

CORRESPONDENCE.

I. BUDDHIST SŪTRAS QUOTED BY BRAHMIN AUTHORS.

DEAR MR. RHYS DAVIDS,—Several months ago, I invited my friend Professor Satis Candra Vidyābhūṣaṇ, the joint editor of the Buddhist Text Society's Journal—whose essays are eulogized in the last *Bulletin* of M. Barth—to collect the numerous references to Buddhist sayings or tenets, scattered in the treatises of Uddyotakara, Udayana, Vācaspatimiśra, etc. I heard from the Paṇḍit that, just at the same time, he had been urged by yourself to devote himself to that work. A few weeks ago, he sent me copious materials; their publication will, no doubt, prove itself a contribution of some importance to our knowledge of the great schools of the Mahāyāna Philosophy, and of the polemical relations between these schools and the orthodox adherents of the Darśanas.

We shall first publish, in the *Muséon*, our observations and references to the Bauddha chapter of the Sarvadarśanasamgraha, without any claim to philological or historical accuracy and exhaustion of the subject—of course! We intend to show only the practicability and usefulness of such inquiries, if trained scholars would but care for it. Nevertheless, two discoveries of Professor S. C. Vidyābhūṣaṇ deserve actual notice in a more *conspicuous* journal.

The first is the following:—The Śālistambasūtra quoted by Candrakīrti in chap. xxvi of the Madhyamakavṛtti, by Śāntideva in the Śikṣāsamuccaya, also by Prajñākaramati in the Bodhisatyāvatarāṭikā as giving a complete *exposé* of

the Pratītyasamutpāda, is quoted (without any mention of its name) with remarkable fidelity by the celebrated author of the Bhāmatī, *ad* Brah. S. ii, 2, 19. Fragments of the same sūtra are to be found in the Sarvadarśana.¹

The second also is curious:—The sūtra of “the burden and the burden-bearer,” as well known from the Abhidharmakośa, the Bodhicaryāvatāraṭ., and the Tibetan authorities, was one of the most decisive authorities referred to by the “Pudgalavādins.”² This very sūtra is cited by Uddyotakara against its Buddhist opponents³:—“ therefore, if [a Buddhist] says, ‘[there] is no ātman,’ he hurts [his own] system. It has been said: ‘I shall teach you, Bhikṣus, the burden and the burden-bearer: the five skandhas are the burden, and the pudgala is the burden-bearer.’ ‘Who says [there] is no ātman, is heretic.’ Such is the sūtra.”

Are these last words authentic?—“Yaś cātmanā nāstīti samithyādṛṣṭiko bhavatīti sūtraḥ.” This seems very hard; but you know, dear Mr. Rhys Davids, that I cannot help thinking that the pudgalavāda is more in harmony with the duḥkhasatya and the Law of the Karman than the nairātmyavāda. But we are not in the least obliged to admit logical congruency in Buddhist philosophy and tradition; and such dissidences between the pious followers of the semi-historical, semi-dogmatic Buddha have much analogy with our own actual disputes!—Believe me, yours faithfully,

LOUIS DE LA VALLÉE POUSSIN.

Ghent, January 7, 1901.

¹ Madh. vṛtti (edition of the Buddhist Text Soc.), pp. 209, 210; S'ikṣās., pp. 219 and foll.; Bodhic. t., *ad* ix, 73, 142 (pp. 257, 309; cf. 239. 15; 369. 11); Bhāmatī (Calc., 1891), pp. 354–7; Sarvadarś. s. (1858), p. 21.

² Bodhic. t., p. 307. 3; Wassilief, Buddh., p. 269; Abhidh. k.v., fol. 33^b; *apud* Minayef, Recherches, p. 225, note, *et* Kathāvatthup. atthāv., quoted *ibid*. See Rhys Davids's article on the Kathāv., J.R.A.S. 1892, p. 8, Milindapañha, p. 25 (Trenkner = transl., i, 40, 41), and Minayef, Kathāv. atthāv. in J.P.T.S., pp. 32, 35. These last references I owe to the kindness of Professor Bendall.

³ Nyāyavārtika (Bibl. Ind.), p. 342. 2.