Concept of Maturation as reflected in the chapter VIII of Mahàyànasåtràla§kàra

By

Ven.Gangodawila Chandima

B.A Hons(Sri Jayewardenepura) M.A (BPU) Royal Pandit (OSS)

Temporary Tutor

Department of Languages & Cultural Studies

University of Sri Jayewardenepura

Sri Lanka

chandima1984@gmail.com

Maturation denotes the process of becoming mature or the emergence of personal & behavioral characteristics through growth process. This term implies the final stages of differentiation of cells, tissues or organs in the Medicinal background. Moreover, it relies on the entire order by which diploid gamete producing cells are transformed into haploid gametes comprises of both meiosis & physiological & structural changes.[1]

Maturation of Mahàyànasåtràla§kàra which pertains to Bodhisattva Philosophy takes a peculiar strand in observing this caption. The eight chapter of Mahàyànasåtràla§kàra gives a thorough picture about maturation relating Bodhi-aspirant. Asanga states eight kinds of maturation in the very first stanza of VIII chapter in the following.

Vip canokt parip can tath prap can c pyanup can par

sup can   [c]   pyadhip can mat nip canotp canan   ca dehiṣu [2]

Those are dismaturation, super-maturation, prematuration, post maturation, good maturation, arch maturation, inmaturation and great maturation. In this respect, Commentarial views of these types of maturation are valuable in penetrating the inherent charactereristics of them. To commentary, dismaturation functions through the expulsion of the suffering (klesa vigamena p can vip can **)** [3] while super maturation is used in three vehicles on all directions**(**sarvato y natrayena p can parip can **)** [4] Prematuration is caused by external maturation **(**b hyaparip kavi÷iùtatv t prakçùñah p can prap can **)** [5] Post maturation is functioned with delivering of Dhamma according to the disciples. Good maturation comes from good acts and arch maturation is generated by the received knowledge in never reversing the artha. As the artha can never be eliminated, inmaturation is termed as maturation forever. The last category called exmaturation is the gradual maturation.**(**kramenottarottarap can utp can **)** [6] So these maturations generally arouse in corporeal beings.

It is also clearly noted to mention that there can be seen another specialty in maturation connected to charity.

na bodhisattvasya ar rabhogayo*ḥ* pare*ṣ*vadeya*ṃ* punarasti sarvath

anugrahe*ṇa* dvividhena p cayan para*ṃ* samaird nagu*ṇa*irna t*ṛ*pyate [7]

The above stanza expresses that there is no absolute entity in physical enjoyment which Bodhi-aspirant does not expect to give to others and his unsatisfiedness with virtues in making others mature with two kinds of favour. Three Constituents for the said charity purpose which spur maturation are mentioned in the commentary.

1 Giving all the bodily enjoyment (Sarvasva÷arãrabhogadànena) [8]

2 Giving without inequality (Aviùamadànena) [9]

3 Giving without being ever saturated enough (Atrptidànena) [10]

Maturation marks are also depicted in the Mahàyànasåtràla§kàra. Asanga's notion about the number of this is eight as in the following.[11]

1 Liking (rucih)

2 Grace (prasàdah)

3 Pacification (prasamo)

4 Compassion (anukampana)

5 Forgiveness (Ksamà)

6 Aptitude (medha)

7 Vigour (prabalatva)

8 Unshakableness (ahàryata)

To commentary, liking is for the doctrine and delivering the Dhamma.(rucirmahàyàde÷anàdharme) [12] Grace should be for one to whom it is sermonized (prasàdastade÷ike) [13] and pacification of worldly sufferings.(prasamah kleshànàm) while compassion for the beings.(anukampà sattvesu) [14] Forgiveness denotes bearing the ordeal.(ksamà duùkaracaryàyàm) [15] Aptitude signifies to grasp over or to retain.(medha grahaõadhàraõa prativedheùu). [16]Vigour is inevitable to do the acquired. (prabalatvamadhigame) [17] and unshakableness is not to waver from other's allegations.(ahàryatà màraparapravàdibhih) [18]

Moreover, Asanga's attention focuses on the marks of regular maturation. He delineates accumulation of the auspicious, capacity for efforts in the foundation, much exquisite discernment, and delight in welfare for the enhancement as the marks of regular maturation.Bodhi-aspirant's role in this regard is to help enabling community to come over from disconsolate situations of their lives to maturarate. According to Mahàyànasåtràla§kàra, Bodhi-aspirant fulfills two fold tasks at this stage. One is his

3

intervention to help community to become matured as assistance while the other to work up Dharmakàya being the greatest brother of the world. (dvividham tanmàhàtàmyam.paraparipàke prati÷araõatvam.satatam dharmakàyavçddhi÷ ca. tata eva jagato'grabandhubhåtah) [19]

Asanga does not leave a discussion on the way of Buddha's maturing of community. As the son of the victor, he directs the entire world mature by his propensity towards welfare. He also lays emphasis on the inability of any other close relative including parents for the task which Buddha performs for the community.

hit ayeneha yath jin tmajo vyavasthita*ḥ* sarvajagadvip cayan

tath na m t na pit na bandhava*ḥ* sute*ṣu* bandhu*ṣ*vapi suvyavasthit *ḥ* [20]

I strongly feel that the idea of this verse is quite similar with the meaning of the last stanza of citta vagga in the Pali Dhammapada. Lastly we can see the development of the concept of maturation which Bodhi-aspirants do by removing the doubts of creatures. They seem to make use of meditation and knowledge for this gigantic activity as in the below stanza.

sa tatvabh v rthanaye suni cita*ḥ* karoti satv nsuvin ta sa*ṃ* ay n

tata ca te tajjina san dar d vivardhayante svapara*ṃ* gu*ṇ*ai*ḥ* ubhai*ḥ* [21]

End Notes

1 www.merriam-webster.com/dictionary/maturation

2 Mahàyànasåtràla§kàra, Chapter VIII , Verse 13

3 ibid p 94

4 ibid

5 ibid

6 ibid

7 Mahàyànasåtràla§kàra, Chapter VIII , Verse 16

8 Mahàyànasåtràla§kàra, p.96

9 ibid

10 ibid

11 Mahàyànasåtràla§kàra, Chapter VIII , Verse 1

12 ibid p 85

13 ibid

14 ibid

15 ibid

16 ibid

17 ibid

18 ibid

19 ibid p.93

20 ibid Verse 14

21 ibid Verse 21

References

1 Mahàyànasåtràla§kàra by Asanga, Sanskrit Text and Translated into English by

   Dr.Mrs.Surekha Vijay Limaye, Delhi, 1992.