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Bhrāntivāda: Reading the Laṅkāvatāra Sūtra in Lieu of Metaphysics

by

John Michael Aude: McVey

Faculty of Religious Studies, McGill University, Montreal

1991

A Thesis submitted to the Faculty of Graduate Studies and Research
in partial fulfillment of the requirements for the degree of
Masters of Arts

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Abstract

The thesis, entitled "Bhrāntivāda: Reading the Laṅkāvatāra Sūtra in Lieu of Metaphysics," examines the use of metaphors of place in the Sanskrit text of the Laṅkāvatāra Sūtra. The incorporation of the fundamental doctrines of the text within a system of ascending "stages" (bhūmis) is given particular attention, as this scheme presents the practical goals of the text by means of expressions of entry and abiding within "realms" (viḥāra, gocara, āyatana, ālaya, ksetra, and visaya).

Reading the Laṅkāvatāra Sūtra with attention to its actual terminology is suggested as an alternative to the approach taken in the only existing English version of the text, which renders the Laṅkāvatāra Sūtra by means of interpolated expressions of "inner perception," and "self-realisation."

Résumé

Cette thèse, intitulée "Bhrāntivāda: Reading the Laṅkāvatāra Sūtra in Lieu of Metaphysics," étudie l'emploi de métaphores de lieu dans le texte sanscrit du Laṅkāvatāra Sūtra. Une attention particulière a été prêtée à l'incorporation des doctrines fondamentales du texte à un système d'"étages" montants (bhūmis), car ce système, présente les fins pratiques du texte par des expressions d'entrée et de demeure à "domaines" (viḥāra, gocara, āyatana, ālaya, ksetra, et visaya).

Cette lecture du Laṅkāvatāra Sūtra, qui s'effectue en accordant une considération spécifique à sa terminologie, est posée ici comme une alternative à l'approche utilisée dans la seule version anglaise du texte, où l'étude du Laṅkāvatāra Sūtra est faite en fonction des expressions intercalés de "perception interne" et d'"auto-réalisation."

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Introduction

Entry and Abiding in the Laṅkāvatāra Sūtra

In the Sanskrit text of the Laṅkāvatāra Sūtra,¹ statements of doctrine, though unsystematically arranged, are presented as a body of instruction (deśanā) directed towards the attainment of particular goals.² These goals include: the development of mental faculties (abhiññā), powers (bala), and degrees of self-mastery (vaśita); proficiency in attaining meditative states (dhyānas and samāpattis), and experiencing happiness (sukha) arising from the state of meditative absorption (samādhi); the acquisition of knowledge, understanding, and comprehension of doctrine (jñāna, prajñā, and abhisamaya); and the eventual attainment of the complete awakening (samyaksambodhi), which is said to characterize a Buddha.³ Associated with these goals

¹Nanjio (1923). Throughout the present study, passages from the Sanskrit text of the Laṅkāvatāra Sūtra are cited, by page and line number, according to the Nanjio edition.

²Deśanā, from the root √dis (point out, show), is more literally, "direction." Throughout the Laṅkāvatāra Sūtra, terms derived from this particular root are used to refer to instruction in the text: in the verse portions, Middle Indic ('Buddhist Hybrid Sanskrit') forms are used (eg. deśemi, causative, 1st pers. sg., "I teach"); in the prose portions, Sanskritized forms are used (eg. deśayāmi, causative, 1st pers. sg., "I teach"). In the text, instruction is likened to a pointer directed towards a final end (siddhānta). See in this regard Suzuki (1930): 109.

³The metaphor of "awakening," is used throughout the text to refer to the arising of the perception of what is so and not otherwise. Metaphors of "illumination" are not used in this regard, although they are used to characterize the giving or receiving of instruction (eg. prakāśita 5.1; 26.5; 144.11; 280.5; 324.6), and to describe attributes of Buddhas, such as radiant appearance. For this reason, rendering the discourse of the Laṅkāvatāra Sūtra

are "stations" or "abodes" of various kinds; hence, attainment, in the language of this text, is spoken of in terms of "entry" (praveśa) and "abiding" (sthita).⁴

The orientation of statements of doctrine towards practical goals in the Laṅkāvatāra Sūtra is expressed through the use of a paradigmatic metaphor of a "path" or "way" (mārga) leading to a final destination.⁵ Unlike the "eightfold path" leading to the cessation of suffering presented in the earliest Buddhist texts, however, references are made in this text to multiple "paths," of which the "eightfold path" is but one.⁶ Through this metaphor of "paths" leading, through a series

through interpolated metaphors of "enlightenment" is somewhat misleading, particularly as the term nirābhāsa, "without appearances," or even "without light," is used to characterize what is acquired in the course of ascending the stages leading to Buddhahood. (24.5; 25.18; 28.13; 30.14; 35.4; 42.5,14; 43.8; 49.16; 50.3; 56.2; 62.3; 65.14; 69.15; 78.10; 97.3; 98.11; 123.1; 130.8; 137.2,14; 157.11; 158.4,6; 162.6; 168.14,15; 194.19; 215.7,9,11; 216.4; 226.13; 278.6,7,9; 279.4; 284.5; 289.15; 291.8; 292.3,4; 296.4; 298.17; 299.13; 302.9,11; 310.9; 335.18; 345.2).

⁴For expressions of this kind, see: 10.1; 10.15; 11.9; 21.4; 81.4; 98.2; 102.7; 127.17; 143.15; 173.14; 180.8; 224.10; 227.6; 228.4; and, 374.16.

⁵According to A.K. Warder, mārga and pratipad ("practice") are synonymously used in texts which purport to be the teaching of the Buddha (see Warder (1980): 100).

⁶The "eightfold path" (mārgam aṣṭāṅgikam) is directly referred to only in the verse portions of the text (204.10; 299.8; 341.3). There are, however, a number of less explicit references to what would appear to be the same "path" (40.17; 96.17; 155.1; 243.8; 370.2; and perhaps, 184.5). In addition to the "eightfold path," references are made to a "Mahāyāna path" (10.17); a "path" leading to the "one vehicle" (ekavāna [133.14,15]); and to "paths of discipline" (yogamārga [222.4]), ten of which are said to belong to those of "noble lineage" (āryagotra) while an unspecified number of others are said to belong to Śrāvakas, Pratyekabuddhas and "heretics" (irthyakara)--the "path of heretics," associated with Śrā-

of "stages" (bhūmis), to "realms" and "abodes" of various kinds, the Laṅkāvatāra Sūtra presents a collection of discourses directed towards entry and abiding within such places, and to this extent it differs from the metaphoric language of metaphysical inquiry directed towards a "disclosure" or "revelation" of "truth." As a result, the discourses in the Laṅkāvatāra Sūtra have a particular orientation: instruction is of a directive, exhortive nature, suggesting a "course" (gati) of conduct by way of indications as to where a practitioner should be headed, instead of serving as an exposition of the way things ultimately are.⁷ The purpose of statements of instruction, that is, is to facilitate "arrival," rather than to discourse upon what it is that is ultimately arrived at. For this reason, textual study of the Laṅkāvatāra Sūtra involves inquiry not only into its statements of doctrine alone, but also attention to the way in which these statements are contextualized by its predominant metaphor. To this end, the present study considers the

vakas and Pratyekabuddhas, is also mentioned in a verse in the text (98.9). There is also a brief mention of unspecified "paths" on one other occasion (30.2) and a reference to a "path," said to belong to Śrāvakas, which is associated with a dhyāna, a samādhi, and a samāpatti in one short passage (58.9). The reference to the "ten paths of discipline" likely refers to the "paths" leading to ten samādhis, which are referred to in the same passage (222.1), and which are only associated with Bodhisattva-Mahāsattvas.

⁷Both Suzuki (1930) and Sutton (1991) stress this emphasis on practicality. Sutton, for example, states that, "the entire thrust of the discourse in the [Laṅkāvatāra Sūtra] is directed...toward a practical rather than a theoretical aim." (Sutton (1991):46). Likewise, Suzuki states that the "purpose of this sutra is highly practical in spite of its abstract speculations." (Suzuki (1930): 102). At the same time, the metaphor of "paths" when used to refer to practical training and discipline draws upon concepts such as karma as the basic assumption behind using this metaphor to speak of practical discipline is that particular actions necessarily lead to determinate results (phala).

use of metaphoric expressions of entry and abiding in the Lankāvatāra Sūtra as a supplement to other, more comprehensive, studies of the text which have centered, on the whole, on doctrine alone.⁸

An Overview of Terms

Of the terms used to express entry and abiding in the Lankāvatāra Sūtra, the term bhūmi has a particular importance as it is used to refer to "stations" or "stages" in an orderly sequence called a bhūmikrama, which includes the "abodes" denoted by the other terms.⁹ Although a

⁸The most comprehensive studies of the Lankāvatāra Sūtra in English are those of Suzuki (1930) and Sutton (1991). Other studies concerned with an exposition of the doctrines of the Lankāvatāra Sūtra are: Hamlin (1983); Kawada (1965); Sugunuma (1967); Takasaki (1981); and Tokiwa (1981). Studies attempting to contextualize the Lankāvatāra Sūtra by situating its doctrines in relation to doctrines of other traditions have been published by Hauer (1927); Karmarkar (1955); and Kunst (1980); in addition, studies by Takasaki (1980; 1982) attempt to contextualize the doctrines of the Lankāvatāra Sūtra in relation to other Buddhist texts. The Lankāvatāra Sūtra, however, states on many occasions that any preoccupation with doctrine (vāda) is fraught with error (bhrānti); hence, it contrasts entry into the "realms" which are the subject of its discourse with discourse about them (the Sanskrit term vāda has a variety of meanings, all of which are associated, in their broadest sense, with speech. Vāda may be rendered as "discourse," "doctrine," "proposition," or "argument," for example. In the Lankāvatāra Sūtra, this term is used specifically to refer to statements of doctrine: its own and those of other traditions. For references to the particular passages in the text concerning bhrānti, see Suzuki (1934): 132. A discussion of error, in a more general sense, in the context of the Lankāvatāra Sūtra is presented in Suzuki (1930): 114-121. In association with studies of doctrines of māyā ("illusion"), statements from the text on similar themes are examined by Karmarkar (1955), Hamlin (1983), and O'Flaherty (1984)).

⁹Apart from the term bhūmi, (see Table I), the terms most frequently used in this manner are: gocara, viḥāra, āyatana, viśaya, ālaya, ksetra, and gaṇi. (see Appendix). All but the last term refer to "realms" or "abodes" of one kind or another: the latter term, gaṇi

complete study of the use of all such terms is well beyond the scope of the present work, by focussing the present study on the references to bhūmis in the Lankāvatāra Sūtra, the remaining terms and their usage in expressions of entry and abiding in relation to this bhūmikrama may be introduced into a work of small scale.

The Sanskrit term bhūmi has a variety of meanings: in its most basic sense it is used to denote the earth, soil, or ground; however, it is also used to refer to a plot of land, territory, region, or site; a situation, position, posture, or attitude; the base or floor of a structure, and the levels or stories of a building.¹⁰ In the Lankāvatāra Sūtra, the term is almost always used in a more figurative sense to refer to a "station," "stage," or "level" within a scheme comprising a graduated series of "stages," that lead to a bhūmi associated with the attainment of Buddhahood, the tathāgatabhūmi, or buddhabhūmi.¹¹ In this context,

("course," or "passage"), is used to express the "way" leading to such places, or deportment within them.

¹⁰It is interesting that in the two Tibetan versions of the Lankāvatāra Sūtra, the term used to translate bhūmi, namely ས་ (sa) renders the term in its most basic, literal sense, as the earth, soil, or ground; similarly, the character used to translate bhūmi in the three Chinese versions, 地, also has the same basic meaning. As it is the literal meaning of the term bhūmi that is rendered in each of these translations, we may presume either that the figurative use of ས་ and 地 was common to the languages of translation, or that these terms came to take on a particular technical usage, as Bokenkamp (1990) suggests, with reference to the various schemes of ascending "stages."

¹¹There are a few exceptions to this usage: on five occasions the term bhūmi is used in the Lankāvatāra Sūtra to refer more literally to the ground, or soil (247.13, 275.3,

the meaning of the term bhūmi lies somewhere between "status" or "position," and "abode" or "dwelling place."¹² Bhūmis are "stations" in this sense: they are places of abiding, acquired or attained in the course of advancing towards Buddhahood.¹³

When considered in their entirety, the references to bhūmis in the Lankāvatāra Sūtra suggest that the principal doctrines of the text are incorporated into its scheme of bhūmis, since comprehension (abhisamaya) of these principal doctrines is included amongst the attainments associated with particular bhūmis.¹⁴ This dimension of the

307.14, 367.8, and 367.14); on one occasion the term is used, it would seem, to refer to one of the component materials of a painting (citra), specifically its "base," or "receptacle." (48.10).

¹²Dayal lists a range of meanings associated with the term in Buddhist texts (Dayal (1932): 270-271). In the Lankāvatāra Sūtra, however, references to the term suggest that "station," or "stage" is an adequate translation.

¹³The specific verbs used in the text to refer to the "acquisition" of bhūmis (with the accusative case) are: prati-vīabh, pra-vāp, and upa-ā-vdā. The first of these is by far the most common. The verbs to refer to "establishment" in a bhūmi (locative case) are: √sthā, past part. caus. sthita (81.4); ava-√sthā, past part. caus. avasthita (15.5); and prati-√sthā, past part. caus. pratisthita (192.3).

¹⁴See Chapter 3, section 11 ("Bhūmis and doctrines"), below. The principal doctrines of the Lankāvatāra Sūtra are summarized by the formula, pañcadharmasvabhā vavijñānanairātmyadvaya. This refers to: (i) the Five Dharmas (nāma; nimitta; vikalpa; samyogijñāna; and tathatā); (ii) the (three) Svabhāvas (parikalpita; paratantra; and pariniṣpanna); (iii) the (eight) Vijñānas (ālaya; manas; manovijñāna; and five remaining vijñānas, one associated with each of the five senses: vision, hearing, smell, taste and touch); and (iv) the twofold lack of self (that is, pudgalanairātmya and dharmanairātmya). The inclusion of comprehension (abhisamaya) of the doctrines presented in the text amongst the attainments associated with particular bhūmis is especially evident in the fourth chapter of the Lankāvatāra Sūtra, which, as the colophon reads, concerns

Laṅkāvatāra Sūtra, however, has received only cursory attention in previous studies of the text. D.T. Suzuki's Studies in the Laṅkāvatāra Sūtra, for example, considers bhūmis only briefly, and largely with reference to the scheme presented in the Daśabhūmikasūtra.¹⁵ Likewise, in a recent full-length study of the Laṅkāvatāra Sūtra by F.G. Sutton, only a passing mention is made of bhūmis, in the context of a discussion of the doctrine of the Five Dharmas.¹⁶ At the same time, the studies that have been concerned with Buddhist "stage" doctrines in a more general sense have tended to focus upon texts which provide a more systematic formulation of bhūmi schemes than is found in the Laṅkāvatāra Sūtra.¹⁷ Bhūmis are an important aspect of this text,

abhisamaya, the discussion of which contains numerous references to bhūmis (211.10; 212.5,7,13,15; 213.4,7,9,10,12,13,17; 214.9,18; 215.9,11,12,13,18).

¹⁵Suzuki (1930): 221-227; 429-30. In an earlier work Suzuki dealt with bhūmis at greater length, but added that, "[t]hey appear...to our modern skeptical minds to be of no significant consequence, nor can we detect any very practical and well-defined distinction between successive stages. We fail to understand what religious necessity impelled the Hindu Buddhist to establish such apparently unimportant stages one after another in our religious life." Suzuki (1907): 312-13.

¹⁶Sutton (1991): 216-17. Sutton does, however, point out the connection between doctrines and bhūmis in the Laṅkāvatāra Sūtra, saying that, "the text seems to point to the preparatory function of the five Dharmas for the entrance upon the path of Bodhisattvahood, thereby linking the two metaphysical doctrines into one continuous 'map of Enlightenment,' as it were." Sutton (1991): 216.

¹⁷Dayal, for example, devotes an entire chapter to a discussion of bhūmis in four texts: the Mahāvastu, Satasāhasrikāprajñāpāramitā, Bodhisattvabhūmi, and Daśabhūmikasūtra (Dayal (1932): 270-91). Although the Laṅkāvatāra Sūtra is cited on a few occasions (pp. 271, 284, 291) in this presentation, it is not examined in any detail. Dutt discusses the Laṅkāvatāra Sūtra in a chapter devoted to a presentation of the 'Dasa Bhumi.' (Dutt (1932) 86-140), though only in a cursory manner (pp. 94, 115, 125, 128, 131, 132, 135),

however, as they present its principal doctrines in terms of its predominant metaphor in such a way that instruction takes the form of directions along a "course" leading to a final destination of Buddhahood.

Before turning to a closer examination of bhūmis in this text some additional observations may be made with regard to the use of expressions of entry and abiding to present statements of doctrine in the Lankāvatāra Sūtra. In the first place, although there are numerous examples of the use of terms denoting "realms" or "abodes" in the discussion of doctrine in the text a few deserve special consideration. The term pratyātmagatigocara is important in this regard. In a discussion of questions concerning the relationship between the text's own teachings or instruction and the final end to which they are directed, the aim of the teachings is associated with entry into an "abode," (gocara), which is characterized as being free from the discriminations of words (vāgvikalparahita);¹⁸ beyond the realm of

and with little mention of the significant differences between the bhūmis outlined in the Lankāvatāra Sūtra and those of the other texts with which it is grouped (principally, the Daśabhūmikasūtra and Śatasāhasrikāprajñāpāramitā). Differences of this sort would include the lack of any mention of bodhicittotpāda in the Lankāvatāra Sūtra and the distinction in this text between the Bodhisattva stages and the tathāgatabhūmi, or buddhabhūmi.

¹⁸143.8 The term vikalpa occurs frequently in the Lankāvatāra Sūtra (see Suzuki (1934): 154-5). Suzuki has rendered it as "discrimination" (Suzuki (1930): 438), which seems to be supported by an etymological analysis of the term: vikalpa is derived from the root √kṛ (to adapt, arrange, order, imagine), with the added prefix vi, (suggesting, "in two," or "apart"); hence to distinguish, or discriminate. Some of the other meanings

thought (cittagocara);¹⁹ that which is the eternal unthinkable (niyam acintya);²⁰ something to be classed with space (ākāśa), nirvāṇa, and cessation (nirodha);²¹ the way leading to the highest meaning, or goal (paramārtha);²² and, that which is to be personally known, or discerned for oneself (pratyātmavedya).²³ Although a number of expressions are used in the Laṅkāvatāra Sūtra to denote this "realm," the most common is pratyātmagatigocara.²⁴ There is a close association in the text, at

associated with the term, such as "option," "alternative," "hesitation," and even "thinking" in a more general sense, suggest that the term has connotations of "reasoning" in its broadest, least formalized, sense: "pondering," for example. In the Laṅkāvatāra Sūtra, vikalpa is viewed negatively, as is tarka and vitarka ("conjecture," "reasoning" or "logic"); at the same time, it is associated with imagined oppositions, which are expressed in the text through the use of dvandva compounds such as: sadaśat, ekatānyatva, dharmādharma, and bhāvābhāva. The basic argument that appears throughout the Laṅkāvatāra Sūtra is that in order to reach the final goal, or "abode", vikalpa is to be abandoned. The verb-forms most frequently used in such expressions are variṇa (pp. caus. of √vrj, to be made free of, deprived of, wanting, or without), rahiṇa (pp. caus. of √rah, to be separated or free from), and vigata (from vi-√gam, departed or separated from).

¹⁹9.4; 39.13; 194.2; 271.15; 297.2.

²⁰59.11. This particular passage reads: nityamacintyaṃ ca bhagavatā pratyātmā-ryagatigocaraṃ paramārthagocaraṃ ca prabhāṣitam. That abstract, nityācintyatā is also used in this context (60.14).

²¹60.6. That is to say, it is asamskrta (see Suzuki (1930): 387).

²²tat kasya hetor yaduta paramārthāryasukhābhilāpapraveśivāt paramārthasya vacanaṃ na paramārthaḥ | paramārthastu mahāmāte āryajñānapratyātmagatigamyō na vāg-vikalpabuddhigocaraḥ tena vikalpo na udbhāvayati paramārtham. (87.10-14)

²³88.13; 215.13; 271.14; 278.11; 295.6; 306.11; 318.10.

²⁴4.16; 5.5; 7.8,11; 11.16; 12.16; 13.13; 23.16; 39.16; 49.5; 55.1; 57.9; 59.11; 62.12; 99.1; 155.2; 172.12; 242.15; 320.8. See also Suzuki (1930): 421-23.

the same time, between this realm and the bhūmi associated with Buddhahood and one finds the most important doctrines of Lankāvatāra Sūtra are associated with this "realm."²⁵

There is also a similar association made on other grounds, again through expressions of entry and abiding, in a discussion of the relationship between the pratyātmādhigamadharmatā, "the nature of the principle (dharma) that is personally acquired," and the paūrāṇasthitidharmatā, "the nature of the principle that was abiding in (or has been abiding since) ancient times."²⁶ In this context it is said that what has been learnt or acquired (adhigata) by the Tathāgatas is the abiding nature of things (dharmaśthititā); the law-governed, or regulated, nature of things (dharmaniyāmatā); the way things are; that is, "suchness" (tathatā); actuality (bhūtata); and, reality (satyata)²⁷--all

²⁵Regarding the association between this realm and the bhūmi associated with Buddhahood, see: 10.15; 93.4; 224.10; and, 214.4. The text states, for example, that, for yogins who have arrived at (gata) noble knowledge, or the knowledge belonging to the Noble Ones, personally (pratyātmāryajñānagata), in the tathāgatabhūmi, the notion of being and non-being (ie. bhāvābhāvasamjñā) does not occur: na ca mahāmate cittamanomanovijñānacittaparāvṛtṭyāśrayānām svacittadṛśyagrāhyagrāhakavikalpapraṁkīṇānām tathāgatabhūmi-pratyātmāryajñānatānām yoginām bhāvābhāvasamjñā pravartate (93.2-5). Doctrines associated with this realm include: the five dharmas; three svabhāvas; twofold nairātmya; the identity of the tathāgata and ālayavijñāna; and, the doctrines of cittamātra and anutpāda.

²⁶143.5.

of which is likened to the orderly "paths" (patha) of an ancient city, which are entered upon (praveśa) just as "suchness," etc. is entered upon by the Tathāgatas (ie. those who are "thus-gone").²⁸

Similar metaphors are employed to discuss the doctrine of the tathā-gatagarbha (the "womb" or "inner realm" of the Tathagata). In the first discourse of what is now the sixth chapter of the Laṅkāvatāra Sūtra,²⁹ it is said that the tathāgatagarbha is also "spoken of," or "known as" (saṃśabdhitā) the ālayavijñāna, the "receptacle-consciousness," (because it receives and stores impressions (vāsanā) of actions and thoughts.).³⁰ The latter is also called the "base" (āśraya) of the vijñānas.³¹ In the same discussion, the "realm" (viśaya) of the Tathāgata is identified with the "realm" (viśaya) of the ālayavijñāna

²⁷This particular passage reads: *evam eva mahāmate yan mayā taiś ca tathāgatair adhigataṃ sthitā eva eśā dharmatā dharmasthititā dharmaniyāmatā tathatā bhūtātā satyatā.* (144.3-5)

²⁸The passage reads: *tad yathā mahāmate kaś cid eva puruṣo 'pavyām paryatanpaurāṇām nagaram anupaśyed avikalapathapraveśam sa taṃ nagaram anupraviśet tatra praveśya pratiniṣīya nagaram nagarakriyāsukham anubhavet....evam eva Mahāmate...[as in footnote 27, above] (143.14-144.4).* For an extended discussion of the term tathāgata in the Laṅkāvatāra Sūtra, see Suzuki (1930): 339-56.

²⁹220.1-224.3

³⁰222.9,11; 223.2. The identification of the two are again stated on another occasion in which Bodhisattva-Mahasattvas are instructed to bring about a purification (viśodha) of the tathā-gatagarbha-ālayavijñāna, so as to remove traces (vāsanā) of vikalpa. (222.7). See also Suzuki (1930): 390.

³¹Suzuki (1930): 390-1.

and tathāgatagarbha.³² On another occasion, the "realm" (gocara) of the tathāgatagarbha/ālayavijñāna, is said to be perceptible (pratyaksagocara) to Tathāgatas, just as [clearly as] an āmalaka fruit in the palm of the hand.³³ Each of these terms, ālaya, āśraya, gocara and visaya, connote dwelling places of some kind, while the term garbha has connotations of being an inner realm, or the interior of some sort.

One finds also, elsewhere in the text, references to the "centre," or "heart" (hrdaya) of the tathāgatagarbha in which it is identified with a "realm" called the tathatāryajñānagatigamanapratyātmāryajñānagatigocara.³⁴ Again, the association is made here in terms of "realms," the "heart" of the "inner realm" (garbha) of the Tathāgata being associated with a particular "realm," or "range" (gocara).

In addition to the above instances, similar expressions are used to speak of the ālayavijñāna under the influence of traces (vāsanā) of

³²223.6.

³³The passage reads: Mahāmate ayam tathāgatagarbhālayavijñānagocaraḥ sarvaśrāvakapratyekabuddhaśrīthyavitarkadarśanānām prakṛtipariśuddho 'pi sannaśuddha ivāgantukleśopakleṣatayā teṣām ābhāti na tu tathāgatānām | tathāgatānām purnar mahāmate karatalāmalakavat pratyaksagocaro bhavati. (222.17-18).

³⁴67.17-68.1.

past actions and thoughts, as this is said to give rise to the avidyāvās-anabhūmi, that is, the "stage" which is the resting place of the ignorant.³⁵

And finally, it is stated that the Tathāgatas teach the doctrine of the tathāgatagarbha according to the sense (padārtha) belonging to śūnyatā-bhūtakoti-nirvāṇa-anutpāda-animitta-apraṇihita, etc.³⁶ The stated intention of this identification of terms is to dissociate the tathāgatagarbha from doctrines of self (ātman) attributed to the "heretics" (tīrthakara). The doctrine of the tathāgatagarbha, in this context, is said to be a means of teaching the doctrine of nairātmya (lack of self, or "selflessness") to those attached to notions of selfhood.³⁷ Interpreting the above expressions in terms of the metaphors they employ, that is, for example, considering the tathāgatagarbha in terms

³⁵ 220.14.15.

³⁶ 78.6-7. The terms śūnyatā, animitta and apraṇihita are referred to in the Paṭisambhigā-magga as the three vimokṣas (Warder (1980): 313). According to Suzuki, animitta ("without appearance") is used as a synonym for nirābhāsa ("imageless") in the Lankāvatāra Sūtra (Suzuki (1930): 379). Animitta, like nirābhāsa is associated with "abodes" (eg. animittapatha; animittasthāna), as well as with sukha and saṃādhi, which are among the principal attainments associated with bhūmis in the Lankāvatāra Sūtra. Both animitta and nirābhāsa are associated with the bhūmis, from the first to the tenth (though the first in particular), and with the tathāgatabhūmi.

³⁷ 79.8-9. For example, the interlocutor of the Buddha, Mahāmāti, is told in this context to abandon views that associate the tathāgatagarbha with an ātman, through investigating (anusārin) the tathāgatanaīrātmyagarbha, that is, "the inner realm without self of the Tathāgata." See in this regard, Suzuki (1930): 137-8.

of "realm-ness," rather than "thing-ness", would seem to be more closely in keeping with the arguments that the tathāgatagarbha, like the ālayavijñāna and pratyātmaśāntigocara, is not to be thought of as an entity, as a "self" might be--an argument which the text goes to some length to present.³⁸ Not only is such an attempt to follow the text's own use of metaphors, so as to appreciate its style of argumentation, a valuable exercise in itself, but doing so in the context of the discussion of the particular doctrines mentioned above also draws attention to the wider scope of meanings associated with the terms employed in the discourses of the text: in the above cases, for example, the term garbha is used not only in the sense of a "womb," but also with reference to an inner realm in a more abstract sense.

Nevertheless, an undertaking aimed at presenting a thorough examination of the many nuances of the Sanskrit terms used in expressions of entry and abiding in the Laṅkāvatāra Sūtra is well beyond the scope of the present study. Expressions of this sort, however, constitute what might be called the very "fabric" of the text:

³⁸The tathāgatagarbha-svapratyātmāśāntigocara, for example, is spoken of in terms of being entered (praveśa), that is, as a place of entering and abiding, at the end of the first chapter of the Laṅkāvatāra Sūtra (21.3-4). In contrast, F.G. Sutton begins his discussion of the tathāgatagarbha, as presented in the context of the Laṅkāvatāra Sūtra, with the assumption that it is an "entity." (Sutton (1991): 55). What results is a very interesting excursus into the Rgveda (in search of the hiranyagarbha; or perhaps, the ever so elusive hiranyānda ?), the Aranyakas and Upaniṣads.

not only are such expressions employed in the discussion of doctrine within the various discourses of the text, but these doctrines are themselves incorporated into a scheme of "realms" and "stations." In order to elaborate upon this feature of the Lankāvatāra Sūtra, it is to the discussion of bhūmis in the text that attention shall now be turned.

Chapter One

Contextualizing References to Bhūmis

References to stages or levels of attainment occur in numerous Buddhist texts.¹ In the Āgamas, for example, there is a fourfold classification of persons according to their level of attainment.² Each of these is further subdivided into levels of entrance and completion and the entire scheme is preceded by an entry level comprising two classes, called puṭhujjana and gotrabhū.³

According to this scheme (and there is a good deal more complexity to it than this, when sub-classes and divisions of attainment within each level are accounted for),⁴ puṭhujjana ("common people"), so as to become qualified to enter the first stage

¹See Dayal (1932): 270.

²The four classes of persons are: sotāpanna, sakadāgāmi, anāgāmi, and arahant.

³Hirakawa (1990): 203-4.

⁴See, for example, the table comparing levels of attainment found in different Buddhist texts given in Dutt (1971): 137-40.

(i.e., sotāpatti), must pass through the pre-entry stage (i.e., gotrabhū).⁵ The first stage is entered upon when one has eliminated belief in an enduring, substantial self, attachment to rituals, and doubt about the Buddhist doctrine; thereupon, one is said to be assured of attaining salvation within seven rebirths.

In the second stage, craving, hatred, and delusion, are said to be weakened, though not completely eradicated, and salvation is said to be attainable within one rebirth. When hatred has been eliminated, the third stage is entered upon. And lastly, the fourth and highest stage is said to be attained when all traces of craving and delusion have been completely eradicated.

Progress through the stages is considered a process of gradual purification. The Theravāda School, for example, classifies such a scheme according to seven stages of visuddhi (purification), involving purification of: sīla (moral conduct); citta (mind); ditthi (views); kaṅkhā-vitarana (doubt); maggāmaggañānadassana (knowledge of what is the path, and what is not); paṭipadāñānadassana (knowledge of the method concerning salvation); and, ñānadassana (wisdom).⁶

⁵Regarding possible meanings of the term gotrabhū, see Dayal (1932): 51-4.

The standardization of doctrines of successive stages was also influenced by other developments, such as the elaboration of biographical depictions of the Buddha, which were likely first developed within the body of vinaya literature, but later developed into particular genres in their own right, influenced no doubt by the emergence of jātakas and avadānas edifying the Buddha through stories of former lives.⁷

Also influential were factors such as the sectarian divisions between the Buddhist schools themselves;⁸ for the formalization of doctrines of successive stages of attainment were well suited for the construction of hierarchical classifications of schools, teachings, and

⁶Hirakawa (1990): 204-5. The seven purifications are considered in detail in Buddhagoṣa's Vissudimaggā (Path of Purification)--see Nyāṇamoli (1976).

⁷As well as the classification of Buddhist texts into the three pitakas (sutta, vinaya, and abhidhamma), there is a ninefold division of the texts (navāṅgabuddhasāsana, ie. nine branches of the teachings of the Buddha)--sutta, geyya, vyākaraṇa, gāthā, udāna, itivuttaka, jātaka, vedalla, and abbhūradhamma--and a twelvefold division, which further includes: nidāna, avadāna, and upadesa (see Hirakawa (1990): 74-5). Biographical accounts of the Buddha, such as are found in the Mahāvastu and Lalitavistara, were likely influenced from the earliest stages by accounts elaborated in the adbhutadharma and jātaka, although their evolution was interdependent and not simply a linear progression from one genre to the next. See also, Hirakawa (1990): 262-69 and Gombrich (1980): 62-72, with regard to the elaboration of biographies of the Buddha and the development of the Bodhisattva doctrine.

⁸See in this regard: Dutt (1970); Lamotte (1988): 286-90; 517-638; Hirakawa (1990): 256-74; Warder (1980): 288-422.

vehicles through schemes of ascending levels of knowledge and perfection. The doctrine of the pāramitās (perfections) presented in the Lankāvatāra Sūtra is a case in point.⁹ The pāramitās are no doubt related to some of the basic doctrines of early Buddhism, and appear to have emerged through an elaboration of the earlier formulas of the three skandhas (śīla, saṃādhi, and prajñā).¹⁰ In the Lankāvatāra Sūtra however, three types (bheda) of pāramitās are discussed: laukika, lokottara, and lokottaratama. Those of the laukika type are associated with worldly people who hold a belief in the existence of an enduring self (ātman) and associated properties, and are desirous of the world of form. By practicing the six principal laukika pāramitās such people are said to attain psychic powers and be born in Brahma's heaven. The lokottara pāramitās on the other hand are associated with the Srāvakas and Pratyekabuddhas, who, the text claims, pursue the goal of attaining nirvāṇa, though for themselves alone. Lastly, the lokottaratama pāramitās are said to be

⁹For a discussion of the six pāramitās as presented in the Lankāvatāra Sūtra (237.2-238.8), see Suzuki (1930): 365-7. A discussion of the various lists of pāramitās that may be found in different texts is given in Akira (1990): 299-300. The six principal pāramitās are: dāna (giving, generosity), śīla (moral conduct), ksānti (patience), virya (energy, vigour), dhyaṇa (meditation), and prajñā (wisdom)--and the four additional ones are: upāya or upāyakaṣāya (skillful use of expedients in teaching), pranidhāna (aspiration, resolution), bala (strength), and jñāna (knowledge). See also Dayal (1932): 165-269.

¹⁰*Ibid.*

practiced by Bodhisattva-Mahāsattvas. Here, the presentation of the lokottaratama pāramitās brings together a doctrine of six pāramitās with the main doctrine of the text, the pañcadharmasvabhāvaviññāna-nairātmyadvaya, or simply, the Five Dharmas.¹¹ Along these lines, the doctrine of six pāramitās is incorporated into a three tiered hierarchy that parallels the doctrine of three vehicles (śrāvakayāna, pratyekabuddhayāna, and tathāgatayāna) expounded in the text.¹²

Bhūmis: some schemes

To consider, in broad terms, something of the context within which references to bhūmis in the Laṅkāvatāra Sūtra occur, some of the bhūmi schemes which appear to overlap in some respects with what is said about bhūmis in the Laṅkāvatāra Sūtra are deserving of particular attention.

Turning to specific texts, it should be noted at the outset that there is no single doctrine of stages: different schemes are to be

¹¹See Suzuki (1930): 366-7.

¹²A brief discussion of the doctrine of yānas found in the Laṅkāvatāra Sūtra occurs in Suzuki (1930): 358-61.

found in a variety of texts. While the seven stages of purification (visuddhi) outlined in texts of the Theravāda School, such as the Visuddhimagga, have been mentioned above, elaborate systems of stages and degrees of purification are also to be found, for example, in Sarvāstivādin texts such as the Jñānaprasthānaśāstra, Mahāvibhāṣā and Abhidharmakośa.

The Satasāhasrikāpraiṇāpāramita outlines a doctrine of ten bhūmis that are passed through by Bodhisattvas in the course of their progress, but it does not provide a systematic presentation, nor assign names to its stages, as does for example, the Daśabhūmikasūtra.

The Daśabhūmikasūtra, like the Mahāvastu, provides a systematic doctrine of ten bhūmis, though the former is much more substantial; particularly with respect to qualities and attainments associated with the eighth stage and beyond.

The Bodhisattvabhūmi, on the other hand, outlines a scheme involving seven overlapping bhūmis and thirteen vihāras.¹³

¹³For a brief summary, see Dayal (1932): 278-283. The Daśabhūmikasūtra, as it is in many respects closest to the doctrine of stages found in the Lankāvatāra Sūtra, is discussed at more length below.

In the case of the Laṅkāvatāra Sūtra, matters are further complicated: its scheme of stages is neither complete, systematic, nor consistent.

The doctrines of stages presented in three of these texts-- namely the Mahāvastu, of the Lokattaravādin school of the Mahāsaṅghika sect; the Daśabhūmikasūtra, an early Mahāyāna treatise;¹⁴ and the Bodhisattvabhūmi, a section from Asaṅga's Yogācārabhūmi¹⁵--each require further attention if any analysis of the references to bhūmis in the Laṅkāvatāra Sūtra is to be made.

¹⁴The date of the Daśabhūmikasūtra is generally placed around the second century C.E. (Nakamura (1980): 195). In addition to the Sanskrit edition by Rahder, a critical edition was published by R. Kondō (1936) and translated into English by Honda (1967). Verses from the text (which Rahder largely omits), were published in The Eastern Buddhist, Vol. V, No. 4; No. 1. 1931-32 (see. Lamotte (1988): 575). Cleary (1986): 7-123, provides a translation from Chinese.

¹⁵The Bodhisattvabhūmi is, to be more precise, the fifteenth volume in the first part (bahubhūmikavastu) of the five-part Yogācārabhūmi, composed in the late fourth century C.E. by Asaṅga. It was translated into Chinese as early as 418 C.E., by Dharmakṣema. Two editions of the Sanskrit text of the Bodhisattvabhūmi have been published: Dutt (1966) and Wogihara (1930). A Sanskrit edition of part of the Yogācārabhūmi of Asaṅga has been edited and published by V. Bhattacharya (Calcutta: University of Calcutta, 1957). For a general introduction to this multi-volume work, see Willis (1979): 3-36. Bibliographical information regarding scholarly articles and editions of the text are given in Nakamura (1980): 256-57.

(i) Overview of the scheme presented in the Mahāvastu

The Mahāvastu presents a scheme of ten bhūmis; discussion of those beyond the seventh bhūmi however, provides little in the way of substantive detail.¹⁶ Nevertheless, the text serves as a useful basis for comparison with the references to stages which occur in the Lankāvatāra Sūtra. In broad terms, the discussion of bhūmis in the Mahāvastu is in accord with the following outline. In the first bhūmi (Durārohā), pure conduct, energy, and learning is cultivated, however there is still attachment to worldly desires and progress is uneven. In this stage resolution is nurtured and a vow to win enlightenment is made.¹⁷ In the second bhūmi (Baddhamānā), aversion is cultivated, as are thoughts of kindness and a gentleness of character; resolution is sharpened, as is sincerity, and there is a longing for enlightenment and a feeling of joy at having renounced the world.¹⁸ In the third

¹⁶See Jones (1949) Vol. I: 53-124. Hirakawa (1990) describes this text as a biography of the Buddha, the section on stages describing ten bhūmis that a Buddha-to-be would pass through on the way to Buddhahood (p.263). This is in accord to some extent with the fact that the discussion of stages in this text becomes a discussion of the past lives of Śākyamuni in the sections dealing with the eight and ninth stages, as well as a discussion of the birth of a Buddha-to-be in the section of the tenth stage, followed immediately afterwards by a discussion of the attributes of the Buddha. For a brief overview of the ten bhūmis as presented in the Mahāvastu, see Dayal (1932): 273-75.

¹⁷Jones (1949) I: 63.

bhūmi (Puṣpamaṇḍitā), giving is cultivated and learning is sought above all else, while in the fourth bhūmi (Rucirā), the Bodhisattva shuns immorality and encourages others to do so as well.¹⁹ In the fifth bhūmi (Cittavistāra), all conditioned things are seen to be impermanent and unsatisfactory. Those stationed in the fifth stage are warned not to associate with followers of other sects,²⁰ as this is said to cause a return to the fourth stage. In the sixth bhūmi (Rūpavatī), there is further detachment from the world: followers at this level are warned against harboring envy for those who have attained the cessation of perception and feeling, and are cautioned against not listening

¹⁸Jones (1949) I: 66-9.

¹⁹A significant feature of the discussion of the fourth bhūmi in the Mahāvastu is that it also discusses the eight bhūmi to some degree (whereas little in the way of detail is given about this stage in the section on the eighth bhūmi itself), and a distinction is made between the first seven stages and the higher three (see Jones (1949) I: 82-3). The same distinction occurs in the Lankāvatāra Sūtra. What is most important about this distinction is that it is from the eighth stage that irreversibility obtains and final enlightenment is assured. Up until the eighth stage, a number of warnings are given as to what must be avoided if reversion into a lower stage is to be prevented. In the Lankāvatāra Sūtra however, irreversibility obtains from the first stage onwards, as it does in the Daśabhūmikasūtra.

²⁰Jones (1949) I: 94. In particular, that of Yogācāra is mentioned. The specific mention of the Yogācāra school is significant in the context of the present study, as this suggests a fundamental (sectarian) distinction between this text and those more closely aligned with the Lankāvatāra Sūtra, such as the Daśabhūmikasūtra. While the Lankāvatāra Sūtra does not explicitly identify itself with the Yogācāra *per se*, there is no question of doctrinal overlap. Sutton (1991) is a recent attempt to place the Lankāvatāra Sūtra squarely within the context of the early period of the formation of the Yogācāra school. However, that the Lankāvatāra Sūtra is not cited as an authoritative text in the works attributed to Maitreyanātha, Asaṅga, or Vasubandhu; in fact, not until Sthiramati and Dharmapāla was it cited in this manner (see Takasaki (1982): 360).

reverently while in the presence of worthy ones, preferring instead self-praise.²¹ At the seventh bhūmi (Durjayā), self-control is further developed, as is compassion; the Bodhisattva at this stage is said to become skilled in teaching, master the arts, sciences, methods of calculating, languages and all forms of writing known in the world.²² Nothing is said about the possibility of lapsing into the sixth stage; however, the text says that without mahākaruṇā, advance into the eighth stage is not possible. The eighth bhūmi (Janmanideśa), which is

²¹Jones (1949: Vol. I) and Dayal (1932), interpret the description of this stage quite differently. Dayal understands the text to say that the Bodhisattva, "cannot rise to the seventh bhūmi and abide in it, if he desires to attain the trance of the Cessation-of-perception-and-feeling, or listens complacently to his own praises as a great man and a self-restrained saint." (274). If this is so, it marks a significant difference from texts such as the Mahānidāna Sūtra and Saṅgīti Sūtra, in which mastery of saṃjñāvedayitanirodha is spoken of in positive terms. Nevertheless, one can find admonitions along similar lines in the Lankāvatāra Sūtra, as well as other Mahāyāna texts, in which followers of the Tathāgatayāna are urged to strive for complete enlightenment and not be content with various types of cessation sought after by Śrāvakas and Pratyekabuddhas.

Jones however, translates the same passage (p. 127 in the Senart edition), as: "There are two ways, my pious friend, in which Bodhisattvas, who have vowed to win enlightenment in the sixth, lapse and fail to reach the seventh bhūmi. What two? They envy those who have won cessation of perception and feeling, and 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," they do not listen reverently and attentively to the divine beings." (100: see fn.1 in which Jones discusses the Dayal translation. Essentially the difference between the two is that Dayal interprets saṃjñāvedayitanirodhasamāpattiyo as a tatpuruṣa compound, whereas Jones interprets it as a bahuvrīhi compound.). As far as the present study is concerned, the significant feature of this passage is that it holds that slippage from the sixth to the fifth stage is a possibility - a feature which distinguishes it from the Lankāvatāra Sūtra, as noted above.

²²Jones (1949) I: 107. This mastery of the worldly arts and sciences may be compared with the Daśabhūmikasūtra, in which similar attainments are acquired at the fifth stage. The fact that the seventh stage in the Mahāvastu is called 'Durjayā' while the fifth in the Daśabhūmikasūtra is called 'Sadurjayā' is perhaps significant in this regard.

discussed in Mahāvastu for some reason within the section the fourth stage, is the first stage in which the Bodhisattva is said to be avaiivartaka ("irreversible") as they are no longer able to lapse into lower stages:

From the eighth bhūmi onwards, O son of the Conqueror, Bodhisattvas are to be looked upon as perfect Buddhas. For after that they do not lapse.
 Henceforth they are masters of the profound meditations (dhyāna) and their knowledge is purified.
 Henceforth they speak words that are founded on knowledge, and in their wisdom renounce life because of its vileness (kucchattā).
 Henceforth, whatever birth is pure that they do achieve, and whatever form is pure that do they win.
 Henceforth, they are born of whatever sex they wish, and as whatever kind of deva they wish.
 Henceforth, as ascetic pilgrims (śrīthika), they become destroyers of existence; they abhor the pleasures of sense and extol release.
 Henceforth, they become the most excellent of eloquent men, pupils of the glorious perfect Buddhas, the devas above all other devas.
 Thus are they bidden by the Buddhas, the preachers of the dharma, at the moment of their passing away, "O wise men, teach dharma, and take up the banner of the seer."
 Henceforth they train many to be arhans, and many to qualify for discipleship....And though there are no Buddhas in the world at the time, the Bodhisattvas come to have the five super-knowledges (abhiññā)...²³

²³Jones (1949) I: 83-4. It might be noted in this regard that in this passage śrīthikas are extolled, as in the Lalitavistara, whereas in the Lankāvatāra Sūtra they are listed with Śrāvakas and Pratyekabuddhas as an inferior group, the likes of which are to be avoided. The Mahāvastu, from the discussion of the earliest bhūmis, shows a strong inclination to extol renunciation and asceticism. To this extent, Jones' translation of śrīthikas as "ascetic pilgrims" is likely not far off the mark (he notes, for example that in classical Sanskrit, śrīthika means worthy, holy, ascetic, etc.). In the Lankāvatāra Sūtra however, the same term is likely better rendered as "heretic," a category that would include ascetics and non-ascetics alike. The Lankāvatāra Sūtra makes little mention of

While the ninth and tenth bhūmis are named in the Mahāvastu (Yauvarāja and Abhiṣeka, respectively), the discussion of the ninth, like that which occurs in the section supposedly devoted to the eighth bhūmi, amounts to a list of names of powerful and renowned Buddhas under whom Sākyamuni is said to have acquired merit, and the discussion of the tenth concerns the conception (in both senses)²⁴ of the Buddha, following his descent from the realm of Tusita into his mother's womb. It is interesting to note in this regard that the conception of the Buddha is said to be something not shared by Pratyekabuddhas, saints (arhans), nor by Srāvakas, let alone worldly persons. And shortly thereafter, the Mahāvastu turns to a narration of the attributes of the Buddhas, leaving the discussion of the higher bhūmis decidedly vague.

renunciation and asceticism--the closest it comes to this is to extol a life of detachment or solitude (vivikta).

²⁴According to the conception of the Bodhisattva presented in this section, "Bodhisattvas are not born of the intercourse of a father and mother, but by their own merit independently of parents." (Jones (1949) I: 114-15). The description of the final birth presented here is much the same as accounts presented in texts such as the Nidāna-kathā of the Jātakatthakathā (see Jayawickrama (1990)).

(ii) Overview of the scheme presented in the Bodhisattvabhūmi

As stated above, the scheme in the Bodhisattvabhūmi is comprised of seven bhūmis and thirteen viḥāras. In it, bhūmis may be likened to 'levels' or 'stages' of attainment, and viḥāras to 'states' or 'stations' within each level.²⁵ The entire scheme can be arranged in the following manner:²⁶

<u>Bhūmi</u>	<u>Viḥāra(s) associated with bhūmi</u>
(i) Gotra	Gotra
(ii) Adhimuktīcaryā	Adhimuktīcaryā
(iii) Suddhāśaya	Pramudita
(iv) Caryāpratipatti	Adhiśīla Adhicitta Adhiprajñā (1) Adhiprajñā (2) Adhiprajñā (3) Sābhoganirnimitta
(v) Niyatā	Anābhoganirnimitta
(vi) Niyatacaryā	Pratisamvid
(vii) Niṣṭhāgamana	Parama Tāthāgata

²⁵Dayal (1932): 270.

²⁶This outline of the Bodhisattvabhūmi is given primarily for the purpose of comparison with the references to stages in the Laṅkāvatāra Sūtra. It mostly follows that of Dayal (1932): 278-83. For a more detailed discussion of the Bodhisattvabhūmi, see Dutt (1966) and (1973): 92-140, as well as Dayal (1932): 278-83.

In this scheme, the gotra and adhimukti are preparatory in nature.²⁷ The first stage proper is the śuddhāśayabhūmi, which is associated with the viḥāra called pramudita. At this stage the Bodhisattva makes a vow to liberate all beings from suffering, and bodhicitta arises as a result of the merit accumulated over a vast number of past lives. The Bodhisattva is full of joy, and free of anger and ill-will. There is a comprehension that there is no enduring, substantial self, and so self-seeking action and self interest are cast off. The Bodhisattva in this stage has great energy, determination, generosity, and faith; acquires many samādhis, and sees Buddhas in many Buddha-fields (buddhakṣetras). Once at this stage, the Bodhisattva can live for hundreds of kalpas, enter into the past and future (or have knowledge of the past and future), and appear before other Bodhisattvas in need of teaching.

²⁷See Dayal (1932): 51-4, for a discussion of the occurrence of the terms gotra and adhimukti in various Buddhist texts. In the Laṅkāvatāra Sūtra, gotra and gotrabhū are associated with the preparatory (parīkarma) stage.

Having ascended to the adhiśīlavihāra, the next level, the Bodhisattva purifies thought; is helpful and kind; overcomes passions both large and small, and cultivates bodhipakṣyadharmas.²⁸

The Bodhisattva at this stage has no interest in worldly gain or prestige and fully embraces the Mahāyāna. Good and bad actions are clearly discriminated, and others are led towards virtuous behavior so as to cultivate merit and lessen suffering.

At the adhicittavihāra, sīla and prajñā are cultivated, so as to lessen the āsravas ("passions" or "harmful influences"). The Bodhisattva at this station can practice severe austerities without difficulty and cannot be swayed by Māra; the scriptures are sought after and ardently studied, and any sacrifice will be made to learn more about the Dharma; rebirth can occur at will; and four dhyānas, four formless samāpattis, and five abhiññās are attained.

²⁸The bodhipakṣyadharmas are thirty-seven in number: four smṛtyupasthānāni, four samyakprahāṇāni, four śūddhipādaḥ, five indriyāni, five pañjāni, seven bodhyangāni, and the eight branches (āṅgika) of the Noble Eightfold Path. See Dayal (1932): 80-164. In references to stages in the Lankāvatāra Sūtra they are mentioned on a few occasions (eg. 15.2; 101.4). Essentially they constitute a list of factors necessary for complete awakening.

In the first adhiprajñāvihāra, the last traces of wrong views with regards to the belief in a substantial self are eradicated; teachers of rival sects are no match for a Bodhisattva in this station. Once in the second adhiprajñāvihāra, further progress is made in the comprehension of doctrine: the Four Noble Truths are fully understood; knowledge of arts, sciences, and technical skills are acquired. The Bodhisattva in this station also cultivates mindfulness and proper conduct, and protects others from dangerous persons. In the third adhiprajñāvihāra, the Bodhisattva fully understands prāṭītya-samutpāda and the three doors to emancipations: śūnyatā, ānimitta, and apraṇihita. False notions such as those of an agent (doer and knower), or being and non-being (satāsat), are discarded; skill in teaching is developed; perfect wisdom and absolute knowledge are attained. The Bodhisattva in this station also cultivates ānytomikīksānti, and experiences thousands of samādhis. In the last station of this level, sābhoganirnimitta, the Bodhisattva begins to develop Buddha-knowledge in body, speech, and thought; the ten pāramitas are fulfilled, as are the seven bodhyangāni. There is freedom from harmful action; words, thoughts, and actions are freed from nimitta (appearances); and a million samādhis are experienced.

Upon ascending to the anābhoganirnimittavihāra actions become completely purified; omniscience is obtained with respect to the past, present, and future; things are comprehended to be ungraspable and indescribable, and the Bodhisattva acquires anutpattikadharmaksānti (the conviction or acceptance that all things are without the property of origination),²⁹ and ten powers of self-mastery (vaśitā).

Ascending to the pratisamvidvihāra, the Bodhisattva becomes a great teacher of the Dharma, is protected from harm by dhāraṇīs, and acquires four special knowledges (pratisamvid).

²⁹With respect to this doctrine in the Laṅkāvatāra Sūtra, see Suzuki (1930): 287-92. For the purposes of the present study, the concern is not with the doctrine per se, but with how it stands in relation to the doctrine of stages in the text. In the case of the Laṅkāvatāra Sūtra, anutpattikadharmaksānti is mentioned once (12.9), though it is not explicitly linked to a particular stage. In the Daśabhūmikasūtra it is incorporated into the eighth stage (Acalā): a comparison between the characteristics associated with this stage in the Daśabhūmikasūtra and those associated with the Acalā stage in the Laṅkāvatāra Sūtra allows one to place the occurrence of anutpattikadharmaksānti in the Laṅkāvatāra Sūtra, also in the eighth, or Acalā stage. (see discussion of references to this stage, below).

Ascending to the first station of the highest level, the paramavihāra, the Bodhisattva attains the highest samādhis, and innumerable powers; like a cloud that rains upon the parched earth, the Bodhisattva at this level showers all beings with the Dharma, nurturing the growth of good deeds, wisdom, and meditation; all harmful actions and hindrances to enlightenment are eradicated, at which point the highest station, the tāthāgatavihāra, is achieved: here, absolute enlightenment is attained, as is complete omniscience, and the final goal reached--the abode of the Buddhas, or Buddhahood, is entered.

(iii) Overview of the scheme presented in the Daśabhūmikasūtra

The Daśabhūmikasūtra presents a scheme comprising ten stages, each of which is associated with a particular parāmita ("perfection"). No mention is made of preparatory stages (gotrabhūmi and adhimuktīcaryābhūmi),³⁰ nor of stages beyond the ten Bodhisattva stages.³¹ The stage doctrine found in this text includes the comprehension of particular doctrines among the attainments and qualities associated with particular stages. As with the doctrine of stages in the Laṅkāvatāra Sūtra, the association between particular bhūmis and the comprehension of particular doctrines serves to rank doctrines, schools and traditions within a hierarchical scheme.

³⁰According to the introductory portion of the text (Rahder (1926): 1-2 (A)), the discourse on the ten stages collected in the Daśabhūmikasūtra was given to Bodhisattvas of high attainment who would undergo only one further rebirth before attaining complete awakening. This might account for the lack of any mention of preparatory stages.

³¹Such as the stage of the Tathāgata or Buddha, as in the Laṅkāvatāra Sūtra or the tāthāgatavihāra, as in the Bodhisattvabhūmi. Although it is not necessarily the case that the tāthāgatavihāra lies beyond the Bodhisattva stages (since it remains within the nīsthāgamanabhūmi), it is clear that in the Laṅkāvatāra Sūtra, the stage of Tathāgatahood, or Buddhahood, is considered to be distinct from the ten Bodhisattva stages proper. In this regard, it is incorrect to refer to the Tathāgata stage as an 'eleventh stage,' as does Dayal (1932): 291. An eleventh bhūmi is not mentioned anywhere in the Laṅkāvatāra Sūtra. On each occasion in which the Tathāgata or Buddha stage is referred to, it is distinguished from the Bodhisattva stages in various ways, such as by referring to it as the Tathāgata's 'own' stage (215.12 (ii), 13, 18).

According to the Daśabhūmikasūtra, the first Bodhisattva stage (Pramuditā), is entered with the arising of a mind set on enlightenment.³² At this stage one is said to have "surpassed" (atīkrānta) the level of common people (prthagjanabhūmi) and to have entered upon the destiny (nivāna) belonging to the Bodhisattva.³³ Upon entering this stage there is joyfulness (pramuditā) in recollecting the Buddhas and their teachings,³⁴ and in the recognition that the entanglements of the realm belonging to ordinary people have been left behind: joy is said to arise at this stage because the Bodhisattva avoids views of self (ātmadrstivigama) and so is freed from fears (bhaya) concerning livelihood (ājīvika), blame or ill-repute (aśloka), death (marana), misfortune (durgati), and timidity in an assembly (parsacchāradya).³⁵ The Bodhisattva, destined to become fully enlightened (sambodhiparāyana), is said to be firmly established in faith, aspiration, compassion, forbearance and accumulation of merit.³⁶ Bodhisattvas at this stage make ten great vows (mahā-

³²Rahder (1926): 11 (U)-12 (V).

³³Ibid., 11 (U).

³⁴Ibid., 12 (W).

³⁵Ibid., 12-13 (Y).

³⁶Ibid., 13 (AA).

pranidhāna),³⁷ and give rise to ten stage-purifying qualities;³⁸ namely, faith (śraddhā), compassion (karuṇā), benevolence (maitrī), renunciation or liberality (tyāga), endurance of fatigue of pain (kheḍasahisnutā), knowledge of śāstras, knowledge of the world or humankind (lokañātā), modesty and bashfulness (hryapatrāpya), resolute power (dhṛtibalādhāna), and honoring and worshipping (pūjopasthāna) the Tathāgata.³⁹ They are said to experience a hundred samādhis, be able to live for a hundred kalpas, manifest a hundred forms, and perform countless miracles (vikurvatī).⁴⁰

In the second bhūmi (Vimalā), the Bodhisattva cultivates the śīlapāramitā and encourages others to keep the precepts; resolves to be a friend, guide, and protector of all beings, and to perfect all virtues so as to ripen all beings and lead them to Buddhahood; purifies all the Buddha-lands; develops truthfulness, control, kind speech, and

³⁷Ibid., 14 (DD)-16 (MM). The ten vows are discussed by Dayal (1932): 66-7. In the Lankāvatāra Sūtra, they are referred to as the daśānīṣṭhāpada. Suzuki (1930): 230-36, discusses this aspect of the Lankāvatāra Sūtra in relation to the Ten Vows of Samantabhadra, which occur in verse form at the end of the Gandavyūhasūtra (Suzuki and Idzumi (1935): 543.9-548.2).

³⁸ Rahder (1926): 19 (UU):
evam hy asyeme daśa bhūmipariśodhakā dharmā ājātā bhavanti.

³⁹Ibid.

⁴⁰Rahder (1926): 21-22 (XX).

purity (vimalā); acquires right views (samyagdrsti), and is spontaneously beyond harmful speech, anger, and greed.⁴¹

In the third bhūmi (Prabhākārī), the Bodhisattva is said to radiate great light upon all beings.⁴² Having only pure thoughts, Bodhisattvas at this stage are characterized by dispassion, magnanimity, non-retrogression, and firm resolution; the four dhvānas, four formless samāpattis, four brahmavihāras, and five abhiññās are attained;⁴³ the āsravas of sense-desire, attachment to existence, ignorance, are removed; the impermanence of compounded things is realized; the body is seen to be subject to suffering due to passion, anger, and ignorance, and indifference is cultivated; having seen that all beings are subject to the same miseries, due to the same causes, the Bodhisattva resolves to liberate others from passion, ill-will, and delusion; the perfection of patience (ksānti) is cultivated in particular at this stage.⁴⁴

⁴¹Dutt (1971): 111.

⁴²Rahder (1926): 34-5 (M).

⁴³Dayal (1932): 287.

⁴⁴Dayal (1932): 287.

In the fourth bhūmi (Arciṣmatī), ten meditations are practiced: the contemplation of the realms of sentient beings, space, consciousness, the three realms of sense-desire, form, formlessness, etc.--in short, the ten dharmālokas are acquired.⁴⁵ The Bodhisattva at this stage has a clear comprehension of the origin and decay of samskāras, as well as of the fundamental non-origination (anutpāda) of all dharmas.⁴⁶ The Thirty-seven bodhipakṣyadharmas are practiced, and the perfection of energy, or vigour, is cultivated.

In the fifth bhūmi (Sudurjayā), the Bodhisattva fully comprehends the Four Noble Truths, conventional and ultimate truths, and realizes that all constituted things are empty, subject to decay, and unworthy of striving for. Mindfulness becomes highly developed in this stage, as does upāyakauśalya ("skillful use of expedients in teaching"), and determination. The Bodhisattva at this stage acquires all kinds of knowledge, and becomes skilled in arts, sciences, and crafts. The dhyaṇapāramitā is cultivated at this stage, and the Bodhisattva acquires dhāraṇīs for protection so as to be able to teach the Dharma under any circumstance.

⁴⁵Dayal (1932): 287; Dutt (1971): 120-121.

⁴⁶Rahder (1926): 38-9 (C).

In the sixth bhūmi (Abhimukhī), the Bodhisattva comprehends with respect to all things (sarvadharmā), ten kinds of sameness (samata);⁴⁷ there is complete comprehension of samsāra and nirvāṇa, and of pratītyasamutpāda. The Bodhisattva acquires ānulomikīksānti, and the three worlds (ie. the realms of desire, form, and formlessness) are seen to be mere thought (cittamātra).⁴⁸ False notions such as those of self, other, agent (doer and knower), existence and non-existence, are eradicated at this stage; the Bodhisattva cultivates the pāramitā of prajñā ("understanding"), thoughts become completely pure, and fully intent on Buddha-knowledge.

At the seventh bhūmi (Dūraṅgamā), the Bodhisattva acquires great skill in the choice of means to help others; all Buddhas are seen to be identical with their spiritual cosmic body;⁴⁹ the ten pāramitās are practiced at each moment; deeds are effortless; and, the pāramitā of upāyakauśalya is cultivated in particular.

⁴⁷Rahder (1926): 47 (A). The ten kinds of sameness (samata) are: sarvadharmā-
(animitta; alakṣaṇa; anutpāda; ajāta; vivikta; visuddhi; niṣprapañca; anāvyūhānirvyūha;
māyāsvapnapratibhāsapratiśrutkodakacandrapratibimbanirmāṇa; and, bhāvābhāvādvaya)-
samata.

⁴⁸Rahder (1926): 14 (E): cittamātram idaṃ yad idaṃ traidhātukam.

⁴⁹Dayal (1932): 290.

In the eighth bhūmi (Acalā), having been prevented (adhisthita) from entering nirvāṇa by the Buddhas, the Bodhisattva leaves behind the disturbances of thought, mind, consciousness, vain imagining, and conceptualization;⁵⁰ acquires anūtpattikadharmakṣānti;⁵¹ obtains knowledge of the evolution of the universe, and knows the exact number of atoms in the elements of the universe, and even the most minute details, in every way (sarvākārata);⁵² can assume various "bodies" (kāya) to teach people according to their dispositions;⁵³ the perfection of pranidhāna is cultivated, and the Bodhisattva acquires the ten kinds of vaśita ("self-mastery").

At the ninth bhūmi (Sādhumatī), the Bodhisattva gains omniscience regarding all the worlds: mundane and supra-mundane (laukikalokottara), conceivable and inconceivable (cintyācintya), permanent and impermanent (niyatāniyata).⁵⁴ The four pratisamvids are acquired at this stage and the perfection of bala ("powers") is cultivated.

⁵⁰cittamanovijñānavikalpasamjñāpagata (Radher (1923): 64 (B).

⁵¹Rahder (1926): 63-4 (B).

⁵²Dutt (1971): 132.

⁵³Rahder (1926): 69 (N).

⁵⁴Rahder (1926): 73 (B).

At the tenth and final bhūmi (Dharmameghā), the Bodhisattva becomes completely omniscient; knows all states of meditation and concentration; understands the thoughts of all beings and knows their potentials; is anointed (abhiśeka) by the Buddhas and acquires a radiant body, seated on a heavenly lotus-throne in the palace of jewels. The Bodhisattva can now perform all kinds of miracles for the benefit of all beings, and cultivates the perfection of jñāna ("knowledge").

Chapter Two

Passages: References to Bhūmis in the Laṅkāvatāra Sūtra

Having considered some of the schemes associated with bhūmis in other texts, references to bhūmis in the Laṅkāvatāra Sūtra may now be considered. In the present chapter, passages referring to "stages" in the Laṅkāvatāra Sūtra are given along with an English rendering. For the purposes of the discussion which is to follow, the passages presented below have been numbered: the numbers which appear in parentheses to the left of the English translations of the Sanskrit passages are used to refer back to these passages in Chapter Three. The entire list of references to bhūmis in the Sanskrit text of the Laṅkāvatāra Sūtra is presented in the Tables I, I(a), and I(b), at the end of the study.

References to Stages by Number

First (prathamā) bhūmi

Concerning the first stage of Bodhisattvahood, there is the following passage in the Laṅkāvatāra Sūtra:

cittamanomanovijñānapañcadharmasvabhāvarahitān mahāmate
sarvadharmān vibhāvayan bodhisattvo mahāsattvo dharmanair-
ātmyakuśalo bhavati | dharmanairātmyakuśalaḥ punar mahāmate
bodhisattvo mahāsattvo na cirāt prathamāṃ bodhisattvabhūmiṃ
nirābhāsapravīcayāṃ pratilabhate.¹

- (1) Mahāmati, perceiving all things free from thought, mind, consciousness, the five dharmas, and the (three) svabhāvas, the Bodhisattva-Mahāsattva becomes familiar with the lack of self in things. Comprehending well the lack of self in things, the Bodhisattva-Mahāsattva soon obtains the comprehension without appearances (nirābhāsa), which belongs to the first Bodhisattva stage.²

¹69.11-15.

²"Comprehension" for pravīcaya follows Edgerton (1953: Vol. II): 386.

Also at the first stage, Bodhisattva-Mahāsattvas are said on another occasion to attain a samādhi called Mahāyānaprabhāsa, immediately after which the Tathāgatas, Arhats, and Fully-Enlightened Ones appear personally before them, sustaining them in their samādhis and samāpattis:

tatra mahāmate bodhisattvā mahāsattvāḥ prathamāyām
bhūmau buddhādhiṣṭhānādhiṣṭhitā mahāyānaprabhāsaṃ nāma
bodhisattvasamādhim samāpadyante | samanantarasamāpan-
nānāṃ ca teṣāṃ bodhisattvānāṃ mahāyānaprabhāsaṃ
bodhisattvasamādhim atha daśadiglokadhātuvyavasthitās
tathāgatā arhantaḥ samyak sambuddhā mukhānyupadarśya
sarvakāyamukhavācā samdarśanena adhiṣṭhānaṃ kurvanti |
yathā mahāmate vajragarbhasya bodhisattvasya mahā-
sattvasya anyeṣāṃ ca tādrīlakṣaṇaguṇsamānvāgatānāṃ
bodhisattvānāṃ mahāsattvānāṃ evaṃ mahāmate pratham-
āyām bhūmau bodhisattvā mahāsattvāḥ samādhisamāpatty-
adhiṣṭhānaṃ pratilabhante.³

- (2) There, Mahāmati, sustained by the Buddhas, the Bodhisattva-Mahāsattvas will attain the first stage the Bodhisattva-Samādhi called Mahāyāna-Prabhāsa. They will immediately come face to face with the Tathāgatas, Arhats, and Fully-Enlightened Ones from all the regions in the ten quarters of the world, who will support them with body, mouth, and speech. Mahāmati, as with Vajragarbha the Bodhisattva-Mahāsattva, and with other Bodhisattva-Mahāsattvas who have similar attributes and qualities, the Bodhisattva-Mahāsattvas at the first stage acquire the support of the Tathāgatas which sustains them in samādhis and samāpattis.

³100.10-101.3. From the perspective of textual analysis, the mention of the Bodhisattva Vajragarbha in this passage is significant. (Takasaki (1982): 348) Vajragarbha is the Bodhisattva who delivers the Daśabhūmikasūtra, and this suggests an affinity between the two texts.

This support, or sustaining power (adhisthāna), is said to be twofold: on the one hand it sustains Bodhisattvas in their Sāmadhis and Samāpattis and allows them to come into the presence of all the Buddhas so as to be able to question them from the first stage onward;⁴ on the other hand, through it Bodhisattvas are borne up to the tenth stage, whereupon they are personally anointed (abhiseka) by the hands of the Buddhas.

Receiving this sustaining power would seem to be the most important aspect of the first stage, and indeed of all the stages; for without it, says the Lankāvatāra Sūtra, Bodhisattva-Mahāsattvas

⁴100.6-8; 101.14-16; 103.5-6. With regards to the notion put forward here of the Bodhisattva coming before the Tathāgatas in Sāmadhi, the Lankāvatāra Sūtra may be compared with similar passages in the the Pratyutpannabuddhasammukhāvasthitasamādhi-sūtra. Harrison (1978), provides a number of such excerpts from the Tibetan text of this sūtra, along with an English translation. One such passage reads:

...when the bodhisattva has developed this sāmadhi properly, that bodhisattva sees those Tathāgatas with little difficulty. Having seen them he asks them questions, and is gladdened by the elucidation of those questions. Having thought: 'Did these Tathāgatas come from somewhere? Did I go anywhere?' he understands that those Tathāgatas did not come from anywhere. Having comprehended that his own body did not go anywhere either, he thinks: 'These Triple Worlds are nothing but thought. That is because however I discriminate things [Skt. vikalpavati, mentally construct], so they appear.' (Harrison (1978): 46.

The doctrine that the Triple World is nothing but thought, as Harrison notes, is found in the Daśabhūmikasūtra (Rahder (1923): 49)--as well as in the Lankāvatāra Sūtra (cf. Takasaki (1982): 357-8).

would falter in their progress, fail to attain complete enlightenment, and never arrive at the stage of Tathāgatahood:

anadhiṣṭhitāś ca mahāmate bodhisattvā mahāsattvāḥ
kuṭīrthyaśrāvakamārāśayapatitā na anuttarāṃ samyak-
saṃbodhim abhisambudhyeran | atastena kāraṇena
bodhisattvā mahāsattvās tathāgatair arhadbhiḥ
samyaksambuddhair anugṛhyante.⁵

- (3) And Bodhisattvas who were not sustained in this way, Mahāmati, would fall into the way of thinking and feeling cherished by the heretics, śrāvakas, and evil ones, and would not attain the highest enlightenment. For this reason, the Bodhisattva-Mahāsattvas are upheld by the Tathāgatas, Arhats, and Fully-Enlightened Ones.

And again:

adhiṣṭhānaṃ narendrāṇāṃ praṇidhānair viśodhitam |
abhiṣekasamādhyādyāḥ prathamād daśamāya vai ||⁶

- (4) The sustaining power of the Kings (Buddhas) is purified by vows; anointment, sāmadhis, etc., (are sustained) from the first to the tenth (stage).

There are also other qualities associated with the first stage. In the second chapter, the Laṅkāvatāra Sūtra says that intellect (buddhi) is of two kinds (dviprakāra): the intellect which comprehends (pravicayabuddhi); and the intellect which perseveres by grasping and

⁵102.18-103.

⁶103.5-6.

clinging to the characteristics of discrimination (vikalpalakṣaṇagrāhā-
bhiniveśapratiśthāpika).⁷ By means of the characteristics of the two
kinds of intellect, the Bodhisattva attains mastery of the
characteristics of (twofold) selflessness and, becoming conversant
with the stage of practice in which there is comprehension of the
knowledge of the imageless (or, of the knowledge which is free from
appearances: nirābhāṣabuddhipravicayacaryābhūmi), attains the first
stage and experiences one hundred samādhis:

etan mahāmate buddhidvayasya lakṣaṇaṃ yena
buddhidvayalakṣaṇena samanvāgatā bodhisattvādharma-
pudgalanairātmyalakṣaṇagatīṃgatā nirābhāṣabuddhi-
pravicayacaryābhūmikuśalāḥ prathamāṃ bhūmiṃ
pratilabhante samādhiśatam ca samāpadyante.⁸

- (5) This, Mahāmati, is the characteristic of the two kinds of
intellect, in accordance with which the Bodhisattvas,
thoroughly mastering the characteristics of the lack of self in
persons and things, and by means of the knowledge of the
imageless, become conversant with the stage of examination
and practice and (thereby) attain the first stage and acquire
one hundred samādhis.

⁷122.1-2.

⁸122.14-123.2.

As a result, the Bodhisattva is said to enter into one hundred kalpas of the past and the future, illuminate one hundred (Buddha) fields,⁹ understand the characteristics of the higher stages and eventually reach the stage of Dharmameghā.

In the fourth chapter brief mention is made of the first stage in two passages. In the first, the claim is made that from the first (to) sixth stage, (the Bodhisattva) sees that the Three Worlds are merely the cittamanomanovijñāna:

prathamaṣaṣṭhyāṃ bhūmau cittamanomanovijñānamātram
traidhātukaṃ samanupaśyati.¹⁰

- (7) In the first (to) sixth stage, (the Bodhisattva) sees that the three worlds (ie. the realm of desire, form, and formlessness) are merely thought, mind, and consciousness.

The second reference to the first stage in this chapter occurs in the final two verses of the chapter:

⁹Regarding Buddhakṣetra (Buddha fields), see Williams (1989): 224-227. Also, with regards to the attainments of this stage, cf. the twelve attainments cited by Hopkins (1983): 100, from Kamalaśīla.

¹⁰212.7-8. This passage may be compared with a passage in the Daśabhūmika-sūtra which, with reference to the knowledge attained at the sixth stage, says that the three worlds are mere thought:

cittamātram idaṃ yad idaṃ traidhātukaṃ. (Rahder (1926): 14).

deśamī tu bhavet prathamā prathamā ca aṣṭamī bhavet |
 navemī saptamī ca apī saptamī cāṣṭamī bhavet ||
 dvitīyā ca tṛtīyā syāc caturthī pañcamī bhavet |
 tṛtīyā ca bhavet ṣaṣṭhī nirābhāse kramah kutah ||¹¹

- (8) The tenth (stage) may be the first, and the first may be the eighth; the ninth also the seventh, and the seventh may be the eighth. The second could be the third, and the fourth may be the fifth, and the third may be the sixth. In the imageless, in what manner is there succession?

Third and Fourth (trīcaturthī) bhūmis

As mentioned above, there is no reference to the second Bodhisattva stage in the Laṅkāvatāra Sūtra. References to the third and fourth stages are cursory, and may be considered together as they occur together in both of the passages that make reference to these particular stages in the text.

Leaving aside the last two verses from the fourth chapter of the Laṅkāvatāra Sūtra--cited at the end of the discussion of the first stage, above--the third and fourth stages are mentioned once, in connection with the fifth stage, in a discussion of one of the three mental 'bodies' (manomayakāya) achieved in the course of ascending

¹¹216.1-4.

the Bodhisattva stages; namely, the samādhisukhasamāpattimano-
mayakāya:

tatra katamo mahāmate samādhisukhasamāpattimano-
mayah kāyo yaduta tricaturthapañcamyāṃ bhūmau
svacittavividhāvivekavihāreṇa cittodadhipravṛtta-
taraṅgavijñānalakṣaṇasukhasamāpattimanaso 'pravṛttiḥ
svacittadṛśyaviṣayābhāvābhāvaparijñānān manaso
manomayaḥ kāya ityucyate.¹²

- (9) When in the third, fourth and fifth stages, the various discriminations cease, the waves of mind are no more stirred in the mind-ocean, consciousness does not function, and happiness is enjoyed by (the Bodhisattva). And when (the Bodhisattva) thus recognises the non-existence of the external world, which is no more than in one's own mind, (the Bodhisattva) is said to have the manomaya.

This particular manomayakāya is distinguished from that which is obtained at the eighth stage (ie. dharmasvabhāvābabodhamano-
mayakāya), as well as from another (ie. nikāyasahajasamskārakriyā-
manomayakāya) which is attained presumably after the others--as the text states that by attaining the first and continuing along up the successive stages, yogins will achieve all three, presumably also in succession:

...prathamottarottarabhūmilakṣaṇaparijñānād
adhigacchanti yoginaḥ.¹³

¹²136.10-14

- (10) ...because of comprehending the characteristics of the stages from the first onwards, the Yogins accomplish (them all).

Fifth (pañcamī) bhūmi

Apart from the passage cited above, the fifth stage is mentioned on two other occasions: once in connection with the eighth stage and once in connection with the sixth stage. In the former, the reference occurs in a verse in the Sagāthaka section:

bhūmyaṣṭamyām ca pañcamyām śilpavidyākālāgamam |
kurvanti jīnaputrā vai nṛpatvaṃ ca bhavālaye ||¹⁴

- (11) At the fifth and eighth stage the Bodhisattvas acquire skill in the arts and sciences, and kingship in the world.

¹³136.9-10.

¹⁴19.1-2.

In connection with the sixth stage, a reference to the fifth stage occurs in the course of discussing five types of gotra.¹⁵

yaḥ śrāvakayān ābhisamayam dṛṣṭvā śaṭpañcamyām
bhūmau paryutthānakleśaprahīṇo vāsanakleśāprahīṇo
'cintyacyutigataḥ samayakṣiṃhanādaṃ nadati | kṣīṇā-
me jātir uṣitaṃ brahmacaryam iti evam ādi nigadya
puḍgalanairātmyaparicayādyāvan nirvāṇabuddhir
bhavati.¹⁶

- (12) Having the comprehension which belongs to the vehicle of the Srāvakas, (such a person) abides at the fifth or the sixth stage, and does away with the rising of the defilements (kleśa); however, traces (vāśana) remain, and (such a person) roars the lion-roar (and) passes at death (into) the inconceivable, having proclaimed, "My birth is finished, the holy life (has been completed), etc." From comprehending the lack of self in persons, etc., there is knowledge of nirvāṇa.

Sixth (saṣṭhi) bhūmi

Apart from the passage cited above, there is one further reference to the sixth stage, and a very brief one at that:

ṣaṣṭhīm mahāmate bhūmim upādāya bodhisattvā mahāsattvāḥ
sarvaśrāvakapratyekabuddhāś'ca nirodham samāpadyante.¹⁷

¹⁵See discussion of gotra in the section of the chapter that follows on the preparatory stage (parikarmabhūmi).

¹⁶63.10-14.

- (13)** Mahāmati, the Bodhisattva-Mahāsattvas and all the Srāvakas and Pratyekabuddhas who have reached the sixth stage, attain cessation.

This cessation is said to be momentary, however, and is not perfected in every minute of their lives until the seventh stage.

Seventh (saptami) bhūmi

In the third chapter, in the context of a discussion of the epithets of the Tathāgata, there is a passage which reads:

kiṃtu mahāmate manomayadharmakāyaḥ tathāgatasya
etad adhivacanam yatra sarvaīrthakaraśrāvakapratyeka-
buddhasaptabhūmipratīṣṭhitānāṃ ca bodhisattvānāṃ
aviśayaḥ | so 'nutpādas tathāgatasya etan mahāmate pary-
āyavacanam.¹⁸

- (14) However, Mahāmati, there is another name for the manomakāya which is the dharmakāya of the Tathāgata, and this is beyond the scope of the heretics, Srāvakas, Pratyekabuddhas, and those Bodhisattvas still abiding in the (first) seven stages. Non-origination, Mahāmati, is another name for the Tathāgata.

The first seven stages are sometimes grouped together in the Lankāvatāra Sūtra--the stages beyond the seventh being considered as 'higher' stages.¹⁹ That the juncture between the seventh and eighth stages is considered a critical one in the text is evident from passages referring to the eighth stage in particular. In the context of discussion about the seventh stage, however, it is enough to note that

¹⁸192.1-4.

¹⁹References to the seven stages as a series are: 28.16, 34.5, 192.2, 201.13, 213.4, 215.11, 318.15 and 338.10.

the lower and higher stages are distinguished with respect to comprehension of non-origination:

yan na śrāvakapratyekabuddhatīrthyasya gocarah |
saptabhūmigatānām ca tad anutpādalakṣaṇam |²⁰

- (15) The characteristic of non-origination: this is not (within) the scope of the Śrāvakas, Pratyekabuddhas, and heretics; nor of the Bodhisattvas in the (first) seven stages.

There is one further reference to the seventh stage, in part of a verse in the Sagāthaka section, which reads:²¹

vākkāyacittadauṣṭhulyam saptamyām na pravartate |²²

²⁰201.12-13. In the Nanjio text, the first line of this verse actually reads: yatra śrāvakapratyekabuddhānām tīrthyānām ca agocarah. Clearly, this violates the anustubh meter in which the verses are written. Nanjio suggests, following the Tibetan versions of the text, that this line may be: yanna śrāvakapratyekabuddhatīrthyasya gocarah. The latter alternative makes more sense than the former and also follows the meter. The corresponding passage in the manuscript of the Laṅkāvatāra Sūtra published by Lokesh Chandra [Chandra (1977):96A.4] is too difficult to read in this instance to be of any assistance.

²¹The verse on p. 338.10 is the same as that on p. 201.13., and has not been repeated here. Also, the final paragraph on p. 183 in Suzuki's translation, which begins, "At the seventh stage, Mahāmati...", is in error: the corresponding passage in the Nanjio text reads saptasu bhūmisu (213.1-4), and would be better translated as, "In the seven stages..." If the seventh stage was being referred to specifically, one would expect to find an ordinal being used (in this instance, in the locative case--ie. saptamyām). Because the reference is to the series of (lower) stages--one through seven--it has not been included in this section.

²²318.16. The second half of the verse (ie. 318.17), concerns the eighth stage, and is considered immediately below. That a verse would be composed to contrast the seventh and eighth stages specifically, also suggests that the juncture between the two is considered a critical one. The whole verse may be translated as:

In the seventh, evils belonging to thought, body, and speech do not occur.

- (16) At the seventh, evils belonging to thought, body, and speech do not occur.

Eighth (aṣṭami) bhūmi

With regard to the eighth stage, the above verse continues:

aṣṭamyām hy āśrayas tasya svapnaughasamasādṛśaḥ.²³

- (17) At the eighth (stage), the āśraya (is overturned); it seems (to the Bodhisattva) to be like a great flood in a dream.²⁴

A cursory mention is also made of the eighth stage in a passage from the second chapter:

yāny adhigamya yogī khañjagardabha iva cittaprajñājñā-
nalakṣaṇaṃ hitvā jīnasutāṣṭamīm prāpya bhūmim tad
uttare lakṣaṇatraye yogamāpadyate.²⁵

- (18) Having attained these,²⁶ the yogin abandons the characteristics of knowledge and wisdom (belonging to)

In the eighth, the āśraya ("basis") of this (is seen to be) like great river crossed in a dream.

²³18.17.

²⁴The term āśraya in this context is likely used with reference to the occurrence of a transformation called āśrayaparāvṛtti, which is said to occur at the eighth stage (see Suzuki (1930): 184).

²⁵49.17-50.3

²⁶ie., sthityopariśiṭhādāryajñānalakṣaṇatrayavogah.

thought, which resemble a limping ass. Having obtained the eighth stage of the offspring of the Conquerer (ie., Bodhisattvas), (the yogin) arrives at the three higher characteristics.

The eighth stage is then again mentioned in a passage shortly thereafter:

aṣṭamyām bhūmau sthitāḥ cittamanomanovijñānapañca-
dharmaśvabhāvanairātmyadvayagatiparāvṛttyadhigamān
manomayakāyaṃ pratilabhante.²⁷

- (19) Established at the eighth stage, they (ie. Bodhisattva-Mahāsattvas) attain the manomayakāya, because of the achievement of an overturning [of the āśraya] by the course (gati) [comprising] the twofold lack of self, [three] svabhāvas, five dharmaś, citta, manas, and manovijñāna.

The next reference to the eighth stage occurs at the beginning of the third chapter, in a discussion of the three types of manomaya-kāya:

tatra dharmaśvabhāvāboddhamanomayaḥ kāyaḥ katamo
yadut aṣṭamyām bhūmau māyādidharmanirābhāsa-
pravacayāboddhena cittāśrayaparāvṛttasya māyopama-
samādhipratilambhād anyeṣāṃ ca samādhimukhānām
pratilambhād anekalakṣaṇavaśitābhijñākusumitaṃ
manojavaśādṛśaṃ māyāsvapnavimbaprakhyambhautikaṃ
bhūtabhautikaśādṛśaṃ sarvarūpavicittāṅgasamuditaṃ

²⁷81.3-5.

sarvabuddhakṣetraparśanmaṇḍalānugataṃ kāyaṃ
dharmaśvabhāvagatīṃgatatvān manomaya ity ucyate.²⁸

- (20) What is the manomayakāya obtained by recognising the essence (svabhāva) of the Dharma? When, in the eighth stage, there is a comprehension of the imageless (nir-ābhāsa) dharma, (and) of illusion (māyā), etc., and the base (āśraya) of thought is overturned, the samādhi known as resembling-Māyā, and other samādhis, are obtained. By entering upon the samādhis (the Bodhisattva-Mahāsattva) gains a body of self-mastery and supernatural powers, and appears (at any place) as quickly as desired; it resembles Māyā, a dream, a reflection; it is not material, though it appears to be material; it appears in the world of form and yet can appear before all the assemblies in the Buddha-fields. This is the body which belongs to those adept in the essence of the Dharma, and for this reason it is called a manomaya.²⁹

There are also a number of references to the eighth stage occurring in the fourth chapter which, though only a few pages in length, is entirely devoted to a discussion of comprehension (abhisamaya)³⁰ in conjunction with the stages. They are listed here, and taken up for discussion in the chapter that follows:

²⁸137.1-8.

²⁹The translation, "belongs to those adept in...", for ...gatīṃgatatvām, (that which belongs to those gone to understanding), follows Edgerton (1953) II: 209.

³⁰That is, according to the colophon: vis. abhisamayaparivartaścatuṭṭhah (216.5).

aṣṭamyām mahāmate bhūmau bodhisattvānām mahāsattvānām śrāvaka-pratyekabuddhānām ca cittamanomano-vijñānavikalpasamjñāvyāvṛttir bhavati.³¹

- (21) In the eighth stage, Mahāmati, thoughts, mind, consciousness, discrimination, and conceptualization belonging to Bodhisattva-Mahāsattvas, Śrāvakas, and Pratyekabuddhas cease to function.

* * *

aṣṭamyām mahāmate nirvāṇam śrāvaka-pratyekabuddha-bodhisattvānām bodhisattvās'ca samādhibuddhair vidhāryante tasmāt samādhisukhāt yena na parinirvānti.³²

- (22) At the eight stage, Mahāmati, Śrāvakas and Pratyekabuddhas attain nirvāṇa, but the Bodhisattvas are kept from the bliss of samādhi; because of this, they do not undergo parinirvāṇa.

* * *

punar aparaṃ mahāmate śrāvaka-pratyekabuddhā aṣṭamyām bodhisattvabhūmau nirodhasamāpattisukhamadamattāḥ svacittadrśyamātrākuśalāḥ svasāmanyalakṣaṇāvaraṇavāsanāpudgaladharmanairātmyagrāha-kadr̥ṣṭipatitā vikalpanirvāṇamatibuddhāyo bhavanti na viviktadharmamatibuddhayaḥ.³³

- (23) Moreover, Mahāmati, the Śrāvakas and Pratyekabuddhas at the eighth Bodhisattva stage succumb to the bliss of cessation and are not knowledgeable with regards to (the doctrine that everything is) only what is seen in

³¹212.5-7.

³²212.13-15.

³³213.16-214.2.

one's own mind. They are unable to go beyond the fetters and traces arising through aspects of generality and individuality, and as (they remain) attached to the view of the lack of self in persons and things, they speculate about nirvāṇa, and so are not in keeping with the principle of complete detachment.

* * *

evam eva mahāmate bodhisattvā aṣṭamyām
 bodhisattvabhūmau vikalpasya apravṛttiṃ dṛṣṭvā
 prathamasaptamībhūmisamcārāt sarvadharmābhisamayān
 māyādidharmasamatayā sarvadharmāutsukyagrāhya-
 grāhakavikalapoparatam cittacaitasikavikalpapasaram
 dṛṣṭvā buddhadharmeṣu prayujyante | anadhigatānām
 adhigamāya prayoga eṣa mahāmate nirvāṇam
 bodhisattvānām na vināśaś cittamanomanoviññāna-
 vikalpasamjñāvigamāc ca anutpattikadharmaksānti-
 pratilambho bhavati.³⁴

- (24) Likewise, Mahāmati, the Bodhisattva-Mahāsattvas in the eighth Bodhisattva stage, having seen discrimination stopped in the first to the seventh stages, and having seen that all things are illusionary (like Māyā), have a comprehension of the nature of all things. Therefore there is a cessation of all thoughts of grasped and grasping, which rise from ones longing (autsukya) for things. Having seen the end to thought and what belongs to it, the doctrines of the Buddha are practiced. This is done so as to ensure that others attain it, Mahāmati; (for) Bodhisattvas, nirvāṇa is not annihilation (vināśa). And from the abandonment of conceptualization, discrimination, consciousness, mind, and thoughts, certainty (or, conviction) of the principle of non-origination (anutpattikadharmaksānti) is attained.

³⁴214.17-215.7.

References to the Ninth and Tenth Stages

The only reference to the ninth and tenth stages, occurring in the verses at the end of the fourth chapter, has been previously cited.³⁵

References to Stages by Name

Pramuditā

The stage of Pramuditā (Joy) is mentioned on two occasions in the sixth chapter of the Laṅkāvatāra Sūtra, in a response to a request by the Bodhistattva-Mahāsattva, Mahāmati to be instructed in the five Dharmas, (three) Svabhāvas, (eight) Vijñānas, and the twofold selflessness,³⁶--so as to be able to progress through the Bodhisattva stages and enter the stage which is personally (known) to the Tathā-

³⁵216.1-4. See (8).

³⁶Pudgalanairātmya and dharmānairātmya: selflessness of persons and things (see Suzuki (1930): 417).

gata (tathāgatasvapratyātmabhūmi).³⁷ In answer to Mahāmati's question, the five dharmas--name (nāma); appearance (nimitta); discrimination (vikalpa); correct knowledge (śamyagjñāna); and suchness (tathatā)³⁸--are briefly outlined, and Mahāmati is told that a Bodhisattva established (vyavasthita) in suchness, from the attainment of the realm without appearances (nirābhāsagocara),³⁹ attains the Bodhisattva stage of Pramuditā:

tathatāvyavasthitaś ca mahāmate bodhisattvo mahā-
sattvo nirābhāsagocarapratilābhitvāt pramuditām
bodhisattvabhūmiṃ pratilabhate.⁴⁰

³⁷The translation of tathāgatasvapratyātmabhūmi as "stage (that is) individually (or personally) realized by a Tathāgata" is discussed further in Chapter Three, below.

³⁸See 224.5-229.9. The five Dharmas, etc. are discussed at more length under the heading of the eighth stage, as it is at this stage, according to the the Laṅkāvatāra Sūtra (81.3), that Bodhisattvas obtain the manomayakāya by accomplishing a turning-back, or turning away from the realm of the citta, manas, etc.: cittamanomanovijñāna-pañcadharmasvabhāvanairātmyadvayagatiparāvṛttyadhigamān manomayakāyaṃ pratilabhante.

³⁹In this passage, pratilābhitvāt is an abstract noun in the ablative case, denoting cause. The privative nirābhāsa (without appearances, or imageless) is translated, in the Chinese renderings of the Laṅkāvatāra Sūtra, in the same manner as the term anābhāsa (see Suzuki (1930): 168, 415). There is a matrix of terms related to nirābhāsa in the text: śūnyatā, niḥsvabhāva, anupāda, nirvāna, mayopama (Suzuki (1930): 168.) Like nirvāna, the term nirābhāsa suggests the removal of something which hinders final attainment. As the doctrines of the Laṅkāvatāra Sūtra are so closely connected with a doctrine of ascending bhūmis towards ever higher attainments and perfections, privatives such as nirābhāsa may be interpreted as references to something that is removed in the course of ascending the bhūmis, in this case appearances or semblances. It corresponds, essentially, with the process of removing vāśana from the ālaya.

⁴⁰226.13-14.

- (25) Mahāmāti, the Bodhisattva-Mahāsattva (who is) established in tathatā ("suchness"), attains the Bodhisattva-stage Pramuditā, which belongs to those (who have obtained) the realm of without appearances.

And having attained the stage of Pramuditā, the Bodhisattva is said to follow the path of the superior doctrine, free from the evil ways of all heretics:

sa pratilabhya pramuditām bodhisattvabhūmiṃ vyāvṛttaḥ
sarvāśīrthyāpāyagatibhyo bhavati lokottaradharmagati-
samavasṛtaḥ.⁴¹

- (26) Having attained the Bodhisattva stage of Pramuditā, (the Bodhisattva) is free from the evil ways of heretics, and enters upon the course of the superior doctrine.

A passage from the second chapter of the Laṅkāvatāra Sūtra suggests that the first stage (prathamā bhūmi) and the stage called Pramuditā are the same stage, as is the case in the Daśabhūmika-sūtra and the Bodhisattvabhūmi.⁴²

⁴¹226.15-16. The translation of śīrthya as 'heretics' follows Edgerton Vol II (1953):255, where śīrthya is equated with śīrthika. In this particular passage, the sentence sa...vyāvṛttaḥ...sarvāśīrthyāpāyagatibhyo, may be translated as, "he (ie. the Bodhisattva), 'turned away from,' (or freed from) the evil (apāya) ways (gati, ablative case, plural) of all heretics (sarvāśīrthya)..." However broadly one wishes to interpret the term śīrthya (eg. as persons of heretical Buddhist sects; persons of non-Buddhist sects; or anyone in general who does not accept the doctrines considered fundamental to a particular Buddhist sect), Suzuki's rendering of śīrthya as 'philosophers' with regards to this passage (Suzuki (1932): 196), and throughout his translation for that matter, is a little far-fetched.

⁴²Dutt (1973): 106-9; Williams (1989): 206-7.

dharmanairātmyakuśalaḥ punar mahāmate bodhisattvo
mahāsattvo na cirāt prathamām bodhisattvabhūmiṃ nir-
ābhāsapracayāṃ pratilabhate | bhūmilakṣaṇapraci-
cayāvabodhāt pramuditānantaram anupūrvam navasu
bhūmiṣu kṛtavidyā mahādharmameghāṃ pratilabhate.⁴³

- (27) Knowledgeable about the lack of self in the dharmas, the Bodhisattva-Mahāsattva soon attains the first stage and acquires a comprehension of imagelessness. From the knowledge (avabodha) which stems from the comprehension of the characteristics of the stages, one arrives at pramuditā, (and having ascended) the nine (further) stages in continuous succession, one reaches dharmameghā.

Dūraṅgamā

sarvabuddhaparśanmaṇḍaleṣu tīrthyadr̥ṣṭinivāraṇāya
viviktadharmopadeśena mahāmate kriyamāṇena
dharmanairātmyadarśanaṃ viśudhyate dūraṅgamā-
bhūmipraveśaś ca bhavati | sa dūraṅgamāṃ mahābhūmiṃ
anupraviśyān ekasamādhivaśavarto bhavati |
manomayakāyapratilambhāc ca samādhim māyopamaṃ
pratilabhate⁴⁴

- (28) Preventing the occurrence of the views of heretics, the pure (vivikta) dharma is proclaimed in all the assemblies of the Buddha, Mahāmati. Through this, the principle of the lack of self in dharmas is purified and (the Bodhisattva) enters the stage of dūraṅgamā. Entering the stage of dūraṅgamā, (the Bodhisattva) becomes adept in many samādhis. Because of the attainment of the maṇo-

⁴³69.13-17.

⁴⁴125.15-126.1

mayakāya, (the Bodhisattva) acquires the Māyā-like samādhi.

Acalā, Sādhumatī, and Dharmameghā

A reference to the three higher stages occurs in the first chapter of the Laṅkāvatāra Sūtra:

yathā tvam parāvṛttavikalpāśraye bhūmivipakṣa-
kauśalena pravīcaya buddhyā vicārayamāṇaḥ praty-
ātmanayalakṣaṇasamādhisukhavihāraṃ samādhi-
buddhaiḥ parigṛhītaḥ śamathasukhavyavasthitaḥ
śrāvakaḥ pratyekabuddhasamādhipakṣānām atikramya
acalāsādhumatīdharmameghā bhūmyavasthito dharmanair-
ātmyayathātathākuśalo mahāratnapadmadimāne samā-
dhijinābhiṣekatām pratilapsyase.⁴⁵

- (29) Then, preventing the stirring of mind and imagination by skill in the vipakṣas of each stage, (the Bodhisattva) understands the abode of bliss of samādhi and characteristics of the doctrine personally. Embraced by the Buddhas in samādhi, (the Bodhisattva) abides in the happiness of cessation. Surpassing the samādhis and understandings of the Śrāvakas and Pratyekabuddhas, (the Bodhisattva) abides in the stages of Acalā, Sādhumatī, and Dharmameghā. Understanding the lack of self in all dharmas, (the Bodhisattva) will be anointed by the Buddhas in samādhi at the great palace of lotus-gems.

⁴⁵15.1-7.

In the second chapter, a description is given of qualities and attainments associated with the stage called the great-Dharmameghā:

sa tasyāṃ pratiṣṭhito 'nekaratnamuktopaśobhite mahā-
padmarāje padmakṛtau mahāratnavimāṇe māyāsvabhā-
vagocaraparicayābhinirvṛte niṣaṇastadanurūpair
jinaputraiḥ parivṛtaḥ sarvabuddhakṣetrāgatair buddha-
pāṇyabhiṣekaiś cakravartiputravadabhiṣicyate...⁴⁶

- (30) Established there (ie. at the stage of Dharmameghā), (the Bodhisattva) is seated in the great palace of gems called 'the Great Lotus Throne,' which has the shape of a lotus and is adorned with pearls and gems of various kinds. In the great palace of gems, (the Bodhisattva) comprehends the realm which is the essence of Māyā. Surrounded by the offspring of the Buddha who have reached the same level, (the Bodhisattva) is anointed like the offspring of the Cakravartins by the hands of the buddhas who come from all the Buddha realms...

On another occasion in the same chapter, Dharmameghā is associated with additional qualities:

...dharmameghābhiṣekābhiṣiktās tathāgatapratyātma-
bhūmim adhigamya daśaniṣṭhāpadasunibaddhadharmāṇaḥ
sattvapariṣkāya vicitrair nirmāṇakiraṇair virājante
pratyātmagatisukhasamāhitāḥ.⁴⁷

- (31) ...having achieved the stage personally known to Tathāgatas, (the Bodhisattvas), who are anointed and enthroned (at the stage of) Dharmameghā, acquire the qualities which belong to those who make the ten vows. So as to bring beings to perfection, they emanate transformative rays which belong to those who have personally attained the bliss of samādhi.

⁴⁶69.17-70.4.

⁴⁷123.6-9.

References to the Tathāgata or Buddha Stage.

As well as the ten Bodhisattva stages, the Lankāvatāra Sūtra makes frequent mention of a higher stage: a stage distinct from the Bodhisattva stages, realized only after the entire course of the Bodhisattva stages has been traversed. The Tathāgata stage, or stage of the Buddha, is not itself a Bodhisattva stage, though it may be considered their culmination.

Passages from the Lankāvatāra Sūtra which make reference to this stage are given below, along with a translation. Commentary on the passages is reserved for the chapter that follows.⁴⁸

⁴⁸There are a few additional references to this stage that have not been included here: two are ambiguous as to whether they refer to the stage of the Tathāgata, or the (ten) tathāgata stages (89.5; 212.15); some references only mention the stage by name and give no substantial details (10.1; 50.8; 244.11); one reference mentions the sustaining power (adhishthāna) provided by Buddhas so that Bodhisattva-Mahāsattvas may realize the stage of Tathāgatahood (102.15), but is largely a repetition of what has been said earlier regarding adhishthāna; one reference (161.3) notes that when the Bodhisattva sees that all things are like Māyā, the stage and abode of Buddhahood is entered and the Bodhisattva discourses on the Dharma; but this does not add to what has already been presented above concerning this stage; another reference (244.11) says that the stage of Tathāgatahood will finally be reached by the Bodhisattva after having gone through the entire course of the ten stages, but adds little in the way of detail to what has already been presented above.

...buddhasutabhūmim atikramya pratyātmāryadharmagatigamanatvāt tathāgato dharmakāyavaśavarto bhaviṣyati dharmanairātmyadarśanāt.⁴⁹

- (32) ...having conquered the last stage of the offspring of the Buddha, (the Bodhisattva-Mahāsattva) arrives at personal knowledge of the doctrine, and becomes a Tathāgata with perfect freedom of the Dharmakāya because of comprehending the lack of self in things.

* * *

bahurūpavikāratām ca tathāgatabhūmiṃ yad adṛṣṭapūrvam śrāvakapratyekabuddhatīrthyabrahmendropendrādibhis taṃ prāpsyasi⁵⁰

- (33) And you will attain the stage of the Tathāgata, in which one can take on many forms, and which is something never seen by the Śrāvakas, Pratyekabuddhas, heretics, Brahma, Indra, Upendra, etc.

* * *

...mahāmate cittamanomanovijñānacittaparāvṛttyāśraya-
nām svacittadṛśyagrāhyagrāhakavikalpaprāhñānām
tathāgatabhūmipratyātmāryajñānagatānām yoginām
bhāvābhāvasamjñā pravartate.⁵¹

- (34) Mahāmate, when the citta, manas, and manovijñāna do not function, discriminations of grasped and grasping concerning what is seen in one's mind are cast aside, and the worthy knowledge is personally acquired by yogins in the Tathāgata stage, which is free of the concepts of being and non-being.

⁴⁹70.4-7.

⁵⁰15.13-14.

⁵¹93.2-5.

* * *

tāthāgataṃ punar mahāmate dhyānaṃ katam adyaduta tāthāgata-
bhūmyākārapraveśaṃ pratyātmāryajñānalakṣaṇatrayasukhavi-
hārācintyasattvakṛtyakaraṇatayā tāthāgataṃ vadāmi.⁵²

- (35) Entering the stage belonging to the Tathāgata, and personally abiding in the three kinds of bliss which characterise this knowledge, (the Bodhisattva) is devoted to all beings through an incomprehensible (number of) deeds--this I call the meditation which belongs to the Tathāgatas.

* * *

tadā buddhakarādityāḥ sarvakṣetrā samāgatāḥ |
śīro hitasya mārjanti nimittaṃ tathatānugam ||⁵³

- (36) When all appearances are disregarded, (the Bodhisattva) arrives at suchness; then the Buddhas will come from all their realms and stroke the worthy one with their radiant hands.

* * *

pramāṇāptopadeśavikalpābhāvān mahāmate bodhisattvo
mahāsattva ekāki rahogataḥ svapratyātmabuddhyā-
vicārayatyaparapraṇeyā dṛṣṭivikalpavivarjita
uttarottaratathāgatabhūmi-praveśanatayā vyāyamate |
etan mahāmate svapratyātmāryajñānagatilakṣanam.⁵⁴

⁵²97.17-98.3.

⁵³98.12-13.

- (37) Owing to an absence of discrimination in teachings that are acquired through proper guidelines, Mahāmati, the Bodhisattva-Mahāsattva is to seek seculsion, and without relying on others, but by means of intellect, cast off false views and discriminations and advance up the successive (stages) and enter the Tathāgata stage. This is the characteristic of the path belonging to the worthy knowledge (which is acquired) personally.

* * *

dharmameghānantaram yāvat samādhībālavaśitābhijñāku-
sumitām tathāgatabhūmiṃ pratilabhate | sa pratilabhya
sattvaparipācanatayā vicitrair nirmāṇakiraṇair virājate
jalacandravat | aṣṭāpadasunibuddhadharmā nānādhi-
muktikatayā sattvebhyo dharmam deśayati.⁵⁵

- (38) Following immediately after Dharmameghā, (the Bodhisattva) reaches the stage of the Tathāgata, and acquires the flowers of the samādhis, powers, self-possession, and psychic faculties. From there, in order to perfect all beings, (the Bodhisattva) appears like the moon in water, with various transformative rays. Keeping to the vows, (the Bodhisattva) teaches the doctrine of the Buddha to all beings according to their abilities.

* * *

tīrthyadoṣair vinirmuktaṃ pratyekajinaśāvakaiḥ |
pratyātmadharmatāśuddhaṃ buddhabhūmiḥ prabhāvakaṃ. |⁵⁶

⁵⁴133.9-13.

⁵⁵227.1-5.

- (39) Free from the evils of heretics and Pratyekajinas and Srāvakas is the pure doctrine which is individually known: it is manifest in the Buddha stage.

* * *

anādikālaprapañcadauṣṭhulyavikalpavāsanahetukaṃ
tribhavaṃ paśyataḥ nirābhāsaḥ buddhabhūmyanutpāda-
smaraṇatayā pratyātmāryadharmagatimṅgataḥ svacitta-
vaśavartyanābhogacaryāgatimṅgato viśvarūpamaṇisadṛśaḥ
sūkṣmaḥ sattvacittānupraveśaikaḥ nirmāṇavirgrahaś
cittamātravadhāraṇatayā bhūmikramānusaṃdhau pratiṣṭhā-
payati.⁵⁷

- (40) Comprehending that the triple world results from traces of imagination and wrong comprehension that has been going on throughout the past without beginning, and intent on arriving at the Buddha stage which is without images, has the character of non-origination, and is imperishable, (the Bodhisattva) enters the course of the dharma personally and becomes a master of his own mind, conducting himself without effort, and (able to take on any appearance) like a gem reflecting many colours. (Such a Bodhisattva) is able to undergo transformation, and to know the thoughts of all beings; because of the comprehension of the doctrine of mere-thought, (the Bodhisattva) is established in the course of the ascending stages.

* * *

yadā cittaṃ manaś cāpi vijñānaṃ na pravartate |
tadā manomayaṃ kāyaṃ labhate buddhabhūmi ca |⁵⁸

- (41) When thought, mind, and consciousness do not function, (the Bodhisattva) attains the manomaya-kāya, and the Buddha stage.

⁵⁶7.16-8.1.

⁵⁷43.7-11.

⁵⁸294.13-295.1.

* * *

dve svabhāvau bhavet sapta bhūmayaś cittasambhavāḥ |
śeṣā bhaveyur niṣpannā bhūmayo buddhabhūmi ca |⁵⁹

- (42) The two svabhāvas (ie. parikalpita and paritantra) are to be understood as belonging to the seven stages that arise from thought. The remaining (Bodhisattva) stages, and the Buddha stage, are (to be understood as) the perfected (ones).

* * *

cittasya duḥkhasatyam samudayo jñānagocaraḥ |
dve satye buddhabhūmiś ca prajñā yatra pravartate |⁶⁰

- (43) The truth of suffering belongs to thought; the origin (of suffering) belongs to the realm of knowledge. The (remaining) two truths (ie. of cessation and the path), and the Buddha-stage, are where wisdom occurs.

* * *

pratyātmadharmatāśuddhā bhūmayo buddhabhūmi ca |
etad vibhāvayed yogī mahāpadme 'bhiṣicyate |⁶¹

- (44) The (Bodhisattva) stages and the Buddha stage are purified by the nature of the pratyātmadharma. Let the yogin understand (or contemplate) this. (The yogin) will be anointed on the great lotus.

⁵⁹296.15-16.

⁶⁰299.6-7.

⁶¹310.1-2.

Chapter Three

Comments on Bhūmis in the Laṅkāvatāra Sūtra

(1) Ten stages plus one

In broad terms, the Laṅkāvatāra Sūtra incorporates a doctrine of bhūmis comprising a series of Bodhisattva stages, followed by a culminating stage of Buddhahood. The Bodhisattva stages are ten in number: there is one direct reference to ten stages,¹ and even though the tenth stage is never specified as such in the text (see Table 1(b)), the stage called Dharmameghā is said to follow the ninth stage,² and is clearly distinguished from the latter as a stage in its own right.³

¹ 266.4.

² 69.17.

³ 123.6-7; 227.1.

(2) Names and numbers

Nowhere in the Laṅkāvatāra Sūtra is there a statement of identity between named and numbered stages: statements either refer to stages by name, or by number: never both. The names of numbered stages, and vice versa, may be inferred however, on both inter- and intratextual grounds; all of the names of the Bodhisattva stages in the Laṅkāvatāra Sūtra match with those of the Daśabhūmikasūtra (the culminating stage of Buddhahood, of which there is no mention in the Daśabhūmikasūtra, is also not considered as one of the ten Bodhisattva stages in the Laṅkāvatāra Sūtra). And there is sufficient overlap with regards to the descriptive content of the respective stages of each text, as well as on other points of doctrine, to justify assigning numbers to names of stages as in Table 1(a).

(3) Subdivisions and series

The bhūmis are sometimes subdivided into an initial group of seven--sometimes referred to in the verse sections as the "seven stages"⁴--and a group of three higher stages (ie. Acalā, Sādhumatī, and Dharmameghā, respectively). Although the stages between the second and the sixth, inclusive, are not specified by name,⁵ each of them is specified by number, and they are all grouped together as a distinct phase within the entire series of ten stages.⁶

The entire series of bhūmis is referred to by a number of terms: sarvabhūmi, or bhūmi;⁷ bhūmikramasamdhi (orderly succession of stages);⁸ buddhasutabhūmi (stages of the offspring of the Buddha);⁹ and bodhisattvabhūmi.¹⁰ The term buddhabhūmi is also used with

⁴28.16; 34.5; 318.15.

⁵ According to the Daśabhūmikasūtra, which the Laṅkāvatāra Sūtra in many respects follows closely, these stages are the Vimalā, Prabhākari, Arciṣmatī, Sudurjayā and Abhimukhī, respectively (see Chapter One).

⁶212.7; 215.11; 278.9-10; 296.15.

⁷9.16; 30.13; 117.1; 152.7; 161.2; 224.8

⁸25.18; 42.11; 43.11; 59.7; 213.7, 9, 10, 12, 13; 221.17-18.

⁹70.4

respect to the entire group,¹¹ although in general this term is reserved for the culminating stage of Buddhahood,¹² lying beyond the tenth stage.¹³

(4) Knowledge of stages considered important

Bodhisattvas are exhorted to continuously strive to ascend the stages until the attainment of complete Buddhahood,¹⁴ and not rest content with attainments of the lower stages: all of the doctrines that are put forward in the Lankāvatāra Sūtra, are oriented towards this ultimate goal. One important component of the knowledge necessary to ascend through the stages stems from a recognition of the various characteristics of the different stages (bhūmilaksana),¹⁵ and perhaps because of this the references to the higher stages, which are the primary concern of the text, are more substantive in detail.

¹⁰39.14.

¹¹215.9; 278.7.

¹²8.1; 10.1; 50.8; 295.1; 296.16 (iii); 299.7; 310.1(ii); 375.2(iii).

¹³70.4

¹⁴For example: 43.3-5; 43.12-13; 59.7; 101.15-16; 133.11-12.

¹⁵9.16-17; 45.10; 69.15-16; 97.4; 97.14; 116.13; 123.5; 148.1; 161.15.

(5) A critical juncture

The juncture between the seventh bhūmi (ie. Dūraṅgamā) and eighth bhūmi (ie. Acalā) is considered a critical one in this scheme. Not only is the Bodhisattva-Mahāsattva said to acquire a manomaya-kāya at this stage,¹⁶ but also in this stage, the distinction between Srāvakas and Pratyekabuddhas, on the one hand, and Bodhisattva-Mahāsattvas on the other, which is present throughout the text, is contextualized in terms of bhūmis: only Bodhisattva-Mahāsattvas are said to ascend the stages beyond the eighth, sustained by the Buddha. This distinction essentially marks the tathāgatayāna off from the others.¹⁷ Whereas Srāvakas and Pratyekabuddhas are said to attain final nirvāṇa in the eighth bhūmi, Bodhisattvas are said to attain anuttarakarmakṣānti.¹⁸ The latter is also said to be accompanied by an understanding of the illusionary nature of all things, called the Māyopama samādhi.¹⁹

¹⁶(19), (20).

¹⁷63.2-65.7. Here the Lankāvatāra Sūtra classifies five lineages (gotra) of people with respect to insight (abhisamaya): those of the śrāvakayāna; those of the pratyekabuddhayāna; those of the tathāgatayāna; those of indefinite lineage (anivataikataragotra); and those who are without lineage (agotra).

¹⁸(24).

Attaining this understanding requires a thorough understanding of the doctrine of cittamātra--as it is designated in the verse portions--or svacittadrśyamātra, svacittavikapavikalpita, etc., as it is designated in the prose portions of the text.²⁰

The references to the stages beyond the sixth account for almost three quarters of all the references to stages specified by name or number, and almost half of this group are references to the culminating stage of Buddhahood, or Tathāgatahood. In addition to the references to the culminating stage shown in Table I(a), there are a number of passages in the Laṅkāvatāra Sūtra which discuss what would appear to be the same stage, although not specified as such. In the fourth chapter, for example, there are three verses which refer to a stage that is said to be the Buddha's own.²¹

¹⁹(20).

²⁰See Takasaki (1982): 357.

²¹215.11-12, 13-14, 16-17..

(6) Buddha stage and pratyātmañāna

As noted earlier, the expression tathāgatasvapratyātma-
bhūmi,²² is associated with the Buddha stage and links the doctrine of
pratyātmañāna²³ with the discussion of stages. A similar association
occurs with the references to the pratyātmagatibhūmi,²⁴ and
svapratyātmagatigocarabhūmi.²⁵

This final stage is often referred to as the personal stage of
the Tathāgata, or the stage that the Tathāgata has personally
attained (tathāgatasvapratyātmabhūmi).²⁶

²²10.15; 214.9; 224.10.

²³The doctrine of pratyātmañāna is made the focal point of D.T. Suzuki's interpretation of the Lankāvatāra Sūtra (see Suzuki (1930): 421-23, for a list of references to the array of compounds in the Lankāvatāra Sūtra which incorporate pratyātma (eg. pratyātmañāna, pratyātmagati, and pratyātmadharmā).

²⁴148.12.

²⁵155.2-3.

²⁶See, for example, 224.10

(7) Buddha stage follows the ten Bodhisattva stages

The Tathāgata or Buddha stage is distinguished from the Bodhisattva stages proper.²⁷ Buddhahood is said, on one occasion, to be attained in Akaniṣṭha, the highest heaven of the realm of form (rūpadhatu), rather than in realm of desire (kāmadhatu) or the formless (arūpya) realm;²⁸ however, after attaining Buddhahood, the Tathāgata is said to continue teaching the doctrine (dharma) to all beings by appearing before them.²⁹ Only one passage directly suggests that the Buddha stage follows after the highest Bodhisattva stage.³⁰ However, one can infer its position from passages which distinguish this stage from the Bodhisattva stages proper.³¹

²⁷15.13; 70.4; 215.12, 13, 18; 310.1-2.

²⁸361.5-6; 215.13-14. See in this regard Harvey (1990): 124.

²⁹161.3; 227.4-5.

³⁰**(38)**

³¹For example: 15.13; 70.4; 215.12, 13, 18; 310.1-2.

(8) No mention of bodhicittotpāda or parināmana

There no mention of an initial arising of the thought of enlightenment (bodhicittotpāda) in the Lankāvatāra Sūtra, even though in other texts with bhūmi schemes this is said to mark the beginning of the Bodhisattva's long journey towards Buddhahood³² Nor is there any mention of the gesture of turning one's merit over to others (parināmana) in the text.³³

(9) Gotra

There is a brief discussion of five kinds of gotra,³⁴ according to which the Lankāvatāra Sūtra classifies propensity for

³²See in this regard: Dutt (1973): 92-106; Dayal (1932): 50-79; Warder (1980): 358; Suzuki (1930): 206; Harvey (1990): 122. The inclusion by Dutt (1970), of the Lankāvatāra Sūtra amongst a group of texts that supposedly state that "a person by the development of bodhicitta becomes a predestined (niyata) Bodhisattva, who, by fulfilment of the pāramitās and practice of the various forms of asceticism, is to become ultimately a Buddha" (p.84--the same passage also occurs on p. 112), is in error: there is no mention of bodhicitta in the Lankāvatāra Sūtra--at least, not in the Nanjio edition.

³³See Suzuki (1930): 357; Dayal (1932): 57; Harvey (1990): 123.

³⁴According to Dayal (1932): 52, gotra refers to character or predisposition--or at least came to have such connotations in Buddhist discourse, "in order to explain why all persons do not try or desire to become bodhisattvas."(53). This is plausible in the case of the Lankāvatāra Sūtra, as the section following the discussion of the five gotras (ie. 65.17-67.1) considers why icchantikas (persons said to lack what it takes to become awakened) never set out (pravartate) towards emancipation (mokṣa).

Perhaps along such lines that gotrabhūmi, like prāṭīcaryā, refers to the pre-Bodhisattva stage: the stage of preparation before entering the Bodhisattva stages proper.

comprehension (abhisamaya) of the doctrines expounded in the text.³⁵ Accordingly, five dispositions towards insight (abhisamayagotra) are distinguished: that of the followers of the Srāvakayāna; that which belongs to the followers of the Pratyekabuddhayāna; and that of the followers of the Tathāgatayāna (the group to which the Lankāvatāra Sūtra is most favourable); that of those without a fixed gotra (aniyataikataragotra); and finally, (v) that of those who have no gotra.³⁶

(see Dutt (1973): 92-106). However, in the Bodhisattvabhūmi (ed. Wogihara (1930): 367.3), it refers to the first of the Bodhisattva stages, and in the Mahāvīryapatti (ed. Sakaki (1916): 1142) and Satasāhasrikāprajñāpāramitā (ed. Ghōṣa (1902): 1473.11), it refers to the second of the seven śrāvaka stages (see Edgerton (1953) II: 216).

According to Dayal, in the Anguttara-Nikāya and Majjhima-Nikāya, gotrabhū is used to designate an intermediate stage, between the ordinary person (puṭhujāna) and those who are at the first stage of Buddhist discipline (ie. sotāpanno)--or it may designate a person of the lowest rank amongst those who have entered the Buddhist community. He says, for example that the Puggalapatti describes a gotrabhū as "one who is endowed with the conditions that immediately precede the advent or appearance of the noble nature (ariyaḍḍhammassa avakkanti; i.e. he is ripe for conversion as a sotāpanno, but has not yet been converted)." (Dayal (1932): 51).

Mention is also made of gotrabhū in the Lankāvatāra Sūtra (266.2-3):

āśritā sarvabhūseṣu gotrabhūstarkavarjitā |
nīvartate kriyāmuktā jñānaññeyavinirgatam ||

However what this verse could possibly mean is not clear. According to Edgerton, gotrabhū in this passage is "apparently a fem. collective or abstract, the 'communion of saints', corresponding to the Pali masc. which refers to an individual person." (Edgerton (1953) II: 216-17). Suzuki's translation of this verse (Suzuki (1932): 227) provides a slightly more metaphysical interpretation of gotrabhū:

The original source on which all sentient beings are dependent is beyond theorisation; all doings cease and emancipation obtains, knowing and known are transcended.

³⁵63.2-65.7 Rendering abhisamaya as "comprehension" follows Edgerton (1953) II: 58-9.

³⁶63.2-3.

Along these lines, the text elaborates on how members of the first three types of gotra are to be recognized (there is no such elaboration given for those without a fixed gotra, or for those lacking a gotra), and specifies the potential attainments for members of each of these three groups. It does not explain, however, how people come to be established in any of these groups.

(10) Avidyāvāsanabhūmi and parikarmabhūmi

Mention was made earlier, in the introductory chapter, of a bhūmi which is said to be the resting place of the ignorant; that is, the avidyāvāsanabhūmi.³⁷ While this may indicate an attempted synthesis between the doctrine of ālayavijñāna and the bhūmi scheme in the Laṅkāvatāra Sūtra, this particular bhūmi is not mentioned on any other occasion in the text. It may be that this bhūmi refers to the pre-preparatory stage of "common" people, as cited earlier in other texts. However there is insufficient evidence to warrant any conclusion in this regard.

References to a preparatory stage in the Laṅkāvatāra Sūtra are scant and lacking in detail. The text mentions for example, that it is by virtue of the merit accumulated over a hundred thousand kalpas that the Bodhisattva thoroughly comprehends the characteristics of the (thirty-seven)³⁸ principles belonging to the (Bodhisattva) stages:

kalpaśatasahasraṃ saṃcittaiḥ kuśalamūlair anupūrveṇa
bhūmipakṣalakṣaṇagatīṃgatā.³⁹

³⁷ 220.14.15.

³⁸ Pakṣa in this context refers to bodhipakṣyā dharmāḥ, of which there are thirty-seven. (Dayal (1932): 80).

Brief mention is also made of a parikarmabhūmi, which might be interpreted as a reference to a preparatory stage:

aniyatagotrakaḥ punar mahāmate triṣvapyeteṣu deśyamāneṣu
yatrānūyate tatrānuyojyaḥ syāt | parikarmabhūmir ayam
mahāmate gotravvyavasthā nirābhāsabhūmyavakramaṇatayā
vyavasthā kriyate.⁴⁰

Moreover, Mahāmati, when shown these three (types of gotra), the one which a person of uncertain gotra is inclined to follow is the one to which (such a person) may be enjoined. Mahāmati, the Parikarmabhūmi, is the establishment in a gotra. This establishment is done for the (purpose of) going up in succession to the stage without appearances.

In the above passage, the term parikarmabhūmi does appear to refer to a stage of preparation that is attained before the bodhisattvabhūmi proper are entered.⁴¹ No further details are given as to what such preparation involves, however, and on the whole the text has little to say about what leads up to entry upon the stages to Buddhahood.

³⁹101.3-4.

⁴⁰65.2-5.

⁴¹This is also the interpretation in Dutt (1973): 94, fn.4.

(11) Aims: practical and imagined

There are only a few references which indicate practical aims that are associated with ascending through the stages. Firstly, the text mentions four types of meditation (dhyaṇa), and associates some of these with particular bhūmis.⁴² The attainments associated with first of these meditations overlaps with references to the first seven bhūmis: it is said to be practiced by Yogins who follow the way of the Srāvakas and Pratyekabuddhas, and leads to the cessation of thoughts. In content, it overlaps with characteristics associated with the fifth and sixth stages.⁴³ The second meditation is associated with an examination of the bhūmis. One may presume that the reference here is to the Bodhisattva stages, and judging by the content of this meditation, which is said to be practiced by those who have left behind notions of individuality and multiplicity, doctrines of self and other, and the doctrine of the lack of self in dharmas, it overlaps with references to the eighth stage and beyond.⁴⁴ The third meditation is said to result in the establishment in things as they are (yathābhūta), which in the context of the stages, would seem to be associated with

⁴²97.5-98.13. Passages (35) and (36) are taken from this section.

⁴³(12), (13).

⁴⁴(23).

the highest of the Bodhisattva stages; however, similar terms are not used in the discussion of the attainments associated with this stage. The fourth meditation, however, is said to be "that which belongs to the Tathāgata" (tāthāgata),⁴⁵ and is associated with the acquisition of pratyātmaññāna.⁴⁶ The association is clearly with the stage of the Tathāgata, the Buddha stage.

Another "practical" direction is given in a passage which instructs Bodhisattva-Mahāsattvas to seek a secluded abode to cast off false views by means of their own intellect, that is, without reliance on others.⁴⁷ Again, the association made here is between svapratyātmaññāna and the attainment of the Tathāgata stage.

⁴⁵Tāthāgata is a vṛddhi derivative from tathāgata.

⁴⁶98.2.

⁴⁷(37).

(12) Incorporation of doctrine

As mentioned in the introductory chapter of the present study, the bhūmi scheme in the Laṅkāvatāra Sūtra appears to incorporate the principal doctrines of the text. Firstly, the five dharmas are mentioned in association with the first Bodhisattva stage.⁴⁸ Bodhisattva-Mahāsattvas are also said to acquire an initial comprehension of nirābhāsa at this stage, which is perfected in the course of progressing through the stages. In addition, the doctrine of the sustaining power (adhisthāna) of the Buddhas is also mentioned in association with this particular stage.⁴⁹

The doctrine of cittamanomanoviññānamātra (or simply, cittamātra) is also associated with the first stage, and the Bodhisattva is said to hold onto the knowledge acquired from viewing things in this way until there is an overturning of the āśraya, in the eighth stage.⁵⁰

⁴⁸(1).

⁴⁹(2), (3), (4).

⁵⁰The abandonment of the cittamātra doctrine at this stage is an important matter for consideration with respect to the question as to whether the Laṅkāvatāra Sūtra simply adopts an "idealist standpoint," as some scholars have maintained. (Suzuki (1930): 103; Warder (1980): 433; and, Kalupahana (1987): 123). Sutton rightly takes issue with the interpretation that the discourse of the Laṅkāvatāra Sūtra fits neatly into the category of "idealism" (see Sutton (1991): 184-201. Warder adds that the Laṅkāvatāra Sūtra is inconsistent, however, and argues that the text's identification of the paṭhagatagarbha and

The doctrine of the manomayakāya ("mental body") is incorporated into the third and fourth bhūmis, though it is from the seventh bhūmi onwards that this doctrine begins to take on a central importance.⁵¹

The attainments associated with the fifth bhūmi, involving acquisition of skills in the arts and sciences, do not specifically incorporate any of the principal doctrines of the Laṅkāvatāra Sūtra; however, the acquisition of similar skills are associated with the same bhūmi in the Daśabhūmikasūtra, while in the Bodhisattvabhūmi they occur in the second adhiprajñāvihāra. The other reference to the fifth and sixth bhūmis in the Laṅkāvatāra Sūtra also incorporates the doctrine of the ālayavijñāna and the association of defilements (kleśa) with "traces" (vāśana) left on the ālaya.⁵²

One of the more important doctrines of the Laṅkāvatāra Sūtra, that of anupāda, or "non-origination," is also incorporated into the

śūnyatā, "seems to draw back from a definitively idealist position towards that of the (early) Madhyamaka..." (435). One can interpret the scheme of bhūmis in the Laṅkāvatāra Sūtra, in this regard, as a means of incorporating the doctrines of different schools into a scheme involving levels of comprehension.

⁵¹(9).

⁵²(12).

bhūmi scheme as its comprehension is said to occur with entry into the eighth bhūmi.⁵³ Both the Daśabhūmikasūtra and the Lankāvatāra Sūtra hold that a definite conviction comes about in the eighth stage with respect to the principle of "non-origination" (anutpattikadharma-ksānti). This critical turning point also corresponds to the overturning of the āśraya and the abandonment of the doctrines associated with knowledge of citta ("mind").⁵⁴ It also corresponds to the stage of "no turning back" in the Mahāvastu.⁵⁵ One can also notice a change of tone from the eighth bhūmi onwards: the "scenery" becomes more elaborate, so to speak, and the images more ornate.⁵⁶

The dharmakāya doctrine is introduced at the seventh bhūmi, where it is said to be another name for the manomakāya belonging to the Tathāgata.⁵⁷ Another important doctrine, from the bhūmi called

⁵³(15).

⁵⁴(17), (18).

⁵⁵See above, pp. 24-25.

⁵⁶In this regard, Suzuki's claim that the Lankāvatāra Sūtra is "devoid of all symbolism" (Suzuki (1930): 96) appears to be somewhat of an exaggeration, even leaving aside the issue as to whether terms used to express metaphors of place are to be thought of as being "symbolic" in some way. One needs only review, for example, passages: (29), (30), (31), (38), (40), (44).

⁵⁷(14).

Dūramgamā (the seventh) onwards, is that of the "illusionary" nature of all appearances, which makes its appearance in conjunction with the samādhi called Māyopama ("like Māyā").⁵⁸ The basic association that is made here, and in the bhūmis which follow, is between gaining a comprehension of the realm (gocara) of the essence (svabhāva) of Māyā, which is said to occur at the bhūmi called Dharmameghā (the tenth),⁵⁹ and the development of this comprehension into a perfected understanding that is without images (nirābhāsa) at the stage of the Tathāgata.⁶⁰ At the same time the latter is associated with "purification" (vi-√śudh), in that the removal of vāsanā is said to result in entry into: (1) the stage associated with Tathāgatahood; (2) the pratyātmagatigocara; (3) "suchness" (tathatā); and, the palace of Tuṣita.⁶¹

⁵⁸(28).

⁵⁹(30).

⁶⁰(38).

⁶¹(32), (36), (40). Concerning references to Tuṣita in the Lankāvatāra Sūtra (51.8; 307.2), see Suzuki (1930): 141.

Conclusion

This study has considered some of the uses of metaphor in the Sanskrit text of the Lankāvatāra Sūtra. Particular attention has been given to two ways in which expressions of entering and abiding are used in this text: firstly, consideration has been given to the manner in which expressions of this kind present the discussion of doctrine in the Lankāvatāra Sūtra as a body of instruction directed towards entry into "realms" and "abodes" of various kinds; secondly, consideration has been given to the way in which this body of instruction is incorporated within an overarching scheme of ascending bhūmis leading to Buddhahood. In both these ways, goals are represented as places of entry and abiding: as these goals are associated with "realms," they present objectives which are said to be attained in a particular way--through "arrival." As such, the practical distinction between having an objective and attaining it is contextualized in the Lankāvatāra Sūtra by the use of a metaphor that acquired paradigmatic status early in the history of Buddhism; namely, that of a "path" leading to a final goal. In the Lankāvatāra Sūtra, this takes the form of a "course" (gati) through a series of "stages" (bhūmis), each of which includes, amongst the attainments associated with "entry," proficiency in one or more of the doctrines presented in the text.

The incorporation of doctrine within such a paradigm by means of expressions of entry and abiding suggests that the Laṅkāvatāra Sūtra need not be read as "a collection of notes unsystematically strung together."¹ However, what coherence there is to the text appears to stem not so much from the doctrines themselves as from the prevailing metaphor that presents them in terms of entry into various "stages," "realms," and "abodes."² Given the consistency of its metaphoric language, one need not posit that the text has an "inner significance" around which its doctrines supposedly cohere. Nor need one interpret the Laṅkāvatāra Sūtra simply as an exposition of a particular tradition or school, as does D.T. Suzuki, for example, whose approach to the text is concerned chiefly with presenting "the inner significance of the sutra as an exposition of Zen Buddhism...."³ Likewise, one need not posit a "metaphysical system" in order to render the Laṅkāvatāra Sūtra according to a systematic and comprehensive framework of philosophical categories so as to rework the inconsistencies and contradictory assertions found in the text into cogent statements of ontology and epistemology, as is the case in the study of the text undertaken by F.G. Sutton.⁴ Instead, the text of the

¹Suzuki (1930): 17. This characterization of the text is also repeated in Sutton (1991):16.

²Even the title of the text, as we now have it, draws upon this metaphor as Laṅkāvatāra may be rendered as, "The Descent into Laṅka" (avatāra, from ava-√trī, to descend into, enter, or arrive at).

³Suzuki (1930): 25.

Lankāvatāra Sūtra, as we now have it, may be read as an eclectic collection of doctrine incorporated into a body of instruction that evolved over time.⁵ Its textual continuity and coherence, however, can be found in the consistent use of a paradigmatic metaphor well suited for the incorporation of an evolving body doctrine into a series of instructions indicating goals, levels of attainment, and "realms" to be entered in the course of advancing along an imagined "path" of practical training.

⁴The above mentioned study, for example, presents the Lankāvatāra Sūtra as a Yogācāra text, on the one hand, while rendering its discourse through a terminology derived from the (European) metaphysical tradition in order to "afford the reader a systematic and comprehensive grasp of the Yogācāras' metaphysical system--their epistemology and soteriology." (Sutton (1991): xviii. For summary statements of the "theoretical standpoint" from which the exegesis of the Lankāvatāra Sūtra is approached in this study, see pp. 25-35 and 287-294).

⁵While scholars have detected evolutionary layers in the text (Suzuki (1930): 15-44; Takasaki (1980; 1982); Sutton (1991): 16-19), the use of expressions of entry and abiding to present the doctrines found in these different layers is a feature common to all, with the exception of the ninth chapter of the text (as we now have it), which is limited to the presentation of a dhāraṇī.

Table I

References to Bhūmis in the Laṅkāvatāra Sūtra

Categories:

- (A) stage specified by name;
- (B) stage specified by number;
- (C) series of specified stages (by name or number);
- (D) unspecified series of stages.
- (E) general statements about stages.

Sub-categories:

- (1) references associating qualities, attainments, etc. with specific stages; (* indicates verse)
- (2) references to specified stages per se.

A.1	A.2	B.1	B.2	C.1	C.2	D	E
15.13	8.1*	63.11	50.2	15.5	28.16*	9.16	15.2
43.8	10.1	69.16		39.15	34.5*	24.13*	15.11
65.3	10.15	69.15(i)		69.16	51.4	25.18*	35.13
69.17	12.8	69.15(ii)		155.3	136.9	30.13*	41.13
70.4	50.8	81.3		212.7	136.11	42.11	45.7
89.5	98.1	100.11		213.4	185.4	43.11	45.9
93.4	102.14	101.2		215.9*	212.7	59.7	65.3
101.5	123.1(i)	123.1(ii)		215.11*	221.19(ii)	89.4	133.11-12
123.6-7	133.12	137.1-2		215.12(i)*	266.4*	97.4	161.15
125.17-18	226.8	192.2		278.7*	318.15*	97.14	185.4
148.12	244.11(i)	201.13*		278.9*		101.4	195.4,6
157.13	244.11(ii)	211.10		278.10(i)*		102.13	215.1-4*
161.3	310.1(i)*	212.5		296.15*		117.1	220.15
185.5	375.2(ii)*	212.13				123.5	241.17
212.15		213.4				152.7	278.7*
214.9		213.17				161.2	279.3*
215.12(ii)		214.18				180.16	282.3*
215.13*		318.16-17*				213.7	333.3*
215.18*		319.1*				213.9	359.16*
221.19(i)		338.10*				213.10	
224.10						213.12	
226.14,15						213.13	
227.1						221.17	
227.2						221.19	
278.10(ii)*						224.8	
278.11*						228.2*	
279.2*						296.16(i)*	
286.15*						310.1(ii)*	
295.1*						351.16*	
296.16(ii)*						374.16*	
299.7*						375.7*	
375.2(i)*							

Table I(a) References to Bhūmis by Name

(Preparatory)	<-----(Bodhisattvabhūmi)----->					(Culmination)	
	(First)	(Seventh)	(Eight)	(Ninth)	(Tenth)	Tarhāgata	Buddha
<u>Parikarma</u>	<u>Pramuditā</u>	<u>Dharmamā</u>	<u>Acalā</u>	<u>Sādhumati</u>	<u>Dharmameghā</u>		
65.3	226.14 226.15	125.17-18	15.5 221.19(i)	15.5	15.5 69.17 123.6-7 227.1	12.8 15.13 89.5 93.4 98.1 102.15 133.12 157.13 185.5 212.15 227.2 244.11(ii)	8.1* 10.1 43.8 50.8 161.3 244.11(i) 295.1* 296.16(ii)* 299.7* 310.1(i)*

Table I(b) References to Bhūmis by Number

First	Second	Third&Fourth	Fifth	Sixth	Seventh	Eighth	Ninth & Tenth
69.15(i) 100.10-11 101.2 123.1(ii) 216.1*	216.3*	136.11 216.3-4*	63.11 136.11 216.3* 319.1*	63.11 211.10 212.5 212.7 216.4*	192.2 201.13* 211.12 212.2-3 216.2* 318.16-17* 338.10*	50.2 81.3 137.1-2 212.5 212.13 213.16-17 214.18 216.1-2* 318.17* 319.1*	216.1-2*

Appendix

Page References for Terms Used to Express Metaphors of Place in the Laṅkāvatāra Sūtra

<u>viḥāra</u>	<u>ālaya</u>	<u>āyātana</u>	<u>gocara</u>	<u>kṣetra</u>	<u>gaṇi</u>	<u>gaṇi</u>	<u>visaya</u>	<u>visaya</u>
12.7	45.11	18.6	4.16	8.7,18	11.5	(cont.)	2.13	(cont.)
15.3	51.8	40.15	5.5	13.1	12.8	135.12	14.5	128.17
42.14	65.5	41.4	7.8,11	24.4	13.5	136.2	15.10,12	130.7
65.6	73.3	42.7	9.4	27.13,18	14.14	140.2	18.8	136.13
93.12	106.1	57.11	11.16	28.2	18.7	142.8	20.5	140.6
119.16	156.4	58.6	12.16	29.16	25.18	143.9	24.7	147.5
136.12	213.14	63.6	23.16	31.2	27.9	148.12	32.15	151.10
215.9,12	270.9	68.10	39.3,16	33.13	30.3	152.8	38.18	157.14
278.7	307.2,7	69.6,7	49.5	34.4	45.2,6	155.3	39.3	158.5
284.11	307.8	71.10,16	55.1	35.8	50.8	161.2	40.7,10	164.13
295.6	319.2	77.8	57.8,9	42.17	51.2,6	162.16,17	40.12	174.16
309.4		83.5	59.11	45.13	57.11,17	173.16	42.5,12	178.14
		111.15	61.12	51.8	62.3,6,15	178.18	44.10,11	180.8
		119.3	62.12	54.6	63.17	180.17	44.18	182.16
		138.13	67.17	70.3	66.9	185.13	45.5	183.1,5
		182.16	68.6	72.15	69.2	196.1	46.5	223.4,5,6,7
		195.14,15	99.1	73.2	72.13,16	198.3	48.5	223.11
		218.14	155.2	98.12	80.10	214.4	51.5,7	237.5
		220.3	157.17	105.4,5,8	81.4,11	220.10	54.17	251.3
		221.16	194.2	105.10	84.13	224.6,7	56.6,7	278.2
		237.5	231.1	123.4,5	81.14	224.15	58.6	279.9
		317.8	242.15	160.15	85.14,16	225.12,15	61.17	281.14
		327.4	271.15	279.3	89.3,7	226.16,17	64.15	288.7
		344.7	297.2	282.3	93.6,11	226.18	68.15	293.10,13
		372.11	320.8	283.5	95.14	230.7	69.1	302.10
				291.9	98.19	233.10	81.10,14	316.1
				306.7	116.3,15	234.6	82.4	323.5,7
				307.3,5	117.2,3	238.14	86.7	329.10
				307.12	120.3	241.6	89.6	343.16
				310.10	121.2,10	243.6	90.10	345.1
				312.1	124.11	244.5	93.6	352.7
				313.9,12	127.17	269.1	99.15	355.7
				366.4	128.12	292.13,16	104.10	361.7
					133.3,13	293.9	117.23	
						299.2	119.12	
						303.14	124.11	
						310.3	126.19	
						320.8	127.3,5	
						330.5		
						332.5		
						347.8		
						356.9		
						370.15		
						371.8,9		

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