

# Anutpādayñāna and Anutpattikadharmakṣānti

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The word *kṣānti* being sometimes used in the kindred sense to *jñāna* in Buddhist literature, it is rather tempting to suppose that *anutpattikadharmakṣānti*, a term found only in Mahāyāna texts, and *anutpādayñāna*, which occurs both in Hīnayāna and Mahāyāna texts, are somewhat analogous or parallel (cf. Prasannapadā p. 363, fn. 3). But the apparent resemblance notwithstanding, the two terms actually have little to do with each other.

The term *anutpādayñāna* appears in Pāli canon in the form of *anup্পāde ñānaṃ* and is always coupled with *khaye ñānaṃ*. The occurrences of the twin terms, *anup্পāde ñānaṃ* and *khaye ñānaṃ*, are never seen in the earlier parts of the Nikāyas but only in the later development of the Suttapiṭaka (D ii 214, 274 ; Paṭ 125, 161) and also in the Abhidhammapiṭaka (Dhs 8, 234).

As for the term *khaye ñānaṃ*, however, it is not necessarily accompanied with *anup্পāde ñānaṃ*, and in independent use it is found in the earlier parts of the canon, too. In these cases *khaye ñānaṃ* mostly stands for *āsavānaṃ khaye ñānaṃ*, 'recognition of the extinction of outflows [of evil passions]' (e. g. in S ii 30). It oftener takes the compound form *khaya-ñāna* and frequently appears in formula: *āsvānaṃ khaya-ñānāya cittam abhininnāmeti*, 'he turns his mind on recognition of the extinction of out-flows [of evil passions]' (V iii 5, D i 83-4, M i 23, A i 164, etc.).

We are not assured of the exact process through which the term *khaye ñānaṃ* comes, in later canon, to be unseparably connected with *anup্পāde ñānaṃ*, the two together being fixed up as twin terms. A preliminary stage in the course of fixing up them as a couple of technical

terms seems to be shown in a stanza (It 53, 104; A I 231), where, two *ñāna* being distinguished, neither the term *khaye ñānaṃ* nor *anuppāde ñānaṃ* expose themselves yet: *sekhassa sikkhamānassa ujumaggānūsārino/ khayasmin pathamaṃ ñānaṃ tato aññā anantara//* ‘To the pupil training, in the straight way walking, By ending of his sins first cometh knowledge: straight follows gnosis’ (Woodward: Gradual Sayings I, p. 211). Then in the latest portion of DN the two terms are apparently coupled together. In Paṭ (I, 22; II, 126, 161, etc.) we understand that, first, *khaye ñānaṃ* is for cutting off [the evil passions] (*samuccheda*) and, then, *anuppāde ñānaṃ* is for keeping [them] subsided (*paṭippassaddhi*). In Abhidhammapiṭaka, nothing is found particularly to explain the two *ñāna* but a simple definition: *khaye ñānaṃ maggasamaṃgissa ñānaṃ*, *anuppāde ñānaṃ phalasamaṃgissa ñānaṃ*, ‘*khaye ñānaṃ* (recognition of the extinction) is the recognition by one who is endowed with paths (i. e. the proceeding to each of the four stages on the way of discipline for salvation: *sotāpatti*, *sakadāgāmi*, *anāgāmi* and *arahatta*) and *anuppāde ñānaṃ* (recognition of not-coming-into-existence) is the recognition by one who is endowed with fruits (i. e. the attainment of each disciplinary stage)’ (Dhs 234); and then in Atthakathā, a short explanation: *maggasamaṃgissa ñānan ti cattāri maggañānāmani*, *phalasamaṃgissa ñānan ti cattāri phalañānāni* (Asl. p. 408). These mentions in Pāli scripture are, of course, not much enough to determine what the motive of fixing up the twin terms is. Anyhow, we can here know: (1) the both *ñāna* are in regard to the extinction of evil passions; and (2) *khaya ñānaṃ* comes first (to realize the fact that those evil passions have been distinguished) and then *anuppāde ñānaṃ* (to realize the fact that they have been kept subdued and not arising again).

In the Mahāvibhāṣā (k. 102), *kṣayajñāna* and *anutpādayāna* are understood in relation to so frequently occurring a formula in the Āgama Sūtra: (in Pāli) *khinā jāti*, *vusitaṃ brahmacariyaṃ*, *kataṃ karanīyaṃ*, *nāparaṃ itthatāya*. There seems to have been coincidence among monastic philosophers of the Sarvāstivādin to conclude as: to know that [my] life

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[in saṃsāra] has been exhausted (*khīṇa jāti*) is *kṣayajñāna*, and to know that there will be no further life [of delusion] (*nāparam itthāya*) is *anutpādayāna*. Different opinions are seen in considering the significance of the two phrases in the middle, '*vusitaṃ brāhmacariyaṃ*' and '*kataṃ karaṇiyaṃ*'. Some think that to recognize the first is *kṣayajñāna* and the second *anutpādayāna*. Others think both are *kṣayajñāna* and the other think both are *anutpādayāna*. However, here too the both *jñāna* regard the exhaustion of delusive life-and-death through extinction of evil passions; of the two *kṣayajñāna* comes first, then *anutpādayāna*.

The term *anutpattikadharmakṣānti* is of quite different origin. As Prof. É. Lamotte explains in brief and clear articles (L'Enseignement de Vimalakīrti p. 407 ff.), it has the background of Mahāyāna thought of *dharmanairātmya*. It is concerned not only with evil passions but with all the dharma. It sometimes takes a form of simple *dharmakṣānti* or *gambhīra-dharmakṣānti*. So it has no particular concern with *āsravānāṃ kṣayaḥ*. *Anutpattikadharma* are, indeed, *anīrodhadharma* at the same time. No doubt it is originally an independent conception directly based on śūnyatā philosophy though later it is often put together with *ghoṣānugamakṣānti* and *anulomikikṣānti* to make a set of three *kṣānti*.

In those points most of modern students may agree. I just have something to say about the original sense of the word *kṣānti*.

As Prof. G. H. Sasaki insisted (JIBS 13, p. 359 ff), it is clear that the Pāli word *khanti* seen in Sn 897, 944, is to be regarded as correspondent to *kānti* in Skt derived from the root  $\sqrt{\text{kam}}$ , not to *kṣānti* from  $\sqrt{\text{kṣam}}$  : *khanti*=*chanda*, *pema*, *rāga* in MNidd p. 309, 428; 變 (undoubtedly an erratum for 愛) for Sn 897 and 望 for Sn 944 in Padārtha S. in Ch (T 198, 4-183 a, -189 c)\*; 愛 for Sn 897 in Yogācārabhūmi in Ch (T 1579, 30-489 c). We can not, however, come to so hasty a conclusion that the Pāli word *khanti* was wrongly sanskritized as *kṣānti* and that the wrong

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\* Sasaki mistakes for *khanti* 直取 (T 198, 4-178 a), that is really for *samuggha-hita* in Sn 795.

sanskritization brought in a 'new and surprising element' for the word that it came to mean 'endurance' (JIBS 13, p. 358; L'Enseignement de Vimalakīrti p. 411). We find a sanskritized form of the Sn 897 stanza in Bodhisattvabhūmi (Wogihara ed. p. 49), where *khanti* presents itself not wrongly as *kṣānti* but properly as *kānti*. We see, on the other hand, in Pāli scripture many an occurrence of the word *khanti* in the sense of patience, forbearance, endurance, which doubtless corresponds to *kṣānti* in Skt (e. g. Dh 184, =*titikkhā*: Sn 623, Dh 399, =*titikkhā* & =*kṣādi* in Gāndhārī Dharmapada p. 122). In Pāli canon apparently coexist the both senses of the word *khanti*, 'patience' <  $\sqrt{kṣan}$  and 'willing to', 'desire' <  $\sqrt{kam}$ . In Buddhist Sanskrit literature are similarly recognized coexisting two senses of the word *kṣānti*: 'patience', e. g. as the third of six pāramitā; and 'intellectual receptivity' (Edgerton), 'certitude' (Lamotte: Vimalakīrti p. 411), 'recognition' (Suzuki: Laṅkāvatāra Glossary), e. g. as in the term *anutpattikadharmakṣānti*. It is beyond doubt that the first sense is derived from  $\sqrt{kṣam}$ . Where, then, the second comes from? Has it any relation to the second sense of Pāli *khanti* <  $\sqrt{kam}$ , and, has it not any intellectual implication, as Sasaki argues for?

In Pāli literature we meet very often three terms in series: *diṭṭhi*, *khanti* and *ruci* (D i 184, M i 487, Ud 67, Vibh 254, etc. Esp. freq. in Vinaya texts). PTS Dic. (s. v. *ruci*) renders them by 'views' 'indulgence' and 'pleasure (=will)' and regards them as representing one's intellectual, emotional and volitional spheres respectively. Oldenberg's rendering, however, is 'belief' 'opinions' and 'persuasion' (SBE XIII p. 189). I am inclined to agree with him to understand the three terms synonymously (cf. MNidd p. 64), or am at least convinced that they, later, come to be understood synonymously. The comprehension of intellectuality is common to them. How?

It can not be questioned as to *diṭṭhi*, 'view'. Regarding *khanti*, a compound-word *diṭṭhi-nijjhāna-kkhanti* (S ii 115, iv 138; M ii 170, 218, 234; A i 189, ii 191) calls our attention. Doubled consonant *-kkh°* proves that *khanti* here is derived not from  $\sqrt{kam}$  but from  $\sqrt{kṣam}$ ; an idiomatic

use *nijjhānaṃ khamati* (S iii 225; M i 133, 480), too, evinces it. The compound *ditṭhinijjhānakkhanti* is understood so variously: 'forbearance with wrong view' (PTS Dic.), 'intellectual enthusiasm' (Chalmers: Further Dialogues II, p. 97), 'reflection on and approval of an opinion' (Woodward: Gradual Sayings II, p. 172; Mrs. Rhys Davids: Kindred Saying II, p. 81; Hörner: Middle Length Sayings II, p. 360), 'Fähigkeit der geistigen Versenkung in die rechte Anschauung' (Geiger: SN tr. II, p. 161). The last rendering approving itself to me, I consider that the meaning of *khanti*, not *kānti* but *kṣānti* in Skt, in the compound *ditṭhinijjhānakkhanti*, and in the series of terms *ditṭhi khanti ruci* as well, is to be caught in the sphere of intellectual activity. It is probably wrong to take *nijjhānaṃ khamati* as 'be pleased with' (PTS Dic.), 'find joy in' (Chalmers: Further Dialogues I, p. 93), or 'be in an ecstasy of delight over' (ib. p. 338). *Ruci*, as seen in Sn 781 (see MNidd p. 65), is doubtless used in the sense of *chanda*, 'will' 'desire'. But the original sense of the word, 'light' 'brightness', implies some intellectual faculty. In Buddhist Sanskrit literature, too, *√ruc* is often used in the sense of 'be pleased with' 'like' 'desire'. Mvy 2222 *rocate*, *hdod pa* in Tib, arranged under the title 'Chap. 110 *Rāgah*', surely means '[he] desires'. In Yaśomitra's Abhidharmakośa-vyākhyā, however, the word *kṣamate* is substituted by *rocati* (Wogihara ed. p. 533), which in Tibetan version just the same appears as *hdod pa*, and which, nevertheless, is hardly possible to be considered contextually to mean 'desire'. Here, *rocate=kṣamate* can have no other meaning than to recognize.

According to the Abhidharmakośa (ad Verse VII-1), *kṣānti* has the nature of investigation (*saṃtiraṇātmakatva*) and, therefore, it is functionally to be regarded as *drṣṭi*. The word *saṃtiraṇa* is synonymous with *upanidhyāna* (Yaś. p. 612). In Verse XVI-21 of the Mahāyānasūtrālamkāra (Lévi ed. p. 105), the nature of *kṣānti* is represented by three terms: *marṣa*, *abhivāsaṇa* and *jñāna*. They respectively mean the endurance of other's doing harm, forbearance with painfulness, and *kṣānti* as the reflection upon dharma (*dharmanidhyānakṣānti*, cf. *dhammanijjhānakkhanti*

in M i 140).\* The last of the three, *kṣānti* as *jñāna*, is also called 'light', *aloka* (ib. p. 93).

Here we can see close relations between those words as *dṛṣṭi*, *kṣānti*, *saṃtīraṇa*, (*upa*)-*nidhyāna*, *rocana* (a fellow derivative from √*ruc* with *ruci*), *aloka* and *jñāna*, to all of which the intellectual impication is common. The word *kṣānti* in the compound *anutpattikadharmakṣānti*, too, should be understood in this connection.

\* Dharmasaṃgraha CVIII: *kṣāntis trividhā, tadyathā dharmanidhyānakṣāntir duḥkhavāsanākṣāntiḥ paropakāradharmakṣāntiś ceti*.

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