfulness; 四念处
- 2) Catvāra-samyakprahāṇa, the Four Right Efforts (四正勤);
- 3) Catvāra-rddhipādāh, the Four Occult Powers (四神足);
- 4) Pañcā-indriyā the Five Roots of Goodness (五根);
- 5) Pañcā-bala, the Five Powers (五力),
- 6) Sapta-bodhy-aṅga, the Seven Factors of Enlightenment 七觉支;
- 7) Ārya-aṣṭāṅga-mārgaḥ the Eightfold Holy Path 八圣道.”

If we do in the course of these seven bhūmis, in any way, for any reason, at any time, or by any chance, then we are not liable to pass into a hell, nor are they reborn in a brute status, nor do they become poor or infirm. On next life, they incur reborn among the perpetual ghost, not among the Asuras. They are not reborn as interior animals nor in Uttarakuru.

4.9.4.4 The 43 characteristics of bodhisattva at seventh bhūmi.

- 1) “Whenever bodhisattva in the first seven bhūmi murder, rob and commit any utterly wrong action, none of these things can lead them to hell.
- 2) Bodhisattvas live on from life to life in the possession of manifold good qualities.
- 3) Who have won the mastery over karma;
- 4) Made their deeds renowned through their accumulation of merits;
- 5) They are resolute, valiant, intent on endurance, trustworthy, upright and sincere;

- 6) Generous, firm, gentle, tender, patient, whole and tranquil of heart, difficult to overcome and defeat, intent on what is real, charitable and faithful to their promises;
- 7) Intelligent, brilliantly intelligent, gifted with insight, and not given to gratification of sensual desires;
- 8) Devoting to the highest good;
- 9) Winning converts by the means of sympathetic appeal;
- 10) Pure in conduct and clean of heart, full of exceeding great veneration, full of civility to elder and noble;
- 11) Resourceful in all matters using conciliatory and agreeable methods, and in affairs of government they are adept in persuasive speech;
- 12) Whose voice is not checked in the assembly, their eloquence in a nightly stream;
- 13) With knowledge as their banner they are skilled in drawing the multitude to them;
- 14) Endowed with equanimity;
- 15) Successful achievements and ready to come to the assistance of others and help them far away from distress;
- 16) Bodhisattva do not lose their composure in adversity;
- 17) Skilled in uprooting the vices of mean men;
- 18) Their anxious not to blight the maturing of their karma, and they acquire the roots of virtue by keeping themselves aloof from passion, hatred and folly;
- 19) Skilled in bringing solace to those in trouble and misfortune;
- 20) Not hesitate to render all service;
- 21) Untiring in their purpose;
- 22) Profound attributes of Buddha in this world;

- 23) Progress towards their undefined in acts of body, speech and thought;
- 24) Upright nature in their life;
- 25) Possessing perfect knowledge with undimmed understanding;
- 26) Yearn for to win the sphere of power of Buddha;
- 27) With their knowledge they untiring in speech and skilled in teaching;
- 28) Possessing irreproachable character bodhisattva immune from disaster;
- 29) Free from sin;
- 30) Loving their enemies;
- 31) Do not indulge in sexual pleasures;
- 32) Clearing how to win the affection of all creatures;
- 33) Accordance with the vow they have made who endowed with power when bodhisattva enter into the world;
- 34) Rich in goodness;
- 35) Blessed with good qualities;
- 36) Possession illimitable eminent virtue.⁷⁹

Paragraphs 135 talking about all the charms and medicines which have been devised for the benefit and welfare of the world?

- 37) All the remedies;
- 38) All the sciences devoted to the ascertainment of truth;
- 39) All the methods calculating in the world;
- 40) All the forms of writing were invented by bodhisattva;
- 41) All the name introduced by bodhisattva in the world;

⁷⁹ Mtu, p 106-10&.

42) All fields of gold, silver, tin, copper, precious substances and gems were revealed by bodhisattvas;

43) All the expedients for service sentient beings were invented by bodhisattvas.”

In Da bhū clearness have mentioned at seventh bhūmi bodhisattva following thirty-seven kinds of practices for the attainment of enlightenment, but in Mtū only mentioned that bodhisattva should accomplishment 43 aspects practicing.

4.9.5 Śūnyatā practice

In Da bhū mentioned traya-vimokṣa-mukhāni or three gates of liberation. The first is śūnyatā-vimokṣa-mukhāni, Emptiness liberation, all of my sight are empty and all of action-intention not real, not often. In the Diamond Sūtra these are three kinds of liberation, the first one is: emptiness Liberation. Meditation exercise in which one observes the lack of inherent nature in all things. The statement of the emptiness of all things, based totally on the Buddhist principle that all matters occur thru the system of established co-origination. A frequent Mahāyāna clarification of the practice of the meditation on emptiness is that in which the two "hīnayāna" practitioners (śrāvaka and pratyekabuddha), meditating on the emptiness of self succeed in overcoming the stumbling blocks of defilement, whilst bodhisattvas, deliberating the vacancy of dharmas as nicely as the vacancy of self, be triumphant in overcoming the issue of the known.

Through dialogue between Vajragarbha answered Vimukticandra we can know that all elements of doctrine and each and every moment help the bodhisattvas to fulfilled the enlightenment at the seventh bhūmi, because at seventh stage they are increased involving efforts for accomplishment of knowledge.

Bodhisattva who stands in seventh bhūmi using the wisdom self-enlightenment to observe the phenomena. For instance, bodhisattva as a prince born in the royal family, and endowed with king characteristic. After he is born he excels a group of all ministers by predominant influence of his royalty. It is same with bodhisattva who are so different with Śrāvaka and Pratyekabuddha whenever through sincere and earnest intention to attain enlightenment.

Bodhisattva who stands in seventh bhūmi attain to the Incredibly profound and quiescence and unattached action of physic, speak and mentals. For further fulfilled consummation bodhihood, then they zealous exertion to further eminence.

Bodhisattva who stands in seventh bhūmi enter into concentration of cessation with one by one mind, but we should not be said that an extinction is realized personally, so bodhisattva is endowed with unthinkable physical, speech and mental actions.

4.9.6 Comparative Bodhisattva with Śrāvakas and Pratyekabuddha

Bodhisattva who stands in seventh bhūmi can surpass all of Śrāvakas and Pratyekabuddha, because his resolute intention more power than them owe intellect.

Bodhisattva are invincible in all the comprehension question raised by Śrāvakas and Pratyekabuddha. One thing is representation the Bodhisattva's compassion beyond their profound intellectual receptively of the doctrine is more purified to a great extent in order to save living being. When their seeds of wholesome deeds accomplished by means, wisdom and knowledge of a bodhisattva, then they become more radiant, more luminous, completely purified and which is more invincible by Śrāvakas and Pratyekabuddha.

The reason why we call the seventh bhūmi as ‘far-reaching’ and ‘gone afar’, Bodhisattvas become completely purified for many hundreds of world ages and for many hundred thousand million billions of world ages. Like this practice many bodhisattvas attained this supreme perfect enlightenment

Bodhisattva stand seventh stage become a king of god, Vaśavatin, apart from they can provide knowledge of the direct intuition to living being, but tireless in answering all the question to Śrāvakas and Pratyekabuddha.

The same distinguished the bodhisattva with Śrāvakas and Pratyekabuddha in Mt. Bodhisattva stand in Dūraṅgamā bhūmi mainly will be accomplish the infinite consummation of two Yanas. One is particularly comprehending the infinite variety of application to the way of deliberation of sravakayana; second is particular comprehend the infinite consummation of the attainment of Pratyekabuddha. However, they comprehend the profound knowledge of the venerable Buddha, but can not accomplish the infinite consummation wisdom into the Buddha yana.

4.10 Acalā bhūmih and Aṣṭmī bhūmih

4.10.1 Name difference

In Da bhū the eighth bhūmi name is Acalā, meaning is "Immovable" and ‘the Unshakeable One’, because bodhisattvas overcome all afflictions through long practice process. their minds are always completely absorbed in the dharma, so they free from all the efforts, physical, speech and mental, all the illusionary imagination and thoughts.

According to the Daśabhūmika Sūtra Bodhisattva at eight bhūmi engages in the Perfection of aspiration (prañidhāna) thru which he aspires to achieve what stays to be accomplished.

In Mtu the eighth stage is called janma-nideśā (Ascertainment Birth). At this stage a bodhisattva emerges as a perfect purified nominee for Buddhahood. For him,

4.10.2 Not turning back

In Mtu many place have mentioned that bodhisattva after attained the eighth bhūmi they will not turn back from the path leading to Enlightenment. and he is respectfully described as a Great Being belonging to the class of those who are not liable to return (avaivartika). Śākyamuni acquired merit while he was advancing from the first to seventh stage.

The first and foremost characteristic “of the abiding in the eighth stage is his immeasurable bodhisattva love and compassion. He cannot commit anytype of the heinous sins, or do evils of any kind. He does not frustrate the good deeds of others. He follows the ten meritorious ways Action. He is gentle and grateful: he does not pluck the leaves of the tree; under which he sits or sleeps. He does not injure others by charms and spells. He is calm and serene: he is not elated in prosperity or dejected in adversity. He cannot be reborn in a state of woe or in a common purgatory.”

In Da bhū stated that this stage is exceptional with another Bhūmis, because bodhisattva is no turning again ‘avaivartika’ given that as soon as a Bodhisattva reaches this bhūmi he can't backslide in his growth and his attainment of perfect enlightenment (saṃbodhi) is guaranteed. At this bhūmi bodhisattva has performed nirvana.

Bodhisattva stand at eight stage that well distinguishing the expedient, well produced by special vows, enters into the family of Buddha, illuminated by the splendor of the merit of Buddha, acquires the bodily attitude, faces the sphere of Buddhas, well sustained by the sustaining power of Tathāgatas continually, does not throw away the power of meditation, produces the immeasurable variety of embodiments, attain the power of conducts in all bodies, complete the accomplishment the of great supernatural faculties.⁸⁰ When bodhisattva stand in this immovable stage that honor, respect and esteem many Buddhas, many hundreds of Buddhas, many hundreds million-billions of Buddhas in each extension of world-region in each kalpa.

4.10.3 Bodhisattva stand in these immovable bhūmi possession particular position:

- 1) “Purification the path by wisdom and skill in means;
- 2) Well accumulates the necessary preparation;
- 3) Making great resolution;
- 4) Establishing by the sustaining power of Tathāgata;
- 5) Obtaining the power of roots of wholesomeness;
- 6) Fixing on the skill and power of Tathāgatas and unique qualities of Buddha;
- 7) Purification resolute intention and thought;
- 8) Elevation by the merits and knowledge;
- 9) Not abandon sentient beings;
- 10) Pursuit the path of omniscient knowledge.”

⁸⁰ Mtu, p 314.

From this mental transformations bodhisattva will come naturally and suddenly like awakening from dream, this suddenly represented a result about bodhisattva practice in the continuous systematic efforts. As the sūtra said:

Da bhū also mentioned that as Bodhisattva who stand in immovable stage, should care and focus their attention on these ignorant people they are not calm nor tranquil, having acts consisting of various suffering, and having various doubt with doctrine.

The ultimate essence of all the phenomena are emptiness and unperceptibility, these point of view not only bodhisattva agree, but also Śrāvakas and pratyakabuddha also achieved these ultimate essences. The immeasurable sentient beings and distinction of phenomena can help us to understand that as they actually are, then these experience will produce knowledge to help bodhisattva to distinguish this knowledge. If lord Buddha would not let this bodhisattva enter into the production knowledge for the omniscience, that would stop the work for other living beings. So we can say that Buddha only through bring that infinite actions to produce knowledge benefit to Bodhisattva.

The bodhisattva at the eighth stage will attain the state of effortlessness (anābhoga), they want to obtain all the Buddha doctrines, performs physical, speech and mental actions, then our actions are led by knowledge, dominated by the perfections wisdoms, accompanied by great compassion. Bodhisattva can be called the one is possession with inconceivable, incomparable, immeasurable, vast and indestructible knowledge.

Buddhas support the bodhisattva to save all the sentient beings, whose hidden behind the bodhisattva. If without Buddha's support to immeasurable wisdom, bodhisattva would abandon his practice to saving all sentient beings. So we can say that Buddha is the foundation of the bodhisattva's practice.

After reaching this stage bodhisattva got the great splendor wisdom, then can extinguish the darkness of suffering of sentient beings and fires.

Before we have talked in each bhūmi also practice another perfection which according to their power and applications.

4.11 Sādhumatī bhūmih and Navamī bhūmih

In Mtū the ninth stage of spiritual progress are called yauvarājyātā (Installation as Crown Prince). A colourless list of past Buddhas occults the space where we should expect the elaboration of the ninth stage.

However, the ninth bhūmi in Da bhū is called Sādhumatī, meaning are “the Good Intelligence” “excellent wisdom”. In this stage bodhisattva obtain the immeasurable knowledge and attempt to acquire the higher tranquilities and emancipations, deliberates more on the wisdom becomes complete in the attainment of the four kinds of unobstructed understanding of fundamental concepts, meaning, grammar, and exposition, and is therefore able to articulate the Dharma in all places and all languages without error.

Whenever Bodhisattva attained magic formula and eloquence, then sitting on the seat of preaching doctrine to living beings which having pervaded whole triple thousand great thousand world regions, with distinguishing according to their attentions. Bodhisattva attained the immeasurable splendor being superior to all except Tathāgata. Whenever Bodhisattva attained such knowledge that having concentration of mind, continue to insight the Tathāgata, having sight in each kappa, many Buddhas,

On the ninth Bhūmi, Bodhisattva fully understand the three vehicles - hearers, solitary realizers, and bodhisattvas - and perfect the ability to teach the doctrine. According to the Sutra Explaining the Thought,

Due to the Śrāvakas and Pratyakabuddha abide in a lower bhūmi, so they cannot understand and mislead Bodhisattva. So in Mtu only introduction and account this two Yana practice. However, in Mtu they introduced the many Buddha name, but not for further to talking about how to attain to Buddhahood.

Bodhisattva at the ninety Bhūmi know the variety of living being conduct and and produce to affect their emancipation. He also knows the maturation of living beings and training for living beings. They know the teachings of Śravaka's vehicle, they know the teachings of Pratyekabuddha's vehicle, they know the teachings of Bodhisattva's vehicle and they know the teachings of Tathāgata bhūmi.

4.12 Dharma-megha bhūmih and Abhiṣeka bhūmi

The tenth stage in Mtu is called abhiṣeka (Consecration) respectively. and as for the last stage, we are expected to be content with the single reference that the Bodhisattva is reborn in heaven immediately after completing his training in the tenth stage.

Bodhisattva at tenth stage “have accrued the roots of virtue, accomplishment their tasks, passing through ninety bhūmi and accompanied the tenth bhūmi. They having won to the realm of Tuṣita, and descend to a mother’s womb with the get to the bottom of that start the last existence. At the tenth Bhūmi Bodhisattva comprehend what it is to be conceived, to take up a function in the womb, to be born, to have parents, to take up the religions existence and to be vigorous and attain wisdom.”⁸¹

At the last of tenth bhūmi a question to asked that how do Bodhisattva achieve retirement from the world? Whenever Buddha achieve retirement from the world, but we cannot define exactly the Kalpa, because according to the Bodhisattva vows they are nor the rest in the Kalpas.

The tenth bhūmi in Da bhū have mentioned that Bodhisattvas overcome the subtlest traces of the afflictions. Like a cloud that pours rain on the earth. Bodhisattva have reached the stage of coronation with omniscience and endowed with well discerning investigation. Thoroughly fulfilled the pure quality, well obtained great stores of merit and knowledge, mastered the diversity and manifold ness of the world regions. In order to pursuit the power and wisdom of Buddha. At these stage bodhisattvas enter into progressively deeper meditative absorptions and develop limitless powers with regard to magical formulas. They will attain the Buddhahood in the future.

⁸¹ Mtu. P 112.

Bodhisattva attained tenth stage investigation of self-nature of all things, adaptation to the mind and ways of conduct of all living beings, concentration named the position facing all the present Buddha become present. Ten hundred thousand innumerable concentration preceded by such meditation appear to their, then the bodhisattva will coronate with special knowledge of the omniscient. After immediately bodhisattva have completely accomplished the concentrations that all the world regions tremble, all the evils are removed, all the realms of ideas glitter with splendour, all the world regions are purified, all the names of Buddha-lands resound, all the bodhisattvas with the same practices come together, all the sound and music come together from different world religions, paying unthinkable reverence and worship to all the enlightened one.

All the offering those rays pour as the various arrangement of great jewel like rain from clouds, which, set down in the soles of the feet of Tathāgatas, Arhans and perfectly enlightenment ones. Whenever bodhisattva at this world region will be get coronation.

In tenth stage the venerable Buddha's wide knowledge is immeasurable, but the bodhisattva's penetration knowledge in this stage is also immeasurable. Bodhisattva preserve the immeasurable great doctrine, great lights of doctrine, great clouds of doctrine which in one moment can be presence in one or more Tathāgata.

Da bhū has also mentioned that immeasurable and limitless Buddhisattva who have come together from limitless extension of world-regions in the ten directions, move around the bodhisattva and pay great reverence to them. This description is very different with the view point of Theravāda,

because they only accept one Buddha in our world and their believe that whatever happens ordinary being can not became Buddha through practice, anyhow ordinary being only can become Arhan. However, in Mtu has also mentioned many Buddha names, this description and introduction have indicated that at present there are immeasurable and limitless Buddha in our world. So in Mtu in our world the Buddha and Bodhisattva only limited in Śākyamuni.

ⁱ A study of Daśabhūmika-sūtra, Jang Kil-Chun, p 187.

Conclusion

1 The functions and benefits of Daśabhūmis in Hīnayāna.

Mahāvastu is one of very important literatures between Mahāyana and Theravāda. Strictly speaking it is one biographical literature of the process from Theravāda to Mahāyana. It represented a transition period of from Theravāda to Mahāyana. This draw my attention to the wide field of Buddhism, particularly Buddhist Sanskrit works representing the process from The Sectarian Buddhism to Mahāyana.

Mahāvastu as one of the survived canonical works of Mahāsāṃghika. Nearly a century ago, Mahāvastu was edited and published for the first time by the renowned by the French scholar of Emile Senart. Even to this day, do not have any scholars have undertaken a thorough study of the comparative study of the ten bhūmis in Mahāvastu and Daśabhūmika sūtra. In fact, I only confined my research work only on ten bhūmis, so I leaving aside many others on the Mahāvastu. As the texts deals to a great extent the ten bhūmi within the pervious life story of Buddha. In my research work I try to made an attempt to present a sketch of the ten practicing period in Buddha's life as record in Mahāvastu. As J.J. Jones said: " The Mahāvastu is a collecting of practically all the history, quasi history and legends (avadāna) relating to the Buddha that passed current in the long period during which it was compiled".¹

Mtu being regarded as part of Mahāsāṃghika canon, it has important relation with Theravāda. The contents of Mahāvastu which was classified into four aspects. The first one is mention the

¹ Jones, i. xii.

biographical to accounts Buddha's career in previous. Ten bhūmi was mentioned in the first aspect. In one previous Buddha Śākyamuni. In which at that time as a bodhisattva was proclaimed by the contemporary Buddha to become enlightened One in the future. The dealing with the stages of the Bodhisattva's progress to attained the great extent. How the bodhisattva practiced the course of training leading to Enlightenment which has been elaborated in this avādāna. The great being was born at Kapilavastu, his conception, birth and renunciation has been detail described in the text.

Although some scholars who profess and prefer the Mahāyana doctrine hold that Theravāda and Mahāyana are far from the Primitive Buddhism and the original teaching of Buddha. but in the absence of any other authority we are left with no alternative with observed Pāli Tripitaka. In present we can not find any another original texts without Pāli Tripitaka. In other word Pāli Tripitaka is very near the original teaching of Buddha. At least the sūtra and Vinaya pitakas represent the original teaching of Buddha. One thing we could not deny that in the historically and theoretically the Theravāda tradition is very closer in that pristine form of doctrine that Mahāyana doctrine. In order to find out which descriptions they are same and different in the long history, we have been making comparative studies with two texts.

Ten then bhūmi in Mtu are description the Buddha in previous life how to through practice the ten bhūmi process from ordinary being to enlightenment one. In Sectarian and Theravāda Buddhism we not pay much more attention to ten Bhūmis, it only as the long process practice of legend of Buddha in previous life had attained to enlightenment one. In Theravāda Buddhism only think Buddha as himself can attain to enlightenment one and fulfilled omniscience knowledge, and this Buddhahood we can not be to copy and following by ordinary being.

However, Mtu have mentioned about the concept of Bodhisattva, but it particularly is Śākyamuni before became Buddha who have long pervious life. In the same way, although the bodhisattva's conception is described to have been spontaneous, having no relation to the parent's union, yet in the flow of biographic accounts of the Enlightenment One. In the Primitive Buddhism and Sectarian Buddhism, they are strongest mentioned the practice system are recognition of Pratyekabuddha and Arhats. So we can say that Mtu not only admits the availability of the three yānas for attaining Nirvāna, but also accepts the ancient tradition that the Pratyekabuddha appear in the world when Buddha are not present and the bodhisattva appear in Śākyamuni previous existence.

2 The functions and benefits of Daśabhūmis in Mahāyāna

There is a conflict between the Śrāvaka and Buddha concept brought to forefront the Bodhisattva concept. In still later post-canonical texts. In Mahāsāṃghika and Theravādin sects contributed to this new development. Mahāsāṃghika think that the Bodhisattva are self-born (upapāduka), sometime they appear as human beings for the sake of conformity to the world, although their form is only mental. As for the Bodhisattva are self-born, this not only mentioned in Mahāsāṃghika, but also in Theravāda and sectarianism Buddhism, because they think Bodhisattva is a supernature being (mānusuttara). Mtu clearly mentioned that there was only one Bodhisattva in our world, and later beyond his vows to save sentient beings to become Śākyamuni. So we can say that Mtu represented Bodhisattva-mārga appeared which is different with Śrāvaka-mārga in the same time. In this accounts the Bodhisattva-mārga leading to Buddhahood and Śrāvaka-mārga leading to Arahant hood. In fact, the Bodhisattva concepts in Theravāda Buddhism does not unfold to detail discussion.

Mahāyana Buddhism take the different view with Treravāda which for further unfold the thought of enlightenment who through making an aspiration to attain supreme and perfect enlightenment.² The Bodhisattva idea start to broken of our world only have single Bodhisattva who is previous existence of Śākyamuni, and unfolding details of the ten Bhūmis to lead sentient beings to enlightenment through gradually to practice of fulfilled Pāramitās. In other word the gate and one possibility of Bodhisattva or enlightenment one already open for all the sentient beings so long as their have vows and aspirations.

3 The functions and benefits of Daśabhūmis through a comparative mode of study in Daśabhūmikā and Mahāvastu-avadāna

Due to Buddhism huge development and influence, many devotees enter into Buddhism. In order to many devotees can not ordination became monk with living in monastery, and they will have secular life with family, so a new practice system unfolding of Bodhisattva concept and ten bhūmi in Mahāyana Buddhism. Main feature in Mahāyana Buddhism are the ascendance of Mahākaruṇa over Prajñā, Virtues (sīlā) emphasized by Theravāda were inherited by Mahāyāna. Benevolence or loving-kindles (maitrī) and compassion (Karuṇa) as the main practice of sentient beings in secular life was regarded as the central concepts of Mahāyanisis. ³ Bodhisattva as a represented noble being who have aspiration to salvation other sentient beings than with their own salvation. Bodhisattva as a represented of altruism was emphasized by Mahāyana such an Avalokitaśvara. In our life as sentient being and side they continue their secular life in society, another side they can practice ten Pāramitās and salvation to themself and other living beings to

² E. Lamotte. BOIB. P 626.

³ H. Nakamura. IB. p,152.

completely fulfilled as devotees. So we can say that concepts of Bodhisattva and ten bhūmi not only fundamentally solve from theoretical problem, but also solve the problem from in practice make perfect.

Through comparative studies we just have found that only discuss and account previous life of Śākyamuni from first to seventh bhūmi in Mtu, but in Da bhū apart from talking about first to seventh bhūmi which detail to mentioned how to practice as Bodhisattva from the eighth to ten bhūmi. In Mtu main mentioned about Śrāvaka-mārga and Pratyaka-mārga, However, in Da bhū from eighth to tenth bhūmi particularly started to introduction practice stage of bodhisattva. As the following said: Eighteen bhūmi mentioned that Śrāvakas and the Pratyakabuddha difficult to understand the bodhisattva stand in eighth bhūmi obtain the acquisition of immovable, because their mind not purity which are thought by bodhisattva.

Ninety bhūmi mentioned that bodhisattva at the ninety bhūmi know the variety of living being conduct and and produce to effect their emancipation. He also knows the maturation of living beings and training for living beings. They know the teachings of Śravaka's vehicle, they know the teachings of Pratyekabuddha's vehicle, they know the teachings of Bodhisattva's vehicle and they know the teachings of Tathāgata bhūmi.

The origin and unfolding of bodhisattva doctrine have been the subject of length discussions and arid polemics. Through research we can find that bodhisattva doctrine can be traced from fifth century A.D. back to the time of the Pāli Nikāyas. Emerging from the main truck of the original teaching master, different branches of faith growing and Buddhism become secularization.

Bodhisattva and ten Bhūmi as the main concepts of Mahāyana were emphasized by some sūtras. Through ten bhūmi rare in initial Sūtras and Vinaya Pitākas, but in Jātakas and some biographies have presented the previous life of Śākyamuni Buddha as a Bodhisattva to gradual elevation towards Buddhahood through ten Bhūmis. In detail contents of the bhūmi Da Bhū is more clearly the Mtu on leading to reaches climax. We cannot deny that in the initial stage, whatever, necessary condition of qualifications, attributes and achievements for the practitioner to progressively elevate to higher stages are equal between Śravaka and Bodhisattva. In other hand, as some scholar said that Bodhisattva and ten bhūmis have fused and blended some features from early Buddhism. For exam: Lalitaviatara, Abhiniṣkramaṇasūtra, Jātakamālā, Avadānaśataka, Divyāvadana, Bhadrakalpāvadāna, etc.

Through comparative we also can find that Da bhū contained the Hīnayāna account of the previous existences of Śākyamuni as Bodhisattva before became Buddha. In Da bhū the Bodhisattva concept have already became as a general concept, not only relation to Śākyamuni own previous life.

My interest in Buddhist Sanskrit literature has continuously been growing since before I came India studies many year ago. This main works through reading original Sanskrit texts will help me to pure understand and carry out transcendental knowledge from Buddhism.

Through my research work when I became more and more acquainted with the different thoughts of ten bhūmi between The Sectarian Buddhism and Mahāyana, and how can unfold in that long period, with what human motivation of that period the ten bhūmi must be discussed as unfolding. We can not clam that ma study is a complete undertaking in itself or that everything about ten bhūmi in the two texts have been studied in my research work. In fact, I only confined my research work on ten bhūmis, so I leaving aside many others on the Mahāvastu and Daśabhūmika sūtra.

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