

# The Contrasts Between the *Bodhisattvayāna* and the *Śrāvakayāna* in the *Śikṣāsamuccaya*'s Theory of *Bodhicitta*

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## 1. Introduction

This paper discusses the contrasts between the *bodhisattvayāna* and the *śrāvakayāna* in the theory of *bodhicitta* expounded in the first chapter of the *Śikṣāsamuccaya* (hereafter ŚŚ). Two types of *bodhicitta*, *bodhipraṇidhicitta* ('the mind aspiring to Awakening') and *bodhiprasthānacitta* ('the mind moving toward Awakening'), in Śāntideva's works are well known in Indo-Tibetan Buddhism.<sup>1)</sup> In the explanation of *bodhicitta* found in *sūtra* quotations in the first chapter of the ŚŚ, we can see some examples of contrasts between the two vehicles. These contrasts serve to clarify and to emphasize aspects of the bodhisattva's way of life especially in each context of the two types of *bodhicitta*. However, this point has not been well established in former studies. Therefore, the following problems have remained unclear:

1. the *sūtras* quoted to illustrate contrasts;
2. the topics that emerge from these contrasts;
3. the relationship between the two types of *bodhicitta* and their contrasts.

Below, these problems will be discussed by summarizing the theory of *bodhicitta* in the ŚŚ, and by examining the quotations that illustrate the contrasts of the two vehicles.

## 2. The position of *Bodhicitta* in the ŚŚ

This chapter aims to show the position of *bodhicitta* in the ŚŚ. We can see an orderly explanation of *bodhicitta* in the first chapter of the ŚŚ. Below are the contents of the chapter:

- verses on homage (ŚŚ 1.1–1.4);
- difficulties of becoming born as a human being (ŚŚ 2.1–2.7);

- faith (*śraddhā*) (ŚS 2.8–5.13);
- **general introduction to *bodhicitta*** (ŚS 5.13–8.18);
- ***bodhipraṇidhicitta*** (ŚS 8.18–10.13);
- **the ritual of the *saṃvara***=the order of awakening *bodhiprasthānacitta* (ŚS 10.13–18.7);
- giving up one's body, possessions, and welfare (ŚS 18.8–34.5).

As the title indicates, the main subject in the first chapter is the explanation of the perfection of generosity (*dāna-pāramitā*). On the other hand, explaining the steps in the process of the awakening mind to begin the course of the bodhisattva is another feature of this chapter. The contents connected with awakening *bodhicitta* are: general introduction to *bodhicitta*; *bodhipraṇidhicitta*; and the ritual of the *saṃvara*.

### 3. Examples of *śrāvaka-bodhisattva* contrasts

We can see the contrasts between the two vehicles in the following passages.

#### 3.1. In the general introduction to *bodhicitta*

The *Niyatāniyatāvatāramudrāsūtra* is quoted to demonstrate the necessity of *adhimukti*, which means a strong determination. Below is the quotation from the *sūtra*:

Moreover, it is said in the *Niyatāniyatāvatāramudrāsūtra*,... The Blessed One declared: "Just so, Mañjuśrī, whoever does not keep in mind and study the *mahāyāna* [*sūtras*] after having produced the awakening mind serves the followers of the *śrāvakayāna* and is together with them praises [the *śrāvakayāna*]. He studies the *śrāvakayāna* [*sūtras*], recites them, reflects upon them, and understands them. He also causes [others] to study their meaning, recite them, reflect upon them, and understand them. Because of this, he turns into a person whose wisdom is inferior. He deviates and turns away from the path [leading] to supreme awareness. Whatever faculty of wisdom and eye of wisdom this bodhisattva [has developed] from cultivating awakening becomes inferior and weak. This bodhisattva is like someone who rides an ox-cart."<sup>2)</sup> (ŚS 7.1, 7.7–11)

In this passage, we can see that the *mahāyāna* and the *śrāvakayāna* are contrasted with the wisdom that is sought. On the other hand, this quotation shows an example of the withdrawal from *mahāyāna* when the practitioner lacks the appropriate *adhimukti*.

#### 3.2. In *bodhipraṇidhicitta*

In the explanation of *bodhipraṇidhicitta*, *bodhicitta* is beyond the virtues of the *śrāvaka* and the *prayekabuddha*.

As explained in the *Āryamaitreyavimokṣa*, “Son of noble family, it is indeed as follows. Even when broken, the diamond gem surpasses everything and outshines golden ornaments. Moreover, it is still called “diamond gem” and it [still] eliminates all poverty. Just so, son of noble family, even when divorced from good intention and practice, the diamond gem of producing the determination to [obtain] omniscience outshines the golden ornaments of the qualities of all *śrāvakas* and *pratyekabuddhas*. Moreover, it is still called “awakening mind” and it [still] eliminates all the poverty of *saṃsāra*.”<sup>4)</sup> (ŚS 9.8–12)

In the above quotation, *bodhicitta* that wishes to gain perfect wisdom is compared with the diamond gem (*vajra*). On the other hand, the virtues of the *śrāvaka* and the *pratyekabuddha* are described as ornaments of gold (*suvarṇālaṃkāra*). Here we can see the author’s intention to emphasize the excellent qualities of *bodhipraṇidhicitta*.

### 3.3. In the ritual of the *saṃvara*

#### (1) Contrast with regard to the mode of selection of *śikṣā*

In the ritual of the *saṃvara*, the order of awakening of *bodhiprasthānacitta* is expounded.<sup>5)</sup> Here, the *saṃvara* means bodhisattva’s precepts or vows. A bodhisattva should receive the *saṃvara* in the front of all of the buddhas and bodhisattvas after contemplating the practices that suit his abilities.

In this quotation from the *Ratnamegha*, we can see clearly the concepts of the *saṃvara* for a *mahāyāna* practitioner.

As explained in detail in the *Ratnamegha*, “Son of noble family, how are bodhisattvas bound by the bodhisattva vow and training? With regard to this a bodhisattva thinks as follows: “I cannot awake to the supreme, perfect, and complete awakening only through the vows of individual liberation (*prātimokṣa*). Rather, whatever points related to the conduct and training of bodhisattvas the *Tathāgata* taught in various *sūtras*, I should practice them all.”<sup>6)</sup> (ŚS 17.5–9)

In this passage, these two factors are implied: first, a bodhisattva is able to attain supreme enlightenment with the *saṃvara* declared in *mahāyāna sūtras*, not with the *prātimokṣa* of the *śrāvakayāna*; second, one should learn the *saṃvara* from *mahāyāna sūtras*. These statements aim to emphasize the possibility of the bodhisattvas attaining the perfect awakening with the *saṃvara* from *mahāyāna sūtras*.

(2) Contrast with regard to the bodhisattva practice of *ānantarya*

At the conclusion of the *saṃvara* ritual, seven crucial points (*marmasthāna*) that represent the essence of the *saṃvara* as expounded in *mahāyāna sūtras* are declared. After receiving the *saṃvara*, the bodhisattva must practice the bodhisattva's way of life with immediate results (*ānantarya*). The *Śaṃvṛtiparamārthasatyanirdeśa* is quoted to authorize this teaching.

Moreover, Mañjuśrī declared: "Son of the gods, these are the five [actions] with immediate results. Bodhisattvas performing the five [actions] with immediate result will swiftly awake to the supreme, perfect, and complete awakening. What are these five? Son of the gods, when a bodhisattva, after having aspired to the supreme perfect and complete awakening, has a superior intention and does not aspire to the stages of the *śrāvakas* and the *pratyekabuddhas*, this, son of the gods, is the first [action] with immediate result."<sup>7)</sup> (ŚS 17.19–18.2)

In this manner, a bodhisattva should not awaken his mind for the states of the *śrāvaka* and *pratyekabuddha* after he determines to attain the supreme enlightenment. Otherwise, one cannot achieve the perfect awakening.

#### 4. Conclusion

In conclusion, this paper demonstrates following points:

1. In the explanation of *bodhicitta*, *sūtras* are quoted from the following works to illustrate the contrasts between the *bodhisattvayāna* and the *śrāvakayāna*:
  - I. General introduction to *bodhicitta*: *Nīyatānīyatāvatāramudrāsūtra*,
  - II. *Bodhipraṇidhicitta*: *Maitreyavimokṣa*;
  - III. Ritual of the *saṃvara*: *Ratnamegha*, '*Śaṃvṛtiparamārthasatyanirdeśa*.
2. Topics such as *adhimukti*, *bodhipraṇidhicitta*, and *bodhiprasthānacitta* are discussed in terms of these contrasts. Each example shows the superiority of the of the bodhisattva's way of life compared to the practices of the *śrāvaka*.
3. The relationship between the two types of *bodhicitta* and their differences are as follows. In the explanation of *bodhipraṇidhicitta*, certain aspects are emphasized to suggest its superiority over the virtues of the *śrāvaka*. On the other hand, the contrasts in the ritual of the *saṃvara* serve to show the importance of not deviating from the bodhisattva's way of life.

From these points, we can see the author's strong intention to promote the Mahāyānist code of conduct by means of *sūtra* quotations. On the other hand, a question still remains: is the bodhisattva a monk or a lay Buddhist in this context? In the later tradition of Indo-Tibetan Buddhism, there are two ways to *bodhicittotpāda*; the way of Asaṅga (the

*Cittamātra* tradition) and the way of Śāntideva (the *Madhyamaka* tradition).<sup>8)</sup> Later Buddhist scholars considered that, according to the way of Śāntideva, a recipient need not be an ordained monk. Based on this theory, we could assume that the bodhisattva in this context is a lay Buddhist. On this detail, further consideration is needed.

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\* My special thanks are due to Dr. Gregory Forgues (Post-Doc. at Leiden University) and Kristen De Joseph (Ph.D. candidate at Leiden University) for valuable comments and correcting my English.

## Notes

- 1) See Tamura 1982, 254–258; 1991.
- 2) This quotation corresponds to the following: Ch. T No.645, 699c24–700a29; T No.646, 706c6–707a2; Tib. P No.868, Tsu 67a6–68a4; D No.202, Tsha 64a4–64b7.
- 3) This quotation corresponds to the following: Gv 508.15–18; Ch. T No.278 779c25–28; T No. 279 434b3–6; T No. 293 830b18–22; Tib. P No.761, Hi 216b3–5; D No.44, Ka 323a5–323b1.
- 4) For the ordination of the *saṃvara*, see Suzuki 2017.
- 5) This quotation corresponds to the following: Ch. T No.658 213a7–10; T No.659 245b22–27; T No.660 287b4–8; T No.489 709a26–b1; Tib. P No.897, Dsu 14b3–5; D No.231, Wa 14a1–6.
- 6) This quotation corresponds to the following: Ch. T No.460 452a17–28; T No.1489 1079a21–29; T No.1490 1084c17–2; Tib. P No.846, Bu 268a3–268b5; D No.179, Ma 256b6–257a7.
- 7) See Wangchuk 2007, 169–194.

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**Key words** Śāntideva, *Śikṣāsamuccaya*, bodhicitta

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