

THE BACKGROUND AND EARLY USE OF THE BUDDHA-KṢETRA CONCEPT

(*Concluded*)

CHAPTER IV.

APOCALYPTIC USE OF THE FIELDS

“Though he understands that there is neither birth nor death, yet he manifests himself in all lands as the sun is seen from every quarter. Honouring countless millions of Tathāgatas in all the ten directions, in him there is no idea of particularity because he distinguishes not between those Buddhas and himself. Though he comprehends the emptiness of those Buddha-lands and of the beings therein, yet he ever realises the land of purity for the sake of beings who ought to be taught.”

From the *Vimalakīrtinirdeśa*

(*Eastern Buddhist*, IV. p. 53).

We have considered the Buddha-field as the dwelling place of the upward-striving Bodhisattvas and the ideal world which they must create and “purify” during their career, and as the realm of sovereignty and teaching responsibility where each “completely Enlightened One” carries out his Buddha-duty of maturing creatures. We have still to deal with the part played in this teaching process by those miraculous illuminations of Buddha-fields which are so familiar to us from the apocalypses of the *Lotus*. We must try to discover what is meant when they are referred to as “illusory manifestations”: how far they are thought of as real or unreal, and what fundamental meaning is expressed by their appearance.

Marvelous illumination of myriads of Buddha-fields is

almost a common occurrence in some of the great Mahāyāna texts,—notably the *Lotus*. They appear most frequently as an accompaniment of some particularly significant utterance on the part of a Tathāgata. Great expositions of the Dharma (*dharmaparyāyas*) are in the Mahāyāna usually heralded by a display of marvels on a grand scale, and the illumined fields play an important part in setting the stage.¹ Their especial function is to create a sense of the vast cosmic extent of the marvel,² making both learned and simple hearers feel the vast glory of the Tathāgata and the cosmic setting of his Dharma. The significance of his activities for the whole cosmos is expressed, much as we saw it expressed

¹ See e.g. *Lotus* I, p. 15–16, gāthā 52: “For what purpose has light of such a sort been emitted today by the Sugata? How great the power of the bull-of-men! How extensive and pure his knowledge!

“53: Whose single ray emitted today in the world makes visible many thousands of fields! There must be some sort of reason for the being emitted of this extended ray.

“54: What supreme dharmas were attained by the Sugata then, on the terrace of enlightenment by the best of men,—will the leader of the world explain them, or will he prophesy their destiny to the Bodhisattvas?

“55: There must be a reason of no small weight why many thousands of fields are manifested, beautifully adorned, shining with jewels, and Buddhas characterised by infinite vision are seen” (*āśyanti* for *āśyante*). See also *Lotus* I. 8 (tr. 9); 20, line 8 ff., etc.

² Typical is the apocalypse in *Lotus* Ch. XXIII 423 (tr. 393): “At that moment the Bhagavat Śākyamuni... sent forth from his ārnāsheath a ray of light by which in the east hundreds of thousands of crores of Buddha-fields equal to the sands of eighteen river Ganges, became illuminated. Beyond those Buddha-fields, equal, etc. is the world called Vairoceanaraśmi-pratimaṇḍita.” As thus used, the Buddha-fields are simply an element in cosmic enumeration, a way of expressing vast numbers and vast distances. This use is common (see especially *Lotus*, XI passim). Perhaps still more familiar is their purely numerical use in the phrase “equal in number to the countless, hundreds of thousands of crores of niyutas of dust-atoms in ten Buddha-fields” (*daśabuddhakṣetrānābhilāpyakṛṣṇīniyutaśatasāhasraparamānyurajaḥsamā...*) used to express vast numbers of world-systems, creatures, Bodhisattvas, etc. See e.g. *Daś.* 3, 72, 81, 89, 95, 98, 99 and passim, to take examples from only one text.

in Hīnayāna literature, by *shaking of the Buddha-fields*.¹ Upon the Blessed One's entrance into meditation,² especially preceding a sermon, or upon the arrival of a Tathāgata on this earth,³ the acclaim and participation of the cosmos is signified by the shaking of the fields.

On other occasions the hundreds of thousands of crores of niyutas of Buddha-fields have a place not only in the display heralding the sermon, but in the very teaching itself. In such cases the Tathāgata may describe the glories of the fields in order to inspire the Bodhisattvas.⁴

¹ The fields thus take the place of the 10,000 world-systems which in the Jātaka and other Hīnayāna works celebrated Gotama's birth, enlightenment, etc. by their joyful shaking. Shaking of the world-systems continues to appear in Mahāyāna texts, however, as in *Lotus* 163, line 5 ff. (tr. 160). "World-systems" and "Buddha-fields" are used practically synonymously in this connection (as in their numerical use, as we saw from the *Mahāvastu*). A curious combination of kṣetras and dhātus celebrated the Bodhisattva's attainment of perfection, in *Daś.* 83 D (Bhūmi X), with "a shaking of all lokadhātus/ and an ending of all calamity/ and an irradiation and illumination of the whole dharmadhātu/ and a purifying of all (or the whole) lokadhātu/ and a crying of the bruit of the names of all the Buddha-kṣetras(!)...and a sounding of the instruments and voices of men and gods in all world-systems...."

² e.g. *Lotus*, tr. p. 6-7; 9; 20; 24, gāthās 61-64.

³ e.g. *Lotus*, tr. 184, gāthā 67; p. 397, etc.

⁴ So *Sukh.* 10, line 2-6: The Tathāgata Lokeśvararāja upon the request of the bhikṣu Dharmākara sets forth for a full koṭi of years the "perfection of arrays of the ornaments of the qualities (*guṇāṅgā-kāravayūhasaṃpadam*) of the Buddha-fields of 8100,000 niyutas of koṭis of Buddhas—together with [their] form, together with instruction and exposition; desirous of welfare...unto the non-ending (?*anupacchedāya*, *upakṣedāya*?) of Buddha-fields, having conceived great compassion for all creatures...."

Cf. the marvelous illumination in *Daś.* 85 E, in which the ray is not merely a herald but seems itself to perform the instruction, instigation of Bodhisattvas, manifestation of transformations, etc.: "Then, good youths, rays called 'Possessed of the higher knowledge of omniscience' came forth from the ūṣṇā-sheath of those Tathāgatas, Arhats etc., [as] innumerable retinues. Having illumined all the world-systems in all the ten directions without exception, having revered the ten-formed world(?), having manifested mighty Tathāgata-transformations (*vikurvitas*), having instigated many hundreds of thousands of koṭis of niyutas of Bodhisattvas, having *shaken to-*

In the apocalypses considered so far, the Buddha-fields have been spoken of as having a veritable existence of their own, whether they appeared as heralds to express the cosmic magnitude of the scene, or as part of the teaching itself. They seem to have been thought of as existing in their own right simply as component elements of the universe (practically equivalent to lokadhātu), which are illumined in vast numbers and shake as part of the marvelous phenomena connected with the Tathāgatas' preaching.

But in other apocalypses the many Buddhas who preach in various Buddha-fields are spoken of as "created," as if they had no ultimate reality of their own. Often in the *Lotus*, in miraculous illuminations, the various Buddhas preaching the Dharma to creatures, in their various fields in all the directions, are referred to as *Tathāgata-vigrahas*—"Tathāgata-forms" or "frames."¹ And though it is not

gether in six ways all the Buddha-kṣetra extents...having shown all the Buddha-seats of enlightenment-into-Sambodhi belonging to all Tathāgatas, and pointed out the splendour of the arrays of the audience-assemblies of all the Buddhas, etc....that ray returned."

¹ See especially the passage concerning Prabhūtaratna's *adhiṣṭhāna* (see next page and Appendix C) in *Lotus* 242, line 4-13 (tr. 230 ff): "When the Buddhas...in other Buddha-fields shall preach this...*Lotus*, then may this stūpa which is the frame of my self-essence (*ātmabhāvavigrahastāpa*) approach the Tathāgata to hear the *Lotus*. And when the Buddhas wish to open this stūpa, and show it to the four-fold audience, then, having assembled all those *Tathāgata-frames* created from their own self-essence by the *Tathāgatas* in other *Buddha-fields* in the ten directions, which in those several *Buddha-fields* under various names preach the Dharma to creatures...it should be opened and shown, etc....So (*taḍ*), many *Tathāgata-frames* created by me also which in the ten directions in other *Buddha-fields* in thousands of *lokadhātus* preach the Dharma to creatures, they all now ought to be brought here." *tān mayāpi...bahavas Tathāgatavigrahā nirmitā ye daśasu dikṣv anyonyeṣu buddhakṣetreṣu lokadhātusahasreṣu sattvānāṃ dharmāṃ deśayanti...* After this follows (starting p. 243) the passage quoted in Appendix A. The *Tathāgatavigrahas* of *Lotus* XI.

Cf. *Lotus* 247, l. 12 (tr. 235): *tena khalu samayena bhagavatā śākyamuninā ye nirmitās Tathāgatāḥ pūrvasyāṃ diśi sattvānāṃ dharmāṃ deśayanti sma gaṅgānadivālukopameṣu buddhakṣetrakoṭinā-yutaśatasahasreṣu.*

Cf. almost an identical passage in *Lotus* 307, line 4, (tr. 290).

necessarily implied in such statements that their fields likewise are creations of the Tathāgata's powers of projecting, still, belief in "created Buddhas" may have paved the way for the belief in "manifested fields" which we shall see later in this chapter.

The belief in illusory manifestations or "Buddha-forms" preaching in various parts of the universe, goes back to a belief of long standing in Buddhism that the Buddha¹ could by *iddhi* power (by the special type known as *adhīṭṭhānā-iddhi*) project a sort of double of himself. Thus in the Pali *Atthasālinī*² we read how the Buddha by his *adhīṭṭhāna* created a *nimmitabuddha* to preach the Dhamma while he himself went off to beg for his supper! (See Appendix C for further illustrations of the development of this belief and the use of *adhīṭṭhāna* in early Mahāyāna.) This sort of "created Buddha" seems clearly to be the ancestor of the *nirmita-Buddhas* or *Tathāgata-vigrahas* which we meet in the *Lotus*.

A type of magic power closely related to *adhīṭṭhāna* was *vikubbanā-iddhi* (see Appendix C), the power of transforming oneself into various different shapes. Even in the Pali literature³ we find the Buddha using this power to make himself like in appearance to whatever group he might be talking to: brahmins, householders, various categories of devas, etc. This transformation appearance will easily have

¹ (or anyone who attained the requisite power).

² *The Expositor*, p. 20, Text p. 16.

³ Thus *Mahāparinibbāna Suttānta*, §21, *Dīgha* ii, 109 (Dial. II, 112): "Now of eight kinds, Ananda, are these assemblies. Which are the eight? Assemblies of nobles, brahmins, householders and wanderers, and of the deva-hosts of the four Lokapālas (Guardians of the four Quarters), of the Great Thirty-Three, of the Māras, and of the Brahmās.

"Now I call to mind, Ananda, how when I used to enter into an assembly of many hundred nobles, before I had seated myself or talked to them or started a conversation, I used to become in colour like unto their color, and in voice like unto their voice. Then with religious discourse I used to instruct and incite them," etc., for all eight kinds of assemblies.

developed into the *nirmāṇakāya* or “body of transformation or metamorphosis” so familiar to us from Sanskrit Buddhist scriptures.

These two interrelated powers—*self-multiplication*, and *self-transformation* to accommodate one’s form to the form of one’s hearers—play a rôle of the greatest importance in the teaching-technique of the Mahāyāna Buddha. Some comprehension of the ontology implied in their use is vital to an understanding of the meaning of the Buddha-fields in the apocalypses of the Greater Vehicle. The Mahāyāna Bodhisattva is expected to cultivate such powers in his efforts to enlighten all creatures. According to *Daśabhūmika*, in the eighth bhūmi he assumes various forms according to his audience,¹ and “*becomes endowed with an illusory manifestation in countless Buddha-fields and Tathāgata-audience-assemblies,*” though he “*does not move from one Buddha-field.*”¹ He can “*manifest complete enlightenment in what-*

¹ Daś. 68. M: According to the body-modifications of beings and their intents, in those Buddha-fields and in those audience-assemblies in each several place and in each several way he manifests his own body (or “an owu body?”): in the Śramaṇa audience-assembly he manifests the colour and form of a śramaṇa, in the brāhmaṇa audience-assembly he manifests the colour and form of a brāhmaṇa, etc.

Yādrśī satvānām kāyavibhaktīś ca (varṇaliṅgasamsthānārohapari-
ṇāha) adhimuktyadhyāśayas ca teṣu buddha-kṣetreṣu teṣu ca paṇṣan-
maṇḍaleṣu tatra tatra tathā tathā svakāyam ādarśayati/ sa śramaṇa-
paṇṣanmaṇḍaleṣu śramaṇavarṇarūpam ādarśayati/ brāhmaṇapaṇṣan-
maṇḍaleṣu brāhmaṇavarṇarūpam ādarśayati/ kṣatriya, etc./ vaiśya,
etc./ śūdra... grhāpati... cāturmahārājika... trāyastriṃśa.../ tuṣita..
etc., etc./

Śrāvaka-vaineyikānām satvānām śrāvaka-kāyavarṇarūpam ādar-
śayati/ pratyekabuddhavaineyikānām satvānām pratyekabuddhavarna-
rūpam ādarśayati/ bodhisattva, etc...tathāgata, etc./ iti hi bho
jinaputra yāvanto ‘nabhihāpyeṣu buddha-kṣetreṣu satvānām upapattiyā-
yatanādhimukti-prasarāś teṣu tathatvāya svakāyavibhaktim ādarśayati/

Cf. *Lotus* 444-445 (tr. 411) where Bhagavat explains how “there are worlds in which the Bodhisattva Avalokiteśvara preaches the Dharma to creatures in the shape of a Buddha; in others in the shape of a Bodhisattva. To some he shows the Dharma in the shape of a Pratyekabuddha...śrāvaka...Brahmā...Indra...gandharva... etc. With such a faculty of transformation (*vikurvayā*) the Bodhisattva Avalokiteśvara is moving in this Saḥā-world.”

ever *Buddha-field at whatever time he desires.*"² And as he adapts his own forms to suit the needs of the creatures who have to be enlightened, so he establishes Buddha-fields according to the needs of beings. According to *Vimalakīrtinirdeśa*:³

"A Bodhisattva establishes his world according to the beings who are to be taught and disciplined."

Are the fields then all merely illusory manifestations, or is there some reality behind them? Are *any* of them real? The statement quoted from *Daśabhūmika* to the effect that the Bodhisattva while manifesting himself in many

¹ *Daś.* 68, line 5 ff. L: He knows the world completely with all the elements, the satvakāya and the kṣetra-kaya (see below 141, n. 2, for possible meaning of these terms) and the three dhātus and the different kinds of dust atoms. Expert in (1. 15) knowledge of the various distinctions of the field-body and of the various differentiations of the creature-body, he exercises his intellect upon the production of the scope of the arising of beings. He for the maturing of beings establishes (*adhitiṣṭhati*) a body of his own of just such a sort as the coming to rebirth and assuming of bodies on the part of creatures.

He having suffused even one triple-chilocosmic great chilocosm produces an own body of creatures in zealous applications to (its?) modifications for the sake of (their) realisation of Thatness (*satvānāṃ svakāyam vibhaktiyadhimuktiṣu tathatvāyopapattaye*) by means of following up understanding of (illusory) manifestations in order that creatures may arrive at maturity unto unsurpassed-complete-enlightenment-release.

So having suffused two, three, (up to) unspeakably many triple-chilocosmic great chilocosms, he provided with knowledge of this sort firmly fixed in this (eighth) bhūmi, *does not move from one Buddha-field but becomes endowed with an illusory manifestation in countless Buddha-fields* and Tathāgata-audience-assemblies.

² *Daś.* 70, 0: He, having thus attained to a realisation of the understanding of the Kāyas, becomes abiding in possession of powers among all beings:...he obtains *ornament power* by manifesting *adhiṣṭhāna* consisting in having all the lokadhātus decorated with many array ornaments; *adhimukti power* by manifesting a filling of all world-systems with Buddhas; *rebirth power* by manifesting rebirths in all the world-systems; *pranidhāna power* by manifesting complete enlightenment, etc. (as quoted); *ṛddhi power* by manifesting in all Buddha-fields magic power of self-transformation (*ṛddhivikurvaṇa*)... etc.

³ *Eastern Buddhist*, Vol. III, p. 61-62.

fields really DOES NOT MOVE FROM ONE BUDDHA-FIELD might mean that there is one "real" field for every "real" Bodhisattva, and that the other Bodhisattvas and fields which appear are creations of the real Bodhisattvas. This is true to Buddhist theory up to a point,¹ but in the orthodox answer there is a still deeper "Reality" than that of the various Bodhisattvas. This is the *Dharma-kāya*—the one PRINCIPLE OF BUDDHANESS which underlies the apparently diverse and scattered Buddhas and Bodhisattvas. This answer as worked out in the Trikāya theory is familiar at least in its general outlines to all who know anything of Mahāyāna Buddhism; what we are concerned to make clear here is the use of the Buddha-fields in apocalypses to express in *concrete form* this fundamental theory of reality.

The XVth chapter of the *Lotus*² is primarily concerned with the setting forth of this answer. The Buddha there explains that he has really existed from all time and has merely manifested various Nirvāṇas in order to lead creatures to Saṃbodhi. He has created all this.³ He repre-

¹ For its application to *Tathāgatas*, several of which seem to project *vigrahas*, see *Lotus* Ch. XI, 242 ff. See particularly Mus' remarks, (*Le Buddha Paré, Son Origine Indienne - Çākyamuni dans le Mahāyānisme Moyen*, BEFEO, 1928, p. 240-241 ff.) to the effect that the various Buddhas are real and can be subordinated only to the infinite Dharmakāya. Hence it is only *quā Dharmakāya* that Śākyamuni may be spoken of as *creating* them.

² Which contains the essence of the whole book. Ch. XV is the lotus of the Sad Dharma; M. Mus has well shown how the preceding chapters lead up to XV, giving the setting, and the remaining chapters from XVI on speak of the great exposition as already over!

³ *Lotus* Ch. XV, 317, l. 9 (tr. 300): *yataḥ prabhṛty ahaṃ kulaputrā asyāṃ saḥāyāṃ lokadhātau sattvānāṃ dharmam deśayāmy anyeṣu ca lokadhātukoṭīnayaṭasatasahasreṣu ye ca mayā... antrāntarā Tathagatā Arhantaḥ Samyak Sambuddhāḥ parikīrtitā Dipaṃkarata-thāgataprabhṛtyas teṣāṃ ca Tathāgatānāṃ... parinirvāṇāya mayāiva tāni upāyakaṃśalyadharmadeśanābhīnīrḥāvanīrmitāni.*

Cf. ch. X, *gāthā* 26 (tr. 224): "My body has existed entire in thousands of koṭis of regions."

Cf. ch. VII, 186, l. 5-6 (tr. 190): *yad aham anyāsu lokadhāṭusv anyonyair nāmadheyair viharāmi.*

According to some schools the Buddha himself has nothing to do

sents the *Dharmakāya*, of which all the manifestations in various fields are but *nirmāṇakāyas*,—"created buddhas" or projections.

The Dharmakāya has for its field the whole Dharmadhātu,¹ which embraces all the other fields within itself. It is in this sense that there may be said to be only *one* "real" field, and it is as a concrete expression of this truth

with the modifications which arise through the different viewpoints from which people look at him. This epistemology is so significant for the meaning of the Buddha-fields as they appear in apocalypse that we may quote from a very interesting scripture which sets forth this theory explicitly (*Tathāgataguṇajñānācintyaṛiṣayāvātāranirdeśa*, translated by Wassilief, *Buddhismus*, 175): "Der Buddha besteht eigentlich aus einem geistigen Körper, welcher nicht geboren, aus nichts hervorgekommen und durch nichts begränzt ist; aber er stellt sich den belebten Wesen unter verschiedenen Formen, und verschiedenen Handlungen, lehrend usw. dar. *Alles dies ist eigentlich dem Buddha unbekannt*: man darf nicht annehmen, dass er gedacht habe, dieses oder jenes sein zu wollen; so nimmt das kostbare vaidūrya, legt man es auf ein grünes Zeug, auch grüne Farbe an, auf ein rothes, rothe usw.; so vollführt ein Magier verschiedene Verwandlungen, in denen er selbst nichts Wirkliches sieht. So auch die Sonne: den einen scheint es, dass sie aufgegangen, den andren, dass sie untergegangen, den dritten, dass es Mittag sei.

"Die einen sagen, dass die Lehre des Buddha wächst; die andren, dass sie abnimmt; *aber der Mond selbst weiss weder von der Abnahme noch der Zunahme, welche ihm zugeschrieben wird.*"

This theory that the modifications arise of themselves was carried to extremes by the Mahāsāṃghikas, who, according to Vasumitra (*Treatise on the Origin and Doctrines of Early Indian Buddhist Schools*, tr. J. Masuda in *Asia Major*, II, p. 1-78) insisted that even such modifications as the grammatical arrangement of nouns, etc., in the Buddha's sermons arise of themselves! "The Mahāsāṃghikas maintain... that the Buddha expounds all the Dharmas with a single sound...; that at no time does the Buddha preach (after the arrangement) of nouns (*nāma*) and so on, because he is *always in Samādhi*; but the sentient beings rejoice, considering that the Buddha preaches nouns and so on."

Cf. the concrete expression of this epistemology in *Mahāvastu* ii, 313, line 10, where it is explained that beings see the Bodhimandā according to their merits: gods see it as gold, or silver, etc., while those with gross inclinations see only a handful of grass!

¹ *Siddhi* 707: "Le svābhāvīkākāya (= Dharmakāya) est constitué par le seul Dharmadhātu." See further Appendix B—*The Trinity and the Fields*.

in apocalyptic form that we find the teaching Tathāgatas of the Mahāyāna manifesting “*all the fields as one field and one as all.*” In the great apocalypse in the eleventh chapter of the *Lotus*¹ (see Appendix A for more detailed quotation) when twenty-hundred-thousand nayutas of crores of Buddha-fields, made of lapis-lazuli, etc., appear on all sides in the eight directions, the Blessed One Śākyamuni “*arranged all those many Buddha-fields as just one Buddha-field, one spot of earth, level, lovely, set out with trees, made of the seven precious objects, etc.*”²

The *Avataṃsaka Sūtra*³ sets forth this same theory in more philosophical and less pictorial language:

“All lands are interpenetrating in the Buddha-land
And they are countless in number, a phenomenon beyond
our understanding;
There is nothing which does not fill up every quarter of
the universe,
And things are inexhaustible and immeasurable and

¹ p. 246, line 6-7.

² A similar display occurs more than once in *Lalitavistara*: “*And all those Buddha-fields appeared as one Buddha-field, decorated with variously arranged ornaments*” (Foucaux p. 238).

Sarvāni ca tāni buddhakṣetrāṇy ekam iva buddhakṣetraṃ sam-
drśyante sma nānāvyyūhālamkṛtāni ca/ (text 277, line 7.)

“*All those extended fields were seen as one...*” (Foucaux p. 241, gāthā 17b.) sarve te vipulā ksetrāḥ drśyanty ekam yathā tathā/ (text 280, line 12) and in Chapter XX: “Then in the east in the world-system Vimala, from the Buddha-field of the Tathāgata Vimala-prabhāsa, a Bodhisattva named Lalitavyūha, being instigated by that ray... approached Bodhimāṇḍa and in order to do homage to the Bodhisat employed such rddhi-power that by it he manifested all the limits of the realm of space in ten directions—all the Buddha-fields,—as just a single circle of pure deep-blue vaidūrya (Böhtlingk-Roth gives “beryl” for this, not lapis lazuli). (text 290, line 9-16) daśasu dikṣv ākāśadhātuparyavasānāni sarvabuddhakṣetrāṇy ekam maṇḍala-mātram ādarśayati sma/

Cf. the Bodhisattva's purification of “all the fields as one and one as all,” in *Daśabhūmika 15 JJ.*

³ Ch. VI, *Eastern Buddhist* I, p. 237... This scripture is the basis of the *Kegon* sect of the Mahāyāna, whose fundamental doctrine is the mutual interpenetration of all things in the universe. The Buddha-kṣetra imagery serves admirably to express this belief.

move with perfect spontaneity.
All the Buddha-lands are embraced in one Buddha-land
 And each one of the Buddha-lands embraces all the
 other in itself;
 But the land is neither extended nor compressed:
One land fills up all the ten quarters of the universe.
And in turn the universe with all its contents is em-
braced in one land
 And yet the world as it is suffers no damage (diminu-
 tion).”

This one field of the Dharmakāya, which comprises all the Buddha-fields in itself, is of course wholly abstract;¹ but in the Mahāyāna scriptures we find it made real to the Bodhisattvas though vivid visual imagery, as the jewel-decked Buddha-field of the eternal Śākyamuni.

But when it is thus concretised it cannot be strictly called the field of the Dharmakāya. In this glorified and supernal but still sensible form it must be thought of as the field of the Buddha quâ Sambhogakāya.² The glorified Buddha who appears as Sambhogakāya³ differs from the

¹ The Dharmakāya is universally present, like space, having no single geographical base. But this bare intellectual realisation could not satisfy the Buddhist mind, with its love for concrete embodiment of abstract metaphysics. So, as the scholastic systematiser puts it in the *Siddhi* (p. 711, §28b), the samatā jñāna (or realisation of identity—i.e. non-duality, or non-multiplicity of the ultimate reality) transforms itself into the pure land on which the Sambhogakāya rests. Thus from another angle we have come back to the doctrine discussed in Ch. II, that the pure Buddha-kṣetra is *produced* by (or developed out of) the realisation of non-duality. See further Appendix B—*The Trinity and The Fields*.

² It seems to be because of this association of the Sambhogakāya with the Buddha-kṣetra in its typical idealised guise—jewel-decked, etc.—that this “body” is called the *kṣetra-kāya*. See quotation from *Daś.*, n. 1 p. 137 above. The *satva-kāya* apparently refers to the nirmāṇakāya.

³ La Vallée Poussin in *JRAS* 1906, p. 943 ff. (*The Three Bodies of a Buddha*) explains Sambhogakāya as “Body of Enjoyment or Beatific Body” because “a Buddha so long as he is not yet merged into Nirvāṇa, possesses and enjoys, for his own sake and for others’ welfare, the fruit of his charitable behaviour as a Bodhisattva.” See Chapter II.

Dharmakāya in having form at all; he differs from the Nirmāṅkāya in that while the latter is merely a manifestation or transformation, having only reflected reality, the Saṃbhogakāya is the truest possible approximation, in form, to realisation of the wholly abstract and formless Dharmakāya.¹

Only the Bodhisattvas attain to a vision of this glorious embodiment of the ultimate reality. One of the characteristic features of the Saṃbhogakāya is that *it is only in the midst of the audience-assembly of Bodhisattvas* that this glorified Buddha appears.

M. Mus has shown² that the supernal figure, which in *Lotus XV* appears on Ḡḍhrakūṭa preaching to the Bodhisattvas, is par excellence the *Saṃbhogakāya*, though it is only as *embodiment of the Dharmakāya*, as we have already seen, that he can speak of himself as eternal and as having created all the other Buddhas. The great lesson he teaches the Bodhisattvas, besides the truth of his eternal existence behind all the apparent "extinctions," is that *this lokadhātu, this very sahā-world, is his Buddha-field* and is even now decked with jewel-trees and surrounded by divine music and flowers, though people imagine it to be "burning." *Lotus XV. 324-325* :

"10. Of such a sort has been this true adhiṣṭhāna of mine³ for inconceivable thousands of crores of kalpas and I have not moved from this Ḡḍhrakūṭa here and from⁴ other crores of abodes.

¹ We find in *Avataṃsaka* one attempt to set forth this relation between the basic reality and the Saṃbhogakāya which appears to the Bodhisattvas: "*The Tathāgata has no form, for he is formless and serene. Yet from his transcendental nature in which everything is found, he manifests himself in response to our needs.*" *Eastern Buddhist*, Vol. I, p. 285.

² *Le Buddha Paré*, op. cit. His use of the Touen Houang frescoes to illuminate the meaning of the *Lotus* is particularly fascinating: see p. 208 ff.

³ See Appendix C on *adhiṣṭhāna*.

⁴ *anyāsu śayyāsanakoṭibhiṣca*/ The locative of the pronoun suggests a possible translation "to other abodes."

“11. Even when creatures look on this lokadhātu and imagine that it is burning, even then this Buddha-field of mind becomes full of gods and men.

“12. They have various delight in play—crores of pleasure groves, palaces and aerial palaces; decked with hills made of jewels, likewise with trees possessed of flowers and fruit.

“13. And aloft gods are striking musical instruments and pouring a rain of Mandāras by which they are covering me, the disciples and other sages who are striving after enlightenment. (Tr. ap. Kern p. 308)

“14. And thus this my field is eternally established, but others imagine that it is burning: in their view this world is most terrific, wretched, replete with number of woes.”

It is made a test of the disciples' faith that they should see the Tathāgata “setting forth the Dharma (here) on Gr̥dhra-kūṭa, surrounded by a host of Bodhisattvas, attended by a host of Bodhisattvas, in the center of the congregation of disciples. *This my Buddha-field the Sahā-world made of lapis-lazuli, forming a level plain; forming a checkerboard of eight compartments with gold threads, set off with jewel-trees, they shall see.*” (*Lotus XVI*, 337 line 9 ff., tr. 321).

A similar vision is described in *Lotus XI*¹ when all the Tathāgatas and their Bodhisattvas come to the Sahā-world to salute Prabhūtaratna's stūpa. “At that period *this all embracing world* (iyam sarvāvātī lokadhātu) was adorned with jewel trees; it consisted of lapis lazuli, etc.” (See Appendix A for rest of quotation.)

The meaning expressed by all this picturesque imagery seems to be the *omnipresence*² and in particular the *HERE-*

¹ 244, line 7 ff.

² Cf. *Vimalakīrti* (*Eastern Buddhist* III, no. 4, p. 339): “Again, Śāriputra, a Bodhisattva who has realised the Inconceivable Emancipation can show to all beings all the adornments of the lands of Buddha concentrated in one country; or he can take all beings of the land of Buddha in the palm of his right hand, and not moving from his original abode, can fly through all the ten quarters showing to all beings all things.”

presence of the *Dharmakāya* or basic *Buddhaness*, and consequently the *essential ideality* of THIS WORLD. Just as the manifestation of *all the fields as one field* (and one as all) indicated in concrete form the non-multiplicity of the fields, or the fact that the *Dharmakāya* is the one reality of which they are all but projections or appearances, so the manifestation of *this world as an ideal Buddha-kṣetra*¹ or of *all the fields right here*, indicates how the whole *Dharmadhātu* has its base here, and *this world* is really ideal if we can only recognise it as such.

The concentration of "*all the Buddhas and all the Buddha-fields in this very chamber*" is the vivid way in which *Vimalakīrtinīrdeśa* expresses² objectively this doctrine of the focussing right here of *Buddhaness* itself.³

¹ In *Lalitavistara* Ch. XIX (Foucaux p. 238, text 276, l. 19-277, l. 6) *this lokadhātu* (the whole triple-chilioscosm) is made to appear under the guise of a *Buddha-kṣetra* in all its glory when the *Bodhisattva* approaches the Terrace of Enlightenment. Curiously, it is here *Mahā Brahmā* who "arranges" this apocalypse:

"*Mahā Brahmā*, who presides over this triple-thousand great chilioscosm, established (*adhyatiṣṭhat*) this triple-thousand great chilioscosmic world-system at that moment as even, become as the palm of the hand (*pāṇitalajātam*), without stones or gravel, covered with diamonds, etc.... At this time all the great seas were calm and for its inhabitants there was no pain.... And having seen this very *lokadhātu* adorned, in the ten directions by *Śakra*, *Brahmā*, and the *Lokapālas* in order to do homage to the *Bodhisattva*, the 100,000 *Buddha-fields* became adorned. And all those *Buddha-fields* appeared as one.... etc."

² *Eastern Buddhist* III, no. 4, p. 347: "*This chamber* is ever frequented by such beings as *Śakra*, *Brahman* (*sic*), and *Bodhisattvas* of different regions.... There, in *this chamber* all the *Buddhas* of all the quarters led by *Śākyamuni*.... There in *this chamber* all the magnificent heavenly palaces and all the pure lands of all the *Buddhas* are manifested."

³ Cf. the curious description in *Daś* 91: "He establishes in his own body the immeasurable *Buddha-kṣetra*-arrays of infinite *Buddhas*, *Bhagavats*, and he establishes in his own body all the arrays of the evolution and dissolution of the world-systems.... and he establishes the *Tathāgata-kāya* in his own body and his own body in the *Tathāgāta-kāya*, and he establishes his own *Buddha-kṣetra* in the *Tathāgata-kāya* and the *Tathāgata-kāya* in his own *Buddha-kṣetra*. For thus, good youth, the *Bodhisattva* established in the *Dharmamegha* *Bodhi-*

The same scripture¹ sets forth this doctrine also in the subjective terms of the idealistic school which declares that "if the mind is purified, purified is the Buddha-field." Śāriputra wonders, if this is so, why this Buddha-land of ours is so impure as we see it, though it was established by the Buddha out of his pure mind when he was a Buddhissattva?

The Buddha replies with another question: "Is it the fault of the sun if the blind cannot see its brightness?"

"No."

"So it is not the fault of the Tathāgata, but beings because of their sins cannot see the pureness of this Buddha-land of ours. Really *this land of ours is ever pure* . . . the inequalities are in thine own mind. Thou seest this land not through the wisdom of a Buddha: thou thinkest this impure. I tell thee, O Śāriputra, *the Buddhissattva pure in his firm mind looks upon all things impartially with the wisdom of a Buddha*² and therefore *this Buddha-land is to him pure without blemish.*"

Then Buddha touched the earth with his toes and all the three thousand great chiliocosms were seen adorned with precious jewels, as the treasure-adorned land of the treasure-adorned Buddha.

"THIS WORLD OF OURS IS EVER PURE AS THIS:³ YET TO SAVE BEINGS OF INFERIOR CAPACITIES IS THIS WICKED AND IMPURE WORLD SHOWN."

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sattva-bhūmi manifests these and other immeasurable hundreds of thousands of koṭis of niyutas of rddhi-vikurvaṇas!"

¹ *Īmalakūrtinirdeśa, Eastern Buddhist, Vol. III, p. 64.*

² Cf. Ch. II on the dependence of purity of the field upon the Buddhissattva's freedom from duality.

³ This conviction, which is stated also in the famous fifteenth chapter of the *Lotus* (quoted above p. 142) is particularly interesting because of the way in which it was used by Nichiren, the Japanese Buddhist prophet of the thirteenth century A.D. See Anesaki, *Nichiren the Buddhist Prophet*, and a short article by the present writer in *The Open Court* for December 1931 entitled *Nichiren, Prophetic Pantheist.*

APPENDIX A

THE TATHĀGATA-VIGRAHAS OF LOTUS XI

(*Saddharmapūṇḍarikā* 234, line 1 – 246,
line 10, Kern tr. p. 230)

“Then Mahāpratibhāna the Bodhisattva...addressed the Blessed One thus:

‘Should we then, Lord, revere also those Tathāgata-self-essences created by the Tathāgata (-ātmabhāvāms tathāgata-nirmitān), all of them?’

At that moment the Blessed One sent forth a ray from his ūṣṇā-sheath, and by that ray as soon as it had been emitted, whatever Buddhas...dwelt in the east in fifty hundreds of thousand of nayutas of crores of world-systems equal (in number) to the sands of the river Ganges, they all became manifest. And those Buddha fields made of crystal became visible, variegated with jewel-trees, decked with strings of cloth, full of many hundreds of thousands of Bodhisattvas, covered with canopies, covered with gold nets of the seven jewels. In those various (fields) Buddhas were seen preaching the Dharma with sweet and gentle voice. Those Buddha-fields appeared full of hundreds of thousands of Bodhisattvas also. Thus in the south-east; thus in the south; thus in the south-west; thus in the west; thus in the north; thus in the north-east; thus in the nadir; thus in the zenith; thus on all sides in the ten directions of space: in each direction many hundreds of thousands of nayutas of crores of Buddha-fields like to the sands of the river Ganges, (244) in many hundreds of thousands of nayutas of crores of world-systems like to the sands of the river Ganges what Buddhas dwelt, they all became visible.

Then those Tathāgatas, Arhats, in the ten directions of space addressed each his own troop of Bodhisattvas: “We shall have to go, good youths, to the Sahā-world, to the Lord Śākyamuni, the Tathāgata, to salute humbly the Stūpa of the Relics of Prabhūtaratna, the Tathāgata. Thereupon those Lords, those Buddhas resorted with their own

satellites, each with one or two to this Sahā-world. At that period *this all-embracing world* (iyam sarvāvātī lokadhātu) was adorned with jewel trees; it consisted of lapis lazuli, was covered with a network of seven precious substances and gold, smoking with the odorous incense of magnificent perfumes [Kern gives jewels], everywhere strewn with Māndārava and great Māndārava flowers, decorated with a network of little bells, showing a checker-board divided by gold threads into eight compartments [suvarnasūtrāṣṭāpāda-*vinaddha*—other mss. *abhinaddha* and *nibaddha*], devoid of villages, towns, boroughs, provinces, kingdoms, and royal capitals, without Kāla-mountain, without the mountain Mucilinda, and great Mucilinda, without a Mount Sumeru, without a Cakravāla and great Cakravāla, without other principal mountains, without great oceans, without rivers and great rivers, without bodies of gods, men and demons, without hells, without brute creation, without a kingdom of Yama. For it must be understood that at that period all beings in any of the six states of existence in this world had been removed to other worlds, with the exception of those who were assembled in that congregation. (245) Then it was that these Lords, Buddhas, attended by one or two satellites, arrived at this Sahā-world and went one after the other to occupy their lion-seat at the foot of a jewel tree. Each of the jewel trees was five-hundred yojanas in height, had boughs, leaves, foliage, and circumference in proportion, and was provided with blossoms and fruits. At the foot of each jewel tree stood prepared a throne, five hundred [two mss. give 5] yojanas in height, and adorned with magnificent jewels. Each Tathāgata went to occupy his throne and sat on it cross-legged. And so all the Tathāgatas of the whole triple-thousand great chiliocosmic lokadhātu sat cross-legged at the foot of the jewel trees.

At that moment the whole triple-thousand great chiliocosmic world-system was replete with Tathāgatas, but the beings produced from the proper body of the Lord Śakyamuni (Śākyamunes tathāgatasyātmabhāvanirmitā) had not yet arrived, not even from a single point of the horizon. . . . Then the Lord Śakyamuni, the Tathāgata, etc., proceeded to make room for these Tathāgata-frames (*vigraha*) that were arriving one after the other. On every side in the eight directions of space (appeared) twenty-hundred-thou-

sand myriads of koṭis of Buddha-fields all made of lapis lazuli, decked with a network of seven precious substances and gold . . . etc., as above (246) . . . without bodies of gods, etc. (p. 246, l. 6). *All those many Buddha-fields* he arranged as *one sole Buddha-field*, one sole spot of earth; (tāni ca sarvāṇi buddhakṣetrāṇy ekam eva buddhakṣetram ekam eva pṛthivīpradeśam parisamsthāpayāmāsa), even, lovely, set off with trees of seven precious substances, trees five hundred yojanas in height and circumference, etc. At the foot of each tree stood prepared a throne, five yojanas in height and width, consisting of celestial gems, glittering and beautiful. At the foot of those jewel-trees the Tathāgatas sat cross-legged. In that manner again Śākyamuni purified further twenty hundreds, etc., of world-systems (247) in each direction. In order to make room for those Tathāgatas as they came, those twenty hundreds of world-systems, . . . also in every direction he made free from towns, villages. . . . Those Buddha-fields were made of vaidūrya etc., etc.”

APPENDIX B

THE TRINITY AND THE FIELDS

The essential ideas concerning the relation of the three kāyas to the kṣetra and the kṣetras, have been set forth in Chapter IV, but there was not room there to include several interesting passages dealing with this subject in the *Vijñaptimātratā Siddhi*¹ and *Mahāyāna Sūtrālaṅkāra*.² The present appendix is devoted to these passages.

The DHARMAKĀYA or Svabhāvikakāya is identical for all Buddhas; it is the foundation of the other two kāyas and especially it is the basis of the Saṃbhogakāya.

MSAL. IX, 60: svābhāviko 'tha sām̐bhogyah kāyo nairmāniko 'paraḥ/ kāyabhedā hi buddhānāṃ prathamā tu dvayāśrayah//

Siddhi p. 713, v.: Le svābhāvikakāya et sa terre sont "réalisés" d'une manière identique par tous les Tathāgatas. *Aucune distinction n'est possible entre le Svābhāvikakāya d'un Bouddha et celui des autres Bouddhas.*

MSAL. XI. 62: samah sūksmaśca tacehliṣṭah kāyah svābhāviko mataḥ/ saṃbhogavibhutāhetur/ yatheṣṭam bhogadarśane— svābhāvikaḥ sarvabuddhānāṃ samo nirviśistatayā/ sūksmo durjñānatayā/ tena sām̐bhogikena kāyena saṃbuddhasaṃbhogavibhutve ca hetur yatheṣṭam bhogadarśanāya/

There is nothing outside of this Dharmakāya to be its base or ground; that is, it must be identical with its "field"

¹ Compiled and translated into Chinese by Hsuan-Tsang, and translated into French by L. de la Vallée Poussin in the first volume, first series (Mémoires) of *Buddhica, Documents et Travaux pour l'Etude du Bouddhisme*, publiés sous la direction de Jean Przyluski. Page references in this Appendix are all to Poussin's translation; numbers with small letters following, to folios of the text (e.g. 29b.) All the references with this appendix are from the Xth part of the *Siddhi*.

² Indicated in this Appendix as MSAL. Roman numbers refer to chapters, Arabic numerals to sections in the text.

—it is its own ground. Its field may be called the Dharmadhātu or Dharmatā, which cannot be distinguished, except logically, from the Dharmakāya itself:

Le Svābhāvīkākāya est constitué par le seul Dharmadhātu. *Siddhi*, p. 707, (25b).

Siddhi, p. 711, iv., Les Kṣetras:

a) *Le Svābhāvīkākāya ou Dharmatākāya* (=Tathatā, pur Dharmadhātu) *a pour terre la Dharmatā*. Pas de différence de nature entre le corps et la terre sur laquelle il s'appuie; cependant on peut dire que le corps se rapporte au Bouddha, que la Dharmatā se rapporte à la terre, vu qu'on peut établir une distinction entre le substance, le *svabhāva* qui est la Dharmatā, et sa manifestation, le *lakṣana* qui est le Bouddha.

Évidemment ni ce corps ni cette terre ne sont Rūpa. On ne peut donc dire que leurs dimensions sont grandes ou petites. Cependant, à tenir compte des choses et des caractères qu'ils supportent, leurs dimensions sont infinies; *comme l'espace, ils s'étendent partout*. (28b.)

In the *Siddhi* there seem to be two Saṃbhogakāyas, one representing the body which has as its base the pure field produced by the Bodhisattva's activities for his own Buddhahood, the other the body which has as its base the pure field produced by the maturing of the Bodhisattva's efforts on behalf of others.¹

Un Svasaṃbhogakāya avec sa terre appartient en propre à chaque Bouddha; chacun, pour soi, obtient la qualité de Bouddha, développe un corps et une terre de Saṃbhoga personnels. Tous ces corps et terres sont infinis, mais ils ne se font pas obstacle. *Ibid.* p. 713-714.

Page 712 (iv. Les kṣetras, cont.) Le Svasaṃbhogakāya "revient s'appuyer sur sa terre" (C'est-à-dire: le corps et la terre où le corps réside, se confondent; il n'y a pas

¹ In Asanga's classification the Saṃbhogakāya corresponds to the *Siddhi's* svasaṃbhogakāya,—See MSAL IX, 63 Com:

"The Sāmbhokik (body) has as its mark attainment of *one's own artha*;

"The Nairmāṇik (body) has as its mark attainment of *other's artha*."

de terre en dehors ou à part du corps.) Le pur Vijñāna (le huitième Vijñāna anāsrava), associé à l'Adarśajñāna, se développe (ou se transforme) en *une pure terre de Bouddha*, parfaite, sans extrémités, ornée de bijoux, Ce développement (ou cette transformation) a pour principe la maturité (*paripāka*) des causes... qui produisent une terre toute pure de Bouddha, causes que le Bodhisattva a jadis cultivées *en vue de son propre bien*. Ce développement... commence au moment où le Bodhisattva devient Bouddha et durera, sans interruption, jusqu'à l'extrémité de l'avenir. Le Svasaṃbhogakāya s'appuie sur cette terre et y réside.

Telle les dimensions de la terre, telles les dimensions du corps.

Chacun des trente-deux lakṣaṇas et des quatre-vingts anuvyañjanas de ce corps de Bouddha, est infini (*ananta*), car il procède de racines de bien sans limite (*aparyanta*).

Les qualités (*guṇas*) de ce corps et sa sagesse ne sont pas des Dharmas de Rūpa : on ne peut pas lui attribuer dimensions ou figures grandes ou petites. Le Svasaṃbhogakāya a pour support le Dharmataḥkāya qui s'étend partout : donc, lui aussi, s'étend partout. De même *les qualités sont omnilocales comme le corps de Svasaṃbhoga* qui les supporte ; de même aussi la sagesse, comme la Tathatā qu'elle connaît. (29a.)

c) Le Parasamṃbhogakāya aussi s'appuie sur sa terre. Par la force des grandes bienveillance-pitié, en vertu de la maturité des pures causes qui produisent *une pure (śuddha) terre de Bouddha*, causes que le Bodhisattva a cultivées jadis *en vue du bien d'autrui*, en faveur et conformément aux besoins des *Bodhisattvas* des dix Bhūmis, le Samatājñāna se transforme en terre pure, petite, grande, médiocre, éminente, sujette à modifications. C'est sur cette terre que s'appuie le Parasamṃbhogakāya.

Les dimensions du corps aussi sont indéterminées.

The latter type of Saṃbhogakāya and the *Nirmāṇakāya* are but "manifestations" for the sake of creatures. They have no ultimate reality :

En effet, le Parasamṃbhogakāya et le *Nirmāṇakāya* ne sont que des manifestations, moyens, de la conversion des

êtres ; ils ne sont pas, le leur nature, réel Jñāna, 709, c-d.

But even the unreal Nirmāṇakāya must have some "base" which is the magically "created" field belonging to the created transformation-bodies, or apparently human Buddhas. Their fields usually appear *impure*, but may be modified according to the needs of creatures.

d) *Le Nirmāṇakāya s'appuie sur une terre dite "créée", nirmitā.* Par la force des grandes bienveillance-pitié, en vertu de la maturité des pures causes qui produisent une terre pure-sale, causes que le Bodhisattva a jadis cultivées *en vue de bien d'autrui*, en faveur et conformément aux besoins des êtres qui n'ont pas encore obtenu une Bhūmi, le Kṛtyānusthānajñāna crée (*nirmīṇoti*) une terre de Bouddha (29b) ou pure, ou sale, ou petite, ou grande, sujette à modifications.

Le Nirmāṇakāya s'appuie sur cette terre et y réside. Ses dimensions, comme celles de la terre, ne sont pas déterminées. 713 (29a-29b).

Quant aux deux derniers corps, ils sont relatifs aux *vineyas*, c'est-à-dire aux êtres que les Bouddhas ont à convertir. Les êtres, pour leur conversion, dépendent de plusieurs Bouddhas ou d'un seul Bouddha. De ceci, il suit que les deux derniers corps sont communs à plusieurs Bouddhas ou propres à un Bouddha.

Comment les choses se passent-elles lorsqu'un seul Vineya dépend de plusieurs Bouddhas?—En même temps et dans le même lieu, chacun de ces Bouddhas développe un Nirmāṇakāya, une terre: *toutes ces "créations" sont identiques, ne se font pas obstacle.* En d'autres termes, ces Bouddhas sont ensemble la "condition souveraine" (*adhipatipratyaya*—cf. the expected meaning of "supremacy" in *adhiṣṭhāna*) qui fait que le Vineya se développe en un *nimitta* de Nirmāṇakāya. On dira: "Dans cette terre (*kṣetra*), il y a un Buddhakāya qui déploie les pouvoirs magiques, qui enseigne et seuve."

Asanga explains how the *Sambhogakāya* varies in all the world-systems according to the audience assemblies, the Buddha-fields, the names, the bodies, and the common appropriation of the dharma:

tatra sām̐bhogikaḥ sarvalokadhātuṣu paṣānmaṇḍala-
buddhakṣetranāmaśarīradharmasām̐bhogakriyābhirbhī-
naḥ/ MSAL. IX, 61 Commentary.

It is as Sām̐bhogakāya that the Buddha makes the
Bodhisattvas appropriate the dharma in the audience-
assemblies :

MSAL. IX, 60 Commentary: trividhaḥ kāyo buddhā-
nām/ svābhāviko dharmakāya āśrayaparāvṛttilakṣaṇaḥ/
sām̐bhogiko yena paṣānmaṇḍaleṣu dharmasām̐bhogaṇ
karoti/ nairmāṇiko yena nirmāṇena satvārtham karoti/

And since it is the field as it appears to the Bodhi-
sattvas—pure and jewel-set—which is the Buddha-kṣetra par
excellence, and since the field in this sense belongs to the
Saṃghogakāya, this particular “body” is also called the
kṣetra-kāya, as we saw in Chapter IV.

APPENDIX C

ADHIṢṬHĀNA

The word *Adhiṣṭhāna* interests us because it is used in the crucial fifteenth chapter of the *Lotus* to express the power by which the eternal Buddha has appeared again and again in the world, appearing to become extinct, while really eternally existing. It is to this adhiṣṭhāna-power (*adhiṣṭhānabalādhānam*) that he calls the disciples' especial attention in the very first words of the sermon which contains the essence of the Lotus of the True Law. This sermon is impressively heralded in order to ensure the utmost attention for its profound message, which begins:¹

“Hear, then good youths, this my *adhiṣṭhāna*-power² of such a sort. . . . : It is supposed that by the Blessed One Śākyamuni, the Tathāgata, having gone forth from the Śākya clan, at Gayā the great town having ascended the eminent summit of Bodhimaṇḍa, became enlightened³ into unsurpassed complete enlightenment. But it is not to be looked at thus. On the contrary you must know, good youths, many are the hundreds of thousands of nayutas of crores of kalpas since I have been enlightened into unsurpassed complete enlightenment. . . .”

In the gāthās later in the chapter, he explains (gāthā three) how he manifests a nirvāṇabhūmi as a device (upāya) for the sake of enlightening creatures, though really he does not become extinct, but declares the dharma right here. In the next gāthā (four), he uses the verb corresponding to adhiṣṭhāna to describe this process of illusory manifestations:

¹ *Lotus*, Chapter XV. p. 316, line 1 ff.

² Balādhānam means more than just power, having also the ideas of support, and the “taking to oneself” conveyed by the ā.

³ This confusion between instrumental and nominative is in the Sanskrit as here translated.

“There I establish myself, and for all creatures I (am) just thus. But perverted in mind, deluded men do not see me standing right there.” He explains that he comes into the world of living creatures again and again, but he does not show his true self-essence (*tadāt-mabhāvam*). If they really desire to see him he will show them the SADDHARMA, which is really his self-essence.¹

Then follow gāthās 10 ff. which we have quoted in Chapter IV: “Such is this my true *adhiṣṭhāna*....” etc.

It is evident that we have here to do with a momentous concept. Its importance for Buddhist doctrine is sufficiently indicated by its use at the beginning of the Blessed One’s sermon, where its meaning seems to include all he wants to express about the relation of his eternal self-essence to the manifestations which appear to become extinct. But just because of this very inclusiveness in its meaning here, it is particularly difficult to isolate the *specific content* of the word. Its use in *Lotus XI* helps us somewhat. There (see quotation page 134, note 1)² it seems to refer to the power and resolution by which Prabhūtaratna arranges to have the “stūpa which is the frame of his self-essence” appear in different Buddha-fields wherever the *Lotus* is preached. *Adhiṣṭhāna* in this passage is practically synonymous with *praṇidhāna*, so it is easy to understand why the word has been translated “resolve.” But it means a *special kind of resolve* and its meaning includes not only the resolve but the

¹ Cf. statements in the Pali to the effect that “He who sees the Dharma sees me”; “after I am gone revere the dharmā in my place”; and others which, like the above, are basic to the Dharmakāya concept.

² Which should be preceded by the following (*Lotus* 241, l. 8—Kern p. 229): Then Prabhūtaratna the Tathāgata etc. had this *adhiṣṭhāna*: “Let my stūpa here, this stūpa of my proper bodily frame (or form, *āt-mabhāva-vigraha-stūpa*) arise wherever in any Buddha-field in the ten directions of space, in all worlds, the Dharmaparyāya of the Lotus of the True Law is propounded, and let it stand in the sky above the assembled congregation when this Dharmaparyāya is being preached by some Lord Buddha or another, and let this Stūpa of the frame (or form) of my proper body give a shout of applause to those Buddhas while preaching this Dharmaparyāya.”

magic power which produces the manifestations and makes them “stand.” The latter element is recognised in La Vallée Poussin’s valuable notes on the word in *Kośa* vii, p. 83, n. 3, and p. 119 §51 ff. and especially n. 2, where it is explained as meaning “faire durer”¹—a supernatural or magical action by which the body (iii. 31) or life (vii. 83) is prolonged, or by which a magical being (nirmāṇa!) is established by his creator, saying, “May he endure!” (vii. 119; viii, 210).

The editor of the *Kośa* mentions also *Paṭisambhidā-magga* ii, 207, where *adhittāna* refers to miracles of multiplication, but he does not follow this clue back to the common meaning of *adhittāna* in Buddhaghosa, where we discover what particular kind of “resolve” and “making to endure” the word in its specific meaning refers to, and hence what it has to do with the later Mahāyāna Buddha’s projection of *nirmāṇas*.

It is primarily a DUPLICATE OF ONESELF whose projection and “establishment” is meant by *adhittāna*. The power of self-multiplication had long standing in Buddhism as one of the various kinds of magic power (*iddhi*):

“Being one he becomes manifold, being manifold he becomes one” (*Majjhima* i. 34—*Further Dialogues* I, 24 and in many other places in the Pali Piṭakas.) This power is regularly listed as one of the many “psychic” powers which may be acquired by the adept. Clairvoyance, clairaudience, and remembrance of former births are the most familiar ones, but the possessor of *iddhi* could also “pass at will through wall or fence or hill as if through air, pass in and out of the solid earth, walk on the water’s surface . . . glide in state through the air,” . . . etc. Knowledge of the thoughts of others was another of the most frequently attained powers.

In the *Visuddhi Magga* (378; *Path of Purity* 438), Buddhaghosa lists ten *iddhi* powers, of which the first is

¹ Elsewhere he, like Burnouf, usually translates the word *bénédiction* and the verb, “consuera” after the Tibetan *byin kyirlabs*.

adhīṭṭhāna:

1) *Adhīṭṭhānā iddhi*: By nature one, he projects many; having projected a hundred or a thousand or a hundred thousand, by (higher) knowledge he establishes (that many duplicates of himself) with the thought, "May I be many." Thus having distinguished (divided or modified himself?), the psychic power manifested (after having thus distinguished) accomplished by *adhīṭṭhāna*¹ (*adhīṭṭhānavasena*) is called *adhīṭṭhānā iddhi* by name.

pakatiyā eko, bahukam āvajjati/ satam va sahasam vā sataśahassam vā āvajjitva nāpēna adhīṭṭhāti, bahuko homī ti. Evaṃ vibhajitvā dassitā iddhi *adhīṭṭhānavasena* nipphannattā *adhīṭṭhānā iddhi* nāma.

2) *vikubbanā iddhi*:² "He discards his original form and takes on the form of a boy, of a snake, . . . of the different forms of an army . . ."³

3) *manomayā iddhi*: "Here a monk calls up from this body another body, having form, made of mind . . ." etc. (tr. Maung Tin).

In the *Atthasālinī*⁴ occurs a most interesting illustration of the use of *adhīṭṭhāna* power, in a passage which is particularly significant for the Trikāya theory in the light it throws on the background of the idea of multiple Buddhas, conceived as more or less unreal emanations of the One

¹ Cf. Buddhaghosa's commentary on this type of iddhi and its elaboration in relation to jñāna, in *Visuddhi Magga*, 386-387, (*Path of Purity*, p. 448-449.)

² This is interesting as the ancestor of the Skt. *vikurvitam*—power of self-transformation. It may include self-multiplication as well when combined with the old standard four iddhi powers, as in a fragment from a Mahāyāna Sūtra in Gupta script published from M.A. Stein's collection (CH. 0079 B) in *JRAS* 1911, p. 1079, 5-6: "At his vyākaraṇa a certain Bodhisattva (who was to become Maitreya) received celestial vision and celestial hearing and remembrance of former births and knowledge of others' thoughts and *ṛddhi-vikurvitam*."

³ For the use of this power in adapting one's form to that of one's hearers, especially by the Mahāyāna Bodhisattvas, see quotations in Ch. IV, p. 136 ff.

⁴ *Atthasālinī* 16, tr. *The Expositor*, p. 20.

Buddha. The story goes that some literal-minded disciple once became curious as to how the Buddha managed to keep from starving while preaching the preternaturally long disquisitions often attributed to him. Buddhaghosa explains as follows:

“The Buddha, having formed a *nimmitabuddha*, established or resolved (by *adhittāna* power—*adhittāya*!) : ‘let him have robe-taking, bowl-taking, voice, action, and gesture of this sort (i.e. the same as mine), and let him teach the so great Dharma’; and taking his bowl and robe he went to lake Anottatta.” Buddhaghosa adds that there was no difference between the supreme Buddha and the created Buddha as regards their rays (*rasmisu*), voices, or words./ so bhikkhācāraṇaṃ sallakkhetvā *nimmitabuddhaṃ māpetvā*, ‘imassa cīvaragahaṇaṃ pattagahaṇaṃ sarakutti ākappa ca esa rūpo nāma hotu, ettakam nāma dhanmam desetū ’ti *adhittāya* pattacīvaram ādāya Anotattadham gacchati/

We cannot tell how early the Buddhists began to believe in this kind of magical emanation on Buddha’s part; the power has its roots in the power of self-multiplication which seems to go back to earliest times. Buddhaghosa, of course, represents later orthodox formularization of doctrine, but the use of *adhittāna* which he relates shows us the line of thought which had been developing, even in Hinayāna, out of the earlier stratum.

Still more illuminating with reference to the developing theory of the emanational nature of beings who taught the Dharma even after the Nirvāṇa of the Buddha is a curious episode quoted in de la Vallée Poussin’s article in T’Oung Pao (1928, Vol. 26, p. 20): *Les Neuf Kalpas qu’a franchis Śākyamuni pour dévancer Maitreya*.

“And The Sutra says, ‘The Buddha at the moment of his Nirvāṇa saw that a being to be converted was actually in the Naivasamjñānāsamjñāyatana (étage suprême du monde—un akṣana où cet être échappait nécessairement à sa mise) but was to be reborn here below and there be con-

verted by him. The Buddha accordingly then constituted and created by *adhiṣṭhāna* power (*adhiṣṭhāti*—la Vallée Poussin translates ‘consacra’) a *nirmāṇakāya* destined to remain, but hidden, in this world, and (he, Śākyamuni) with the body which he had assumed before (in the womb of Māya) entered into Nirvāṇa.¹ The being in question died in the empyrean, was reborn here below, and the *nirmāṇakāya* (corps magique) ‘consecrated’ (rather ‘created through *adhiṣṭhāna* power’) by the Buddha taught him the Law in such a fashion that he became an Arhat. Then the *nirmāṇakāya* disappeared and ceased to appear.”

We have now seen enough of the use of *adhiṣṭhāna* to understand its relevance to our discussion in Chapter IV, particularly to the projections of created Buddhas. Thought of in the Pali as the magic (*iddhi*) power by which a supernatural but still largely human Buddha projects copies of himself, *adhiṣṭhāna* comes in the Mahāyāna to stand for the power by which the One Eternal Buddha projects *nirmāṇakāyas* for the sake of enlightening creatures. It is with this meaning that it can stand at the head of the most significant chapter of the *Lotus*, to express the relation of the One Buddha to the many Buddhas; and in another of the most important chapters (XI) it can express the relation of Prabhūtaratna to his stūpas.

Besides this strict meaning of *power of self-projection*, with the philosophical implications we have seen, *adhiṣṭhāna* is used also of various other sorts of magic power.² sometimes connected with miracles of multiplication¹ and some-

¹ There was a good deal of discussion among the dogmaticians as to whether or not a person could exert *adhiṣṭhāna*-power to make something endure *after his death!* See the discussion *Kośa* vii, p. 119 ff. §52a and b. Kāśyapa is supposed to have used this power to make his bones last until the coming of Maitreya, but others say, “No, if the bones of Kāśyapa endure it is by the *adhiṣṭhāna* of the gods.”

² In the *Mūlinda-pāṇha* (309) *adhiṣṭhāna* is used of the power of producing miracles of an unspecified character: “It is by the *adhiṣṭhāna* of three kinds of people that wonders (*pāṭihīram*) take place at the *chētiya* of some person who is “*nibbūta*”...by the *adhiṣṭhāna* of Arhats, gods, and intelligent believing women or men.” It is in-

times quite different.² We shall now look at a few of the uses of *adhiṣṭhāna* found in the *Lalitavistara*,³ a treasure-house of interesting exhibitions of this magic power.

Some of these are close to the original notion of self-multiplication, as when the assembly of gods saw a great number of Bodhisattvas by the Adhiṣṭhāna of *the Bodhisattva* (31, lines 307) :

adrākṣīt sā sarvā devaparṣad bodhisattvādhīsthānena
[sic] tān bodhisattvān drṣtvā ca punar yena bodhisattvas
tena sāñjalim praṇamya pañcamaṇḍalair namasyanti sma/
evaṃ codānam udānayanti sma // 'sādhv acintyam idaṃ
bodhisattvādhīsthānam [sic] yatra hi nāma vyaṃ vya-
valokitamātreṇeyanto bodhisattvān paśyāma' iti //

In the *Lalitavistara* *adhiṣṭhāna* is used also of a power of transformation applied to inanimate objects and to other persons. Remembering that reunification as well as multiplication was one phase of *adhiṣṭhāna*, we are interested to find this power employed by the just-enlightened One to make into one bowl the four bowls given him by the four Lokapālas! Since he needed only one bowl, and yet did not wish to hurt the feelings of any of his benefactors by accepting only one bowl, he accepted all four, thinking (384, l. 4-5) ; yannv aham imāni catvāri pātrāṇi pratigrhya, ekaṃ pātraṃ adhiṣṭheyam.

He took them with a thought of benevolence (*anukampā*) interesting in connection with what we shall see later of the *enlightening purpose* almost always associated with this power, that the gods, for example, are said to exercise their *adhiṣṭhāna* with the thought: "By this wonder, may the true faith always remain established on earth". The nature of the wonders is not explained.

¹ See especially the curious passage in *Daśabhūmika* p. 2-3, C. on the *adhiṣṭhāna* of the former vow of Vairocana.

² A miraculous power-projection but not necessarily of oneself seems to be the meaning of *adhiṣṭhāna* in the *Viṃśakakārikāprakaraṇa* of Vasubandhu, tr. by La Vallée Poussin in *Le Muséon*, 1912 (p. 87) : "et par le pouvoir mentale des personnes doués des pouvoirs magiques (rddhi) comme, par exemple, par la *adhiṣṭhāna* (tr. bénédiction) de Mahākātyāyana, Saraṇa (fils d'Udayin) vit des rêves."

³ Edited by Lefmann. References are to pages in his edition of the text except where references to Foucaux's translation are indicated.

to the giver, and, "having taken, established (them as) one bowl by the power of his application (*pratigṛhya ca ekaṃ pātram adhiṣṭhāti sma adhimuktibalena. . . .*" Foucaux, 319-320, translates:

"après l'avoir pris, il imposa sa bénédiction sur un seul vase, par la force du bon vouloir."

The use of *adhiṣṭhāna* to transform another person is illustrated in the story of Māra's daughters. Disturbed at their father's failure to persuade Buddha to enter Nirvāṇa shortly after his enlightenment, they determine to have another try at the sage to see if they can tempt him. But when they approach him they are turned into old women by his *adhiṣṭhāna-power*!¹ And when they return to their father to beg him to undo the effects of Buddha's curse and cause their decrepit forms to disappear, he replies (Foucaux 315):

"Je ne vois pas dans le monde mobile et immobile l'homme qui pourrait changer l'effet de la puissance (*adhiṣṭhāna*—here rightly translated, since it was obviously *not* a 'benediction') du Bouddha."

nāham paśyāmi taṃ loke puruṣaṃ sacarācare/ bud-
dhasya yo hy adhiṣṭhānaṃ (sic) śaknuyāt kartum
anyathā/ (379, line 2-3.)

In the examples considered thus far, the Buddha's *adhiṣṭhāna* power has been exercised upon an object or a person, if not to conjure up doubles of himself, but in another set of stories it is something so intangible as the subject-matter of speech or song which is altered through *adhiṣṭhāna*! The most entertaining and ironical episodes occur under this head. There is, for instance, the story of Buddha's first visit to school, an occasion on which he discomfited (and also amused) the teacher by reeling off the

¹ This story is a superb example of the symbolic meaning of Buddhist mythology. Of course Buddha did cause Desire and Lust and the other "daughters of Māra" to appear in an unpleasant guise! It would be interesting to know whether this episode had a concrete personified form from the beginning of Buddhist legend.

names of sixty-four languages, some of which the teacher himself had never heard of, inquiring which he was supposed to learn first! At this point the reader naturally wonders why the phenomenal youth should have gone to school at all under such circumstances, and it is explained that he stayed to enlighten the other children. For by his *adhiṣṭhāna*¹ he brought it about that while they were learning the alphabet, when they repeated the letter “a,” out came the words “*anitya sarva saṃskāra*”; “*ā*”—“*ātma-parahita*,” etc.

At the end of the chapter where the same episode is summarised, it is interesting to discover *anubhāva* used clearly as a synonym of *adhiṣṭhāna*:

“Ainsi donc, Religieux, pendant que ces enfants lisaient l’alphabet, par la puissance (*anubhāvena*, 127, 1. 7–8) du Bodhisattva apparurent des innombrables centaines de milles de portes principales de la loi. Alors, régulièrement, 32000 enfants furent, par le Bodhisattva, présent à la salle d’écriture, complètement muris. et leurs pensées furent dirigées vers l’Intelligence parfaite et accomplie!”

More irony is present in the story of a very similar kind of *adhiṣṭhāna* - exercised, however, by the Buddhas in the ten directions: when the Bodhisattva was surrounded by the luxury and charm of his harem—beautiful women singing enchanting music—the Buddhas feared lest he forget his resolution to go forth from the household state in quest of supreme enlightenment. Accordingly “les Buddhas Bhagavants qui demeurent aux 10 points de l’espace, firent, par leurs *adhiṣṭhāna*, sortir du milieu de ces concerts ces *Gāthās d’exhortation au Bodhisattva*!”²

¹ 127, 1. 4–5: *tatra bodhisattvādhiṣṭhānena* [sic] *teṣāṃ dāraṅkānāṃ māṭṭkāṃ vācayātāṃ yadā* . . . etc.

² Foucaux 148. Lefmann 163, 1. 9–10: *Teṣāṃ daśadigavasthī-tānāṃ buddhānāṃ bhagavatāṃ adhiṣṭhānena*, etc.

In the other versions of the story later in the chapter the following words are used as synonyms of *adhiṣṭhāna*:

“Voilà ton temps venu, ô grand Richi; distribue au monde l'eau sans fin du fleuve de la loi!

Va promptement auprès du meilleur des arbres, touche à la dignité immortelle....

Par des formes agréables et belles, par des sons mélodieux, par des odeurs et des goûts agréables, par de doux contacts, ce monde est toujours enveloppé dans les filets du temps, comme un singe lié dans les filets du chasseur....

La vieillesse change la beauté en laideur; la vieillesse ravit l'éclat....

Toute substance finit par périr, il n'y a rien de durable dans ce qui est composé. Passagers sont le désir, la royauté, les jouissances. Sors de la ville excellente!’ ”

“par la ‘puissance’ (*āveśāt*) des suprêmes Djinās des 10 points de l'espace, on entend ces *gāthas*....” (Foucaux p. 149, §9): ‘*tejair*’ (§20); ‘*anubhāvi*’ (§50), etc.

In Ch. XVI (Foucaux 205), it is by the Bodhisattva's *adhiṣṭhāna* that Chandaka tells his story about Gotama's leaving home so eloquently that the grief of the King and of Gopā is appeased!

APPENDIX D

THE BUDDHA-FIELD IN RELATION TO THE COSMIC CYCLE

We saw in Chapter IV and its appendices how the Buddha-field meant an ideal, glorified domain—covered with jewel-trees, etc.; and when the present world appeared under its ideal aspect as the field of the Buddha Śākyamuni, it appeared even and lovely and covered with jewel-trees. With this purity of the field was probably implied (and sometimes stated, e.g. in the *Lotus* vyākaraṇas and in *Sukhāvati*) the superior morality of the inhabitants.

On the other hand, as we saw in Chapter II, page 382(52), note 5, the Buddha-fields are sometimes conceived as containing hells and all the six states of existence.

In viewing of this inconsistency it is interesting to discover that the standard Chinese interpretation of the Buddha-kṣetra makes it include both the ideal and the ordinary, though in a fashion whose meaning we can only conjecture. In Eitel's Handbook, "*Buddha-kkhetra*" is defined as "*the sphere of each Buddha's influence, said to be of four-fold nature*"—that is, made up of four "domains" in progressive stages of moral and religious development.

- 1) The domain where good and evil are mixed;
- 2) The domain in which the ordinances (of religion) are not altogether ineffectual, though impurity is banished and all beings reach a state of Śrāvaka and Anāgāmin;
- 3) The domain in which Buddhism is spontaneously accepted and carried into practice, where its demands are fully responded to;
- 4) The domain of spiritual nature, where all beings are in a permanent condition of stillness and light.

Professor Hodous tells me that this is the usual Chinese interpretation of the Buddha-kṣetra, and that these four domains are generally interpreted in terms of the cosmic cycle and its stages of greater and lesser approximation to the Buddhist ideal.

The tradition of *periods* of progressive moral degeneration or elevation is familiar to us from Pali cosmological speculations, but it is curious to think of them as physical *domains*. Since the Chinese Brāhmajāla and other texts which might make this clear are not accessible to me, I can only conjecture tentatively and subject to further investigation, that these four domains refer to *successive stages* of the development of any Buddha's world—the world which he assiduously “purifies” on his way to Buddhahood and for the cultivation of which he produces great roots of merit. As he progresses in knowledge and conduct, his field reaches a more and more complete approximation to the thoroughly pure ideal Buddha-field—the “domain of spiritual nature” in Eitel's classification. (The stages of approximation must be *successive* (not simultaneous), or they could have no connection with the cosmic cycle.) We remember from our investigations in Chapter III that the purity and glorious attributes of a Buddha's field were supposed to depend upon his actions in behalf of creatures, when he was a Bodhisattva. Perhaps the first two stages described in Eitel, represent the condition of his world before he himself attains Buddhahood, while he is purifying it; it does seem reasonable that it must be *impure before* he completes its purification, but the Indian Buddhists never worked this out so materially.

This is all, unfortunately, rather conjectual. There is, however, a set of traditions in Indian Buddhism in which one aspect of the relation of the Buddha-kṣetra to the cosmic cycle is set forth quite clearly.

We refer to the prophecies relating to the coming of Maitreya. In these traditions the Buddha-kṣetra means

clearly an *ideal* state of things, but instead of characterising some far-off paradise under Amitābha or some other Tathāgata, this ideal condition is to characterise this world in the future¹ under the Buddha Maitreya (now a Bodhisattva in the Tuṣita heaven.)

According to the cosmological theories taken over into Buddhism (see Poussin's *Ages of the World, Buddhist*, ERE i, esp. p. 188a), the world goes through periodic cycles of both degeneration and improvement.² At a certain stage in the cycle a Buddha appears—after a downward period of increasing wickedness and loss of spirituality, during which the average age of man decreases from many thousands, to hundreds or scores of years. When their age reaches a relatively low point between one hundred and one thousand years, then the Buddha manifests himself (for when the age of men runs into hundreds of thousands of years, it is practically hopeless to try to convince them of the transiency of things!) After a Buddha's Nirvāṇa the effect of his preaching lasts in full force, according to common Buddhist tradition,³ for a millenium. Then follows the Age of the Copied or Counterfeit Law, which is in turn followed by the dreadful age of the Latter Law, when all sorts of calamities befall the world besides the depravity and short life of man. The peak of sin and of misery occurs when the average length of life has fallen to ten years, and then the upward swing begins again. When the life of man reaches 80,000 years, Maitreya appears, and *this world*, which is then in a particularly joyous and fruitful state, is his Buddha-field.⁴

¹ For affinities between this expectation of a "good time coming" with Persian eschatology, see Przyluski *Légende de l'Empereur Açoka*. 161–185; *La Croyance au Messie dans l'Inde et l'Iran*, RHR' 1929, pt. 4, p. 1–12; Sir Charles Eliot, *Hinduism and Buddhism* III 218 ff. and Abegg *Messiasglaube in Indien und Iran*.

² See *Visuddhi Magga*, 416 ff. (*Path of Purity*, II, 483 ff.)

³ See for example, Beal, *Romantic Legend*, p. 3 ff.

⁴ The Pali versions of this prophesy are quoted in Abegg. op. cit. second part, *Der Messiasglaube in Buddhismus*, See especially the

It is thus described in the story of the sixteen Arhats:¹

After the Nirvāna of the sixteen Arhats, one never hears more of this Buddha in the world. Then 70,000 Pratyeka-Buddhas appear, who in their turn enter Nirvāna when the age of men reaches 80,000 years. Then Maitreya appears.

“A ce moment-là, le Jambudvīpa croît en étendue et en pureté; il n’y a plus ni rences ni épines, ni ravines, ni tertres. Uni et fécondant, un sable d’or couvre le sol. Partout des étangs purs et des fourrés d’arbre; des fleurs célèbres... et des amas de bijoux... Les hommes ont tous un cœur compatiment et pratiquent les 10 bonnes actions; leur longévité augmente; la prospérité et la joie sont fermement établies. Hommes et femmes abondent; les villes et les bourgs sont voisins les uns des autres; les poules en volent es rencontrent. Dans les travaux des champs qu’ils font, ils recoltent sept fois ce qu’ils ont samé, etc.... (Ce sera entièrement comme il est exposé dans le *Sutra de Maitreya devenant Bouddha*—Nanj. 209, tr. due à Kumārajīva 402 A.D.)

Maitreya will preach and save koṭis upon koṭis of beings. And if donors living in this epoch have honored the Buddha and accumulated roots of merit by making images of Buddhas, stūpas, and giving gifts, they will be reborn as men in the time of Maitreya and will obtain Nirvāna through the influence of his teaching. If they make images, they will give up home life in Maitreya’s first assembly; if they realise and teach the scriptures of the Mahāyāna (enumerated in great detail on pp. 16–20 of the 16 Arhats article), in the second assembly, and in the third if they give gifts to the Sangha.

The background of Maitreya’s future destiny is told

Cakkavattisihanāda-Sutta (26th Sutta of the Digha) and *Anāgata-vāṃsa* JPTS 1886, tr. in Warren, *Buddhism in Translations*, p. 481 ff.

¹ J. As. 1916 Vol. VIII, p. 7 ff. from *Relation sur la Durée de la Loi* énoncé par le Grand Arhat Nandimitra.

in the *Sutra, prononcé par le Bouddha, sur le temps des Existences anciennes et futures*, (translated under the Oriental Tsin, 317-420 A.D., Nanj. 562; TT. XII, 8) :

The bhikṣus are discussing the superiority of the grhāpati who gives alms to the bhikṣus, or one who every morning realises incalculable benefices. Aniruddha tells how when begging in Benares Kingdom in time of famine he shared his food with a Pratyeka Buddha and by the results of this action was reborn seven times in heaven and became king among the devas, then seven times here below and became king of men.

Then Buddha prophesies: "In the distant future, there will be a people where one shall live up to 80,000 years. *This Jambudvīpa will be great, rich, happy, populous; villages and cities will be distant only a cock-flight. Women will marry at an age of five-hundred. There will be only four maladies.*

"There will be a king, Śaukha, Cakravartin, intelligent and wise; his four bodies of troops will traverse the universe; he will possess the seven jewels. He shall have one thousand intrepid sons and shall govern all the territory up to the sea, not by the scepter or the sword but by the Law.... He shall distribute alms, and.... finally make himself a monk."

Ajita arises and declares to Buddha that he will attain unto becoming the king; Buddha rebukes him, but confirms his vow with a prophesy, and then prophesies further:

"There will be a Buddha Maitreya-Tathāgata, without obstructions, Samyaksambuddha, etc.... the refuge of the community of Buddha. He shall preach, shall spread the brahmacaryā; his assembly of bhikṣus will be innumerable, like mine."

Then Maitreya arises and declares that he will be Maitreya-Tathāgata.

An analogous text is included in one of the tales of the *Damamukasūtra* (tr. 445 A.D. Hien-yu king, K. 12; TT IV, 9. 69b)—

Anuruddha tells the Avadāna: “Le Vénééré du Monde survient et propose de discourir sur le temps future.—‘Le territoire de ce Jambudvīpa sera carré,¹ plat et vaste, nivelé; le sol donnera naissance à des herbres tendres comme des vêtements de deva. En ce temps, les hommes vivront jusqu’à 80,000 ans; leurs corps sera long de 80 pieds, droit et beau; ils seront d’un nature humain et accomodant et pratiqueront les dix vertus.” (For the above quotations I am indebted to M. Demiéville’s extremely useful “Comte rendu de Leumann, Maitreya-samiti,” in BEFEO XX. iv, 259.)

The statement that people are reborn in Maitreya’s field in more or less ideal conditions for enlightenment according to their deeds in this world, is interesting for its bearing on the development of the idea of the Buddha-field as a heaven. Even though Maitreya’s field is to be in *this world*, it is in an ideal and paradisaical condition, and statement of the *desire to be reborn there suggests* that this ancient Maitreya-cycle may have had some relation to the paradise-interpretation of the Buddha-kṣetra, which becomes the predominating meaning of the field in Far Eastern Buddhism.

¹ This curious item occurs frequently in the scripture of the Buddha-fields, which are said to be “bound into a checkerboard (aṣṭapadanibaddham or vinaddham): e.g. *Lotus*, p. 244, l. 10 (tr. 233).

Cf. *Dīpaṃsa* Ch. 16, 39 (tr. Oldenberg) when sixteen great lines are drawn on the ground in reverence for the Bo-branch.

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PTS=Pali Text Society, London
SBB=Sacred Books of the Buddhists, London
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