

PREFACE

EDITION

This translation is based on Professor E. Waldschmidt's edition: "Das Catuspariṣatsūtra, eine kanonische Lehrschrift über die Begründung der buddhistische Gemeinde". Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūla-Sarvāstivādins. Auf Grund von Turfān-Handschriften herausgegeben und bearbeitet von Ernst Waldschmidt. Teil II. Textbearbeitung. Vorgang 22-28 (p. 222-399). Anhang: Einleitung zum CPS und revidierter Sanskrittext der Vorgänge 1-21 (p. 432-457). Abhandlungen der deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst, Jahrgang 1960, Nr. 1, Berlin 1962.

The manuscripts from which this edition has been prepared are those found in Chinese Turkistan by the second, third and fourth Turfān-expeditions under A. von le Coq. (For an account of these expeditions see: A. von le Coq, *Auf Hellas Spuren in Ostturkistan. Berichte und Abenteuer der 2. und 3. deutschen Turfān-Expedition*, Leipzig 1926, and A. von le Coq, *Von Land und Leuten in Ostturkistan. Berichte und Abenteuer der 4. deutschen Turfān-Expedition*, Leipzig, 1928).

A manuscript from Gilgit containing a part of the Saṅghabhedavastu from the Vinaya of the Mūlasarvāstivādins brought from Pakistan by Professor G. Tucci, Rome, provided an almost complete text of chapters 1-21 and was used by

Waldschmidt in his publication of the revised text of these chapters, that I have used for this translation.

CONTENTS

The text gives an account of the foundation of the "four-fold order" (*catuspariṣat*), consisting of monks, nuns, male and female lay-disciples.

Its contents belong to the most popular part of Buddhist canonical literature, describing that part of the Buddha's life that starts with his enlightenment and ends with the ordination of his two main disciples, Upatiṣya (Śāriputra) and Kolita (Maudgalyāyana). The section describing the meeting of the Buddha with king Bimbāsāra of Magadha and his conversion (chapter 27) appears in parallel versions as a separate sūtra and has perhaps been inserted into the CPS later.

The text describes the meditations preceding the enlightenment (Introduction); the attainment of the six higher knowledges (*abhijñā*) and of enlightenment (Introduction); the acceptance of the first lay-disciples (chapter 2) and the Lord's decision to preach the dharma (chapter 8).

It gives the most important teachings: the origination by dependence (*pratītyasamutpāda*) (chapter 7); the first sermon in Benares (chapter 12) where the Middle Path is explained; the four noble truths (chapter 14); sermons on impermanence (*anitya*), suffering (*duḥkha*) and non-self (*anātman*) (chapters 15 and 27 f.); and the sermon on the Gayāśīrṣa (chapter 26).

It relates the first ordinations of monks (chapters 12, 17, 19, 20, 25, 28 e.); the first conversions, especially Yaśa's conversion, which is described in detail (chapter 16 f., see also note on vs. 16. 3-4), and the conversion of king Bimbāsāra of

Magadha (chapter 27). The conversion of the ascetic Urubilvākāśyapa took place only after the performance of 18 miracles, by which Urubilvākāśyapa was apparently not much impressed (chapter 24-25). Chapter 28 gives the story of the most important of the Buddha's conversions, that of Upatiṣya and Kolita, his two main disciples.

The account of the events described in this text belongs to the earliest parts of the Canon, which according to tradition was fixed at the first Council, held in Rājagṛha shortly after the Buddha's Nirvāṇa (480 B.C.). Within a period of 200 years after that time the early community split up into several schools, all of which based their Canon on the original compilation and only altered that in so far as to make it serve their changed concepts. During this process the words and formulas used to express important facts and doctrinal points became fixed and therefore occur in the same form in all the parallel-versions that survive. They most probably form the frame in which canonical works were handed down and memorized and therefore belong to the oldest parts of Buddhist literature. So, although subjected to new revisions, the scheme of the account was not altered much, neither were the doctrinal terms.

This account originally belonged to the Vinayaṭṭaka, as in the Vinaya of the Theravādins, but was later inserted under the name of CPS in the Dirghāgama of the Sūtrapaṭṭaka of the Sarvāstivādins, followers of a school which seceded from the older Sthavira school in the third century B.C. The Sarvāstivādin school flourished in Kaśmīr and Gandhāra from the time of Aśoka until the 12th century, although as early as the middle of the first millenium they had lost their importance as one of the first Buddhist schools to systematize their religious concepts into an extensive and elaborate

system. They were one of the most important schools of the North and North-West of the Indian subcontinent and played an important role in the expansion of Buddhism into Central Asia, where the CPS must have been extremely popular, since many manuscripts of this text have been found in that region. There is almost no difference in the account in the *Mūlasarvāstivādin*-parallel. These "original Sarvāstivādins" formed a school that was based on the old tradition of the community of Mathurā, which goes back at least to the time of the council of Vaiśālī (137 after the Buddha's Nirvāṇa; 343 B.C.). For the origin of both schools and their relation to one another see E. Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*, Roma, 1956, pp. 24-41. See also: A. Bareau, *Les sectes bouddhiques du Petit Véhicule*, Saigon, 1955, E. Lamotte, *Histoire du Bouddhisme indien*, I, Louvain, 1958, p. 571 ff. and H. Bechert, *Bruchstücke buddhistischer Verssammlungen aus zentralasiatischen Sanskrithandschriften. Die Anavataptagāthā und die Sthaviragāthā*, Berlin, 1961, p. 32-43.

PARALLEL-TEXTS

1. Vinaya of the Theravādins (*Mahāvagga* I, 1-24). Edition: *The Vinaya Piṭakam*, ed. by H. Oldenberg, Vol. I, London, 1964; translated by I.B. Horner, *The Book of the Discipline*, Vol. IV, London, 1962 (SBB XIV).
2. Vinaya of the Mahīśāsakas. Chinese translation in T.I. nr. 1421. See P.Ch. Bagchi, *Le canon bouddhique en Chine*, I, Paris, 1927, p. 363 f.
3. Vinaya of the Dharmaguptakas. Chinese translation in T.I. nr. 1428; see Bagchi, *o.c.*, p. 203 f.
4. Vinaya of the Mūlasarvāstivādins. Translations in Chinese and Tibetan. Chinese: T.I. nr. 1450 and T.I. nr. 1444.

The Tibetan translation given by Waldschmidt in the edition of the CPS has already been analyzed by W.W. Rockhill, *The Life of the Buddha and the Early History of His Order*, London, 1907 and has partly been translated into French by Léon Feer, *Fragments extraits du Kandjour*, Paris, 1883 (*Annales du Musée Guimet*, 5).

5. Vinaya of the Lokottaravādins (Mahāvastu), edited by É. Sénart, Paris, 1882, 1890 and 1897. Translated by J.J. Jones, *The Mahāvastu*, Vol. III, London, 1956, (SBB XIX).

For a detailed description of the parallel-texts see E. Waldschmidt, *Von Ceylon bis Turfan*, Göttingen, 1967, pp. 164-203 : *Vergleichende Analyse des Catuspariṣatsūtra*.

A systematic account of the events described in the CPS, based on texts of all ancient schools except the Vinaya of the Mūlasarvāstivādins and the CPS has been published by A. Bareau, *Recherches sur la biographie du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka anciens : de la quête de l'éveil à la conversion de Śāriputra et de Maudgalyāyana*, Paris, 1963 (*Publications de l'École Française d'Extrême-Orient*, vol. LIII).

TRANSLATION

The main purpose of this translation is to provide text-material for those students of Buddhism who are not able to study the texts in the original languages. The translation is therefore as literal as I could make it, to the extent of even sometimes reproducing the Sanskrit syntax if this was possible without doing violence to the English.

As is common in this type of literature synonyms mostly three or four at a time, are used to stress the importance of a certain idea or event. Repetitions of whole passages serve

the same purpose. These passages undoubtedly belong to the oldest part of Buddhist literature. In most cases synonyms and repetitions have been translated. Only in the cases where the Sanskrit text was shortened was this followed in the translation.

The use of the word "dharma" in this text includes several meanings. First of all it denotes the ultimate reality, "the Dharma", and the Buddha's teaching of that Dharma, the "doctrine". It is further extended to denote "a doctrine". In these cases it is left untranslated. But in many other cases it can also mean "a dharma", an event or condition, a thing, and in these places it is translated as such.

In the translation some Sanskrit terms have been added in brackets to elucidate the English.

In the Index of terms the original Sanskrit words have also been given.

Explanatory notes follow at the end and refer to the verses. Verses that are not extant in Sanskrit have been translated from the Pāli or Tibetan parallel-texts and can be found in the notes.

It would not have been possible to publish this translation without the excellent edition of Professor E. Waldschmidt. I am much indebted to Professor J. Gonda who, reading through the translation, made many valuable suggestions, and to Professor D. Seyfort Ruegg to whom I owe my acquaintance with the CPS. I also wish to thank Professor D.J. Hoens who in his capacity of editor of this series gave much attention to this work, Dr. T.E. Vetter for his kind and useful criticism and Mrs. M.S. Oort and Mr. R. van Kooij for correcting my English.

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