

A Note of the Seventeen Distinctive Names of Saddharmapuṇḍarikasūtra

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Sêng hsiang 僧祥 wrote his work “*Fa hua ch’uan chi*” 『法華伝記』 (10 fascicles), in which he quotes a report of Chên ti 真諦 (Paramārtha). According to Chên ti¹⁾, the Saddharmapuṇḍarikasūtra was very popular in all India formerly and there many upadeśas of it were made—one of them was made by Lung shu 龍樹 (Nāgārjuna) and a commentary was written by Chien i 堅意 (Stiramati) —, but none of them, excepting one that was made by P’o sou p’an tou 婆藪槃豆 (Vasbandu), introduced into China from India.

Vasbandu’s upadeśa is entitled the “*Miao fa lien hua ching yu p’o ti shé*” 『妙法蓮華經優婆提舍』 in Chinese that maybe correspond with *Saddharmapuṇḍarikopadeśa* in Sanskrit. Of this upadeśa there are two Chinese recensions: one (1 fascicle) was translated by Lê na mo t’i 勒那摩提 (Ratnamati) and Sêng lang 僧朗²⁾, and another (2 fascicles) by P’u t’i liu chih 菩提流支 (Bodhiruci) and T’an lin 曇林³⁾. The original Sanskrit text and any Tibetan versions⁴⁾ are not provided at present time.

According to Enchin 円珍⁵⁾, the Upadeśa of Vasbandu is divided into five chapters:

1) Taishō-shinshū Daizōkyō 大正新脩大藏經, Vol. 51, pp. 52c-53a.

2) *ibid.*, Vol. 26, pp. 10-20.

3) *ibid.*, pp. 1-10.

4) According to Professor Z. Nakamura, only the Tibetan title “*Padma dkar po’i ’grel dbyigs gñen gyis mdsad pa*” can be found in the catalogue of Bu ston gsun rab rin po che. Z. Nakamura, ‘Hphag-pa’s Criticism on Tendai Buddhism’, Y. Nomura ed., *The Lotus Sutra and Religious Realities*, Kyoto 1975, p. 200.

5) *Hokkeronki* 『法華論記』 (Nihon Daizōkyō 日本大藏經, Vol 49, Tokyo 1975, p. 15).

Ch'i ch'êng chiu 七成就

Wu shih hsien 五示現

Ch'i yü 七喻

San p'ing têng 三平等

Shih wu shang 十無上.

Vasbandu says that the first chapter among the discourses of Saddharmapuṇḍarīkasūtra shows the seven sorts of the accomplishment of merits, i. e. Ch'i ch'êng chiu⁶⁾:

A. Hsü fên ch'êng chiu 序分成就

B. Chung ch'êng chiu 衆成就

C. Ju lai yü shuo fa shih chih ch'êng chiu 如來欲說法時至成就

D. I so shuo fa wei i sui shun chu ch'êng chiu 依所說法威儀隨順成就

E. I chih shuo yin ch'êng chiu 依止說因成就

F. Ta chung hsien ch'ien yü wên ch'êng chiu 大衆現前欲聞成就

G. Wên shi shih li p'u sa ta ch'êng shiu 文殊師利菩薩答成就.

Under C, Vasbandu gives the seventeen distinctive names of Saddharmapuṇḍarīkasūtra⁷⁾: "that a merit is accomplished when Tathāgatas desire to preach the teachings is because that they declare this Mahāyānasūtra to Bodhisattvas. There are seventeen distinctive names of this Mahāyānasūtra which show the great merits", etc. Each of their names is as following,

(1) Wu liang i ching 無量義經

(2) Tsui shêng hsiu to lo 最勝修多羅

(3) Ta fang kuang ching 大方廣經

(4) Chiao p'u sa fa 教菩薩法

(5) Fu so hu chin 仏所護念

(6) I ch'ieh chu fu pi mi fa 一切諸仏秘密法

(7) I ch'ieh chu fu chih ts'ang 一切諸仏之藏

(8) I ch'ieh chu fu pi mi ch'u 一切諸仏秘密處

(9) Nêng sheng i ch'ieh chu fu ching 能生一切諸仏經

(10) I ch'ieh chu fu chih tao ch'ang 一切諸仏之道場

6) Taishō shinshū Daizōkyō, Vol. 26, p. 1a-b.

7) *ibid.*, p. 2c-3a.

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- (11) I ch'ieh chu fu so chuan fa lun 一切諸仏所轉法輪
- (12) I ch'ieh chu fu chien ku shè li 一切諸仏堅固舍利
- (13) I ch'ieh chu fu ta ch'iao fang pien ching 一切諸仏大巧方便
- (14) Shuo i ch'èng ching 說一乘經
- (15) Ti i i chu 第一義住
- (16) Miao fa lien hua ching 妙法蓮華經
- (17) Tsui shang fa mên 最上法門

Each of these names, according to Professor G. Honda⁸⁾, declaring the importance of the Saddharmapuṇḍarikasūtra, is distinguished from the Sūtra. According to Professor Y. Sakamoto⁹⁾, these names are those that are found in the Sūtra, or that describe the essence of the Sūtra.

When we carefully examine the post colophones recorded in the Sanskrit manuscripts of the Saddharmapuṇḍarikasūtra, we can find a following passage:

samāptam saddharmapuṇḍarikam dharmaparyāyam sūtrāntam mahāvai-
pulyam bodhisattvāvavādam sarvabuddhaparigraham sarvabuddharahasyam
sarvabuddhanigūḍam sarvabuddhajāti sarvabuddhaguhyasthānam sarvabud-
dhabodhimaṇḍam sarvabuddhadharmacakrapravarttam sarvabuddhaikagha-
naśarīram sarvopāyakaūśalyam ekayānanirdeśam paramārthanirhāranirde-
śam iti¹⁰⁾.

Hereon we know that some of the seventeen names of Vasbandu can be identified with some of words mentioned in the post colophone; (2) Tsui shêng hsiu to lo identifies with sūtrānta¹¹⁾, (3) Ta fang kuang ching with mahāvai-
pulya, (4) Chiao p'u sa fa with bodhisattvāvavāda, (5) Fu so hu chin with bud-
dharigraha, (6) I ch'ieh chu fu pi mi fa with sarvabuddharahasya, (7) I ch'ieh
chu fu chih ts'ang with sarvabuddhanigūḍa, (8) I ch'ieh chu fu pi mi ch'u with
sarvabuddhaguhyasthāna, (9) Nèng sheng i ch'ieh chu fu ching with sarvabud-
dhajāti, (10) I ch'ie chu fu chih tao ch'ang with sarvabuddhabodhimaṇḍa, (11) I
ch'ieh chu fu so chuan fa lun with sarvabuddhadharmacakrapravartta, (12) I

8) G. Honda, *Hokekyō-ron*, Tokyo 1944, p. 88.

9) Y. Sakamoto and Y. Iwamoto, *Hokekyō* (Iwanami-bunko) III, Tokyo 1968, p. 406.

10) Y. Kurumiya, 'The Postscripts of the Saddharmapuṇḍarika', Y. Nomura ed., *op. cit.*, p. 140.

ch'ieh chu fu chien ku shê li with sarvabuddhaikaghanaśarīra, (13) I ch'ieh chu fu ta ch'iao fang pien ching with sarvopāyakauśalya, (14) Shuo i ch'êng ching with ekayānanirdeśa, (16) Miao fa lien hua ching with saddharmapuṇḍarika and (17) Tsui shang fa mên¹²⁾ with dharmaparyāya.

Paramārthanirhāranirdeśa in the post colophone is rather difficult to understand. But it may mean "instruction providing the highest truth". Vasbandu's (1) Wu liang i ching and (15) Ti i i chu literally mean "exposition of infinity" and "standing at the highest truth" respectively. Mahānirdeśa or anantanirdeśa in the Sanskrit text is translated into 'wu liang i' in Chinese by Kumārajīva¹³⁾. And it has been pointed by Honda that this term, mahānirdeśa or anantani-

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- 11) According to Sir Monier Monier-Williams, *Sanskrit-English Dictionary*, Oxford 1899, p. 1242a, sūtrānta is formed like vedānta, siddhānta, etc., and means "a Buddhist Sūtra or the doctrines contained in it." F. Edgerton in his *Buddhist Hybrid Sanskrit Grammar and Dictionary*: Vol. II Dictionary, New Haven 1953, p. 604b, describes sūtrānta as a buddhist **sūtra** (1) text, that is, discourse, as a type of Buddhist sacred text (**pravacana**), one of twelve. A Pāli word atta (Skt. anta) is represented as "at the end of a compound in some instances apparently pleonastic (padapūraṇa, Abh 791), but prob. giving a more concrete sense including 'completion, entirety, or system' of something" in a *Critical Pāli Dictionary*, Vol. I, pt. 6, Copenhagen 1934, p. 237b. These explanations are not very suitable for sūtrānta to be corresponded to 'Tsui shêng hsiu to lo', which literally means "the most excellent Sūtra".

Here can be quoted two passages from the text of Saddharmapuṇḍarikasūtra (H. Kern ed., *Saddharmapuṇḍarika*, Neudruck der Ausgabe 1908-1912, Osnabrück 1970).

dharmam ca so bhāṣati lokanātho anantanirdeśavaram ti sūtram
nāmena vaipulyam idaṃ pravacyati prakāṣayī prāṇisahasrakoṭinām. (p. 23).

This verse can be corresponded to a prose,

sa bhagavāṃś candrasūryadīpas tathāgato 'rhan samyakṣmbuddho mahānirdeśam
nāma dharmaparyāyam sūtrāntam mahāvaipulyam bodhisattvāvavādam sarva-
buddhaparigrahaṃ bhāṣitvā.....(p. 19).

In this case, hereby, sūtrānta in the prose stands comparison with vara sūtra in the verse, so that sūtrānta may mean "the (most) excellent Sūtra".

- 12) Fa mên is read in Ratnamati's translation. Taishō-shinshū Daizōkyō, Vol. 51, p. 12c. Also see M. Kimura, 'Hokekyōron niokeru ni-san no mondai', *Kikan Shakyō-kenkyū*, Vol. 103 (1940), p. 117.
- 13) Taishō-shishū Daizōkyō, Vol. 9, pp. 4a and 4b.

rdeśa, corresponds to Vasbandu's (1) Wu liang i ching¹⁴). However, it is neither manānirdeśa nor anantanirdeśa but only nirdeśa that is preserved in the post colophone.

F. Edgerton says, under 'nirhāra' in his dictionary, "this entire group of words in Pali needs serious study"¹⁵). If nirharati has a meaning of "erhalten" as said by Kern¹⁶), paramārthanirhāra "causing to support the highest truth" may show the same sense of (15) Ti i i chu "standing on the highest truth".

As mentioned above, it is not very easy to identify entirely all of the distinctive names of Vasbandu with the words in the post colophone. It needs more seriously to study whether, nevertheless such difficulties, some relation between the seventeen distinctive names and the passage of the post colophone can be expected or not.

14) G. Honda, *op. cit.*, pp. 88-90.

15) F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Vol. II: Dictionary, New Haven 1953, p. 305b.

16) *ibid.*, p. 305.

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