

# On the *Maṅgala* verse of Hetubinduṭīkā

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## [0] Introduction

Dharmakīrti concisely sums up his theory of logical reasons in HB. The HBT of Arcaṭa, which is the commentary on HB, is a very important work not only to study HB but also to study the entire philosophy of Dharmakīrti. Among the commentaries on Dharmakīrti's works, it is the oldest extant text available in Sanskrit.

In an initial stage of the study on Dharmakīrti's philosophy, his logical theory was mainly studied. But at present, Dharmakīrt's religious thought must have undertaken to study. One can notice considerable advancement in the study of PV, especially, the Pramāṇasiddhi chapter of PV.<sup>(1)</sup> One might think that treatise like HB, which deals with logical problems, is irrelevant for the study of Dharmakīrti's religious thought. I think that such a philosophical treatise also has religious backgrounds and important religious implications.

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<sup>(1)</sup>Cf. Steinkellner, E., The Spiritual Place of the Epistemological Tradition in Buddhism, *Nanto Bukkyo* 49, 1982. This article is one of the most important works which has led recent research in this direction.

In this article, I will discuss the *Maṅgala* verse of HBT and will clarify the religious thought of Arcaṭa who comments on HB. I also refer to HBTA which is a sub-commentary on HBT by Durvekamiśra in order to facilitate the interpretation of HBT.

### [1] *Maṅgala* verses of HBT

In general, *Maṅgala* verses are found at the beginning of a treatise. The *Maṅgala* verse in HBT expresses the conversion and salutation to Buddha and bodhisattvas and shows the purpose to write the treatise. The *Maṅgala* verse of HBT also expresses the conversion to Buddha. In addition, it does contain an original expression concerning Buddha's merits. It shows the Arcaṭa's view of Buddha.

Prostrating myself I worships Him, who generates considerable mercy to relieve all beings, who collects insatiably huge factors for enlightenment which are consisted of pūnya and prajñā, who has a mountain from which prajñā covering all things rises, who is the moon or a warmhearted one, who is the sun or a victor.<sup>(2)</sup>

### [2] Durvekamiśra's interpretation of the *Maṅgala* verse (1)

Durvekamiśra's subcommentary on HBT is very useful in understanding the *Maṅgala* verse:

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(2)

*yaḥ sañjātamahākṛpo vyaśaninaṃ trātuṃ samagraṃ janam,  
pūnyajñānamayaṃ pracityā vipulaṃ hetuṃ vidhūtaśramaḥ /  
kṛtsnajñeyavisarpiṇīrimalataraprajñodayādrīṃ śrito  
loke hārddatamopaho jinaravir mūrdhnā namasyāmi tam //1// (HBT 1, 5f)*

[This verse] will teach the state, which is of two kinds of causes according to the distinction between the intention and practice. [And it will teach] the state which is a pair of results by the distinction between the profit for oneself and the profit for others.<sup>(3)</sup>

In addition, Durvekamiśra declares that this verse corresponds to the process of the Buddha's practice. This interpretation is similar to the interpretation of Dignāga on the *Maṅgala* verse of *Pramāṇasamuccaya*. The verse says:

Saluting Him, who is the personification of the means of cognition, who seeks the benefit of [all] living beings, who is the teacher, the sugata, the protector, I shall, for the purpose of establishing the means of valid cognition, compose the [*Pramāṇa*-]*samuccaya*, uniting here under one head my theories scattered [in many treatises].<sup>(4)</sup>

As pointed out in many preceding studies,<sup>(5)</sup> this first half of the *Maṅgala* verse explains that the Buddha is [has become] *Pramāṇa* by giving Buddha's four epithets. In a word, it shows the perfection of cause (*hetu-sampad*) by (1) the perfection of practice (*prayoga-sampad*) that is “who seeks the benefit

<sup>(3)</sup> *āśayaprayogabhedenā hetvavasthām ubhayīṃ svārthaparārthaprakarṣabhedena phalāvasthām dvayīṃ darśayiṣyate* / (HBTA 233,10f.)

<sup>(4)</sup>

*pramāṇabhūtāya jagaddhītaiṣiṇe /  
praṇamya śāstre sugatāya tāyīne //  
pramāṇasiddhyai svamatāt samuccayaḥ /  
kariṣyate viprasṛtād ihaikataḥ //* (*Pramāṇasamuccaya* I, k. 1)

Cf. M. Hattori, *Dignāga, On Perception, being the Pratyakṣapariccheda of Dignāga's Pramāṇasamuccaya from the Sanskrit fragments and the Tibetan versions*, 1968., p. 78.

<sup>(5)</sup> Cf. Franco, E., *Dharmakīrti on Compassion and Rebirth*, *Wiener Studien zur Tibetologie und Buddhismuskunde*, Heft 38, 1997.

of [all] living beings” and (2) the perfection of intention (*āśaya-sampad*) that is “the teacher”, and shows the perfection of result by (3) the perfection of profit for oneself (*svārtha-sampad*) that is “the sugata” and the (4) perfection of profit for others (*parārtha-sampad*) that is “the protector”. According to Dignāga a person who has these perfections has become Pramāṇa.<sup>(6)</sup> It goes without saying that these four epithets exactly correspond to the four epithets which are given by Arcaṭa in HBT. However, the explanation of Durvekamiśra does not faithfully follow the interpretation of Dignāga.

Therefore, [Arcaṭa has ] a first phrase “...generats compassion...etc.” [correspond] to the state of the intention. Thereafter he has “puṇya, jñāna...etc.” correspond to the state of the practice. And immediately after that he has “...loka...etc.” correspond to the state of benefit for [all] beings.<sup>(7)</sup>

At first there is no description on the epithets. And we can understand that the first phrase “who generates considerable mercy to relieve the all beings...” and the second phrase “who collects insatiably huge factors for enlightenment which are consisted of pūnya and prajñā” correspond to i) “the state of the intention” and ii) “the state of the practice” respectively as in the case of PS. However, the third phrase of PS “the state of profit for oneself” is paraphrased as “the state of result” and corresponded to “who has a mountain from which prajñā covering all things rises”. And also the fourth phrase “the state of profit for others” is paraphrased as “the state of profit for all beings” and corresponded to “who is the moon or a warmhearted one,

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<sup>(6)</sup>cf. *ibid.*

<sup>(7)</sup>*ata evāyaṃ yaḥ saṃjātetyādīnādaḥ kaṅṭhoktām adhikṛtya(akṛta, sic) āśayāvasthām / tad anu puṇyajñānetyādīnā prayogāvasthām / tasya paścāt kṛtsnetyādīnā phalāvasthām / tadanantaram loka ityādīnā ca sattvopakārāvasthām iti / (HBT 233,16f)*

who is the sun or a victor”.

Moreover, although i) and ii) are explained separately in HBT, Durvekamiśra adjusts these two to one and names it “the state of cause”.

The practice and preceding intention to it, these two are successively causes of the acquisition of the highest state. Therefore, Bhagavat’s state of the cause is showed in order to express the cause of the acquisition of the state and in order to express the state. However the states of intention and practice are showed in order to express the distinction. <sup>(8)</sup>

He behaved though the father opposed. As for Buddha, each state is perfection. Therefore, according to Durvekamiśra, Buddha has three perfections, perfection of cause, result, and profit for all beings though Dignāga accepts four perfections for Buddha.

### [3] Buddha’s three perfections

In the *jñānaparīkṣā* of *Abhidharmakośabhāṣya*, Vasubandhu deals with the eighteen qualities which are unique to a Buddha, and at this place he refers to Buddha’s three perfections. And the three perfections are enumerated as causes of affection and respect to Buddha. <sup>(9)</sup>

In saṃbhāra, *dharmakāya* and their service to beings, all Buddhas are identical; not in their duration of life, their caste, their stature.  
(AKBh VII, k.34)

All Buddhas are identical by three reasons; in that they have [equally]

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<sup>(8)</sup> *ayaṃ prayogaḥ prācīnaś cāśaya dvāv etau pāraṃparyeṇa paramapadaprāpteḥ kāraṇaṃ iti tatpadaprāptihetutvamātravivakṣayāvasthāmātravivakṣayā ca hetvavasthā bhagavato vyavapīśyate / bhedavivakṣayā punar āśayaprayogāvastheti /* (HBT 234,17f.)

<sup>(9)</sup> Cf. also 『阿毘達磨順正理論』 (Taisho No. 1562, vol. 29, p. 749C<sup>3</sup>f.) and 『阿毘達磨藏顯宗論』 (Taisho No. 1563, vol. 29, p. 957C<sup>9</sup>f.)

accumulated all merit and knowledge, in that they have realized the [same] *dharmakāya*, and in that they [equally] carry out service to world. But [the Buddhas] differ through the difference in the duration of their lives, their caste, their stature..... A intelligent person who reflects on the threefold perfection, that is, the perfection of their causes, the perfection of the result, the perfection of benefit which consists of service to all beings, produce a profound affection, a profound respect concerning to Buddhas and bhagavats. In that, the perfection of cause is fourfold:

1. Cultivation of the accumulation of all qualities and all knowledge; 2. prolonged cultivation; 3. uninterrupted cultivation; and 4. zealous cultivation. The perfection of the result is fourfold: 1. The perfection of knowledge; 2. the perfection of abandoning; 3. the perfection of power; and 4. the perfection of the material body. The perfection of service is fourfold: 1-3. to deliver definitively from the suffering of the three painful realms of rebirth; 4. to deliver from the suffering of transmigration; or rather: 1-3. to install into the three vehicles; 4. to install into good realms of rebirth.<sup>(10)</sup>

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(10)

*saṃbhāradharmakāyābhyāṃ jagataś cārthacaryayā /  
samatā sarvabuddhānām nāyurjāti pramāṇataḥ //34//*

*tribhiḥ kāraṇaiḥ sāmyaṃ sarvabuddhānām / sarvapūṇyajñānaśaṃbhārasamudāgamataḥ dharmakāyapariniṣpattitaḥ arthacaryayā ca lokasya / āyurjātiḥgotraPramāṇakṛtas tu bhedo bhavati / etām eva ca trividhāṃ saṃpadaṃ manasikurvāṇena viduṣā śakyaṃ buddhānām bhagavatām antike tīvrāprema gauravaṃ (tīvrāpremagauravaṃ, sic.) cotpādayituṃ yad uta hetusaṃpadaṃ phalasaṃpadam upakārasaṃpadaṃ ca / tatra caturdhā hetusaṃpat / sarvapūṇyajñānaśaṃbhārābhyāso dīrghakālābhyāso nirantarābhyāsaḥ satkṛtyābhyāsaś ca / caturvidhā phalasaṃpat / jñānaśaṃpat prahānaśaṃpat prabhāvasaṃpad rūpakāyasaṃpac ca / caturvidhopakārasaṃpat / apāyatrayasaṃsāraduḥkhātīyanta-nīrmokṣasaṃpad yānatraya-sugatipratīṣṭhāpanasaṃpad vā / (AKBh 415,12f.)*

It is clear that Durvekamiśra's theory of the Buddha's three perfections is under the influence of the passage cited above. Of course the doubt why he did not follow the interpretation of the Dignāga who accepted four perfections style still remains. But it can be thought that the tradition which uses three perfections of AKBh as a method of praising Buddha was the main current at that time. Therefore Durvekamiśra should distribute the Dignāga's four perfections to these four.

Therefore, the first two perfections in PS correspond to "perfection of cause" in AKBh, "perfection of profit for oneself" corresponds to "perfection of result", and "perfection of profit for others" corresponds to "the perfection of benefit which consists of service to all beings".

Of course, this is only an interpretation of Arcaṭa = Durvekamiśra. Consequently we need other researches to make the intention of Dignāga clear.

Following table shows epithets and their relations to each other:

Arcaṭa	sañjātamahākṛpo vyasanināṃ trātuṃ samagrāṃ janam	punyañānamayaṃ pracīya vipulāṃ hetuṃ vidhūtaśramas	kṛtsnajñeyavisarpinirmala -taraprajñodayādrīṃ śrītas	loke ārdḍatamopaho jīnaravir mūrḍhnā
Durvekamīśra 1	āśayāvasthām	prayogāvasthām	phalāvasthām	sattvopakārāvasthām
Durvekamīśra 2	hetvavasthām		phalāvasthām	sattvopakārāvasthām
Vasubandhu	hetusampad		phalāsampad	upakārasampad
Dignāga	āśayasampad	prayogasampad	svārthasampad	parārthasampad



**[4] Durvekamiśra's interpretation of the *Maṅgala* verse (2)**

Durvekamiśra states another interpretation of this verse.

The complete purification of Dharmakīrti's words is based on the complete purification of Buddha's words (*pravacana*). Because the treatise made by ācārya has one common object in that [he] intends upon the meaning of Buddha's words. He shows that bhagavat raises merits and ceases faults by showing the homage [in the *Maṅgala*-verse] in order to have [them] realized the complete purification of Buddha's words which is the basis of the complete purification of ācārya's words. The disappearance of all bhagavat's ignorance was shown by such sentence "who has a mountain from which prajñā raises" as it requires to reveal the upāya. <sup>(11)</sup>

According to Durvekamiśra, this *Maṅgala* verse guarantees that Buddha's word is correct. And, he asserts that the correctness of Dharmakīrti's word (Consequently Arcaṭa's word) is guaranteed based on the correctness of the Buddha's word. After all, for Durvekamiśra or Arcaṭa, ultimate ground of the validity of the logical theory is Buddha himself.

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<sup>(11)</sup> *tadviśuddhiś ca pravacanaviśuddhyā, pravacanārthasamarthanaparatayā ācāryaśāstrasya tadekaviṣayatvāt / tataś cācāryaśāstraviśuddhinibandhanapravacanaviśuddhiṃ bodhyitum bhagavato guṇoditatvanirdoṣate namaskārāpadeśena darśayati / upāyopadarśana-pūrvakatathābhūtaprajñodayādrisamāśrayaṇābhidhānena bhagavataḥ sarvājñānavigamo darśitaḥ /* (HBTA 235,20f)

### Abbreviations

**AK** *Abhidharmakośa* (Vasubandhu): See **AKBh**.

**AKBh** *Abhidharmakośabhāṣya* (Vasubandhu): Prahlad Pradhan, ed. *Abhidharmakośabhāṣya of Vasubandhu*, Tibetan Sanskrit Works Series 8. Patna: Jayaswal research Institute, 1967. 2<sup>nd</sup> ed. By Arna Haldar. Patna, 1975.

**PS** *Pramāṇasamuccaya* (Dignāga): See M. Hattori, *Dignāga, On Perception, being the Pratyakṣapariccheda of Dignāga's Pramāṇasamuccaya from the Sanskrit fragments and the Tibetan versions*, 1968.

**HBT** *Hetubinduṭīkā* (Arcaṭa): Sukhlalji Sanghavi and Shri Jinavijayaji, eds. *Hetubinduṭīkā of Bhaṭṭa Arcaṭa with the sub-commentary entitled Aloka of Durvekamiśra*. Baroda, 1949.

**HBTA** *Hetubinduṭīkāloka* (Durvekamiśra): See **HBT**.

**keywords** *Hetubinduṭīkā*, *Maṅgala* verse, sampad

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