

“On an unknown sūtra: the *Kṣāranadī*”

[「*Kṣāranadī*という謎の経典について」, 『印度学仏教学研究』]
Journal of Indian and Buddhist Studies, 60-1(125), 2011, pp.124-130.

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*This English paper is not published.

The *Sattvārādhanaśtava*, which is attributed to Nāgārjuna, is said to be an edited version, in gāthā style, of a sūtra named **Kṣāranadī* or to be an extract of the sūtra, according to the colophons of the two Tibetan translations. We here investigate this sūtra, examining the citations in some treatises.

Informations of the *Sattvārādhanaśtava* have already been dealt with in Hartmann’s and Tsuda’s article¹ In the former, the previous studies of the hymn, its commentary and the writings which cite the *Kṣāranadī* are mentioned. We owe much this article to Hartmann’s one.

Here is the colophon of one of the Tibetan translations:

Byañ chub sems dpa’i sde snod *Ba tshva’i chu kluñ* zes bya ba’i luñ las bcom
ldan ’das kyis ñan thos chen po bcu drug la bka’ stsal pa / *Sems can mgu*
bar bya ba’i bstod pa slob dpon Klu sgrub kyis tshigs su bcad pa’i sgo nas
bsdus pa rdzogs so // // (P no.2017)²

Finished is what Nāgārjuna has united(edited) in gāthā style, which is named *Sattvārādhanaśtava*, of which [contents are what] Bhagavat told to sixteen mahāśrāvakas, and which [comes] from the sūtra named *Kṣāranadī* [of] ‘Bodhisattvapīṭaka’.

¹Hartmann, J.-U.(2007) “Der Sattvārādhanaśtava und das Kṣāranadīsūtra,” *Pramāṇa-kīrtiḥ*, 1, Wien, pp.247–257; Tsuda, A.(2011) “On the Sattvārādhanaśtava,” *Acta Tibetica et Buddhica*, 4, pp.73–108.

²P no.5429: *Ba tshva’i chu kluñ* zes bya ba’i mdo las ’byuñ ba // *Sems can mgu bar bya ba’i tshigs su bcad pa* bcu gcig pa slob dpon ’phags pa Klu sgrub kyis phyuñ ba rdzogs so // // . Bu ston’s catalogue: *Ba tshva’i chu kluñ* gi mdo las btus pa *Sems can mgu bar bya ba’i bstod pa* Nag tsho’i ’gyur / (no.931: Nishioka, S.(1981) “Index to the catalogue section of Bu ston’s History of Buddhism, II,” *Annual Report of the Institute for the Study of Cultural Exchange*, 5, p.65.10–11 [西岡祖秀 (1981) 『プトゥン仏教史』 目録部索引 II], 『東京大学文学部文化交流研究施設紀要』]), which would probably indicate no.2017, considering the title and the translator.

And next is the colophon of the Sanskrit, which lacks the first few verses:

samyaksambuddha-bhāṣitaṃ *Sattvārādhanaṃ* nāma mahāyānasūtrāntaṃ
samāptam //³

Finished is a Mahāyānasūtra named *Sattvārādhana*, which was preached by the one who had rightly awakened.

According to this colophon, the hymn itself is a ‘Mahāyānasūtra.’

As far as the ‘Mahāyāna’ is concerned, this hymn can be said to be of Mahāyāna, because it recommends behaving for others, preaches the *pāramitās*(*kārikā* 7) and mentions the four limitless minds(*kārikā* 8). We could suppose that the word, ‘Bodhisattvapiṭaka’ of the colophon means ‘Mahāyāna’ in a wide sense.⁴

The ‘ba tshva’i chu kluñ’ is probably reconstructed to ‘kṣāranadī’(river of salt, salty river) in Sanskrit. Now we try to identify this river.

As is pointed out in some previous studies, this river exists in the hells. According to the *Abhidharmakoṣa*, in every eight hot hells there exist four gates, each of which has four sub-hells outside, i.e., ‘utsada.’ The fourth of the four sub-hells is the hell called ‘the river full of salty water’(kṣārōdaka). The commentary of Vasubandhu on the *Abhidharmakoṣa* III-19 says “caturtha utsado nadī vaitaraṇī pūrṇā taptasya kṣārōdakasya ...”⁵ (The fourth sub[-hell] is the river, Vaitaraṇī, which is full of hot salty water). In Chinese, the ‘kṣārōdaka’ is translated as *xian-shui*(鹹水, ‘saltwater,’ Taisho1558, p.58c9) or *huizhi-shui*(灰汁水, ‘alkaline water,’ Taisho1559, p.216a3)⁶.

³Lévi, S.(1929) “Autour d’Aśvagoṣa,” *Journal Asiatique*, 215, p.265.3–4. Pandey, J. Sh.(1992) “Sattvārādhana-gāthā,” *Dhīh*, 14, pp.1–2: iti samyak-sambuddha-bhāṣita-*Sattvārādhanagāthā* samāptā //(samyak-sambuddha-bhāṣitā *Sattvārādhanagāthā* samāptā /: digital text, www.uwest.edu/sanskritcanon, *Bauddha Stotra Samgrah*, Varanasi, 1994, Stotra section, no.100)

⁴Takasaki, J.(1974) “On the ‘Bodhisattvapiṭakasūtra’: mainly the *Da-pusa-zang-jing*, translated by Xuan-zang,” *Journal of Indian and Buddhist Studies*, 22-2, pp.46–54 [高崎直道 (1974) 「<菩薩藏經>について—玄奘訳『大菩薩藏經』を中心に—」, 『印度学仏教学研究』]. As far as what the ‘Bodhisattvapiṭaka’ indicates is concerned, Pagel categorizes the texts which mention the word approximately into three. (Pagel, U.(1995) *The Bodhisattvapiṭaka*, Tring, U.K, p.7.11–24; Braarvig, J. and Pagel, U.(2006) “Fragments of the Bodhisattvapiṭakasūtra,” *Buddhist Manuscripts*, 3, Oslo, p.21.16–19) In our case, it would be among the ‘treatises where the term *Bodhisattvapiṭaka* is applied specifically to Mahāyāna scriptures’(I-2).

⁵Pradhan, P.(1967) *Abhidharm-koshabhāṣya of Vasubandhu*, Patna, p.164.6; Yamaguchi, S. and Hunahasi, I.(1955) *Elucidation of the Original Text of the Abhidharmakośa, on the Chapter of Lokanirdeśa*, Kyoto, p.384.10–11 [山口益, 舟橋一哉 (1955) 『俱舍論の原典解明 世間品』, 法蔵館].

⁶This river is mentioned in the next writings, some of which have been already pointed out at

The word, ‘kṣāranadī’ is translated variously in Tibetan. Vasubandhu cites a sūtra named *Kṣāranadī* in his commentary of the *Mahāyānasūtrālamkāra*, where ‘Kṣāranadyām’ is translated as ‘Chu bo tshva⁷ sgo can gyi mdo las.’⁸ The Sthiramati’s commentary, which was written by consulting Vasubandhu’s one, says ‘uktaṃ Kṣāranadyām.’ It is translated in Tibetan as ‘Ba⁹ tshva’i ’bab chu bśad pa źes bya ba’i mdo las’¹⁰(in a sūtra called *Preaching the salty river*), of which ‘bśad pa’ is mistranslated. The translation of this ‘Kṣāranadyām’ should be ‘Ba tshva’i ’bab chu las.’ In the Sthiramati’s commentary we find four other ‘kṣāranadī,’ each of which is translated as ‘chu lan tshva can,’ ‘chu bo lan tshva can,’ ‘ba tshva’i chu bo’ and ‘ba tshva’i chu bo.’¹¹

The *Deśanāstavavṛtti*, the commentary of a Candragomin’s hymn, cites a sūtra named *Lan tsha’i chu bo’i mdo*. Though Tatz supposes its reconstruction as ‘*Lavaṇanadīsūtra,’¹² ‘Kṣāranadīsūtra’ is also a strong candidate according to our examination.

On the other hand, in the Chinese Tripiṭaka, there exists a sūtra which has a metaphor of a salty river. It is the 1177th sūtra of the *Za-ahan-jing*(雜阿含經, Taisho99, pp.316c23–317b16), where the story that a man who swam against the

Lamotte, É.(1949) *Le Traité de La Grande Vertu de Sagesse de Nāgārjuna*, 2, reprint Louvain-la-Neuve, 1981, p.962.n.4: *Majjhimanikāya*(khārodakā nadī: Chalmers, R.(1899) *The Majjhimanikāya*, 3, London, p.185.28), *Suḥṛllekha* 73(dmyal ba’i chu bo rab med par // tsha sgo bzod brlag(blags Pema) chu tshan, ‘into the hell river, Vaitaraṇī, which [has] salt and unbearably hot water’: Pema Tenzin(2002) *Suḥṛllekha of Ācārya Nāgārjuna and Vyaktapadāṭikā of Ācārya Mahāmātī*, Vārāṇasī, pp.180.9–181.2), *Sūtrasamuccaya*(thal tshan gyi chu kluñ, ‘the river of hot ash’: Pāsādika, Bh.(1989) *Nāgārjuna’s Sūtrasamuccaya*, Copenhagen, pp.58.2–60.21; 灰河地獄, ‘hell of the alkaline river’: 大正 1635, p.58a12–b25), *Sikṣāsamuccaya*(kṣāranadī-taraṅgiṇī, kṣāranadī: Bendall, C.(1902) *Śikṣāsamuccaya*, St.Petersbourg, 1897–1902, p.75.10–11, 14), *Da-zhi-du-lun*(鹹河, ‘salty river’; 沸鹹河, ‘hot salty river’: 大智度論, Taisho1509, pp.176c11, c23, 185b5), *Shizhu-piposha-lun*(鹹河地獄, ‘hell of the salty river’: 十住毘婆沙論, Taisho1521, p.21a21). The relationship between this river and the Vaitaraṇī river which really exists is examined in Maki, T.(2001) “A few problems on the hell of the alkaline river, [taking account of the relationship between] the Kṣārodaka-nadī and the Vaitaraṇī-nadī,” *Studies of Buddhism and the Pure Land*, Kyoto, pp.121–133 [牧達玄 (2001) 「灰河地獄」に関する一二の問題－Kṣārodaka-nadīと vaitaraṇī-nadī－], 『仏教学浄土学研究』, 香川孝雄博士古稀記念論集, 永田文昌堂].

⁷tshva P / tsha D

⁸P no.5527, phi208b1; D no.4026, phi192a6.

⁹ba D / om. P

¹⁰P no.5531, mi302b8; D no.4034, mi271a6.

¹¹Odani, N.(1984) *Study of the Mahāyānasūtrālamkāra*, Kyoto, pp.253.27–254.4 [小谷信千代 (1984) 『大乘莊嚴經論の研究』, 文英堂].

¹²Tatz, M.(1985) *Difficult Beginnings*, Boston, etc, pp.19.31, 50.2.

flow of an alkaline river(灰河), climbed a bank and walked up to a hill cries to those who are flowing in the river that they should get out of the river is preached as a metaphor that Śākyamuni, who has practiced the path of the Bodhisattva, talks to his disciples and to six masters of other sects.¹³ The word, ‘alkaline river(灰河)’ here could be said to represent ‘kṣāranadī.’ Thus the 1177th sūtra is the first candidate for the sūtra holding the title of ‘Kṣāranadī.’¹⁴

It could be ‘one who has found the slight light is said to acquire the *dharma-kṣānti’ (「微見小明者、謂得法忍」, p.317a27) of the 1177th sūtra that the Vasubandhu’s commentary on the *Mahāyānasūtrālaṃkāra* XIV-23–26 cites.¹⁵

ayaṃ sa āloko yam adhikṛtyōktaṃ *Kṣāranadyām* /
āloka iti dharma-nidhyāna-kṣānter etad adhivacanam iti /¹⁶

That which is told in the *Kṣāranadī* is this light. [It is said in the sūtra] that this, ‘the light,’ is a word [which is used] for accepting a way of looking at things [of the world].

Taking account of the Vasubandhu’s explanation, Sthiramati comments like this(the first half of the commentary in this part is omitted):

de la *Ba tsha’i chu bo* ni khams gsum du rgyun du ’khor ba la bya’o // *Ba tshva’i chu bo’i* tham pa¹⁷ tshva’i skye bo la ñi ma’i zer bab na dkar ba dañ skya bar snañ ba de bzin du / gañ gi tshe chos thams cad sems las snañ bar zad kyi / sems las logs śig na yod pa ma yin no zes khoñ du chud pa de’i tshe ñi ma dañ zla ba’i ’od lta bur snañ ba zes ni mi bya’o // chos la snañ

¹³Fujita, Sh.(2006) “Development of the theory in the defence of legitimacy of the Great vehicle in the Mahāyāna sūtras and its treatises: (I) *Prajñāpāramitāsūtras*: Bodhisattvas who abuse the perfection of wisdom and those who are afraid of it,” *Journal of Indian and Tibetan Studies*, 9/10, p.28 [藤田祥道 (2006) 「大乘の諸経論に見られる大乘仏説論の系譜 -I. 『般若経』 「智慧の完成」を誹謗する菩薩と恐れる菩薩」, 『インド学チベット学研究』].

¹⁴The 1177th sūtra would be either of the two sūtras which are referred to in the catalogue, *Chu-sanzang-ji-ji* (出三蔵記集, established in 510–518), as ‘one volume of the *Alkaline river sūtra* [and] one volume of the *Sūtra of a metaphor of the alkaline river in the contaminated world*’ (「灰河経一卷、塵土灰河譬喩経一卷」, Taisho2145, p.30c15, 16).

¹⁵It is already referred to at Nagao, M.(2007) *Mahāyānasūtrālaṃkāra: a Japanese translation and notes*, 2, Kyoto, p.268.n.4 [長尾雅人 (2007) 『『大乘莊嚴経論』和訳と註解』, 2, 長尾文庫] that the cited ‘*Kṣāranadīsūtra* corresponds to the sūtra’, i.e., the 1177th.

¹⁶Lévi, S.(1907) *Mahāyānasūtrālaṃkāra*, 1, Paris, p.93.16–17; Lévi, S.(1911) *idem*, 2, p.166.20–22.

¹⁷tham pa P, D / tha ma ba Odani

ba thob pa źes bya ba'i¹⁸ don to //¹⁹

There the *salty river* is said [to be a metaphor of] the endless transmigration in the three world. When the sun light falls on [so many] people as [grains of] salt of which the *salty river* is full, they look white and pale [like the very light]. When [we] understand that, in the same way, all the things are mere appearances from the mind and that they never exist apart from the mind, [the people] are not said to be seen as being the [very] light of the sun or of the moon. [This is] the meaning of ‘acquiring the light toward things (the way of looking at things).’²⁰

This explanation of the Sthiramati’s commentary is not explicitly seen in the 1177th sūtra. We cannot say whether Sthiramati comments originally, enlarging the contents of the 1177th, or that there exists a *Kṣāranadī* which is different from the 1177th and which has the same description as the Sthiramati’s. It is true that there exist some sūtras which are based on the 1177th²¹, but all of them have no parallel to the contents of the Sthiramati’s commentary. Sthiramati, however, might have consulted such a sūtra that is based on the 1177th.

As regards the word, ‘dharmanidhyānakṣānti,’ we know many sūtras and commentaries which deal with it like the *Caṅgīsūtra* (= *Majjhimanikāya* 95, *Caṅkīsutta*).²² But they do not have also any parallels to the 1177th and it is clear that Va-

¹⁸ źes bya ba'i P / źes bya'o źes bya ba'i D

¹⁹ P mi303a1–2, D mi271a6–b1; Odani, N.(1984) p.254.3–9.

²⁰ *ibid.* p.167.6–10.

²¹ *Sengga-luoshā-suoji-jīng* (僧伽羅刹所集經, Taisho194, esp.p.124b22–c21), *Wuming-luoshā-jī* (無明羅刹集, Taisho720, esp.pp.850a19–851a13): Fujita, Sh. (2006) p.29.15. As is pointed out at Nohnin, M.(2002) “On the origin and the development of concepts of the Bodhisattva –from the age of the Āgama to that of the Mahāyāna,” *Shinran and Humanities*, Kyoto, p.195.4–17 [能仁正頭 (2002) 「菩薩思想の形成と展開—阿含から大乘へ—」, 『親鸞と人間』, 永田文昌堂], the 1177th is written, being based on the *Qie-dushe* (篋毒蛇, Taisho99, the 1172th sūtra, pp.313b14–314a1; in Pāli, *Samyuttanikāya* XXXV-197, *Āsīvisa*) or the 31-6 sūtra of the *Zeng-yi-ahan* (增一阿含, Taisho125, pp.669c2–670a20). So the origin of the 1177th seems to be either of them, though they do not have the word, ‘alkaline river’ (灰河). Instead of this word, the 1172th uses ‘a big river’ (一大河, p.313c1; mahā udakaṇṇava: Feer, M. L.(1894) *Samyuttanikāya*, 4, London, pp.174.5–6, 175.11) and the 31-6 does ‘a big water’ (大水, p.669c25).

²² As far as the *Caṅgīsūtra* is concerned, it is mentioned at Hartmann, J.-U.(2007) p.250.n.12. dhammanijjhānakhandi: Chalmers, R.(1896) *The Majjhimanikāya*, 2, London, pp.173.21–22, 175.3–15. Katayama, I.(2000) *The Majjhimanikāya –Majjhimaṇṇāsa II*, Tokyo, pp.423–446 [片山一良 (2000) 『中部 中分五十經篇 II』, 大蔵出版] is a Japanese translation of this sūtra. As regards other sūtras and treatises which deal with the word, the next article is well informed: Hayashima, O.(1982) “Dharmanidhyānakṣānti”, *Journal of Indian and Buddhist Studies*, 31-1, pp.59–62 [早島理 (1982) 「Dharmanidhyānakṣānti」, 『印度学仏教学研究』].

subandhu does not directly cite from them in his above commentary.

The *Sattvārāadhanastava* has no common description to the 1177th, but only the word, ‘bodhisattva’(菩薩) of the latter shows that it is of ‘Mahāyāna’ like the former.

The *Kṣāranadī* cited in the next commentary is also a different text from both the *Sattvārāadhanastava* and the 1177th. It is the *Deśanāstava-vṛtti*, which cites a *Kṣāranadī* three times²³. The commentator is Sañ rgyas źi ba, i.e., Buddhaśānti, who lived in the eighth century²⁴. (P no.2049, D no.1160, N no.49, C, G no.49)

de yañ *Lan tshva*²⁵ *chu bo*’i mdo las /
bdag ni nor phrogs rkun po rnam la ’jigs pa yod²⁶ **min te //**
de dag gis ni nor bzañs²⁷ ’phrog par byed na de yañ yod ma yin//
yid kyi dge ba’i nor ni legs par rab tu bsags bsags²⁸ pa //
bdag gi tha mal rnam rtog dag gis²⁹ mñon du ’phrog par byed //
ri khrod dañ ni mun khañ dag dañ nags ni stug po³⁰ ru //
nor ni rkun po rnam las ’di ni legs par bsruñ nus kyi //
gañ du dge ba’i nor ni ’phags min rtog pa ’di yis ni //
bcom par ma gyur sa phyogs de ni ’gro na yod ma yin //
zes bśad pa yin no //³¹

It is also preached in the sūtra, *Salty river* that “I do not have fear to the robbers who steal the fortune. If they steal splendid fortune, it will never happen again(the fortune will not be stolen more). The fortune of virtue in

²³An English translation: Tatz, M.(1985) pp.50.2–11, 50.27–31, 56.26–57.6.

²⁴*ibid.* p.17.13–31. According to the *Tāranātha’s History of Buddhism* and the *dPag bsam ljon bzañ*, Buddhaśānti’s contemporaries are Buddhaguhya, Khri sroñ lde btsan, Kamalaśīla, Haribhadra, etc.: Schiefner, A.(1868) *Tāranāthae de Doctrinae Buddhicae in India Propagatione*, Petropoli, pp.166.16, 22, 169.19, 171.9, 15; Candra Das(1908) *Pag Sam Jon Zañ*, Calcutta, pp.113.5, 13, 16, 114.10, 20, 22, cxxxiii.20–25. Between the two books there is a contradiction that a king who is called Khri sroñ lde btsan(the 38th) in the *Tāranātha’s history* is called Khri lde’u btsug brtan(Khri lde gtsug brtan, the 37th) in the *dPag bsam ljon bzañ*: Schiefner, A.(1868) p.171.8–15; Candra Das(1908) p.114.11–22. Although the 37th king was on the throne in the first half of the eighth century and the 38th was in the second half of the same century, we could roughly suppose that Buddhaśānti lived in the eighth century anyway.

²⁵tshva’i D / tsha’i P, N, C, G

²⁶yod D / yin P, N, C, G

²⁷bzañs D / bzañ P, N, C, G

²⁸bsags P, D, N, G / bsag C

²⁹gis P, N, C, G / gi D

³⁰po P, D, C, G / pho N

³¹P ka243a6–b1, D ka208a4–5, N ka228a1–3, C ka241b1–3, G ka299a1–4.

the mind is stolen, even if it is rightly collected again and again, by my mean consideration. This fortune is well guarded from the robbers [if it is kept] in a cave of a mountain, in that of underground or in a dense forest. But there exists no place in the world where the fortune of virtue is not conquered by this mean consideration.”

de yañ mdo de ñid las /
ji ltar dañ ba'i chu 'bab³² rgya mtsho ni //
mi g-yo dba³³ rlabs kyis ni rab 'khrug byed //
de b'zin rtse gcig gyur ba'i³⁴ sems kyi chu //
rnam par rtog pas rab tu 'khrug par byed //
ces b'ad pa yin no //³⁵

It is also preached in the same sūtra that “the sea into which clear water flows has no movement, [but] it is stirred up by the waves. In the same manner, the water in the mind which has attained to one point(which has been concentrated) is stirred up by the consideration.”

de yañ *Lan tshva'i*³⁶ chu bo'i mdo las /
'di de gus pa thams cad dañ // yon tan rnam ni 'jig byed de //
gañ gis ri rab ltar lci ba'añ // śiñ bal lta bur yañ bar byed //
sred³⁷ pas dgun gyi dus su ni // kha ba can yañ grañ ba 'añ //
mya ñam dag tu ñi ma'i zer // 'bar ba dag kyañ tshar³⁸ mi tshor //
sred pas gtiñ mtha' med pa dañ // gnod pa du mas ñam³⁹ ña ba'i //
rgya mtsho'añ glañ rjes tsam ñid du // śin tu chuñ ba ñid du sems //
žes gsuñs pa yin no //⁴⁰

It is also preached in the sūtra, *Salty river* that “this spoils all the respect and [various] virtues. Though [they] are as heavy as Mount Sumeru, [it] makes [them] as light as cotton. [If we] are thirsty, [we will not feel] cold [even] in the snow land(Tibet) in winter and [will] not feel hot even if the sun shines in the desert. [If we] are thirsty, even the bottomless sea where

³²'bab P, D, N, G / 'babs C

³³'dba D, N, C, G / 'dpa P

³⁴ba'i D, N, C, G / pa'i P

³⁵P 243b5–6, D 208b2–3, N 228a6–8, C 241b6–7, G 299b1–2.

³⁶tshva'i D, N / tsha'i P, C, G

³⁷sred D, N, C, G / srid P

³⁸tshar P, D, N, G / cher C

³⁹ñam P, D, N, G / ñams C

⁴⁰P 246b3–5, D 211a2–3, N 231a2–4, C 244b5–7, G 303a2–4.

[we feel] much anxiety of being hurt is thought to be so small as a mere footprint of cow.”

In conclusion, we can say that there are at least three kinds of text of the *Kṣāranadī*, that is to say 1) the 1177th sūtra of the *Za-ahan-jing*, 2) an edited version or an extract, the *Sattvārādhana-stava* and 3) the citations in the *Deśanā-stava-vṛtti*. We could add to them, if it really exists, a sūtra which Sthiramati(, who lived in the sixth century) might have regarded as the *Kṣāranadī* in his commentary of the *Mahāyānasūtrālaṅkāra*.

We may deduce that the name ‘Kṣāranadī’ either refers to several sūtras that have the same title but different contents, or that it is a complex text constituted of various sūtras. In the case of the former, we could suppose that plural sūtras have come into existence as a result of transmission of the 1177th, whose text has been changed or been enlarged. But this hypothesis is not true as far as we compare the above three texts, which have no common description to each other. As Hartmann mentions it⁴¹, the *Kṣāranadī* may have been transmitted under another title. So we should widely investigate other sūtras, too, in terms of their possible relation to the texts referred to in this paper.

⁴¹Hartmann, J.-U.(2007) p.250.9–16.