Who were the icchantikas?*

Seishi KARASHIMA

(1) Pi = IHS, icchanti: "fancies, mainstays, holds, claims, accepts, admits, approves of (a theory)"

In the Vimalakīrtinītta (ed. C. A. F. Rhys Davids, PTS), the verb icchanti occurs several times with the meaning "maintains, claims, thinks (of a theory)" or "approves of, admits" as follows:

300.20f. abhavaśūntaka paśa āsīṣṭham asūyāvṛtti "nāma-nataṃ tattva" ti icchanti. ye pi āsīṣṭham visūyāvṛtti, te satīpāgate(n.c. satta) "nāta-pu icchanti. ("However, [in the world] etymologists who do not consider meaning have it that it is a mere name, while those who do consider meaning have it that a 'being' [satta] is so called with reference to the 'bright principle' [satta].")

338.30f. ārammanarācikkaṃ cetaso pi bhavant' ima / angaṅaṅkamam etakam na icchanti vibhātina // "(While reckoned by surrounding of the object they are four, the

* This article is an enlarged and revised version of Seishi Karashima, "Miscellaneous notes on Middle Indo Words," in Annual Report of The International Research Institute for Advanced Buddhism at Soka University for the Academic Year 2001, March 2002, pp. 148-151. Soon after the publication of the former article, Prof. Lambert Schuitema referred to it in a positive way in his article ("Zum Problem der Gewalt im Buddhismus," Krieg und Gewalt in den Weltreligionen: Fakten und Hypothesen, ed. Adel Theodor Khoury et al., Freiburg 2001: Herder-Velag, p. 137, n. 45), which made me more confident in my theory. In this respect, I am grateful to him. I should also like to express my heartfelt gratitude to Kiyotaka Goshima, Yoshifumi Honjo, Shin'ichi Miyake, Naomi Sato, Yoshifumi Yonerawa, Daigo Sasaki, Peter Stilling, Prof. Oscar von Hülzper and Prof. Minoue Hara for their valuable suggestions in the process of writing this article. Thanks are due as well to Yumonot Harada and Kats Mochimuki for providing me with otherwise unavailable sources on my request, and also to Peter Lait for correcting my English.

1 This meaning of icchanti is not recorded in dictionaries including CDP. DP (sv. icchanti [2]) gives "approves, allows, prescribes" to this verb, but only as a grammatical technical term, quoting the Paramārthaṇi (II) and the Sādāṃbhī C. Lists of Commonly or Subjects of Discourse, Being a Translation of the Kāśī-kānda, by Sléw Zen Anng and Mrs. Rhys Davids Oxford (PTS), p. xxxiv. MW (sv. icchanti) gives "to acknowledge, maintains, regard, think" also as a grammatical term, while PW give "acknowledgment, as such for icchanti; "geltende, angenommen, fur etwas ungehender wohlen, gelten" for episteme, referring to a wide range of terms, including literary works (vol. I, p. 823, right).

2 = Patramabhājana-aryakakānti I 57.20f.


PDF-Version
wise do not admit surmounting of factors that one can recognize."

375.20f. anāgārāmaṇaparivṛttapāram pi eke ākārti, āttakārthāṁ pana anāgatattād uññātha maa bhāṣāmaṁkham na hoti. ("Some would also have 'defining of factors and object'; but since that is not given in the commentaries it is certainly not a heading in the development.")

692.27f. ye pana uññābhāṣāmaṇyam ākārti teṇam uttarāya Avbhādhamme Kathābhūtavibhumi vibhāga eva ("But about those who would have it that [the different truths] are penetrated to separately, more is said in the Avbhāda in the Kathāvāhana.")

A similar usage of this verb is also observed in the Kathāvāhana (bhūpokṣasānattābhātha) as follows:

37.2f. Sammitiyas Vajjiputtakā Sabbatthivādaṁ cha ce Māhāsāgārī arahata pi(:l.-) parabhāmin ākārti ("The Sammitiyas, the Vajjiputtikas, the Sabbatthivadins, and some of the Māhāsāgārikas maintain that an arahat can fall away.")

41.5f. tathā ye paranimittatāsavatthāve upādāya tad uperi devu maggabhāsanaṁ pi na ākārti suvattāpi Sammitiyas ("But some, for instance the Sammitiyas, do not believe in any Way-culture among the higher devas.")

85.15f. tathā ye sabbattihimpi sāgati hāmaṁ ākārti suvattāpi Avbhādakā ("But some, for instance the Avbhādas, consider that insight into any part of the future is possible."

etc. etc.

The word ākārti, with the same meaning, namely "maintains, claims, thinks of (a theory)," as in the above-cited Pāli texts, is also found four times in Nāgārjuna’s Mādhyamakakārikā:

II 10d. gautar gamanam ākārtat ("Because he maintains [there is] the movement of a mover.")

VI 8c. sababhatāsasriyādhartham puthakratte bhaya ākārat ("You maintain the diversity [of two entities] for the purpose of establishing co-existence.")

VI 8c. kathāmaṁ puthakhatte sababhatāsriyā ākārat ("In which [of the two entities] do you maintain co-existence, when the diversity [of two entities] does exist?")

XII 1. avayam kṣatram parakṣetram dvākhyayā kṣatama abhūtekam /

* op. cit. p. 333.
* op. cit. p. 371.
* op. cit. p. 719.
* Cf. The Debates Commentary, trans. by B. C. Law, Oxford 1989 (PTS), p. 43, where ākārti translated as "inclines to the belief".

* op. cit. p. 48.
* op. cit. p. 106.

† Cf. Saiga 1984, I, p. 131. 去る主体に（さらに）去るはたらき（有する）、と主張している からである；Kalupahana 1986: 123, "For him who entertains the view: 'A mover moves,' and who looks for the movement of a mover, it follows that there is a mover without movement."); Inalai 1978: 46, "If it is asserted that a passing entity comes to pass then a fallacy would result in that the entity could be separated from the coming to pass. (And yet) a passing entity requires the (condition of) passing away."
("The Vaibhāṣikā do not approve of this (i.e. saṃvṛtēpāda ‘production of the discipline’) because [this is not prescribed (by the Buddha) concerning anyone beyond a day and night.")

p. 216, l. 8. zodāpi bi samvṛtēpādā vaipākād prajñaptitā sa tu bhikṣuḥśrūmanerito iti te tu eva nīcēhantī Kāśīmīraḥ ("Even without discipline, an upāsaka is designated [as an upāsaka]. It is not so in the case of a monk or a novice. The Kashmirian (Vaibhāṣikā) do not accept this.")

p. 223, l. 66. abhāsanavat tu Kāśīmīraś āpannaśrīyavat dvayam //39// Kāśīmīrī tu khullu Vaibhāṣikāṃ evam ukhantī: "na musīmī abhyapātim āpannaśrīyāt bhikṣuḥśrūmanerivo yātyaḥ. kāmāmanī na by ekdutedebhābī kṣetrasāmyavāyo yuktam iti ..."
(However, the Kashmiris maintain that an offender possesses two things such as wealth and debt. [39] The Kashmirian Vaibhāṣikās, however, maintain as follows: "[Even] if a [monk] commits grave offences, he does not lose the discipline of a monk. Why? It is not reasonable then that a slight misdeed leads to the loss of his entire discipline.")

p. 229, l. 24. api punah pratīcādam karmēvocchatī ... p. 230, l. 4. tad evam nīcēhantī Vaibhāṣikāḥ ("However, other [people] maintain there are five sorts of Karma. ... The Vaibhāṣikās do not accept this.")

p. 288, l. 10. ye tathā Dārśāntikā abhīvayātā eva manavākarmēvocchatī taśām te katham karmāpaitah ("In this respect, how can these [i.e. covetousness etc.] be parts of action for the Dārśāntikās, who maintain that covetousness etc. are acts of the mind?")

p. 284, l. 8 a 2nd edition. p. 284, l. 9. tad evam nīcēhantī Vaibhāṣikāḥ ("The Vaibhāṣikās do not accept this.")

p. 407, l. 1. evam (---- eva) tu nīcēhantī Vaibhāṣikāḥ ("However, the Vaibhāṣikās do not accept thus.")

p. 440, l. 14. atiśkēmēvocchatī nīkāvāyātāvāyāh dharmanirvānavam eva Caitākām prūhitva saṃmaṇasyam tu trīṣo api abhyāso sukham iti ("... as those, who belong to other schools, maintain...")

30 Cf. Abhidhākā (VP) III, p. 63: "Como Bhagavat ne parle pas de joiee plus longtemps, les Vaibhāṣikas n'admettent pas cette manière de voir.");

31 Cf. Abhidhākā (VP) III, p. 75-76: "On the Maitre parle d'Upaniṣads ne possédant pas la discipline dans son entière,... il ne parle pas de Bhikṣus ou de śramaṇas de discipline incomplète. Le Vaibhāṣika du Kaiśīn n'admet pas cette opinion."

32 Cf. Abhidhākā (VP) III, p. 95. "Jy c.-d. le Kāśīṃrī croit que le poêché possède mœursnal et immoralité, comme un homme peut avoir des riches et des dettes."

33 Les Vaibhāṣikās de Kāśīṃrī dite: Le moine couplé (jīvaka) d'un péché grave (māyā āpān), c'est-à-dire d'un pâtañjali, ne perd pas la discipline de Bhikṣus. Qui, en dehors de la partie de la discipline (ekdutēdebha), a perdu la discipline toute entière, cela n'est pas admisible."

34 Cf. Abhidhākā (VP) III, pp. 115-116. "Jy c.-d. d'après une opinion, l'acte est de cinq êtres. ... Les Vaibhāṣikās n'acceptent pas cette manière de voir."

35 Cf. Abhidhākā (VP) III, p. 169: "Comment donc expliquent-ils que le Sūtra donne à la convivente, etc., le nom de chemin de l'acte?"
that priit ["joy"] is a mental dharmas different from sammannana ["pleasure"] and that sammannana ["pleasure"] is delight in the three meditations.

p. 461, l. 11 - 2nd edition, p. 461, l. 14, yat tathâ Vîsîparîyâsadhâ pudeleam santam iksâni vaîrûyam tâvad caa ("In this regard, the Vîsîparîyâs maintain that pudgala exists. Let’s examine this now.

Also, the word iksâni, meaning "(does not) approve of; (does not) accept," appears in the Bodhicaryavatâra.

Bhb. 47.8f. yathâ kâtât charyamagga na bhrajastra na tuc ca uchchati vrsa sthânam, tad api uchchâti yam sthânam ("There is a certain sectarian who a Brahmana who does not accept that because of which something is empty, nor does he accept that which is empty.

In the Harinâmakrtya, quoted in the first Bhûvânâkrama of Kamalatila, we find a verse in which the word iksâni is used to mean "fancies, assumes" or "maintains":

na kâtât labhante bhûvâs parâpattamah samaharnah /
rasabhavato dharameh bhûvâs parâpattamah iksâna (113)

(No substance, whose generation exists, can be apprehended. Ignoring people fancy the existence within non-existent dharmas.

From these examples, it can be seen clearly that the word iksâni is, both in Pâli and Buddhist Sanskrit, is used to mean "maintains, claims, fancies, assumes" or "approves of, admits" (usually with negatives), especially in the context where theories or doctrines of a certain school are concerned.

In the Chinese translations of the Abbhâdhammaûkâdyâsya, the word iksâni with such meanings was correctly rendered as 紹 ("admin."), 紹 ("maintains"), 話 ("says"), 信 ("believes", "accepts and believes") and so on, while the Tibetan translators uniformly rendered it as 認 ("to accept" — apparently they translated iksâni, the same as 認).
which generally means "desires, wants," automatically as 'dod pa ("desires, wants"), regardless of the context in which it appeared. In some Tibetan reference books, instances of 'dod pa meaning "maintains, asserts, admits" in similar but slightly different contexts are recorded. However, presumably, the Tibetan word had not originally had such a meaning; but later, as it was frequently used as a translation for the Sanskrit word न य with this meaning, the Tibetan term came finally to be used also in the meaning "maintains, asserts, admits," though still in a limited context.

(2) ichantika: "one who claims; an opined one"

Several studies have been made and arguments formulated concerning the etymology as well as the definition of ichantika (一覧提 MC - yeshi shi) died). The term ichantika has been defined in the following ways:

"A being who, according to some Mahayana texts, is lacking in Buddha-nature or the potential for enlightenment (boddhi)."

"One who has no goodness in his nature and, therefore, no possibility of becoming a buddha."115

"This (i.e. ichantika) is generally understood to have been derived from icha 'desire.' ... The Ichantikas are those devoted followers of hedonism either in its bad or good sense."116

"The notion of the ichantika (loosely rendered into English as "hedonist" or "dissipated") is the closest Buddhism comes to a notion of damnation or perdition.

---


Ishantika refers to a class, or "lineage" (Sanskrit, gora), of beings who are beyond all redemption and lose forever the capacity to achieve nirvana (Sanskrit, apar nibbānāsagāra).

"... The term kṣetra originally refers to someone who is in a continual state of craving. In India the term refers to an Epicurean or a secularist. In Buddhism it refers to someone who lacks the basic causes and conditions for becoming a Buddha. ..."

The definitions of ishantika, given in the last three works — especially the third one which is apparently greatly influenced by those written by Japanese scholars — are problematic. First, this word occurs only in the relatively late Mahāyāna Buddhist texts of the nattīgānagarā tradition, namely the Mahāyāna Mahāparinirvānasūtra — which is probably the first text to contain this word —, Lattakāsāvittāna, Ramayagarahāmaṇi etc., and in the Mahāyānapati — the first Sanskrit-Tibetan lexicon composed in the ninth

---

53 Cf. BHS, s.v. ishantika, Indo-Iranian Journal 17 (1975), p. 275. Also, it is to be noted that Urvashi Waghare, who was once an authority of Buddhist Sanskrit, assumed ishanika to be a Middle Indic form of "ishantika or atishantika ("being worthy") — both of which are derivatives of Sanskrit, ishanika ("onerous here") — based on the contexts of ishantika in the Mahāyānasūtrasagāra (Uttarī Waghare, Bāsuyāyana Bājkīyajīva: Horabāsī Vaiṣṇava Tākṣa Indology Development Committee: The Sanskrit-Chinese Dictionary of Buddhist Terminology: based on the Mahāyānasūtras). Tokyo, 1927; Reprint: Tokyo, 1959; Saibō Aiyō Shinbun, Notes, p. 23; cf. Daisetz Teitaro Suzuki, Studies in the Lankastavana Sarvā, London 1930; Routledge, p. 219, n. 1; BHS, s.v. ishantika). Cf. Borgardt 1973: 12, n. 1; Shimoda 1993: 52. Ogawa 2006: 108. When I read an earlier version of this paper at the 17th World Sanskrit Conference, held in Edinburgh, Scotland, July 2006, Prof. van Henten suggested to me the following derivation: ishantika = "sitting in"; in the context of being connected with [BHS, s.v.]. "isvāṃ" = ishantika. Prof. Minowa Hara suggested also on the same occasion that the form ishantika could have been derived from "istvā = sīvā = sānti, meaning "one, who adheres to what we said, namely a tradition." As Prof. Hans admitted, the development of "ā" is awkward.


58 A. Charles Muller, Dictionary of Early Chinese Buddhist Terms (online). s.v. "isvāṃ" (cf. chart 62).

59 Most of the Buddhist dictionaries written by Japanese scholars define the term to mean "one who creates", e.g. "... on the words for the isvāṃ, sānti, which denotes a young person who lacks the basis for becoming a Buddha. ..."

60 (Sage Bājkīyajīva: Horabāsī Vaiṣṇava Tākṣa Indology Development Committee: The Sanskrit-Chinese Dictionary of Buddhist Terminology: based on the Mahāyānasūtras). Tokyo, 1927; Reprint: Tokyo, 1959; Saibō Aiyō Shinbun, Notes, p. 23; cf. Daisetz Teitaro Suzuki, Studies in the Lankastavana Sarvā, London 1930; Routledge, p. 219, n. 1; Shimoda 1993: 52. Ogawa 2006: 108. When I read an earlier version of this paper at the 17th World Sanskrit Conference, held in Edinburgh, Scotland, July 2006, Prof. van Henten suggested to me the following derivation: ishantika = "sitting in"; in the context of being connected with [BHS, s.v.]. "isvāṃ" = ishantika. Prof. Minowa Hara suggested also on the same occasion that the form ishantika could have been derived from "istvā = sīvā = sānti, meaning "one, who adheres to what we said, namely a tradition." As Prof. Hans admitted, the development of "ā" is awkward.


65 A. Charles Muller, Dictionary of Early Chinese Buddhist Terms (online). s.v. "isvāṃ" (cf. chart 62).

66 Most of the Buddhist dictionaries written by Japanese scholars define the term to mean "one who creates", e.g. "... on the words for the isvāṃ, sānti, which denotes a young person who lacks the basis for becoming a Buddha. ..."
century — and is never found in any non-Buddhist literature. Also, apart from the aforementioned lexicon Mahābuddhavani, in all instances, this word means ichchāntika, monks antagonistic towards followers of the tathāgatagarbha theory, and hence, there is no instance where an ichchāntika is referred to as being a "scholion" or a "sectarian" in India.

Having examined exhaustively the occurrences of this word in Buddhist texts in Sanskrit, Tibetan and Chinese as well as previous research undertaken by others, Dr. Ryōko Mochizuki concluded that an ichchāntika is “one who desires to profit and nourish himself” and that “ichchāntika refer to people who were in some way closely related to the Mahāyāna Mahāparinirvāṇavatā group, but due to their desire for profit and nourishment, the ichchāntika presented a threat that group and were considered pseudo-Mahāyānists.”

Mochizuki’s definition of this word as “one who desires to profit and nourish himself” is accepted and adhered to by other Japanese scholars.

However, among the sentences, containing this word, exhaustively compiled in Mochizuki’s book, there are no instances of an ichchāntika being described as desiring gain (利). According to the Tibetan translation of the Mahāyāna Mahāparinirvāṇavatā, the object of the verb ‘dod pa ("desires; maintains, claims") of a ‘dod chen pa (lit. “one who has strong desire”) is Arhatship. That is to say, an ichchāntika (Tib. ’dod chen pa) claims (or “fancies”; Tib. ’dod pa = ichchā) that he is an Arhat. Passages in this scripture concerning an ichchāntika read as follows:

“An ichchāntika (’dod chen pa) — who is blind, solitary and claims to be an Arhat (bygra kvom pa yin par ’dod pa) — desires to go on the great, endless way. (He) claims to be a compassionate Arhat (byams pa dang kyi pa'i bygra kvom pa yin par ’dod, and desires ’dod de) to refute the Vajrayoga. Claiming to be an Arhat (bygra kvom pa yin par ’dod ching), and having refuted the Srāvakayāna, he gives (them) predictions to Buddhahood, saying: ‘I am a Bodhisattva. I am a preacher of the Vajrayoga. In all sentient beings, there are qualities of the tathāgatagarbha, there exists (the state of being) a Buddha.” He says: “You and I should crush various klesas like a water vessel. We should practise for enlightenment without doubting. The Sutra’s instruction is such.” For example, a king’s messenger, who is pure, loyal, eloquent and very majestic, states the message to the (enemy) king completely at the risk of his own life in the midst of the enemy. Likewise, a wise one, who cherishes the Vajrayoga should give predictions to Buddhahood, at the risk of his own life in the midst of the ignorant, since all sentient beings


74 PDF-Version
have taken up a different path. 

(When) a wilderness dweller (āvanyaka), rejecting the Sutra, being childish and ignorant, claims to be an Arhat (āgama karm pa yin pan 'dad pa), he looks like an Arhat also looks like a Mahāsattva. (He is) an iṣṭaḥṣaṭaka (rod chen pa), being an evil monk, lives in the wilderness and makes (others) consider him as an Arhat. When (other) āvanyaka monks are invited (ba pa) by others, he cannot tolerate it and says: "For the following four reasons, the Vaiśādya (scripture) was spoken by Māra: (1) The Blessed One is impermanent. (2-3) The Dharma and the Sāṅgha will also become extinct. (4) Such signs of the extinction of the Good Dharma are also evident." — this is explained clearly in the (true) Mahāyāna (scriptures)." 

Also, the essential quality of the iṣṭaḥṣaṭaka is said to be their rejection of scriptures: 

One, who is called an iṣṭaḥṣaṭaka, is a sentient being without virtues who is controlled by arrogance. To the iṣṭaḥṣaṭaka (virtues) do not occur. What is the essential quality (ādāntajñāna) of the iṣṭaḥṣaṭaka? The rejection of scriptures (aṣṭaṇgaṇitaśāstra)!

According to the Mahāyāna Mahapāramitāsastra, an iṣṭaḥṣaṭaka (Tib. 'rod chen pa), therefore, is a monk who, claiming (for functions; iṣṭaḥṣaṭa; Tib. 'rod chen pa) himself to be an Arhat, rejects the teaching of the Vaiśādya — namely the Mahāyāna Mahāpāramitāsastra itself — as told by Māra. Judging from the above-cited descriptions: "he ... also looks like a Mahāsattva," etc., "The Blessed One is impermanent. The Dharma and the Sāṅgha will also become extinct. Such signs of the extinction of the Good Dharma are also

They are (in reality) cruel-minded, wicked, occupied with thoughts of hatreds (v. 7ab) 

Having entered their retreat in the wilderness, our slaves, (v. 7c) «who are (themselves) here on gain and honour» (zhi), will say of us as follows (rolnag): (v. 8ab) "For sure these monks are heretics? They preach (kāpo) their own verses (kāpo)» (v. 9c). 

Prompted by greed (gain) for honour, they compose sūtras by themselves and preach in the midst of the assembly (gasa)." (v. 9bc)  

Our novels (v. 9d) will speak evil of us (v. 11a) to kings, princes, king’s ministers, householders, as well as to other monks (v. 10 (saying)): "They are propagating a heresy!" (v. 11b) 

We shall endure all these out of reverence for great sirs (i.e. bodhisattva). (v. 11cd) 

It is difficult for us to say who is uttering the following sentences and doing the following deeds. There must have been some confusion in the course of the transmission. Mochinski takes the itenerous and deeds as being made by an iṣṭaḥṣaṭaka (1988: 426). In the Nibbāna jing (Tainh, No. 376), an Arhat or a Mahāsattva, who looks like an iṣṭaḥṣaṭaka (the so-called Arhat, the so-called iṣṭaḥṣaṭaka) utters and believes in this way, while in the Dahua Nipon jing, it is an evil one (善人). In contrast to these interpretations, Shinoda ascribes the words and actions to a Bodhisattva (Shinoda 1997: 372-373).
evident:’ — this is explained clearly in the (true) Mahāyāna (scriptures),’ we may assume that ichchantikā were monks who, following the traditional Mahāyāna teachings, did not approve (ichchantih) of the then emerging theory of the eternity of the Tārāgata — which is the main theme of the Mahāyāna Mahāparāsitavāra.9

The word ichchantika is either formed from the present active participle ichchantihwith the suffix -ka, as Edgerton suggested,10 or derived from ichchā + anā.11 As we have seen above, the word ichchantih (chat pa) has the meanings “fanciful; claiming, maintaining; admiring, approving of” in addition to its usual definition “desiring.” Accordingly, the noun ichchā has the meaning “assertion, claim”12 in addition to “desire.” What is meant by ichchantika is, then, probably “one who claims.” When a monk — who claimed (ichchantih) to be an “Arhat” also was revered as an “Arhat” or a “Mahāsattva” by his followers13 and thus, was an authority and spiritual leader of the Buddhist community — did not recognize (nichchanti) new ideas such as the eternity of the Tārāgata and the tathāgatagarbha theory as the Buddha’s teachings, then the newly-risen, would-be “Tārāgata teachings” (probably the older stratum of the Mahāyāna Mahāparāsitavāra)14 might have been branded as

9 Cf. the Chinese translations of the Mahāyāna Mahāparāsitavāra Sūtra. 若阿婆若離佛悟智，狀於
阿毘盧遮，名離佛悟智，名離佛悟智 (T.12, No. 376, 892c15)); see: “The Chinese, K. and S. Literary texts” (T.12, No. 374, 419a14ff).

10 Cf. also the Chinese translations of the Mahāyāna Mahāparāsitavāra Sūtra. 洛浦遠離佛悟智，
謂阿毘盧遮名離佛悟智 (T.12, No. 376, 892c26); see: “The Chinese, K. and S. Literary texts” (T.12, No. 374, 419a14ff).

11 According to the Chinese translation (T.55, No. 2148), the original manuscripts of the Mahāyāna Mahāparāsitavāra had been preserved with a lay family. It says that Faxian (337–418 C.E.) obtained the Sanskrit manuscript from an aśādūla, called Qeohou (test fū, 齊好) in Pippalapat (608 C.E.), from which he made the first Chinese translation of the text, while Zhìheng (PRD is said to have acquired another Indian manuscript from one of Qeohou’s descendants, named Luoyu (羅固), from which Dharmakṣema (538–604 C.E.) made the second Chinese translation of the text (1116 C.E. = 604 C.E.). Therefore, these reports may indicate that the Mahāyāna Mahāparāsitavāra had not been accepted by Buddhist communities at least by the beginning of the fifth century. Cf. Strickland 1995: xv–xvi, 200: 157–158.

12 This explanation is not without difficulties, as we may expect “ichchantika instead of ichchantikē, to have derived from ichchantih plus -ka (cf. BISD, s.v. ishop S 22.29).

13 ichchā (“assertion, claim”) + anā (phonetic; cf. DP, s.v. anā) + ka (the suffix) > ichchantika (someone who claims, maintains). Cf. n. 33.

14 There might be a word-play on the meanings of “claim” and “desire” of ichchantih (chat pa) in the above-quoted sentence from the Mahāyāna Mahāparāsitavāra: “An ichchantikā — who is blind, solitary and claims to be an Arhat — desires to go on the great, endless way. (The) claims to be a compassionate Arhat, and desires to refute the Tārāgata’. (chat chen po la gang bi gyi bsa dag pa byin par po yid po las mi cat po chen par po yin par sled la cben du s bc a tng ro gnyen po ce bying gnyen pa ’dod pa 0).

15 Cf. the above-cited third example from the Abhāsāvikatathāgatavāsy.’

16 Cf. the above-cited example from the Abhāsāvikatathāgatavāsy.’

17 Cf. the above-cited sentence: “When a wilderness dweller... claims to be an Arhat, he looks like an Arhat also looks like a Mahāsattva” (yig dan pa... dag pa byin pa yin par ’dod pa s bc a tng ro gnyen pa ’dod pa 0)
unorthodox. That is what was meant by the word "rejection" (pratikgepa; Tib. non-pa bka' ddi). If a simple, common monk rejects a new theory, his voice may not reach anybody. Being rejected and condemned by none other than the authorities of the Buddhist communities, those who advocated new ideas and their followers must have faced a crisis. Then, they may have condemned the authoritative monks repeatedly as being "arrogant," "evil" and "irredeemable," as well as calling them, in a derogatory term, ichchantika ("one who claims [to be an authority]") in the newly-added chapters of the Mahaparinirvana Sutra. However, if one looks at the descriptions cited above from a different point of view, those monks, who were condemned as ichchantikas in the "Sutra," might have been respected conservative monks who stayed with the traditional (Mahayana) Buddhist teachings, while opposing new ideas concerning Buddhahood. They might have been so-called "fundamentalists" but never "evil monks."

Those, who contended the later stratum of the Mahayana Mahaparinirvana Sutra, were probably the first to label those monks, who did not approve of the eternity of the Tathagata and the tathagatagarbha theory, as ichchantikas. Following in the wake of the Mahaparinirvana Sutra, the composers of later Buddhist texts, putting forth the same tathagatagarbha theory, continued to condemn those who did not approve of their theory, regarding them as ichchantika. Claiming that their texts were part of the "true Mahayana" tradition, the former condemned the latter as rejecters of the "Mahayana" teachings.

However, much later, the word ichchantika seems to have come to be interpreted, not as meaning "one who claims" but "one who desires (transmigration)." This is clearly seen in the Ratnagurucalabhipha.37

p. 28, l. 14f. ye nägh samdarmam ichantatayathchantikā ("They are not seeking for the Phenomenal Life as the Ichchantikas do, ...")38

p. 29, l. 1f. tatra ye nāma bhagavatbhibhajña ichchantikā tattvajñatā thànhānāyānāh iṣṭaḥ śaṅkaraśāstraśa rājasihā "And here, those people who cling to this worldly life, i.e. the Ichchantikas and those who, though belonging to this Our Religion, have definitely fallen into the former's way are called the group of people who confirm in the wrong way."39

p. 31, l. 8f. tatra mahāyānadharmaprakāśahāṃ Ichchantikānām alaçyamāre Śrūbhavaśc viṣṇurūpyaṃ bhūtavātānāṃ mahāyānadharmadharmadīkṣakānām bhavah- 

37 Shimoda posits three stages (Group 1, Group 2-1 and Group 2-2) in the present Mahayana Mahaparinirvana Sutra (Shimoda 1997: 13f. [in English]; 163f. [in Japanese]).

38 According to Shimoda (1997: 27 [in English]: 163f. [in Japanese]), "The ichchantika may be assumed to be foreign to Group 1 and essential to Group 2, for the term appears only once in Group 1, where it must be a later addition, but more than fifty times in Group 2." 39 Cf. Mochizuki 1988: 46f., where the author quotes sentences containing ichchantika from the Angulimalaika; Buddhakarita Sutra etc.


41 Cf. Takao 1966: 204.

42 op. cit., p. 205.
paramitādhīgāmabhū bhatayā διατίθενται (“Here, being opposite to the taking of delight in the ‘impure’ Phenomenal Life by the Ichändikas who have hatred against the Doctrine of Great Vehicle, it should be understood that the acquisition of the Supreme Purity is the result of ‘Practice of the Faith in the Doctrine of Great Vehicle’ by the Bodhisattvas.”)

The shift in meanings of the word ichändika from “one who claims” to “one who desires (transmigrating),” may indicate the actual disappearance of those who, had disapproved of the tathāgatagarbha theory, at least from the vicinity. It may further suggest that followers of the theory might have increased in number, making them more self-confident of their theory; or that the theory itself might have come to be fully recognised as a genuine Mahāyāna teaching.

ABBREVIATIONS AND BIBLIOGRAPHY

Karasuma, Seishi: 幸峰錫

Mochizuki, Ryōki: 黒水時景
1988 Daici Nyorai wo Mite: 大乗涅槃経研究 ——教義史的考察(Studies on the Myōkōnense Mahāparinirvāṇa-sūtra, the Examination of Historical History), Tokyo: Shunjūsha 仏教社, 秋田市.


Nanamoli, Bhikkhu

Ogawa, Ichiro: 小川一利

P = Pali
P.T.N. = The Pali Text Society

Ruegg, David Seyfried


Saigusa, Minoru: 佐久保

Shimoda, Masahide: 下田正雄


T = Taotō Shimizu 大智深在

Takahashi, Jikido: 高橋宣道
1966 A Study on the Ratnasambhavī-sūtra (Lane's trans.): Being a Treatise on the Mahāyāna-Theor of Buddha-Buddhism, Roma: Istituto Volterra per il Mondo Asia, Estratto, 1966 (Orientali Roma 33).


PDF Version 80