

Summary

A Study on Partial Quotations from the Lotus Sutra in the Śikṣāsamuccaya and Its Classical Chinese Version

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The *Śikṣā-samuccaya* or 'Compendium of matters to be learnt' is an anthology of Buddhist scriptures and consists of plenty quotations of various Mahāyāna sūtras with introductory concise explanations by the anthologist, as is implied by the name of its classical Chinese version, the *Dàchéng-jī-bèisà-jào-lún* (大乘集菩薩學論). According to its Tibetan translation and commentary, the author and compiler of the anthology is Śāntideva (Zhi ba'i lha, 寂天, circa 650 to 700 CE), who also wrote the **Bodhisattva-caryāvatāra*, being clearly identified with the *Bodhicaryāvatāra* (入菩提行論). The *Śikṣāsamuccaya* consists of nineteen chapters which explain and exhort virtuous conducts of Bodhisattva in order of 'six formulas of perfection (pāramitā)', namely, perfection of donation (dāna), precept (śīla), patience (kṣānti), endeavour (vīrya), meditation (dhyāna), and wisdom (prajñā). The subject and the component of the *Śikṣāsamuccaya* are similar to these of the *Bodhicaryāvatāra*, and the former seems to be the collection of scriptural evidences in order to demonstrate respective themes of the latter as an original religious poetry.

In the second section of this paper, all the titles of quotations of Buddhist scriptures in the classical Chinese version (大乘集菩薩學論) are fully listed with showing the names of texts and each of the locations in the Taishō-shinshū-daizōkyō (大正新脩大藏經) edition. Although there are 111 titles of quotations, they can be reduced to 89 titles by identifying different names of the same text. Among the 89 texts, the quotations of the scripture in the Chinese name of the *Huà-yán-jīng* (華嚴經) correspond to the *Gaṇḍavyūha-sūtra*. On the other hand, the scripture in the Sanskrit name of the *Vajradhvaja-sūtra* and its Chinese name of the *Jīn-gāng-chuáng-jīng* (金剛幢經) probably

corresponds to the chapter explaining ten kinds of the transfer of merit (十廻向品) in the large books of the *Huà-yán-jīng* consisting of sixty volumes (六十華嚴) and consisting of eighty volumes (八十華嚴). Comparing the total number of lines quoted in the *Śikṣāsamuccaya*, the quotation from the *Vajradhvaja-sūtra* is about twice as long as the quotation from the *Gaṇḍavyūha-sūtra*, and the former is approximately four times as long as the quotation from the *Lotus Sutra* or the *Saddharmapuṇḍarīka-sūtra*. It seems that the anthologist esteems the *Vajradhvaja-sūtra* more highly than the *Lotus Sutra*.

In the third section of this paper, I take up quotations from the *Lotus Sutra* in the *Śikṣāsamuccaya* and its Chinese version (大乘集菩薩學論). This compendium refers to the name of the *Lotus Sutra* three times and quotes three sets of verses [1] [2] [3] of the Sutra and additionally a partial sentence in prose [4], as following.

[1] The verses numbered 2, 3, 4, 5, 8, 9 (the former half), 11, 12, 13 in the thirteenth chapter titled 'Sukhavihāra' of the *Lotus Sutra* are quoted in the third chapter titled 'Dharmabhāṇakādirakṣā' of the *Śikṣāsamuccaya*, which deals with the matter how the expounder of Buddhist teachings (dharmabhāṇaka) can be protected oneself from worthless things for acceptance of true teachings. And the quoted verses [1] explain that one should avoid having relationship with persons unsuitable for clean living.

[2] The verses numbered 81, 82, 86, 87, 88 (part of it), 92, 93, 94 (part of it), 95, 96, 97 in the second chapter titled 'Upāyakaūśalya' of the *Lotus Sutra* are quoted in the fourth chapter of the *Śikṣāsamuccaya*, which is not given a title since the fourth chapter deals with the same subject matter as the third chapter. The quoted verses [2] illustrate people having various ways of the worship of Buddha, and praise such people for their possibility of attaining enlightenment. According to introductory words to quotation [2], these verses are quoted in order to provide testimony to protecting such people against getting despised.

[3] The verses numbered 24, 26, 27, 28, 29, 32, 33, 34, 35 in the thirteenth chapter titled 'Sukhavihāra' of the *Lotus Sutra* are quoted in the concluding nineteenth chapter titled 'Puṇyavṛddhiḥ' of the *Śikṣāsamuccaya*, which deals with the ways to grow happiness for other or common people, namely, altruistic good deeds. The quoted verses [3] show the manner how to give true teachings, that is so-called 'dharma-dāna' (法施), with referring

to concrete examples.

[4] A partial sentence (two-fifths of a full sentence) is quoted in the prose part just below the verses [3] mentioned above. This quotation [4] is so fragmentary that we can hardly understand the meaning of it. When we follow the line of logic in a passage including the short quotation, we can understand the point of an argument that we should not be obsessed with our own beliefs but respect the different views of others. However, there appears to be misunderstandings about the implication of the passage in interpretations precedent to mine. So I try to give some more literal translation to it.

In the fourth section of this paper, I look over the quotations again and give the further discussion. When we compare their Chinese translations between the quotations and the sources, we can see that the translators of the Chinese version (大乘集菩薩學論) do not literally translate the Sanskrit text of the *Śikṣāsamuccaya* but pick out the equivalent phrases to respective quoted ones from the famous Chinese version of the *Lotus Sutra* titled the *Miàofǎ-liánhuá-jīng* (妙法蓮華經) translated by Kumārajīva (鳩摩羅什) with approximately corresponding to the source. But there are many arbitrary omissions of words, so that it is difficult to understand the meaning of quoted passages without preliminary knowledge about Kumārajīva's translation.

All of the passages [1] [2] [3] [4] are quoted from only two chapters, namely, Upāyakaūśalya meaning 'skillful means' (方便品) and Sukhavihāra meaning 'blissful condition' (安樂行品). And these chapters are included in the first half of the *Lotus Sutra*, which is regarded as the part of 'trace teaching' (迹門, jìmén, shakumon) in the doctrinal term of Tiān-tái school (天台學). In other words, the *Śikṣāsamuccaya* does not contain any passages in the latter half of the *Lotus Sutra*, which is regarded as the part of 'essential teaching' (本門, běnmén, honmon). It seems that Śāntideva, the author and compiler, dare to ignore the characteristic doctrine of the *Lotus Sutra*. I think that we need to pay attention to which phrases are excluded or concealed in quoting the *Lotus Sutra* by the compiler. For example, the first verse of the chapter of Sukhavihāra is intentionally excluded, which (v.1) shows the subject of the following verses (v.2 ff.), that is a brave and self-confident Bodhisattva who wishes to propagate the teachings of the *Lotus Sutra* in dreadful situations in the decadent age after the death of the Buddha.