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(第11号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University
for the Academic Year 2007

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Soka University
Tokyo・2008

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The Foundation of the Bhikkhunīsaṃgha **A Contribution to the Earliest History of Buddhism**

Oskar von HINÜBER

The revival of the ordination of nuns in the Theravāda tradition is a long-standing issue of much, sometimes heated discussion culminating in a conference on this topic held in Hamburg¹. This was an opportunity to reread the Vinaya of this school in order to trace possible obstacles to, or to find opportunities for the renewal of the *bhikkhunī* ordination. The best way to begin such an investigation seems to be a look back in history, to turn once again to the foundation of order of nuns as related in the Cullavagga of the Theravāda-Vinaya.

This well known story is related in the Vinayapiṭaka in the tenth and last chapter of the Cullavagga that is at the end of the Khandhaka portion followed by two chapters on the first two councils at Rājagaha and Vesālī, which may be considered as some sort of appendix treating events after the death of the Buddha.

It is equally well known that the structure of the Khandhaka, that is Mahāvagga and Cullavagga, is determined by the life story of the Buddha²: At the beginning of the text the enlightenment is described. Then follows in natural order the first sermon and the description of the foundation of the *bhikkhusaṃgha*, the order of monks, together with all the rules necessary to run the ever-growing Buddhist community.

Already from this structure of the text it is evident – and it has never been doubted – that the order of nuns is secondary to the order of monks: It was established obviously considerably later as the relevant report indicates, which is inserted at the very end of the Khandhaka, and thus placed between events very late in the life of the Buddha and those occurring after his death, the first two councils.

This secondary character of the *bhikkhunīsaṃgha* is confirmed by the rules for nuns, which are either shared with those for monks already existing or in many cases simply

¹ First International Congress on Buddhist Women's Role in the Sangha, 18th to 21st July 2007. — On the question of the re-introduction of the *bhikkhunī*-ordination cf. S. Sasaki: A Problem in the Re-establishment of the *Bhikkhunī Saṃgha* in Modern Theravāda Buddhism. The Eastern Buddhist NS 36. 2004, p. 184-191.

² On the structure of the Khandhaka cf. O.v.Hinüber: A Handbook of Pāli Literature. Indian Philology and South Asian Studies 2. Berlin 1996, § 31.

supplement them, either being stricter than those for monks or taking into account specific needs of women, e.g., nuns with small children.

Keeping this in mind, it is useful to briefly recapitulate first the well-known circumstances of the foundation of the order of monks, before, in a second step, looking at the nuns again.

After the Buddha overcame his reluctance to teach, he went to the deer park near Benares, approached his former pupils and delivered the first sermon to them. Once these five ascetics were convinced and converted to Buddhism, the “Urgemeinde”, the first *saṃgha*, had come into existence³.

According to the tradition, the order started to grow very soon. The next convert and sixth monk was the very rich and very tender Yasa immediately joined by his four friends — again five persons — immediately followed by their fifty friends. After the conversion of the thirty Bhaddavaggiya friends the avalanche of converts grew dramatically by the three Kassapas, who as *jaṭila* ascetics worshipped a fiery Nāga, with their altogether one thousand followers. In the same way as the first five monks, the five hundred followers of Uruvela-Kassapa and the others converted to Buddhism, and when they did so, the pupils followed their respective three teachers. The last major conversion related here is that of Sāriputta and Moggallāna, the future chief disciples of the Buddha. They were among a group of 250 ascetics attached to their teacher Saṅjaya. When Sāriputta and Moggallāna made up their minds to leave Saṅjaya and to follow the Buddha, they communicated their wish to their fellow disciples who immediately agreed. Only then they informed their teacher who did not. On the contrary, Saṅjaya explicitly forbade the conversion and tried to keep Sāriputta and Moggallāna as followers loyal to himself by offering even joint leadership of his group of ascetics to both renegades⁴. However, Sāriputta, Moggallāna and the rest are unimpressed, disobey and simply walk away. Saṅjaya left behind alone immediately died: hot blood gushes from his mouth⁵.

Considering these conversions, it is quite obvious that the vast majority of the earliest followers of the Buddha were groups of former *aññatitthiyas*, ascetics, who used to be attached to various sects⁶. This was not unusual. For, it was quite common to study with different teachers before making a final choice as the career of the Bodhisatva himself demonstrates.

³ The number five is important, of course: five was chosen as the envisaged quorum for a minimum *saṃgha*, which can act in legal matters. With the exception of the very first disciple, Aññāta-Koṇḍañña, the first converts were, in spite of the names given at Vin I 12, 18-13, 7, most likely forgotten. Vappa, Bhaddiya and Mahānāma hardly ever occur, only Assaji is mentioned very occasionally. Aññāta-Koṇḍañña is consequently the first monk enumerated as the first of all *rattaññus* in the *etadagga-vagga*, A I 23, 17.

⁴ Similarly, the Bodhisatva is offered joint leadership by Āḷāra Kālāma, M I 165, 4-9 to prevent him from leaving Āḷāra's *gaṇa*, cf. M I 166, 26-29.

⁵ Devadatta died in the same way (Vin II 200, 34f.), after he lost his followers, whom he had alienated from the Buddha, but who later returned to the Buddha after an intervention of Sāriputta and Moggallāna, Vin II 198, 10.

⁶ And so was perhaps the last convert before the Nirvāṇa, the *paribbājaka* Subhadda, DN II 150, 21-153, 14.

When turning now towards the Buddhist nuns after these preliminaries, it is again useful look briefly at well-known facts. When the Buddha is approached by his foster mother, Mahāpajāpatī Gotamī — and this is quite different from the Buddha approaching the first future monks himself — asking three times for the permission also for women to go forth as nuns, she is rebuked by the Buddha in a rather stern, almost rude way⁷:

“Enough, Gotamī, you must not have that intention ...”

alaṃ Gotamī mā te rucci ..., Vin II 253, 8.

Later, Mahāpajāpatī Gotamī returns, pitifully covered with dust and crying. When Ānanda sees her “standing outside”, as the text says, he asks the reason of her worries, and intervenes on her behalf with the Buddha himself, only to be rebuked in exactly the same way as Mahāpajāpatī Gotamī was before him. However, Ānanda does not give in, but resorts to arguing and asks whether or not woman folk could reach arahatship. When the answer is affirmative, he succeeds in winning his case, but the Buddha is by no means pleased: As long as no woman enters the order, the teaching will disappear only after a millennium, if, on the other hand, women are admitted to the order, the duration of the teaching will be reduced by one half to only five hundred years the Buddha complains. The consequences will be as disastrous as devastating diseases infecting a rice field or a sugar plantation. Therefore, the Buddha continues, a dam is necessary to at least contain this future disaster, and that dam are the eight severe rules (*garudhamma*, Vin II 255, 5-27) valid only for nuns, mostly concerning the total subordination to the order of monks. Lastly, when the order of nuns is finally created, and this is point of major importance, the Buddha does not ordain any nun personally but delegates that from the very beginning:

“I prescribe (or: allow), monks, that the monks should ordain nuns”

anujānāmi bhikkhave bhikkhūhi bhikkhuniyo upasampādetum, Vin II 257, 7.

Once the order of nuns is created and once the monks are instructed to ordain nuns, a set of rules is needed, that is a second Pātimokkha for nuns. Therefore the existing rules for monks are supplemented by taking into account the general line envisaged by the Buddha when he prescribed the eight *garudhammas*. Consequently, these new rules for nuns are stricter than those for monks. The result is a new, now much longer Pātimokkha for nuns, which contains those rules common to monks and nuns⁸ and rules applying to nuns only.

⁷ That this is really very strong language is confirmed by the fact that Devadatta is twice rebuked by using the same wording when asking for the leadership of the *saṃgha* (Vin II 188, 32) and when trying to split the *saṃgha* (Vin II 198, 10). The same wording is used for a third time by the Buddha in his stern warning to Moggallāna preventing him from turning the earth upside down and from thus destroying many living beings (Vin III 7, 16).

⁸ These rules are not usually repeated in the printed texts, but defined in the Samantapāsādikā: 8 *pārājika* rules, Sp 906, 9-15; 17 *saṃghādisesa* rules, Sp 915, 23-28; 30 *nissaggiya* rules; 92 Pācittiya rules for monks plus 96 rules for nuns only minus 22 rules valid for monks only results in a Pātimokkha for nuns containing 166 Pācittiya rules, (Sp 947, 18-29, where *navuti*, Sp 947, 19 Ee must be corrected to *chanavuti*). The number of the *pāṭidesanīya* rules, and the number and content of the *sekkhiya* rules are identical. There are no *anīyata* rules for nuns.

Together with this new enlarged Pātimokkha for nuns, also new problems of interpretation of the text arise. One of the most controversial rules is the LXVth Pācittiya for nuns, and it seems, that the correct interpretation of no other rule of the Pātimokkha has caught so much attention and created so much controversy lately as this rule did, although the discussion started from the wrong end. This discussion was the starting point of the following deliberations, which in the end led to a new evaluation of the material describing the foundation of the *bhikkhunīsaṃgha* with surprising results.

The LXVth Pācittiya for nuns is translated as follows by K. R. Norman⁹:

“If any bhikkhunī should ordain [sponsor (for ordination), KRN] a married girl less than twelve years of age, there is an offence entailing expiation”.

I. B. Horner, on the other hand, in her Book of the Discipline has¹⁰:

“Whatever nun should ordain a girl married for less than twelve years, there is an offence of expiation”

*yā pana bhikkhunī ūnadvādasavassam gihigatāṃ vuṭṭhāpeyya, pācittiyaṃ, Vin IV 322, 6**f.*

The last to discuss this rule and comment on the controversy “twelve years old” versus “married for twelve years” was P. Kieffer-Pülz in her very long, comprehensive and well researched article which pays particular attention also to the commentarial literature and appeared under the title “Ehe- oder Lebensjahre? Die Altersangabe für eine “verheiratete” Frau (*gihigatā*) in den Regeln der Rechtstexte der Theravādin (Years of marriage or years of age? The age of a “married” woman as indicated in the rules of the legal texts of the Theravādin)¹¹”.

P. Kieffer-Pülz formulates her result very clearly: “Thus it is according to my opinion demonstrated that *gihigatās* could be ordained already **at the age** of twelve” (Damit ist m. E. ... erwiesen, daß *gihigatās* bereits mit zwölf Lebensjahren ordieniert werden konnten”, § 15. p. 231). This, of course, results in a glaring contradiction within the Theravāda-Vinaya: For, as it is well known, the lowest ordination age of a nun is that of twenty years, and every future nun is asked before ordination:

“Did you complete twenty years?”

paripunnāṇṣativassā si Vin II 271, 29.

Of course this obvious contradiction has been perceived by P. Kieffer-Pülz herself without, however, finding a really convincing solution to the problem thus created. She suggests tentatively that the rule exempting the “married women”, called *gihigatās*, from the usual ordination age of twenty and ordain them at the age of twelve already, was formulated later than the questions about the obstacles to ordination. Furthermore, the Samantapāsādikā says nothing on this contradiction when explaining the relevant

⁹ The translations from the Pātimokkha follow: W. Pruitt [Ed.] and K. R. Norman [Trsl.]: The Pātimokkha. Oxford 2001, unless indicated otherwise.

¹⁰ The Book of the Discipline (Vinaya-Piṭaka). Vol. III (Suttavibhaṅga). Oxford 1942, p. 369.

¹¹ ZDMG 155. 2005, p. 199-238.

Pācittiya rule¹². Therefore, still according to P. Kieffer-Pülz, the exemption of the *gihigatās* or “married” women was most likely regulated in Kammavācās, the formulas to be spoken at the occasion of an ordination, which are, however, for the better part lost to us, because their tradition stopped once the order of nuns ceased to exist¹³. Consequently, the possible content of the texts relevant in this particular case is unknown. Thus P. Kieffer-Pülz is forced to accept two assumptions to support her suggested explanation that the “twelve years” in the LXVth Pācittiya for nuns refers the age of the future nun: The Pācittiya rule was formulated later than the respective paragraph in the Cullavagga without harmonizing both, and that there were some regulations in Kammavācās, which are lost today, removing the contradiction. Both assumptions necessarily remain mere guesses, because neither can be substantiated. Moreover, this offends the golden rule that, if two assumptions are needed to remove one difficulty, chances are extremely high that the suggested explanation is wrong: On the contrary, one assumption should solve at least two problems¹⁴.

The first assumption that the rule in the Pātimokkha for nuns is “later” than the description of the ordination process in the Cullavagga may nevertheless be true, because that is taken over from the respective section concerning monks. Still, this assumption presupposes that pieces of texts were patched together fairly carelessly, and at once recalls the warning expressed by I. B. Horner in her introduction to the third volume of “The Book of the Discipline”, when she discusses the very LXVth Pācittiya for nuns at length: “And I think it was neither absurd nor careless enough to throw us back on the old argument of its composition being patchwork because it seems to entail contradictory statements, an easy line to take when we are baffled, but unfair to the work of the early compilers. This I am convinced was more often subtle, delicate and reasonable¹⁵ than we sometimes give credit for” (p. LII f.)

Indeed, if we simply try to look at the text of the Vinaya here in the same way as I. B. Horner did, there is no inconsistency at all.

The controversy is simple: What does “less than twelve years” (*ūnadvādassavassam*) refer to? The age of the women or the time they are married. P. Kieffer-Pülz states that the expression is ambivalent (“nicht zu entscheiden”, p. 203). Is it really?

Already I. B. Horner noticed correctly in her discussion of the LXVth Pācittiya for nuns, and it is hard to overlook this, that it is possible to adduce further rules from the

¹² On the evidence from the Samantapāsādikā see below and appendix.

¹³ p. 232 f. – A few *kammavācās* for nuns are embedded in the Khandhaka or the Vibhaṅga of the Vinaya. – The history of the order of nuns is traced by P. Skilling: A Note on the History of the Bhikkhunī-saṃgha (I): Nuns at the Time of the Buddha; (II): The Order of Nuns after the Parinirvāṇa. World Fellowship of Buddhists Review XXXI, nos. 2/3. 1994, p. 47-55; XXX/XXXI. 1993/1994, no. 4 / no.1, p. 29-49 and: Nonnen, Laienanhängerinnen, Spenderinnen, Göttinnen: Weibliche Rollen im frühen indischen Buddhismus, in: U. Roesler [Ed.]: Aspekte des Weiblichen in der indischen Kultur. Indica et Tibetica 39. Swisttal-Odendorf 2000, p. 47-102.

¹⁴ This rule was formulated by Karl Hoffmann (1915-1996) in oral instruction.

¹⁵ Here, the English style of I. B. Horner seems to be influenced by the formulas in Buddhist suttantas: subtle, delicate reasonable (2+3+4).

Pātimokkha for nuns such as the LXXIVth Pācittiya, if the exact meaning of the “twelve years” it to be ascertained:

“If any bhikkhunī should ordain when she is less than twelve years of standing, there is an offence entailing expiation”

*yā pana bhikkhunī ūnadvādasavassā vuṭṭhāpeyya, pācittiyaṃ, Vin IV 329, 24** f.*

Of course nobody ever doubted that the twelve years refer to the status as nun. This corresponds to a rule for monks as prescribed in the chapter on ordination:

“I prescribe, monks, that a monk may participate in an ordination, when he is ten years or more than ten years of standing”

anuñānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti, Vin I 59, 23 f.

Here, the monk who may participate in an ordination of others is ordained for ten years or more. For further instances are:

“I allow, monks, to accept a boy of less than fifteen years of age as someone who scares away crows”

anuñānāmi bhikkhave ūnapannarasavassaṃ dārakaṃ kākuḍḍepakaṃ pabbājetun ti, Vin I 79, 19.

The boy of course holds not only the status of a boy since less than fifteen years, but is also less than fifteen years old: Even babies are called *dāraka* “boy”¹⁶. In the same way age and status coincide when “individuals” are mentioned as in the rule:

“No individual must be ordained knowingly if he is less than twenty years of age”

na bhikkhave jānaṃ ūnavāsativasso puggalo upasampādetabbo, Vin I 78, 30, cf. I 93, 23.

This rule corresponds to the prohibition expressed in LXVth Pācittiya for monks, which is formulated in a rather unusual way:

“If any monk should knowingly ordain an individual under twenty years of age that individual is not ordained and those monks are censurable; this is in this case the expiation”

*yo pana bhikkhu jānaṃ ūnavāsativassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasampanno te ca bhikkhū gārayhā, idaṃ tasmim pācittiyaṃ, Vin IV 130, 15** f.*

And lastly the LXXIst Pācittiya for nuns may be quoted here:

“If any nun should ordain a maiden under twenty years of age, there is an offence entailing expiation”

*yā pana bhikkhunī ūnavāsativassaṃ kumāribhūtaṃ vuṭṭhāpeyya pācittiyaṃ, Vin IV 327, 17** f.*

¹⁶ Already a newly born child is called *dāraka* at Vin II 278,29.

Given these examples¹⁷, – and more examples from other non-Vinaya contexts pointing in the same direction could be adduced without much effort – it is not easy to conceive how and why any unprejudiced reader of the Vinaya should understand the LXVth Pācittiya for nuns other than “a woman, who holds the status as a *gihigatā* (“married woman”) since twelve years,” in exact parallel to “a nun of twelve years” as clearly seen by I. B. Horner, who uses almost the same argument. Understood in this way, that is “*gihigatā* for twelve years”, there is nowhere any contradiction, and no *sikkhamānā* and *sāmaṇerī* ever was in a predicament and obliged to lie when asked immediately before ordination: “Are you twenty years old?”

Even if this suggestion is correct and removes all contradictions in the Theravāda-tradition, it does not solve the problems surrounding this rule at all. Before trying to interpret the fact that the woman to be ordained “holds the status of a *gihigatā*” for twelve years, it is necessary to find out, what is meant by *gihigatā*, whether it is really meant that she is “married”.

So far, all discussions concentrated on an almost non-existing problem, the figure “twelve”, instead of looking at the problematic meaning of the really difficult word *gihigatā* first, which has no parallel outside Pāli, it seems, and almost exclusively occurs in this very context the only exception being the sentence:

“*Our rules are current among the householders*¹⁸, and the householders know us”
sant’ amhākaṃ sikkhāpadāni gihigatāni, gihī pi no jānanti, Vin II 288, 16f.

This statement is made by Mahākassapa on the occasion of the first council during a discussion, whether it is advisable or not to modify the so-called “minor rules” of the Vinaya. And this sentence is used to justify a resolution of enormous consequence by and for the *saṃgha* that is the refusal to change any rule lest the order should incur criticism from the laity.

The obvious meaning supported by grammatical structure of the word and by the context “current among householders” raises serious doubts about the translation of *gihigatā* as “married” in the Pātimokkha.

Why then is *gihigatā* translated as “married”? The reason can be found by a simple look at the history of research. E. Waldschmidt, who was apparently the first scholar to

¹⁷ Cf. also *sattavassiko sīsābādhō*, Vin I 270, 34. Examples for clearly specified dates are: *visavassasatikā jātiyā*, S I 97, 4; *dārako homi jātiyā aṭṭhavassiko*, Cp IX 12; *jātiyā sattavassiko*, Ja V 62, 4; *pabbajāya aṭṭhavassiko*, Sp 208, 30; *upasampadāya pañcavassiko hutvā dve mātikā uggaṇhītvā*, Ja I 106, 17, cf. P. Kieffer-Pülz, p. 199 note 3, where “Tha 46,4” is Th 429.

¹⁸ On the difference *grhin-* “householder” / *grhapati-* “treasurer, rich man” cf. J. Nattier: *A Few Good Men. The Bodhisattva Path according to the Inquiry of Ugra (Ugraparipṛcchā)*. 2003. Honolulu 2005, p. 22-24.

translate this word, understood *gihigatā* to mean “married” in the Pācittiyas for nuns¹⁹ and translated “verheiratet” accordingly, obviously following part of the Chinese translations.

I. B. Horner’s translation “a girl married for less than twelve years²⁰” obviously follows Waldschmidt, as does P. Kieffer-Pülz, but evidently with some wise reservations as her cautious quotes enclosing “verheiratet” indicate; the last translator, K. R. Norman, uses “married girl less than twelve years of age²¹”.

Because the word *gihigatā* occurs in a rule of the Pātimokkha, it is explained in the Vinayavibhaṅga, the immediate and canonical old commentary on the Pātimokkha, which thus provides an indication how this word was understood traditionally²²:

gihigatā is called purisantaragatā

gihigatā nāma purisantaragatā vuccati, Vin IV 322, 10 etc.

At first this explanation does not seem to be overly helpful, because *purisantaragatā* appears to be as unclear as *gihigatā*. However, *purisantaragatā* occurs once more in a different context repeated a couple of times in Tipiṭaka in various texts of the four Nikāyas and consequently well known to all early Buddhists. This is a lengthy paragraph on practices of non-Buddhist ascetics, which has been investigated very carefully and explained in great detail by W. B. Bollée in his article “Anmerkungen zum buddhistischen Hāretikerbild²³ (Remarks on the Buddhist image of heretics)”. Different practices are enumerated, among others:

¹⁹ Bruchstücke des Bhikṣuṇī-Prātimokṣa der Sarvāstivādins mit einer Darstellung der Überlieferung des Bhikṣuṇī-Prātimokṣa in den verschiedenen Schulen. Leipzig 1926, p. 138. Nothing is said on this rule in H. Kern: Der Buddhismus und seine Geschichte in Indien. Leipzig 1884, Band II, p. 130-144 nor in his Manual of Indian Buddhism. Straßburg 1896, p. 79. M. E. Lulius van Goor: De buddhistische non. Geschetst naar de gegevens der Pāli-literatuur. Leiden 1915, p. 23: “de vroegste leeftijd, waarop een meisje zich aan de orde verbinden mocht, war twaalf jaar”.

²⁰ BD III 1942, p. 369.

²¹ Cf. Étienne Lamotte: Histoire du bouddhisme indien. Louvain 1958, p. 62 (English version 1988, p. 62) “douze ans de vie conjugale”; Chatsumarn Kabilsingh: The Bhikkhūnī Pātimokkha of the Six Schools. Bangkok 1991, p. 25 “a married woman, who is less than 12 years” leaves the reference open, but quotes I. B. Horner’s translation. This difficult rule is passed over in silence in C. Kabilsingh: A Comparative Study of Bhikkhūnī Pātimokkha. Delhi 1984, p. 99 f. – Mōhan Wijayaratna: Les moniales bouddhistes. Naissance et développement du monachisme féminin. Paris 1991, p. 55 “une personne mariée et qui n’a pas encore atteint l’âge de douze ans.”

²² Although a comparative study of different Vinaya-traditions is not helpful in this context, it may be worth while pointing out that the rather old Bhikṣuṇīvinaya of the Mahāsāṃghikalokottaravādins explains *grhicaritā* substituting the obviously no longer understood *gihigatā* as: *grhicaritā ti vikopitabrahmacaryā*, BhīVin § 214, p. 245, 17 “non-virgin”, cf. *kumārībhūtā avikopitabrahmacaryā*, BhīVin § 210, p. 239, 19 and É. Nolot: Règles de discipline des nonnes bouddhistes. Paris 1991, p. 266 with the commentary p. 392f., which also refers to the Mūlasarvāstivāda evidence, on which see also: M. Schmidt: Bhikṣuṇī-Karmavācānā. Studien zur Indologie und Buddhismuskunde. Festgabe ... für ... H. Bechert [Indica et Tibetica 22]. Bonn 1993, p. 238-288, particularly p. 253,9: The Mūlasarvāstivādins replace the (to them) puzzling *gihigatā* by *grhoṣitā*. The text is translated by Diana Paul: Women in Buddhism. Images of the Feminine in the Mahāyāna Tradition. Berkeley 1979, p. 82-87 = ²1985, p. 80-105. – Cf. further: M. Schmidt: Zur Schulzugehörigkeit einer nepalesischen Handschrift der Bhikṣuṇī-Karmavācānā. Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfanfunden Beiheft 5. Göttingen 1994, p. 155-164.

²³ ZDMG 121. 1971, p. 70-92.

“*He (that is this particular kind of heretical non-Buddhist ascetic) does not accept (food) from two persons eating, not from a pregnant woman, not from a nursing woman, not from a purisantaragatā ...*”

paṭiṇaṇhāti ... na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu ..., D I 166, 7f. = A II 206, 12f. etc.

W. B. Bollée concludes that purisantaragatā in this enumeration should mean most likely “von einer, die zu einem anderen Mann (sc. als ihrem Gatten) ... gegangen ist (p. 79; from [a woman] who visited another man)” that is an “unfaithful wife”.

However, in the light of later texts, the meaning “unfaithful wife” as assumed by Bollée seems to be too narrow. For, when the word purisantaragatā also occurs, e.g., in the definition of the word *itthi* “woman” quoted by W. B. Bollée, this throws some light on the traditional understanding of this term:

“*Woman means purisantaragatā, the other is a virgin*”

itthīti purisantaragatā itarā kumārikā, Sv 78, 16 = Ps II 209, 28.

Thus, obviously, *purisantaragatā* “gone to another man” designates a non-virgin, a woman that has had intercourse with a man²⁴. Moreover, this meaning is confirmed in still later Jātaka prose, where the fact that a woman is a virgin is emphasized by the following words:

“*A woman who did not go to another man*”

purisantaram agataṃ ekaṃ mātugāmaṃ, Ja I 290, 5.

A more practical reason contradicting the assumed meaning “unfaithful” is that a wandering ascetic could not be expected to know whether or not a woman offering alms was a faithful wife or not. Therefore, Bollée’s suggestion might need some adjustment²⁵.

This post-canonical evidence from the commentarial literature allows to infer how the word *purisantaragatā* was understood traditionally, namely “a woman who no longer is a maiden or a virgin”, which, of course, includes married women, even unfaithful wives, whom W. B. Bollée has in mind, but the semantic field of the word comprises also widows, who were found strangely missing by I. B. Horner in her comments²⁶, and courtesans. As seen by traditional interpreters, the semantic field of the word *gihigatā* is

²⁴ W. Knobl, Kyoto, suggested that purisantaragatā could perhaps mean “menstruating woman”, if *purisa* is derived from skt. *purīṣa*, not from *puruṣa*.

²⁵ The explanation found in the commentary on the practices of ascetics, on the other hand, creates problems of its own, which need not to be discussed here: *purisantaragatāya ratiantarāyo hotīti na gaṇhāti*, Sv 355, 12 = Ps II 44, 17 (on M I 77,31; *purisasamipagatāya*, Ps-pt Be 1962 II 35, 3) = Mp II 384, 27 (on A I 295, 15) qu. Nidd-a I 430, 28 (on Nidd I 416, 18). According to Bollée (p. 79) this explanation of the Aṭṭhakathā should be wrong, when he takes *purisantaragatā* to mean “unfaithful woman.” However, a definition in Sp shows that the word did not have a negative connotation: *kuladhūtā nāma purisantaragatā kuladhūtāro. kulakumāriyo nāma anivittihā vuccanti*, Sp 532, 21 (on Vin III 120, 12), cf. also the commentary on the different women (cf. note 29 below), particularly at Sp 555, 14; 556, 6. Most likely, therefore, these particular ascetics at best accepted alms from small girls just to be on the safe side.

²⁶ I. B. Horner, BD III, p. LI, draws the attention to the fact that rules concerning widows seem to be missing, which is true only as long as the translation “married” is kept.

consequently different from and much wider than that of the usual words applied in Pāli for “married” *pariggahitā* or, used more frequently, *ānītā*²⁷.

If *purisantaragatā*, as the commentary to the Pātimokkha indicates, is a synonym of *gihigatā*, both are taken by the Theravāda tradition to mean “a woman, who is no longer a virgin”, married or not. On the other hand, it is not at all impossible that in spite of the old commentary the correct original meaning of *gihigatā* is quite different, not “married” but “a woman known to the householders” for twelve years, if the usage of the word *gihigata* as found in and deduced from the report on the first council is considered. This will be discussed below.

If, however, the word *gihigatā* is understood following the tradition reflected in the Vinayavibhaṅga as “a woman who no longer is a virgin” but not necessarily as “married”, there are of course also consequences for the interpretation of the crucial figure twelve in the rule that no *gihigatā* of “less than twelve years” should be ordained as nun.

Arguing first within the framework of the Theravāda-tradition one could try to follow I. B. Horner’s reasoning, refer the figure twelve to the duration of a marriage and accept the idea that, if the ordination age was twenty years of age, the marriage age can thus be calculated as the age of eight, an early age actually current in ancient India (BD III, p. L), among others. This presupposes that eight was the earliest conceivable date for a marriage at the time and in the region, when and where this rule was interpreted by the Theravāda tradition to refer to a married woman. Consequently, twelve years might have been considered as the maximum period necessary to bridge the longest possible span of time between marriage and ordination in order to assure the age of twenty at the time of ordination, if a girl is married early in life. Even the much broader meaning of *gihigatā* would not necessarily undermine this reasoning, which was a nice defence of a legal system without contradiction, although one has to accept that the rule is neither overly sensible nor very practical, because the ordination age seems to be covered by the rule referring to a *kumāribhūtā* or *sāmaṇerī* in any case.

Now, in the second place, considering the much wider meaning of the word *gihigatā* and following the usage of the language in the *sikkhāpadas*, this period is to be taken most likely as the duration of the status of a women married, widowed, living with a child but without husband²⁸ or as a courtesan²⁹. If so, married status is not ruled out, but only one option among others and the problem remains: why just twelve years?

Here, only a guess is possible, but no really convincing solution can be found. Perhaps this is as much a random figure as others such as the ordination age of a Jaina monk or nun at seven, in contrast to a Buddhist monk only at the age of twenty after being

²⁷ Cf. e.g. *sāmiko nāma yena pariggahitā hoti*, Vin IV 335, 5; *yā pi ’ssa bhariyā saddhā saddhā kulā ānītā*, M II 185, 18; *gharasunhā addhā addhā kulā ānītā*, A IV 91, 16; *aham ... gahapatissa daharass’ eva daharā ānītā*, A II 61, 31; *purisassa dinnā ... sāmiko aññaṃ pajāpatim ānesi*, Vin IV 79, 2-20 “betrothed ... married”; *brāhmaṇānaṃ puttapaṭilābhatthāya āvāhavivāhasena kulā ānītā brāhmaṇiyo*, Ps III 408, 25.

²⁸ As in the story of Satyakāma Jābāla, Chāndogya-Upaniṣad IV 4.

²⁹ Different kinds of women are defined at Vin III 139, 21-140, 8.

admitted to the order at the earliest aged fifteen as a novice, or only in the position of “crow-scarer” even earlier at any age (Vin I 78f.), or the permission for a Buddhist monk to participate in an ordination after ten, and a nun of twelve years of standing. A Buddhist monk is a *thera* after ten years, but a Jaina monk after twenty (Vavahāra X 14). A Jaina monk is *uvajjhāya* three, but a nun thirty years after ordination or an *āyariya-uvajjhāya* after five and sixty years respectively (Vavahāra VII 15 f.). More examples could be found and more open questions asked without much hope to find any convincing answer. Already Herman Oldenberg in his “Religion of the Veda” asked similar questions concerning the age at the Upanayana ceremony without being able to find an answer other than “random figures³⁰”.

If we follow the lead of Oldenberg and chose to accept the twelve years as a random figure of the duration of the state of a *gihigatā*, there is no conflict with the normal ordination age of twenty, and even a possible marriage at eight may have influenced this choice after all as argued by I. B. Horner, but no source allows to verify that. It is also conceivable that the figure twelve is a simple and mechanical analogy to the same number of years postulated for a nun before she is competent to ordinate nuns, and, consequently, also totally independent of age.

Lastly, still following the traditional Theravāda understanding of the word *gihigatā* and taking the twelve years as the age of the novice³¹, the age from birth seems to be ruled out for two reasons. Assuming an age of twelve years would, besides contradicting both, the linguistic usage lined out earlier and the respective question put to the novice before ordination, results in an ordination of nuns considerably earlier than that of monks. This again would not concur with the spirit of the rules, but almost invert the usually rather severe restrictions for Buddhist nuns visible everywhere when compared to those for monks. The resulting privilege of an earlier ordination for nuns than monks makes the assumption of an age from birth still more unlikely.

So far, the result can be summed up in the following way: Moving strictly on the early level of the development of the Vinaya, the level of the rules of the Pātimokkha (*sikkhāpadas*) as understood on the second level of the canonical commentary (*padabhājanīya*), an interpretation within the traditional framework is at least conceivable without any contradiction neither in reference to the linguistic usage nor to the legal system, if an interpretation as indicated is accepted.

However, this fairly clear situation prevailing at the time when the text of the Pātimokkha was compiled and explained in the old canonical commentary is blurred considerably,

³⁰ H. Oldenberg: Die Religion des Veda. Stuttgart ³ 1923, p. 464 “Das Upanayana ... im achten, elften, zwölften Jahre von der Empfängnis an ... resp. zum 16., 22., 24. Jahre verschieben: künstlich zurechtgemachte Zahlen ...”

³¹ Different uses of the figure “12” in ancient India are discussed by J. W. Spellman: The Symbolic Significance of the Number Twelve in Ancient India. Journal of Asian Studies XXII. 1962, p. 79-88, cf. L. Sternbach: Additional note on the significance of the number twelve in ancient India. The Poona Orientalist 17. 1962, p. 29-35.

when the stories introducing all rules of the Pātimokkha and later commentaries are also taken into consideration.

Without entering too much into the details, which are thoroughly discussed by P. Kieffer-Pülz already, it can be said that the stories introducing the rules relevant for the age of nuns at the time of ordination – the LXVth Pācittiya treated here at some length, and the LXXIst Pācittiya, which states that the minimum age of ordination for a virgin is twenty – that these stories are borrowed from different parts of the Vinaya, the Mahāvagga, where the same text gives the reason, why monks should not be ordained earlier than at the age of twenty, and then again from the introduction to the LXVth Pācittiya for monks³². This, of course, could point indeed to an interpretation of the twelve years as the age in the case of the *gihigatā*, but only at the time when the introductory story was composed, which is considerably later than the rules (*sikkhāpadas*) themselves and also later than the old canonical commentary. However, a word of caution is necessary. These stories are very often inserted rather mechanically and they do not always conform to content and intention of the respective rule (*sikkhāpadas*)³³. On the contrary, sometimes even gross misunderstandings of the rules of the Pātimokkha are by no means rare³⁴, although these misunderstandings do not normally concern legal matters.

In this respect it is important to note that the introductory story allows the training of a *gihigatā* of only twelve years (*paripunṇadvādasavassāya*, Vin IV 323,2), but of a virgin (*kumāribhūtā*) already of eighteen years (*aṭṭhārasavassāya*, Vin IV 328,3). For, the LXXIInd Pācittiya prescribes:

“If any bhikkhunī should ordain a maiden who is fully twenty years of age [but] who has not trained for two years in the six rules, there is an offence entailing expiation”

yā pana bhikkhunī paripunṇavāsativassam kumāribhūtaṃ³⁵ dve vassāni chasu dhammesu asikkhitasikkham vuttāpeyya pācittiyaṃ, Vin IV 328, 9**ff.

The difference in the introductory stories — the years of the *gihigatā* are adopted unchanged from the rule, but two years are subtracted in case of a maiden — seems to make sense only, if there is a different interpretation of the figures given in both cases. And this could only be that the author(s) of these introductory stories considered the figure twelve as referring to the status and the figure twenty to the age of a *kumāribhūtā*. If she is a *sikkhamānā* and trained — a particular procedure typical only for nuns — at

³² Vin I 78, 21-26 ≠ IV 130, 4-10 ≠ 321, 22-29.

³³ O. v. Hinüber: Das Pātimokkhasutta — Seine Gestalt und seine Entstehungsgeschichte. (Studien zur Literatur des Theravāda-Buddhismus II). Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse, Jg 1999, Nr. 6, p. 8, 48.

³⁴ D. Schlingloff: Zur Interpretation des Prātimokṣasūtra. ZDMG 113. 1964, p. 536-551.

³⁵ On the meaning of °bhūta cf. L. Schmithausen, ZDMG 137. 1987, p. 151 on *andhabhūta* “emphasizes the meaning of the first member of the compound” and D. Seyfort Ruegg, ASt/EAs 49. 1995, p. 821 “like”, cf. L. Renou: Grammaire sanscrite. Paris 1968, § 91, p. 113 and G. Schopen: The phrase *sa prthivipradeśaś caityabhūto bhavet*. 1975, in: Figments and Fragments of Mahāyāna Buddhism in India. Honolulu 2005, p. 149 = 27. — It seems that the Theravāda tradition had a *cvi*-construction in mind when *kumāribhūtā* is taken as *sāmaṇerī* at Vin IV 327, 21 “having become a chaste women”, i. e. a *sāmaṇerī* (?).

eighteen, she reaches the earliest possible ordination age after two years as a *sikkhamānā* at twenty. On the other hand, if age is not considered, there is no reason to deduct two years of training in the case of the *gihigatā* however understood.

Leaving the third level of the extant Vinaya-tradition, the introductory stories, and proceeding to the fifth level, the Samantapāsādikā, a new situation emerges, which points to a changed understanding of these Pācittiya for nuns. Unfortunately the Vinaya handbook, the Parivāra, which can be considered as the fourth level of interpretation and which could have preserved some information on the interpretation during the long centuries separating the canonical Vinaya from its commentary, is silent on these questions³⁶. Consequently, nothing can be said on the development of the discussion and interpretation of these rules during an enormous gap of perhaps almost a millennium.

P. Kieffer-Pülz (p. 206 f.) discussed the relevant paragraph in the Samantapāsādikā (Sp 942,1-16) again with considerable progress in understanding some details. Unfortunately, the Samantapāsādikā concentrates on the correct address of a “novice under training”, without paying too much attention to the figures twelve or twenty. When the figure twelve of the *gihigatā* is mentioned briefly, the concise comment in the Samantapāsādikā does not indicate any reference of the figures. Therefore, this is not discussed here and referred to the appendix.

Leaving the eastern and the western traditional understanding of the LXVth Pācittiya for nuns aside and starting a new attempt to uncover what might have been the original meaning and purpose of this rule, it is useful to look first at the context in the Pātimokkha, that is at the rules surrounding the one concerning non-virgins (*gihigatā* = *purisantaragatā*) of twelve years. This rule is the fifth in the Gabbhinīvagga (LXIst to LXXth Pācittiya) “paragraph on pregnant women”. Together with the next chapter, the Kumāribhūtavagga, (LXXIst to LXXXIIIrd Pācittiya) “paragraph on maidens”, this part of the Pātimokkha unites all those rules concerning the ordination of nuns in a well thought-out arrangement.

The Gabbhinīvagga begins with two rules forbidding the acceptance for ordination first of a pregnant woman (*gabbhinīm*, Vin 317, 21**) and then of a nursing woman (*pāyantīm*, Vin 318, 14**). The fifth rule of this chapter concerning the *gihigatā* follows separated by two rules concerning the “novice under training” (*sikkhamānā*), a special status of future nuns created in accordance with the “severe rules” for nuns (VIth Garudhamma: Vin II 255, 19). The interrupted sequence of women, who may or may not be ordained, that is “pregnant woman, nursing woman, non-virgin” (*gabbhinī, pāyantī, gihigatā*³⁷ = *purisantaragatā*) certainly does not look overly exiting. Therefore it never caught any attention. However, this sequence can be compared to the paragraph on the practices of non-Buddhist ascetics mentioned earlier, where an identical sequence using the very

³⁶ Nothing helpful is said at Vin V 67, 14 and 87, 19* (Sp 1308, 18).

³⁷ In contrast to the LXVth Pācittiya for monks, which is not valid for nuns (cf. Sp 947, 24), it is not stated in the Vinaya that the ordination is invalid, but cf. *sā* (sc. *gihigatā*) *pana anupasampannā*, Sp 941, 2 = Kkh (2) 352, 3 on the LXVth Pācittiya for nuns.

same terms is found. This allows to find a possible source for the explanation of *gihigatā* as *purisantaragatā* as given in the canonical commentary on the rules of the Pātimokkha, which could be derived ultimately from this *suttanta* text. For, a commentator, who was not sure about the meaning of *gihigatā* could easily take the parallel sequence *gabbhinī*, *pāyantī*, *purisantaragatā* as a model from the *suttanta* text, transfer *purisantaragatā* rather mechanically to the Vinaya-commentary, and thus make a more or less probable guess not really knowing what the word *gihigatā* meant exactly. Moreover, it is important to keep in mind that this paragraph on non-Buddhist ascetics was certainly well known to all monks, because it occurs in the Dīgha-, Majjhima- and Aṅguttaranikāya and was, consequently, part of the respective *bhāṇaka* traditions. Therefore, the assumed procedure does not seem unlikely.

On the other hand, the different and earlier (?) author of the report on the first council knew and used the very rare word *gihigata* in quite a different and most likely in the correct original meaning: “current, known among householders.” Consequently, the rule might have meant something totally different originally, if the meaning “a woman known to the householders for twelve years” is assumed for *gihigatā*. The original rule most likely neither referred to “non-virgins” nor “married” women – these ideas were introduced only by the commentator and modern interpreters –, but was perhaps an attempt to bar alien wandering female ascetics and to ensure that only those women could join the order, who were known to the lay community for a certain period to guarantee their good reputation.

If this is correct, it solves the problems of the rule and explains why a misunderstood rule never fit into the legal system and, necessarily, created problems for later interpreters from ancient times to the present day³⁸. The question, why such a rule, which neither has any conceivable place in the legal system nor serves any practical purpose, was included into the Pātimokkha, can be answered only by looking beyond Buddhism.

While discussing the avoidance of nursing etc. women by certain groups of ascetics, W. B. Bollée mentions that a pregnant (*guvvinī*) and a nursing (*dāraḡaṃ pejjamāṇī*) woman also figure in corresponding Jaina rules³⁹. Thus we enter common ground of Buddhist and Jain concepts and vocabulary⁴⁰.

Starting to look for technical terms common to both religions, besides *gihigatā* soon a second unusual expression can be perceived, which is also used in the rules referring to the ordination of nuns. For when a nun is ordained this is expressed in the Pātimokkha for nuns by *vuṭṭhāpeti* and not as in the case of monks, or monks and nuns in the respective chapters of the Cullavagga, but by using the well-known technical term

³⁸ There are misunderstood rules such as the LXXXIIIth Pācittiya for monks, cf. D. Schlingloff, as note 34 above, p. 541f.; 547f.

³⁹ As above note 23, p. 79: Vavahāra X 1 etc.

⁴⁰ Cf. K. R. Norman: Early Buddhism and Jainism – A Comparison. 1999. Collected Papers VIII. Lancaster 2007, p. 1-29, esp. p. 5ff.; N. Balbir: A new instance of common terminology in Jaina and Buddhist Texts, in: Facets on Indian Culture. Gustav Roth Felicitation Volume. Patna 1998, pp. 424-444 with bibliography, further: CPD s.vv. *kammāpuggala*, *kāyadaṇḍa*.

upasampādeti. The technical word *vuṭṭhāpeti* occurs in a series of rules and is explained in the the Vinayavibhaṅga, as:

“*vuṭṭhāpeyya means would ordain*”

vuṭṭhāpeyyā ti upasampādeyya, Vin IV 317, 25 etc.

This explanation, which takes the terms *vuṭṭhāpeti* and *upasampādeti* as synonyms is supported once the LXXXth Pācittiya for nuns:

“*If any bhikkhunī should ordain a trainee not permitted by the mother and father nor by the husband, there is an offence entailing expiation*”

yā pana bhikkhunī mātāpitūhi vā sāmikena vā ananuññātāṃ sikkhamānaṃ vuṭṭhāpeyya pācittiyaṃ, Vin IV 335, 1* f.

If there is permission neither by the parents nor by the husband, this is a reason to stop an ordination (*antarāyika dhamma*). Therefore, every future nun is asked before beginning of the respective procedure as described in the Cullavagga of the Vinaya:

“*Do you have the permission of your parents (or) your husband?*”

anuññātā si mātāpitūhi sāmikena, Vin II 271, 29 f.

Here, exclusively *upasampādeti* is used and *vuṭṭhāpeti* found in the Pātimokkha for nuns disappears in the Cullavagga.

In spite of the traditional explanation, the exact meaning and etymology of *vuṭṭhāpeti* and its derivatives pose some intricate problems. After a very careful investigation of this verb and its derivatives in a different context, K. R. Norman⁴¹ concludes that *vuṭṭhāpeti* as used in the Pācittiya rules of the Pātimokkha for nuns is to be derived ultimately from Sanskrit *upa-sthā* showing a development typical for the old Eastern language of early Buddhism when *upa-* develops into *ū-*: *upasthā* > (v)*uṭṭhā-* with the usual shortening of the long *ū* before a double consonant⁴². If this obvious equation is accepted, and there does not seem much reason for doubt, then *vuṭṭhāpeti* < *upaṭṭhāpeti* is not only an “eastern” intruder into Pāli, where *upaṭṭhāpeti* means something quite different, “to support”, it is also the same technical term used by the Jains for ordination and, consequently, again part of the common vocabulary current in eastern India at the time of the foundation of Buddhism and Jainism and accepted in different ways by both religions⁴³. This may be the very reason for the difficulties experienced by all translators as discussed by K. R. Norman when dealing with the usage of *vuṭṭhāpeti* in the Pācittiyas for nuns. This word belonged to a special vocabulary brought into Buddhism by the first nuns, and was, obviously, kept as a never very clearly defined technical term in Buddhism

⁴¹ K. R. Norman: *Vuṭṭhāpeti, vuṭṭhāna*, and related matter. IT 27, 2001, p. 121-137 = Collected Papers VIII. Lancaster 2007, p. 199-215. – Both words are even used in parallel expressions in Pāli: *na bhikkhave ekena dve sāmaṇerā upaṭṭhāpetabbā*, Vin I 79, 26 and *yā pana bhikkhunī ekavassam dve (sc. sikkhamānā) vuṭṭhāpeyya*, Vin IV 337, 6**.

⁴² K. R. Norman, p. 135f. = 213. – This was also perceived by the Mahāsāṃghikalokottaravādins, who correctly Sanskritized *vuṭṭhāpeti* as *upasthāpayati*.

⁴³ It is interesting to note that the Jains use *uvasampajjittavve*, Vavahāra IV 24 “must support” where the Buddhists would have said *upaṭṭhāpetabbo*.

considered traditionally to have the same meaning by and large as the typical Buddhist and well defined term *upasampadā*.

This is, however, not the only term referring to the ordination of Buddhist nuns, and nuns only, as it is important to emphasise, shared by Buddhism and Jainism.

Every monk and every nun needs a personal teacher for instruction before and during the ordination. In case of a monk, this person is called *upajjhāya* (Vin I 95,20), but for nuns a different term, *pavattinī* meaning “woman promoter”, is used as in the LXIXth Pācittiya for nuns⁴⁴:

“If any *bhikkhunī* should for two years not wait upon the woman promoter [“instructor”, KRN], who had her ordained⁴⁵, there is an offence entailing expiation”

yā pana bhikkhunī vuṭṭhāpitaṃ pavattiniṃ dve vassāni nānubandheyya pācittiyaṃ, Vin IV 326, 1** f.

The word *pavattinī* is explained in the canonical commentary as:

“*vuṭṭhāpitaṃ means upasampāditaṃ. Woman promoter (pavattinī) means teacher [upajjhā(yā)].*”

vuṭṭhāpitaṃ ti upasampāditaṃ. pavattinī nāma upajjhā(yā) vuccati, Vin IV 326, 4.

Again Buddhists share term *pavattinī* with the Jainas, who also have *pavattī* as the male counterpart, which can replace the *āyariya-uvajjhāya* “teacher⁴⁶”. Consequently, *pavattinī* is used in the same way in both religions, but restricted to nuns in Buddhism.

Moreover, Buddhism and Jainism agree in postulating some training before ordination, for which both religions use the same word *sikkhāpeti*. However, a period of training precedes ordination for monks and nuns in Jainism as the description of the ordination process shows, where the sequence *sikkhāvittāe*, *uvattāhāvittāe* comprises the second and third stage in ordination:

“*Shaving, training, ordaining, eating together, living together*”

⁴⁴ A monk is asked *konāmo te upajjhāyo*, Vin I 95, 15 but a nun *kānāmā te pavattinī*, Vin II 272, 38. However, at the beginning of the ordination for nuns ... *anusāsitaḥbā: paṭhamam upajjham gāhetabbā*, Vin II 272, 9 is transferred here from the monks ... *anusāsitaḥbā: paṭhamam upajjham gāhetabbo*, Vin I 94, 6, which again shows at the same time the equivalence of *pavattinī* and *upajjhāyā/upajjhāyinī* and the sometimes slightly awkward accommodation of the rules for nuns in the Khandhaka. – The Mūlasarvāstivādin use *upādhyāyikā*, M. Schmidt, as note 19 above, p. 251 (11b4) etc.

⁴⁵ The translation of *vuṭṭhāpitaṃ* as active follows *yāya upasampāditaṃ tam upajjhāyinim*, Kkh (Ee 2003) 353, 4, cf. K. R. Norman, IT 27. 2001, p. 132f. = Collected Papers VIII, p. 210 on this problematic translation. – Although it might be tempting to deviate from the commentary, to assume the non-technical meaning “to appoint” here (“the appointed woman promotor”) and to compare *Rājagahako negamo ... kumārim gaṇikaṃ vuṭṭhāpesi*, Vin I 269, 1, the rule *anujānāmi ... bhikkhum bhaṇḍāgārikaṃ sammannitum*, Vin I 284, 32 forbidding *na ... bhaṇḍāgārika vuṭṭhāpetabbo*, Vin I 285, 4 shows, that it would most likely be inappropriate to appoint a *pavattinī* otherwise than by **pavattinim sammannitum* resulting in **sammataṃ pavattinim*.

⁴⁶ According to W. Schubring: Die Lehre der Jaina nach den alten Quellen dargestellt. Berlin 1935, p. 162, cf. Vavahāra IV 1 and V 1.

muṇḍāvittāe, sikkhāvittāe, vuṭṭhāvittāe, saṃbhūṃjittatte saṃvāsittatte, Sthānaṅga-s III 474f.⁴⁷

This recalls the status of a *sikkhamānā* before the ordination (*vuṭṭhāpana*) in the rules of Buddhist nuns, but only as prescribed in the Pātimokkha executing the instruction as given in the Garudhammas. The remark in the Samantapāsādikā that even a *sāmaṇerī* of sixty years must get it⁴⁸, shows that novices could be *sāmaṇerīs* for many years before their ordination. As a *sāmaṇerī* a future nun had to keep ten vows, while a *sikkhamānā* had to keep only six out of these very ten vows during the two years immediately preceding ordination⁴⁹. Obviously, this does not make much sense. Therefore, it seems that here a tradition alien to Buddhism is perpetuated again without really fitting into the system⁵⁰, but in contrast to the *gihigatā*-rule, if understood to refer to the actual age, it does not create any problem either.

It is important to note that this tradition and this terminology used only for nuns and pointing to a source beyond Buddhism have been taken over unchanged in the Pātimokkha in contrast to the Khandhaka, where there was at least an effort to partly harmonize the texts by following the model of the terminology used in the rules for monks. Thus the term *vuṭṭhāpana* was replaced by *upasampadā* in the Khandhaka in an attempt to integrate the nuns somehow, if only superficially into Buddhism.

All these are surprisingly clear signals that the vocabulary of the ordination of nuns must have come from outside Buddhism. If this line of thought is further pursued, some peculiar features of the foundation of the order of nuns come to mind⁵¹, which have been recalled already. After being rebuked in an unfriendly, if not stern way by the Buddha, Gotamī does not give up, but returns. However, she returns in the garb of an ascetic or a nun now⁵², and she does not return alone:

⁴⁷ Āgamasuttāni ed. Dīparatnasāgara. Ahmadabad 2000, Vol. III, p. 169 f. = Mūla 214.

⁴⁸ *imā cha sikkhāyo saṭṭhivassāya 'pi pabbajitāya dātabbā yeva. na etāsu asikkhitā upasampādetabbā*, Sp 940, 22f.

⁴⁹ Cf. Vin IV 343, 8-10 and 319, 24-29.

⁵⁰ This may be true also for the LXIst and LXIInd Pācittiyas concerning pregnant and nursing women. It has been noticed frequently that, if there was a period as *sikkhamānā* or *sāmaṇerī*, their ordination was ruled out in any case. It is worth while noticing that a *sikkhamānā* is missing in a sequence of different stages of the career of a Buddhist woman culminating in arahatship described in a non-Vinaya text: *saraṇagatā, pañcasikkhāpadikā, sāmaṇerī* (Ee w. r. *sāmaṇerā*), *puṭhujjanabhikkhunī, sotāpannā* etc., Vibh-a 383, 12-15.

⁵¹ Earlier research on the story on the foundation of the *bhikkhunīsaṃgha* is summed up in U. Hüsken: Die Legende von der Einrichtung des buddhistischen Nonnenordens im Vinaya-Piṭaka der Theravādin, in: Studien zur Indologie und Buddhismuskunde. Festgabe H. Bechert, wie oben Anm. 22, p. 151-170 = The legend of the establishment of the Buddhist order of nuns in the Theravāda-Piṭaka. JPTS XXVI. 2000, p. 43-69, cf. also: Nonnen in der frühen buddhistischen Ordensgemeinschaft, in: Roesler: Aspekte des Weiblichen, wie oben Anm. 13, p. 25-46 and on publications on the order of nuns U. Hüsken, WZKS 46. 2002, p. 48 note 10. – On Tocharian texts on Buddhist nuns: G.-J. Pinault: Un témoignage tokharien sur les premières nonnes bouddhistes. BEI 9. 1991, p. 161-194; on Uigur texts: J. P. Laut: Die Gründung des buddhistischen Nonnenordens in der alttürkischen Überlieferung, in: I. Baldauf et alii [Ed.]: Türkische Sprachen und Literaturen. Materialien der ersten deutschen Turkologen-Konferenz Bamberg 3.-6. Juli 1987. Veröffentlichungen der Societas Uralo-Altaica 29. Wiesbaden 1991, p. 257-273.

⁵² When the Bodhisatva left his home against the will of his parents (!) (*akāmakānaṃ mātāpitunnaṃ*, M I 163, 29), he acted likewise: *kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā*, M I 163, 30.

“Having cut the hair and donned yellow robes together with numerous Sākyā women”

kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi Sākiyānīhi saddhim,
Vin II 253, 34.

In the end, the Buddha permits the monks to ordain nuns. Again, it is remarkable that the Buddha does not do that himself, quite in contrast to the ordination of the first monks of course performed by the Buddha himself. Moreover, Mahāpajāpatī Gotamī does not receive any formal ordination by monks as her companions do, but she is declared ordained by her acceptance of the “eight severe rules” in front of Ānanda (Vin II 255, 35f.), not in front of the Buddha. Thus the Buddha is nowhere and at no time immediately involved in the ordination of any nun⁵³.

Two further points seem to call for some attention. Gotamī and all the Sākiyānīs⁵⁴ look like a group of female ascetics with their leader, when they approach Ānanda in the garb of ascetics. In the same way the three Kassapas join the Buddhist community together with their pupils and change their religious affiliation. This again confirms the common practice already mentioned above that there was nothing unusual in poaching followers, if the many rules concerning *aññatitthiyas* “former heretics” in Buddhism (Vin I 69, 1-71, 30) and *aṇṇautthiyas* in Jainism, or the change of loyalties of the Vajjiputtīyā monks to Devadatta and back to the Buddha are recalled⁵⁵.

If this is correct, the particular vocabulary in the rules for nuns can be explained easily as remnants of the peculiar linguistic usage of these female ascetics in their own rules at the time before they converted to Buddhism.

In this respect, the somewhat surprising LXXVIIth Pācittiya for nuns finds an explanation, which ensures that a *sikkhamānā* is ordained after having given a robe to her teacher:

“If any bhikkhunī, having said to a trainee, ‘If you, noble lady, will give me a robe, then I will ordain you’, yet if she is not afterwards prevented, should neither ordain her nor make an effort to get her ordained, there is an offence entailing expiation”

⁵³ Only in the Therīgāthā visits of individual nuns to the Buddha are mentioned, e.g., Thī 108, 135 or 399 and the veneration of his feet, e.g., Thī 154 or 229, and it is said once that the Buddha ordained a nun: *ehi Bhadda*, Thī 109, a verse built on the model of *ehi Bhadda*, Th 478; for the Theragāthās cf., e.g.: *ehi bhikkhu*, Th 625, 870. – On the date of Th/Thī cf. K. R. Norman: Elders’ Verses I. Lancaster ²⁰⁰⁷, § 16, p. XXXIV “from the middle of the 5th to the middle of the 3rd century B.C.E.”, correspondingly Elders’ Verses II. Lancaster ²⁰⁰⁷, § 28, p. XXXI, cf. also L. Alsdorf: Les études jaina. État présent et taches futures. Paris 1965 (English: Bombay 2005), p. 58ff. = 82ff.; 66 = 94.

⁵⁴ Thus the commentary on the Aṅguttaranikāya: *pañcasatasākiyāniyo pabbajjāvesaṃ gāhāpetvā*, Mp IV 133,11 (on A IV 274, 31 f.), cf. I. B. Horner: Women under primitive Buddhism. Laywomen and almswomen. London 1930, p. 103 “Mahāpajāpatī and her followers ... cut off their hair ... and put on the saffron-coloured robes.” Most likely this is meant, but the wording of the text is slightly ambiguous leaving it open whether all women or only Gotamī cut her hair and donned an ascetic’s garment.

⁵⁵ The fact that *jaṭilas* were among the very first converts may account for the exemption of *aggikā jaṭilakā*, Vin I 71,25 from the *parivāsa* prescribed for former *aññatitthiyas*.

*yā pana bhikkhunī sikkhamānaṃ sace me tvaṃ ayye cīvaraṃ dassasi evāhaṃ taṃ
vuṭṭhāpessāmīti vatvā sā pacchā anantarāyikinī n'eva vuṭṭhāpeyya na
vuṭṭhāpanāya ussukkaṃ kareyya pācittiyaṃ*, Vin IV 332, 17*-20**.

At a first glance this looks almost like the permission to bribe a nun, and was understood as such with considerable bewilderment⁵⁶. However, seen in a late Vedic context, this is most likely nothing else but the gift to a teacher, which was normally not solicited and made after the end of the time as a student during the *samāvartana* ceremony. Making a gift in advance instead at the time when approaching the teacher was frowned upon in the *dharmaśāstra* and consequently not altogether unknown⁵⁷. Among the usual gifts is of course a garment as stated, e.g., in the *Āśvalāyanagr̥hyasūtra*:

athaitāny upakalpayīta samāvartamāno maṇiṃ kuṇḍale vastrayugalaṃ ..., ĀGS III 8.1, cf. Manu II 246.

The group of female ascetics joining Buddhism most likely knew a practice similar to the Vedic custom to offer a gift to the teacher, and preserved it. There is no corresponding rule in the *Pātimokkha* for monks.

In contrast to the Kassapas and their followers, these nuns are not ordained by the Buddha himself, but by monks. Furthermore, the *saṃgha* of nuns is created by accepting the whole group of ascetics accompanying Mahāpajāpatī Gotamī. This group never accompanies the Buddha, as the former *jaṭilas* do immediately after ordination:

“Where there is Gayāsīsa, there he walked with a huge community of monks all of them without exception former Jaṭilas”

*yena Gayāsīsaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ ...
sabbehi eva purāṇajaṭilehi*, Vin I 34, 12 f.

And, still more remarkable, the Buddha is never mentioned as talking to any individual nun in the four Nikāyas of the Suttapiṭaka⁵⁸, while he converses of course frequently with individual monks, groups of monks, laymen or with laywomen such as Visākhā and even with Mahāpajāpatī Gotamī when she as an *upāsikā* offers him an extraordinary robe long before she becomes a nun⁵⁹.

⁵⁶ “Bemerkenswert ist, dass nicht die Annahme eines Geschenks als zu untersagende Bestechlichkeit behandelt wird ...” U. Hüsken: Die Vorschriften für die buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin. Berlin 1997, p. 272.

⁵⁷ Hartmut Scharfe: Education in Ancient India. [Handbuch der Orientalistik. Zweite Abteilung. Indien. Sechzehnter Band]. Leiden 2002, p. 293.

⁵⁸ The only exception seems to be a short and somewhat trivial text in the Saṃyuttanikāya, where the Buddha talks to the *bhikkhunīsaṃgha* (S V 360,19-30). [I owe this reference to Dr. T. P. Steffens (Anālayo)]. – The same situation as in the Theravāda Piṭaka concerning nuns is reflected in the Buddhist Sanskrit texts used by the Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfanfunden, 19. Lfg. 2006 s.v. *bhikṣu* / *bhikṣunī*. For relevant evidence cf. also: Shobha Rani Dash: Construction of a Database of *bhikṣunīs* in Buddhist Texts and a Study of Their Biographies. Journal of Pāli and Buddhist Studies 20. 2006, pp. 75-84 (in Japanese).

⁵⁹ In Majjhimanikāya no. 142. Dakkhiṇāvibhaṅgasuttanta (M III 253-257), cf. *Mahāpajāpatī sabbālankāraṃ alankarivā ... bhagavato santikaṃ gantvā*, Ps V 67, 11f. on M III 253, 8; for parallels cf. Lamotte: Histoire, as in note 21, p. 779/703. In the Pāli text, the *bhikkhunīsaṃgha* is mentioned a bit absentmindedly, because Gotamī is still a lay woman: M III 255,33. L. Schmithausen draws my attention to the remarkable fact that some Chinese versions correctly preserve a most likely older version of the text without any reference to the nuns. It is not impossible, however, that an attentive

When the Buddha dies, no nun is present, only monks and gods⁶⁰. This is of considerable importance, because it is extremely difficult to imagine that it could have been possible to distort the report on the *nirvāṇa* and introduce or delete persons witnessing this event which was, if any, very present in the collective memory of the early community and when the text were composed.

Thus while the Buddha only talks **about** nuns or receives reports **on** nuns occasionally, and mentions individual nuns such as the nun Nandā who died during an epidemic at Nāḍika (D II 91, 27) or as the nuns Khemā and Uppalavaṇṇā as examples for women (A I 88 etc.) or enumerates thirteen prominent nuns in the *etadagga* text at the beginning of the Aṅguttaranikāya (A I 25, 17-27), he never talks **to** individual nuns in any text of the four Nikāyas, while Māra on the other hand converses with ten different nuns in the Bhikkhunīsaṃyutta, S I 128-135 and so does, in contrast to the Buddha, the monk Ānanda occasionally.

Once Ānanda asks Mahākassapa to join him, when he is going to visit the nuns, and the latter does so reluctantly⁶¹. After Mahākassapa preached in the nunnery, the nun Thullatissā shows her discontent and anger against Mahākassapa by saying “How could the noble Mahākassapa think that he should teach the *dhamma* while the noble Ānanda is present? This is like a vendor of needles who thinks that he should sell a needle in the presence of a needle maker⁶².” When Ānanda tries to defend this somewhat rude nun by saying:

“*excuse (her). Women are stupid*”

khamatha bhante Kassapa bālo mātugāmo, S II 216,11,

later redactor removed the *bhikkhunīsaṃgha* from the text. This *suttanta* is now also available in a Kharoṣṭhī manuscript from Bajaur, where the *bhikṣuṇīsaṃgha* was almost certainly mentioned, as the length of a lacuna in the manuscripts indicates. For this information I am obliged to I. Strauch, Berlin.

⁶⁰ This is true for all versions (including also Buddhacarita XXVII 52) recalling the *nirvāṇa*, cf. A. Bareau: Recherches sur la biographie du Buddha dans les Sūtrapitaka et les Vinayapitaka anciens: II. Les derniers mois, le parinirvāṇa et les funérailles. Tome II Paris 1971, p. 161, 166. The only woman present is the mother of the Buddha, who descends from the Tusita heaven (only in the Dharmaguptaka version). This particular version mirrored in reliefs from Gandhāra, where Mahāmāyā is depicted occasionally according to D. Srinivasan: From Roman *clipeata imago* to Gandhāran image medaillon and the embellishment of the *parinirvāṇa* legend, in: Architeti, capomastri, artigiani. L'organizzazione dei cantieri e della produzione artistica nell'Asia ellenistica. Studi offerti a Domenico Faccenna. Serie Orientale Roma C. Rome 2006, pp. 247-269. – Quite different is the Mahāparinirvāṇamahāsūtra, the so-called Mahāyānamahāparinirvāṇasūtra, which completely re-writes the traditional ancient texts. Here, nuns are present: [Subhadrā] *bhikṣuṇīm ādau kṛtvā śaṭkoṭyo bhikṣuṇīśatasahasrāṇi sarbāḥ tā bhikṣuṇyo 'rhyantyaḥ*, § 1.2, while Ānanda is not: *yāvataś ca bhikṣavo bhikṣuṇyo vā ... te sarbve nirvaśeṣaṃ tatra 'vajagmuḥ sthāpayitvā mahākāśyapapramukhaṃ bhikṣusaṃgha[m] sthavirānandapramukhaṃ caiti*, § 2.6 “with the exception of ...”(!), cf. H. Habata: Die zentralasiatischen Sanskrit-Fragmente des Mahāparinirvāṇa-Mahāsūtra. Kritische Ausgabe des Sanskrittextes und seiner tibetischen Übertragung im Vergleich mit den chinesischen Übersetzungen. Indica et Tibetica 51. Marburg 2007.

⁶¹ Kassapa-saṃyutta: S II 214-222.

⁶² *seyyathāpi nāma sūcivāṇijako sūcīkāraṣa santike sūciṃ vikketabbaṃ maññeyya*, S II 216, 1.

Mahākassapa gives Ānanda a rather stern warning not to side with the nuns against him, who was individually introduced by the Buddha to the *saṃgha*, while Ānanda was not⁶³. Hearing all this a disgusted Thullatissā leaves the order of nuns for good (S II 217, 21).

The story continues — still in the nunnery — and relates how Ānanda lost all his thirty followers (*saddhivihārins*, S II 217, 29), because he acted foolishly like a young man, as Mahākassapa points out. Now, another nun intervenes. Thullanandā, well known from the Vinaya as a wrong doer in the introductory stories of the Bhikkhunīvibhaṅga⁶⁴, remarks: “How could the noble Mahākassapa, who was a heretic formerly (*aññatitthiyapubbo*, S II 219, 13) disgrace the noble Ānanda by calling him a young man (*kumāraka*, S II 218,23)” (S II 219,12-14). Again, Mahākassapa refers to his very eminent position by recalling the famous story of the exchange of robes with the Buddha at the time when Mahākassapa joined the order⁶⁵, a story which proves that Tullanandā is correct in her reproach. And again the nun Thullanandā, too, leaves the order of nuns.

This does not throw a very favourable light on Ānanda and shows at the same time that he was quite evidently not on good let alone on friendly terms with Mahākassapa, the leader of the order after the Buddha's death. And, interestingly, the commentary actually mentions that these stories happened after the *nirvāṇa*⁶⁶.

If Ānanda is warned by Mahākassapa not to become too friendly with the nuns lest he might be further (!) investigated by the order of monks in this case⁶⁷, Ānanda has to ward off the advances of a an anonymous nun who pretends to be sick to see him (A II 144-146).

Twice Ānanda reports about meetings with nuns. In the first instance he tells the Buddha that he visited a nunnery and talked to many nuns (S V 154 f.). More interesting is a last reference to Ānanda and a nun, because this nun is called Jaṭilā Gāhiyā or Jaṭilagāhiyā (A IV 427, 27), who asks Ānanda about the fruits of *samādhi*. This is not a Buddhist nun as her designation “having sided with the *jaṭilas*” or less likely her name the *jaṭilā* Gāhī shows⁶⁸. Therefore she is another member of the group of female ascetics or non-Buddhist nuns, who are mentioned in passing in the Vinayavibhaṅga on the IInd Saṃghādisesa for nuns:

⁶³ It is remarkable that Kassapa uses Vedic terminology, when he recalls his introduction to the *saṃgha*: *bhikkhusaṃghe upanīto*, S II 216, 25 and not *upasampanno* “ordained”. – Ānanda, on the other hand, joins the *saṃgha* together with a group of five other Sākyas including Devadatta and followed by the barber Upālī. After ordination Ānanda reaches only the *sotāpattiphala*, Vin II 182, 26-183, 23.

⁶⁴ However, she also was very learned, cf. P. Skilling, Nonnen, as note 13 above, p. 61 note 43. Was Thullanandā singled out as a wrong-doer and bad example for other nuns because of the story of her confrontation with Mahākassapa?

⁶⁵ M. Deeg: Das Ende des Dharma und die Ankunft des Maitreya mit einem Exkurs zur Kāśyapa-Legende. ZfR 7. 1999, p. 145-169; J. Silk: Dressed for success. The monk Kāśyapa and strategies of legitimation in earlier Mahāyāna Buddhist scriptures. JAs 291. 2003, p. 173-219; D. Klimburg-Salter: Mahākāśyapa and the art of Bāmiyān, South Asian Archaeology 2001. Paris 2005, p. 535-549.

⁶⁶ *sathari pana parinibbute*, Spk II 175, 17.

⁶⁷ *mā ... uttarim upaparikkhi*, S II 216, 12.

⁶⁸ The text tradition is not clear. Ce 1916 prints *jaṭilā gāhiyā* in two words; see also the note 15 at A IV 427. – The commentary invents a *jaṭilanagara*, Mp IV 199, 14 where this nun lives in an obvious attempt to cover up this perhaps slightly embarrassing meeting.

“She is allowable as being a member of the heretical ascetics or of a group of other nuns”

kappati titthiyesu vā pabbajitā hoti aññāsu vā bhikkhunīsu pabbajitā, Vin IV 227, 2.

The “other nuns” clearly refers to non-Buddhist nuns in this context.

Besides Ānanda, only two further monks are mentioned as talking to nuns. Like Ānanda, the monk Moliyaphaggaṇa becomes too friendly with nuns and is blamed for that⁶⁹. Lastly, in the Nandakovādasuttanta (M III 270-277), the Buddha is first asked by Mahāpajāpatī Gotamī to instruct the nuns personally. He, however, does not even talk to her, but, as if Mahāpajāpatī Gotamī would not exist, asks Ānanda whose turn it is to teach the nuns and Ānanda points to the reluctant monk Nandaka. The monk Nandaka preaches to the nuns at the Rājakārāma⁷⁰ only after being urged by the Buddha to do so, who later, however, praises his effort.

Exceptional and unique in the four Nikāyas of the Suttaṭṭhaka is the instruction given to her former husband the *upāsaka* Visākha by the nun Dhammadinnā, who is highly praised for her wisdom by the Buddha after Visākha reports to him⁷¹. Similarly, the nun Khemā talks to King Pasenadi at Toraṇavatthu⁷² who, after listening to Khemā visits the Buddha, asks the same questions again and is very pleased to hear exactly the same answers from the Buddha himself (S IV 374-380).

Weighing this evidence found in the texts, that is the very rare presence of individual nuns in the *suttanta* texts and the astonishing absence of any *suttanta* mentioning the Buddha talking to any individual nun directly and personally, it is hard to avoid the conclusion that during the lifetime of the Buddha the Buddhists had an order of monks only and that this is exactly the situation as reflected in the *suttantas*.

The absence of nuns in older Buddhist texts is all the more conspicuous when looking again beyond Buddhism and comparing the very different attitude to nuns reflected in Śvetāmbara Jain texts. For, here in Śvetāmbara Jainism, the nuns are firmly rooted in the community, according to the tradition even since the time of Pārśva, the assumed predecessor of Mahāvīra⁷³. And Mahāvīra himself personally communicated with the chief nun Candāṇā⁷⁴. Consequently, in contrast to Buddhism, there is neither any trace of reluctance to accept nuns nor are there separate sets of rules for monks and nuns in Śvetāmbara Jainism. A wording such as *no kappai nigganthāṇa vā nigganthīṇa vā ...*,

⁶⁹ Kakaccūpamasuttanta, M I 122-129, particularly M I 123, 11-124, 6.

⁷⁰ The commentary on S V 360 (Spk III 283, 1-285, 23) explains the name of this monastery. — The Rājakārāma at Sāvattī, mentioned here and only once again here in the Nandakovādasuttanta may have been a nunnery (M III 271, 4ff.), the only one (?) referred to by name in the four Nikāyas.

⁷¹ Cūḷavedallasuttanta, M I 299-305. — On parallel versions cf. P. Skilling: Nonnen, as note 13 above, p. 60 note 41.

⁷² This place name is mentioned only in this *suttanta*.

⁷³ The role of women in Jainism is described with detailed reference to the relevant sources by N. Balbir: Women and Jainism in India, in: Arvind Sharma [Ed.]: Women in Indian Religions. Delhi 2002, p. 70-107, particularly p. 82f.

⁷⁴ Schubring as note 46 above, p. 30 § 20.

Kappasutta I,1 etc. or *se bhikkhū vā bhikkhunī vā ...*, Ayāraṅga II 1,1 etc., which never occurs in Buddhism, shows that the same rules are equally valid for both, monks and nuns⁷⁵. Moreover, the order of nuns is almost of the same standing as the order of monks in Śvetāmbara Jainism. As tradition has it and as the figures of today confirm, nuns outnumbered monks in Jainism from the very beginning⁷⁶. Thus the nuns constitute a most important part of the Jaina community, while they were, as it seems, never really welcome to and somewhat badly integrated in the Buddhist community.

This remarkable difference between Jainism and Buddhism could be explained, if the Buddhists, who constituted themselves originally as an order of monks only, had to give in to some sort of social pressure from outside very soon, and were forced at an early date to establish an order of nuns, if only for the reason not to be disadvantaged against other religious movements such as Jainism and perhaps also the Ājīvikas⁷⁷. This may well be the message only slightly covered by the story of the Buddha's reluctance to accept nuns: The unsuccessful attempt of one faction of the early Buddhists to ward off what was unwanted⁷⁸, but had to be conceded in the given social and religious environment at the time.

Still the controversial acceptance of nuns remained well-known enough among the Buddhist community to be mirrored in our texts. Ānanda stands for the pro-*bhikkhunī* faction, and Mahākassapa for his opponents. Ānanda is not only criticised in the texts cited above from the *suttantas*, but, of course, first of all during the first council presided over by Mahākassapa as the most prominent monk after the Buddha's death. The account of the first council enumerates five bad mistakes committed by Ānanda introduced by the formula:

"This, reverend Ānanda, was a bad deed that you ..."

idam pi te āvuso Ānanda dukkaṭaṃ ...

In detail: 1. Ānanda did not enquire about the minor rules briefly mentioned earlier (Vin II 288, 38), 2. Ānanda sewed a raincoat for the Buddha after stepping on it (Vin II 289, 6), 3. Ānanda allowed women to be the first to honour the Buddha's body after his *nirvāṇa* which thus was defiled by their tears (Vin II 289, 10), 4. Ānanda did not ask the Buddha to prolong his life, when the latter offered to do so before he decided to enter

⁷⁵ There are, of course, individual rules valid only for monks or nuns. – On the position of nuns cf. J. Jain: *Life in Ancient India as Depicted in the Jain Canon and Commentaries*. Delhi ²1984, p. 203-206.

⁷⁶ P. S. Jaini: *The Jaina Path of Purification*. Delhi 1979, p. 246 note 8: In 1977 there were only 1200 Śvetāmbara monks against 3400 nuns. According to the tradition this situation prevailed already during Mahāvīra's times, p. 37; P. Dundas: *The Jains*. London 1992, p. 49. More recent figures are listed by N. Balbir, as note 68, p. 88f.: There were, e.g., 1474 monks against 5420 nuns of the Śvetāmbara Mūrtipūjaks.

⁷⁷ A. L. Basham: *The Ājīvikas. A vanished religion*. London 1951, p. 161.

⁷⁸ A fairly strong aversion against women is expressed in one of the Buddha's last instructions to his community in the *Mahāparinibbānasuttanta*, DN II 141, 12-17. It is, however, appropriate to also remember the words by A. Foucher: *La vie du Bouddha d'après les textes et les monuments de l'Inde*. Paris 1949, p. 267: "Surtout, qu'elles [les femmes] se l'avouent ou non, elles se sentent intérieurement flattées de l'hommage indirectement rendu au charme de leur beauté par la défiance qu'on leur marque, voire même par les injures dont on prétend les accabler. Craindre de les aimer, c'est avouer qu'elles sont aimables, et là-contre un Bouddha même ne peut rien".

nirvāṇa (Vin II 289, 16), and lastly 5. Ānanda favoured the acceptance of nuns (Vin II 289, 25). Ānanda denies any wrongdoing but accepts the reproaches “in faith of the opinion of the venerable elder monks.”

All this points do a deeply rooted dissent, perhaps as bad as the earlier conflict with Devadatta⁷⁹. However, contrary to the time of the Devadatta crisis, when the Buddha was still alive and could easily overrule Devadatta, after the *nirvāṇa* no such absolute authority was there to settle and to terminate the dispute between the Ānanda and the Mahākassapa factions in one way or the other.

This is the result if an attempt is made to convert the information contained in these ancient texts of the Suttapiṭaka and in the slightly later formulated Vinayapiṭaka, which was well understood by contemporaries, into the historical account, which can be understood in our times. Historical events such as the foundation of both communities, monks and nuns, could be transmitted to later generations only by the means of expression available at the time. Even if based on historical memory, however strong or faint, the events had to be adjusted to the then current literary form of a *suttanta* or a Vinaya text, allowing only for certain well-known protagonists to act.

In the same way as the ideas about the formation of texts and the compilation of the canon could be clad only into the garb of a council, the foundation of a new Buddhist community of ascetics, the order of nuns, had to be connected to the Buddha in one way or the other in particular, if the story had to be included into the Vinaya. For, the Buddha was and is the only law-giver and, consequently, only the Buddha could make the rules for the nuns.

This was achieved in a really ingenious way by introducing Mahāpajāpatī Gotamī and Ānanda to win over the Buddha, who, after having permitted the acceptance of nuns, withdraws and is above all quarrel and controversy. The prominent monks, on the other hand, Ānanda as the favourite of the Buddha, who was particularly near to him at the time of the *nirvāṇa*, and Mahākassapa as the most venerable monk immediately after the *nirvāṇa* and heir to the Buddha, may be considered as the heads of two conflicting currents within the *saṅgha* of monks⁸⁰. The “Ānanda faction”, if one wishes to call it this way using modern terminology, was strong enough to prevail against their opponents and push through the acceptance of nuns, but not strong enough to prevent the powerful “Mahākassapa faction” from expressing their misgivings in the texts by emphasizing both, the reluctance of the Buddha to accept nuns and the subsequent drastic reduction of the duration of the Buddha’s teaching: It would have been perfectly easy to cancel all attacks on Ānanda. This, however, was, luckily, not done. For the rift in the community was so deep and still very much present in the memory of those, who created the texts as

⁷⁹ B. Mukherjee: Die Überlieferung von Devadatta, dem Widersacher des Buddha, in den kanonischen Schriften. München 1966 [Münchener Studien zur Sprachwissenschaft, Beiheft J]; M. Deeg: The Saṅgha of Devadatta: Fiction and History of a Heresy in the Buddhist Tradition. Journal of the International College for Advanced Buddhist Studies 2. 1999, p. 183-218 = 230-195.

⁸⁰ It is perhaps possible to consider the Mahāparinibbānasuttanta as a text near to the “Ānanda faction”, while the report on the first council may have been composed by adherents to Mahākassapa.

we read them, that it was impossible to cover it up by perfectly simple means of redaction.

It is well known of course that both, Ānanda and Mahākassapa, the opponents in the controversy on the acceptance of nuns, survived the Buddha. Some of the *suttanta* texts, in which both monks figure, are even taken by the tradition to describe events after the death of the Buddha, and most likely rightly so.

Therefore, taking all the evidence preserved in the texts together and taking into account the means of expression available to those who formulated the texts as they are transmitted, it is not easy to avoid the conclusion that the introduction of the order of nuns was indeed an event at the end of the period of early Buddhism, not too long after the death of the Buddha⁸¹, thus allowing to introduce nuns, if not in the *suttantas*, but at least in the Therīgāthā. Moreover, the controversy on the admission of nuns might have been — speaking in modern historical terms — between two factions, whether or not to accept a group of female ascetics and their leader, who when they finally were allowed to join Buddhism succeeded in preserving part of their original rules and their language still dimly visible in the terminology of the Bikkhunīpātimokkha here and there.

Appendix

In the Samantapāsādikā, does not discuss *gihigatā* in the comentary on the LXVth nor on the LXVIth Pācittia for nuns (Sp 941, 1-6), but comes back to it in the commentary on the Kumārībhūtavagga (Sp 942, 1-16). The reasoning, which is not entirely clear, proceeds in seven steps:

1. Four Pācittiyas for nuns concerning the ordination age (LXVth to LXVIIth and LXXIst to LXXIIIrd Pācittiya for nuns) considered as parallel or similar (*sadisa*).
2. The “novices under training in the six rules” (*sikkhamānās*) mentioned in the LXIIIrd and LXIVth Pācittiyas for nuns are considered as older than twenty years and are called consequently “great novices under training” (*mahāsikkhamānā*, Sp 940, 27, so read; Kkh (2) 355, 22). The figure twenty is borrowed form the respective rule for nuns (Vin II 271, 29).

⁸¹ There is neither reason nor reference given for the frequent statement “according to Buddhist scriptures, the *bhikkhunī saṃgha* was founded, along with the *bhikkhu saṃgha* (order of male mendicants or monks), by Gautama Buddha early in his career as a religious teacher” by Nancy J. Barnes: Women in Buddhism, in: A. Sharma [Ed.]: Today's Woman in World Religions. Albany 1994, p. 137-169, particularly p. 139 with note 2 “According to tradition the nuns' order was founded about five years after the Buddha's enlightenment.” And again in N. J. Barnes: Women and Buddhism in India, in A. Sharma: Women, as note 73, p. 38-69, particularly p. 42 etc.

The “five years” are ultimately based, it seems, on E. J. Thomas: The Life of the Buddha as Legend and History. ³1949, reprinted London 1969, p. 87, note 1, and derived from Mp II 124, 23 erroneously combined with Vin II 253, 20. For Vin II 253, 20 does not say that the Buddha spent the rainy season, to which all dates in Mp II 124, 23 refer, in Vesālī, but he just staid there once on his way.

3. These novices under training may be addressed only as *sikkhamānā*, but neither as *gihigatā* nor *kumāribhūtā* in the ordination ceremony.

4. This is the problematic point: Here the Samantapāsādikā clearly discusses the earliest possible date for ordination, which should not occur earlier than at the age of twenty according to the Cullavagga. This is done in giving a sequence of figures in the case of a *gihigatā*:

sikkhāsammuti at ten years – *upasampadā* at twelve

and so on until

sikkhāsammuti at eighteen – *upasampadā* at twenty⁸².

5. Once the figure eighteen is reached, a *gihigatā* becomes equal to a *kumāribhūtā* = *sāmaṇerī* but not vice versa, because a *gihigatā* becomes a *sāmaṇerī*, but a *sāmaṇerī* cannot revert to the status of a *gihigatā* as long as she is attached to the *saṃgha*.

6. Once the figure twenty is reached *gihigatā* and *kumāribhūtā* merge in the *mahāsikkhamānā* and must be called no longer neither *gihigatā* nor *kumāribhūtā*.

7. By the consent to accept a “novice under training” (*sikkhamānā*), three categories are created: a) *gihigatā*, b) maiden (*kumāribhūtā*), c) great “novice under training” (*mahāsikkhamānā*). All three categories of novices may be addressed correctly and simply as *sikkhamānā* after the *gihigatā* merged with the *kumāribhūtā* and the *kumāribhūtā* with the *mahāsikkhamānā*.

Thus considered at an abstract level, the intention of the Samantapāsādikā seems to be to harmonize the different rules (*sikkhāpadas*) and guarantee the correct form of address during the ordination ceremony, which is of utmost importance. It is remarkable that no contradiction the the age of twenty at ordination is mentioned.

In doing so the Samantapāsādikā clearly deviates once from the Vinayavibhaṅga, as noticed by K. Kieffer-Pülz: The introductory story to the LXVIth Pācittiya for nuns states in the *kammavācā* spoken when the *sikkhāsammuti* is requested: *ahaṃ ... paripuṇṇadvādassavassā gihigatā*, Vin IV 323, 7. Obviously, the author(s) of this text took the *sikkhāpada* to mean that for a *gihigatā* the time of a *sikkhamānā* should begin at twelve, not at ten as in the Samantapāsādikā. This is certainly neither a mistake in the tradition (“Überlieferungsfehler”), nor is there any silent “correction” (“stillschweigend ... korrigiert”, P. Kieffer-Pülz, p. 205 f.) in the Samantapāsādikā, but, as the examples adduced by P. Kieffer-Pülz herself (p. 206 note 20) demonstrate, a difference in interpretation. This may have been the reason for the series of figures given in the Samantapāsādikā which *per analogiam* follows *ahaṃ ... aṭṭhārasavassā kumāribhūtā*,

⁸² This has been seen correctly by P. Kieffer-Pülz (p. 208), whose interpretation is supported also by *sesāsu pi ayan nayo*, Vin-vn 2380 “and for the other (*gihigatās*) the same method (is valid)” with *sammutiya dinnasamvaccharato āgāmini dutiye saṃvacchare upasampādetabbā*, Vin-vn-pt Be 1977 II 111,9 f. The examples adduced by P. Kieffer-Pülz on p. 209 f., on the other hand, use totally different ways of counting and do not help. The series of articles by E. Washburn-Hopkins: Remarks on forms of numbers, the method of using them, and the numerical categories found in the Mahābhārata. JAOS 23.1902, p. 109-155; 23.1902, p. 350-357; 24. 1903, p. 7-56, 24. 1903, p. 390-393 does not contain any pertinent material.

Vin IV 328, 8 and introduces the pair ten and twelve years replacing twelve and fourteen in the introductory story. Then the series of pairs continues until eighteen and twenty are reached, which thus converges with the rule for the *kumāribhūtā*. Thus there is a perfect harmony in counting without a hint to the reference of the figures.

Unfortunately, all these ingenious efforts of harmonization leave us without any reference for the figures. Three possible references could be envisaged: Following P. Kieffer-Pülz all figures could refer to the age of the different *sikkhamānās*, which results in a very obvious contradiction with the minimum age of twenty years for ordination. Alternatively, the figures might refer to the status of the future nuns before their ordination, as they probably do in the Vinaya. This, however, results in calculations, which are incongruent with the assumption of the *Samantapāsādikā*, because women married for eighteen years would not necessarily be equal to a maiden (*kumāribhūtā*) aged eighteen, or to novice (*sāmaṇerī*) of eighteen years standing. For, the *Vinayavibhaṅga* (*padabhājanīya*) interprets “maiden” (*kumāribhūtā*) as “novice” (*sāmaṇerī*, Vin IV 327, 21; *kumāribhūtā ti vuttā sāmaṇerī*, Kkh (2) 355,6) and this was what later authors knew and had to take into account. Obviously, no suggestion is satisfactory. Consequently, either the text is still not fully understood or this is a very theoretical play of numbers with no relevance at all to any practice, if no woman younger than eighteen / twenty was ordained and no exceptions were admitted any more. Most likely the real meaning of the text was soon obscure and, consequently, this rule was perhaps never applied in practice. Non liquet.

The pedestal inscription of Śirika

Oskar von HINÜBER

Origin and present whereabouts of the statue of a Bodhisatva (plate 1), which was brought to my attention by S. Karashima¹, who, in turn, received the photos of the image and the inscription from Isao Kurita, Tokyo, are unknown. The pedestal of the Bodhisatva or “Cakravartin Buddha²” from Mathurā is inscribed in two lines (plate 2):

1. *siddh(am) dhamarakṣītaputrasya upāsakasya śirikasya sā(r)thavāhasya bohisatvaṃ pratiṣṭhāpit(o) deyadhamam sah(ā) mātāpitihi sah(ā) sa(r)vasa[tve]hi (bha + na) budhā*
2. *na āsane śaravanake sarvabudhapujāye mahās(ā)ghikāna bhikṣunaṃ jābuvaniyānaṃ prarigah(e)*

„Success! The *bodhisatva* of the son of Dharmarakṣita, the layman Śirika, the merchant (caravan leader), has been set up as a pious gift together with his parents together with all beings near the seat of the xxx Buddhas of the Reed thicket to pay homage to all Buddhas for the acceptance of the Mahāsāṃghika monks of the Jambuvana.”

Whether or not the inscription continues on one side of the pedestal, is not known at present, but highly unlikely.

The only part that cannot be read clearly due to damage to the stone is the end of the first line. Three *akṣaras* before the word *-budhā* seem to be lost. Traces of these three *akṣaras*, which can be detected best after strong enlargement and variation of contrast and brightness, could be *bh.-* as the first and *-na* of the third one. The vowel of *bh-* cannot be determined. Very faint traces of the *akṣara* in the middle might point to *-kā-*, but (*bh.kāna*) hardly yields any sense as an epithet of the Buddhas.

Further, the second *akṣara* could be *-ddhya-* or *-ddham* with a final *-m(?)*. The first syllable in *deyadhamam* is written in a slightly unusual way. Moreover, the distinction between *-i-* and *-e-* is not everywhere clear. Consequently, it is difficult to decide,

¹ For a first reading of the inscription and for fruitful discussions I am indebted to S. Karashima, Hachioji, and for important bibliographic support to H. Falk, Berlin.

² This designation has been suggested for images of this type by H. Härtel: A remarkable inscribed sculpture from Mathura, in: *Indian Art and Connoisseurship. Essays in Honour of Douglas Barrett*. Delhi 1995, pp. 33-43, particularly p. 40, cf. also H. Härtel: *The Concept of the Karpin Buddha Type of Mathura*, in: *South Asian Archaeology 1983* ed. by J. Schotsmans and M. Taddei. Naples 1985, p. 653-678.

whether, as usual, *prarigahe* is intended by the scribe or *prarigahi*. It is interesting that *prarigahe* is clearly written with a Dardic metathesis of liquids, which would point to a scribe from Gandhāra. Again, an enlargement shows that the *-r-* in *pra-* is not cancelled, as a first glance at the photo seems to indicate. The palaeography clearly points to a date during Kuṣāṇa early times.

The name of the donor, Śirika, i.e. Śrīka³, is similar to that of a second *sārvavāha* found in the Mathurā inscriptions, who is called named Bhavaśiri⁴.

The place names mentioned such as Śaravanaka “of the reed thicket”, where the image was established “near a holy place (*āsane*)”, and the Jambuvana “rose-apple grove”, to which the Mahāsāṃghika monks are attached, are otherwise unknown.

Most interesting and important is the expression *budhāna āsane*, only the second occurrence of such a wording. The similar expression *Śakamuniśya āsane* found in the inscription documenting a donation made by Buddharaṣita in the year 8 of Kaniṣka was discussed controversially by G. Fussman and H. Härtel. While G. Fussman maintains that the *bodhisattva* sits on the throne of the Buddha, because “nos statues ... comme le dit expressément l’inscription B, représentent en effet «le bodhisattva assis sur le trône du bienheureux Śākyamuni» c’est-à-dire, montré au moment où il va atteindre la *bodhi* et devenir le Buddha”⁵, H. Härtel compares inscriptions mentioning that the respective statue is set up *caṃkame* “near the *caṅkrama*”⁶ and understands *āsane* as “one of the Holy Places of Buddhism”⁷. In the light of the wording *budhāna āsane* and particularly because of the adjective *śaravanake* “of the Reed thicket” in the inscription of Śirika, the interpretation of H. Härtel seems to be more likely, although the still uncertain text immediately preceding *budhāna* has to be kept in mind as a warning. Moreover, it is at least conceivable that *āsane* has a more neutral meaning in inscriptions: “place, where there are Buddha (statues)”⁸. Only further evidence coming to light will tell.

Linguistically the form *bohisatva* is remarkable. The development *-dh-* > *-h-* in this word was previously attested only in a single pedestal inscription also from Mathurā. Although the fragmentary statue was excavated at Saheth-Maheth (Śrāvastī) as far back

³ The fem. name Śrīkā is listed in A. Hilka: Die altindischen Personennamen. Breslau 1910, p. 94; the formation of the name is explained p. 65f.

⁴ H. Lüders: Mathurā Inscriptions ed. by K. L. Janert. Göttingen 1961, § 172. — Two *sārvavāhas* are mentioned in Satya Shraiva: The Dated Kushāṇa Inscriptions. Delhi 1993, p. 59, no. 65 and p. 93, no. 115, cf. Indian Archaeology. A Review 1976/76, p. 63, no. 42, and one in : G. Schopen: The Inscription on the Kuṣāṇ Image of Amitābha and the Character of the Early Mahāyāna in India. JIABS 10. 1987 = Figments and Fragments of Mahāyāna Buddhism in India. Honolulu 2005, p. 101 = 249. A Jaina inscription from Mathurā mentions the wife of a merchant, the *sārttavāhīniye Dharmmasomāye*, G. Bühler: Further Jaina Inscriptions from Mathura. EI 1. 1892, p. 295.

⁵ G. Fussman: Documents épigraphiques Kouchans (V). Buddha et Bodhisattva dans l’art de Mathura. Deux Bodhisattvas inscrits de l’an 4 et 8. BEFEO 77. 1988 [1991], pp. 5-24, 5 plates, particularly p. 15.

⁶ The loc. is to be understood as *tatsāmīpyāt: gaṅgāyām ghoṣaḥ, kūpe gargakulam*, Mhbhṣ II 218,18 on Pāṇini 4.1.48, Vārttika 3, cf. *gaṅgāyām gāvah, kūpe gargakulam*, Mhbhṣ I 273,16 on Pāṇini 1.3.11, Vārttika 7.

⁷ H. Härtel, as note 2 above, p. 40 and note 4 (p. 41), where the interpretation of G. Fussman is explicitly rejected.

⁸ The word *āvāsa* is used for a place where the Buddha is supposed to have lived during his life time: *budhāvāse ghoṣitārāme* in an inscription from Kauśāmbī: A. Ghosh: Buddhist Inscription from Kausambi. EI 34. 1961/2, p. 14-16.

as 1862/3 by A. Cunningham and the inscription subsequently published by D. R. Sahni⁹, it is included neither in H. Lüders' "Mathurā Inscriptions" nor used by Th. Damsteegt¹⁰. The reading by Sahni yields the following text:

1. ...]sya śīvadharasya ca brāṭṛṇā kṣatriyānā veliṣṭānaṃ dhammanāṃdaputrānaṃ dānaṃ śrāvāstajetavane bohisatvā mathurā(vā)[
2. ...]tā sarvabūdhānaṃ puṣṭārthaṃ mātāpṛtī puraskṛca savasatvahitathā ca deṃṭi sathavīcakṣaṇā asārākā ca bhogānāṃ
3. jīvītaś ca serāmiyakūśalā bhuyakusalā acīni Māthurena śelarūpakārena śivamitrena bohisatva kṛtā

Below these three lines there is a fourth line containing the Buddhist creed (*ye dharmāḥ*) inscribed many centuries later than the original inscription.

Unfortunately, no really good photo is available to control Sahni's reading, which definitely needs improvement. Using only the photos in the publications mentioned in note 9, the following provisional new reading can be suggested:

1. + + +]sya śīvadharasya ca bhrāt(u)ṇā kṣatr[i]yānā veliṣṭāna dhammānandaputrānaṃ dānaṃ (śrā)vāstajetāvane bohisatva mathurāvā + +
2. to sa(r)vabudhāna pūṣṭārtha mātāp[i]tau purask[r]ca savastva[hitasu](kha)tha + + + + vicākṣana asārākā ca bogānaṃ
3. + + + jīvītaś ca sarāma + yakūśalā ca ya kūśalamacīni māthurena śelarūpakārena śivamitrena bohisatva kṛtā

The abs. *puraskṛca*, which is certainly intended, though the subscript *-r-* is not visible, seems to be attested only here¹¹.

After *Jto* in line two, the intended wording of the verses separated by gaps, can be largely reconstructed as follows:

<i>sarvabuddhānāṃ pūṣṭārthaṃ</i>	<i>mātāpitrāu puraskṛca</i>
<i>sarvasatvānāṃ [hitāya</i>	<i>+ + +] tha vicākṣanaṃ</i>
<i>asārākā ca bhogānāṃ</i>	<i>+ + + jīvītasya ca</i>
<i>sarāma + yakūśala</i>	<i>cayakūśalamacīni</i>

However, due to the gaps in lines two and three, a full understanding of the four verses is impossible without a re-reading of the inscription on the stone. Alternatively, a parallel to the verses could be used to close the gaps. It is unfortunately impossible to benefit from Sahni's "translation".

Lastly, the inscription of Śirika records that his gift was deposited with the

⁹ Archaeological Survey of India Annual Report 1908/9, p. 132 - 138, cf. also ASI, AR 1910/11, p. 11; R. C. Sharma: Buddhist Art. Mathura School. Delhi 1995, plate 77 with p. 169 (repeating Sahni's reading), and K. Tsukamoto: A comprehensive study of the Indian Buddhist inscriptions Part I. Kyoto 1996, p. 699 Saheth-Maheth 1.

¹⁰ Lüders: Mathurā Inscriptions, as note 4 above; Th. Damsteegt: Epigraphical Hybrid Sanskrit. Leiden 1978, cf. p. 38, where the development *-dh-* > *-h-* is discussed.

¹¹ It is not listed by Damsteegt, as preceding note, p. 131.

Mahāsāṃghika monks, who are well established in Mathurā¹², the probable provenance of the image. Because the inscription adds yet another reference to this school, it might be useful to supplement earlier surveys of references to Buddhist schools¹³ by adding material collected at random from inscriptions discovered during the recent past. A complete survey of the present state of knowledge about the distribution of Buddhist schools remains a desideratum.

References to the Buddhist schools in inscriptions:

Avaraddāraseliyas: H. Falk: The Pātagaṇḍigūdeṃ copper plate-grant of the Ikṣvāku king Ehaṃvāla Cāntamūla. Silk Road Art and Archaeology. 6. Papers in Honour of Francine Tissot. Kamakura 1999/2000, p. 275-283 (p. 276: *pavvayitehi avaraddāraseliyehi* “aparadvāraśaila”); — **Dharmaguptakas:** Satya Shrava: The Dated Kushāṇa Inscriptions. Delhi 1993, p. 61, no. 68 (*[v]ihāre dharm[ma]guptikānāṃ parigrahe*); — R. Salomon: Two New Kharoṣṭhī Inscriptions. Bulletin of the Asia Institute NS 14. 2000, p. 55-68 (p. 60: *ayariāṇa dhamaūtaḡana pariḡahami*); — Felicitation Volume of a Centennial Anniversary Kansai University. Excavations at Jetavana (Saheth). A Buddhist Site in Uttar Pradesh (1986-1996). Kansai University 1997, 3 volumes: Vol. “plates”: Plate 290 No. RP 2705; reading: text volume 2, p. 163: *mahutakana* (read: *dhmagutakana*) (sealing, Ø 3,6cm); — *ibid.*: Plate 289, Nr. RP 2701; reading: text volume 2, p. 163: *da ma gu ta ka na* (read *dha-*) (sealing Ø 2,1cm); — **Kāśyapīyas:** H. Falk: The Buddha’s begging bowl. South Asian Archaeology 2001 ed. by C. Jarrige and V. Lefèvre. II. Historical Archaeology and Art History. Paris 2005, p. 445-452 (p. 448: *acaryaṇa kaśaviaṇa parigrahaṃmi*); — H. Falk: A Copper Sieve from Taxila. Indo-Asiatische Zeitschrift 4/5. 2000-2001, p. 28-34 (p. 28: *taḡsaśilae kaśaviana ṣamanana parigrahe*); — H. Falk: Notes on Some Apraca Dedicatory Texts. BIST 11/12. 1998, p. 85-108, (p. 90: *pagramaṃmi kaśaviyana*); — **Mahāsāṃghikas:** H. Falk: Six Early Brāhmī Inscriptions from Gandhāra. AION 64. 2004, p. 139-155 (p. 140: *ācāryana mahasaḡhiyāna parigrahe* Peshawar); — R. C. Sharma: The Splendour of Mathurā Art and Museum. Delhi 1994, p. 90, fig. 27 ((*a*)īrya¹⁴ *ma[hā](saṅghika)na par(i)[gra]h(e))* = Satya Shrava, as above, p. 94, no. 116. — Both the following inscriptions have not been edited so far. Photos are published in Aruna Tripathi: The Buddhist Art of Kauśāmbī. Delhi 2003, p. 94 fig. 69:

¹² G. Fussman, as note 5 above, p. 22.

¹³ For Buddhist schools mentioned in inscriptions see also P. Kieffer-Pülz: Die buddhistische Gemeinde, in: Der Buddhismus I. Religionen der Menschheit 24,1. Stuttgart 2000, p. 293 - 302 supplemented in III 5. 2002, p. 81. — On the attribution of reliefs to Buddhist schools cf. O. v. Hinüber: Sprachentwicklung und Kulturgeschichte. Ein Beitrag zur materiellen Kultur des buddhistischen Klosterlebens. Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse, Jg 1992, Nr. 6, p. 78 foll.; M. Zin: Der Elefant mit dem Schwert, in: Festschrift Dieter Schlingloff. Reinbek 1996, p. 331-344, p. 335 and: The Mūkapaṇḡu Story in the Madras Government Museum: The Problem of the Textual Affiliation of the Narrative Reliefs in Amaravati and Nagarjunakonda. AION 64. 2004 [2007], p. 157-180, p. 175foll.

¹⁴ The reading *aīrya* (i. e. *ārya*), which is fairly certain, can be compared to forms such as *aira* or *ayira* found mostly in South Indian inscriptions and indicating an “Umlaut”: O. v. Hinüber: Notes on the Pāli Tradition in Burma. Nachrichten der Akademie der Wissenschaften in Göttingen. I. Philologisch-historische Klasse, Jg 1983, Nr. 3, p. 15 note 36 and: Das ältere Mittelindisch im Überblick. Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse. Sitzungsberichte, 467. Band. Wien 2001, 147f.

1. - *ma[hārā]jasya śrī bhadramāghasya {tsa} vatsare 83 va 1 di 1 etayā purvaye j(u)*
2. *v(u)sakasa upāśakasya kuṇṭakaputrasya ujhakāsyā deyadhama imi(ṇa) deyaē*
- 2a. *mahāśagha*
3. *matapit[āna ca] savastvana hitasukhae mama ca p(i)tikaṭhehi | kana pari(gahi)*

The reading is in many places uncertain and, consequently, the translation of the second part is highly conjectural: “In the year 83 of the Mahārāja Śrī Bhadrāmāgha, in the first month of the rainy season, on the first day, at that day¹⁵, the pious gift of Juvusaka, the son of the *upāsaka* Kuṇṭaka, of the *ujhaka*(-family/gotra?). By the (pious) gift for welfare and happiness of my parents and all beings, and by my xxx. For the acceptance of the Mahāsāmghikas.” The scribe committed an obvious mistake in the first line and did not manage the space in line three well. The doubtful reading *imiṇa* and the as yet obscure *deyaē* (mistake for *deyadhamaena*?) seem to indicate that a formula similar to *anena deyadharmaparitāyāgena*¹⁶ might have been intended. The meaning of *pitikaṭhehi* is obscure at present.

A second partly damaged inscription is published in the same book (p. 93, fig. 68)¹⁷:

1. = *sava 83 va 1 di 1 etayā purvayā juvusakasya ku(ṇṭa)kapu*
2. *[trasya upāśa]ka[sya a](r)yana (mahā)[sa]ghikana pa[rigrahe]*

Both Buddha images are very obviously the work of the same artist, and both were commissioned by the same donor. Consequently, it cannot be ruled out that these two images originally were part of a much larger set of eight Buddhas, the six predecessors of Śākyamuni, Śākyamuni himself and Maitreya¹⁸. — *Sarvāstivādins*: H. Falk: A Dedicatory Inscription of the Time of Huiṣka in the Mathura Museum. BIST 11/12. 1998, p. 109-121 (p. 110: *ācāryaṇaṃ sarvāstivādīnaṃ parigrahe*); — H. Falk: Six Early Brāhmī inscriptions from Gandhāra. AION 64. 2004, S. 139-155 (p. 142: *cātudīśasarvāstivādibhikṣusaṃghasya* [Pañjāb]).

The name of the school is lost in Satya Shrava, as above, p. 93, no. 115 (*jparigrahe*), if the inscription is read correctly: no photo is accessible.

¹⁵ Variations of this frequent formula are *asmiṃ divase*, Lüders: Mathurā Inscriptions, as note 4 above, § 181 and *asyā divasapūrvāyām*, R. C. Sharma: Buddhist Art of Mathura. Delhi 1984, p. 226 without plate.

¹⁶ E. g. Lüders, Mathurā Inscriptions, as note 4 above, § 29.

¹⁷ The inscription is also published by R. C. Sharma: Buddhist Art. Mathura School. Delhi 1995, fig. 118.

¹⁸ An almost complete set was found in Kanaganahalli, where the images were also commissioned by the same donor, cf. ARIRIAB 10. 2007, p. 40 note 8. — Images designated as Dīpaṃkara and as Kāśyapa respectively are published in Sharma, as previous note, p. 201, figure 123; p. 217, figure 149 *kaśaba(sa)*.

Dharma, Dhāraṇī, Abhidharma, Avadāna: What was taught in Trayastrimśa?

Peter SKILLING¹

I

Several narratives cluster around the Buddha's visit to the 'abode of the Thirty-three', the Trayastrimśa-bhavana.² Some of these concern the teaching or teachings that he gave there – a non-specific 'Dharma' according to common Buddhist tradition, the 'Abhidhamma' according to a unique tradition of the Mahāvihāravāsīn school of Ceylon.³ This preliminary study of some of the texts delivered in Trayastrimśa shows that a variety of texts covering most Buddhist genres present themselves in their openings (*nidāna*) as having been delivered in the abode.

The visit to Trayastrimśa sets the backdrop for several of the origin myths of the image of the Buddha. It is the Buddha's long absence in Trayastrimśa that causes a king – Prasenajit in some stories, Udayana in others – to feel the need for and to commission an image of the Buddha.⁴ Another story concerns Bhikṣuṇī Utpalavarṇā, who employs supernormal powers (in which, among the nuns, she is foremost) in order to be the first to greet the Buddha. She transforms herself into a Cakravartin King, and rides to see him at the foot of the ladder.⁵ Especially in Siam, following the commentarial traditions but even more so the *Devorohanaparivatta* of the *Paṭham Somphot* (*Paṭhamasambodhi*), the

¹ I presented a preliminary version of this paper on 30 August 2005 at the XIVth Conference of the International Association of Buddhist Studies, London, under the title 'Trayastrimśas heaven and the production of scriptures' in the panel 'Disputed authorities: Authenticity and Efficacy in Buddhist Scriptures' convened by Liying Kuo and Peter Skilling. I thank Prapod Assavavirulhakarn and Jan Nattier for supplying information for this article at the last minute.

² Trayastrimśa is regularly described as a '*bhavana*' – in this article clumsily rendered as 'abode' – in Sanskrit and Pāli (or, in Tibetan as '*gnas*'). So also is Tuṣita.

³ The texts of 'Theravādin' tradition that survive today all – with a few debated exceptions – have been transmitted by the Mahāvihāravāsīn lineage of the Theravāda of Sri Lanka. It is not possible to know whether other lineages, such as the Abhayagiri-vāsīns or the Jetavanīyas, agreed with the Mahāvihāravāsīns on the points discussed in this article. I therefore describe these points as 'Mahāvihāravāsīn' rather than 'Theravādin' in general.

⁴ For some of these myths, as related to cloth painting, see Skilling 2006.

⁵ For the Utpalavarṇā episode see Lamotte 1976: 739, Lamotte 1949: 634–636, and *Karmavibhaṅgopadeśa* in Lévi 1932: 159–160 (all with, as to be expected, useful annotations). See also Bapat 1950: 42–43 and Teiser 1988: 139. For Uppalavarṇā see *BHSD* 125 and, for Pāli sources, *DPPN* I 418. For a later Chinese biography, which incorporates the Udayana story, see Wieger [1913] 2002, §§ 159–60.

descent is also known as ‘the Lord revealing the world’, a scene which is depicted in mural paintings and, in the nineteenth century, was represented by an image of the Buddha standing, with his two arms stretched downward at his sides, held slightly away from his body.

In this paper I introduce some of the texts which claim to have been taught by the Buddha in Trayastrimśa – one of the Pāli *Bhaddekaratta-suttas*, some *avadānas*, Mahāyāna *sūtras*, and *dharaṇīs*, the Pāli *Abhidhamma*, and a vernacular Thai/Lao text called *Paññāpāramī*. Several of these texts enjoyed wide dissemination and inspired or codified actual practice. This leads to questions about Trayastrimśa and the production of scriptures in relation to narrative, authenticity, and efficacy.

II

The Buddha’s visit to the Trayastrimśa abode for the three months’ rains retreat and his dramatic descent to earth at the end of the retreat are well-known events in the biography of the Buddha, events that have inspired art, narrative, and ritual. The descent does not figure in the standard lists of the ‘twelve acts of the Buddha’ (if there is any standard list), but it is otherwise often counted among the key events of his career.⁶ In Mūlasarvāstivādin tradition, the ‘display of the descent from the gods at the city of Sāmkāśya’ is one of the ten ‘obligatory deeds’ (*avaśyakaraṇīya*) to be performed by all Buddhas.⁷ In the Mahāvihārin tradition ‘teaching the Abhidhamma in the Tāvatiṃsa abode and descending from the world of the gods at the gate of the city of Saṅkassa’ (*tāvatiṃsabhavane abhidhammadesanā saṅkassanagaradvāre devālokatō otaraṇaṃ*) are among the ‘thirty fixed rules for all Buddhas’ (*samatimśa sabbabuddhānaṃ dhammatā*).⁸ The city of Saṅkassa itself is one of four ‘unalterable places’ (*avijahitaṭṭhānāni*).⁹ That is, the episode is a primary event in the life of Śākyamuni – and in the lives of all Buddhas.

Several texts list the places where the Buddha spent the eighty years of his life. Two chronological lists, one from the **Saṃgharakṣa-saṃcaya-buddhacarita-sūtra*, preserved in Chinese translation, another from the Mahāvihārin tradition – specifically, the commentaries (*aṭṭhakathā*) on the *Buddhavaṃsa* and the *Āṅguttaranikāya* – agree that the Buddha spent his seventh rains-retreat after his awakening in the Trayastrimśa abode.

⁶ See Bu ston (1988: 79.19-80.4 = Obermiller 1931-32 I 133-134); I have been unable to trace Bu ston’s citation from a *Ratnāvalī* (*Rin chen phren bar*).

⁷ *Sāmkāśye nagare devatāvataṛaṇaṃ vidarśitaṃ bhavati*: for references see Skilling 1997: 305 and n. 146.

⁸ *Madhurattavilāsiniṃ nāma Buddhavaṃsaṭṭhakathā*, 298-299.

⁹ *Madhurattavilāsiniṃ nāma Buddhavaṃsaṭṭhakathā*, 297-298. *Avadānaśataka* (Speyer 1970) II 94.13 *jambudvīpaṃ sāmkaśye nagare āpajjare uḍumbaramūle*, 600. 13 ‘dzam bu’i gliṇ du groṇ khyer snaṇ ldan gyi ‘dab, a pad dza ra’i nags su śiṇ u dum bā ra’i druṇ du gsegs so. In *Avadānaśataka* ‘Sāmkāśya’ is translated into Tibetan as ‘Snaṇ ldan’; in the *Buddhacarita* (op. cit., *ie* 90b5) it is transliterated as ‘Sāmkasa’. For references to the site see BHSD 591 (Sāmkāśya) and DPPN II 974-975 (Saṅkassa). Both the place and the event were also known as Devāvataṛaṇa and Devāvātāra (Tib. Lha yul nas babs pa, *Mahāvīyutpatti* 4103) – see BHSD 271.

Other lists, such as the *Vibhāṣā* as cited in Tibetan by Bu ston Rin chen grub (1290-1364)¹⁰ and by Klon rdol nag dbaṅ blo bzaṅ (1719-1794)¹¹ do not give any chronology; they simply list the places, and agree that the Buddha spent one *varṣāvāsa* in Trayastrimśa.

The Trayastrimśa abode has a special status and a remarkable role in Buddhist mythology, ideology, and imagination.¹² Put simply, it is a 'paradise', ruled by Indra or Śakra, King of the Gods.¹³ The Vedic god Indra grew up to become Śakra, who became a disciple of the Buddha; his encounter with the latter at the Indraśaila cave led to his attainment of the state of stream-entry, as described in a major *sūtra*, the *Śakrapraśna/Sakkapañha*. Śakra's visit is depicted at Bharhut, where the cave is described in the label as 'Idasālaguḥa'.¹⁴ A collection of short *sūtras* in which Śakra features is included in the Pāli *Sakkasamyutta* in *Sagāthasamyutta* of the *Samyuttanikāya*; one of these texts, the *Dhajaggasutta*, contains one of the foundational formulas for the recollection of the Buddha.¹⁵ Śakra figures in the narratives of numerous *jātakas*, and acts as interlocutor in the monumental *Prajñāpāramitāsūtras* and in other Mahāyāna texts. Along with gods like Brahmā or Māra, 'Śakra' is a position or type – there is always a Śakra, each time the universe evolves – rather than a unique being. In his past lives the Buddha himself was born thirty-six times as Śakra, Lord of the Gods, in Trayastrimśa.¹⁶ In Southeast Asia, Śakra became a model for ideals of kingship.¹⁷

In the landscape of early Buddhism, the Trayastrimśa abode is a prominent, if not a predominant, landmark. A Bharhut relief depicts the Sudharmā assembly-hall of the gods with the festival of the Blessed One's hair-knot, described in the label as '*sudhammā devasabhā bhagavato cuḍāmaho*'. The same sculpture depicts Indra's Vaijayanta palace, described as '*vejayaṃto pāsāde*'.¹⁸ Later technical literature describes Trayastrimśa quite precisely, for example the *Abhidharmakośa*.¹⁹ Much later, the descriptions were disseminated in Tibet in manuals like 'Phag pa's *Śes bya rab gsal*, completed 1278,²⁰ or the *Śes bya kun khyab*²¹ by 'Jam mgon Kong sprul Blo gros mtha' yas (1813-1899). Cosmological inventory was essential to ritual, and hence Trayastrimśa and other heavens are described in ritual-liturgical texts like the *Nes don sgron me*, also by Kong

¹⁰ Bu ston in Obermiller 1931-32: II 70.

¹¹ Klon rdol nag dbaṅ blo bzaṅ 1991: I 470.

¹² For Pāli sources see 'Tāvatiṃsa', *DPPN* I 1002-1004.

¹³ For Indra see *DPPN* I 308-310; for Sakka '*devānaṃ indo*' see *ibid.*, II 957-965.

¹⁴ Lüders 1998 B 35, pp. 109-110 and pls. XIX, XL.

¹⁵ Skilling 1997: 401-467; for a further example of the formula in a recently identified manuscript fragment see Harrison 2007.

¹⁶ See *Aṅguttaranikāya* IV 88-91 and *Ekottarikāgama* in Tripāṭhī 1995: 167-171.

¹⁷ For Burma see e.g. Charney 2006: 89.

¹⁸ For both see Lüders 1998: B 22, p. 93 and pls. XVIII, XXXVI.

¹⁹ *Abhidharmakośa* III *kārikā* 65-68 – see de La Vallée Poussin 1971: 160-163 for further references.

²⁰ Hoog 1983: 19-21; 33; Willemen 2004: 18-19; 29-30 (translation of Chinese version, done before 1306).

²¹ Jamgön Kongtrul 1985 I 188-191 = Jamgön Kongtrul 2003: 116-118.

sprul.²² In Southeast Asia works like the Pali *Lokapaññatti* (Denis 1977 I Chap. VIII) and the fourteenth-century Thai cosmological classic, 'The Three Worlds', describe, in luxurious detail, the heavens with their gardens and ponds, with their features like the *pārijāta/pāricchattaka* coral tree,²³ the *pāṇḍukambala* stone slab,²⁴ the Sudharmā assembly hall, and Indra's Vaijayanta palace (Coedès and Archaimbault 1973: 154-166).²⁵

The power and attraction of Trayastrimśa becomes even stronger when we consider that (at least in the received Mahāvihārin tradition) two relics of Śākyamuni are enshrined there. One – the top-knot or turban relic – comes from the beginning of his career, before his awakening, and it might technically be called a 'bodhisattva relic' (although this could be artificial, since tradition quickly came to use 'Buddha', 'Bhagavat', 'Bodhisattva' interchangeably). This is the first relic in classical accounts, and the elevation of the top-knot to Trayastrimśa was a favourite theme in sculpture, for example at Amaravati. The second relic is from the end of Śākyamuni's career – a tooth relic brought to the abode by Indra himself after the passing and cremation of the Buddha. In a Siamese tradition widely known through the 'Phra Malai' narratives, the future Buddha Maitreya descends from the Tuṣita abode every *uposatha* day to pay homage to the relics.

Trayastrimśa seems especially accessible from Jambudvīpa. In a Pāli *jātaka*, the Bodhisattva shoots an arrow as far as Trayastrimśa, where it is taken by the gods (*Asadisajātaka*, no. 181, especially p. 89.12-17). The Bodhisattva as the *cakravartin* king Mandhātā travelled to Trayastrimśa and ruled there for the lifetime of thirty-six Śākras (*DPPN* II 444-446). The *Akṣobhyavyūha* describes a ladder that connects Abhirati, the 'Buddhafield' of Tathāgata Akṣobhya, to Trayastrimśa.²⁶ (In Jambudvīpa, however, there is no such ladder, and in the *Upapāduka-avadāna* the four assemblies ask Mahāmaudgalyāyana to invite the Buddha to return from Trayastrimśa to earth, saying, 'The people of Jambudvīpa do not have, sir, such a supernormal power or special ability by which they might ascend to the gods of the Thirty-three in order to see, approach, and pay homage to the Blessed One'.²⁷ A simile given in the *Jñānlokālaṃkāra Mahāyānasūtra* proposes that, if the great earth were transformed into *vaiḍūrya*, it could reflect the Trayastrimśa abode so that 'all the men and women, boys and girls of Jambudvīpa' could see it along with Śakra in his Vaijayanta palace.²⁸ The simile became celebrated through its integration into the *Ratnagotravibhāga* (Takasaki 1966: 356-359).

²² Jamgon Kongtrul 1977: 102.

²³ Dhammapāla notes that '*pāricchattaka*' is 'the Pāli form of *pārijāta*': *Paramattha-dīpanī* IV, 174.15, *yaṃ hi lokiya pārijātan ti vadanti, taṃ māgadhabhāsāya pāricchattan ti vuccati*.

²⁴ There are several Tibetan equivalents for *pāṇḍu-kambala-silātalam*: *Mahāvyūtpatti* 7127 has *ar mo nig lta bu'i rdo leb/ar nig lta bu'i rdo leb*. *Dhvajāgrakeyūrādhāraṇī* has *lva ba dkar po lta bu'i rdo leb*. See the *nidānas* cited below.

²⁵ The groves and trees listed at *Mahāvyūtpatti* §§ 4194-4199 all belong to Trayastrimśa.

²⁶ Chang 1983: 325 – I am unable to locate the passage in the Tibetan translation, at least in this section.

²⁷ Speyer 1970: 91.1 = Feer 1979: 327.

²⁸ Study Group on Buddhist Sanskrit Literature 2004b: 20-29. See also in general Study Group on Buddhist Sanskrit Literature 2004a.

The 'legendary biographies' of Aśoka record the visit paid by the monarch to Saṃkāśya, mentioning also the Utpalavarṇā episode.²⁹ The site of the descent attracted pilgrims from as far away as China (in fact the Chinese records are all we have: there are no ancient Indian records). The earliest surviving account is that of Faxian, who visited Saṃkāśya in the fifth century (Li Rongxi 2002: 177–79). The celebrated scholar of the Great Tang, Xuanzang, duly visited the site several centuries later (Li Rongxi 1996: 136–138).

In Tibet, Burma, and Siam the events connected to Trayastrimśa are part of the ritual calendar.³⁰ In Siam the descent is enacted in the annual '*takbat thevo*' ritual which takes place at the end of the rains-retreat. One of the most famous places for this – especially in this age of tourist promotion – is in Uthai Thani in central Siam, where a long line of monks – gathered from temples throughout the province – files down a steep staircase from the hilltop to the plain as tens of thousands wait to make offerings.

The abode itself, with its potent relics and powerful associations with the Blessed One and with Maitreya, was a coveted place to be reborn. In a Northern Thai tradition the Cudāmaṇī Cetiya became a pilgrimage destination, for people born in the year of the dog. This is part of a system of pilgrimage to *cetiyas* according to one's year of birth in the twelve-year animal cycle. I am not certain how the trip to Cudāmaṇi was arranged in the early period. In later centuries substitute sites were established, such as Kyaiktiyo in the Mon country (now lower Burma), known in Thai as Phrathat Inkhwaen, and also Wat Ketukārāma in Chiang Mai.

III

Art and iconography are primary sources for the study of the legend of the Buddha's visit to and descent from Trayastrimśa. Other sources are *sūtras* and *dhāraṇīs* that take place in the abode. The basic narrative relates that the Buddha visited the Trayastrimśa abode, and spent a rains-retreat there. Many versions state that the Blessed One went there for a specific reason – to teach the Dharma to his mother Mahāmāyā, who had died seven days after his birth.³¹ Further details are that during his stay there the Buddha sat on a stone slab beneath the Pārijāta tree, or sat in the Sudharmā assembly hall of the gods.

That the legend caught the Buddhist imagination at a very early date can be seen from

²⁹ The location of the Saṃkāśya is not certain. For Cunningham's account of the purported site see Cunningham 1972: 271–299; for comments see Allen 2002: 207–208 and Leoshko 2003: 44–45. Debala Mitra does not refer to the site in her comprehensive *Buddhist Monuments* (Mitra 1971).

³⁰ For Tibet see Rigzin 1993: 55; for Burma see Strong 2001: 114–115; for Siam see *ibid.*, 117.

³¹ There is some disagreement about where Mahāmāyā was reborn. According to some traditions (the Sarvāstivādin *Mahāvadānasūtra*, the *Lalitavistara*, and several Chinese sources) she was reborn in the Trayastrimśa, while in early Pāli texts she was reborn in Tuṣita: see Ven. Anālayo 2006: 535–536, and also the *Pratimālakṣaṇaṃ*, which opens with *buddho bhagavān jetavane viharati sma, tusitabhavanān-mātu-dharmadeśanād-āgatakālasamaye*: citation from Kinnard 1999: 65, n. 98).

the 'non-figural' reliefs on the great stone encyclopædia of Bharhut and Sanchi, which date before the Christian Era.³² Other non-figural depictions come from Swat and from Mathura. The latter, from Gayatri Tila, and dated to the first century CE, clearly depicts the most hallowed sites of Trayastrimśa – the *stūpa* and the turban (Joshi 2004: pl. 28). In all the non-figural depictions the triple ladder is the main element; this formulation of the scene from the earliest period of Buddhist art is striking. The iconography has been remarkably stable, and was maintained as figurative art developed in 'Greater Gandhāra' and in North India through the Gupta and Pāla-Sena periods.³³ The descent became standardized in 'eight marvels' stelæ and in independent images – and was adopted in the painting traditions of Tibet and of Pagan-period Burma. In the 'condensed versions' of the stelæ and cloth paintings the episode was indicated by the figures of Brahmā and Śakra flanking the descending Buddha. A unique feature in the art of Pagan is the depiction of the *ascent*.³⁴ Among the few surviving masterpieces painted at the Tivanka Pilimage at Polonnaruwa in Lanka is a depiction of the descent (Godakumbura 1969: fig. 8). In Siam, in Sukhothai and in Ayutthaya, the descent was a prominent theme, which carried into the mural painting in Ratanakosin or Bangkok. In Siam the prominent and holy spots of the abode are represented in magnificent *Traibhūmi* manuscripts from late Ayutthaya period on. In Buddhist art, representations of the descent continue to be produced up to the present.

The sojourn in and descent from Trayastrimśa is an instructive case of a narrative which already had impeccable credentials and an established iconography by the second century BCE, before time that the great *caityas* were built, but which did not enter into the textual corpus until centuries afterwards. The event is not included in the great *sūtra* collections – the *Āgamas* and *Nikāyas* – and is not found in the Pāli *Vinaya*. Aśvaghoṣa devotes two verses to the event in his *Buddhacarita*. Theoretically the *Buddhacarita* is the oldest extant biography of the Buddha; regrettably the latter part of the text does not survive in Sanskrit, but only in a fifth-century Chinese translation³⁵ and in an even later Tibetan translation,³⁶ with some differences in the details. The *Karmavibhaṅgopadeśa* refers to a *Devāvatārasūtra*, which has not, as far as I know, been identified.³⁷

In the Mahāvihārin tradition the story appears first in the commentaries, such as the *Dhammapada-aṭṭhakathā*, a rich narrative collection which cannot be reliably dated

³² For Bharhut see Coomaraswamy 1956: 54–56 and pl. XI. For further references see Lamotte 1976: 372. I prefer to use 'non-figural' rather than the vexed 'aniconic'.

³³ Perhaps the most famous Gandhāran image is the one kept in the Victoria and Albert Museum: see Kurita 2003, fig. 416 (and also figs. 414–423). For the Ajanta paintings of the event and for a comprehensive study and bibliography see Schlingloff 2000, No. 84–87: *Devāvatāra*.

³⁴ For a description of the ascent and the events leading up to the teaching of the *Abhidhamma* see *Dhammapada-aṭṭhakathā* III 216–222.

³⁵ Beal 1984: 240–241; Karetzky 1992: 179.

³⁶ *Buddhacaritra-nāma-mahākāvya/Saṅs rgyas kyi spyod pa zhes bya ba'i sñan nag chen po*, Otani Cat. no. 5656, Vol. 129, *skyes rabs*, *ñe*, 90b4–6; translation in Johnston 1984, Part III, p. 56.

³⁷ See Lévi 1932: 159–160.

(fifth-sixth century?).³⁸ Currency of the story of the sojourn in Trayastriṃśa and its connection with *Abhidhamma* is presupposed in Buddhaghosa's *Aṭṭhasālinī* (commentary on *Dhammasaṅgaṇī*: see below), which can be dated to approximately the fifth century, and in Buddhadatta's *Madhuratthavilāsini* (commentary on *Buddhavaṃsa*: see below). Von Hinüber (§ 207) states that 'the brackets for Buddhaghosa's dates are about AD 370 to 450', and notes that Buddhadatta 'is traditionally seen as a contemporary of Buddhaghosa'.³⁹

In the *Kunālāvadāna*, the elder Upagupta shows King Aśoka the site where the Blessed One 'surrounded by a host of gods, ... descended from the Trāyastriṃśa Heaven after spending a rains retreat there teaching the Dharma to his mother'.⁴⁰ Later on Buddha's aged disciple Piṇḍola Bhāradvāja relates to King Aśoka how he witnessed certain events in the career of the Buddha. He explains that:⁴¹

Then again, great king, I was right there when the Blessed One surrounded by a host of deities came down into the city of Sāṃkāśya from the Trāyastriṃśa Heaven where he had spent the rains retreat among the gods preaching the Dharma to his mother. At that time, I saw the achievements of both gods and men, including Utpalavarṇā's magical creation of a cakravartin.

[And he added:]

When the most eloquent of teachers descended
From the divine realm where he had spent the rains,
I was there, close by,
And I saw him, the supreme sage.

In Kṣemendra's eleventh-century *Bodhisattvāvadānakalpalatā* the descent forms the setting for Chapter 14, the *Devāvatārāvadāna*.⁴²

IV

What did the Buddha teach in the Trayastriṃśa abode? According to the majority of accounts, early and late, he 'taught the Dharma': no further details are given.⁴³ When we examine the literary record, we find that a range of texts, in different genres and fulfilling different functions, present themselves as having been taught in Trayastriṃśa. They

³⁸ See von Hinüber 1996 §§ 262-269.

³⁹ von Hinüber 1996 § 324 – but see § 327.

⁴⁰ Cowell and Neil 1987: 394.3, *asmin pradeśe bhagavān deveṣu trayastriṃśeṣu varṣā uṣitvā mātūr janayitryā dharmam deṣayitvā devagaṇaparivṛto 'vatīrṇaḥ*; translation from Strong 1983: 251.

⁴¹ Cowell and Neil 1987: 401.21, *yadāpi mahārāja bhagavatā deveṣu trayastriṃśeṣu varṣā uṣitvā mātūr janayitryā dharmam deṣayitvā ...*; translation from Strong 1983: 262-263

⁴² *Avadānakalpalatā*, Part 1 (BST 22, Darbhanga, 1989) Chap. 14, *kṛtvā tridaśasamghānām bhagavān dharmadeśanām*; Kshemendra 2001: Chap. XV, pp. 119–26.

⁴³ See Anālayo 2006: 536 n. 141 for copious references to Chinese sources (and n. 142 for the Chinese pilgrims).

include *avadānas*, Mahāyāna *sūtras*, and *dhāraṇīs*. In some cases the location and the mythology of Trayastrimśa are built into the narrative – for example, in the *Jñānaka-sūtra* or the *Dhvajāgrakeyūradhāraṇī* (see below). The Trayastrimśa *nidāna* was sufficiently appealing to be adopted in at least one Chinese ‘indigenous scripture’, the *Sūtra of the Past Vows of Kṣitigarbha Bodhisattva*, which opens in the Trayastrimśa where the Buddha is teaching the Dharma to his mother.⁴⁴

From Tibet we have examples of ‘synoptic surveys’. These, as part of extended biographies of Śākyamuni that draw on the full panoply of sources in Tibetan translation available to the authors, summarize the ‘Trayastrimśa texts’ in single chapters. One biography that does this is that by sKal bzañ Chos kyi rgya mtsho, composed perhaps in 1494.⁴⁵ Another is that by the illustrious Ganden scholar, tutor of the Eighth Dalai Lama, Tshe mchog gliñ Yoñs ‘dzin Ye śes rgyal mtshan (1713–1793), in the life of the Buddha that opens his ‘Biographies of the Eminent Gurus in the Transmission Lineages of the Graded Path Teachings, called the Jewelled Rosary’, produced in 1787.⁴⁶ The information has clearly been compiled from *nidānas* and summaries. Was sKal bzañ Chos kyi rgya mtsho the first to anthologize the texts in this manner? Or are there any earlier examples?⁴⁷

In the following I present a sampling of ‘Trayastrimśa texts’, drawing largely on the Peking xylograph Kanjur reproduced by Otani University. This is not in any sense a complete survey.⁴⁸ A full study should consult all available Sanskrit, Pāli, Thai, Tibetan, Chinese,⁴⁹ Khotanese,⁵⁰ and Central Asian sources. It should include other texts mentioned in the ‘synoptic surveys’, such as the *Sarvadurgatipariśodhanatantra* (Skorupski 1983) and an *Acalatantra* (*Mi gy’o bai rgyud*) referred to by both sKal bzañ Chos kyi rgya mtsho and Yoñs ‘dzin Ye śes rgyal mtshan.⁵¹ Especially interesting would be a comparative study of Story no. 14 of the Chinese **Arthapada-sūtra* and its parallel in the *Avadānaśataka*, the *Upapāduka-avadāna*, which describe interesting interplays between Jambudvīpa and Trayastrimśa, with Mahāmaudgalyāna as intermediary.⁵² The

⁴⁴ *Sūtra of the Past Vows of Earth Store Bodhisattva*, New York: Buddhist Text Translation Society, The Institute for Advanced Studies of World Religions, 1974, p. 28. For the history of the *sūtra* see Wang-Toutain 1998: 78-82 and Zhiru 2007: 107-115. For the term ‘indigenous scriptures’, which I use here very provisionally in lieu of ‘apocrypha’ (but this only works if at all for East Asian texts), see Zhiru 82-84.

⁴⁵ sKal bzañ Chos kyi rgya mtsho 1994: 272-279. Date from Martin 1997: 75.

⁴⁶ *Byañ chub lam gyi rim pa’i bla ma brgyud pa’i rnam par thar pa rgyal bstan mdzes pa’i rgyan mchog phul byuñ nor bu’i phreñ ba* (summarized translation of title from Willis 1995: 125): Tshe mChog gliñ Yoñs ‘dzin Ye śes rgyal mtshan 1970: 101 foll. The section is approximately translated in Thurman 1996: 83–84. For Yoñs ‘dzin Ye śes rgyal mtshan see *ibid.*, 299 and Willis 1995, Appendix V.

⁴⁷ I hope to study the synoptic surveys in Part II 2 of this article.

⁴⁸ Summaries of four of the texts studied here are given in Tarthang Tulku (gen. ed.) 1995 (a useful handbook insofar as it groups texts together by *nidāna*, the site at which they were taught): 326-327.

⁴⁹ Including of course ‘indigenous scriptures’, some of which are mentioned in Cole 1998.

⁵⁰ For a – regrettably incomplete – Khotanese version see Emmerick 1968, Chap. 23.

⁵¹ sKal bzañ Chos kyi rgya mtsho 1994: 274.6; Tshe mChog gliñ Yoñs ‘dzin Ye śes rgyal mtshan 1970: 103.2.

⁵² Bapat 1950: 36-55; *Avadānaśataka* no. 86: Speyer 1970 II 89-97 = Feer 1979: 326-333.

Chinese version, ascribed to Zhi Qian, seems to be one of the earliest extant versions of the Trayastrimśa narrative. Also awaiting translation and analysis is the *Ekottarikāgama* version of the narrative (summarized in Teiser 1998: 136-139).

1. *Lomasakaṅgiyabhaddekarattasutta*

One of the most intriguing Pāli texts that refers to the Buddha teaching in Trayastrimśa is the *Lomasakaṅgiyabhaddekarattasutta*.⁵³ Here Devaputta Candana visits the monk Lomasakaṅgiya, who is staying in the Nigrodhārāma in Kapilavattha, and asks him whether he knows the ‘summary and analysis of the *Bhaddekaratta*’ (*Bhaddekarattassa ... uddesaṇ ca vibhaṅgaṇ ca*). But how did the god know about the text? Because:

At one time, O monk, the Blessed One was dwelling among the Tāvatiṃsa gods at the foot of the Pāricchattaka coral tree on the Paṇḍukambala stone slab. There the Blessed One spoke the summary and the analysis of the *Bhaddekaratta* to the Tāvatiṃsa gods.⁵⁴

The *Lomasakaṅgiyabhaddekarattasutta* is one of a series of four *Bhaddekarattasuttas* in the *Uparipaṇṇāsa* of the *Majjhimanikāya*. All four *suttas* discuss, in different terms, the ‘summary and analysis of the *Bhaddekaratta*’, *Bhaddekaratta* (*Bhadrekarātrī* in the Sanskrit versions) being the enigmatic name of a set of verses given in all four versions. Only in the Pāli version does the *deva* explain how and where he learned the verses – the reference is missing in the Chinese counterparts, which include a *Madhyamāgama* version and an independent version translated by Dharmarakṣa during the period CE 265-316.⁵⁵ That is, there is no version other than the Pāli that relates that the god learned the *Bhaddekaratta* stanzas from the Buddha himself when he was residing in the Trayastrimśa abode.

The *Bhaddekaratta* was clearly an important text or set of texts. To be transmitted in four versions is a rare distinction in the *Majjhimanikāya*. There are Sanskrit fragments of the *sūtra* from Central Asia (not yet edited), a Tibetan translation, and several Chinese translations.⁵⁶ The Central Asian and Tibetan versions are ‘*rakṣā* editions’, concluding with a *mantrapada*, in the Tibetan a **dramiḍa-mantrapada* (‘*gro ldiṅ gi gṣaṇs ṅags kyi gṣi*’).

2. *Jñānaka-sūtra-buddha-avadāna*

⁵³ *Majjhimanikāya* no. 134, Vol. III 199-202. For the four *Bhaddekaratta Suttas* see Ven. Anālayo 2006: 574-584 and Bhikkhu Ñāṇananda 1973. For ‘Lomasakaṅgiya’ see DPPN II 789-790.

⁵⁴ *ekam idaṃ bhikkhu samayaṃ bhagavā devesu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. tatra bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesaṇ ca vibhaṅgaṇ ca abhāsi.*

⁵⁵ Ven. Anālayo 2006: 580-581.

⁵⁶ For Chinese see Thich Minh Chau 1991: 70 and Anālayo 2006: 574-584.

‘The Buddha-avadāna, the *sūtra* of Jñānaka’, is a short *avadāna*, six folios long, which was translated *circa* CE 800 by the team Vidyākaraśiṃha, Sarvajñadeva, and dPal brtsegs.⁵⁷ It opens:⁵⁸

Thus I heard, upon a time, the Blessed One was dwelling for benefit of his mother in the heavenly abode of the Thirty-three gods on the Pāṇḍukambalaśilā slone slab at the foot of the Pārijāta coral tree.

At that time, a Devaputra experienced the five omens of imminent death: his flower garlands began to wither, his clothes became soiled, his body began to stink, sweat streamed from his armpits, and he became uncomfortable in his seat.⁵⁹ Seeing that he would be reborn in a sow’s womb, he was terrified. At the advice of other gods he paid homage to the Buddha and beseeched him for help. The Blessed One went to him and instructed him to go for refuge in the Buddha, the Dharma, and the Saṃgha – the Three Gems, and recited a verse on refuge. Soon afterwards the god died, to be reborn in Vaiśālī as the son of a merchant. As soon as he was born he spoke, saying ‘I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Saṃgha’. Thinking, ‘He knows the Buddha, he knows the Dharma, he knows the Saṃgha’, his parents were impressed and gave him the name ‘Precocious’ (Tibetan ‘Śes ldan’ = Sanskrit ‘Jñānaka’?). When the boy was eight, the Buddha came to stay in the Kūṭāgāraśālā in the Great Forest at Vaiśālī. When the Blessed One went into Vaiśālī to collect alms, ‘Precocious’ went up to him, bowed at his feet, circumambulated him three times, and sat down to one side. He invited the Buddha to his family home for the next day’s meal. He then aspired to become a Buddha and received a prediction.

This *avadāna* invokes that terrible moment in the life of a god – the appearance of the five omens – a well-exploited trope of impermanence. The plot and phrasing resembles the *Sūkarikāvadāna* (*Divyāvadāna* XIV and Otani Cat. no. 1014).

3. *Pratītyasamutpāda-nāma-mahāyānasūtra*

The ‘Mahāyāna Sūtra on Dependent Arising’ (translators not recorded) opens as follows:⁶⁰

⁵⁷ *Ārya-jñānaka-sūtra-buddha-avadāna* / *Phags pa saṅs rgyas kyi rtogs pa brjod pa śes ldan gyi mdo*, Otani Cat. no. 1014, Vol. 40, *mdo*, u, 297b7-300b5. The Sanskrit title is not very convincing – can it be a back-translation by the editors of the *Kanjur*? A summary, ‘*Khye’u śes ldan gyi gnam rgyud*’, is given by ‘Ze chen rgyal tshab ‘gyur med padma nman rgyal (1871-1926) in his anthology of narratives: see ‘Ze chen ‘gyur med padma nman rgyal 1992: 667-670.

⁵⁸ *‘di skad bdag gis thos pa dus gcig na, bcom ldan ‘das yum gyi don du lha nams kyi gnas sum bcu rtsa gsum na śiṅ yon su ‘dus brtol gyi druṅ na la ba dkar po lta bu’i rdo leb la bzugs so.*

⁵⁹ See *Abhidharmakośabhāṣya* ad III 44ab and La Vallée Poussin’s notes (1971: 136-137).

⁶⁰ *Pratītyasamutpāda-nāma-mahāyāna-sūtra* / *Phags pa rten ciṅ ‘brel bar ‘byuṅ ba zēs bya ba theg pa chen po’i mdo*: Otani Cat. no. 878, Vol. 34, *mdo*, tsu, 132b5-133b2; Sastri 1950: 70.10. Sastri’s retranslation from Tibetan into Sanskrit (pp. 25-27) contains many errors and cannot be relied upon.

Thus I heard, upon a time, the Blessed One was dwelling amongst the Thirty-three gods on the Pāṇḍukambala stone slab,⁶¹ together with Great Auditors like Aśvajit⁶² and others, Bodhisattva-Mahāsattvas like Ārya Maitreya, Ārya Avalokiteśvara, Vajrapāṇi, and others, with Mahābrahmā Sahāmpati, Nārāyaṇa, Maheśvara, and other gods, with Śakra, Lord of the gods, with Pañcaśikha, king of the *gandharvas*.

Avalokiteśvara asks the Buddha how gods, monks, nuns, laymen, and laywomen can increase their merit. The Blessed One recites the ‘Pratītyasamutpādagāthā’ (*rten ciñ ‘brel bar ‘byuñ ba’i tshigs su bcad pa*) – the *ye dharmā* verse, given first in Sanskrit and then in Tibetan translation – and describes it as the *dharmakāya* of the Tathāgata. He gives instructions for making miniature *caityas* and installing within them the *ye dharmā* stanza, called in this case the ‘Pratītyasamutpādadharmadhātugāthā’ (*rten ciñ ‘brel bar ‘byuñ ba chos kyi dbyiñs kyi tshigs su bcad pa*).⁶³

This short *sūtra* – just over one folio long – relates to ritual practices that spread throughout India and beyond starting from about the fifth and sixth centuries.⁶⁴ Small clay *stūpas* have been recovered in the hundreds and thousands at numerous archaeological sites. It is likely that the *sūtra* both canonized existing practices and inspired further developments through its promise of exceptional merit (*brāhmapuṇya*), leading to rebirth in the Brahma worlds. The *Pratītyasamutpādasūtra* is cited in the *Akṣayamatīnirdeśaṭīkā* in connection with the ‘equipment of merit’.⁶⁵

4. *Caturdharmanirdeśa-nāma-mahāyānasūtra*

The ‘Mahāyāna Sūtra on the Exposition of Four Dharmas’, available in a Tibetan translation done by Surendrabodhi and Ye šes sde around CE 800, is a short text, just over one folio long.⁶⁶ It opens:

Thus I heard, upon a time, the Blessed One was dwelling among the Thirty-three gods in the Sudharmā Assembly Hall of the gods, together with an assembly of monks, five hundred in number, and with Maitreya and many other Bodhisattva-Mahāsattvas.

The Blessed One then addresses Maitreya, and explains four factors which overcome bad

⁶¹ *‘di skad bdag gis thos pa’i dus gcig na, bcom ldan ‘das sum cu rtsa gsum gyi lha’i nañ na, ar mo nig lta bu’i rdo leb la ... bžugs te.*

⁶² Can we explain the presence of Aśvajit by the fact that it was Aśvajit – at least in the Mahāvihāravāsīn and the Sarvāstivādin traditions – who first spoke the *ye dharmā* verse to Śāriputra?

⁶³ The translation by Cooper (1983-4), based mainly on Sastri 1950, is unsatisfactory – see remarks in Skilling 1983-4.

⁶⁴ See Skilling 2005 and 2008 (noting that the latter is somewhat defaced by typographical errors).

⁶⁵ *puṇyasambhāra*: Braarvig 1993: II 461 and n. 7. For *pratītyasamutpāda* in general, one of the classics remains de La Vallée Poussin 1913. For related texts and the best study of the subject see Boucher 1991 and 1995.

⁶⁶ *Ārya-caturdharmanirdeśa-nāma-mahāyānasūtra* ‘Phags pa chos bži bstan pa šes bya ba theg pa chen po’i mdo: Otani Cat. no. 915, Vol. 36, mdo, žu, 63a7-64a2. See Tibetan text with Sanskrit reconstruction in Dhih, *Journal of Rare Buddhist Texts Research Project* 35 (2003) 45-52.

deeds that had been committed and accumulated. This part – the body of the *sūtra* – is cited by Śāntideva in his *Śikṣāsamuccaya* (160.4-11) as from the *Caturdharmakasūtra*. The *sūtra* was translated into French by Feer (1883: 197-198). There is apparently no Chinese translation.

5. *Trayastrīṃśatparivarta-nāma-mahāyānasūtra*

The ‘Mahāyāna Sūtra of the Chapter on Trayastrīṃśa’, which adopts the name of the abode for its title, is preserved in Tibetan in a translation done by Prajñāvarman and Ye śes sde around CE 800.⁶⁷ Apparently it was not translated into Chinese. It is relatively long, taking up about seventy-nine folios in the Peking blockprint edition of the *Kanjur* (by way of comparison, the *Vajracchedikāprajñāpāramitā* takes up about twenty-nine folios in the same edition). The *sūtra* opens as follows:

Thus I heard, upon a time, the Blessed One was dwelling among the Thirty-three gods on the Pāṇḍukambalaśīlā slone slab at the foot of the Pārijāta coral tree, out of compassion for the mother who gave him birth, having undertaken the vow of the rains-retreat together with an assembly of monks, one thousand in number, all of them arhats ... and with 72,000 Bodhisattvas ... most of them having come from different universes. There the Blessed One, surrounded by a gathering of many hundreds of thousands, taught the Dharma. At that time, the Devaputra Candra (Zla ba) and the Devaputra Zla mchog were gathered in the assembly.

Devaputra Candra opens the discourse by asking the Buddha a question. Other interlocutors include Śakra (*tshu* 148b4 foll) and Mañjuśrī. The Buddha predicts that Devaputra Candra will become a monk under Maitreya and also under the other 996 Buddhas of the Bhadrakalpa, to eventually become a Buddha named Candraprabha. The *sūtra* also features Mahāmaudgalyāyana; Māyādevī (Lha mo sgyu ‘phrul) is referred to but does not play a major role. The *sūtra* is rich in narrative and discussion, in prose and verse, dealing with emptiness, non-arising, and the perfection of wisdom.

6. *Dhvajāgrakeyūradhāraṇī*

The ‘Dhāraṇī of the armlet to be placed on the creast of a standard’ or ‘*Phags pa rgyal mtshan gyi rtse mo’i dpuñ rgyan zes bya ba’i gzuñs*’ was translated by Jinamitra, Dānaśīla, and Ye śes sde, circa CE 800. It begins:⁶⁸

Thus I heard, upon a time, the Blessed One was dwelling among the Thirty-three gods on the pāṇḍukambala stone slab.

^{67.} *Trayastrīṃśatparivarta-nāma-mahāyānasūtra*/Sum bcu rtse gsum pa’i le’u zes bya ba theg pa chen po’i mdo, Otani Cat. no. 889, Vol. 35, mdo, tshu, 134a2-173a6, opening bcom ldan ‘das sum bcu rtse gsum pa’i lha’i nañ na śin yonś ‘du’i druñ na, ar mo nig lta bu’i rdo leb la bžugs te.

^{68.} ‘di skad bdag gis thos pa dus gcig na, bcom ldan ‘das sum cu rtse gsum pa’i lha’i nañ na lva ba dkar po lta bu’i rdo leb la bžugs te.

Indra, defeated in battle by the Asuras, hurries to the Buddha, and asks for his protection. The Buddha teaches him the invincible *Dhvajāgrakeyūrādhāraṇī*, which he himself learned in the past when he was a bodhisattva from the Tathāgata Aparājitadhvaṇa.⁶⁹ He recommends it for use in battle; it will bring victory wherever one goes. Tied to the tip of a standard (*dhvajāgra*) or around the throat it will protect kings and heroes. In Tibet, the *Dhvajāgrakeyūrādhāraṇī* is one of the most common texts to be block-printed on cloth to make ‘prayer flags’.

Dhāraṇī narratives regularly claim connections to past Buddhas. In the *Mahāvastu* (Senart 1882 I 1.4) ‘Aparājitadhvaṇa’ is the first Buddha under whom Śākyamuni, then a Cakravartin king, ‘planted roots of good’ at the beginning of his ‘natural career’ (*prakṛticaryā*).

7. *Uṣṇīṣavijayadhāraṇī*

Uṣṇīṣavijayadhāraṇī is a family of texts, the history of which is rather complicated. One of those preserved in the Kanjur bears the title ‘Dhāraṇī of the Crown of Victory, Purifier of all realms of misery’. About ten folios long, it was translated *circa* CE 800 by Jinamitra, Surendrabodhi, and Ye šes sde.⁷⁰

The Devaputra Suparatiṣṭhita (Lha'i bu śin tu brtan pa) who enjoys and disports himself in the Sudharmā Devasabhā with the Thirty-three gods, hears that he will die in one week and be reborn for seven lives in Jambudvīpa, after which he will be born in hell. Terrified, he hurries to Śakra, who realizes that the seven lives mean a pig, a dog, a jackel, a monkey, a poisonous snake, a vulture, and a hawk. Śakra goes to the Buddha to ask for help, and the Buddha recites the *Uṣṇīṣavijayadhāraṇī*.

The *Uṣṇīṣavijayadhāraṇī* is a long liturgy recited in long-life ceremonies. The *dhāraṇī* itself has had a long life, having swept with its attendant rituals across Asia from about the eighth century on. It is recited to this day, including in the form of a Pāli verse version of the narrative (without the *dhāraṇī*). In China and Japan the *Uṣṇīṣavijayadhāraṇī* has been carved on stone pillars, and the female deity Uṣṇīṣavijayā has been widely rendered in various media,⁷¹ placing both the *dhāraṇī* and the deity among the most visible of all *dhāraṇīs*.

8. *Hiraṇyavati Dhāraṇī*

⁶⁹ Skilling in progress.

⁷⁰ *Sarvadurgatipariśodhani-uṣṇīṣavijaya-nāma-dhāraṇī*/Nan 'gro thams cad yonś su sbyoñ ba gtsug tor nam par rgyal ba žes bya ba'i gzuñs rtog pa dañ bcas pa, Otani Cat. no. 198, Vol. 7, rgyud, pha, 226b-231b3.

⁷¹ See Shaw 2006: Chap. 16.

This is another short *dhāraṇī* text, translated by Jinamitra, Dānaśīla, and Ye šes sde *circa* 800.⁷² It opens:

Thus I heard, upon a time, the Blessed One was dwelling among the Thirty-three gods at the foot of the Pārijāta coral tree of the gods on the *pāṇḍukambala* stone slab with many thousands of Bodhisattvas, all of them predicted to unsurpassed, true and full awakening and bound to one final birth. At that time the Blessed One addressed the Bodhisattva-Mahāsattva Legs par gnas ...⁷³

The Buddha praises and teaches the *Hiraṇyavati Dhāraṇī*, a very short *dhāraṇī* of only a few phrases, which protects against malignant beings.

9. *Aparājitā-pratyamgīrā-mahādhāraṇī*

The ‘Grand *Dhāraṇī* of Invincible Pratyamgīrā, the White Parasol of the Crown of All Tathāgatas’, or *Sarvathāgatoṣṇīṣa-sitātapattra-nāma-āparājitā-pratyamgīrā-mahādhāraṇī*, is about sixteen folios long.⁷⁴ The Buddha delivers the *dhāraṇī* in the Sudharmā assembly hall:⁷⁵

Thus I heard, upon a time, the Blessed One was dwelling among the Thirty-three gods in the Sudharmā Assembly Hall of the gods, together with a large assembly of monks, a large assembly of Bodhisattvas, and Śakra, Lord of the Gods. Then the Blessed One, seated on the seat spread out for him, entered the concentration (*samādhi*) called Vision of the Crown (*gtsug tor nam par gziḡs pa žes bya ba'i tiñ'ne 'dzin*). From the opening in his crown (*uṣṇīṣavivara*), these *mantrapada* (*gsaṇ śnags kyi gzi*) issued forth ...

The *mantrapada* is a long string of phrases, translated into Tibetan, offering homage to (... *la phyag 'tshal lo*) Buddhas, Bodhisattvas, arhats and other realized ones. After this the Buddha announces the benefits of the *mantrapadas*, and recites several more *mantras*, which are transliterated rather than translated.⁷⁶

⁷² *Hiraṇyavati-nāma-dhāraṇī* 'Phags pa dbyig dan ldan pa žes bya ba'i gzuṇs, Otani Cat. no. 190, Vol. 7, rgyud, pha, 202b3-204a6.

⁷³ I am not certain of the Sanskrit equivalent of 'Legs par gnas'. 'Susaṃsthita' (*Mahāvvyūtpatti* 7419) is one possibility, but also possible are Suvāsa and Supraṭiṣṭhita, the latter the leading character in the *Uṣṇīṣavijayā* texts.

⁷⁴ *De bžin gśeḡs pa thams cad kyi gtsug tor nas byuñ ba gdugs dkar mo žes bya ba gžan gyis ma thub ma phyir zlog pa'i rig śnags kyi rgyal mo chen mo*, Otani Cat. no. 202, Vol. 7, rgyud, pha, 243a-251a3.

⁷⁵ See the Sanskrit *nidānas* in Bendall 1992: 63; Matsunami 1965: 156-159; and *Mahāpratyamgīrā nāma dhāraṇī in Buddhist Himalaya (A Journal of the Tibeto-Nepalese Tradition)*, Vol. 2 Nos. 1& 2 (Winter 1989, 67-72), which together may be diplomatically edited to yield *evam mayā śrutam ekasmin samaye bhagavān deveṣu trayastriṃṣeṣu viharati sma || sudharmāyāṃ devasabhāyāṃ mahatā bhikṣusaṃghena sārḍham mahatā ca bodhisattvasaṃghena trayodaśabhir bhikṣuśatai śakrena ca devānāṃ indreṇa sārḍham*. For *Sitātapatrā* as a goddess see Shaw 2006, Chap. 15.

⁷⁶ The Sanskrit fragments from Central Asia edited by Hoernle evidently come from the later sections (Hoernle 1970: 52-57).

In the same volume of the *Tantra* section of the Peking *Kanjur* are three other closely related texts. The first, which is about twelve folios long, bears almost the same title and has the same opening. The *dhāraṇīs* are close as well.⁷⁷ According to the colophon the text was translated by Parahitabhadra and Zu dga' rdor in the *Amṛtākaravihāra in Kashmir after obtaining an old manuscript.⁷⁸ The other two texts have no narrative introductions but give *mantras* and *dhāraṇīs* in translation and transcription. The relations between the four texts remain to be unravelled.

10. The Mahāvihāravāsin *Abhidhamma*⁷⁹

With their bold assertion that the Buddha taught the *Abhidhamma* to his mother throughout the full three months of the rains-retreat, the Mahāvihāravāsins of Ceylon added a new dimension to the question of what the Buddha taught in Trayastrimśa.⁸⁰ This claim – which introduces a new genre to the Trayastrimśa family to texts – is unique to the Mahāvihāra. No other Buddhist school chose to locate the teaching of the *Abhidhamma* in the Trayastrimśa abode. The Sarvāstivādins ascribed the seven books of their *Abhidhamma* to the great disciples of the Buddha and other later authors; there were disagreements about the ascriptions of authorship, and the status of the *Abhidhamma* as *Buddhavacana* was debated by the Ābhidharmikas, Vaibhāṣikas, and Sautrāntikas, but there was no suggestion that the *Abhidhamma* was taught anywhere but in Jambudvīpa.⁸¹

The seven books of the Mahāvihārin *Abhidhamma* have no narrative frames whatsoever. There are no introductions that give any *nidānas* – the locations and occasions of the teaching of the books — and there are no closing passages. The *Dhammasaṅgaṇi*, the first book of the *Abhidhamma*, for example, opens with a summary of contents (*mātikā*); the rest of the book is a question and answer style explanation of the *mātikā*. The second book, the *Vibhaṅga*, opens directly with the analysis of the aggregates (*khandavibhaṅga*). And so on: each of the seven books stands alone, as an anonymous treatise.

The Pāli *Abhidhamma* books themselves are ancient, but we know little if anything about their origins and early status. Lamotte (1976: 200) notes that ‘until the fifth century the Sinhalese schools hesitated on where to place the books of the *Abhidhamma*. For the orthodox monks they formed a special *piṭaka*, the third; but for the Dīghabhāṇakas they

⁷⁷ *Sarvathāgatoṣṇīṣasitāpattra-nāma-aparājitaṭṭapratyaṅgiramahādharmaṇi*/De bzin gsegs pa thams cad kyi gtsug tor nas byuñ ba gdugs dkar mo zes bya ba gzan gyis ma thub ma phyir zlog pa'i rig shags kyi rgyal mo chen mo. Otani Cat. no. 203, Vol. 7, rgyud, pha, 251a3-257a1.

⁷⁸ For Parahitabhadra and dGa' ba rdo (rje) see Naudou 1968: 182-183; for a monastery with, in Stein's restoration, a similar name, see *ibid.*, 53.

⁷⁹ I use the Pāli form 'Abhidhamma' to distinguish the Mahāvihārin tradition from the 'Abhidharma' of the Sarvāstivādins and other schools.

⁸⁰ The commentary on *Lokasaṅgiyabhaddekarattasutta* places the teaching of the *Bhaddēkaratta* in the same period – see *Papañcasūdanī Majjhimanikāyaṭṭhakathā* V 7.17-22.

⁸¹ See Mizuno 1961; Willemen et al. 1998: 63-80; Dhammajoti 2007: 98-127. See also the entries under 'Abhidhamma' by several authors at Malalasekera 1961: 37-49.

belonged to the *Khuddakanikāya*.⁸² It seems likely that the seven books of the *Abhidhamma* were brought to the fore by Ācariya Buddhaghosa, who effectively defines the Mahāvihāra tradition we know today. In his works the account of the Buddha's visit to Trayastrimśa is adopted as a 'post-canonical' or 'extra-canonical' *nidāna* for their *Abhidhamma*. The most detailed exposition of the status of the *Abhidhamma* would seem to be that given by Buddhaghosa at the beginning of his *Atthasālinī* (1-36). The school's explanation of the origins of the *Abhidhamma* is quite complex, and it envisages three main stages: realization, reflection, and teaching.

The Buddha realized the *Abhidhamma* at the 'seat of awakening'. In the fourth week after the awakening (*Jātaka* I 78.2):

The gods constructed a jewelled pavilion (*ratanaḡhara*) to the northwest of the Bodhi-tree. Seated cross-legged there [the Buddha] spent one week reflecting on the *Abhidhammapiṭaka*, in particular, on the endless systems of the *Samantapaṭṭhāna* [the seventh and last book of the *Abhidhamma*]. The *Abhidhammikas*, however, state that the jewelled pavilion was a building made of jewels at the site where he examined the seven books of the *Abhidhamma*. Because both of these interpretations are appropriate both are to be accepted. From that time on the site became known as the 'Shrine of the jewelled pavilion'.

Several types of *nidāna* for the *Abhidhamma* are discussed, but the approved version maintained that the Blessed One taught the *Abhidhamma* in Trayastrimśa. One *nidāna* is cast in the time-honoured *sūtra* form (without, let us note, the initial *evam me sutaṃ*):

Ekam samayaṃ bhagavā deveṣu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. tatra bhagavā devānaṃ tāvatimsānaṃ abhidhammakathaṃ kathesi ti idam assa santikenidānaṃ.

In the Mahāvihārin tradition all Buddhas teach the *Abhidharma* to their mothers in Trayastrimśa. After having performed the 'twin prodigy' (*yamakaṇṇāhāra*) Śākyamuni wondered,

'Where did past Buddhas spend the rains-retreat after having performed the twin prodigy?, and he saw, 'Spending the rains-retreat in the Tāvatiṃsa abode, they taught the *Abhidhammapiṭaka* to their mother'.

This principle is followed in the *Buddhavaṃsa* Commentary, which mentions the teaching of the seven books of the *Abhidhammapiṭaka* to their mothers by several past Buddhas, for example Dīpaṃkara and Kassapa.⁸³

⁸². Lamotte 1976: 200, 'Jusqu'au Ve siècle certaines écoles singhalaises hésitaient sur la place à accorder aux livres d'*Abhidhamma*. Pour les moines orthodoxes, il formaient un *piṭaka* spécial, le troisième; par contre les *Dīghabhāṇaka* les rattachaient au *Khuddakanikāya*.

⁸³. *Madhuravāṇasālinī nāma Buddhavaṃsaṭṭhakathā*, 124, 264.

Lamotte (1976: 199-202) gives a succinct summary of the status and claims of the Mahāvihārin *Abhidhamma*. He notes that

Le fameux prodige de Sāṃkāśya est bien connu de la légende sacrée et abondamment représenté sur les documents figurés : Śākyamuni monta au ciel des Trāyastriṃśa, y enseigna la Bonne Loi à sa mère Māyā, qui avait repris naissance dans ce paradis, puis au bout de trois mois redescendit sur terre par une triple échelle précieuse, en compagnie des dieux Brahma et Indra. Les Abhidhammika singhalais ont voulu donner à cet épisode légendaire la valeur d'un événement littéraire: ce n'est pas la Loi en général mais bien les Sept Livres d'Abhidhamma que le Buddha aurait prêchés à sa mère. La leçon terminée, il se rendait chaque soir au lac Anavatapta pour s'y baigner, puis, durant la sieste, communiquait au grand disciple Śāriputra, le contenu du sermon qu'il avait prêché. Et Śāriputra, ayant ainsi appris l'Abhidhamma, le transmettait à ses cinq cents disciples demeurés sur terre. Cette modification singhalaise de la légende se retrouve, avec quelques variantes, dans les commentaires du V^e siècle.⁸⁴

The account of the first recitation or council in the Pāli *Vinaya*, that is to say, the *Vinaya* transmitted by the Mahāvihāra school, does not mention the *Abhidhamma* – it mentions only the recitation of the 'Dhamma-Vinaya', the *Vinaya* and the *Suttanta* (*Vinaya* II 284-293). It was up to later authorities to retroactively add the *Abhidhamma* as – necessarily – the third *Piṭaka* (Jayawickrama 1962: 3-16). The statement that the '*Abhidhammapiṭaka* was taught by the Buddha' (*abhidhammapiṭakam ca sammāsambuddhadesitam*) in the form of the seven books transmitted today generally went unquestioned up until the twentieth century, and it still remains an article of strong faith in many circles.⁸⁵ Later Thai-language works, such as the *Saṅgītikathā* edited by Prince-Patriarch Vajirañāṇa (Kromphraya Vajirañāṇavarorasa, Phra Mahāsamaṇa Chao, 1869-1921) include the *Abhidhamma* in the First Council:⁸⁶

Then Mahākassapa Thera asked Ānanda, 'Where did the Jinasiha teach the *Abhidhammapiṭaka*?' [Ānanda answered] '*Tāvatiṃse bhante* – The Buddha taught the *Abhidhammapiṭaka* in the Tāvatiṃsa Devaloka.

All of this provokes many questions. If we examine the history of the transmission of the *Abhidhamma* closely, we see a process in which a set of texts was gradually naturalized and canonized, until – contrary to some of the fundamental texts of the school itself – the set was retroactively admitted into the august proceedings of the First Council. This is only one example of the inadequacy of the 'very idea' of canonicity as a primary tool of analysis in the historical study of Buddhist literature. 'Canons' were continually redefined, refreshed, and reinvented. Yesterday's apocryphon becomes today's canonical

⁸⁴ Lamotte refers here to '*Aṭṭhasālinī*, p. 16; *Commentaire du Dhammapada*, III, p. 222-223 et *Commentaire du Jātaka*, IV, p. 265'.

⁸⁵ See Somdet Phra Vanaratna 2521: 39-41.

⁸⁶ Vajirañāṇavarorasa, Kromphraya 2538: 35.

text.⁸⁷

11. *Paññāpāramī*

A short text entitled *Paññāpāramī* is widely represented in Lanna and Lao manuscript catalogues.⁸⁸ The text opens in Pāli, giving the thirty perfections (*pāramī*) as modules in an *iti pi so* formulation.⁸⁹ Then comes the Pāli-Thai introduction:

At one time, it is said (*ekasmiṃ kira samaye*), the Teacher was seated on Indra's throne, the Paṇḍukambalasilāsana'.

Not much is known about the *Paññāpāramī*, which is one of many Southeast Asian texts that lie unstudied in manuscript form, awaiting the attention of scholars. It is not clear whether the text was transmitted in central Siam or in Cambodia (although the basic formula of thirty perfections (*pāramī*) certainly did). Nor is it clear whether a complete Pāli version ever existed or even exists today.⁹⁰

V

This brief survey shows that some of the most important texts of Buddhism were delivered in Trayastrimśa. 'Important', however, is an overused word – so overused that it is effectively meaningless. What do I mean when I employ the term here? I mean texts that were used, texts that endured, texts that were part of the fabric of ritual and intellectual life – texts that cannot be ignored in the attempt to understand the history of Buddhism. True, most of the texts have been ignored, and are not well known in modern scholarship. It might seem inconceivable that there is not a single book-length monograph on *dhāraṇī* and *dhāraṇī* narratives, whether as ritual or as literary genres – but that is the case. Little comprehensive work has been done in the more than one hundred twenty years since Feer's pioneering translations of several *dhāraṇīs* from the Tibetan or Max Müller and Bunyiu Nanjio's synoptic edition of the *Uṣṇiṣavijayadhāraṇī*.⁹¹

⁸⁷ The case of the *Abhidhamma* is instructive: after have gained canonicity by the time of Buddhaghosa, it was deprived of that status by the main trend of twentieth century scholarship, including that of colonial era Ceylon. In the monasteries and meditation centres of Southeast Asia, however, the *Abhidhamma* continues to be regarded as the most profound 'basket' of the *Tipiṭaka*.

⁸⁸ I use here the printed palm-leaf edition published by So. Thammaphakdi Fils: *Paññāpāramī-deśanā, sadaeng ānisaṃs haeng kān charoen pāramī 30 daś*, edited by Mahāsilā Viravaṇṣ, Wat Pathumwanārām (Bangkok: 2504 [1961]). A Lanna or Thai Khün version in one bundle is kept in the Fragile Palm Leaves Collection, Bangkok. The opening Pāli section on the thirty *pāramī* is given in several modern printed Lao chanting books, without the narrative.

⁸⁹ Folio 1 recto to folio 2 verso 1.

⁹⁰ This is a question that concerns a large number of Thai texts, largely narrative. Do the embedded Pāli phrases come from an 'original Pāli version'? Or are they stylistic devices, invocations of the authority of the 'root language' – the *mūlabhāsā* of Pāli? Probably there are instances of both.

⁹¹ Feer 1883; Müller and Nanjio 1884. I do not mean to say that nothing has been done – a great deal has been published, some of it very fine. But the dynamic role and the ubiquity of the *dhāraṇī* phenomenon

This situation says more about the weaknesses and caprices of ‘Buddhist Studies’ than the status of the Trayastriṃśa texts. The *Uṣṇīṣavijaya*, for example, has been and still is a living phenomenon, prominent across much of Asia, defining and inspiring ceremonial and social practice. The *Pratītyasamutpādasūtra* belongs to a thick complex of ritual ideas that can be traced from the monastic edifices of northern India to Central Asia to the remote limestone caves of peninsular Southeast Asia; the continuity of these ideas can be seen today in Nepalese, Himalayan, and Thai Buddhisms. The *Abhidhamma* of the Mahāvihāravāsins has been and remains inseparable from the metaphysics, meditation, and ritual practice in the societies where the Theravādin *Vinaya* lineage has taken root. The Trayastriṃśa texts have inspired and continue to inspire, have defined and continue to define, Buddhisms of different periods and very different places in multiple ways. Each text, in its own right, has an individual history and has played its own specific roles, at the same time interacting with narrative, ritual, iconography, and philosophy within the immense creative intertextuality of the Buddhist *imaginaire*.

We have seen that some of the basic narratives connected with Trayastriṃśa belong to a very early period. It appears as if the abode remained a ‘free space’ for some centuries – the Buddha taught ‘the Dharma’ there, and the details could be filled in according to the needs of reciters or of Buddhist communities. I do not mean that the sojourn in Trayastriṃśa was a convenient blank space in which to situate ‘apocryphal’ scriptures – there may be some truth in this idea, but the reasons for the association of teachings with the realm must have been more complex. From the point of view of narrative, the sojourn seems to have been universally accepted, and – from the evidence of art and textual history – it maintained its own momentum, for example, as a powerful invocation of the Buddha’s filial piety. The use of the space changed constantly; for example when in Siam the Phra Malai narratives linked the abode to the coming Buddha Maitreya, who regularly visits the abode to worship the Cūḍāmaṇi Cetiya.

To situate a text in Trayastriṃśa provided a good setting in which to make certain doctrinal points. One of these was that even a paradise like Trayastriṃśa is not eternal – although the deities there enjoy immense pleasure, eventually their time will come and their merit will be exhausted. Driven by bad deeds committed in previous lives, they may have to fall into hells or be reborn as animals. This offers the scope to teach the doctrine of karma, and to assert that the Buddha himself is the sole refuge for beings afflicted by calamities and by inevitabilities like death. In several of the narratives the afflicted god goes to Indra for succour, but Indra can do nothing more than send or conduct the deity into the presence of the Blessed One. The dramatic stories reinforce the notion that the Buddha is ‘Devātideva’, the ‘God Superior to the Gods’. The texts draw their authority from being set in Trayastriṃśa; by the same stroke they reinforce the authority of

has not been integrated into the histories of Buddhism.

Trayastrimśa itself as a locus for powerful events and teachings. Authority is not static; it recharges itself through constant feedback.

From a literary point of view, the sojourn in the Trayastrimśa abode is an episode in the life of the Buddha; the episode – like many others – is itself a grand frame story, which brackets any number of secondary stories. From an historicist point of view, the Trayastrimśa visit is an apocryphal story which has itself bred more apocrypha. ‘Apocrypha within apocrypha’ might sum up the vitality of Buddhist narrative traditions, noting that the apocryphal texts count among the most authoritative.

Individually and as a group, the Trayastrimśa texts briefly examined here raise many questions, far more than can be addressed in a single article.⁹² Was the descent from Trayastrimśa originally a north Indian tradition? Or, more specifically, was it a local tradition that developed in Sāṃkāśya, and gradually, through the promotion of the site by resident *saṃghas* and other interested parties and through pilgrims’ tales, was incorporated into literature and expanded its range?

Can we answer the question, what did the Buddha teach in Trayastrimśa? I believe we can: he taught the Dharma, as the early texts unanimously affirm. The flexible and multivalent term ‘Dharma’ embraces all of the genres discussed here – *sūtra*, Mahāyāna *sūtra*, *avadāna*, *dhāraṇī*, and even *Abhidhamma*.⁹³

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I use Sanskrit as *mūlabhāṣā* throughout the article, even when referring to Pāli texts, except when the Sanskrit equivalent is not attested (i.e. ‘Lomasakaṅgiya’) or in direct translations.

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⁹² We look forward to a book on the subject promised by John Strong.

⁹³ To state that the Buddha taught the *Abhidhamma* to his mother as the general tradition of Buddhism is, however, inaccurate. To use the much later *Dhammapada* Commentary to interpret Bharhut or Sanchi reliefs (as for example, at Coomaraswamy 1956: 54-55) is an anachronism. It is misleading to conflate the different Trayastrimśa cycles, as is done, for example at Lopez 2001: 98.

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Key words: apocrypha (Buddhist), Trayastriṃśa abode, *Bhaddekarattasutta*, *Pratītyasamutpādasūtra*, *Caturdharmanirdeśa*, *Trayastriṃśatparivarta*, *Abhidhamma* (Mahāvihārin: preaching of), *avadāna*, *mahāyānasūtra*, *dhāraṇī*.

*Parikarṣati Reconsidered

Jonathan A. SILK

In the previous issue of this journal,¹ I published a note in which I suggested a small change to the text of the *Pūrṇāvadāna* of the *Divyāvadāna*, namely that the *hapax legomenon* printed in the *editio princeps* as *parikared* be read **parikarṣed*, in the expression *ekenāṁśena putro mātaraṁ dvitīyena pitaraṁ pūrṇavarṣaśataṁ *parikarṣed*, “Should a son carry his mother on one shoulder and his father on the other for a full hundred years.”² It should be noted at the outset that there is no question about the meaning of the phrase: it is a metaphorical expression signaling supreme respect for parents. The proper verb in the *Pūrṇāvadāna*, however, being unclear, I essayed a note. When preparing that note, although I paid attention to parallel expressions with the verb *pari√hr*, I overlooked the fact that already in 1902 J. S. Speyer, and some 48 years later but without reference to Speyer likewise D. R. Shackleton Bailey, had noticed the problem, both suggesting instead that one read *parihared*. Speyer wrote confidently as follows:³

[A]n indispensable correction may be made with the aid of the transmitted text of the *Avadānaśataka*. Tale nr. 36 of that collection ... contains the same *sūtra* on filial piety as found here But the *Avadānaś.* mss. have not *parikared* as is edited here, with no meaning suitable to the context, but *parihared*. The whole sentence I think should be read thus: <yad> *ekenāṁśena putro mātaraṁ dvitīyena pitaraṁ pūrṇavarṣaśataṁ parihared yadvā* etc.

Speyer here advocates an emendation on the basis of an intrinsic difficulty with the text, and a (single) parallel formulation elsewhere. For his part, Shackleton Bailey, in contrast to the certitude of Speyer, wrote with some apparent hesitation: “For *parikared* read *parihared* (T. khur du thogs sam)?”⁴ Although the point may seem a minor one, I

¹ Silk 2007.

² Cowell and Neil 1886: 51.22-23. Tibetan in Derge Kanjur 1, ‘*dul ba, kha*, 5b2, Chinese in T. 1448 (XXIV) 16a20-21 (*juan* 4).

³ Speyer 1902: 109-110.

⁴ Shackleton Bailey 1950: 182. Some trouble was evidently also felt by P. L. Vaidya 1959: 31.23, who without note printed instead *paricaret*. In the glossary, however, p. 538b, he listed *parikaroti* with the definition ‘uphold,’ carrying this over from the glossary of Cowell and Neil apparently without any recognition that the form itself has disappeared from his text. See now Hiraoka 2007: I.114, n. 212, who follows Shackleton Bailey.

believe that important issues are in play here. I would therefore like to reconsider the question, using it as an opportunity to briefly advert to wider issues of text critique in the study of Indian Buddhist literature which deserve fuller treatment.

The passage in question appearing in the *Divyāvadāna* was drawn from the Vinaya of the Mūlasarvāstivāda. The Tibetan parallel in the Vinaya source of the *Pūrṇāvadāna* in the *Vinayavastu* reads our sentence as follows: *bus phrag pa gcig la ni ma bzhas cig shos la ni pha bzhas nas lo brgya tshang bar khur du thogs sam*.⁵ Although he is laconic, Shackleton Bailey appears to be suggesting that we change *parikared* to *parihared* on the basis of the Tibetan *khur du thogs sam*.

Shackleton Bailey's suggestion is complicated by examples from elsewhere in the same *Vinayavastu* of the Mūlasarvāstivāda Vinaya. In the *Samghabhedavastu*, extant in Sanskrit, we find three cases of the expression *khur du thogs*: 1) *gzhon nu bdag gis ni sa'i rdul ji snyed mchis pa khur du thogs te mchi'o*, equivalent to Sanskrit *kumāra yāvātī pṛthivyā mṛttikā tām ahaṃ skandhenādāya gacchāmīti*,⁶ 2) *de nas bud med de mu ge'i dus kyi 'chi ba'i 'jigs pas skrag nas rkang lag ma tshang ba'i mi de khur du thogs te grong mthar song nas*, equivalent to *tataḥ sā strī durbhikṣākālamṛtyubhayabhūtā tam hastapādavikalam puruṣaṃ skandhe āropya grāmāntaṃ samavasṛtā*,⁷ 3) a verse following passage 2: *rdum po khur du thogs pa khyod || khyim thab las da mi 'phyo 'am ||*, in Sanskrit *skandhena vahase ruṇḍam idānīm tvaṃ pativratā*.⁸ In all these cases, *khur du thogs* renders forms with *skandha*, shoulder, in the first case with the verb *ā√dā*, in the second with the causative of *ā√ruh*, and in the third with *√vah*.⁹ This would suggest that

In a general defense of his suggestions Shackleton Bailey wrote the following (1950: 167): "As for the emendations on which I have ventured, space does not allow of any discussion; while nearly all of them have the evidence of the *Ḥdul ba* as a *locus standi*, they are all put forward not this ground alone but as intrinsically superior readings in their several contexts." Without implying that any particular instance of his suggestions is consequently unacceptable, I dare to say that in each and every case it is much better—if not indeed essential—to make explicit the grounds for one's changes. If one does not, one leaves the reader to guess, or to take the change on faith. Neither is a good course. Now, there is no question that Shackleton Bailey was an excellent critic (as a Latinist he has been called the best of his generation, and his conjectural emendations brilliant), and most of his ideas are probably good ones. But each must be examined on its own merits, the more so when those merits have nowhere been made clear. Moreover, in light of Shackleton Bailey's general statement of confidence, it is worthwhile wondering about the meaning of his question mark in this particular case.

⁵ Chinese has: 假使有人一肩擔父一肩擔母, 至滿百年.

⁶ Derge Kanjur 1 'dul ba nga 11b2; Gnoli 1977-1978: I.86,12-13.

⁷ Derge Kanjur 1 'dul ba nga 191b5-6; Gnoli 1977-1978: II.118,17-19.

⁸ Derge Kanjur 1 'dul ba nga 192a3; Gnoli 1977-1978: II.118,31.

⁹ In other passages in this Vinaya, it is not possible to compare the text to any extant Sanskrit source. See Derge Kanjur 3 'dul ba, ca 76a7: *bus phrag pa gcig gis ni pha | cig shos kyis ni ma lo brgya tham par yongs su bang ba byas sam* = T. 1442 (XXIII) 642b6 (*juan* 3): 假使其子一肩持母一肩持父, 經於百年, and the same at Derge Kanjur 3 'dul ba, ca 130a3 = T. 1442 (XXIII) 658c16 (*juan* 7): 假使其子左肩擔父右肩擔母, 經於百年. The Tibetan verb *yongs su bang ba* (*byas*) remains unclear to me.

Further examples of the stock phrase in Indic texts extant only in Chinese include T. 203

Shackleton Bailey's suggestion is not necessarily supported by what he apparently provides as evidence, a Tibetan translation equivalent, since other examples in the same text reflect different underlying Indic originals. Elsewhere, however, more supportive parallels do exist.

In the *Saddharmapuṇḍarīka* we find the sentence *smān gyi rgyal po | gang gis chos kyi rnam grangs 'di yi ger bris nas glegs bam du byas te | phrag pa la thogs pa des | de bzhin gshegs pa phrag pa la thogs par 'gyur te* rendering *tathāgataṃ bhaiṣajyarāja sa kulaputra aṃsena pariḥarati* | *ya imaṃ dharmaparyāyaṃ likhitvā pusta<ka>gataṃ kṛtvā 'msena pariḥareti*.¹⁰ Likewise, later in the same text *de ni de bzhin gshegs pa phrag pa la thogs pa yin no || ma pham pa | gang chos kyi rnam grangs 'di glegs bam du byas shing phrag pa la thogs pa'i* renders *tathāgataṃ so 'msena pariḥareta ya imaṃ dharmaparyāyaṃ pusta<ka>gataṃ kṛtvā aṃsena pariḥareta*.¹¹ Here *phrag pa* renders *aṃsa*, 'shoulder', as in the *Pūrṇāvadāna* passage, and *thogs* renders forms of *pari√hr*. In the *Pūrṇāvadāna*, however, it does not appear that *thogs*, the dictionary form of which is *'thogs pa*, 'to carry', has any equivalent in the extant Sanskrit sentence. Rather, in the *Pūrṇāvadāna* the Sanskrit verb appears to be rendered with *bzhag*, a form of *'jog pa*, 'to place'. In a passage from the *Avadānaśataka* with precisely our stock phrase, pointed to by Speyer without reference to its Tibetan translation, we find the same equivalent: *ya ekenāmsena putro mātaraṃ dvitīyena pitaraṃ pūrṇaṃ varṣaśataṃ pariḥared*, rendered in Tibetan *gal te bus pha ma gnyis phrag pa g.yas g.yon du bzhag ste | lo brgya'i bar du khyer ram*.¹² For a further example of the construction with *pari√hr*, we may notice, as I did in my earlier contribution, one passage in the *Aṅguttara-Nikāya* in Pāli: *ekena bhikkhave aṃsena mātaraṃ pariḥareyya ekena aṃsena pitaraṃ pariḥareyya*.¹³

These passages might lead us to conclude that after all Speyer and Shackleton Bailey are right, and that we had best read the anomalous *parikared* as **parihared*. The assumption would then probably be that some phonological (?) error was responsible for the miswriting of the proper *h* as *k*, although this is not a typical error of Nepalese

(IV) 455c22-23; T. 765 (XVII) 682c10-11; T. 970 (XIX) 359a8-9; T. 1412 (XXII) 140c16-17; T. 1545 (XXVII) 535c23-24.

¹⁰ Kern and Nanjio 1908–1912: 227.8-9; Kashgar in Toda 1981 folio 216a5-6; Tibetan here and below in Nakamura 1976. In these *Saddharmapuṇḍarīka* passages I disregard other sometimes significant variant readings since these do not affect the expression in question.

¹¹ Kern and Nanjio 1908–1912: 338.4-5; Kashgar in Toda 1981 folio 324b6-325a1; Gilgit in Watanabe 1975: 124.25-26. An additional case in this text is less clear. Verse 4.56 (Kern and Nanjio 1908–1912: 119.6-7; Gilgit in Watanabe 1975: 53.32-35; Kashgar in Toda 1981 folio 120a7-b1 reads:

hasteḥi pādehi śīreṇa cāpi pratipriyaṃ duṣkarakam hi kartum |
śīreṇa aṃsena ca yo dhareta paripūrṇa kalpān yatha gaṅgavālikāḥ ||
mgo dang lag pa dang ni rkang pas kyang || lan du phan par bgyi ba shin tu dka' ||
gang gā'i bye snyed bskal pa rdzogs par yang || mgo dang phrag pa la gang gis khyer ba dang ||

¹² Speyer 1906-1909: 1.205,1-2 (Maitrakanyaka); Derge Kanjur 343 *mdo sde*, *am* 102b3.

¹³ Morris and Hardy 1885-1900: i.61,30-62,1 (II.4.2). Here the Chinese parallel (T. 125 [II] 601a12-14 [juan 11]) has: 若復比丘有人以父著左肩上, 以母著右肩上至千萬.

manuscripts.¹⁴ However one might account for the reading (though account one must—“it’s a mistake” is not an explanation),¹⁵ there is other evidence that may cast doubt on the resolution proposed by Speyer and Shackleton Bailey.

The very same *Divyāvadāna* contains in its chapter on Rūpavātī the following sentence: *āṅkadhātrīty ucyate yā dārakam āṅkena parikarṣayaty āṅkapratyaṅgāni ca saṁsthāpayati*.¹⁶ This story lacks any Tibetan parallel, but the term *āṅkadhātrī* itself is known.¹⁷ Edgerton wrote of the lemma *parikarṣayati*, with citation of this passage: “(= Skt. *parikarṣati*, *carries around*; in Skt. *karṣayati* is used in the sense of *karṣati*) *carries around* (a child, said of a nurse).”¹⁸ In addition, as I cited in my earlier contribution, the *Aṣṭasāhasrikā* also knows a similar expression, namely *cailoṇḍukam iva śīrasā parikarṣeḥ*, rendered in Tibetan *mgo la thod bzhin du thogs shing*.¹⁹ The meaning of the Sanskrit verb is confirmed here by the commentary, which glosses *dhārayeḥ*.²⁰ This *Aṣṭasāhasrikā* example demonstrates that *parikarṣati* exists alongside *parikarṣayati* in this type of expression.²¹

¹⁴ On the other hand, it is also hard to understand how within either North Indian or Nepalese scripts *re* could be misread for *rṣe*, since in the latter case the *r* would typically be written atop the full form of *ṣe*. (The opposite error, the disappearance of the *r*, would be much more easily accounted for.) A simple phonological confusion is also hard to imagine.

¹⁵ We should also perhaps (re)consider the possibility, even though it might be unlikely and apparently elsewhere unattested, that in fact *parikared* may be a correct reading perhaps, as Edgerton 1953 s.v. *parikarati* suggested, denominative to *parikara* (see Whitney 1889: §1054). But we must remember that being able to justify it grammatically does not mean that it actually existed. In any event, even if one proposes to keep the current reading, or offer another, the choice must somehow be explicitly justified.

¹⁶ Cowell and Neil 1886: 475.13-14. Tokyo University Sanskrit manuscript 955, folio 7b1, has the same reading.

¹⁷ *Mahāvīyutpatti* 9478 (Ishihama and Fukuda 1989) translates it *pang na 'tsho ba'i ma ma*. On the category of nurses, see Hiraoka 2002: 220-221, and 435 n. 29. To his listing of Chinese translations add that in one of the texts corresponding to the *Rūpāvaty-avadāna*, T. 178 (III) 449a26-28, in which four 侍女 are listed: 女主拭其身, 女主沐浴, 女主乳哺, 女主抱之.

¹⁸ Edgerton then goes on to enter under a separate definition a passage from the *Gaṇḍavyūha-sūtra* (Suzuki and Idzumi 1949: 484.11-12), the full verse of which runs as follows:

buddhavaṁśam anudhārayiṣyasi dharmavaṁśa pariśodhayiṣyasi |

saṁghavaṁśa parikarṣayiṣyase ratnasambhavaṁśa bhaviṣyasi ||

Concerning this he writes: “perhaps *attracts, draws to oneself*. . . . Or can the word here mean *you will support, nurse, carry around the Order* (as a nurse carries a child. . .)?” The Tibetan translation (Derge Kanjur 44 *phal chen*, a 301b2-3) has: *sang rgyas rigs ni rjes su 'dzin par 'gyur || chos kyi rigs ni yongs su sbyong par 'gyur || dge 'dun rigs ni yongs su bsud par 'gyur || rin chen 'byung ba'i 'byung gnas khyod 'gyur ro ||*. The Chinese renderings have (T. 278 [IX] 775a16-17 [juan 58]): 守護佛種 姓淨修法種姓 攝取僧種性 了三世種姓, and (T. 279 [X] 426c13-14 [juan 77] = T. 293 [X] 822a1-2 [juan 35]) 汝當持佛種 汝當淨法種 汝能集僧種 三世悉周遍. Both the Tibetan and Chinese translations suggest that Edgerton’s first meaning is closer to the mark in this case.

¹⁹ Wogihara 1932-1935: 943.15-16; Derge Kanjur 12, *shes phyin brgyad stong pa, ka*, 267b7.

²⁰ Wogihara 1932-1935: 961.7.

²¹ It may not even be meaningful to make such a distinction. See Edgerton 1953 (Grammar) §29.4: “Ellipsis or telescoping of the syllable -ay- occurs in optatives from *aya* verbs. . . .” See

So far, I have considered evidence of parallel passages in an attempt to gain an understanding of the possible forms of similar expressions. From a text critical point of view, the purpose of such an exercise is to define the scope of possible idioms or expressions, thereby strengthening the case for a possible change of the printed text. But the way in which we speak of such a procedure and the terminology we use is often imprecise, and this imprecision contributes to a lack of clarity regarding the goals and limitations of the process itself. Classical text critics often speak of ‘emendation’ and ‘conjectural emendation.’ As Emanuel Tov argues in his survey of text critical studies of Biblical materials, however, it is clearer to speak of a difference between ‘preference’ and ‘emendation’²² The former term he presents as referring to the choice of an attested reading, while the latter points to an unsupported and therefore imaginary option not attested in any source. If we accept a comparison between the way a Tibetan translation is related to an Indic text and the way the Septuagint is related to the (it would be more cautious to write ‘the’) Hebrew text of the Bible, then we must think of its evidence as supplying ‘readings.’ That is, a Tibetan translation may be ‘retroverted’ into Sanskrit, and the status of such a retroverted reading is equivalent to any other reading found in, for example, a manuscript. The choice between such readings is one of ‘preference,’ rather than a choice between (attested) ‘reading’ and (imaginary) ‘emendation’. Here, therefore, ‘retroversion’ refers to the postulation of an underlying original which a given translation represents.²³ The question then becomes, first, whether a given reading in a Tibetan translation justifies a given retroversion, and second, whether such a retroverted reading is preferable to other available readings.

The most basic editorial goal must always be the establishment of the text intended by its author. Consequently, only if we imagine the original and ultimate bases of two texts to have been different are we freed from the obligation of harmonizing their variant readings. If a certain retroverted reading [A] is related to readings we find in our manuscript(s), even through a chain of corruptions and mistakes, then reading [A] presents another choice between which we might choose (a ‘preference’) in our quest to establish the ‘original’ text.²⁴ Likewise, it might suggest an as-yet unattested reading (an ‘emendation’) which, nevertheless, the critic may postulate to have been responsible for the generation of the corrupt extant readings (including the retroverted reading). In these terms, what Shackleton Bailey speaks of as ‘emendations’ based on the Tibetan translations of Vinaya texts may in almost all cases more clearly be termed *retroverted readings* for which he expresses his *preference*. His claim, implicit though it may be, is that the Tibetan translation reflects a form of the Indic text which can be recovered, and that the recovered or retroverted Indic text belongs to the same lineage (recension, “text”) as the extant, though perhaps corrupt, Sanskrit text under investigation. The key

also §38.27.

²² See Tov 1992: 351-369.

²³ For a detailed discussion, see Tov 1997 passim.

²⁴ This is a process in which we must engage even though we know we will never actually succeed beyond doubt in recovering an original form of the text.

questions, then, have been and remain, first, whether we can assert with confidence that a given Tibetan form represents a given Sanskrit form (that is, whether a specific retroversion is justified), and second, whether such a retroverted form, even if justified, belongs to the same textual unit as does the extant text, or whether it might rather represent a different version of the Indic text.

To apply a retroversion as a relevant reading requires the assumption of a single textual line standing behind both extant sources. If we wish to claim that a form we find in Tibetan and retrovert into Sanskrit is a ‘reading,’ we must attempt—even if we cannot fully succeed—to explain its relation to the extant text. But this immediately raises the question of what the extant text is. And in the present case, this introduces yet another problem.

The *Divyāvadāna* is one of the earliest Buddhist Sanskrit texts edited in modern times, and its editors reported few of the variants in their Nepalese sources. (In fact, this is probably true of most Indian Buddhist texts so far edited: the selection of the sources, the reporting of their readings, and the explicit expression of the criteria for preference of one reading over another are all often ‘sub-optimal.’) How much does this matter, from a practical point of view? The answer is, we don’t really know. Sometimes perhaps not much.²⁵ But few modern scholars have thought it worthwhile to go back to the manuscripts, a rather surprising stance to take when one’s task is avowedly one of text criticism. But when we do take that journey back to the sources, we are in for a surprise.

What did the editors of the *Divyāvadāna* have before them in their manuscripts of our passage? Leaving aside all issues other than that of the verb under discussion here, we find that the situation is far from clear. The manuscripts called by the editors E, now in the Bibliothèque Nationale in Paris, and D (which they call “very correct”), in the Société Asiatique, both indeed read *parikared*.²⁶ However, the editors’ manuscript F, as well as two manuscripts in Tokyo University Library, very clearly read here something entirely different, namely *parikehaled*, a form beyond my understanding.²⁷ How this

²⁵ In my study of a portion of the *Dharmarūcy-avadāna*, for which I was able to compare the Nepalese tradition recorded in the 1886 edition of Cowell and Neil with the text found in centuries earlier Gilgit manuscripts, I discovered less variation between the traditions than I expected, although Cowell and Neil’s text can be corrected in numerous instances. See Silk Forthcoming.

Hiraoka 2007 as Appendix A to his complete translation of Cowell and Neil’s *Divyāvadāna* (II.*1-32) offers an extensive list of suggested readings (he calls them ‘corrections,’ *teisei* 訂正) at what looks at a quick glance to be a rate of perhaps 2 to 3 per page of the Cowell and Neil edition. In many but not all cases he discusses the suggestions in the notes to his translation, usually with reference to Tibetan and Chinese translations.

²⁶ Paris 53, folio 31b4, Société Asiatique 5, folio 25a6. I am extremely grateful to the kindness of Vincent Tournier, who checked the Bibliothèque Nationale and Société Asiatique manuscripts for me. The editors note (p. vi) that they did not use MS E beyond the first few pages. In referring to another MS in Cambridge dated by Bendall to the 14th-15th century, they record its variants but for the passage in question (Cowell and Neil 1886: 661) they list no relevant reading (implying that it agrees with the printed edition?).

²⁷ Paris 56, folio 21a7; Tokyo 170, folio 33b7, 171 folio 26a6 (= 47a6 in the continuous

might be related to either *parikared*, **parikarṣed* or **parihared* is not clear. Moreover, the editors state that all of the manuscripts they were able to use are “only modern copies, made with more or less care from one original, which is now in the possession of Pandit Indrānand of Patan, Nepal,” a manuscript, they report, dated by Bendall to the 17th century.²⁸ Is this manuscript the archetype of the copies of the *Divyāvadāna* in European and Japanese libraries? We are fortunate that this very manuscript was filmed by the Nepal-German Manuscript Preservation Project. Dr. Kengo Harimoto writes to me the following:²⁹

Among the paper MSS of the *Divyāvadāna*[*mālā*], the only MS available to us in electronic form (A 123/6) reads *parikared* (folio 25a7). It so happens that this manuscript (NGMPP reel A 123/6, National Archives Kathmandu acc. no. 3/295) is most likely the one once seen by Bendall. The size, the number of folios, material, number of lines on each side, and most of all, the beginning and the end of two folios mentioned in the preface to Cowell and Neil 1886 p. vii match that of our digital photograph DSCN0099.JPG. Having said that, I am very skeptical that this manuscript was the source of all the other MSS Cowell and Neil used. In light of the number of MSS of the *Divyāvadānamālā* microfilmed by the NGMPP (about 15), I would be very much surprised if all five MSS that Cowell and Neil used derived from a 17th century (rather late) paper MS, which is A 123/6.

Cowell and Neil must have been aware of manuscripts with the reading *parikehaled*, yet they printed (without notice of variant) the reading *parikared*. Since they view all their sources as based on a single archetype, they must have believed that the former reading is a corruption of the latter. Since they do not even record the reading *parikehaled*, they naturally do not explain how it might be a corruption of *parikared*.³⁰ From this point of view, it is irrelevant whether the manuscript NGMPP A 123/6, which indeed also reads *parikared*, really is the archetype of Cowell and Neil's manuscripts. If we understand Shackleton Bailey to be suggesting a retroversion from Tibetan of **parihared*, his suggestion must be that the form Cowell and Neil printed in their edition, *parikared*, represents a corruption of this **parihared*. In light of his statement that “nearly all of [his suggestions] have the evidence of the *Ḥdul ba* as a *locus standi*,” unless this case is an exception it would appear that it is upon this basis

numbering of the manuscript).

²⁸ Cowell and Neil 1886: vi-vii.

²⁹ I am very grateful for the kind assistance Dr. Harimoto provided me via email on 29 January, 2008. Regarding the name of the work in question, it appears that an older title *Divyāvadānamālā* was later shortened to *Divyāvadāna*. For a detailed discussion, see Hiraoka 2002: 19-23, with notes on p. 406. Commenting on how the NGMPP records list their manuscripts, Harimoto confirms Hiraoka's observation: “Seeing the way they are listed (almost all of them as the *Divyāvadānamālā*), it appears that there was a notion among the pandits in Nepal that the text is called the *Divyāvadānamālā*.”

³⁰ In fact, they almost never justify their editorial choices, save in a few notes on pp. 703-712 with, *inter alia*, one or two text-critical observations.

that he is expressing his preference for the retroverted reading **parihared* over *parikared*. Or is he indeed suggesting an emendation—what he might have termed a conjectural emendation? But if he is not offering a retroverted reading but an emendation, why does he bother to cite a Tibetan equivalent at all? (And this still leaves the question, why his question mark? Of what is he unsure?) For Speyer the issue of retroversion or possible readings does not arise; he is plainly suggesting a conjectural emendation based on a (single) parallel construction known to him.

The evidence introduced above suggests that while the meaning of the stock expression of respect for parents through the metaphor that one “carries mother/father on one’s shoulders for one hundred years” is not in dispute, *pace* the apparent stance of Speyer and Shackleton Bailey, the linguistic expression of this phrase is not invariant. There exists alongside *pari√hr̥* a similar idiom with *pari√kr̥ṣ*, construed with the accusative of what is carried and the instrumental of that upon which the carrying is done, both verbs conveying a close if not synonymous sense. It is possible that the form with *pari√hr̥* is more common, though with so few examples it is difficult to judge and, in any case, even if more common, it is not necessarily consequently more likely in any given case. To accept Shackleton Bailey’s change in the example in question from the *Pūrṇāvadāna* as a ‘preference’, that is, to accept that his suggestion has the status of a ‘reading’ supported by the Tibetan translation he cites, would require us to ignore the evidence that the same Tibetan construction elsewhere, even in the very same text, reflects quite different Indic underlying constructions. Shackleton Bailey cannot be right for the reason he apparently adduces: the Tibetan translation of the Vinaya source of the *Pūrṇāvadāna* does not seem to allow us to confidently retrovert a reading of **parihared* in the passage in question. But Shackleton Bailey might still be right; it is still possible that we should *emend* the reading *parikared* to **parihared*, as explicitly suggested by Speyer. But in this case, we cannot do so based on the evidence of the Tibetan translation, and must rely instead on parallel formulations or on some other as yet unstated grounds (and even the so-called intrinsically better reading is better for some reason[s]). When we move from the realm of retroverted readings, which require of an editor the expression of a *preference* for one firmly established reading over another, to the realm of *conjectural emendations*—emendations proper—we enter the realm of imagination. Further evidence might still clarify the matter but, as it stands, it must be admitted that both my suggested emendation and that of Shackleton Bailey (and of course also Speyer) are emendations, not preferences for attested readings, and equally lack clear and unequivocal support in the sources.

A final lesson here is that the textual history and actual shape of the *Divyāvadāna* (if that is even the proper name for this collection of stories!) is rather more complex than it has heretofore appeared. There is surely much more to be learned, as soon as we stop simply believing authorities, even generally reliable ones, and begin to think and to dig for ourselves.

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* At the very last moment, while this article was in the proof stage, I came across a possible example of h/k confusion in the *Abhidharmakośabhāṣya*, in the expression printed by Pradhan (*Abhidharmakośabhāṣyam of Vasubandhu*. Tibetan Sanskrit Works Series 8 [Patna: K. P. Jayaswal Research Institute, 1975]: 218.13-14) *nāham evam ahārṣam*. As Funahashi Issai (舟橋一哉, *Kusharon no Genten Kaimei Gobon* 俱舍論の原典解明 業品 [Kyoto: Hōzōkan 法蔵館, 1987]: 192 n. 1) points out (cf. Tib. *ma byas so*, Chn. 不作), the verb is to be read *akārṣam*. Without access to the manuscript, I do not know whether this represents a misprint of Pradhan's or a genuine reading. Since the expression *nāham evam akārṣam* has interesting implications for an outstanding problem in *Dhammapada* 306 and its parallels, I will discuss it separately.

Fragments of a Manuscript of the *Prātimokṣasūtra* of the *Mahāsāṃghika-(Lokottara)vādins* (1)*

SEISHI KARASHIMA

Recently, Mr. Isao Kurita (栗田功), a famous art collector and author of an internationally-recognised work, *Gandhāran Art I & II*, has kindly sent me photographs of a Sanskrit manuscript of the *Prātimokṣasūtra* with a Bactrian colophon (Plate 25), allegedly from Bamiyan. It is written in Gilgit-Bamiyan type I and dates back presumably to the 6th/7th century, which agrees with Prof. Nicholas Sims-Williams's linguistic judgement of the Bactrian colophon as dated 7th century (personal communication) — his transliteration and translation of the colophon is found as an appendix at the end of this article (pp. 89~90). According to Mr. Kurita, the folios measure approximately 4 cm × 9 cm. The manuscript must have consisted of 116 or 117 folios plus the said colophon folio, and an investigation of how many of them are preserved is still underway. There is also one folio (Plate 24), which was probably written by a different scribe as a supplement to Folio 106 recto. A transliteration of this folio is found at the end of this paper (p. 87).

On receiving the photographs from Mr. Kurita, I soon realised that they belonged to the same manuscript whose very photographs, though showing only part of this text, I had obtained four years ago from someone in Europe through a Japanese friend of mine in Kyoto. Since then, I have tried unsuccessfully on several occasions to acquire photographs of the entire manuscript as well as permission to work on this very important material. When I was just about to give up ever obtaining these, the photographs of the manuscript suddenly appeared before me. I think, in this connection, not only I, but also those, who work seriously on Vinaya literature or Buddhist Sanskrit, owe a great debt to Mr. Kurita. Though most of the photographs reached me only several weeks ago, I decided to make them public as soon as possible, considering the manuscript's importance. However, if I had wished to publish them after a satisfactory investigation, this important material would have remained on my desk for several years to come.

¹This *Pratimokṣasūtra* manuscript belongs most probably to the *Mahāsāṃghika-*

* I am greatly indebted to Takamichi Fukita, Jundō Nagashima, Tatsushi Tamai, Vincent Tournier, Klaus Wille and Ye Shaoyong for their looking through the manuscript and for making numerous valuable suggestions and corrections. Mr. Tournier, who kindly provided me with parallels of the concluding verses, is, at present, preparing an article on these verses. I should also like to thank Nicholas Sims-Williams, who kindly wrote preliminary remarks on the Bactrian colophon in just two

vādins or the *Mahāsāṃghika-Lokottaravāda-vādins*, a branch of the former². Although the wording and the order of rules in this MS. are not completely identical with those either in the *Mahāsāṃghika-Lokottaravādins' Prātimokṣasūtra*, preserved in Buddhist Sanskrit or in the Chinese translations of the *Mahāsāṃghika Prātimokṣasūtra*, these discrepancies are due to local differences or subdivisions among the schools.

(72) : Plate 1

recto

- 1 /// + + + .. [t]atra kiṃcid dāpa[y]. + + ///
 2 /// + .ā adāpayitvā vā pa[śc]. + + ///
 3 /// + ○vaṃ vade gaccha tvam āvusa [n]. ///
 4 /// + [v](a)[ti ka]thāyāṃ vā niṣa(d)[yā] .. [m] + + ///
 5 /// .. phāṣaṃ bhavati + + + + + ///

Cf. PrMoSū(Mā-L) 23.11~13. (Pācattika 44) *yo puna bhikṣu bhikṣum evaṃ vadeya ehi tvam āyusman grāmam piṇḍāya praviśiṣyāmaḥ | abam ca te tatra kiṃcid dāpayiṣyāṃ | so tatra tasya kiṃcid dāpayitvā vā adāpayitvā vā paścād udyojanaprekṣo evaṃ vadeya gaccha tvam āyusman na me tvayā sārāham phāsu bhavati kathāya vā niṣadyāya vā ekasyaiva mama phāsu bhavati kathāya vā niṣadyāya vā |*

verso

- 1 /// .. d eva pratyayaṃ kṛtvā anānyam im(aṃ tas)y. + + ///
 2 /// + [n/t]āye pāyattikā : 46 || bhikṣuḥ kho p. ///
 3 /// + + + + ○ thāham āvusa bhagava[t]o + + ///
 4 /// + + + .. • yathā ime antarā .. + + + ///
 5 /// + + + + ..ṃ pratiṣevato nāl(a) .. + + + ///

Cf. PrMoSū(Mā-L) 23.14~18. *etad eva pratyayaṃ kṛtvā ananyam imam tasya bhikṣusya udyojanapācattikam |* (Pācattika 45) *yo puna bhikṣu bhikṣūn evaṃ vadeya tathāham āyusmanto bhagavatā dharmam deṣitam ājānāmi yathā ye ime antarāyikā dharmā uktā bhagavatā tām pratiṣevato* (← °sevato [s.e.]) *nālam antarāyāya |*

(73) : Plate 2

recto

- 1 + + + + + .. v(a)m asyād³ vacanīy[o] .. + + + +
 2 + + + [h]. mā bhagavato abhyācakṣa [a] + + +

days at my request. Without any of this help, the present article would never have been made available for publication in such a short time — just two weeks! Thanks are also due to Peter Lait, who took the trouble to check my English for me.

¹ I reached this conclusion, when investigating the photographs of the manuscript four years ago. Prof. Akira Sadakata, who received the incomplete collection of photographs of the manuscript from Mr. Kurita last year and publicised their discovery in a Japanese newspaper, Chūgai Nippō (中外日報), 3rd July 2007, is of the same opinion.

² We still do not have substantial criteria, such as terminology, to discern between the Vinaya of the *Mahāsāṃghikas*, only preserved in Chinese, and that of *Mahāsāṃghika-Lokottaravādins*, which is partly preserved in Buddhist Hybrid Sanskrit.

³ *asyād* : PrMoSū(Mā-L) 23.18. *asya*; Vin IV 135.21 *assa*; PrMoSū(Sa. v.Si.) II 219.3. *syād*.

3 + .. t[e]na am̐tarāyikā ceva avusa [m̐] + +

4 + [n]ā antarāyikā dharmā uktā bhagavatā a[la](m̐) +

5 + nas te am̐tarāyikā dharmā pratiṣevato [n]ā ..

Cf. PrMoSū(Mā-L) 23.18~20. *so bhikṣu bhikṣūbi evam asya vacanīyo mā āyusmann evam vada mā bhagavantam abhyācakaṣa asatā durgrhītena antarāyikā evāyusman dharmāḥ samānā antarāyikāḥ dharmā uktā bhagavatā alaṃ ca punas tām pratiṣevato a-*

verso

1 + rāyikāye evam ca so bhikṣur bhikṣubhir ⁴vu[c]. + +

2 ⁵.. va vastum samādāya pratigrhyam tiṣṭhe .. + +

3 + + sareṭ* ○ so ca bhi

4 + + + (bh)i yāvat traitīyam

5 + + + + .. g[r]āhitavyo samanubh. + + + +

Cf. PrMoSū(Mā-L) 23.20~23. *ntarāyāya | evam ca so bhikṣu bhikṣūbi vucyamāno tam vastum pratinissareya ity etam kuśalam | no ca pratinissareya so bhikṣu bhikṣūbi yāvat tṛtīyakam (← yāvanti⁶ [s.e.]) samanugrāhitavyo samanubhāṣitavyo tasya*

(74) : Plate 3

recto

1 + + + + + [s](a)[rg]āye yāvat traitī + +

2 + + + .. [h]y(a)yamāno samanubhāṣam. +

3 + + (s)[tu](m̐) ○ pratiniḥsare i +

4 + .. no ce pratiniḥsare so bhikṣ[u] +

5 + + greṇa saṃghena ukṣipitavya[m*]

Cf. PrMoSū(Mā-L) 23.23~25. *vastusya pratinissargāya | yāvat tṛtīyakam (← yāvanti⁶ [s.e.]) samanugrāhiyamāno vā samanubhāṣiyamāno vā tam vastum pratinissareya ity etam kuśalam | no ca pratinissareya so bhikṣuḥ samagreṇa saṃghena ukṣipitavyo | imam*

verso

1 t[a]sya bhikṣusya ukṣepanāya pāyattikā • [4](8)

2 yo punar bhikṣur jānamtam bhikṣuḥ samagreṇa [s]. +

3 [na] dharmato vina○yato ukṣiptam apra[t]i +

4 + + di tathākārī akṛtānudharmam tam pā .. +

5 + + + + + .. iḥsaramto saṃbhūṃje vā ⁶saṃ + +

Cf. PrMoSū(Mā-L) 23.25~28. *tasya bhikṣusya ukṣepanapācattikam (Pācattika 46) yo puna bhikṣur jānam bhikṣum tathā ukṣiptam samagreṇa saṃghena dharmena vinayena yatbāvādīm tathākārīm tām pāpikām dṛṣṭīm apratinissarantam akṛtānudharmam saṃbhūñjeya vā saṃvaseya vā sabagāraśayyāṃ vā kalpeya*

⁴ vu[c]. + + .. va : probably vuc(yamāno tad e)va. Cf. 76 recto 2~3. uc[yamā]no tad eva.

⁵ .. va vastum samādāya pratigrhyam tiṣṭhe : cf. PrMoSū(Mā-L) 23.21. tam vastum pratinissareya ity etam kuśalam; Vin IV 135.26 tath' eva paggaṇheyya; PrMoSū(Sa. v.Si.) II 220. 1. tad vastu pratiniḥsṛjed ity evam kuśalam; cf. op.cit. n. 383. tad eva vastu samādāya vigrhya tiṣṭhen (na). Cf. also PrMoSū(Mā-L) 10.10. tam eva vastum samādāya pragrhya tiṣṭheya saṃghātīseṣo.

⁶ saṃ + + : probably saṃ(vāse).

[75] : Plate 4

recto

1 ++ (t)[t](ikā ·) [4]9 || śramaṇuddeśo py evaṃ va[d]. ++

2 vusā bhagavato dharmam deśitam. [jā] ..

3 yathā i○me amtarāyik. ++++

4 bhagavatā [t]ā[m] pratiṣevato nālam a[m]tarā ..

5 ye sau⁷ śramaṇuddeśo bhikṣuhi⁸ evaṃ asyā

Cf. PrMoSū(Mā-L) 23.28~24.3. pācattikaṃ | (Pācattika 47) śramaṇuddeso pi ced evaṃ vadeya
tathāham āyuṣmanto bhagavatā dharmam deśitam ājānāmi yathā ye ime antarāyikā kāmā uktā
bhagavatā tām pratisevato nālam antarāyāya | so śramaṇuddeso bhikṣūhi evaṃ asya

verso

1 d vacanīyo mā āvusā śramaṇuddeśa evaṃ vade

2 hi mā bhagavaṃtam abhyācākṣa asatā du[rgr](h)[i]

3 tena am○tarāyikā ⁹[c]e ++

4 śramaṇuddeśaḥ kāmāṃ samānām am .. ++

5 kā[mā u]k(t)ā bhagavatā alaṃ ca pu[na] ++++

Cf. PrMoSū(Mā-L) 24.3~6. vacanīyo mā āyuṣman ccbraṇuddeśa evaṃ vada mā bhagavantam
abhyācākṣa asatā (← asattā [s.e.]) durgrhītena antarāyikā evāyuṣman ccbraṇuddeśa kāmāḥ
samānā antarāyikāḥ kāmā uktā bhagavatā alaṃ ca punas

76 : Plate 5

recto

1 [rāyi]kā kāmā pratiṣevato nālam amtarāyik(ā)

2 ye · evaṃ ca so śramaṇuddeśo bhikṣuhi uc[yamā]

3 no ¹⁰tad eva va○stum samādāya pratigr[h]ya[m]

4 tiṣṭhe no ca pratiniḥsare so śramaṇuddeśo bhi

5 kṣuhi yāva traitīyakam pi sama

Cf. PrMoSū(Mā-L) 24.6~8. tām pratisevato antarāyāya | evaṃ ca so śramaṇuddeśo bhikṣūhi
vucyamāno tam vastum pratinissareya ity etam kuśalam | no ca pratinissareya so śramaṇuddeśo
bhikṣūhi yāvat trītyakam (← yāvantī⁹ [s.e.]) sama-

verso

1 nigrāhayitavyo «samanubhāṣita[vyo]» tasya vastusya pratiniḥsargā

2 ye · yāvat traitīyakam pi samanugrāhyamāno

3 samanubhāṣi○yamāno tam vastum pratiniḥ

4 sared ity evaṃ kuśalam no ca pratiniḥsare so

5 śramaṇuddeśo bhikṣuhi nāṣayitavyo ·

Cf. PrMoSū(Mā-L) 24.8~10. nigrāhitavyo samanubhāṣitavyo tasya vastusya pratinissargāya yāvat
trītyakam (← yāvantī⁹ [s.e.]) samanugrāhyamāno vā samanubhāṣyamāno vā tam vastum
pratinissareya ity etam kuśalam no ca pratinissareya so śramaṇuddeśo bhikṣūhi nāṣayitavyo

⁷ sau : s.e. for so.⁸ bhikṣuhi : for instr. pl. in -ubi, cf. BHSG § 12.67.⁹ [c]e ++ : presumably ce(va āvusā).¹⁰ tad eva vastum samādāya pratigr[h]ya[m] tiṣṭhe : cf. n. 5.

77 : Plate 6

recto

- 1 nanv eva te āvusa śramaṇuddeśaḥ adya-d-āgreṇa s[o]
- 2 bhagavān tathāgato arhāṃ samyaksambuddho śāstā vyupa
- 3 diśitavyo yaṃ ○ pi anye śramaṇuddeśā la
- 4 bhaṃti bhikṣuḥi sārddhaṃ uttari dvirātra {s} trirātra
- 5 paramaṃ sahaḡāraśayyaṃ kalpitum

Cf. PrMoSū(Mā-L) 24.11~13. adya-d-agreṇa te āyusman śramaṇuddeśa na cārva so bhagavāṃs
tathāgato 'rhan samyaksambuddho śāstā vyapadiśitavyo | yaṃ pi ca dāni labhasi bhikṣūhi sārddhaṃ
dvirātraṃ vā trirātraṃ vā sahaḡāraśayyaṃ

verso

- 1 {tu} taṃ pi {na} te adyāgreṇa nāsti gaccha naśya ca
- 2 ra palāva • yo punar bhikṣur jānaṃ tathānāśitaṃ
- 3 śramaṇuddeśaṃ ○ tathāvādī tathākārī akṛtā
- 4 nudharmaṃ taṃ pāpakam dṛṣṭigataṃ apratiniḥsaram
- 5 to upasthāpe vā upalāpaye vā sambhujeyā vā •

Cf. PrMoSū(Mā-L) 24.13~16. sāpi te adya-d-agreṇa nāsti | gaccha naśya cala prapalāhi | yo
puna bhikṣur jānaṃ tathā nāśitaṃ śramaṇuddeśaṃ yathāvādīm tathākārīm tām pāpikām dṛṣṭim
apratinissarantam akṛtānudharmaṃ upasthāpeya vā upalāpeya vā sambhujeya vā

78 : Plate 7

recto

- 1 samvase vā sahaḡāraśayyaṃ vā kalpaye pāyatti
- 2 kā • 50 || navacivaralābhena bhikṣuṇā trayāṇāṃ durva
- 3 ṇīkaraṇā{ṃ} «nāṃ» anyā○tarānyataram durvarṇīkaraṇāya ā
- 4 diṇitavyaṃ nīlaṃ vā kardamaṃ vā «kāla»śāmaṃ vā tato ca bhikṣu
- 5 anādāye navacivaram paribhujeyā pāyattikā 51 ||

Cf. PrMoSū(Mā-L) 24.16~19. samvaseya vā sahaḡāraśayyaṃ vā kalpeya pācattikam | (Pācattika
48) navacivaralābbhinā bhikṣuṇā trayāṇāṃ durvarṇīkaraṇānām anyatarānyataram
durvarṇīkaraṇam ādayitavyam — nīlaṃ vā kardamaṃ vā kālaśyāmaṃ vā | tato ca bhikṣur
anādāya navaṃ cīvaram paribhujeya, pācattikam |

verso

- 1 yo punar bhikṣuḥ anyatra adhyārāmaṃ vā adhyāvasāthaṃ¹¹ vā
- 2 ratanaṃ vā ratanasammatam vā udgrhṇe vā ¹²udgrhṇāpaye
- 3 vā pāyattikā • ○ ¹³52 || ākāṃkṣamāṇena bhikṣuṇā
- 4 addhyārāme vā addhyāvāse «the»¹⁴ vā ratanaṃ vā ratanasammatam
- 5 vā udgrhṇitavyaṃ vā udgrh[n]āpayitavyaṃ vā yo ¹⁵ma bhi

¹¹ *adhyāvasāthaṃ* : it seems that the scribe had written first as *adhyāvasānaṃ* then corrected to °*sāthaṃ*.

¹² *udgrhṇāpaye vā* : no parallel in PrMoSū(Mā-L).

¹³ 52 // : no parallel in PrMoSū(Mā-L).

¹⁴ *addhyāvāse «the»* : s.e. for °*vāsathē*.

¹⁵ *ma bhiṣyati* : s.e. for *bhaviṣyati*?

Cf. PrMoSū(Mā-L) 24.20~23. (Pācattika 49) yo puna bhikṣur anyatra adhyārāme vā adhyāvasatthe vā ratanaṃ vā ratanasammatam vā udgrbhēya vā udgrbhāpeya vā pācattikaṃ | ākāṃkṣamānena bhikṣuṇā ratanaṃ vā ratanasammatam vā adhyārāme vā adhyāvasatthe vā udgrbhitavyam vā udgrbhāpayitavyam vā yasya bhavi-

79 : Plate 8

recto

- 1 śyati so hariṣyati • etad eva pratyayaṃ kṛtvā anānyam¹⁶
- 2 nāpattiḥ anvardhamāsa snātram uktaṃ bhagavatā anya
- 3 tra samaye ○ pāyattikā • 53 || tatrāyaṃ sa
- 4 mayo divardhamāsaḥ śeṣo grīsmānām purimaṃ ca
- 5 māsam varṣānām ity ete ardhātikā māsāḥ paridā

Cf. PrMoSū(Mā-L) 24.23~27. śyati so hariṣyatīti | etad eva pratyayaṃ kṛtvā ananyam | iyam atra sāmīcī | (Pācattika 50) anvardhamāsaṃ snānam uktaṃ bhagavatā | anyatra samaye pācattikaṃ | tatrāyaṃ samayo dvyardho māso śeṣo grīsmānām varṣānām ca purimo māso ity ete addhātīyamāsāḥ paridā-

verso

- 1 ghakālasamayo evaṃ glānaḥ evaṃ karmaḥ evaṃ vāto
- 2 evaṃ vṛṣṭiḥ evaṃ adhvāna evaṃ gamanasamayo aya
- 3 m atra samayo ○ yo punar bhikṣuḥ jānaṃ saprāṇa
- 4 kaṃ udakaṃ paribhūṃjeyā pāyattikā • 54 || yo pu
- 5 nar bhikṣuḥ acelakasya vā acelikāya vā pari

Cf. PrMoSū(Mā-L) 24.27~25.6. hakālasamayo adhvānagamanakālasamayo gilānasamayo karmasamayo vātasamayo vṛṣṭisamayo | ayam atra samayo |¹⁷ (Pācattika 51) yo puna bhikṣur jānan saprāṇakam udakaṃ paribhūṃjeya pācattikaṃ || (Pācattika 52) yo puna bhikṣu acelakasya vā acelikāya vā pari-

80 : Plate 9

recto

- 1 vrājakasya vā parivrājikāyai vā svahastam khādanīyaṃ
- 2 bhojanīyaṃ dadyā pāyattikā • 55 || yo punar bhikṣuḥ
- 3 jānaṃ sambhojanī○yaṃ kulaṃ anupakhadyāsana¹⁸ ni
- 4 śadyām kalpeyā pāyattikā • 56 || yo punar bhikṣuḥ
- 5 jānaṃ sambhojanīyaṃ kulaṃ praticchannāsane niṣad[y]ām

Cf. PrMoSū(Mā-L) 25.6~10. vrājakasya vā parivrājakāye vā svahastam khādanīyaṃ vā bhojanīyaṃ vā dadyāt pācattikaṃ | (Pācattika 53) yo puna bhikṣur jānan sambhojanīye kule anupakhajjāsane niṣadyām kalpeya pācattikaṃ | (Pācattika 54) yo puna bhikṣur jānan sambhojanīye kule praticchannāsane niṣadyām

verso

¹⁶ anāpattiḥ : ≠ PrMoSū(Mā-L) iyam atra sāmīcī.

¹⁷ PrMoSū(Mā-L) 25.1~3. || uddānaṃ || jyotiḥ sabagāra cbandam udyojanā trayo 'ntarāyikā akṛtakalpaṃ ratanaṃ snānena | pañcamo vargaḥ ||.

¹⁸ anupakhadyāsana : s.e. for 'āsane.

1 kalpeyā pāyattikā • 57 || yo punar bhikṣuḥ ughu

2 ktasenāṃ darśanāya gacchet pāyattikā : 58 || siyā

3 ca bhikṣusya kiṃci○d eva pratyayo senāyāṃ gama

4 nāya dvirātra trirātra paramaṃ²⁰ tena bhikṣuṇā senā

5 yāṃ vastavyaṃ tata uttaraṃ vaseyā pāyattikā [:] 59 ||

Cf. PrMoSū(Mā-L) 25.10~14. *kalpeya pācattikaṃ* | (Pācattika 55) *yo puna bhikṣur udyuktāṃ senāṃ darśanāya gaccheyā pācattikaṃ* | (Pācattika 56) *syāt tasya bhikṣusya kociḍ eva pratyayo senāyāṃ gamanāya, dvirātraṃ vā trirātraṃ vā tena bhikṣuṇā senāyāṃ vasitavyaṃ | tad uttarim vaseya pācattikaṃ* |

81 : Plate 10

recto

1 taṃ pi ca bhikṣuḥ dvirātra trirātra paramaṃ²¹ senāyāṃ vasamt[o]

2 āyodikaṃ²² vā niryotikaṃ²³ vā valāgraṃ²⁴ vā saṃgrāmaśī

3 rṣaṃ vā darśanā○yopagaccheyā pāyattikā • 60 ||

4 yo punar bhikṣuḥ bhikṣusya prahareyā pāyatti

5 kā • 61 || yo punar bhikṣur bhikṣusya talaśaktikā –

Cf. PrMoSū(Mā-L) 25.15~18. (Pācattika 57) *tatrāpi ca bhikṣu dvirātraṃ vā trirātraṃ vā senāyāṃ vasamāno āyūbikaṃ vā niyūddhikaṃ vā anekavyūhaṃ vā saṃgrāmaśīrṣaṃ vā darśanāya gaccheyā pācattikaṃ* | (Pācattika 58) *yo puna bhikṣu bhikṣuṃ prahareya pācattikaṃ* | (Pācattika 59) *yo puna bhikṣu bhikṣusya talaśaktikā*

verso

1 yaṃ āpadyeyā²⁵ pāyattikā • 62 || yo punar bhikṣu

2 r jānaṃ bhikṣusya dauṣṭhulyaṃ²⁶ āpattim āpannaṃ kuṃ[ca]²⁷

3 adhyācīrṇaṃ pra○ticchādayeyā²⁸ mā me pare

4 jāniṃsu²⁹ tti³⁰ vā vadyeyā iti āpatti praticchā

5 danake pāyattikā 63 || yo punar bhikṣuḥ

Cf. PrMoSū(Mā-L) 25.18~26. *m āvarjeya pācattikaṃ* | (Pācattika 60) *yo puna bhikṣur jānaṃ bhikṣusya dauṣṭhulāṃ āpattim kṛtāṃ adhyācīrṇāṃ cchādaya so na pareṣāṃ āroceya kiṃ ti me(← se [s.e.]) mā pare jānantū ti | avadya praticchādane pācattikaṃ* |³¹ (Pācattika 61) *yo puna*

¹⁹ *ugbukta* : probably s.e. for *uyu*° < *uyyu*° < *udyukta*~.

²⁰ *paramaṃ* : ≠ PrMoSū(Mā-L) *vā*.

²¹ *paramaṃ* : no parallel in PrMoSū(Mā-L).

²² *āyodikaṃ* : < **āyodbika*~ (“fighting”)?; cf. PrMoSū(Mā-L) *āyūbikaṃ*; Vin IV 107.26. *uyyodbikaṃ*; PrMoSū(Sa. v.Si.) II 216.6. *udyūthikaṃ*.

²³ *niryotikaṃ* : < **niryodbika*~ (“retreating”)? or a hyperform of **niyodbika*~ (“fighting hand to hand”)?; cf. PrMoSū(Mā-L) *niyūddhikaṃ*.

²⁴ *valāgraṃ* : s.e. for *balā*°; cf. PrMoSū(Mā-L) *anekavyūhaṃ*; Vin IV 107.27. *balaggaṃ*; PrMoSū(Sa. v.Si.) II 216.7. *balāgraṃ*.

²⁵ *āpadyeyā* : cf. PrMoSū(Mā-L) *āvarjeya*.

²⁶ *dauṣṭhulyaṃ* : cf. PrMoSū(Mā-L) *dauṣṭhulāṃ*.

²⁷ *kuṃ[ca]* : presumably s.e. for *kṛtaṃ*; cf. PrMoSū(Mā-L) *kṛtāṃ*.

²⁸ *praticchādayeyā* : cf. PrMoSū(Mā-L) *cchādaya*.

²⁹ *jāniṃsu* : cf. PrMoSū(Mā-L) *jānantu*.

³⁰ *vā vadyeyā iti āpatti praticchādane* : cf. PrMoSū(Mā-L) *avadya praticchādane*.

(102) : Plate 11

recto

- 1 /// + ṣyāmīti śikṣā karaṇīyaṃ •
- 2 /// .. [n/k/t]asyāgilānasya dharmam deśa
- 3 /// [ś](i)kṣā karaṇīyaṃ* na niṣaṃṇo
- 4 /// .. gilānakasya na nīcāsane
- 5 /// + [ne] niṣaṃṇasya na pādukārū

Cf. PrMoSū(Mā-L) 33.7~22. (Śaikṣadharmā 48) *na sasitthena pāṇinā pāṇīyasthālakam pratigrhṇīṣyāmīti śikṣā karaṇīyā |*³² (Ś° 49) *na sthito niṣaṃṇasya agilānasya dharmam deśayīṣyāmīti śikṣā karaṇīyā |* (Ś° 50) *na niṣaṃṇo niṣaṃṇasya agilānasya dharmam deśayīṣyāmīti śikṣā karaṇīyā |* (Ś° 51) *na nīcāsane niṣaṃṇo uccāsane niṣaṃṇasya agilānasya dha° deś° śi° ka° |* (Ś° 52) *na upānahārūḍhasya agilānasya dha° deś° śi° ka° |* (Ś° 53) *na pādukārūḍhasya agilānasya dha° deś° śi° ka°*

verso

- 1 /// + .. sya na uccaṃghike³³ niṣaṃṇa
- 2 /// + .. saṃmukhāveṣṭhitasya nosa
- 3 /// pallasthitāye niṣaṃṇasya na
- 4 /// na śastrapāṇīsyā nāgilā
- 5 /// .. ṣyāmīti śikṣā karaṇīyaṃ [•]

Cf. PrMoSū(Mā-L) 33.23~34.6 (Ś° 54) *na oguṇṭhikākṛtya agilānasya dharmam deśayīṣyāmīti śikṣā karaṇīyā |* (Ś° 55) *na saṃmukhāveṣṭhitasya agilānasya dha° deś° śi° ka° |* (Ś° 56) *na osaktikāya niṣaṃṇasya agilānasya dha° deś° śi° ka° |* (Ś° 57) *na pallasthitāya niṣaṃṇasya agilānasya dha° deś° śi° ka° |*³⁴ (Ś° 58) *na śastrapāṇīsyā agilānasya dha° deś° śi° ka° |* (Ś° 59) *nāyudhapāṇīsyā agilānasya dharmam deśayīṣyāmīti śikṣā karaṇīyā |*

(103) : Plate 11

recto

- 1 /// [n](a) cchatrapāṇīsyā na daṇḍapā
- 2 /// .. [s]ya na prṣṭhato gacchaṃto pu[ra]
- 3 /// + [u]tpathena gacchaṃto pathena
- 4 /// + h[i] gacchaṃto yānena gacchaṃta
- 5 /// + sya • dharmam deśayīṣyāmīti •

Cf. PrMoSū(Mā-L) 34.7~14. (Ś° 60) *na daṇḍapāṇīsyā agilānasya dha° deś° śi° ka° |* (Ś° 61) *na*

³¹ PrMoSū(Mā-L) 25.22~25. || uddānaṃ || saprāṇakam acelako anupakhajjāṃ praticchannāsanāṃ trayāṃ senāyāṃ prabharati talaśaktikā praticchādanena || ṣaṣṭho vargaḥ ||.

³² PrMoSū(Mā-L) 33.9~13. || uddānaṃ || trayo nirlebhāḥ cuccu surusuru na gulugulu na hasta na sittha na odbyāyana na pātrasaṃjñī vijñaptiḥ cchādayati pātrodaka sasitthena || caturtho vargaḥ ||.

³³ uccaṃghike : “laughing”; cf. PrMoSū(Mā-L) 30.26. Śaikṣadharmā 6. *na uccaṃghikāya antaragrham upasaṃkramīṣyāmīti śikṣā karaṇīyā*; do. 31.15. Śaikṣadharmā 17. *na uccaṃghikāya antaragrhe niṣīdīṣyāmīti śikṣā karaṇīyā*.

³⁴ PrMoSū(Mā-L) 34.1~4. || uddānaṃ || na sthito na niṣaṃṇa uccāsana upānaha pādukā oguṇṭhikā na saṃmukha na osaktikā na pallasthitāya || pañcama vargaḥ ||.

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ccbatrapānisya agilānasya dha° des° si° ka° | (Ś° 62) *na utpāthena gacchanto pathena gacchantasya agilānasya dha° des° si° ka°* | (Ś° 63) *na prṣṭhato gacchanto purato gacchantasya agilānasya dha° des° si° ka°* | (Ś° 64) *na pādena gacchanto yānena gacchantasya agilānasya dharmam deśayīṣyāmīti śikṣā karaṇīyā* |

verso

- 1 /// na udae uccāraṃ vā
- 2 /// [śi]ṃghānakam vā śikṣā karaṇī
- 3 /// + dvale³⁵ na tiṣṭhamto agilāno
- 4 /// + riṣyāmīti śikṣā karaṇī
- 5 /// .. r āyusmaṃto sātireka

Cf. PrMoSū(Mā-L) 34.15~25. (Ś° 65) *na harite tṛṇe uccāraṃ vā prasrāvaṃ vā kṛṇaṃ vā śiṃhānaṃ vā agilāno kariṣyāmīti śikṣā karaṇīyā* | (Ś° 66) *na udae uccāraṃ vā prasrāvaṃ vā kṛṇaṃ vā śiṃhānakam vā agilāno kariṣyāmīti śikṣā karaṇīyā* | (Ś° 67) *na sthito uccāraṃ vā prasrāvaṃ vā agilāno kariṣyāmīti śikṣā karaṇīyā* |³⁶ *uddiṣṭhāḥ kṛṇo punar āyusmanto sātireka-*

104 : Plate 12

recto

- 1 paṃcāsaḥ śaikṣikā [dharmā]ḥ tatrāyusmaṃtānām
- 2 prcchāmi kaś cātra pariśuddhā dvitīyakam pi tretīya
- 3 kam³⁷ pi āyusmaṃtānām prcchāmi kaś cātra pari
- 4 śuddhāḥ pariśuddhātrāyusmaṃtānām yasmāt tūṣṇī e
- 5 vam etad dhārayāmi • ime kho punar āyusmaṃto

Cf. PrMoSū(Mā-L) 34.25~35.2. *pañcāśacchāikṣā dharmāḥ* | *tatrāyusmanto prcchāmi kaccittha pariśuddhāḥ dvitīyam pi āyusmanto prcchāmi kaccittha pariśuddhāḥ tritīyam pi āyusmanto prcchāmi kaccittha pariśuddhāḥ pariśuddhā atrāyusmanto yasmāt tūṣṇīm evam etaṃ dhārayāmi* | *ime kho punar āyusmanto*

verso

- 1 saptādhikaraṇaśamathā dharmā sūtre anvardhamāsaṃ
- 2 prātimokṣodeśaṃ āgacchamti • ye hy utpannotpa
- 3 nnāny adhikaraṇāni śamathāye vyupaśamā
- 4 ya saṃvartamti • saṃyathitāṃ saṃmukhād vinayaḥ
- 5 śamatha dātavya-r-a[m](ū)ḍhavinayāt* śamatho dā

Cf. PrMoSū(Mā-L) 35.2~5. *sapta adhikaraṇaśamathā dharmā anvardhamāsaṃ sūtre prātimokṣe uddeśaṃ āgacchanti ye utpannotpannānām adhikaraṇānām śamathāya vyupaśamathāya saṃvartante* | *saṃyathitāṃ — sa<m>mukhavinayo śamatho* |

v4, 5: cf. Vin IV 207.3f. *sammukhāvinayo dātabbo sativinayo dātabbo amūlḥavinayo dātabbo*.

105 : Plate 13

recto

³⁵ + dvale : probably (śā)dvale. Cf. PrMoSū(Mā-L) 34.15. (65) *na harite tṛṇe*

³⁶ PrMoSū(Mā-L) 34.21~24. || *uddānaṃ* || *na sastrāyudha daṇḍa cchatra utpatha prṣṭhato yānaṃ haritaṃ udaka sthiteṇa* || *saṣṭho vargaḥ* ||.

³⁷ *tretīyakam* : < trāitī°.

1 tavyaḥ smṛtvinay[ā]c chamatho dātavyaḥ ³⁸pratijñā

2 yāḥ kārāpayitavyo tasya te ³⁹pāpayaśako ⁴⁰

3 yaibhūya○śiko tṛṇapṛastārako ca sa

4 ptama uddiṣṭā kho punar āyusmaṃto saptā{dhi

5 karaṇā}dhikaraṇaśamathā dharmāḥ tatrāyu

Cf. PrMoSū(Mā-L) 35.6~12. smṛtvinayo śamatho | amūdhavinayo śamatho | pratijñākārako śamatho | tasya pāpeyasiko śamatho | yobbūyasiko śamatho | tṛṇapṛastārako ca śamatho saptamo | uddiṣṭāḥ kho punar āyusmanto saptā adbhikaraṇaśamathā dharmāḥ | tatrāyu-

verso

1 śmaṃtānāṃ pṛcchāmi kaś cātra pariśuddhāḥ dvetīy(a) + +

2 tīyakam pi āyusmaṃtānāṃ pṛcchāmi kaś cātra pa

3 riśuddhāḥ ⁴¹pari○(ś)[u]ddhātrāyusmaṃtānāṃ yasmā

4 t tūṣṇī evam etad dhārayāmi • ime kho punar ā

5 yuṣmaṃto d[v]au dharmau aniyatau dharmo ca anudha

Cf. PrMoSū(Mā-L) 35.12~17. śmanto pṛcchāmi — kaccittha pariśuddhāḥ dvetīyam pi āyusmanto pṛcchāmi kaccittha pariśuddhāḥ tṛtīyam pi āyusmanto pṛcchāmi kaccittha pariśuddhāḥ pariśuddhā atrāyusmanto yasmāt tūṣṇīm evam etam dhārayāmi | ime kho punar āyusmanto duve dharmā — dharmo anudha-

[10]6 : Plate 14

recto

1 (r)[m]. ca • sūtr. anvardha(m)[ā]se prātimokṣoddeśam āga

2 cchaṃti • dharmo nāma «yo» ubhayato vinayaḥ anu

3 dharmo nāma yā ○ tatra pratipattiḥ uddiṣṭam kho

4 punar āyusma(m)to parivenikā dharmāḥ uddi

5 ṣṭāś catvāri pārājikā dharmāḥ uddiṣṭā —

Cf. PrMoSū(Mā-L) 35.17~25. rmaś ca anvardhamāsam sūtre prātimokṣe uddeśam āgacchanti | tatra dharmo nāma yam ubhayato vinayo | anudharmo nāma yā atra pratipattiḥ | uddiṣṭāḥ kho punar āyusmanto duve dharmāḥ dharmo anudharmaś ca ⁴² uddiṣṭam kho punar āyusmanto prātimokṣasya vastu | uddiṣṭam nidānam | uddiṣṭāś catvāraḥ pārājikā dharmāḥ | uddiṣṭāḥ

verso

1 trayodaśa saṃghāvaśeṣā dharmāḥ uddiṣṭā dvāv aniya

2 tau dharmau uddiṣṭā trimśan naiḥ[sa]rgikāḥ pāyattikā dha

3 rmāḥ uddiṣṭā dvā○navati «śuddha» pāyattikā dharmāḥ uddi

4 ṣṭā catvāri prātidēśanikā dharmāḥ uddiṣṭāḥ sātirekāḥ

5 [pa]ṃcāśaḥ śaikṣā dharmāḥ [u]ddiṣṭā saptādhikaraṇaśa

³⁸ *pratijñāyāḥ kārāpayitavyo* : cf. PrMoSū(Mā-L) *pratijñākārako śamatho*; Vin IV 207.4. *paṭiññāya kāretabbam*; PrMoSū(Sa. v.Si.) II 256.7. *pratijñāṃ kārayiṣyāmaḥ*.

³⁹ *te* : no parallel in PrMoSū(Mā-L).

⁴⁰ *pāpayaśako* : cf. PrMoSū(Mā-L) *pāpeyasiko*; Vin IV 207.5. *pāpiyyasikā*; PrMoSū(Sa. v.Si.) II 256. -.

⁴¹ Perhaps the scribe mistakenly omitted the following sentence by haplography: *tṛtīyakam pi āyusmaṃtānāṃ pṛcchāmi kaścittha pariśuddhāḥ*.

⁴² This omitted part seems to have been supplemented by a different scribe, see p. 87.

Cf. PrMoSū(Mā-L) 35.25~28. trāyodāśa samghatiseṣā dharmāḥ | uddiṣṭāḥ duve dhammāḥ
| uddiṣṭāḥ triṃśan nissargikapācattikā dharmāḥ | uddiṣṭā dvānavati suddhapācatti<kā> dharmāḥ
| uddiṣṭāś catvāraḥ prātideśanikā dharmāḥ | uddiṣṭāḥ sātirekapañcāśaccaikṣā dharmāḥ |
uddiṣṭāḥ saptādbhikaraṇaśa-

107 : Plate 15

recto

- 1 mathā dharmāḥ uddiṣṭā dv[au] dharmau cānudharmau ca uddiṣṭāḥ
- 2 ~~uddiṣṭāsu~~-sūtrā ettakaṃ kho punaḥ tasya bhagava
- 3 to tathāgata○sya arhataḥ samyaksambuddhasya
- 4 dharmavinayaḥ prātimokṣasūtrāgato sūtra
- 5 paryāpanno sūtre anvardhamāsaḥ prātimokṣo
- 6 ddeśam āgacchamti • yaṃ vā punar a

Cf. PrMoSū(Mā-L) 35.28~36.1. mathā dharmāḥ | uddiṣṭā duve dharmāḥ dharmo anudharmas-
ca | etako 'yaṃ punas tasya bhagavato tathāgatasyārhatāḥ samyaksambuddhasya dharmavinayo
prātimokṣasūtrāgato sūtraparyāpanno | yo vā a-

r4~6 : cf. PrMoSū(Mā-L) 28.27f. ayaṃ pi dharmo sūtrāgato sūtraparyāpanno anvardhamāsam
sūtre prātimokṣe uddeśam āgacchati | yāvad ahaṃ na jānāmi tāvan nāstītthaṃ mahyam āpattiḥ
jānemsu

verso

- 1 nyad api kiṃcit ⁴²tasya bhagavataḥ tathāgatasyārhatāḥ
- 2 samyaksambuddhasya dharmasya vā anudharmāḥ tatrāyu
- 3 śmaṃtehi sarve○hi samagrehi sahitehi
- 4 saṃmodamānehi ekāgra⁴³ ekoddeśeḥi kṣī
- 5 rodakabhūtehi śāstu śāsane dīpayamāne
- 6 hi sukhaṃ ca phāsaṃ ca viharantaḥ —

Cf. PrMoSū(Mā-L) 36.1~4. no pi kaścit dharmasyānudharmo tatra samagrehi sarvehi sahitehi
saṃmodamānehi avivadamānehi ekuddeśeḥi kṣīrodakībhūtehi śāstuḥ śāsanam dīpayamānehi
sukhaṃ ca phāsaṃ ca viharanteḥi

108 : Plate 16

recto

- 1 anaddhyācāraṃ śikṣā karaṇīyam* kṣāṃtiḥ paramaṃ
- 2 tapo {s} titikṣā nirvāṇaṃ paramaṃ vadaṃti buddhāḥ
- 3 na hi pravrajitaḥ paropaghātī⁴⁴ śramaṇo bhava
- 4 ti paraṃ vihiṃ○sayamta⁴⁵ iti • || ayaṃ ta
- 5 sya bhagavato vipaśyisya tathāgatasya a
- 6 rhataḥ samyaksambuddhasya acirābhisambuddho

PrMoSū(Mā-L) 36.4~10. anadhyācārāya śikṣā karaṇīyā |

⁴² tasya bhagavataḥ tathāgatasyārhatāḥ samyaksambuddhasya : no parallel in PrMoSū(Mā-L).

⁴³ ekāgra : no parallel in PrMoSū(Mā-L).

⁴⁴ paropaghātī : cf. PrMoSū(Mā-L) paropatāpī; Dh 184 parūpaghātī; PDhp 239. paropaghātī.

⁴⁵ vibhīṃsayamta : cf. PrMoSū(Mā-L) vibethayānaḥ; PDhp 239. vibesayāno.

ḥsāntiḥ paramaṃ tapo titikṣā nirvāṇaṃ paramaṃ vadanti buddhāḥ |

na hi pravrajitaḥ paropatāpī śramaṇo (←śravaṇo [s.e.]) bhoṭi parān vibethayānaḥ ||

idaṃ tasya bhagavato Vipāśyisya tathāgatasyārḥataḥ samyaksaṃbuddhasyācīrābhisambuddhasya

verso

- 1 nirarbude bhikṣusaṃghe saṃkṣiptena prathamam
- 2 prātimokṣaṃ subhāṣitaṃ • anopavādī anopa
- 3 ghātī prāti○mokṣe ca saṃvaro mātrajñatā ca
- 4 bhaktesmiṃ prāṃtaṃ ca śayanāsanam* adhicitte
- 5 ca-m-āyogo etad buddhānu⁴⁶ śāsanam iti • ayaṃ
- 6 tasya bhagavataḥ śikḥisya tathāgatasyārḥataḥ

Cf. PrMoSū(Mā-L) 36.10~14. nirarbude bhikṣusaṃghe saṃkṣiptena prātimokṣaṃ subhāṣitaṃ |

anopavādī aparopaghātī⁴⁷ prātimokṣe ca saṃvaro |

mātrajñatā ca bhaktesmiṃ prāṃtaṃ ca śayanāsanam |

adhicitte ca āyogo (←cāyogo [s.e.]) etam buddhānu śāsanam ||

idaṃ tasya bhagavato Śikṣisya tathāgatasyārḥataḥ

109 : Plate 17

recto

- 1 samyaksaṃbuddhasya acīrābhisambuddho nirarbude bhi
- 2 kṣusaṃghe saṃkṣiptena prathamam prātimokṣaṃ subhā
- 3 ṣitaṃ abhicetasa⁴⁸ mā pramadyatha muninā mauna
- 4 padeṣu ○ śikṣitāḥ śokā na bhavaṃti
- 5 tāyino upaśāntasya sadā smṛtimatā⁴⁹
- 6 iti • || ayaṃ tasya bhagavato vi[ś]va

Cf. PrMoSū(Mā-L) 36.14~20. samyaksaṃbuddhasyācīrābhisambuddhasya (MS. °sya acirā°)

nirarbude bhikṣusaṃghe saṃkṣiptena prātimokṣaṃ subhāṣitaṃ ||

adhicetasi mā pramādyato munino maunapadeṣu śikṣataḥ |

śokā na bhavanti tāyino upaśāntasya sadā smṛtimataḥ ||

idaṃ tasya bhagavato viśva-

verso

- 1 bhuvasya tathāgatasyārḥataḥ samyaksaṃbuddhasya acirā
- 2 bhisambuddho nirarbude bhi—kṣusaṃghe saṃ
- 3 kṣiptena ○ prathamam prātimokṣaṃ subhā
- 4 ṣitaṃ • sarvapāpasyākaraṇam kuśalasyopasaṃ
- 5 padā • svacittaparyodamaṇam etad buddhāna śā
- 6 sanam iti • || aya[m] tasya bhagavato krakusu

Cf. PrMoSū(Mā-L) 36.20~24. bhuvasya tathāgatasyārḥataḥ samyaksaṃbuddhasyācīrābhisam-

buddhasya (MS. °sya acirā°) nirarbude bhikṣusaṃghe saṃkṣiptena prātimokṣaṃ subhāṣitaṃ |

⁴⁶ buddhānu : m.c. < buddhānām.

⁴⁷ aparopaghātī : s.e. for anopaghātī?; cf. PrMoSū (Sa. v.Si) II 260.1. (°)nopaghātī (= Uv 31.50); Dhṛp 185. anupaghāto.

⁴⁸ abhicetasa : s.e. for °cetasi; cf. PrMoSū(Mā-L) adhicetasi.

⁴⁹ smṛtimatā : probably s.e. for °mato.

110 : Plate 18

recto

- 1 ndasya tathāgatasyār[ha]taḥ samyaksambuddhasya a
- 2 cirābhisambuddho nirarbude bhikṣusaṃghe saṃkṣiptena
- 3 prathamam prātimokṣaṃ subhāṣitaṃ • yathā hi bhra
- 4 maro ○ puṣpaṃ varṇagandham aheṭṭhayaṃ
- 5 praḍeti rasam ādāya evaṃ grāme mu
- 6 niś caret* na pareṣāṃ vilomāni na pareṣāṃ

Cf. PrMoSū(Mā-L) 36.24~28. ndasya tathāgatasyārhatāḥ samyaksambuddhasyācirābbisaṃ-
buddhasya nirarbude bhikṣusaṃghe saṃkṣiptena prātimokṣaṃ subhāṣitaṃ ||
yathā hi bhramaro puṇyaṃ (MS. puṣpaṃ) varṇagandham aheṭṭhayaṃ (MS. °yamaṃ) |
paraiti (MS. praḍeti) rasam ādāya evaṃ grāme muniś caret ||
na pareṣāṃ vilomāni na pareṣāṃ

verso

- 1 kṛtākṛtam* ātmanas tu sa[m]jīkṣeta kṛtāni akṛtā
- 2 ni ceti • ayaṃ tasya bhagavataḥ kanakamunisya ta
- 3 thāgatasyārhatāḥ ○ samyaksambuddhasya acirābhisam
- 4 buddho nirarbude bhikṣusaṃghe saṃkṣiptena prathamam prā
- 5 timokṣaṃ subhāṣitaṃ • nāsti dhyānam aprajñasya pra
- 6 jñā nāsti adhyānato⁵⁰ • yasya dhyānaṃ ca prajñā ca

Cf. PrMoSū(Mā-L) 36.28~37.4. kṛtākṛtam |

ātmano tu samjīkṣeta kṛtāni akṛtāni ca ||
idaṃ tasya Konākamunisya tathāgatasyārhatāḥ samyaksambuddhasyācirābbisaṃbuddhasya
nirarbude bhikṣusaṃghe saṃkṣiptena prātimokṣaṃ subhāṣitaṃ | (MS. ||51)
nāsti dhyānam aprajñasya prajñā nāsti adhyāyato |
yasya dhyānaṃ ca prajñā ca

111 : Plate 19

recto

- 1 sa vai nirvāṇasantike⁵¹ • tatrāy. ... + + + +
- 2 ti iha prajñasya bhikṣuṇo • indriyair gu
- 3 pti saṃtuṣṭi[h] ○ prātimokṣe ca saṃvaro • mi
- 4 traṃ bhajate kalyāṇaṃ śuddhājīvaṃ ataṃtritaḥ⁵² pra
- 5 tisaṃstaravartī ca ācārakuśalo bhavet* ta
- 6 + + [p](r)āmodyabahulo bhikṣuḥ nirvāṇasyai

⁵⁰ *adhyānato* : s.e. for *adhyāyato* = PrMoSū(Mā-L).

⁵¹ *nirvāṇasantike* : cf. PrMoSū(Mā-L) *nirvāṇasyāntike* (MS. °*sya antike*); Dhṛp 372. *nibbānasantike*; PDhp 62. *nibbānasantike*.

⁵² *ataṃtritaḥ* : < Skt. *atandritaḥ*.

Cf. PrMoSū(Mā-L) 37.4~9.

sa vai nirvāṇasyāntike (MS. °sya antike) ||
tatrāyaṃ ādi bhavati iha prajñasya bhikṣuṇo |
indriyai (MS. °yair) guptiḥ saṃtuṣṭiḥ prātimokṣe ca saṃvaro ||
mitram bhajeta kalyāṇaṃ suddhājivīm (MS. °jivam) atandritam |
pratisaṃstaravartī ca ācārakuśalo siyā ||
tato (MS. tataḥ) prāmodyababulo bhikṣu nirvāṇasyai-

verso

- 1 + + (n)t(i)k. iti • || ayaṃ tasya bhagavato kāśyapa
- 2 sya tathāgatasyārhatāḥ samyaksaṃbuddhasya aci
- 3 rābhisambuddho [n]i○rarbuddhe⁵³ bhikṣusaṃghe saṃkṣipte
- 4 na prathamam prā○timokṣam subhāṣitam*
- 5 cakṣūṇām⁵⁴ saṃvaro sādhu sādhuḥ śrotreṇa saṃ
- 6 varo ghrāṇena saṃ[va]r(a)[h] + +

Cf. PrMoSū(Mā-L) 37.10~13. va antike (MS. [s]antike) || idaṃ tasya bhagavataḥ Kāśyapasya
tathāgatasyārhatāḥ samyaksaṃbuddhasyācīrābhisambuddhasya (MS. °sya acirā°) nirarbude
bhikṣusaṃghe saṃkṣiptena prātimokṣam subhāṣitam | (MS. ||6||)
cakṣuṣā saṃvaraḥ sādhuḥ sādhuḥ śrotreṇa saṃvaraḥ |
ghrāṇena saṃvaraḥ sādhuḥ

112 : Plate 20

recto

- 1 sādhu jihvāya saṃvaro • kāyena saṃvaraḥ sādhuḥ
- 2 manasā sādhu saṃvaraḥ sarvatra saṃvṛto bhikṣuḥ
- 3 sarvaduḥkhā○t pramucyate • 7 || ayaṃ tasya
- 4 bhagavataḥ ś[ā]kyamuneḥ śākyābhirājasya śā
- 5 kyasiṃhasya tathāgatasyārhatāḥ samyak(sa)m
- 6 buddhasya acirābhisambuddho nirarbude •

Cf. PrMoSū(Mā-L) 37.13~17.

sādhuḥ jihvāya saṃvaraḥ ||
kāyena saṃvaraḥ sādhuḥ manasā sādhu saṃvaraḥ |
sarvatra saṃvṛto bhikṣuḥ sarvaduḥkhāt pramucyate ||
idaṃ tasya bhagavataḥ Śākyamuneḥ Śākyābhirājasya tathāgatasyārhatāḥ samyaksaṃbuddhasya
acirābhisambuddhasya nirarbude

verso

- 1 [bh](i)[k]ṣus(aṃ)[gh](e) sa(m)kṣ(i)pt(e)na prathamam prātimokṣa(m) subhā +
- 2 tam • 8 || ⁵⁵kṣāntī anopavāde abhicittam ca akara
- 3 ṇam ca • prāpa[dya]⁵⁶ bhramaro ca nāsti dhyānaṃ cakṣuṣā

⁵³ [n]irarbuddhe : s.e. for nirarbude.⁵⁴ cakṣūṇām : cf. BHSG § 16.48.⁵⁵ kṣāntī anopavāde cakṣuṣā cāpi saṃvaro : cf. 108r1. kṣāntiḥ ...; 108v2. anopavādī ...; 109r3. abhicetasi ...; 109v4. sarvopāpasyākaraṇam ...; 110r3f. yathā hi bhramaro ... praḍeti ...; 110v5. nāsti dhyānaṃ ...; 111v5. cakṣūṇām saṃvaro

- 4 cāpi saṃvaro • ○ etāni prātimokṣāṇi
 5 saṃbuddhānāṃ ca śrīmatāṃ kīrtitāny aprameyā
 6 ṇi śarīrāntimadhāriṇāṃ* kṣāntivādī bha

Cf. PrMoSū(Mā-L) 37.17~21. *bbikṣusaṃghe saṃkṣiptena prātimokṣaṃ subbāṣitam* | (MS. 11711)

etāni prātimokṣāṇi saṃbuddhānāṃ śrīmatāṃ |

kīrtitāny aprameyāṇi *ṣṭima* *ṇās* (MS. *(nti)[m](a)[dhā]rinas*) *ca* |

kṣāntivādī ca bha-

113 : Plate 21

recto

- 1 g[a]vān vip[a]śyī anopavādī śikhī naṃ prakāśeti •
 2 abhicittam⁵⁸ ca viśvabhuvō⁵⁹ akaraṇaṃ ca pāpasya
 3 krakasundo caryā ca kanakamuni dhyānāni ca kā
 4 śyapo prak(ā)○śeti saṃvaraṇaḥ śākyamu
 5 ninā saptānāṃ daśabalānāṃ amṛtabuddhīnāṃ⁶⁰
 6 ⁶¹adyāpi sugataputro śikṣāgu[r](u)

Cf. PrMoSū(Mā-L) 37.21f.

gavān Vipasyī anopavadyam (MS. °aṇ) *ca Śikhī prakāśayati* | *adhicittam ca Viśvabbūh*

akaraṇam ca pāpānām Krakucchandaḥ | *caryām ca Kanākamuniḥ*

dhyānāni ca Kāśyapo prakāśayati | *saṃvaram Śākyamuniḥ* |

ete sapta daśabalā mahāprajñā amitabuddhī saptānāṃ samyaksaṃbuddhānāṃ abhinnaṃ

lokākhyādhīpatīnāṃ dharmākhyānāni uktāni |

verso

- 1 śikṣagauravābhīratāḥ śi[kṣ](ā)yāṃ tīvacchandā ś[ik]ṣ(ā)
 2 kāmā vimuc[y]amti • anumātravadyadarśi⁶²yathā
 3 pi camaram⁶³ [na mu](ṃ)cati bālam* abhimaraṇam ā
 4 gamenti karonti bāleṣv anurakṣām* evaṃ ji
 5 [na]śāsanakarāḥ anuśikṣamti divā ca rātrau ca •

114 : Plate 22

recto

- 1 .. [n/pi] maraṇam āgame[n]ti karonti śikṣāya anurakṣ. ḥ
 2 yācata keci vimuktā ye mucyamti ye «ca» vimokṣyamti
 3 śīlam pratiṣṭhahitvā etaṃ dvāraṃ vimokṣasya • śīlam

⁵⁶ *prāpa[dya]* : s.e. for *pradya*?; cf. 110r5. *praḍeti*.

⁵⁷ *prātimokṣāṇi* : s.e. for °mokṣāṇi.

⁵⁸ *abhicittam* : cf. PrMoSū(Mā-L) *adhi*°.

⁵⁹ *viśvabbuvo* : cf. PrMoSū(Mā-L) *viśvabbūh*.

⁶⁰ *amṛtabuddhīnāṃ* : cf. PrMoSū(Mā-L) *amita*°.

⁶¹ *adyāpi sugataputro śikṣāgu* .. : no parallel in PrMoSū(Mā-L).

⁶² Cf. PrMoSū (Sa. v.Si) II 263.5 *tac chīlam anurakṣadhvam vālāgraṃ camaro yathā*; BhiVin(Mā-L) § 67, 2B2. *tac chīlam anurakṣasva bālāgraṃ camarī yathā*; Bv II 124. *parirakkha sabbadā śīlam camarī viya vāladhiṃ*; Mvu III 385.10. *śīlam rakṣyāmo camarīva bālam*.

⁶³ *camaram* : s.e. for *camaro* or *camarī*?

- 4 pratiṣṭhahitv(ā) ○ [s]ro[t]āpattiphalaṃ tam eva sakṛdā
 5 gāmi atha vā ca anāgāmī tad eva traividyatām
 6 prāptam* prathamam phalam dvitīyam na durla[bh]o + +
verso
 1 [t]. .. śu[d]dh. .. m. nā tritīyam cāpi caturtham labhati ś. ..
 2 [gu]rubhikṣuḥ ye cāpi cchidrakārī bhavaṃti śikṣāy(a)
 3 khaṇḍacaritrā○ni niḥsṛtā bhavaṃti imāya ā
 4 dāya prajñāya • smara«tha» elapatranāgaṃ kokālika
 5 + .. devadattaṃ ca • (śi)kṣāya khaṇḍayitvā virāgi
 6 + + mahānirayam* śikṣāgurūṇa a ..m

(1)[I]5 : Plate 23

recto

- 1 + + + t. rāhulaṃ s[u]gataputram* varcaghaṭesmin i
 2 + [dh]. nāpi «ti» vācām atibahū me • tasmā samagrā ⁶⁴sati
 3 tās sagauravā bhūtvānyamanyeṣu paricaratha dharmaṃ
 4 jaṃ ⁶⁵adhiga«mi»ṣya .. ○ acy(u)taṃ padaṃ viśokaṃ • buddho vipa
 5 śyī upagamyā pāṭal[i] .. + .. + + + m(ū)le
 6 sāla[s](ya) m[ū]le puna .. ///

r2~4: cf. PrMoSū(Mā-L) 4.27~28.

tasmāt samagrāḥ sabitāḥ sagauravāḥ bhaviyā anyamanyam paricaratha |
dharmaṃ jaṃ adhigacchatha nirvāṇam atandritā acyutam padam asokam | 25 |

r4~6: cf. Mhmvr(T) 13.17~19.

asokam āsṛitya jino Vipasyī Śikhī jinaḥ puṇḍarikasya mūle
śālasya mūle upagamyā Viśvabhū

r4~5: cf. DN II 4.6~7. Vipassī ... pāṭaliyā mūle abhisambuddho

verso

- 1 ⁶⁶[r]. k. su .. + hmaṇo buddho + ///
 2 nyagrodhamūle puna kāsya[p]. ///
 3 saptamo muni[r ma]○hāmu[n](i)ḥ śākyamuniḥ «sa» gautamo •
 4 sukhaṃ buddhānam utpādaḥ sukhaṃ dharmasya deśanā sukhaṃ
 5 (saṃ)ghas(y)a sāmagrī samagrāṇāṃ tapaḥ sukhaṃ etā ..
 6 + + + + [n]irdiṣṭaṃ pu[r](u)ṣadamyasārathinā • yatra [s].

v1~3: cf. Mhmvr(T) 13.20~24.

śirīṣamūle Krakucchandabrāhmaṇaḥ
buddhaḥ ca Kanakamunī udumbare nyagrodhamūle upagamyā Kāśyapaḥ
aśvatthamūle muni Śākyapuṇḍavaḥ upetya bodhiṃ samavāpya Gotamaḥ

v4~5: cf. Uv 30.22

sukhaṃ buddhasya cōtpādaḥ sukhaṃ dharmasya deśanā /

⁶⁴ *satitās* : probably s.e. for *sabitās*; cf. PrMoSū(Mā-L). *sabitāḥ*.

⁶⁵ *adhiga«mi»ṣya ..* : probably *adhigamiṣya(tha)*; cf. PrMoSū(Mā-L). *adhigacchatha*.

⁶⁶ *[r]. k. su .. + hmaṇo* : probably *(K)r(a)k(a)su(ndabrā)hmaṇo*.

68)

v6: cf. PrMoSū(Sa. v.Si.) II 262.6. prātimokṣaḥ samuddiṣṭo nirḍiṣṭaś ca maharṣiṇā

(116) : Plate 24

recto

1 + + + [t]ā sikṣaṃ .. + + + ///

2 + + + .. lā mahā + + ///

3 + + m ākhyātāni • ni + + ///

4 gh(e)na po[s](a) + ○ āra + ///

5 ddhaśāsane • dhunātha mṛ + ///

6 ku[m]ja .. + .[o « hy a »]smin dharmavina .. ///

r4: cf. PrMoSū(Mā-L) 37.30. kṛtaṃ saṃghena poṣadhaṃ

r4~6: cf. PrMoSū(Sa. v.Si.) II 262.10~263.2.

ārabhadhvaṃ niṣkramadhvaṃ yujyadhvaṃ buddhaśāsane •

dhunadhvaṃ mṛtyunaḥ saṇyamaṃ naḍāgāraṃ iva kuñjaraḥ 13 (cf. Uv 4.37)

yo hy asmiṃ dharmavinaye

verso

1 .. sya[t]. + + .. jātis. + ///

2 yasyā(r)th. (s)[ū](t)[r](a)m uddiṣṭaṃ ya +

3 lam anurakṣa[th](a) ○ [lam]vā⁶⁸ ca ..

4 + + r.. dev. na ///

5 + + + + .. .e [ci]ra[m*] + + ///

6 + + + + + + + + + ///

v1~3: cf. PrMoSū(Sa. v.Si.) II 263.2~5.

apramatto bhaviṣyati

prabhāya jātisaṃsāraṃ duḥkhasyāntaṃ sa yāsyati 14 (cf. Uv 4.38)

yasyārthe sūtraṃ uddiṣṭaṃ yasyārthe poṣadhaḥ kṛtaḥ

tac chīlam anurakṣadhvaṃ vālāgraṃ camaro yathā 15

A folio written by a different scribe (a supplement to Folio 106 *recto*?) : Plate 24

A

1 /// śmaṃto dvau dharmāś cānudharma

2 /// (○) tatrāyusmaṃtānāṃ pṛcchā

3 /// (○) kaś cātra pariśuddhā dvitī

4 /// [k]aṃ pi āyusmaṃtānāṃ pṛcchā[m]y a]

5 /// .aḥ pariśuddhātrāyusma[m] +

B

missing

PrMoSū(Mā-L) 35.20f. uddiṣṭāḥ kho punar āyusmanto duve dharmāḥ dharmo anudharmaś ca |

tatrāyusmanto pṛcchāmi: kaccittha pariśuddhāḥ dvitīyaṃ pi āyusmanto pṛcchāmi kaccittha

pariśuddhāḥ tṛtīyaṃ pi āyusmanto pṛcchāmi kaccittha pariśuddhāḥ pariśuddhā atrāyusmanto

yasmāt tūṣṇīm evam eta dhārayāmi |

⁶⁸ [lam]vā : s.e. for vālāṃ?

SYMBOLS

()	restored <i>akṣara</i> (s)
[]	damaged <i>akṣara</i> (s)
< >	omitted (part of) <i>akṣara</i> (s) without gap in the MS.
{ }	superfluous <i>akṣara</i> (s) or a <i>daṇḍa</i>
—	erased <i>akṣara</i> (s), e.g. <i>viññā</i>
—	a space-filler, e.g. <i>bhi—kṣu</i>
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
*	<i>virāma</i>
$\alpha \leftarrow \beta$	the word form β should be changed to α

ABBREVIATIONS

- BhīVin(Mā-L) = *Bhikṣuṇī-Vinaya, including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin*, ed. Gustav Roth, Patna (*Tibetan Sanskrit Works Series* 12).
- BHS(D, G) = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953 : Yale University Press; repr. Delhi, ²1970 : Motilal Banarsidass.
- Bv = *Buddhavaṃsa*, in: *The Buddhavaṃsa and the Cariyāpiṭaka*, ed. R. Morris, London 1882: The Pali Text Society.
- Dhp = *Dhammapada*, ed. O. von Hinüber and K. R. Norman, Oxford 1995: The Pali Text Society.
- DN = *The Dīgha Nikāya*, ed. T.W. Rhys Davids and J. E. Carpenter, 3 vols., London 1890-1911: The Pali Text Society.
- Mhmvr(T) = *Ārya-mahā-māyūrī Vidyā-rājñī*, edited by Shūyo Takubo, Tokyo: Sankibō.
- Mvu = *Le Mahāvastu*, ed. Émile Senart, 3 vols, Paris 1882-1897: Imprimerie nationale.
- PDhp = Margaret Cone, "Patna Dharmapada: Part I: Text," *Journal of the Pali Text Society*, XIII, pp. 101~217.
- PrMoSū(Mā-L) = *Prātimokṣasūtram of the Lokottaravādimahāsāṃghika School*, ed. Nathmal Tatia, Patna 1976 (*Tibetan Sanskrit Works Series* 16).
- PrMoSū(Sa. v.Si.) = Georg von Simson 1986~2000 *Prātimokṣasūtra der Sarvāstivādins*, Nach Vorarbeiten von Else Lüders und Herbert Härtel herausgegeben, Teil I: Wiedergabe bisher nicht publizierter Handschriften in Transkription; Teil II: Kritische Textausgabe, Übersetzung, Wortindex sowie Nachträge zu Teil I, Göttingen (*Sanskrittexte aus den Turfanfunden* 11; *Abhandlungen der Akademie der Wissenschaften in Göttingen*, Phil.-Hist.Klasse 155, 238).
- s.e. = scribal error
- Uv = *Udānavarga*, hrsg. von Franz Bernhard, Göttingen 1965-1990: Vandenhoeck & Ruprecht (*Sanskrittexte aus den Turfanfunden* 10), 3 vols.; Bd. 3. Der tibetische Text, hrsg. von Champa Thupten Zongtse unter Mitarbeit von Siglinde Dietz.
- Vin = *Vinayapiṭaka*, ed. H. Oldenberg, 5 vols., London 1879-1883: The Pali Text Society.

Appendix: Remarks on the Bactrian Colophon

Nicholas Sims-Williams

folio 1

- 1 ι ναμω βοδδο γαμω δαρμο ναμω
- 2 σαγγο μισιδο ασιδασο μαρ^{sic} π[ονο?]•α•[]
- 3 ιαβαργο ☉ ασταδο ταδο δο[γγο? πιδ]-
- 4 [οο]αυαγο? δαγογγο χωζιμο κρο[αδο?
- 5 [] αβο μο λαμο αχ[•]•ο[

folio 2

- 6 ••••γρ ••ι•ο πιδοβοστιγ[ο σ]αγο[νδο? σα]-
- 7 καμονο βοδδο αβο μαλο[
- 8 οδο αζο ☉ ο[α]ρηλο αξι[ιανο?

“*Namo buddha, namo dharma, namo saṃgha*. Moreover: whatever *p[un]ya(?)* there may be henceforth [and in] the future, therefore I ask th[is re]quest(?), th[at ...] in this world ... [I may become] ... enlightened like(?) Śākyamuni buddha in ... and (that) I [may be] (re)born(?) there.”

Commentary

Lines 1-2. The character with which the text begins may be the letter ι (used as an article? or as a numeral “10”?) or merely a punctuation mark. As is clear from the *triratna* formula, this line is complete, while all other lines of the Bactrian text lack at least a few letters. Another Bactrian version of this formula (with slightly different spellings of some words) is known from an inscription at Jaghatu in Afghanistan, see Humbach 1966, 105.

Lines 2-3. Cf. the formula *σιδασο μαρο μισο ποναδο ταδο* ... “whatever further *pun]ya* there may be henceforth, therefore ...” repeated several times in a Bactrian colophon in the Schøyen collection (Sims-Williams 2000, 277) and *ωσο ασιδασο μαρο πογγο <οδο> ιαβρσο ασταδο ταδ*° “now, whatever *pun]ya* there may be henceforth and in the future, therefore ...” in the inscription on the *stūpa* of Tang-i Safedak; see Lee & Sims-Williams 2003, 164, lines 9-10, where, in view of the new form *ιαβαργο*, one should perhaps read *ιαβργο* as in the footnote instead of *ιαβρσο* as in the text. In any case, the presence of the word “future” suggests that in this formula *ασο μαρο*, literally “from here”, means “hereafter, henceforth” rather than “herefrom, hereby” as I previously translated.

Lines 3-4. Literally: “I thus ask su[ch a re]quest”. It is rather surprising to find two spellings of a single word (*δογγο* = *δαγογγο* “such, thus”) in the same sentence, but both forms occur

side by side in Document **R**, lines 11 and 16 (see Sims-Williams 2005, 14). The reconstructed form **πιδοοαναγο* “request” would be a variant of *πιδοοανιγο*, which occurs in a letter published in BD2, 136-7 (**jh**, line 9), and which is clearly a derivative of the verb *πιδοοαν-* “to request” as stated *ibid.*, 255, though the broken context leaves its grammatical function unclear.

Line 5. The phrase *αβο μο λαμο* also occurs in the marriage contract **A**, lines 15 and 17, where I translated “in the land” (BD1, 32). Here the meaning of the Sogdian equivalent *δ'm* “world” seems more appropriate.

Line 6. The new form *πιδοβοστιγ[ο]* is no doubt etymologically identical with Christian Sogdian *ptbsty* “knowing, learned, sensible”, on the basis of which I reconstructed the variant **πιδοβοστιο* in a letter to a Buddhist teacher (**ji**, line 2, see BD2, 138-9, 254). The present context confirms the restoration but suggests a more precise meaning “enlightened”.

Lines 6-7. For other Bactrian spellings of the name Śākyamuni see Sims-Williams 2000, 277.

Lines 7-8. One could restore *μαλο[* as a nominal derivative of *μαλο* “here”, thus *αβο μαλο[...]* “in the pre[sent world]”. But is it plausible that the writer should express a wish to be reborn in this world? One would rather expect a term for a paradise or *nirvāṇa*. But is there a suitable word beginning with *mal-*, *māl-* (or *al-*, *āl-*, since the initial *μ-* could be an article)?

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Buddhist Sanskrit Fragments from the Collection of The Institute of Oriental Manuscripts in St. Petersburg (2)*

SEISHI KARASHIMA and MARGARITA I. VOROBYOVA-DESYATOVSKAYA

SI P/67(2) : *Saddharmapuṇḍarikasūtra* : Plate 1

Inventory No. 2092, fr. 1; 19×14.5 cm

South Turkestan Brāhmī (main type)

SP(O) 67r1~68r3; KN 62.1~63.5 (identified by Vorobyova-Desyatovskaya)

recto

- 1 /// + [bh]. ṣṭāḥ balā vimokṣāś ca mi sarvi
- 2 /// + + naraṣabbhānām aṣīti pūrṇāḥ
- 3 /// + [h](a) vañcito (')smi 6 daśaddiṣe lo
- 4 /// + .[ā]vihārā gamiyāna ekakaḥ
- 5 /// + nukampī asaṃgajñānī ca anamṭaca
- 6 /// [k]ātu 8 rātrodivāni¹ kṣapayā
- 7 /// + .[i]dam eva-m-arthaṃ kiṃ bhrraṣṭa evā
- 8 /// + + t[r]odiva² nityakālam* dṛṣṭvā ca a

Cf. SP(O) *dvātriṃśatīlakṣaṇa bhrraṣṭa mahyaṃ suvarṇavarṇacchavi*_(67r1) *tā ca bhrraṣṭā • balā vimokṣāś ca mi sarvi riñcītās tulyeṣu dbarmeṣu abo* (')smi *mūḍha 5 anuvyaṃ*_(67r2) *janā ye ca naraṣabbhā<nā>m aṣīti pūrṇāḥ pravaraṁ viśiṣṭā • aṣṭādaśāveṇikabuddhadharmās te*_(67r3) *bhiś ca bhrraṣṭo* ³(')smi *ha vañcito* (')smi <6> // *daśaddiṣe loki vigbhuṣṭasabā dṛṣṭvāna te lokabhitānukampa*_(67r4) *kā divāvihā* ○ *rā gamiyāna ekaka • hā vañcito* (')smi *vi{vi}cintayāmi* 7 *dṛṣṭvā ca* _(67r5) *ta lokabhitānukampī asaṃgajñānī ca anamṭacakṣu • hā vañcito* (')smi *vi{vi}cintayāmi* _(67r6) *asaṃgajñānātu acintikātu 8 rātrodivāni kṣapayāmi nāyako bhūyīṣṭha*_(67r7) *to eva vicintayanta • prcchāmi bhagavān idam eva-m-arthaṃ kiṃ bhrra<ṣṭa> evāsmi atba vā* _(67v1) (')py *abhrraṣṭa 9 prapaṃcayamṭasya mi eva nāyaka gacchaṃti rātrodiva nityakālam* dṛṣṭvā ca a-*

* Seishi Karashima is greatly indebted to Klaus Wille, Takamichi Fukita and Jundō Nagashima who read his manuscript carefully and gave him suggestions, including pointing out many corrections.

¹ *rātrodivāni* : = SP(O); cf. KN 62.7. *rātriṃdivāni*.

² + *trodiva* : cf. SP(O) *rātrodiva* ([m.c.] < **rātrodivā* < Skt. *ratrau* + *divā*); KN 62.9. *rātriṃdiva*.

³ (')smi *ha* : s.e. for (')smi *aha*.

verso

- 1 /// + .[i]tvā ima buddhagh[o]ṣa[m] sandhā
 2 /// + + na bodhimaṇḍāḥ⁴ 11 dṛṣṭīvilagno hy a
 3 /// .. nāyako dṛṣṭīvimokṣāya bravī
 4 /// + [h]a sparśayitvā • tat[o] vijānā
 5 /// + dā tu buddho bhavate (')grasatvaḥ pura
 6 /// + + [ṣ]. to nirvṛti tatra [bh]oti 14 vya
 7 /// + + [y]adā pi vyākurvāsi agrabo
 8 /// + .. tatvaṃ prathamā girā śrutva [v]ināya

Cf. SP(O) _(67v2) {a}nyā babu bodhisatvāḥ saṃvarṇitā lokavināyakebbiḥ <10> so (')ham śrunitvā
ima buddhaghō_(67v3) sam* sandhāya-m-etat kila dharma bhāṣitam* atarkike sūksmi-m-anāsrave
ca jñāne praneti jī_(67v4) na bodhimaṇḍā 11 dṛṣṭīvilagno hy aham āsi pūrve
tīrthyaparivrrājakaśaṇmataś ca tato _(67v5) mama āśayu jñātva nāyako dṛṣṭīvimokṣāya bravīṣi
nirvṛtim* 12 vimu<m>ciyaṃ dṛ_(67v6) ṣṭigatāni sarve suṣunya dharmam aba sparśayitvā tato
vijānāmy aba nirvṛto (')smi na cā_(67v7) pi nirvāṇam idaṃ praka{t}thyate 13 yadā tu buddho
bhavate (←bhavave [s.e.]) (')grasatvaḥ puraskṛto naramaruyakṣa_(68r1) rākṣasai •
dvātriṃsatimlakṣaṇarūpadhārī aśeṣato nirvṛti tatra bhoti (←doti [s.e.]) 14 vyāpanīta sarve
ma_(68r2) ma manyitāni śrutvā tu ghoṣam aham adya nirvṛtiḥ yadā (')pi vyākurvāsi agrabodhau
purato (←śurato [s.e.]) _(68r3) bi lokasya sadevakasya 15 balavaṇtam āsi mama cchambitvatvaṃ
prathamā girā śrutva vināya_(68r4) kasya :

SI P/67(2) : Saddharmapuṇḍarikasūtra : Plate 2

Inventory No. 2092, fr. 2; 17×10 cm

South Turkestan Brāhmī (main type)

SP(O) 95v6~96r5; SI P/20.4(2) recto 6~verso 5 (BV 16); Wi 44: Fragment 18 verso;

KN 91.2~92.4 (identified by Vorobyova-Desyatovskaya)

recto

- u /// + + + + + [t]. + + +
 v /// + + + + + .. [r](i)tuś ca mā[sā] : saṃ ..
 w /// + + [t]nā[m]. [y]. yānam idaṃ pravucya
 x /// .. ḥ śruṇonti [y]e ca sugata[s]ya śrāva
 y /// + kaḥimcit* daśaḥ diśaṃ sarva gate⁵
 z /// + .. [ā] tuhasme⁶ • mayā ca niṣkāsi

Cf. SP(O) _(95v6) ayaṃ ratho edṛśako viśiṣṭaṃ rama<m>ti yena sada buddhaputrā <5>5 krrīḍanti
etena kṣape<m>ti rā_(95v7) triyā divasāś ca pakṣāś ca rituś ca māsā • sa<m>vatsarān antarakalpa-
m-eva ca kṣape[: //]_(96r1) nti kalpāna sahasrakotaya <5>6 ratnāmayaṃ yānam (←yāvam [s.e.])

⁴ bodhimaṇḍāḥ : or °maṇḍā :?; cf. SP(O) °maṇḍā; KN 62.12. °maṇḍe.

⁵ gate : probably s.e. for gave; cf. KN 91.8. gaveṣayitvā.

⁶ tuhasme : probably s.e. for *(')ha [m.c.] < aham> tusme ("I am your [father]."); cf. SP(O) pitā
 (')ha tusmi; KN 91.9. aham pitā vo. The gen. pl. form tusme occurs also in SP(O) 182r3. atra tusme yāni
 kānicit karaṇīyāni tāni sarvāṇi kurvatḥ; cf. KN 188.2. atra vo yāni kānicit karaṇīyāni tāni sarvāṇi kurudvām.
 Cf. also BHSG § 20.62.

idaṃ pravacyate yo gacchati yen(°) iha^(96r2) bodhimaṇḍam vikrīḍamāni babu bodhisatvāḥ śrṇo(m)ti*
*ye ca sugatasya śrāvakā <5>7 evaṃ pra^(96r3) jānāhi tva Śāriputra nāstīha yānaṃ dvitīyaṃ kabimcit**
daśa<d>diśaṃ sarva gamiṣayitvā^(96r4) sthāpya-m-upāyaṃ puOruṣottamānām <5>8 putrā mama*
yusmi pitā (°)ba tusmi mayā ca ni^(96r5)skāsi-

verso

- 1 /// bh[ai]ravātu 59 evaṃ a
 2 /// .. duḥkhāni kṣapitva muktā · bodhā
 3 /// ṇ[va]nti sarve iha⁷ dharmanetrī · u
 4 /// + [y](a)m [61 h]īneṣu kāmeṣu jugu
 5 /// ++ +⁸ ++ .. .o · [āśca]rya[m] i ..

Cf. SP(O) *ta yusmi duḥkhai<h> paridabyamānā babuduḥkhakoṭibhis traidhā<tukā>tu*
bhayabhairavātu 59 e^(96r6)vaṃ ahaṃ tvā vadi tatra nirvṛti · anirvṛtā yusmi vadāmi adya ·
samsāraduḥkhāni kṣapitva^(96r7) muktā bodhāya yānaṃ tu gaveṣitavyaṃ 60 ye kecit santi iha
bodhisatvā · śrṇvanti sarve i^(96v1)ma dharmanetrī · upāyakausalāya tathāgatānāṃ yathā vinenti
babusatva bodhayaṃ 61 hīne^(96v2)su kāmeṣu jugupsikeṣu ramaṃti ye tatra babūni bālāḥ duḥkhaṃ
tato bhāṣati lokanā^(96v3)yaka ā[śca]ryaṃ ida<m> satyaṃ ananyathā ca 62

SYMBOLS

- () restored *akṣara*(s)
 [] damaged *akṣara*(s)
 < > omitted (part of) *akṣara*(s) without gap in the MS.
 { } superfluous *akṣara*(s) or a *daṇḍa*
 + one lost *akṣara*
 .. one illegible *akṣara*
 . illegible part of an *akṣara*
 * *virāma*
 α ← β the word form β should be changed to α

ABBREVIATIONS

- BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University Press; Repr. Delhi, ²1970: Motilal Banarsidass.
 BV = Gregory M. Bongard-Levin and M. I. Vorob'eva-Desjatovskaja, "Novye sanskritskie teksty iz Tsentral'noj Azii," in: *Tsentral'naja Azija. Novye Pamjatniki Pis'mennosti i Iskusstva*, Moskva 1987, pp. 6-18; plates pp. 302-311.
 KN = *Saddharmapuṇḍarīka*, ed. Hendrik Kern and Bunyiu Nanjio, St. Petersburg 1908-12 : Académie Imperiale des Sciences (Bibliotheca Buddhica X); Reprint: Tokyo 1977: Meicho-Fukyū-Kai.
 s.e. = scribal error
 SI P = Central Asian fragments in the Petrovsky collection of St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences, with the siglum Ser India Petrovskij.
 SP(O) = the so-called Kashgar manuscript of the *Saddharmapuṇḍarīkasūtra*, actually found in Khādāliq but purchased in Kashgar. Facsimile edition: *Saddharma-puṇḍarīka-sūtra. Kashgar Manuscript*, edited by Lokesh Chandra with a foreword by Heinz Bechert, New Delhi 1976 (Śata-Piṭaka Series 229) [Repr. Tokyo, Reiyukai, 1977]; transliteration: Hirofumi Toda, *Saddharmapuṇḍarīkasūtra, Central Asian Manuscripts, Romanized Text*, Tokushima ¹1981, ²1983 : Kyoiku Shuppan Center, pp. 3-225.

⁷ *iha* : probably s.e. for *ima* = SP(O); cf. KN 92.1. *mama* = SI P/20.4(2) *verso* 4.

⁸ ++ + .. .o : probably (*lokanāyaka*)o = KN 92.4, SI P/20.4(2) *verso* 5.

Wi = Klaus Wille, *Fragments of a Manuscript of the Saddharmapuṇḍarikasūtra from Khādaliq*, Tokyo 2000: Soka Gakkai (Lotus Sutra Manuscript Series 3).

A New Fragment of the *Ratnaketuparivarta*

SAERJI

This fragment has been found in the Xinjiang Autonomous Region, Western China. At present I only saw some photographs of it and could not make an accurate appraisal of the height and length of the folio. The fragment consists of an incomplete folio, with presumably about 1/3 of its right part missing. It is composed of nine lines, written in the Upright Gupta script. In the middle of the folio a string hole was bored between line 4th and 6th. The folio-number 14, written on the left margin of the recto, indicates the folio could have belonged to a complete manuscript.

The textual content of the fragment is taken from the *Mahāsaṃnipātasūtra*, one of the most important Mahāyānasūtra collection; more precisely the text of the folio comes from the second chapter of the *Ratnaketuparivarta*.

An almost complete Sanskrit manuscript of this sūtra has been edited by the Japanese scholar Yenshu Kurumiya¹; besides, there are some fragments preserved in the different places. Among them one folio belongs to the Hoernle's collections: Hoernle MS., No. 143, SA. 7². Part of the content of our fragment overlaps with the Hoernle's manuscript.

Two translations of this sūtra can be found in the Chinese Canon: the Dharmakṣema (曇無讖) version, translated between the 3rd and the 15th year of Xuan Shi (玄始, A.D. 414-426) of the Northern Liang Dynasty (北凉), called the Ratnadhvajaparivarta (寶幢分), which is the 9th sūtra of the Mahāsaṃnipātasūtra collection, and the Prabhāmitra (波羅頗蜜多羅) version, translated between the 3rd month of the 3rd year and the 4th month of the 4th year of Zhen Guan (貞觀, A.D. 629-630) of the Tang Dynasty (唐)³, called the Ratnaketudhāraṇīsūtra (寶星陀羅尼經). There is also a ninth century Tibetan translation called the 'phags pa 'dus pa chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo, translated by Śīlendrabodhi and Ye shes sde.

In the following section, I will offer the transliteration of the fragment as well as the corresponding Tibetan and Chinese versions.

14 recto

1. + dāsmiṃ tena kālena tena samayena jutindha[re] mahāka(lpe) vartamānāya
aṣṭāṣaṣṭi[v]arṣa .. + + + + + ///

Rk(K) 33.5-7: *bhūtapūrvam kulaputrāṭite 'dhvany aparimaṇeṣu mahākālpeṣv atikrānteṣv*

¹ Yenshu Kurumiya, *Ratnaketuparivarta, Sanskrit Text*, Kyoto, 平樂寺書店, 1978.

² A. F. Rudolf Hoernle, *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan*, Volume I, Oxford, 1916, pp. 100-103. The plate gives only the recto of the folio: Plate XX, No. 6.

³ T. 55, No. 2154, p. 553a24, or completed in the first year of Zhen Guan (貞觀, A.D. 627), Tang Dynasty (唐), T. 55, No. 2153, p. 379a21.

asyām eva cāturdvīpikāyām lokadhātau yadāsīt tena kālena tena samayena dyutindhare mahākalpe vartamāne aṣṭāśaṣṭ[ṭ]jivarśasahasrāyuskāyām prajāyā<ṃ> tena ca kālena tena samayena jyoti<ḥ>somyagandhā-

Hoernle Ms: *bhūtapūrvvām kulaputrātīte 'dhvani aparimāṇ[e]bhin (read °bhir) mahākalpebhiḥ adhikkrāntebhi asmim cāiva cātudvipikāyām [ya]dāsmim tena kālena tena samayena jyotisūryagandhā-*

Rk(Tib) 200b6-7: *rigs kyi bu⁴ sngon byung ba 'das pa'i dus na bskal pa chen po dpag tu med pa 'das pa de'i tshe de'i dus na gling bzhi pa'i 'jig rten gyi khams 'di nyid du snang ba 'chang⁵ ba zhes bya ba'i bskal pa chen po la skye dgu'i tshe lo drug khri brgyad stong thub ste / de'i tshe de'i dus na de bzhin gshegs pa 'od zhi spos snang dpal zhes bya ba rig pa dang zhabs su ldan pa /*

Rk(Ch1) 132c3-5: “善男子！過去無量阿僧祇劫，劫名電持。時世眾生壽命滿足六萬八千。世界名曰妙香光明。

Rk(Ch2) 543a10-13: “善男子！乃往過去無量無數阿僧祇劫，有劫名曰具足大勢。此閻浮提有轉輪王名優鉢羅華，得自在力統四天下，王及臣民皆壽六萬八千歲。

2. *obhāsaśrī nāma abhūṣi {s} tathāgata arha samya[ksam](buddho) yāva buddho bhagavau kliṣṭ[e paṃ]caka .. de .. + + + + ///*

Rk(K) 33.7-11: *vabhāsaśrīr nāma tathāgato 'bhūt vidyācaraṇasaṃpannaḥ sugato lokavid anuttaraḥ [puru]ṣadamyasārathiḥ śāstā devānām ca manuṣyānām buddho bhagavān < / > kliṣṭe paṃcakaśāye loke vartamāne catasrñām parśadām triyānapratīṣṭam dharmam deśayati sma //*

Hoernle Ms: *obhāsaśrī nāma abhūṣi○s tathāgata arha samyaksambuddho yāva buddho bhaga[vam] kliṣṭe pañcakasāde loke varttamāne catur[ñā]ṃ pariśā○nām satatrīṇi yānāni dharman deśayati smām*

Rk(Tib) 200b7-201a1: *de'i tshe de'i dus na de bzhin gshegs pa 'od zhi spos snang dpal zhes bya ba rig pa dang zhabs su ldan pa / bde bar gshegs pa / 'jig rten mkhyen pa / skyes bu 'dul (201a) ba'i kha lo sgyur⁶ ba bla na med pa / lha dang mi rnams kyi ston pa sangs rgyas bcom ldan 'das byung ste / nyon mongs pa can snyigs ma lnga'i dus su gyur pa na / 'khor bzhi la theg pa gsum dang ldan pa'i chos ston to /*

Rk(Ch1) 132c5-8: 是中有佛，號香功德、如來、應、正遍知、明行足、善逝、世間解、無上士調御丈夫、天人師、佛、世尊。爾時彼世具足五淨。

Rk(Ch2) 543a14-18: 時世有佛，號月光明香勝、如來、應供、正遍知、明行足、善逝、世間解、無上士調御丈夫、天人師、佛、世尊。彼國眾生雖居五濁，以修善故不染欲法。爾時彼佛常為四眾宣說三乘相應之法。

3. *tena ca puna kālasamayena : rājā-m-abhūṣi utpalavaktro nāma cātudv[ī]pikacakra[v]artī • atha rā .. + + ///*

Rk(K) 34.1-3: *tena khalu punaḥ samayena rājābhūd utpalavaktro nāma cāturdvīpeśvaraḥ cakravartī / atha rājā utpalavaktro 'pareṇa kālasamayena sāntaḥpuraparivāraḥ sabalakāyo*

Hoernle Ms: *tena ca kālasamayena : rājām abhūṣi utpalavaktro nāma*

⁴ S adds *rnams*.

⁵ 'chang: S 'char.

⁶ sgyur: P bsgyur.

cātu[dvī]pikacakkravartī : atha rājā utpalavaktro apareṇa samayena sāntahpuraparivāra[h] sabalakā[yo] :

Rk(Tib) 201a1-2: *yang de'i tshe gling bzhi la dbang ba'i 'khor los sgyur'⁷ ba'i rgyal po udpa'la'i⁸ gdong zhes bya ba'⁹ byung ste / da nas dus gzhan zhig gi tshe rgyal po udpa'la'i¹⁰ gdong btsun mo'i 'khor dang g.yog dang dpung gi tshogs dang bcas te*

Rk(Ch1) 132c8-9: 有轉輪王名曰華目，王四天下，與諸眷屬大臣人民

Rk(Ch2) 543a12-19: 此閻浮提有轉輪王名優鉢羅華，得自在力統四天下，……時優鉢羅王嚴四種兵，與其夫人後宮眷屬，

4. *yo ye[na] jyotisomyagandha-obhāsaśrī tathāgato tenopasaṃkramī u[pe]ty[ā] tasya bhagavataḥ pādaśi .. + + ///*

Rk(K) 34.3-5: *yena jyoti[ḥ]somyagandhāvabhāsaśrīs tathāgatas tenōpasamkrāmad upasaṃkramya tasya bhagavataḥ pādaśi śirasābhivandya bhagavantam nānāpuṣpair abhyavākīrat < / nānāvādyair >*

Hoernle Ms: *yena jyoti[so]myagandhaobhāsaśrīs tath[āga]to tenōpa[samkkra]mī upe[tya] tasya bhaga[va]taḥ [pā]daśi śirasā vanditvā [bhaga]vanta(m) nānāpuṣpe[bh]ya oki(ri)[ns]ju nānāvādyebhyaḥ*

Rk(Tib) 201a2-3: *de bzhiṅ gshegs pa 'od zhi spos snang dpal gang na ba'¹¹ der song nas phyin pa dang / bcom ldan 'das kyi zhabs la mgo bos phyag 'tshal te / bcom ldan 'das la me tog sna tshogs kyiṅ gtor cing sil snyan sna tshogs dang /*

Rk(Ch1) 132c9-10: 至於佛所。以妙香華、幡蓋、伎樂，

Rk(Ch2) 543a19-20: 往詣彼佛月光明所，到已頂禮佛足，散種種華，

5. *nānāgandhebhyaḥ pūjaṃ kṛtvāṃ sārddhaṃ aparimiṃtena bhikṣusaṅghena pradakṣiṇīkṛtv[āṃ] punar api + + ///*

Rk(K) 34.5-7: *nānāgandhair nānādhūpaiś ca pūjaṃ kṛtvā tripradakṣiṇīkṛtvā bhagavataḥ bhikṣusaṃghasya pādaśi śirasābhivandyaḥ*

Hoernle Ms: *nānāgandhebhya [pū]jāṃ kṛ[tvā sārddha](m) [apa]rimitena bhikṣusaṃghena pradakṣiṇīkṛtvāṃ puna[r] api bhagavato śirasā pādaśi vanditvā :*

Rk(Tib) 201a3-4: *bdug pa sna tshogs dang /¹² spos sna tshogs kyiṅ mchod pa byas nas lan gsum bskor te¹³ / bcom ldan 'das dge slong gi dge 'dun dang bcas pa'i zhabs la mgo bos phyag 'tshal nas*

Rk(Ch1) 132c10-11: 供養於佛及比丘僧，敬意禮拜右邊三匝，

Rk(Ch2) 543a20-21: 燒種種香，作眾伎樂，供養佛已，右邊三匝，并復頂禮比丘僧足，

6. *staviṃsuḥ || suranarabhujagapūjanīyā praśamaṃkara ka[1]ikaluṣamaram* saptadhanarahi(ta)smṛtikarā [bh]. ///*

Rk(K) 34.7-11: *gāthābhyāṃ abhyaṣṭāvūt || ◎ //*

bhujagāmarādibhir atīva guṇaiḥ samabhiṣṭutaḥ pracuradoṣaharah < / >

⁷ sgyur: P bsgyur.

⁸ udpa'la'i: S utpa'la'i.

⁹ S adds zhig.

¹⁰ udpa'la'i: S utpa'la'i.

¹¹ gang na ba: S ga la ba.

¹² From dpal gang na ba to bdug pa sna tshogs dang /, P writes this paragraph twice.

¹³ bskor te: S bskor ba byas te.

dhanasaptakena hita<kr>j jagato

vada kena sūkṣmamatimān bhavati || < 1 || >

Hoernle Ms: imebhi gāthebhi [bha]gavantam abhistavinsu || sura[na]rabhu jagapūjanīyā
praśamakara kalikaluṣamaram* saptadhanarahitasprtikarā (read °smṛtikarā) bhaṇi
katha bhavati nara sūkṣamamatih [1]

Rk(Tib) 201a4: tshigs su bcad pa 'di dag gis mngon par bstod do ||

lha dang klu la¹⁴ sogs pa'i yon tan gyis ||

mngon par rab bstod¹⁵ nyes pa mang sel ba ||

nor bdun gyis ni 'gro la phan mdzad pa ||

gang gis blo gros zhi dang ldan gyur¹⁶ gsungs ||

Rk(Ch1) 132c11-13: 以偈讚佛:

‘佛為人天所讚歎，遠離諸惡樂寂靜，

具足七財破貧窮，云何令眾得深智？

Rk(Ch2) 543a21-24: 以此二偈讚問彼佛:

‘天龍所仰大功德，過患永斷無上尊，

以七法財利世間，願說得何等妙慧？

7. dīpakarā jaramaraṇabhihatapramokṣakarā : tṛ-apāyajaga pramocayase bhaṇi ka(tha)
[m]ucyati na .. ///

Rk(K) 35.1-4: jagatas tamoghna śamadīpakara

cyutijanmaruṇmaranaśokadama /

jagatas tv apāyapathavārayitā

vada kena mucyat' iha mārāpathā || < 2 || >

Hoernle Ms: sarvvajagati tamaspṛthapradīpakarā jaramaraṇābhihitam pramokṣakara :
trāpāyajaga pramo(caya)[se bha]ṇi katha mucyati naramar[u] mārāpathai 2 ||

Rk(Tib) 201a4-5: 'gro ba'i mun sel zhi ba'i sgron me¹⁷ mdzad ||

'chi 'pho na rga¹⁸ skye ba mya ngan 'joms ||

'gro ba ngan song¹⁹ lam las rab bzlog pa ||

gang gis bdud kyi lam las²⁰ thar pa gsungs ||

Rk(Ch1) 132c14-15: 修集三種解脫門，已得離生老病死，

能度三惡道諸生，云何令眾過魔業？’

Rk(Ch2) 543a25-26: 作大慈燈滅世間，降伏墮生老死憂，

能遮人天三惡趣，說何等法脫魔道？’

8. s tathāgato rājā utpalavaktram etad avocat* trayadharmasamanvāgato satpuruṣāṃ
sūkṣmamat[i]r bhava[t]i .. + ///

Rk(K) 35.5-8: atha khalu kulaputra sa jyotiḥsomyagandhāvabhāsaśrīḥ tathāgato rājānam
utpalavaktram etad avocat || tṛbhiḥ satpuruṣa dharmaiḥ samanvāgato bodhisa<t>tvah
sūkṣmamatir bhava[t]i / katamais tribhiḥ < / > adhyāśayena sarvasa<t>tveṣu karuṇāyate /

¹⁴ la: P las.

¹⁵ rab bstod nas: P bstod.

¹⁶ gyur: S par.

¹⁷ me: S ma.

¹⁸ 'chi 'pho na rga: S shi 'pho na 'chi.

¹⁹ song: S 'gro'i.

²⁰ las: P la.

Hoernle Ms: *so ca ku(la)put[rāḥ] jyotisomyagandhaobhāsaśrīs tathāgato rājā ut[pala]vaktram [e]tad avocat* [tra]ya[dhar]masamanvāgato [sa]tpuruṣa sūkṣmamatiṛ bhavati : addhyāsayena sarvvasatve(ṣu) [karuṇāyati] :*

Rk(Tib) 201a5-6: *rigs kyi bu de nas de bzhin gshegs pa 'od zhi spos snang dpal des rgyal po udpala'i gdong la 'di skad cas bka' stsal to // skyes bu dam pa chos gsum dang ldan na byang chub sems dpa' blo gros zhi ba yin te / gsum gang zhe na / 'di lta ste / lhag pa'i bsam pas sems can thams cad la snying brtse²¹ ba dang /*

Rk(Ch1) 132c16-17: 佛言：‘大王！具足三法得甚深智。何等為三？一者至心緣念一切眾生；

Rk(Ch2) 543a27-b1: 善男子！爾時彼月光明香勝如來告優鉢羅王言：‘大王！具足三法能得菩薩微妙智慧。何等為三？一者大悲如母，能作一切眾生極依止處；

9. (pra)saman[ā]r(th)āya udyukto bhavati - mātā ekaputravān* sarvvadharma nir(j)ī(va)(n)iṣpoṣaṇiṣpudga + + + + + ///

Rk(K) 35.8-9: *sarvasatvānām duḥkhapraśamāyōdyukto bhavati mātrvat < / > sarvvadharmān nirjīvaṇiṣpoṣaṇiṣpudgalān anānākaraṇa samān vyupaparīkṣate /*

Hoernle Ms: *sarvvasatvānām duḥkhapraśamanārthā*

Rk(Tib) 201a6-7: *ma lta bur sems can thams cad kyi sdug bsngal rab tu zhi bar bya ba la brtson pa dang / chos thams cad la srog med pa dang / gso ba med pa dang / gang zag med pa dang / tha dad du dbyer med cing mnyam par yongs su rtog pa ste /*

Rk(Ch1) 132c17-19: 二者修集大悲破眾生苦；三者見一切法無有眾生、壽命、士夫，不生分別。

Rk(Ch2) 543b1-3: 二者精勤不息，能滅一切眾生苦惱。三者等觀一切諸法無命、無養育、無人、無種種相。

verso

1. satpuruṣa(h) sūkṣmamatiṛ bhavati : stṛbhi mahārāja dharmai samanvāgato sa(tp)[u](ruṣaḥ) mārāpāśair na sadya .. + + + ///

Rk(K) 35.10-36.1: *ebhis tribhir dharmaiḥ samanvāgataḥ satpuruṣa bodhisatvaḥ sū[kṣma]matir bhavati / aparais tribhir mahārāja dharmaiḥ samanvāgataḥ satpuruṣo mārāpāśeṣu na sajjate / katamais tribhiḥ / yad uta sarvasattveṣv akrodhano bhavati / anavatāraprekṣī /*

Rk(Tib) 201a7-b1: *skyes bu dam pa chos gsum po de dag dang ldan na byang chub sems dpa' blo gros zhi ba²² yin no²³ // rgyal po chen po gzhan yang chos gsum dang ldan na / (201b) skyes bu dam pa bdud kyi zhags pas mi zin cing bdud kyi lam las thar te / gsum gang zhe na / 'di lta ste / sems can thams cad la mi khro zhing klan ka mi tshol ba yin /*

Rk(Ch1) 132c19-20: 又有三法能過魔業。一者於諸眾生不生惡心；

Rk(Ch2) 543b3-6: 大王！是名具足三法能得菩薩微妙智慧。大王！復有具足三法能令不著魔羅。何等為三？一者所謂於一切眾生得不起瞋，不求過短；

2. nīyaḥ parigrahīto{r} bhavati : sarvvadharma ekanayena vyaparīkṣati • yad uta ākāśasamāsa(r)vva .. + ///

Rk(K) 36.1-3: *sarvasatvasamadakṣiṇīyaśaṃjño bhavati / sarvvadharmān ekanayena*

²¹ brtse: S, P rje.

²² zhi ba: S zhib pa.

²³ no: S na.

vyupaparīkṣate / yad utākāśasamān <sarvadharmān> niṣp(r)atikārānānvān
ajātānutpannān aniruddhān </>/

Rk(Tib) 201b1-2: sems can thams cad la²⁴ mtshungs par sbyin gnas su 'du shes pa yin²⁵ /
chos thams cad la tshul gcig tu²⁶ yongs su rtog ste²⁷ / 'di ltar chos thams cad²⁸ nam
mkha' dang mtshungs shing bcos su med pa / tha dad²⁹ ma yin pa / ma skyes pa / ma
byung ba / ma 'gag³⁰ pa ste /

Rk(Ch1) 132c20-22: 二者修行施時不觀福田及非福田；三者觀一切法平等無二，猶如
虛空，不生、不滅、

Rk(Ch2) 543b6-8: 二者平等觀一切眾生，作福田想；三者能得一切法作一法觀，所謂
虛空等一切法無作、無種種、無生、無起、無滅，

3. ākādravyalakṣaṇavigataḥ anupalambhayogena pratyavekṣati • imebhis tr̥bhi dharmebhi
samanvāgata + ///

Rk(K) 36.3-6: sarvān ākāśavad dravyalakṣaṇavigatān anupalambhayogena pratyavekṣate /
ebhir mahārāja tribhir dharmaiḥ samanvāgataḥ <sat>puruṣo mārāpāśeṣu na sajyate
mārāpathāc ca nirmucyate //

Rk(Tib) 201b2-3: chos thams cad nam mkha' lta bur rdzas kyi mtshan nyid dang bral bar
mi dmigs pa'i tshul gyis rab tu rtog pa'o // rgyal po chen po chos gsum po de dag dang
ldan na skyes bu dam pa bdud kyi zhags pas mi zin cing bdud kyi lam las thar ba yin no //

Rk(Ch1) 132c22-23: 無行、無物、無有相貌、不可宣說。菩薩具足如是等法，得甚深
智，能過魔業。’

Rk(Ch2) 543b8-10: 一切空如實相捨離不可得相應觀。大王！是名具足三法令善男子
不著魔羅，永脫魔道。’

4. utpalavaktrasya agramahiṣiḥ surasundharār nāma sā caturāśītibhi istrīsaḥasrabhiḥ
puraskṛtaparivṛt .. ///

Rk(K) 36.7-8: atha rājñāḥ utpalavaktras[y]āgramahiṣī surasundarī nāma sā caturāśītibhiḥ
strīsaḥasraiḥ parivṛtā puraskṛtā

Rk(Tib) 201b3: de nas de'i tshe rgyal po udpala'i gdong gi btsun mo dam pa lha mazes
zhes bya ba bud med brgyad khri bzhi stong gis yongs su bskor zhing³¹ mdun du bdar
nas

Rk(Ch1) 132c23-25: 爾時聖王有一夫人，名曰善見，與八萬四千諸婬女俱，

Rk(Ch2) 543b10-12: 時優鉢羅王第一夫人名天孫陀利，共彼宮人婬女八萬四千人俱，
前後圍遶，

5. gāma upetya {s} tām bhagavataḥ³² jyotisomyagaṇḍha-obhāsaśrīyaṃ tathāgatam
nānāpuṣpebhyaḥ o + ///

Rk(K) 36.8-10: yena jyotiḥsomyagandhāvabhāsaśrīḥ tathāgatas tenōpajagāmōpetya tām
bhagavantaṃ jyotisof[m]yagandhāvabhāsaśrīyaṃ tathāgatam nānāpuṣpair

²⁴ S adds *ma dang*.

²⁵ *yin*: P *dang*.

²⁶ *tu*: P *du*.

²⁷ *ste*: P *te*.

²⁸ P adds *la*.

²⁹ S, P add *pa*.

³⁰ 'gag: S, P: 'gags.

³¹ *zhing*: S *cing*.

³² *tām bhagavataḥ*: probably a scribal error for *tām bhagavantaṃ*.

abhyavakīryābhir gāthābhir adhyabhāṣata //

Rk(Tib) 201b3-4: *de bzhin gshegs pa 'od zhi spos snang dpal ga la ba der song ste phyin nas / bcom ldan 'das de bzhin gshegs pa 'od zhi spos snang dpal de la me tog sna tshogs kyis gtor te / tshigs su bcad pa 'di dag gsol to //*

Rk(Ch1) 132c25: 共供養佛。既供養已，即說偈言：

Rk(Ch2) 543b10-12: 往彼月光明香勝如來所。到已以種種華散彼佛上，頂禮佛足，以偈讚曰：

6. *ce araja malavigatām avaci mama sugatā katha vijahi striyatvām • arimaraṇaśamakām ajara[m]. + + + ///*

Rk(K) 36.11-14: *asadṛśaḡunadhara vitimirakaraṇa (read °kara)*

cyutihara vada katham ihā yuvati < / >

bhavat' iha puruṣo vyapagatakugati

laghu vinaya manah pravarahitakara < // 3 // >

Rk(Tib) 201b4-5: *mi mnyam yon tan 'dzin pa rab rib med mdzad pa //*

ji ltar bud med las ni ngan song spangs pa yi³³ //

skyes par 'dir 'gyur 'chi 'pho sel ba bka' stsol cig //

rab mchog phan pa³⁴ mdzad pa myur du³⁵ yid kyang thul //

Rk(Ch1) 132c26-27: ‘大千世界無勝者，常樂寂靜修子想，善行遠離諸塵垢，云何令我離女身？’

Rk(Ch2) 543b14-16: ‘煩惱翳障已永盡，無比功德解脫尊，云何教我轉女身，令我具足男子相，速疾遠離諸惡趣，於法自在心調柔。’

7. *ti sugati paramaprīti janana³⁶ : aha stryativu katha jahi bha[v]i katha puruṣam* 3 māraba[l](a)[pra]mardaka : [m]. + + + ///*

Rk(K) 36.15-37.3: *paramagatigata sugata praśamaratikara*

bhagavan tyajati yuvati tām katham iha puruṣa < / >

vada [.] laghu suvinaya parahitakara

śāmaya matitimiraṃ mama gaganāt < // 4 // >

Rk(Tib) 201b5-6: *dam pa'i 'gros bzhud bde gshegs rab zhi dga' mdzad pa //*

bcom ldan ji lta bur na bud med skyes par 'gyur //

'dul mchog gzhan la phan mdzad myur du bshad par gsol //

bdag gi blo gros thibs po 'dir ni bsal bar³⁷ gsol //

Rk(Ch1) 132c28-133a2: ‘已得遠離一切怨，真實見生老病死，唯願為我演說道，令我具足男子身。’

離諸有得無上有，能施歡喜增善法，

具足十力四無畏，云何令我離女身？

Rk(Ch2) 543b17-19: 最上善逝天人師，能與世間第一利，

如蒙世尊捨女身，當得歡喜寂滅樂，

云何速說此丈夫，自調調他利益者？

³³ *spangs pa yi*: S *spong ba yin*.

³⁴ *phan pa*: P *(pha)n dga' rab*.

³⁵ *myur du*: S *rab tu*.

³⁶ *janana*: presumably scribal error for *janaya*.

³⁷ *bar*: S *du*.

8. ssasamasa³⁸ śramaṇa kavacitalakṣaṇibhi striyatvena jugupsita siya katha puru[ṣaṃ 5 •]
y. .. + + + ///

Rk(K) 37.4-7: asamasama jagati śramaṇa parama

prathitagunaṇasmṛtvinayadhara < / >

mama yadi pun' iha bhavati hi [na]ratā

laghu vada vitimira sugatipatham amṛtam < // 5 // >

Rk(Tib) 201b6-7: 'jig rten 'di³⁹ na mi mnyam mnyam pa dge sbyong mchog /

rab grags yon tan mang po dran dang 'dul ba 'dzin //

ci nas 'di nyid du ni skyes par bdag 'gyur⁴⁰ bar⁴¹ //

rab rib mi mnga' bde 'gro 'chi med lam myur gsungs //

Rk(Ch1) 133a3-4: 摧滅四魔修四梵，實語具足巧方便，

三十二相八十好，云何令我離女身？'

Rk(Ch2) 543b20-22: 我得出離恩愛坑，世間無等最第一，

念持廣大功德聚，能速調伏諸群生，

今我於此必取轉，唯願速開甘露道！'

9. ṇahi 6 || eva[m] uktam kulaputrāḥ jyotisomyagandha-obhāsaśrīs tathāgataḥ surasundharī
[a] + + + + + ///

Rk(K) 37.8-9: evam ukte kulaputra jyotisomyagandhaobhāsaśrīs tathāgatas tām
surasundarīm agramahiṣīm etad avocad //

Rk(Tib) 201b7: rigs kyi bu dag⁴² de skad ces gsol pa dang / de bzhin gshegs pa 'od zhi
spas snang dpal des btsun mo dam pa lha mdzes la 'di skad ces bka' stsal to /

Rk(Ch1) 133a5: 佛言：‘

Rk(Ch2) 543b23-24: 爾時釋迦如來作如是言：“善男子！彼月光明香勝如來告優鉢羅
王第一夫人孫陀利言：‘

Symbols Used in the Transliteration

()	restorations in a gap
[]	damaged akṣara(s)
{ }	superfluous (part of an) akṣara
+	one destroyed akṣara
..	one illegible akṣara
.	illegible part of an akṣara
///	beginning or end of a fragment when broken
*	virāma
○	string hole

Punctuations

ms.	ed.
-	-
•	•
:	:

³⁸ ssasamasa: probably scribal error for asamasama.

³⁹ 'di: S dag.

⁴⁰ 'gyur: P gyur.

⁴¹ bar: S ba.

⁴² S omits dag.

Abbreviations

- Rk(K) Yenshu Kurumiya, *Ratnaketuparivarta*, Sanskrit Text, Kyoto, 平樂寺書店, 1978.
- Hoernle Ms A. F. Rudolf Hoernle, *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan*, Volume I, Oxford, 1916.
- Rk(Ch1) Da Fangdeng daji jing, Baozhuang fen 大方等大集經, 寶幢分, translated by Dharmakṣema 曇無讖, *Taishō shinshū daizōkyō* 大正新脩大藏經, ed. J. Takakusu and K. Watanabe, vol. 13, No. 397, Tokyo 1924-34.
- Rk(Ch2) Baoxing tuoluoni jing, 寶星陀羅尼經, translated by Prabhāmitra 波羅頗蜜多羅, *Taishō shinshū daizōkyō* 大正新脩大藏經, ed. J. Takakusu and K. Watanabe, vol. 13, No. 402, Tokyo 1924-34.
- Rk(Tib) 'phags pa 'dus p a chen po rin po che tog gi gzungs zhes bya ba theg pa chen po'i mdo, Derge block-print edition of bKa' 'gyur, Tōh. no. 138, mdo sde, na 187b3-277b7.
- S sTog Palace manuscript version of the bKa' 'gyur, mdo sde, no. 243, ra 1b1-142a6.
- P Peking block-print edition of bKa' 'gyur. Reprint: *The Tibetan Tripiṭaka, Peking edition* 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, Kyoto 1955-61, vol. 32, no. 806, mdo sna tshogs, 201b3-300b3.

The *Mūlamadhyamakakārikā* and Buddhapālita's Commentary (2): Romanized Texts Based on the Newly Identified Sanskrit Manuscripts from Tibet

YE Shaoyong

1 folio is lost.

...

(23?)a1 ' (a)[sa](m)[sk]r̥(tā)[ś] ca [katha](m)
sa(m)skṛtalakṣaṇam syur iti prāg
abhihita(m) • || (VII.3)

attrāha • saṃskṛtās cotpādasthiṠti-
bhaṃgāḥ <•> na cā<(na)>vasthādoṣa-
prasamgo bhavati • katham iti ||

utpādotpāda utpādo

mūlotpādasya kevalam •

○ **utpādotpādam utpādo**

maulo janayate punaḥ <||> (VII.4)

iha vijñānādyānām dharmamāñā(m) yo
(23?)a2 [ṇya]tamo dharmma utpadya(te) ' [sa]
ātmanāpaṃcadaśa¹ utpadyate • (1)sa
dharmmas (2)tasya dharmmas[ya]²
<utpādaḥ • (3)tasya dharmasya sthitiḥ •
(4)tasya dharmasya bhaṅgaḥ • (5)tasya
dharmasya samanvāgamaḥ • (6)tasya
dharmasya jarā • (7)iha yady asau
dharmah śubho bhavati • tasya
dharmasya samyagvimuktiḥ • athāsau
dharmah kṛṣṇo bhavati • tasya

¹ ātmanāpaṃcadaśa: read °daśama? Cf. AKBh 66.27f.
ātmanā tr̥tiyo hi dharma utpadyate; 76.16=2nd ed.
76.17 katham kṛtvā ātmanā navamo hi dharma utpa-
dyate; MW, s.v. ātmanā; LVP 148, note 3.

² Here a slanting stroke indicates possible omitted words.
One line may have been omitted through homeoteleuton
by the repetition of *tasya dharmasya*.

.....

ཅི་སྟེ་སྤྱུག་པ་མེད་པར་གྱུར་ན་མི་རུང་ངོ་སྟེ་མ་པ་དེ་དག་ལ་
འདུས་བྱས་ཀྱི་མཚན་ཉིད་¹གཞན་མེད་པར་སེམས་ན། དེ་ལྟ་ན་
ཡང་དེ་དག་འདུས་བྱས་མ་ཡིན་པར་འགྱུར་རྟེ། འདུས་བྱས་མ་
ཡིན་ན་ཇི་ལྟར་འདུས་བྱས་ཀྱི་མཚན་ཉིད་དུ་འགྱུར་ཞེས་²། སྟར་
'བསྟན་ཟེན་རྟོ། (VII.3)

N 203b

སྟེ་སྤྱུག་པ་མེད་པར་འཇིག་པ་དག་འདུས་བྱས་གྱུར་
ཡིན་ལ། སྤྱུག་པ་མེད་པར་ཡང་ཐལ་བར་མི་'འགྱུར་རྟེ། ཇི་ P 212b
ལྟར་ཞེ་ན།

སྟེ་བའི་སྟེ་བས་རྩ་བ་ཡི་³།

སྟེ་བ་འབའ་ཞིག་སྟེ་དཔར་བྱེད།

རྩ་བའི་སྟེ་བས་སྟེ་བ་ཡི།

སྟེ་བ་འདྲ་སྟེ་དཔར་བྱེད་པ་ཡིན། (VII.4)

འདི་ལ་རྣམ་པར་ཤེས་པ་ལ་སོགས་པ་ཚོས་རྣམས་ལས་ཚོས་
གང་ཡང་རུང་བ་ཞིག་སྟེ་བ་ན་དེ་བདག་ཉིད་དང་བཅོ་ལྔ་སྟེ།
(1)ཚོས་དེ་དང་། (2)ཚོས་དེའི་སྟེ་བ་དང་། (3)ཚོས་དེའི་
གནས་པ་དང་། (4)ཚོས་དེའི་འཇིག་པ་དང་། (5)ཚོས་དེའི་
ལྷན་པ་དང་། (6)ཚོས་དེའི་རྒྱ་བ་དང་། (7)འདིར་གལ་ཏེ་
ཚོས་དེ་དཀར་པོ་ཡིན་'ན་ཚོས་དེའི་⁴ཡང་དག་པའི་རྣམ་པར་ C 184b
གྲོལ་བའམ། ཅི་སྟེ་ཚོས་དེ་ནག་པོ་ཡིན་ན་ཚོས་དེའི་ལོག་པའི་

¹ G omits ཉིད་.

² ཞེས་: DC ཞེ་ན་.

³ ཡི་: G ཡིས་.

⁴ དེའི་: DC དེ་.

dharmasya > *mitthyāvimuktiḥ* (8) *tathā yady asau dharmmo naiOryyāṇiko bhavati • tasya dharmmasya nairyyāṇikatā • athāsau dharmmaḥ anairyyāṇiko bhavati • tasya dharmasya O anairyyāṇikatā eṣa tavit¹ parivāro nāma •*

idānīm (9)(u) *tpādasyotpāda[h]* (10)[s](th) *i(teḥ sthitiḥ •)* (11)[bhaṃgasya] (23?)a3 *bhaṃga[h](•)* [†] (12) *samanvāgamasya samanvāgamaḥ* (13) *jarāyāḥ jarā •* (14) *vimukter vvimuktiḥ* <•> *mitthyāvimukter mmitthyāvimuOktiḥ* (15) *nairyyāṇikatāyāḥ nairyyāṇikatā • anairyyāṇikatāyāḥ aneryyāṇikatā² • eṣa parivārapaOrivāro nāma • evaṃ dharmma utpadyamāna ātmanā-paṃcadaśa³ u[tpa](dyate ||*

(23?)a4 *tatra yo mūlotpāda)* [†] *eṣa ātmānam ekaṃ muktvā taṃ dharmmam ātmanā caturdāśaṃ yathāpadiṣṭam utpādayati • tam api mūloOtpādaṃ kevalam utpādotpāda utpādayati • atah parasparata utpattir bhavātī nānavasthā⁴ bhava{{t}}ti O evaṃ mūlasthitiḥ sthiti{h}sthiteḥ sthitiḥ bhavati • sthiti{h}sthi{tir} api m)(ūlasthiteḥ sthitiḥ*

(23?)a5 *bhavati •)* [†] *mūlabhaṃgo bhaṃgabhaṃga-sya bhaṃgo bhavati • <<bhaṃga>>bhaṃgo 'pi mūlabhaṃgasya bhaṃgo bhavati • ato 'ttrāOpi nānavasthā bhavātī • ||* (VII.4)

ucyate •

**utpādotpāda utpādo
mūlotpādasya te yadi •**

ནམ་པར་གྲོལ་བ་དང་། (8) དེ་བཞིན་དུ་གཤམ་ཏེ་ཆོས་དེ་ཅེས་པར་ འབྱུང་བ་ཡིན་ན་ཆོས་ ི་དེའི་ཅེས་པར་འབྱུང་བ་ཉིད་དམ། ཅི་སྟེ་ G 288b
ཆོས་དེ་ཅེས་པར་འབྱུང་བ་མ་ཡིན་ན་ཆོས་དེའི་ཅེས་པར་ འབྱུང་བ་མ་ཡིན་པ་ཉིད་སྟེ་སྟེ། དེ་དག་ནི་རེ་ཞིག་འཁོར་ཅེས་ བྱའོ།

ད་¹ནི་(9)སྟེ་བའི་སྟེ་བ་དང་། (10)གནས་པའི་གནས་པ་དང་། (11)འཛིག་པའི་འཛིག་པ་ དང་། (12)ལྷན་པའི་ལྷན་པ་དང་། (13)རྒྱ་བའི་རྒྱ་བ་དང་། (14)ཡང་དག་པའི་རྒྱམ་པར་གྲོལ་ བའི་ཡང་དག་པའི་རྒྱམ་པར་གྲོལ་བ་འམ། འོག་པའི་རྒྱམ་པར་ གྲོལ་བའི་འོག་པའི་རྒྱམ་པར་གྲོལ་བ་དང་། (15)ཅེས་པར་ འབྱུང་བ་ ི་ཉིད་ཀྱི་ཅེས་པར་འབྱུང་བ་ཉིད་དམ། ཅེས་པར་འབྱུང་ དམ་ཡིན་པ་ཉིད་ཀྱི་ཅེས་པར་འབྱུང་བ་མ་ཡིན་པ་ཉིད་ཀྱང་སྟེ་ སྟེ། དེ་དག་ནི་འཁོར་གྱི་འཁོར་ཅེས་བྱ་སྟེ། དེ་ལྟར་ཆོས་སྟེ་བ་ བདག་ཉིད་དང་བཅོམ་སྟེ་འོ།

དེ་ལ་རྩ་བའི་སྟེ་བ་གང་ཡིན་པ་དེས་ནི་བདག་ཉིད་མ་གཏོགས་ པར་ཆོས་དེའི་བདག་ཉིད་དང་བཅུ་བཞི་པོ་ཇི་སྟེ་བསྟན་བསྟན་པ་དག་ སྟེད་པར་བྱེད་དོ། སྟེ་བའི་སྟེ་བས་ནི་རྩ་བའི་སྟེ་བ་དེ་འབའ་ ཞིག་སྟེད་པར་བྱེད་དེ། དེ་ལྟར་གཅིག་གིས་གཅིག་སྟེད་པར་ བྱེད་པས་ཐུག་པ་མེད་པར་མི་འགྱུར་རོ། ི་དེ་བཞིན་དུ་རྩ་བའི་ N 204a
གནས་པས་ཀྱང་གནས་པའི་གནས་པ་གནས་པར་བྱེད་ལ། གནས་པའི་གནས་པས་ཀྱང་རྩ་བའི་གནས་པ་གནས་པར་བྱེད་ དོ། རྩ་བའི་འཛིག་ ི་པས་ཀྱང་འཛིག་པའི་འཛིག་པ་འཛིག་ P 213a
པར་བྱེད་ལ། འཛིག་པའི་འཛིག་པས་ཀྱང་རྩ་བའི་འཛིག་པ་ འཛིག་པར་བྱེད་པས་དེ་ལྟར་ན་འདི་ལ་ཡང་ཐུག་པ་མེད་པར་² མི་འགྱུར་རོ། (VII.4)

བཤད་པ།

གཤམ་ཏེ་ཁྱོད་ཀྱི་སྟེ་ ི་བའི་སྟེ་ས།
རྩ་བའི་སྟེ་བ་སྟེད་བྱེད་ན།

G 289a

¹ *tavit*: read *tāvat*.

² *aneryyāṇikatā*: read *anairyyā*.

³ See p. 105, note 1.

⁴ *nānavasthā*: read *nānavasthā*.

¹ ི་ DC ི་.

² DC add ཐུག་པར་.

maulenājanitas taṃ ○ te

sa kathaṃ janayiṣyati • (VII.5)

yady utpādotpāda[h] m(ū)l(o)[tpā](dam
(23?)a6 *utpādayaty eṣa ta utpādotpādo*)[▽]
[maulotpādenā]**janitaḥ** **kathaṃ**
mūlotpādaṃ **janayiṣyati** • svayam
ajānataḥ¹ || (VII.5)

attrāha • ○ utpādita eva
mūlotpādenotpādotpādaḥ mūlotpādaṃ
janaya{{iṣya}}ti nājāta iti <•> ucyate •

sa te maulena jani○to

maulaṃ ja[na]yate yadi •

maulaḥ sa te<(nā)>>janita(s

tam utpādayate kathaṃ* || VII.6

(23?)b1 **yadi sa te**[▽] *utpādotpādo* m)[ūlotpā](dena
janitas taṃ) [mūlotpādam utpā](da)[yati]
(• **sa** mūlotpādas **tenotpādotpādenāja**)-
○**nitaḥ** [**kathaṃ**] (**tam** *utpādotpādaṃ*
janayiṣyati • *evaṃ sati tau*
parasparāśritau bhavataḥ • *na*
*parasparāśritau prakalpyeyātām** • VII.6

(23?)b2 **āha** • *utpādyamāna evotpāda*[▽]
utpā[do]tpādam u[tpāda]ya(t)[i] (• nājā)[ta
iti • ucy]ate •

ཁྱོད་ཀྱི་ཚ་བས་མ་སྐྱེད་དེས།

དེ་ཞི་ལྷར་སྐྱེད་པར་བྱེད་² || (VII.5)

གལ་ཏེ་ཁྱོད་ཀྱི་སྐྱེ་བའི་སྐྱེ་བས་ཚ་བའི་སྐྱེ་བ་སྐྱེད་པར་བྱེད་ན་
ཁྱོད་ཀྱི་ཚ་བའི་སྐྱེ་བས་³མ་བསྐྱེད་པའི་སྐྱེ་བའི་⁴སྐྱེ་བ་དེས་ཚ་
བའི་སྐྱེ་བ་དེ་ཞི་ལྷར་སྐྱེད་པར་བྱེད་དེ། རར་ཉིད་མ་སྐྱེས་པའི་སྐྱེར་
རོ། || (VII.5)

སྐྱས་པ། ཚ་བའི་སྐྱེ་བས་བསྐྱེད་པ་ཁོ་ནའི་སྐྱེ་བའི་⁵སྐྱེ་བས་ཚ་
བའི་སྐྱེ་བ་སྐྱེད་པར་བྱེད་ཀྱི་མ་སྐྱེད་པས་མི་བྱེད་དོ། བཤད་པ།

གལ་ཏེ་ཁྱོད་ཀྱི་ཚ་བ་[▽]ཡིས།

C 185a

བསྐྱེད་⁶པ་དེ་ཡིས་ཚ་སྐྱེད་⁷ན།དེས་མ་སྐྱེད་⁸པའི་ཚ་བ་དེས།

དེ་ཞི་ལྷར་སྐྱེད་པར་བྱེད། || (VII.6)

གལ་ཏེ་ཁྱོད་ཀྱི་ཚ་བའི་སྐྱེ་བས་བསྐྱེད་པའི་སྐྱེ་བའི་སྐྱེ་བ་དེས་
ཚ་བའི་སྐྱེ་བ་དེ་སྐྱེད་པར་བྱེད་ན་སྐྱེ་བའི་སྐྱེ་བ་དེས་མ་སྐྱེད་⁹
པའི་ཚ་བའི་སྐྱེ་བ་དེས་སྐྱེ་བའི་སྐྱེ་བ་དེ་ཞི་ལྷར་སྐྱེད་པར་བྱེད། དེ་
ལྷར་ན་དེ་ནི་གཅིག་གལ་གཅིག་ག་བརྟེན་པ་ཡིན་ཏེ། གཅིག་གལ་
གཅིག་བརྟེན་¹⁰པ་དག་ནི་རབ་ཏུ་བརྟག་¹¹ཏུ་མི་རུང་དོ།

(VII.6)

སྐྱས་པ། སྐྱེ་བ་ཉིད་སྐྱེ་བཞིན་པས་སྐྱེ་བའི་སྐྱེ་བ་སྐྱེད་པར་བྱེད་
ཀྱི་མ་སྐྱེས་པས་ནི་མི་བྱེད་དོ། བཤད་པ།

¹ ajānataḥ: read ajātataḥ.¹ དེ: PNG དེས .² བྱེད: C བྱད .³ སྐྱེ་བས: DC སྐྱེད་པས .⁴ བསྐྱེད་པའི་སྐྱེ་བའི: PNG སྐྱེད་པའི; DC སྐྱས་པའི; cf. Saito 1984, pt. 2, p. 92, note 7.⁵ བའི: DC བ .⁶ བསྐྱེད: PNG སྐྱེད .^{7, 8, 9} སྐྱེད: PNG བསྐྱེད .¹⁰ བརྟེན: P རྟེན .¹¹ བརྟག: DC རྟག .

[*ayam utpadyamā*](*nas te*
kāmam utpādaye)d [i]maṃ • ○
yadīmam utpāda(*yitum*
*ajātaḥ śaknuyād ayam** || VII.7)

ayam utpadyamāno [mūlotpādaḥ
kāmam] (*imam* u)[tp](ādo)[tpādam
utpādaye](t*) [*yadi* svayam
a](jā)[taḥ] (*śaknuyād* a)[nyam
utpā](*dayitum* • *atha vāyam*
(23?)b3 *utpadyamāna utpādotpādaḥ* [∇] *kā*)[*mam*
ima⟨ṃ⟩ mūlotpādam *utpādayet** *yadi*
svayam *ajātaḥ śaknu*(yād a)[nyam
utpā](*dayitum** • *na*) [*śaknoti* ⟨•⟩ ○ *evaṃ*
svayam a](jāto 'bhāvaḥ katham anyam)
janayīṣyātīti • *kasmāt*¹ [*kalpanāmātram*
*etat**] (VII.7)

(*āha* • *yady apy* u)[tpāda](yati) ○
[nānyotpādaḥ] ⟨•⟩ [utpā](da *eva*
s)[va](*parātmānāv apy* u)[tpādayati •]
(*katham iti* •

pradīpaḥ svaparātmānau
(23?)b4 [∇] *saṃ*][*prakāśa*]yate² *yathā* •
utpādaḥ svaparātmā[*nāv*
ubhāv] *utpādayet tathā* • (VII.8)
yathā pra[dīpa](*h* *svaṃ cā*)[tmā]○[naṃ]
pra[kāśa]yati ghaṭapaṭā[dīp]ś ca bhāvān
pra[kāśayati • *eva*[m u]tpādaḥ *svaṃ*
cātmānam utpādayati (*gha*)[ta]-
paṭā○d[īp]ś ca bhāvān utpā(da)yatīti •[||]
(VII.8)

¹ *kasmāt*: read *tasmāt*.

² (*saṃ*)[*prakāśa*]yate: = dJ; LVP *saṃprakāśayitā*.

ཁྱེད་ཀྱི་དེ་ནི་སྐྱེ་བཞིན་པ།
མ་སྐྱེས་དེ་ཡིས་གཤེད་ནི།
དེ་ནི་སྐྱེད་པར་བྱེད་ལྷན་ན།
དེ་སྐྱེད་པར་ནི་འདོད་ལ་རག། (VII.7)

ཁྱེད་ཀྱི་ཙྰ་བའི་སྐྱེ་བ་དེ་སྐྱེ་བཞིན་པ་རང་ཉིད་མ་སྐྱེས་པ་དེས་
་གཤེད་སྐྱེ་བའི་སྐྱེ་བ་གཞན་དེ་སྐྱེད་པར་བྱེད་ལྷན་ན་ནི་སྐྱེ་ G 289b
D 189b
བའི་སྐྱེ་བ་དེ་སྐྱེད་པར་འདོད་ལ་རག་གོ། ། ཡང་ན་ཁྱེད་ཀྱི་
སྐྱེ་བའི་སྐྱེ་བ་དེ་སྐྱེ་བཞིན་པ་རང་ཉིད་མ་སྐྱེས་པ་དེས་གཤེད་ཙྰ་
བའི་སྐྱེ་བ་གཞན་དེ་སྐྱེད་པར་བྱེད་ལྷན་ན་ནི་ཙྰ་བའི་སྐྱེ་བ་དེ་ N 204b
སྐྱེད་པར་བྱེད་པ་རག་ན་མི་ལྷན་ཏེ། འདི་ལྟར་རང་ཉིད་མ་
སྐྱེས་ཤིང་མེད་པས་གཞན་ཇི་ལྟར་སྐྱེད་པར་བྱེད་དེ། དེ་འི་
ཕྱིར་དེ་ནི་རྟོག་པ་ཙྰ་མ་དུ་ཟད་དོ། (VII.7)

སྐྱས་པ། སྐྱེ་བ་གཞན་གྱིས་སྐྱེད་པར་མི་བྱེད་ཀྱང་སྐྱེ་བ་ཉིད་ P 213b
ཀྱིས་རང་དང་གཞན་དག་སྐྱེད་པར་བྱེད་དོ་། ཇི་ལྟར་ཞེ་ན།
ཇི་ལྟར་མར་མེ་རང་དང་གཞན།

སྒྲ་བར་བྱེད་པ་དེ་བཞིན་དུ།
སྐྱེ་བ་རང་རང་དང་གཞན་གྱི་དོན།
གཉིས་སྐྱེད་པར་བྱེད་པ་ཡིན། (VII.8)

ཇི་ལྟར་མར་མེས་རང་གི་བདག་ཉིད་ཀྱང་སྒྲ་བར་བྱེད་ལ་བུམ་
པ་དང་། སྒྲ་བུ་ལ་སོགས་པ་དངོས་པོ་གཞན་དག་ཀྱང་སྒྲ་བར་
བྱེད་པ་དེ་བཞིན་དུ་སྐྱེ་བས་ཀྱང་རང་གི་བདག་ཉིད་ཀྱང་སྐྱེད་
པར་བྱེད་ལ་བུམ་པ་དང་སྒྲ་བུ་ལ་སོགས་པ་དངོས་པོ་གཞན་
དག་ཀྱང་སྐྱེད་པར་བྱེད་དོ། (VII.8)

¹ སྐྱེད་: DC སྐྱེས་.

² སྐྱེད་: PNG བསྐྱེད་.

³ བྱེད་: DN བྱད་.

⁴ སྐྱེད་: P བསྐྱེད་.

⁵ སྐྱེད་པར་བྱེད་དོ་: DC བསྐྱེད་པར་བྱེད་.

[ucya](te • yadi pradīpaḥ svaparātmānau
prakāśayet kāmam utpādao 'pi
(23?)b5 svaparātmānau¹ pra)dī(pavad utpādayet*
•) [pra)dī(paḥ svaparātmānau na
prakāśa)yati <•>

kiṃ kā[ra]ṇam <•> yata[ś ce]t*

[pra)dī[pe nā]ndhakā○ro 'sti

(ya)tra [cās]au vya(va)[sthitah]¹

(VII.9ab)

(iha yad a)pra[kāśa](ṃ ta)[t prakāś]yate (•
andhak)[ārāvṛta]yaś² c(āpra)kā(śa)tā
bhavati <•> ○ [na ca] pradīpe ['ndhakāro
'sti • tasmān na pradīpe 'prakāśo 'sti •]

(23?)b6 (yad uktam anyān prakāśayatīti³ tad apy
ayuktam* • pradīpaḥ parātmāsu
vyavasthitas tatrāpi nāndhakāro 'st)i (•
andhakārābhāvāt teṣv api) [nā]○pra[kāśo
bhava]ti (• na tarhi svaparā)[tmano](r
aparakāśo 'st)[i] (• etad ācakṣva

kiṃ prakāśayate) [dīpa iti] •||

(VII.9c)

āha • ○

pra[kāśo] (hi tamo)[vadhaḥ •] <||>

(VII.9d)

(iha pradīpenotpadyamānena tamo-
vadhaḥ prakāśaḥ kṛta iti prakāśayati •

(24?)a1⁴ tatra yat tam)[o hata](ṃ) [tat
sva]parātmān[o]³ pradī[pena prakāśanam
iti brū]maḥ <•> [ato] yad etad ucyate • ○

བཤད་པ། གལ་ཏེ་མར་མེས་རང་དང་གཞན་གྱི་བདག་ཉིད་དག་
སྒྲུང་བར་བྱེད་ན་ནི་སྐྱེ་བས་ཀྱང་མར་མེ་བཞིན་དུ་རང་དང་
གཞན་གྱི་བདག་ཉིད་དག་སྐྱེད་པར་བྱེད་ལ་རག་ན། མར་མེས་ནི་
རང་དང་གཞན་གྱི་བདག་ཉིད་དག་སྒྲུང་བར་མི་བྱེད་དོ།

ཅི་འི་བྱིར་ཞེ་ན། འདི་ལྟར།

མར་མེ་དང་ནི་གང་དག་ན།

དེ་འདྲུག་པ་ན་སྒྲུབ་པ་མེད། (VII.9ab)

འདི་ན་གང་མི་སྒྲུང་བ་དེ་སྒྲུང་བར་བྱ་བ་ཡིན་ ་ ལ། སྒྲུབ་པས་ C 185b

བསྐྱེད་པས་¹ བས་མི་སྒྲུང་བ་ཉིད་ཡིན་ན་མར་མེ་ལ་ནི་སྒྲུབ་

པས་² དེ་འི་བྱིར་མར་མེ་ལ་མི་སྒྲུང་བ་མེད་དོ། ། གཞན་དག་

སྒྲུང་བར་བྱེད་དོ་ཞེས་གང་སྐྱས་པ་དེ་ཡང་རིགས་པ་མ་ཡིན་

ཏེ། མར་ ་ མེ་གཞན་གྱི་³ བདག་ཉིད་དག་ལ་འདྲུག་⁴ པ་དེ་ G 290a

ལ་⁵ ཡང་སྒྲུབ་པ་མེད་དེ། སྒྲུབ་པ་མེད་པའི་བྱིར་དེ་དག་ལ་

ཡང་མི་སྒྲུང་བ་མེད་དོ། ། འོ་ན་རང་དང་གཞན་གྱི་བདག་ཉིད་

དག་ལ་མི་སྒྲུང་བ་མེད་ན།

མར་མེས་ཅི་ཞིག་སྒྲུང་བར་བྱེད། (VII.9c)

དེ་སྐྱོས་ཤིག། སྐྱས་པ།

སྒྲུབ་པ་སེལ་⁶ བས་སྒྲུང་བྱེད་⁷ ཡིན། (VII.9d)

འདི་ན་མར་མེ་སྐྱེ་བཞིན་པས་སྒྲུབ་པ་སེལ་ཅིང་སྒྲུང་བར་བྱེད་

པས་སྒྲུང་བར་བྱེད་པ་ཡིན་ཏེ། དེ་ལ་སྒྲུབ་པ་སེལ་བར་བྱེད་བ་

གང་ཡིན་པ་དེ་མར་མེ་རང་དང་གཞན་གྱི་བདག་ཉིད་དག་

་སྒྲུང་བར་བྱེད་པ་ཡིན་ནི་ཞེས་སྐྱས་པས་⁸ དེ་འི་བྱིར།

N 205a

¹ vya(va)[sthitah]: dJ, LVP pratiṣṭhitah.

² andhak)[ārāvṛta]yaś: according to BP_{Tib}, andhakār-
vrteś or °vrtyāś is expected here.

³ [sva]parātmān[o]: read svaparātmānoḥ.

¹ བསྐྱེད་པས་: PNG སྐྱེད་.

² PGDC བས་; N བ་; should be བ་མེད་པས་; cf. Saito 1984,
pt. 2, p. 94, note 2.

³ DC omit གྱི་.

⁴ འདྲུག་: PGDC འདྲུག་

⁵ DC omit ལ་.

⁶ སེལ་: N སེལ་.

⁷ བྱེད་: N བྱེད་.

⁸ བས་: DC བ་.

pradīpe nāndhakāro 'sti

yattra [cāsau vyava]sthita iti •

(VII.9ab)

tad [utpadyamān](e)[na prad](ī)p(e)nā-
ndhakāraṃ ni[r̥vvr̥]ta(m) tataḥ
pradīpa[sya] svaparāṭma[nor]
andhakārā[bhā]vaḥ <•> [andha]kārābhā[vāt
prakāśa] (eva bhavati • evaṃ
tamovadhāt pradīpaḥ s)[vaparātmā]-

(24?)a2 (nau) [pra](kāśāyati • yathā) pradīpas
ta[tho]tpādaḥ svaparātmānor utpādaka iti
yuktam etat* || (VII.9)

ucyate • yad eṭad āttha •
pradīpenotpadyamānena [ta]movadhaḥ
kṛta iti • tad āca[k]ṣva tāvat* •

katham utpadyamānena

pradīpena tamo hatam • ○

notpadyamāno 'pi¹ tamah

pradīpaḥ prā[pnute ya](dā || VII.10

yadā pradīpatamo(r eka)ttrāsambhavān

(24?)a3 n[ai]votpa[dya](mānaḥ) **pradīpas**

tamah prāpnoti tadā **katham**

anenāprāptam **tamo hatam** • (VII.10)

མར་མེ་དང་ནི་གང་དག་ན།

དེ་འདྲུག་¹པ་ན་སྒྲུབ་པ་མེད། (VII.9ab)

ཅེས་གང་²བཤད་པས་མར་མེ་སྐྱེ་བཞིན་པས་སྒྲུབ་པ་སེལ་ D 190a

བའི་ཕྱིར་དེས་ན་མར་མེ་རང་དང་གཞན་གྱི་བདག་ཉིད་དག་ P 214a

ལ་སྒྲུབ་པ་མེད་དོ།³ སྒྲུབ་པ་མེད་པའི་ཕྱིར་སྒྲུབ་བར་བྱེད་པ་

ཉིད་ཡིན་ནོ། དེ་ལྟར་སྒྲུབ་པ་སེལ་⁴བར་བྱེད་པའི་ཕྱིར་མར་

མེས་ནི་རང་དང་གཞན་གྱི་བདག་ཉིད་དག་སྒྲུབ་བར་བྱེད་དོ།

མར་མེ་ཇི་ལྟར་བ་དེ་བཞིན་དུ་སྐྱེ་བས་ཀྱང་རང་དང་གཞན་གྱི་

བདག་ཉིད་⁵དག་སྐྱེད་པར་བྱེད་དོ་ཞེས་བྱ་བ་དེ་རིགས་པ་

ཡིན་ནོ། (VII.9)

བཤད་པ། མར་མེ་སྐྱེ་བཞིན་པས་སྒྲུབ་པ་སེལ་བར་བྱེད་དོ།

ཞེས་ཟེར་བ་དེ་ཇི་སྐྱོས་ཞིག།

ཇི་ལྟར་མར་མེ་སྐྱེ་བཞིན་པས།

སྒྲུབ་པ་སེལ་བར་བྱེད་པ་ཡིན།

གང་ཚོ་མར་མེ་སྐྱེ་བཞིན་པ།

སྒྲུབ་པ་དང་ནི་སྤང་པ་མེད། (VII.10)

གང་ཚོ་མར་མེ་དང་སྒྲུབ་པ་དག་གཅིག་ན་⁷མི་སྲིད་པའི་ G 290b

ཕྱིར་མར་མེ་སྐྱེ་བཞིན་པ་སྒྲུབ་པ་དང་སྤང་པ་མེད་པ་དེའི་ཚོ་⁸

ཇི་ལྟར་མར་མེ་སྐྱེ་བཞིན་པ་སྒྲུབ་པ་དང་མ་སྤང་པ་དེས་སྒྲུབ་པ་

སེལ་བར་བྱེད། (VII.10)

¹ 'pi: dJ, LVP hi.

¹ དེ་འདྲུག་: DC འདྲུ་བྱེད་.

² གང་: DC ཀྱང་.

³ དོ།: PNG དེ།.

⁴ སེལ་: P སེལ་.

⁵ DC add དེ་.

⁶ དེ་ཇི་: PN དེ་ཇི་; DCG དེ་; cf. p.127, l. 5.

⁷ ན་: DC ནི་.

⁸ ཚོ་: DC ཕྱིར་.

aprāpyaiva pradīpena

yadi ○ vā nihataṃ tamaḥ <•>

ihasthaḥ sarvvalokasthaṃ

sa tamo nihaniṣyati • (VII.11)

atha punar **aprāpyaiva pradīpena tamo**
hataṃ nanv evaṃ ○ satīhasthaḥ
pradīpaḥ **sarvvalokasthaṃ ta[mo]**
(niha)[nyāt*] <•> (ko) viśeṣaḥ yat tulyāyām
(24?)a4 aprāptau kvacid dha[niāt*] [▽] (kvaci)n na
hanyāt* <•> (VII.11)

[kiṃ] cānyat*

pradīpaḥ svaparātmānau

saṃprakāśayate yadi •

tamo 'pi svaparātmānau

cchā○dayiṣyaty asaṃśayaṃ • <||>

(VII.12)

iha • pradīpa{h}s tamasaḥ pratipakṣe
varttate • **yady** api **pradīpaḥ**
svaparātmānau ○ prakāśayati <•>
a{...}saṃśayaṃ idaṃ pra(sajyate *yat*
ta)mo 'pi [sva]pa[rā]tmānau cchādayatīti
(24?)a5 <•> na [ca ta](maḥ) [▽] [svapar]ātmānau
cchādayati • yadi hi cchādayet paravat
tamo 'pi nopalabhye[ta • tama]so
n[opalabdhī](r) nn(i)tya(m) ○
bhāvopālabdhīḥ syāt* <•> na ca nityam
upālabhyaṃte bhāvāḥ tasmān na tamaḥ
svaparātmānau cchādayati • saty evaṃ

མར་མེ་སྒྲུབ་པ་མེད་པར་ཡང་།

གལ་ཏེ་སྒྲུབ་པ་སེལ་བྱེད་ན།

འཇིག་རྟེན་ཀློན་ན་གནས་པའི་སྒྲུབ་པ་

འདི་ན་འདྲུག་པ་དེས་བསལ་བར་འགྱུར་། (VII.11)

ཅི་སྟེ་མར་མེས་མ་²སྒྲུབ་པ་ཉིད་དུ་ཡང་སྒྲུབ་པ་སེལ་བར་བྱེད་
ན་ནི་དེ་ལྟར་ན་འཇིག་རྟེན་ཀློན་ན་གནས་པའི་སྒྲུབ་པ་དག་གྱུར་
མར་མེ་འདི་ན་འདྲུག་པ་དེས་བསལ་བར་འགྱུར་ཏེ། མ་སྒྲུབ་
པར་³འདྲ་བ་ལས་ལ་ལ་ནི་སེལ་བར་བྱེད་ལ། ལ་ལ་ནི་སེལ་
བར་མི་བྱེད་པ་དེ་ལ་ཁུད་པར་ཅི་ཡོད། (VII.11)

[▽]ཡང་གཞན་ཡང་།

C 186a

མར་མེ་རང་དང་གཞན་གྱི་དངོས།

གལ་ཏེ་སྒྲུབ་པར་བྱེད་གྱུར་ན།

སྒྲུབ་པ་འདྲ་བར་དང་གཞན་གྱི་དངོས།

སྒྲིབ་པར་འགྱུར་བར་ཐེ་ཚོམ་མེད། (VII.12)

འདི་ན་མར་མེ་ནི་སྒྲུབ་པའི་གཉིན་པོར་གནས་པ་ཡིན་པས་དེས་ན་
གལ་ཏེ་མར་མེས་རང་དང་གཞན་གྱི་དངོས་པོ་⁴དག་སྒྲུབ་པར་
བྱེད་པར་གྱུར་ན། སྒྲུབ་པས་གྱུར་རང་དང་གཞན་གྱི་དངོས་
པོ་[▽]དག་སྒྲིབ་པར་ཐེལ་བར་འགྱུར་པ་འདི་ལ་ཐེ་ཚོམ་མེད་པ་ N 205b
ཞིག་ན་སྒྲུབ་པས་ནི་རང་དང་གཞན་གྱི་དངོས་པོ་དག་སྒྲིབ་པར་
མི་བྱེད་དོ། གལ་ཏེ་སྒྲིབ་པར་བྱེད་ན་ནི་གཞན་བཞིན་དུ་
[▽]སྒྲུབ་པ་ཉིད་གྱུར་མི་དམིགས་པར་འགྱུར་རོ། སྒྲུབ་པ་མི་ P 214b
དམིགས་ན་ནི་དངོས་པོ་རྣམས་རྟག་ཏུ་སྒྲུབ་པར་འགྱུར་བ་ཞིག་ན།
དངོས་པོ་རྣམས་རྟག་ཏུ་མི་སྒྲུབ་པས་དེའི་ཕྱིར་སྒྲུབ་པས་[▽]ནི་རང་ G 291a

¹ བསལ་: DC སེལ་.

² མེས་མ་: DC མེ་; cf. BP_{Ms} *aprāpyaiva pradīpena*.

³ པར་: D པ་; C བ་.

⁴ པོ་: P པོར་.

pradīpo ○ 'pi na tamahpratipakṣaḥ
svaparātmānau prakāśa[yati] • [ta]ttra yad
uktaṃ pradīpavad [utpā](da)ḥ
(24?)a6 (svapa)r(ātmā)[nāv] (u)tpādayatīti tad
a(y)uktaṃ • (VII.12)

[k]iṃ cānyat* <◊> yadi cotpādaḥ
svātmānam utpādaye(t) • utpanno [vā
u](tpādayat)[i] ○ [a]nutpanno vā <◊>
ubhaya[thā ca nopa]padyate • [ka](tham)
[iti] •

[anutpanno] 'yam utpādaḥ

svā[tmā](na)ṃ [janayet katham] •

(VII.13ab)

[katham] ○ hi nām[ānutpanna] utpādaḥ
asan svā[tmānam janayet*] (• atha vā)
[anutpannasyāsa](ta ātmānam ko janayet*
•)

(24?)b1 ▽ + + + + + + + + + + + + + + + +
+ + + + + + + + + + ○ + + + + + + + + + + + + + + + + +
+
+
+
+
+
... ..

དང་གཞན་གྱི་དོན་པོ་དག་སྒྲིབ་པར་མི་བྱེད་དོ། དེ་ལྟ་ཡིན་
ན་སྒྲིབ་པའི་གཉིན་པོར་མར་མེས་ཀྱང་རང་དང་གཞན་གྱི་དོན་
པོ་དག་སྒྲིབ་ ་ བར་མི་བྱེད་པས་དེ་ལ་མར་མེ་བཞིན་དུ་སྒྲིབ་སེམས་ D 190b
ཀྱང་རང་དང་གཞན་གྱི་བདག་ཉིད་དག་¹ སྒྲིབ་པར་བྱེད་
དོ། ཞེས་གང་སྒྲིབ་པ་དེ་རིགས་པ་མ་ཡིན་ནོ། (VII.12)

ཡང་གཞན་ཡང་། གཤམ་ཏེ་སྒྲིབ་སེམས་རང་གི་བདག་ཉིད་སྒྲིབ་པར་
བྱེད་ན་སྒྲིབ་པས་སམ། མ་སྒྲིབ་པ་ཞིག་གིས་སྒྲིབ་པར་བྱེད་²
གང་ན། གཉི་གས་ཀྱང་མི་འབད་དོ། ཇི་ལྟར་ཞེ་ན།

སྒྲིབ་པའི་ནི་མ་སྒྲིབ་པས།

རང་གི་བདག་ཉིད་ཇི་ལྟར་སྒྲིབ་³། (VII.13ab)

སྒྲིབ་པའི་མ་སྒྲིབ་ཤིང་མེད་པས་རང་གི་བདག་ཉིད་ཇི་ལྟར་སྒྲིབ་
པར་བྱེད། ཡང་ན་པའི་མ་སྒྲིབ་ཤིང་མེད་པའི་བདག་ཉིད་སྒྲིབ་
ཞིག་གིས་སྒྲིབ་པར་བྱེད། ཅི་སྒྲིབ་པས་ཀྱང་བདག་ཉིད་མེད་
པ་སྒྲིབ་⁴ན་ནི་རི་བོར་གི་རྩ་ས་ཀྱང་བདག་ཉིད་སྒྲིབ་པར་བྱེད་པ་
ཞིག་ན་སྒྲིབ་པར་མི་བྱེད་དོ།⁵ དེ་ལྟ་བུས་ན་སྒྲིབ་པ་མ་སྒྲིབ་
པས་བདག་ཉིད་སྒྲིབ་⁶པར་མི་བྱེད་དོ།

དེ་ལ་པའི་སྒྲིབ་དུ་སྒྲིབ་སྒྲིབ་པས་བདག་ཉིད་སྒྲིབ་པར་སེམས་ན།
དེ་ལ་བཤད་པར་བྱ་སྟེ།

ཅི་སྒྲིབ་སྒྲིབ་པས་སྒྲིབ་བྱེད་ན།

སྒྲིབ་ན་ཅི་ཞིག་བསྒྲིབ་དུ་ཡོད། (VII.13cd)

¹ DC add ཀྱང་.

² བྱེད་: DC སྒྲིབ་.

³ སྒྲིབ་: PNG བསྒྲིབ་.

⁴ སྒྲིབ་: PNG བསྒྲིབ་; DC སྒྲིབ་.

⁵ དོ།: PNG དེ།; D དོ།.

⁶ སྒྲིབ་: P བསྒྲིབ་.

(24?)b2 [▼] + + + + + + + + + + + + +
+ ○

(*yad uktam utpādaḥ param utpādayatīti
tad api nopapa*)[dyate] <•> ya[di] <<[evam]
(utpādaḥ)>> (pa)[raṃ utp](ā)[day](ati) <•> sa
[para utpā](denotpādayitavya) ○ u[tpanno
vā utpadya](ta anutpannam
votpadyamānam vā • tatra

notpadyamānam notpannam

nānutpannam kathamcana •

(24?)b3 [▼][utpadya]te [ta](d v)y[ākhyātam]¹
gam[yamānaga](tāgataih || VII.14
*utpannam utpadyate na kathamcid
upapadyate nānutpa*)○[nnam
no]tpadyamāna(m • tat) ka(tha)m ity
ucyate •

tad vyākhyātam

gamyamāna[gatā][gat](ai)h <||>

(VII.14cd)

[ya]thā gata(m) na gamya[te]

[gamikkriyā]On[i]vṛtteḥ [tathā

notpannam utpadyate]

(jani)[kkriyānivṛtt]eḥ <•> [utpann](sya

(24?)b4 *punarjanikriyā nāsti •[▼] atha* [puna]r
jāye[ta na] kadā[cin na jāyate] (• *na caitad
iṣṭam**) [[•] tasmān **notpanna**](m
utpa)[dyate] •

¹ [ta](d v)y[ākhyātam]: dJ *tad ākhyātam*; LVP *tathā-
khyātam*; Tib. རྒྱལ་པར་བཤད་པ། . Cf. Ye 2007: 151.

གལ་ཏེ་སྐྱེ་བ་སྐྱེས་པ་ཉིད་ཡིན་ན་སྐྱེ་བ་སྐྱེས་པས་བདག་ཉིད་
སྐྱེད་པར་བྱེད་དོ། ། ཞེས་བྱ་བ་འཐད་པའི་¹དོན་མེད་པ་འདི་
ཅིའི་སྤྱིར་བྱེད་དེ། སྐྱེས་ཟིན་པ་ལ་ཡང་སྐྱེ་བས་ཅི་བྱ། དེ་ལྟར་ན་
རེ་ཞིག་སྐྱེ་བས་²བདག་ཉིད་སྐྱེད་པར་མི་བྱེད་དོ། ། (VII.13) C 186b

སྐྱེ་བས་གཞན་སྐྱེད་པར་བྱེད་དོ། ། ཞེས་གང་སྐྱེས་པ་དེ་ཡང་ G 291b
མི་འཐད་དེ། འདི་ལྟར་གལ་ཏེ་སྐྱེ་བས་གཞན་སྐྱེད་པར་བྱེད་ N 206a
ན་སྐྱེ་བས་བསྐྱེད་པར་བྱ་བ་གཞན་དེ་སྐྱེས་པ་འཇ་མ་སྐྱེས་པ་འཇ།
སྐྱེ་བཞིན་པ་ཞིག་སྐྱེད་པར་བྱེད་གང་ན། དེ་ལ།

སྐྱེས་དང་མ་སྐྱེས་སྐྱེ་བཞིན་པ།

ཇི་ལྟར་བྱུང་ཡང་སྐྱེད་མི་བྱེད། (VII.14ab)

སྐྱེས་པ་³ནི་ཇི་ལྟར་ཡང་སྐྱེད་པར་མི་འཐད་དོ། ། མ་སྐྱེས་པ་ P 215a
ཡང་སྐྱེད་པར་མི་བྱེད་ལ། སྐྱེ་བཞིན་པ་ཡང་སྐྱེད་པར་མི་བྱེད་
དོ། ། ཇི་ལྟར་ཞེ་ན། བཤད་པ།

མོང་དང་མ་མོང་བཞོམ་པ་⁴ཡིས།

དེ་དག་རྣམས་པར་བཤད་པ་ཡིན། (VII.14cd)

ཇི་ལྟར་མོང་བ་ལ་འགྲོ་བ་མེད་དེ། འགྲོ་བའི་བྱ་བ་འདས་ཟིན་
པའི་སྤྱིར་རོ། ། ཞེས་བྱ་བ་དེ་བཞིན་དུ་སྐྱེས་པ་ཡང་སྐྱེད་པར་མི་
བྱེད་དེ་སྐྱེ་བའི་བྱ་བ་འདས་ཟིན་པའི་སྤྱིར་རོ། ། སྐྱེས་པ་ལ་ཡང་
སྐྱེ་བའི་བྱ་བ་མེད་དེ། ཅི་སྟེ་ཡང་སྐྱེད་⁵པར་འགྱུར་ན་ནི་ནམ་
ཡང་མི་སྐྱེད་པར་མི་འགྱུར་བས་དེ་⁶ནི་མི་འདོད་དེ། དེའི་སྤྱིར་
སྐྱེས་བསྐྱེད་པར་མི་བྱེད་དོ། །

¹ པའི་: PNG བ། .

² སྐྱེ་བས་: C སྐྱེས་པས། .

³ སྐྱེས་པ་: D སྐྱེས་བ་; C སྐྱེ་བ། .

⁴ བ་: PNG མ། .

⁵ སྐྱེད་: DC སྐྱེས། .

⁶ དེ་: PN དེའི། .

[anu](tpannam api no)○tpa[dya]te •
kutaḥ <•> asatvāt* <•> kiṃ hi tad
anutpannam yad utpatsyate • [athāsa](n
utpa)dyeta • śaśaviṣā[ṇam apy utpadye]ta
• ○ (na cotpa)[dyate ta](smā)d
anu[tpannam api notpadya](te •)

[idā]n[ī]m utpadyamā[naṃ no]tpadyate
(24?)b5 (• utpannam ānutpannam ca
mu)[ktvotpa]dyamānasyābhā[vāt*]
utpādadvayaprasa(ṃ)[gāc] ca •
ya[dyo](gāc c)[o]tpadyamā[nām i](ti
bhavati) ○ [yadyogāc co]tpa[dyata] iti
ucyate •

kiṃ cānyat* <•> ihotpadyamānaṃ nāma
yasya kiṃcid utpannam [kiṃcid
anutpanna○m ato 'nyathotpa](nnaṃ vā)
anutpannam vā syā<t*> • tad yadi tad
utpannānutpannam utpāda utpā[da](yati
(24?)b6 īāvad yat ta)[sya kiṃci](d u)[tpannam na
ta]dutpā[d](eno)[tpā](ditam) [bha](va)[ti] (•
na ca tad utpannam utpadyamā)[naṃ
bhava](ti •) [kiṃ] kā○[raṇ](aṃ • tasminn
u)[tpane hi notpadyamānaṃ bhava]ti •
(utpadyamānaṃ) [cotpadya](ta) [ity]
(u)[cyate] <•> [yadi vā] (kiṃcit

མ་སྐྱེས་པ་ཡང་སྐྱེད་པར་མི་བྱེད་དེ། ཅི་འི་སྐྱེར་ཞེ་ན། མེད་ D 191a
པ་འི་སྐྱེར་རོ། མ་སྐྱེས་པ་ལ་གང་སྐྱེད་¹པར་འགྱུར་བ་ཅི་
ཞེ་གཡོད། ཅི་སྐྱེ་མེད་ཀྱང་སྐྱེད་²པར་འགྱུར་ན་ནི་རེ་བོང་གི་
རྩ་ཡང་སྐྱེད་³པར་འགྱུར་བ་ཞེ་གཞན་སྐྱེད་⁴པར་མི་འགྱུར་རྟེ།
དེ་ལྟ་བུ་ནམ་⁵སྐྱེས་པ་ཡང་སྐྱེད་པར་མི་བྱེད་དོ།

ད་ནི་སྐྱེ་བ་ཞིན་པ་ཡང་སྐྱེད་པར་མི་བྱེད་དེ། སྐྱེས་པ་དང་མ་
སྐྱེས་པ་མ་གཏོགས་པར་སྐྱེ་བ་ཞིན་པ་མེད་པ་འི་སྐྱེར་དང་། སྐྱེ་བ་
གཉིས་སུ་བལ་བར་འགྱུར་བ་འི་⁷སྐྱེར་རྟེ། གང་དང་ལྟན་
པས་སྐྱེ་བ་ཞིན་པ་ཞེས་བྱ་བར་འགྱུར་བ་དང་། གང་དང་ལྟན་ G 292a
པས་སྐྱེད་པར་བྱེད་དོ། ། ཞེས་བཟློང་བཤོ།⁹

ཡང་གཞན་ཡང་། འདི་ལ་སྐྱེ་བ་ཞིན་པ་ཞེས་བྱ་བ་ནི་གང་གི་ཅུང་
ཟད་ནི་སྐྱེས་ཅུང་ཟད་ནི་མ་སྐྱེས་པ་འཇམ། ཡང་ན་དེ་ལས་གཞན་
པ་སྐྱེས་པ་འཇམ།¹⁰ མ་སྐྱེས་པ་ཞེ་གཡོད་ཀྱང་¹¹ན། དེ་ལ་གལ་
རྟེ་སྐྱེས་པ་དང་མ་སྐྱེས་པ་དེ་སྐྱེ་བས་སྐྱེད་པར་བྱེད་ན་རེ་ཞེ་གཞན་
དེ་འི་གང་ཅུང་ཟད་སྐྱེས་¹²པ་དེ་ནི་སྐྱེ་བ་དེས་བསྐྱེད་པ་མ་ N 206b
ཡིན་ལ། སྐྱེས་པ་དེ་སྐྱེ་བ་ཞིན་པ་མ་ཡིན་རྟེ། ཅི་འི་སྐྱེར་ཞེ་ན། དེ་
སྐྱེས་ན་སྐྱེ་བ་ཞིན་པ་མ་ཡིན་ཞིང་སྐྱེ་བ་ཞིན་པ་སྐྱེད་པར་བྱེད་དོ། །
ཞེས་ཀྱང་བཟློང་བཤོད་པ་འི་སྐྱེར་རོ། ། གལ་ཏེ་ཅུང་ཟད་སྐྱེས་པ་དེ་སྐྱེ་བ་
མེད་པ་ཁོ་ནར་སྐྱེས་ན་ནི། དེ་འི་ལྟ་གཞུང་ཡང་དེ་བ་ཞིན་དུ་སྐྱེ་ C 187a

^{1, 2, 3, 4} སྐྱེད་: PNG བསྐྱེད་.

⁵ PNGDC omit མ་.

⁶ ད་: DC དེ་.

⁷ G add ཡང་.

⁸ རོ་: P དེ་.

⁹ པའོ།: DC པར།.

¹⁰ G omits ཡང་ན་དེ་ལས་གཞན་པ་སྐྱེས་པ་འཇམ་.

¹¹ གང་: DC གང་.

¹² སྐྱེས་: DC སྐྱེད་.

tad utpannam u○*tpā*)[dena] (*vinaivo-*
tpadyate • *śeṣo* 'p)[y a]sya tathaiva
vinotpāde[n]o[tpa]dyate <•> [ko] (viś)e(*śaḥ*)
... .. + + + +

1 folio is lost.

...

(26?)a1 [▼] + + + + + + +
[yadā](n)[utpann](o) [bhāv](o) [na
katha](m)[cid utpa]dyate¹ • tadā **ta**[smin
utpādarahit](e) ○ (*bhāve*) [**a**](*satī*) [kasya
hetup](r)[atyay](o)² *bhavati* •
hetupratya][ya](m) [ya](m ā)[śri](tya
kkri)[yā](rabh)[y](ate **ki**)[**m** u]tpādyate <•>
yac ca nārabhyate [ta]n notpādyate tasya
ku○ta utpattih <•> ya[sya co]tpattir nāsti
(*tat katham ut*)[patt](im)
[prat](ītyotpadyate • *tasmāt pratītyasamu-*
(26?)a2 *tpādavādīnām* [▼] *dr̥ṣṭir* u)[tpadyamāna](m)
[cotpatti](ś *ca śāntam iti* // VII.17)

བཅེད་པ་ཁོ་ནར་སྐྱེ་བར་འགྱུར་བར་འཇུག་པོ། ཡང་ན་དེའི་ P 215 b
གང་ཅུང་ཟད་ནི་སྐྱེ་བཅེད་པ་ཁོ་ནར་སྐྱེས་ལ་ཅུང་ཟད་ནི་སྐྱེ་བས་
སྐྱེད་པར་བྱེད་པ་ལ་ཁྱད་པར་ཅི་ཡོད་པ་བརྗོད་དགོས་སོ།

.....

གལ་ཏེ་དངོས་པོ་མ་སྐྱེས་པ།
འགའ་ཞིག་གང་ན་ཡོད་ཀྱང་ན།
དེ་ནི་ཅི¹་སྒྲིབ་དེར་སྐྱེ་འགྱུར།
ཡོད་ན་སྐྱེ་བར་མི་འགྱུར་རོ། (VII.17)

གལ་ཏེ་སྐྱེ་བའི་སྔ²་རོལ་ན་དངོས་པོ་མ་སྐྱེས་པ་འགའ་ཞིག་
ག་ཞེད་ན་ཡོད་པར་འགྱུར་བ་དེ་ལྟ་བུ་སྤྲིན་ནི་དེས་ན་དངོས་ G 294a
པོ་ཡོད་པ་དེའི་རྒྱ་དང་རྒྱ་ན་དང་དེ་ལ་བརྟེན་པའི་བྱ་བ་དག་གྱུར་ཐ་
སྟོན་གདགས་སུ་རུང་གང་ན། གང་གི་ཆོ་དངོས་པོ་མ་སྐྱེས་པ་ཇི་
ལྟར་ཡང་མི་འཐད་པ་དེའི་ཆོ་དངོས་པོ་སྐྱེ་བ་དང་བྲལ་བ་དེ་ཡོད་
པ་³་མ་ཡིན་ན་གང་གི་རྒྱ་དང་རྒྱ་ན་རྒྱ་དང་རྒྱ་དང་རྒྱ་དང་རྒྱ་དང་རྒྱ་དང་ N 208a
གང་ཞིག་ལ་བརྟེན་ནས་བྱ་བ་ཚོ་མ་པར་བྱེད་ཅིང་གང་ཞིག་
སྐྱེད་⁴་པར་བྱེད། གང་ཚོ་མ་པར་མི་བྱེད་སྐྱེད་པར་⁵་མི་བྱེད་
པ་དེ་ལ་སྐྱེ་བ་གལ་ཡོད། གང་ལ་སྐྱེ་བ་ཅེད་པ་དེ་⁶་ཇི་ལྟར་
སྐྱེ་བ་ལ་བརྟེན་⁷་ནས་སྐྱེ་བར་འགྱུར། དེ་ལྟ་བུས་ན་རྟེན་⁸
ཅིང་འབྲེལ་པར་འབྲུང་བ་སྒྲིབ་⁹་བ་ན་མས་ཀྱི་ལྟ་བུ་ནི་སྐྱེ་བཞིན་ D 192b
པ་དང་སྐྱེ་བ་ཞིབ་ཡིན་ནོ། (VII.17)

¹ [utpa]dyate: ≠ BP_{Tib} འཐད་པ་ (=upapadyate).

² An interlinear insertion can be seen here. Due to the damage, neither the insertion itself nor the text in which it inserts can be read clearly.

¹ ཅི: PNG ཅིའི .

² སྔ: PNG སྔེ .

³ DC add དེ .

⁴ སྐྱེད: PNG བསྐྱེད .

⁵ སྐྱེད་པར: DC སྐྱེ་བར .

⁶ DC omit དེ .

⁷ བརྟེན: P རྟེན .

⁸ རྟེན: N བརྟེན .

⁹ སྒྲིབ: D སྒྲིབ .

[kiṃ cānyat*]

(u)[tpadya]māna(m) u[tpā](do)

ya)di co[tpā]dayaty ayaṃ <•>

utpā○[dayet tam] utpādam

utpādaḥ katamaḥ p(u)naḥ

<||>(VII.18)

yadi cotpadyamānaṃ param utpāda

utpādayati • tam idānīm utpādaṃ

katama ○ utpāda utpādayati • (VII.18)

tatraitat syāt* anya utpāda enam
utpādayatīty attrā brū(maḥ •

anya utpādayaty enaṃ

(26?)a3 ^ṽya[dy] utpā[do] 'navasthitih <•>

a[thā]nutpāda utpannaḥ

sarvvaṃ utpadyatām tathā •

(VII.19)

ya utpā[da](h) [para]m utpadyamā○nam
utpādayati • ta[m] yady anya utpāda
utpādayati • saty evaṃ anavasthā
prasajyeta • tam apy anya utpā○dayati •
tam apy anya ity aṃto na syāt* <•> na
caitad iṣṭaṃ <•>

ཡང་གཞན་ཡང་།

གལ་ཏེ་སྐྱེ་བ་དེ་ཡིས་ནི།

སྐྱེ་བ་ཞིན་པ་ནི་སྐྱེད་¹བྱེད་ན།

སྐྱེ་བ་དེ་ནི་སྐྱེད་བྱེད་པ།

སྐྱེ་བ་ཡང་ནི་གང་ཞིག་ཡིན། (VII.18)

གལ་ཏེ་སྐྱེ་¹བ་དེས་སྐྱེ་བ་ཞིན་པ་གཞན་པ་²སྐྱེད་པར་བྱེད་ན།

འོན་ཏེ་སྐྱེ་བ་དེ་སྐྱེད་པར་བྱེད་པའི་སྐྱེ་བ་ཡང་གང་ཞིག་ཡིན།

(VII.18)

དེ་ལ་འདི་སྙམ་དུ་དེ་ནི་སྐྱེ་བ་³གཞན་ཞིག་གིས་སྐྱེད་⁴པར་སེམས

ན། དེ་ལ་བཤད་པར་བྱ་སྟེ།

གལ་ཏེ་སྐྱེ་བ་གཞན་ཞིག་གིས།

དེ་སྐྱེད་⁵ཐུག་པ་མེད་⁶པར་འགྱུར། (VII.19ab)

གལ་ཏེ་སྐྱེ་བ་གཞན་ཞིག་གིས་སྐྱེ་བ་ཞིན་པ་གཞན་སྐྱེད་པར་བྱེད་

པའི་སྐྱེ་བ་དེ་སྐྱེད་པར་བྱེད་⁷ན་དེ་ལྟ་ན་ཐུག་པ་མེད་པར་ཐལ་བར་འགྱུར་ཏེ། དེ་ཡང་གཞན་གྱིས་སྐྱེད་⁸ཅིང་དེ་ཡང་གཞན་གྱིས་སྐྱེད་⁹དེ་མཐའ་མེད་པར་འགྱུར་བས་དེ་ནི་མི་འདོད་དོ།¹ སྐྱེ་ D སྐྱེ་² PNG omit བ .³ G add ཡང་ .^{4,5} སྐྱེད་ PNG བསྐྱེད་ .⁶ P omits བ་མེད་ .⁷ PNGDC omit པའི་སྐྱེ་བ་དེ་སྐྱེད་པར་བྱེད་; cf. BP_{Mss}, ll. 18-19; Saito 1984, pt. 2, p. 103, note 4.⁸ གྱིས་སྐྱེད་ PNG གྱི་བསྐྱེད་ .⁹ སྐྱེད་ PNG བསྐྱེད་ .

atha matam **anutpāda** (*eva parotpāda*
(26?)a4 **utpanna** i)ty atra brūmaḥ <•>
sarvvam utpadyatām¹ **tathā** •
(VII.19d)

yathāsau parotpāda utpādena vinotpannaḥ
(**tathā** *ca* **sarvaṃ** ○
vinotpāde)notpadya[tām • kim anayā]
vyar[thayā kal]pa[na]yā utpādaḥ param
utpādayatīti • viśeṣahetvapaṇdeśo vā
karttavyaḥ ittham utpāda evānutpāda
utpadyate • [anye] punar bhāvā
(26?)a5 notpā(*dena vinotpadyanta*) [i]ti sa [ca] na
kkriyate • tasmād etad api yat kiñcid
utpādaḥ param utpādayatīti <||> (VII.19)

(*kiṃ cānyat** • *iha yadi kasyacid*
*bhāvasyotpattiḥ syāt** • *iyaṃ sato vā*)
[utpattiḥ syād a]sato vā tatra ||

sataś ca tāvad utpa○**ttir**
asataś ca na yujyate • (VII.20ab)

ཅི་སྟེ་གཞན་སྐྱེད་པ་ནི་སྐྱེ་བ་མེད་པ་ལོ་ནར་སྐྱེས་སོ་སྐྱེས་ན། G 294b
དེ་ལ་བཞད་པར་བྱས།
ཅི་སྟེ་སྐྱེ་བ་མེད་སྐྱེ་བ་།

ཐམས་ཅད་དེ་བཞིན་སྐྱེ་བར་འགྱུར། (VII.19cd)

ཇི་ལྟར་གཞན་སྐྱེད་པར་བྱེད་པ་དེ་སྐྱེད་པ་གཞན་མེད་པར་
སྐྱེས་ན་ནི་ཐམས་ཅད་ཀྱང་དེ་བཞིན་དུ་སྐྱེ་བ་གཞན་མེད་པར་ C 188b
སྐྱེ་བར་འགྱུར་ཏེ། སྐྱེས་པས་གཞན་སྐྱེད་པར་བྱེད་དོ། ཞེས་
བྱ་བ་དོན་མེད་པ་འོ་རྟག་པ་འདིས་ཅི་བྱ། ཡང་ན་འདི་ལྟར་སྐྱེ་
བ་ཉིད་ནི་སྐྱེད་པ་གཞན་མེད་པར་སྐྱེ་ལ་དངོས་པོ་གཞན་
དག་ནི་སྐྱེད་པ་གཞན་མེད་པར་མི་སྐྱེ་ལོ། ཞེས་ཁྱད་པར་གྱི་
གཏན་ཚིགས་བསྐྱར་པར་བྱ་དགོས་ན་དེ་ཡང་མི་བྱེད་པས་དེ་འི་
སྐྱེར་སྐྱེ་བས་སྐྱེ་བ་ཞིན་པ་གཞན་སྐྱེད་པར་བྱེད་དོ། ཞེས་
བྱ་བ་དེ་གྱི་ནམོ། (VII.19)

ཡང་གཞན་ཡང་འདི་ལ་གལ་ཏེ་དངོས་པོ་འགའ་ཞིག་སྐྱེ་ N 208b
བར་འགྱུར་ན་དེ་ཡོད་པ་མེད་པ་ཞིག་སྐྱེ་བར་འགྱུར་གྲང་ན།
དེ་ལ།

རེ་ཞིག་ཡོད་དང་མེད་པ་ཡང་།

སྐྱེ་བར་རིགས་པ་མ་ཡིན་ནོ། (VII.20ab)

¹ *utpadyatām*: = dJ; LVP *utpadyate*.

¹ སྐྱེད་པ་ནི་སྐྱེ་བ་: PNG བསྐྱེད་པ་ནི་བསྐྱེད་པ་.

² PNGDC སྐྱེ་; should be སྐྱེས་; cf. BP_{Ms} *utpannaḥ*.

³ སྐྱེད་: PNG བསྐྱེད་.

⁴ PNGDC སྐྱེས་པས་; should be སྐྱེ་བས་; cf. BP_{Ms} *utpādaḥ*.

⁵ DC add མེད་པ་.

^{6,7} སྐྱེད་: PNG བསྐྱེད་.

⁸ པས་: PNG པ་.

⁹ PNGDC omit སྐྱེར་; cf. BP_{Ms} *tasmād*.

¹⁰ DC omit བར་བྱེད་.

¹¹ DC omit གལ་ཏེ་.

satas tāvad utpattir na yujyate •

(26?)a6 utpattiprak[*pter vyarthatvāt** • [▽] *sato hi kim puna*][*rutpatteh*] (*pra*)[*y*](*o*)*janam** • **asato** 'p[y] (*u*)tpattir **na y(u)j(ya)[te]** (*• kutaḥ • asattvāt** • *tatra kasya utpattiḥ syāt** • *athāsata utpattiḥ syāc chaśaviṣāṇasyo*)[*tpattiḥ syāt** <•> [*kṣī*]ṇadoṣāṇām *ca punaḥ* (*doṣ*)*otpattiḥ syāt** <•> ○ [*na ca itad iṣṭam tasmā*]d **asato** 'py utpattir **na yujyate •** *tatraitat syāt** [*sadasata*] (*ekasyotpattir iti • ucyate •*

(26?)b1 [▽] **na sataś cāsataś ceti • VII.20c**

sadasato 'py utpattir *na yujyate • katham iti cet** • *ucyate •*

pūrvam evopapāditam* || VII.20d

tad pūrvam upapāditam

sataś ca tāvad utpattir

asataś ca na yujyata iti • VII.20ab

sadasata ubhayānuvartanatvāt

pūrvā][*pra*]tyākhyātenobha○y[*aṃ*]

pratyākhyātam eva bhavati •

atha vā sataś cāsataś ca sadasataś ca

(26?)b2 *y(athotpattir na yujyata ity e'tat*

pūrvam [*evo*]**papāditam •** (*k*)*va •*

རེ་ཞིག་ཡོད་པ་ནི་སྐྱེ་བར་¹ རིགས་པ་མ་ཡིན་ཏེ། སྐྱེ་བར་
བརྟག་པ་དོན་མེད་པ་ཉིད་ཡིན་པའི་ཕྱིར་རོ། ། འདི་ལྟར་ཡོད་
པ་ལ་ཡང་སྐྱེ་བས་ཅི་ཞིག་གྱུ། མེད་པ་ཡང་སྐྱེ་བར་རིགས་པ་མ་
ཡིན་ཏེ། ཅིའི་ཕྱིར་ཞེ་ན། མེད་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། དེ་ལ་ཅི་ཞིག་
སྐྱེ་བར་འགྱུར། ཅི་སྟེ་མེད་པ་སྐྱེ་བར་འགྱུར་ན་ནི་རི་བོང་གི་རྩ་
ཡང་སྐྱེ་བར་འགྱུར་ལ། ཉེས་པ་ཟད་པ་རྣམས་ལ་ཡང་² ཉེས་
པ་³ སྐྱེ་བར་འགྱུར་བས་⁴ དེ་ནི་མི་འདོད་དེ། དེ་ལྟ་⁵ བས་ན་
མེད་པ་ཡང་སྐྱེ་བར་⁶ རིགས་པ་མ་ཡིན་ནོ། །

P 217b
G 295a

D 193a

དེ་ལ་འདི་སྟུང་དུ་ཡོད་མེད་གཅིག་སྐྱེ་བར་སེམས་ན། བཤད་པ།

ཡོད་མེད་ཉིད་ཀྱང་མ་ཡིན་ཏེ། (VII.20c)

ཡོད་མེད་ཀྱང་སྐྱེ་བར་རིགས་⁴ པ་མ་ཡིན་ནོ། ། གལ་ཏེ་ཇི་ལྟར་
ཞེ་ན། བཤད་པ།

གོང་དུ་བསྟན་པ་ཉིད་ཡིན་ནོ། ། (VII.20d)

དེ་ནི་གོང་དུ།

རེ་ཞིག་ཡོད་དང་མེད་པ་ཡང་། །

སྐྱེ་བར་རིགས་པ་མ་ཡིན་ནོ། ། (VII.20ab)

ཞེས་བསྟན་པ་ཡིན་ཏེ། ཡོད་མེད་ནི་གཉིས་ལ་སྟེ་གསུམ་པ་ས་དེ་
གཉིས་ནི་དགག་པ་སྟེ་མས་བཀག་པ་ཉིད་ཡིན་ནོ། །

ཡང་ན་ཡོད་པ་དང་མེད་པ་དང་ཡོད་མེད་དག་ཇི་ལྟར་སྐྱེ་བར་
རིགས་པ་མ་ཡིན་པ་དེ་ནི། དང་པོ་ཁོ་ནར་⁵ བསྟན་ཟིན་ཏོ། །⁶
གང་དུ་ཞེ་ན།

¹ བར་: PNG བ .

² PNG add ཡང .

³ བས་: PNG བ .

⁴ རིགས་: PNG རིག .

⁵ ནར་: DC ན .

⁶ ཏོ།: PNG ཏེ .

na san nāsan na sadasan
 dharmmo ni(r)va[rta]te ya[dety]
 (I.7ab) [attra]
 y. ... ○ .. + + + + + + + + + + +¹
 (VII.20)

གང་ཚོ་ཚུ་ནི་ཡོད་པ་དང་།
 མེད་དང་ཡོད་མེད་མི་བསྐྱབ་པ།
 ཇི་ལྟར་སྐྱབ་བྱེད་རྒྱ་ཞེས་བྱ།
 དེ་ལྟ་¹ཡིན་ན་མི་རིགས་སོ། (I.7)

ཞེས་བྱ་བ་དེར་རོ། (VII.20)

(*kim cānyat** •

niruddhyamānas[y](otpattir
na bhāvasyo)papa[dya](te) •

(VII.21ab)

iha bha{...}vān ā○(ho)[tpa]dyamā[no
 bhāva u]tpadyata iti • utpadyamānasya ca
 (26?)b3 bhāvasya nirodhena bhavita(vyam* •) ▽
 (k)[u]taḥ <•> bhaṅga[la]kṣaṇatvāt*
 bhāvasya <•> **niruddhyamānasya**
bhā[vasyo]tpatti[r no]papadya[te] (•
 utpadya)[mā]○(na)[sya] (hy
abhivardhamāna)[sya] (utpa)[tt](i)ḥ sy[āt*]
 <•> [yasya] (*bhaṅga*)[kṣa](yena
 bha)vi[tav]ya[m] <•> [na ca] kṣayam
 utpattir bhavatīti <•>
 [atha] ○ matam [nai]votpadyamānāva-
 sthāyām niruddhyata {•} ity attra brū[mah]

[ya]ś cā**niruddhyamānas tu**

(26?)b4 [sa] (**bhāvo**) ▽ [nopapadya]te •
 (VII.21cd)

ཡང་གཞན་ཡང་།

དངོས་པོ་འགག་²བཞིན་ཉིད་ལ་ནི།

སྐྱེ་བ་འབྲད་པར་མི་འགྱུར་རོ། (VII.21ab)

འདི་ལ་ཁྱེད་ཀྱིས་³དངོས་པོ་སྐྱེ་བཞིན་པ་སྐྱེད་པར་བྱེད་དོ་
 ཞེས་སྒྲུབ་པས་དངོས་པོ་སྐྱེ་བཞིན་པ་ལ་འགག་པ་ཡང་ཡོད་པར་
 འགྱུར་རོ། ཅི་འི་ཕྱིར་ཞེ་ན། དངོས་པོ་ནི་འཇིག་པ་འི་⁴མཚན་ C 189a
 ཉིད་ཅན་ཡིན་པ་འི་ཕྱིར་རོ། དངོས་པོ་འགག་བཞིན་པ་ལ་ནི་
 སྐྱེ་བ་འབྲད་པར་མི་འགྱུར་ཏེ། འདི་ལྟར་སྐྱེ་བཞིན་པ་མངོན་པར་
 འཕེལ་བ་ལ་སྐྱེ་བ་ཡིན་ལ། དེ་ཡང་⁴འཇིག་པས་⁴ཟད་པར་ N 209a
 འགྱུར་བས་ཟད་པ་ནི་སྐྱེ་བར་མི་འགྱུར་བ་འི་ཕྱིར་རོ།
 ཅི་སྟེ་སྐྱེ་བཞིན་པ་འི་⁴གནས་སྐབས་ན་འགག་པར་མི་འགྱུར་ G 295b
 པ་ཉིད་དོ་སྟུམ་ན། དེ་ལ་བཤད་པར་བྱ་སྟེ།

གང་ཞིག་འགག་བཞིན་མ་ཡིན་པ།

དེ་ནི་དངོས་པོར་མི་འབྲད་དོ། (VII.21cd)

¹ According to BP_{Tib}, the lost *akṣaras* before next verse should be from verse I.7cd, i.e., *katham nirvartako hetur evaṃ sati hi yujyate*. But the remaining *y* seems to exclude this possibility.

¹ ལྟ་: PNG ལྟར་.

² འགག་: PNG འགག་.

³ ཀྱིས་: G ཀྱི་.

⁴ བས་: DC བ་.

[yady] (u)tpadyamāno na niruddhyate
 nai[vo]pa[padyamā]no¹ bhā[v]o bhavati <•>
 kuta[h] <•> ○ [bh](āva)[lakṣa](nā)[bhā]vāt*
 <•> (*bhaṅgo hi*) [bhāva]lakṣaṇam <ity²>
 apadiṣṭaṃ (ta)dabhāvāt kathaṃ bhāvaḥ
 syāt* <•> sati [c]ai[va](m) yad ucyate
 • ○ utpadyamāno bhāva utpadyata iti •
 tad vyāhataṃ bhavati <•> a[bh]ā[va]
 (26?)b5 utpadyamāna [u](*tpadyata* iti³ *prasajyata*
i)[ti] (• *tasmāt* para)[m u]tpāda
 utpādayatī[ty etad ap]i (nopa)padyate •

[yaś ca na svātmā]naṃ na [para]m
 utpādayati [sa katha]m utpādaḥ syāt* <•>
 tasmān notpādo vidyate • || (VII.21)

attrāha • sthitiṣṭi asti sā ca nānutpaOnnasya
 bhāvasyopapadyata iti • utpādo 'pi
 prasiddha eveti ||
 (26?)b6 ucyate • iha (*yo bhāvaḥ tiṣṭhāti sa*
sthito) vā ti[ṣṭh](the)d asthito vā tiṣṭhet*
 (*tiṣṭhan vā* ti)ṣṭhet* <•> [tatra] •

nā[sth]itas [t]i[ṣṭhate] bhāva(h) ○
 [s](th)i(to) bhāvo na tiṣṭhati •
 [na] ti[ṣṭha]te tiṣṭhamā[na]h
 (VII.22abc)³

གཤམ་ཏེ་དངོས་པོ་སྐྱེ་བཞིན་པ་ཉིད་ན་འགག་པར་མི་འགྱུར་ན་¹
 སྐྱེ་བཞིན་པ་ཉིད་དངོས་པོ་ཉིད་མ་ཡིན་པར་འགྱུར་ཏེ། ཅི་འི་
 སྐྱེར་ཞེན། དངོས་པོའི་མཚན་ཉིད་མེད་པའི་སྐྱེར་རོ། ། འདི་ལྟར་
 འཇིག་པ་ནི་དངོས་པོའི་མཚན་ཉིད་དུ་བསྐྱབ་པས་དེ་མེད་ན་ཇི་
 ལྟར་²དངོས་པོ་ཡིན་པར་འགྱུར། དེ་ལྟར་ཡིན་ན་ དངོས་པོ་ P 218a
 སྐྱེ་བཞིན་པ་སྐྱེད་པར་བྱེད་དོ་ཞེས་གང་སྐྱས་པ་དེ་ཉམས་པ་
 དང་། དངོས་པོ་མེད་པ་སྐྱེ་བཞིན་པ་སྐྱེད་པར་བྱེད་དོ་ཞེས་བྱ་
 བར་ཡང་ཐལ་བར་འགྱུར་ཏེ། དེ་ལྟ་བུས་ན་སྐྱེ་བས་གཞན་སྐྱེད་
 པར་བྱེད་དོ་ཞེས་བྱ་བ་དེ་ཡང་མི་འཐད་དོ། །

གང་རང་གི་བདག་ཉིད་ཀྱང་སྐྱེད་པར་མི་བྱེད་ལ། གཞན་གྱི་ D 193b
 བདག་ཉིད་ཀྱང་སྐྱེད་པར་མི་བྱེད་པ་དེ་སྐྱེ་བ་ཡིན་པར་ཇི་ལྟར་
 འགྱུར་ཏེ། དེ་ལྟ་བུས་ན་སྐྱེ་བ་ནི་ཡོད་པ་མ་ཡིན་ནོ། (VII.21)

འདིར་སྐྱས་པ། གནས་པ་ནི་ཡོད་དེ། དེ་ཡང་དངོས་པོ་མ་སྐྱེས་པ་
 ལ་མི་འཐད་པས་སྐྱེ་བ་ཡང་རབ་དུ་གྲུབ་པ་ཉིད་དོ། །

བཤད་པ། འདི་ལ་དངོས་པོ་གང་ཞིག་གནས་པར་འགྱུར་ན་དེ་
 གནས་པ་གནས་སམ། མ་གནས་པ་གནས་སམ། གནས་བཞིན་
 པ་གནས་གང་ན། དེ་ལ།

དངོས་པོ་གནས་པ་མི་གནས་ཏེ། །

དངོས་པོ་མ་³གནས་གནས་པ་ མི་ན། །

གནས་བཞིན་པ་ཡང་མི་གནས་ཏེ། (VII.22abc)

G 296a

¹ -upa[padyamā]no: BP_{Tib} སྐྱེ་བཞིན་པ་ (= utpadyamānah).

² Cf. pt. 1, p. 143, ll. 6, 7, ity apadiṣṭaṃ.

³ = dJ; LVP [na sthitabhāvas tiṣṭhaty asthitabhāvo na
 tiṣṭhati / na tiṣṭhati tiṣṭhamānaḥ ko 'nutpannaś ca tiṣṭha-
 ti //].

¹ ན: DC བ .

² G adds དངོས་པོའི་མཚན་ཉིད་དུ་བསྐྱབ་པས་དེ་མེད་ན .

³ མ: N མི .

¹.. tā(van **nā**)sthito bhāvas **tiṣṭhati** <•>
 kutah <•> sthānāsthānāyor vvirodhāt* <•>
 ○ **sthito** 'pi **bhāvo** **na** **tiṣṭhati** [na]
tiṣṭha[te] **tiṣṭhamānaḥ** + +
 + + + +

རེ་ཞིག་དངོས་པོ་གནས་པ་ནི་གནས་པར་མི་བྱེད་དེ¹། གནས་པ་
 ལ་ཡང་གནས་པས་²ཅི་བྱ། གནས་པ་གཉིས་སུ་ཐལ་བར་
 འགྱུར་ཏེ། གང་དང་ལྡན་པས་གནས་པ་ཞེས་བྱ་བར་འགྱུར་བ་
 དང་།³ གང་དང་ལྡན་པས་གནས་པར་བྱེད་དོ་ཞེས་བྱ་བར་
 འགྱུར་བའོ། དེ་ལྟར་གྱུར་ན་གནས་པ་པོ་ཡང་གཉིས་སུ་ཐལ་
 བར་འགྱུར་བས་དེ་ནི་མི་འདོད་དོ། དངོས་པོ་མ་གནས་པ་
 ཡང་གནས་པར་མི་བྱེད་དེ། ཅི་འི་ཕྱིར་ཞེ་ན། གནས་པ་དང་
 གནས་པ་མ་མེད་པ་⁴གཉིས་མི་མཐུན་པ་འི་ཕྱིར་རོ། ^{N 209b}
^{C 189b}
 གནས་བཞིན་པ་⁵ཡང་གནས་པར་མི་བྱེད་དེ། ཅི་འི་ཕྱིར་ཞེ་ན། ག
 ནས་པ་དང་མ་གནས་པ་མ་གཏོགས་པར་གནས་བཞིན་པ་མི་
 སྲིད་པ་འི་ཕྱིར་དང་། གནས་པ་གཉིས་སུ་ཐལ་བར་འགྱུར་བ་དང་།
 གནས་པ་པོ་ཡང་གཉིས་སུ་ཐལ་བར་འགྱུར་བ་འི་ཕྱིར་རོ།
 ཡང་གཞན་ཡང་།

མ་སྐྱེས་གང་ཞིག་གནས་པར་བྱེད། (VII.22d)

2 folios are lost.

...

29a1 * + + + + + + .. + ..
s(a)t(a)[ś ca] t[āva](d bh)āv(a)sy(a)
n(i)rodh[o] n[o]pa(pa)[dyate] •
 (VII.30ab)

.....

* ཡང་གཞན་ཡང་། འདི་ལ་གལ་ཏེ་⁶རེ་ཞིག་འགག་པ་ཞིག་ G 300b
 ཡོད་པར་གྱུར་ན། དེ་དངོས་པོ་ཡོད་པ་འཇམ། མེད་པ་ལ་བརྟག་⁷
 བྱང་ན། དེ་ལ།
 རེ་ཞིག་དངོས་པོ་ཡོད་པ་ལ།
 འགག་པ་འཐད་པར་མི་རྒྱུར་རོ། (VII.30ab) D 196b

¹ A line of about 14 small *akṣaras* is written in the bottom margin. However, these *akṣaras* are illegible and no insertion mark is found. The commentary here corresponds with the order of Sanskrit verse and not with its Tibetan translation.

¹ དེ་: N རོ་.

² G omits པས་.

³ DC omit གང་དང་ལྡན་པས་གནས་པ་ཞེས་བྱ་བར་འགྱུར་བ་དང་།.

⁴ PN omit བ་.

⁵ DC omit བ་.

⁶ ཏེ་: D ཏ་.

⁷ ལ་བརྟག་: P ལ་རྟག་; DC བརྟག་.

- [satas] (t)āva○t [t]i[ṣṭh](ato *bhāvasya*
nirodho nopapadyate • *kiṃ kārāṇam** •
ekatve) [na hi *bhāvaś ca*
 (nā)[bhā]vaś c[o]papadyate • ||
 (VII.30cd)
 (sato *bhāva*)○[sya ya](t sa)[tvam
 sa](dbhā)[vaḥ] <•> [niruddhasya ca
 bhāvasya yad asatv](am) [asadbhāvaḥ] <•>
 29a2 [bhāvābhā](vau *paraspara*)[v](i)rodhi-
 [nau] yad *ekattra*¹ [no]papady[te]te
 tasmāt sato *bhāvasya na nirodha*
upapadyate • || (VII.30)

asa[to] 'pi ○ [na] (*bhāva*)[sya]
 (nirodha upapadya)[te] •
 [ka]tham i[ti] •
 [na dvi]t(i)yasya śi(ra)[sa](ś)
 [cch](e)danam vidyate {•} yathā <||>
 (VII.31)
 kiṃ hy *asato* ni○(ru)[ddhyate] (*tadyathā*)
 [dviti]yam śira[. . .]h (a)vidyamānam
 <na> śakyam cchettum iti • (VII.31)

- 29a3 [yad apy u](ktaṃ nirodhasya)† nirodha ity
 attra brūmaḥ

na svātmanā nirodhasya²
 nirodho na parātmanā • (VII.32ab)

རེ་ཞིག་དངོས་པོ་ཡོད་པ་གནས་པ་ལ་ནི་འགག་པ་འབྲད་པར་མི་
 འགྱུར་རྟེ། ཅི་འི་ཕྱིར་ཞེ་ན། འདི་ལྟར།
 དངོས་དང་དངོས་པོ་མེད་པ་དག།
 གཅིག་ཉིད་ན་ནི་འབྲད་པ་མེད། (VII.30cd)
 དངོས་པོ་ཡོད་པ་འི་ཡོད་པ་ཉིད་གང་ཡིན་པ་ནི་དངོས་པོ་ཡོད་པ་འོ།
 དངོས་པོ་འགགས་¹ པ་འི་མེད་པ་ཉིད་གང་ཡིན་པ་ནི་དངོས་
 པོ་མེད་པ་སྟེ། དངོས་པོ་དང་དངོས་པོ་མེད་པ་ཐན་ཚུན་མི་མཐུན་
 པ་དེ་གཉིས་ཇི་ལྟར་གཅིག་པ་ཉིད་ན་² འབྲད་པར་འགྱུར་རྟེ།
 དེ་ལྟ་བུས་ན། དངོས་པོ་ཡོད་པ་ལ་འགག་པ་འབྲད་པར་མི་
 འགྱུར་རྟེ། (VII.30)

དངོས་པོ་མེད་པར་གྱུར་པ་ལ་འདད།
 འགག་པ་འབྲད་པར་མི་འགྱུར་རྟེ།
 ཇི་ལྟར་ཞེ་ན།
 མགོ་གཉིས་པ་ལ་ཇི་ལྟར་ནི།
 བཅད་དུ་མེད་པ་དེ་བཞིན་ནོ། (VII.31)
 མེད་པ་ལ་ཅི་ཞིག་འགག་པར་འགྱུར་རྟེ། འདི་ལྟར་མགོ་གཉིས་
 པ་མེད་པར་བཅད་པར་མི་རྣམས་བཞིན་ནོ། (VII.31)

འགག་པ་འི་† འགག་པ་ཞེས་གང་སྟུགས་པ་དེ་ལ་བཤད་པར་བྱ། C 192b
 སྟེ།
 འགག་པ་འགག་པ་གཞན་དང་ནི།
 དེ་ཉིད་གྱིས་གྱུར་འགག་མི་རིགས། (VII.32ab)

¹ *ekattra*: BP_{Tib} གཅིག་པ་ཉིད་ན་(= *ekatve*).

² *nirodhasya*: dJ, LVP *nirodho* 'sti; MK_{Tib}, PSP_{Tib}
 འགག་པ་རང་གི་བདག་ཉིད་གྱིས། ། ཡོད་མིན་འགག་པ་གཞན་གྱིས་མིན། །;
 ABh, PP_{Tib} agree with BP_{Tib}. Cf. Ye 2007: 156f.

¹ འགགས་: PNG འགག་.

² ན་: DC ནི་.

iha yadi **nirodhasya** ○ **nirodhaḥ** syāt* sa
s[**vātmanā** vā] syāt **parātma**[**nā** vā •]
u[bha]ya[thā] ca nopapadyate <•> katham
i[ti] •

utpādasya ○ **ya**[tho]tpā[do]

[**nā**](tma)[**nā** na pa](rā)[tma](nā ||)

(VII.32cd)

yatho[kta]m

anutpanno 'yam utpā[dah]

svātmāna(m janayet katham* •)

†[ath]otpanno janayate

jāte kiṃ janyate punar (VII.13) iti •

tathā <nirodho 'py aniruddho vā
svātmānaṃ nirodhayed niruddho vā
svātmānaṃ nirodhayet* • tatra> yadi
nirodhaḥ aniruddhaḥ svā○[tmānaṃ]
nirodhayatī[ti] (ka)[lpyate] • tat katham
ida[m upa]patsyate <•> yadā aniruddho
nirodha eva na bhavati • asaṃs ca ○
katham asa[nta]m ātmāna[m]
nirumndhya ..¹ <•> atha niruddhaḥ
svātmānaṃ nirodhayatīti ka[lpya](te)

འདི་ལ་གལ་ཏེ་འགག་པ་ལ་འགག་པ་ཞིག་ཡོད་པར་གྱུར་ན་དེ་
གཞན་གྱི་བདག་ཉིད་དམ་རང་གི་¹བདག་ཉིད་ཀྱིས་འགག་པར་
འགྱུར་གྱུར་ན། གཉི་གས་ཀྱང་འགག་པར་མི་རིགས་སོ། ། ཇི་
ལྟར་ཞེ་ན།

ཇི་ལྟར་སྐྱེ་བ་རང་དང་ན། །

G 301a

གཞན་གྱིས་བསྐྱེད་པ་མ་ཡིན་བཞིན། (VII.32cd)

†ཇི་སྐད་དུ།

N 213a

སྐྱེ་བ་འདི་ནི་མ་སྐྱེས་པས། །

†རང་གི་བདག་ཉིད་ཇི་ལྟར་སྐྱེད་²། །

P 222a

ཅི་སྟེ་སྐྱེས་³པས་སྐྱེད་⁴བྱེད་ན། །

སྐྱེས་ན་ཅི་ཞིག་བསྐྱེད་དུ་ཡོད། (VII.13)

ཅིས་སྐྱས་པ་དེ་བཞིན་དུ་འགག་པ་ཡང་མ་འགགས་⁵པས་རང་
གི་བདག་ཉིད་འགག་པར་བྱེད་དམ། འགགས་⁶པས་རང་གི་
བདག་ཉིད་⁷འགག་པར་བྱེད་གྱུར་ན། དེ་ལ་གལ་ཏེ་འགག་པ་
མ་འགགས་⁸པས་རང་གི་བདག་ཉིད་འགག་པར་བྱེད་པར་⁹རྟོག་
ན། དེ་ཇི་ལྟར་འབད་པར་འགྱུར་ཏེ། གང་གི་ཆོ་མ་འགགས་¹⁰
པ་ནི་འགག་པ་ཉིད་མ་ཡིན་པས་མེད་པས་བདག་ཉིད་མེད་པ་ཇི་
ལྟར་འགག་པར་བྱེད། ཅི་སྟེ་འགག་པ་འགགས་པས་རང་གི་
བདག་ཉིད་འགག་པར་བྱེད་པར་རྟོག་ན། དེ་ཡང་ཇི་ལྟར་འབད་

¹ nirumndhya ...: read nirundhayati? The scribe seems to have made an error here and tried to correct it, which has resulted in the last akṣara being illegible.

¹ གི་: N གིས་ .

² སྐྱེད་: PNG བསྐྱེད་ .

³ སྐྱེས་: PNG བསྐྱེད་; DC སྐྱེད་; cf. BP_{Ms} utpanno.

⁴ སྐྱེས་: G བསྐྱེད་ .

⁵ འགགས་: P འགག་; G འགས་ .

⁶ འགགས་: P འགག་ .

⁷ ཉིད་: P ཉིད་འགག་ཉིད་ .

⁸ འགགས་: P འགག་ .

⁹ པར་: DC བ་ .

¹⁰ འགགས་: PNG འགག་ .

29a5 ' tad{{ā}} api katham upapatsyate • ko
'sau niruddhasya punaḥ svātmā
aniruddhaḥ yaṃ nirodhayet* <•> ○ (evam)
tāvan **na svātmanā nirodhasya niro[dha]**
upapadyate •

pa[rātmanā]p[i] **nopapadyate** •
[ta]tho[kta]ṃ

anya utpādaya[ty] (e)[naṃ]

yady utpādo '[na]vasthitiḥ <•>

athānutpeda¹ utpannaḥ

sarvvaṃ u[tpadya](tām tatheti •

VII.19)

29a6 'tathaiva <nirodho 'py anyena vā
nirodhena nirodhyeta vinā vānyena
nirodhena nirodhyeta • tatra> yadi
nirodho 'nyena nirodhena nirodhyate •
saty evaṃ anavasthā prasajyate • ○ s[o]
'py anye[na] ni[ro]dhyate[te] so 'py anyenety
aṃ[to] na [s]yāt* <•> na (c)ai(ta)d i[ṣṭaṃ] •
(ta)[smā]n **na nirodhasya nirodha**
upapaOdyate •

atha matam vi[nai]va nirodhe[na]
niruddhya[ta ity attra brū](maḥ)

29b1 'tathā sa(r)vvaṃ niruddhyatām •

པར་འགྱུར་¹ ཏེ། འགགས་པ་ལ་གང་² འགག་པར་འགྱུར་
བའི་རང་གི་བདག་ཉིད་ཡང་འགག་པར་བྱ་བ་དེ་ཅི་ཡང་མེད་དོ།
དེ་ལྟར་རེ་ཞིག་འགག་ 'པ་རང་གི་བདག་ཉིད་གྱིས་འགག་པར་ D 197a
བྱེད་པར་མི་འཐད་དོ།³

གཞན་གྱི་བདག་ཉིད་གྱིས་ཀྱང་མི་འཐད་དེ། ཇི་སྐད་དུ།

གལ་ཏེ་སྐྱེ་བ་གཞན་ཞིག་གིས།

དེ་སྐྱེད་⁴ ཐུག་པ་མེད་པར་འགྱུར།

ཅི་སྐྱེ་སྐྱེ་བ་མེད་སྐྱེ་⁵ ན།

ཐམས་ཅད་དེ་བཞིན་སྐྱེ་བར་འགྱུར། (VII.19)

ཞེས་སྐུས་པ་དེ་བཞིན་དུ་འགག་པ་ཡང་འགག་པ་གཞན་ཞིག་
གིས་འགག་པར་བྱེད་དམ། འགག་པ་གཞན་མེད་པར་འགག་
པར་བྱེད་གང་ན། དེ་ལ་ 'གལ་ཏེ་འགག་པ་དེ་འགག་⁶ པ་ G 301b
གཞན་གྱིས་འགག་པར་བྱེད་ན་དེ་ལྟ་ན་ཐུག་པ་མེད་པར་ཐལ་བར་
འགྱུར་ཏེ། དེ་ཡང་གཞན་གྱིས་འགག་པར་བྱེད་ཅིང་དེ་ཡང་
གཞན་གྱིས་འགག་པར་བྱེད་དེ་མཐའ་མེད་པར་འགྱུར་བས་དེ་
ནི་མི་འདོད་དེ།⁷ དེ་ལྟ་བུས་ན་འགག་པ་འི་འགག་པ་མི་འཐད་
དོ།

ཅི་སྐྱེ་འགག་པ་དེ་འགག་པ་གཞན་མེད་པར་འགག་གོ་ 'སྐྱེ་ན། C 193a
དེ་ལ་བཞད་པར་བྱ་སྟེ།

ཅི་སྐྱེ་འགག་པ་མེད་འགགས་⁸ ན།

ཐམས་ཅད་དེ་བཞིན་འགག་པར་འགྱུར།

¹ athānutpeda: read °utpāda.

¹ འགྱུར: DC འགྱུར་.

² DC add འགག་པ་.

³ རོ: DC རོ་.

⁴ སྐྱེད: PNG བསྐྱེད་.

⁵ PNGDC སྐྱེ; should be སྐྱེས་; cf. BP_{Ms} utpannaḥ.

⁶ འགག: N དགག་.

⁷ རོ: PNG རོ།.

⁸ འགགས: PNG འགག་.

yathaiva nirodhena vinā nirodho
niruddhyate • tathaiva vinā nirodhena
sarvvaṃ saṃskṛtaṃ niruddhyatām [•]
kim anayā vyarthayā kalpanayā na vinā
nirodh[e]na saṃskṛtaṃ niruddhyata iti¹ •
viśeṣahetvapaṇdeśo vā karttavyaḥ itthaṃ
nāma nirodha eva vinā ni[ro]dhena
niruddhyate • [a]nyat puna[h saṃskṛ](taṃ
29b2 na vinā) nirodhena niruddhyata iti • sa ca
na kkriyate • tasmād anyenāpi nirodhena
nirodhasya nirodho noṇpapadyate •
(VII.32)

tad evaṃ parīkṣyamāṇā
utpādashitibhaṃgā na kathamcid
upapadyante • anupapadyamānāś ca
kathaṃ O saṃskṛtalakṣaṇaṃ syuh <•>
tasmāt kalpanāmātram eta
(u)tpādashiti[bha]ṃ(gāḥ) [sa]ṃ[sk]ṛta-
la[kṣ](aṇaṃ iti ||)
29b3 'attrāha • mā bhūd etat sāmānyaṃ
saṃskṛtalakṣaṇaṃ • svena svenaiva
lakṣaṇena saṃskṛtaṃ vidyate O yathā
sāsnālāṃgūlakakudviśāṇo² gaur vvidyate
• ||
ucyate • kim idaṃ bhavān
ajātasasyasampadaṃ varṇaṇyati • yas
tvam anutpannasyāsthitasya³
saṃskṛtalakṣaṇāpa[de]śaṃ karo(si •)

ཇི་ལྟར་འགག་པ་དེ་འགག་པ་གཞན་མེད་པར་འགགས་¹པ་དེ་
བཞིན་དུ་²འདུས་བྱས་ཐམས་ཅད་ཀྱང་འགག་པ་གཞན་³མེད་
པར་འགག་པར་འགྱུར་རྟེ། འགག་⁴པས་གཞན་འགག་
པར་བྱེད་དོ། ཞེས་བྱ་བ་དོན་⁵མེད་པའི་རྟོག་པ་འདིས་ཅི་བྱ།
ཡང་ན་འདི་ལྟར་འགག་པ་ཉིད་ནི་འགག་པ་གཞན་མེད་པར་
འགག་པ་ལ་དངོས་པོ་གཞན་དག་ནི་འགག་པ་མེད་པར་མི་
འགག་གོ། ཞེས་ཁྱད་པར་གྱི་གཏན་ཚིགས་བསྟན་པར་བྱ་
དགོས་ན་དེ་ཡང་⁶མི་བྱེད་པས་དེའི་ཕྱིར་འགག་པ་ནི་འགག་
པ་གཞན་གྱིས་འགག་པར་མི་འབྱེད་དོ། (VII.32)

དེའི་ཕྱིར་དེ་ལྟར་བརྟགས་ན་སྐྱེ་བ་དང་གནས་པ་དང་འཛིག་པ་
དག་ཇི་ལྟར་ཡང་མི་འབྱེད་དེ།⁷ མི་འབྱེད་ན་ཇི་ལྟར་འདུས་
བྱས་གྱི་མཚན་ཉིད་དུ་འགྱུར། དེ་ལྟ་བུས་ན། སྐྱེ་བ་དང་། གནས་
པ་དང་། འཛིག་པ་དག་འདུས་བྱས་གྱི་མཚན་ཉིད་ཡིན་ནོ།
ཞེས་བྱ་བ་དེ་ནི་རྟོག་པ་ཙམ་དུ་ཟད་དོ།

སྐས་པ། འདུས་བྱས་གྱི་སྤྱིའི་མཚན་ཉིད་དེ་དག་མི་རུང་དུ་བྱིན་
ཀྱང་རང་རང་གི་མཚན་ཉིད་ཁོ་ནས་འདུས་བྱས་ཡོད་དེ། དཔེར་
ན་སྟོག་ཤལ་དང་མཇུག་མ་དང་ནོག་⁸དང་མིག་པ་དང་རྩའི་
མཚན་ཉིད་གྱིས་བལང་ཡོད་པ་ལྟ་བུའོ།
བཤད་པ། ཅི་ཁྱོད་ལ་ལོག་རྟོག་⁹མ་སྐྱེས་པར་ལེགས་¹⁰སོ་ཞེས་
སྟོགས་སམ། ཁྱོད་སྐྱེ་བ་དང་གནས་པ་དང་འཛིག་པ་མེད་པ་ལ་
འདུས་བྱས་གྱི་མཚན་ཉིད་སྟོན་པར་བྱེད་གོ།

¹ na vinā nirodh[e]na saṃskṛtaṃ niruddhyata iti:

≠ BP_{Tib} འགག་པས་གཞན་འགག་པར་བྱེད་དོ།

² sāsnālāṃgūlakakudviśāṇo: BP_{Tib} སྟོག་ཤལ་དང་མཇུག་མ་དང་
ནོག་དང་མིག་པ་དང་རྩ(= sāsnālāṃgūlakakudak^huraviśāṇo).

³ BP_{Tib} adds འཛིག་པ་མེད་པ(= aniruddhasya).

¹ འགགས་: PNG འགག་.

² འགག་: PNG འགགས་.

³ DC omit དོན་.

⁴ DC omit དེ་ཡང་.

⁵ དེ།: PNG དོ།.

⁶ རྟོག་: DC རྟོག་.

⁷ PNGDC ལོག་རྟོག་; should be ལོ་རྟོག་ (= sasya).

Suggested by Prof. Shen Weirong of Renmin
University of China.

29b4

utpādashthitibhaṃgānām

asiddher nāsti saṃskṛtaṃ •

(VII.33ab)

utpādashthitibhaṃgeṣu hi prasiddheṣu
saṃskṛtaṃprasiddhiḥ syāt* <•> te ca na
prasiddhyamti <•> utpādashthi-
bhaṃgānām asiddheḥ saṃskṛtaṃ eva
nāsti kasya laOkṣaṇaṃ bhaviṣyati •
lakṣaṇābhāvāc ca [na sa]ṃskṛtaṃ
upapadyate • [||]

29b5

[āha] • [na] (lakṣaṇata) • eva bhāvānām
prasiddhir bhavati pratipakṣato 'pi hi
bhāvānām prasiddhir bhavati • vidyate ca
○ saṃskṛtapratipakṣaḥ asaṃskṛtaṃ <•>
<<[t*]>>sadbhāvā<<[t]>> saṃskṛtaṃ api
prasiddham eveti •

ucyate • || kim idaṃ bhavāOn
ulkayādityam anveṣate • yas tvam
saṃ[skṛtas]yāsaṃskṛ[t]e(na s)i(ddhim
i)ccha[si] •

29b6

(saṃskṛtasyāpraśiddhau ca)

[k](u)taḥ¹ setsyaty asaṃskṛtaṃ •

(VII.33cd)

མྱེས་¹དང་གནས་དང་འཛིག་པ་དག།

མ་གྲུབ་ཕྱིར་²ན་འདུས་བྱས་མེད།། (VII.33ab)

འདི་ལྟར་མྱེས་པ་དག་³དང་གནས་པ་དང་འཛིག་པ་དག་⁴རབ་རྟེན་
གྲུབ་ན་ནི་འདུས་བྱས་ཀྱང་རབ་རྟེན་གྲུབ་⁵པར་འགྱུར་གྲང་ན།
དེ་དག་རབ་རྟེན་མི་འགྲུབ་པས་མྱེས་པ་དང་གནས་པ་དང་འཛིག་པ་
དག་མ་གྲུབ་པའི་ཕྱིར་འདུས་བྱས་མེད་ན་གང་གི་མཚན་ཉིད་དུ་
འགྱུར།། མཚན་ཉིད་མེད་པའི་ཕྱིར་འདུས་བྱས་མི་འབྲད་དོ།།

སྒྲིལ་པ། དངོས་པོ་རྣམས་མཚན་ཉིད་ཁོ་ན་ལས་རབ་རྟེན་འགྲུབ་
པར་མ་ངེས་ཀྱི། དངོས་པོ་རྣམས་ནི་གཉིན་པོ་ལས་ཀྱང་རབ་རྟེན་
འགྲུབ་པར་འགྱུར་བས་འདུས་བྱས་ཀྱི་གཉིན་པོར་འདུས་མ་
བྱས་ཡོད་པས་⁶དེ་ཡོད་པའི་ཕྱིར་འདུས་⁷བྱས་ཀྱང་རབ་རྟེན་ C 193b
འགྲུབ་པ་ཉིད་དོ།། N 214a

•བཤད་པ། ཅི་ཁྱོད་སྒྲིན་ན་མས་ཉི་མཚོ་ལ་ལམ། ཁྱོད་འདུས་མ་ P223a

བྱས་ཀྱིས་⁷འདུས་བྱས་འགྲུབ་པར་འདོད་གོ།།

འདུས་བྱས་རབ་རྟེན་མ་གྲུབ་པས།།

འདུས་མ་བྱས་ནི་ཁྱེར་འགྲུབ།། (VII.33cd)

¹ [k](u)taḥ: dJ, LVP *katham*.

¹ PNGDC མྱེས་; should be མྱེས་.

² ཕྱིར: DC པར་.

³ PNGDC མྱེས་པ་དག་; should be མྱེས་; cf. l. 5; p. 125, l. 20.

⁴ DC omit དག་.

⁵ གྲུབ: PNG འགྲུབ་.

⁶ འགྲུབ: NG གྲུབ་.

⁷ ཀྱིས: G ཀྱི་.

yadi ca pratipakṣatas te siddhir abhipretā •
 asaṃskṛtapratiṅpakṣas ca saṃskṛtaṃ
 na siddhyatīty upapāditam [e]tat* tad
 ācakṣva tāvat katham saṃskṛtaprasiddhāv
 asatyām {•} ○ asaṃskṛtaṃ prase[tsyati]ti •
 yad a[sa]m[skṛtā](t*) saṃskṛta-
 [pra]si[ddh]i[m icchatī](ti || VII.33)

Around 3 folios are lost.

...

(33?)a1 *prajñāpyata* ¹ [eva]m upādātā upādānaṃ
 pratītya prajñāpyate • yathā tam eva
 kārakaṃ pratītya karmma prajñāpyate¹ •
 evaṃ ○ tam evopādātāraṃ
 pratītyopādānaṃ prajñāpyate <•> anayor
 api nānyat paśyāmaḥ siddhilakṣaṇaṃ <•>

tat katham iti <•>

vyutsarggā ○ **iti karmmaṇaḥ**
kartuś ca (VIII.13bc)

གཤམ་ཏེ་ཁྱོད་གཉིས་པོ་ལས་འགྲུབ་པར་སེམས་ན་འདུས་མ་བྱས་
 གྱི་¹ གཉིས་པོ་འདུས་བྱས་ཏེ། མ་གྲུབ་པར་བསྟན་ཟིན་པས་ཇི་ G 302b
 ལྟར་འདུས་བྱས་རབ་རྟ་གྲུབ་² ན་འདུས་མ་བྱས་རབ་རྟ་གྲུབ་²
 པར་འགྲུར་བ་དང་། འདུས་མ་བྱས་ལས་³ འདུས་བྱས་རབ་རྟ་
 འགྲུབ་པར་འདོད་པ་གང་ཡིན་པ་དེ་ཇི་སྟོན་གྱི་གྲུབ་ཤིག། (VII.33)

.....

དེ་བཞིན་ཉེར་ལེན་ཞེས་པར་བྱ། (VIII.13a)
 ཉེར་ལེན་ཞེས་བྱ་བ་ནི་དངོས་པོར་ལྟ་⁴ ཞེ། གང་ལ་དངོས་པོ་
 ཡོད་པ་དེ་ལ་བྱེད་པ་པོ་དུ་མ་ཡོད་པས་འདིར་ཉེ་བར་སྐྱངས་པ་
 དང་ཉེ་བར་ལེན་པ་པོ་གཟུང་⁵ བར་འདོད་པར་བྱའོ། དེ་ལ་
 ཇི་ལྟར་བྱེད་པ་པོ་ལས་⁶ ལ་བརྟེན་ནས་གདགས་པ་དེ་བཞིན་དུ།
 ཉེ་བར་ལེན་པ་པོ་ཡང་ཉེ་བར་སྐྱང་བ་⁷ ལ་བརྟེན་ནས་གདགས་
 མོ། ཇི་ལྟར་ལས་བྱེད་པ་པོ་དེ་ཉིད་ལ་བརྟེན་ནས་གདགས་
 པ་དེ་བཞིན་དུ་ཉེ་བར་སྐྱང་བ་ཡང་ཉེ་བར་ལེན་པ་པོ་དེ་ཉིད་ལ་
 བརྟེན་ནས་གདགས་ཏེ། དེ་གཉིས་ལ་ཡང་དེ་མ་གཏོགས་པར་
 འགྲུབ་པའི་མཚན་ཉིད་མ་མཐོང་དོ།
 དེ་ཡང་། ཇི་ལྟར་ཞིན།
 ལས་དང་བྱེད་པོ་གསལ་ཕྱིར་རོ། (VIII.13b)

¹ *prajñāpyate*: read *pyate*.

¹ PNGDC རབ་རྟ་གྲུབ་; should be རབ་རྟ་མ་གྲུབ་? Cf. BP_{Ms}
asatyām .

² གྲུབ་: PNG འགྲུབ་ .

³ ལས་: PNG པས་ .

⁴ ལྟ་: P བཟླ་ .

⁵ གཟུང་: PNG བཟུང་ .

⁶ DC omit ལས་ .

⁷ སྐྱང་བ་: G སྐྱངས་པ་ .

⁸ PNG add པ་ .

- [i]tikaraṇ[o] hetvarthaḥ¹ <•> vyutsargg[o]
vyudāsa[h] <•> [y](as tayoh
(33?)a2 *kāarakakarmayoḥ*) 'purastād bahuprakāro
vyudāsaḥ kṛtaḥ asmād eva vyudāsād
upādātur upādānasya cānyasya
siOddhilakṣaṇavyudāso 'vagrantavya iti •
tatra yathā na sadbhūtaḥ kāraḥ
sadbhūtaṃ karma karoti • nāsadbhūto
'sadbhūtaṃ ○ na sadasadbhūtaḥ
sadasadbhūtaṃ karoty anekadoṣaprasaṃ-
gād evaṃ upādātāpi na sadbhūt(a
(33?)a3 upādātā) 'sadbhūtaṃ upādānam upādatte
• nāsadbhūto 'sadbhūtaṃ na
<sadasadbhūtaḥ> sadasadbhūtaṃ
upādānam upādatte • aOnekadoṣaprasaṃ-
gāt* evaṃ viṣamapakṣo 'pi yojyaḥ <•>

karmmakartṛbhyāṃ ca
śeṣān bhāvān vibhāvayet* <||>
(VIII.13cd)

བསལ་ཞེས་¹བྱ་བ་ནི་བཀག་པ་ལོ། ཕྱིར་རོ་ཞེས་བྱ་བ་ནི་
གཏན་ཚིགས་གྱི་དོན་ཏེ། བྱེད་པ་པོ་དང་ལས་དེ་དག་སྐར་རྒྱུ་པ་
དུ་མར་བསལ་²བར་བྱས་པས་དེ་དག་གསལ་³བཞོན་སྟེ་
བར་ལེན་པ་པོ་དང་ཉེ་བར་སྤང་བ་དག་གི་⁴འགྲུབ་པ་འི་མཚན་
ཉིད་གཞན་ཡང་བསལ་བར་ཞེས་པར་བྱའོ།
'དེ་ལ་ཇི་ལྟར་བྱེད་པ་པོ་ཡིན་པར་གྱུར་པ་ལས་ཡིན་པར་གྱུར་པ་ G 309a
མི་བྱེད་ལ་⁵། བྱེད་པ་པོ་མ་ཡིན་པར་གྱུར་པ་ལས་མ་ཡིན་པར་
གྱུར་པ་མི་བྱེད། བྱེད་པ་པོ་ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་
ལས་ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་མི་བྱེད་དེ། སློན་དུ་མར་
ཐལ་བར་འགྱུར་བའི་ཕྱིར་རོ་ཞེས་བྱ་བ་དེ་བཞིན་དུ་⁶ཉེ་བར་ C 198a
ལེན་པ་པོ་ཡང་ཉེ་བར་ལེན་པ་པོ་ཡིན་པར་གྱུར་པ་ཉེ་བར་སྤང་བ་
ཡིན་པར་གྱུར་པ་ཉེ་བར་ལེན་པར་མི་བྱེད། ཉེ་བར་ལེན་པ་པོ་མ་
ཡིན་པར་གྱུར་པ་⁷ཉེ་བར་སྤང་བ་མ་ཡིན་པར་གྱུར་པ་མི་བྱེད།
ཉེ་བར་ལེན་པ་པོ་ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་ཉེ་བར་སྤང་བ་
ཡིན་⁷པ་དང་མ་ཡིན་པར་གྱུར་པ་⁷ཉེ་བར་ལེན་པར་མི་བྱེད་ P 228a
དེ། སློན་དུ་མར་ཐལ་བར་འགྱུར་བའི་ཕྱིར་རོ། ཐུགས་མི་
མཐུན་པ་དག་ལ་ཡང་དེ་བཞིན་དུ་སྐར་རོ། N 219a

བྱེད་པ་པོ་དང་ལས་དག་གིས།
དངོས་པོ་ལྷག་མ་ཞེས་པར་བྱ། (VIII.13cd)

¹ Cf. LVP 189.16-190.1 *itishabdo hetuparāmarṣī*.

¹ ཞེས་: PNG ཅེས་.

^{2,3} བསལ་: DC གསལ་.

⁴ གི་: DC གིས་.

⁵ PNG omit ལ་.

⁶ G omits བ་.

⁷ PNGDC omit པར་གྱུར་པ་མི་བྱེད། ཉེ་བར་ལེན་པ་པོ་ཡིན་པ་དང་མ་
ཡིན་པར་གྱུར་པ་ཉེ་བར་སྤང་བ་ཡིན་; cf. II. 6-9.

○ karttrā ca karmmanā ca śeṣā(s) tulyā
bhāvā i[ti] • vijānīyāt* paśyet* <•>
 upā[dā]nasya pr[thagr]ahaya(m)¹
 (33?)a4 'prādhānyārtham uttarārtham ca <•> śeṣā
bhāvāḥ kāryyakaraṇe² •
 avayavāvayavināu <•> agnīndhane ○
 guṇaguṇināu • lakṣyalakṣaṇe ity evaṃ
 prakārās <•>

tattra ca sadbhūtaṃ kāraṇaṃ sadbhūtaṃ
 kāryyaṃ na karoti • nā○sadbhūtaṃ
 asadbhūtaṃ karoti • evaṃ sarvvapakṣā
 yojyā yathoktadoṣaprasaṃgaḥ
 pra[darśayitavyaḥ] <•>

(33?)a5 '[kāra]ṇam api ca kāryyaṃ
 niṣpāda[ya]mānaṃ sadbhūtaṃ ity ucyate •
 ato 'nyathā asadbhūtaṃ <•> kā○ryyam api
 niṣpādyamānaṃ sadbhūtaṃ ity ucyate •
 ato 'nyathā asadbhūtaṃ • evaṃ
 avayavādiṣv api draṣṭavyaṃ • ○ na
 sadbhūto 'vayavī sadbhūteṣv avayaveṣu
 varttate³ • nāpy asadbhūto 'sadbhūteṣu
 (33?)a6 {{..}} [v]art[t]ate • ⁴'na sadbh[ū]to 'gniḥ

བྱེད་པ་པོ་ལས་དག་དང་དངོས་པོ་ལྷན་མ་རྒྱུ་མས་མཚུངས་པར་
 ཞེས་པར་བྱའོ། ཉེ་བར་ལེན་པ་ ལོགས་ཤིག་ཏུ་སྒྲིམ་¹པ་ D 202a
 ཞིག་ལོ་ཡིན་པའི་ཕྱིར་དང་། དོན་ལོགས་མ་དག་གི་ཕྱིར་ཏེ། དེ་ལ་
 དངོས་པོ་ལྷན་མ་རྒྱུ་མས་ཞི་རྒྱུ་དང་འབྲས་བུ་དང་ཡན་ལག་དང་
 ཡན་ལག་ཅན་དང་། མེ་དང་བྱ་དང་ཤིང་དང་། ཡོན་ཏན་དང་ཡོན་
 ཏན་ཅན་དང་། མཚན་ཉིད་དང་། མཚན་ཉིད་ཀྱི་གཞི་དང་། རྒྱུ་
 པ་དེ་ལྟ་བུ་དག་གོ།།
 དེ་ལ་³རྒྱ་ཡིན་པར་གྱུར་པ་འབྲས་བུ་ཡིན་པར་གྱུར་པ་མི་སྦྱེད་⁴།
 རྒྱ་མ་ཡིན་པར་གྱུར་པ་འབྲས་བུ་མ་ཡིན་པར་གྱུར་པ་མི་སྦྱེད་⁵།
 རྒྱ་ཡིན་པ་དང་། མ་ཡིན་པར་ གྱུར་པ་འབྲས་བུ་ཡིན་པ་དང་། G 309b
 མ་ཡིན་པར་གྱུར་པ་མི་སྦྱེད་⁶དེ། རྩོགས་ཐམས་ཅད་ལ་ཡང་དེ་
 པའི་ནད་ལྷན་པར་བྱ་ཞིང་། རྩོན་དུ་ཐལ་བར་འགྱུར་བ་ཇི་སྟེད་
 སྒྲིམ་⁷པ་དག་གྱུར་བསྐྱེད་པར་བྱའོ།།
 རྒྱ་ཡང་འབྲས་བུ་སྦྱེད་⁸པར་བྱེད་པ་ན་⁹ཡིན་པར་གྱུར་པ་¹⁰ཞེས་

བྱའོ། དེ་ལས་གཞན་པ་ཞི་མ་ཡིན་པར་གྱུར་པ་ལོ།། འབྲས་བུ་
 ཡང་སྦྱེད་པར་བྱ་བ་ན་ཡིན་པར་གྱུར་པ་ཞེས་བྱའོ། དེ་ལས་
 གཞན་པ་ཞི་མ་ཡིན་པར་གྱུར་པ་ལོ་¹¹། དེ་པའི་ནད་ཡན་ལག་
 དང་ཡན་ལག་ཅན་དག་ལ་ཡང་བཟུ་¹²པར་བྱ་སྟེ། ཡན་ལག་
 ཡིན་པར་གྱུར་པ་ཡན་ལག་ཅན་ཡིན་པར་གྱུར་པ་དག་ལ་མི་
 འཇུག་། མ་ཡིན་པར་གྱུར་པ་ཡང་མ་ཡིན་པར་གྱུར་པ་དག་ལ་

¹ pr[thagr]ahaya(m): read prthaggrahaṇam.

² kāryyakaraṇe: read °kāraṇe; cf. l. 9, kāraṇam.

³ na sadbhūto 'vayavī sadbhūteṣv avayaveṣu varttate:
 ≠ BP_{Tib} ཡན་ལག་ཡིན་པར་གྱུར་པ་ཡན་ལག་ཅན་ཡིན་པར་གྱུར་པ་དག་ལ་
 མི་འཇུག། (= na sadbhūto 'vayavāḥ sadbhūteṣv avayaviṣu
 vartate).

⁴ BP_{Tib} adds ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་ཡང་ཡིན་པ་དང་མ་ཡིན་པར་
 གྱུར་པ་དག་ལ་མི་འཇུག་གོ།། (= na sadasadbhūtaḥ sadasadbhū-
 teṣu vartate).

¹ སྒྲིམ་: PNG སྒྲིམ་.

² PNG omit དག་.

³ DC omit ལ་.

^{4, 5, 6} སྦྱེད་: PNG བསྦྱེད་.

⁷ སྒྲིམ་: P སྒྲིམ་.

⁸ སྦྱེད་: PNG བསྦྱེད་.

⁹ ཞ་: N མ་; C ཞི་.

¹⁰ གྱུར་པ་: PN འགྱུར་བ་.

¹¹ གྱུར་པ་ལོ་: PNG འགྱུར་པ་ལོ་.

¹² བཟུ་: PN ལྟ་.

sadbhūtam indhanam [daha]ti •
[nāsa]dbhūto 'sadbhūtam dahati <•¹ na
sadbhūto guṇaḥ sadbhūte guṇini
[vartta]te <•> [nāsa]dbhū[taḥ] asadbhūte
varttate •² na sadbhūtam lakṣaṇam
sadbhūtam [la]kṣyam ○ lakṣayati
nāsadbhūtam asadbhūtam {lakṣyam
lakṣayati • nāsadbhūtam asadbhūtam}
lakṣayati •³

མི་འཇུག། ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་ཡང་ཡིན་པ་དང་
མ་ཡིན་པར་གྱུར་པ་དག་ལ་མི་འཇུག་གོ། མི་ཡིན་པར་གྱུར་
པ་¹ ཡང་བྱད་ཤིང་ཡིན་པར་གྱུར་པ་མི་སྟེག། མ་ཡིན་པར་
གྱུར་པ་ཡང་མ་ཡིན་པར་གྱུར་པ་མི་སྟེག། ² ཡིན་པ་དང་མ་ཡིན་
པར་གྱུར་པ་ཡང་ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་མི་སྟེག་གོ།
ཡོན་ཏན་ཡིན་པར་གྱུར་པ་ཡང་ཡོན་ཏན་ཅན་³ ཡིན་པར་གྱུར་ C 198b
པ་ལ་མི་འཇུག། མ་ཡིན་པར་གྱུར་པ་³ ཡང་མ་ཡིན་པར་གྱུར་ P 228b
པ་ལ་མི་འཇུག། ཡིན་པ་དང་³ མ་ཡིན་པར་གྱུར་པ་ཡང་ཡིན་ N 219b
པ་དང་མ་ཡིན་པར་གྱུར་པ་ལ་མི་འཇུག་གོ། མཚན་ཉིད་ཡིན་
པར་གྱུར་པ་ཡང་མཚན་ཉིད་ཀྱི་གཞི་ཡིན་པར་གྱུར་པ་མཚན་
པར་མི་བྱེད། མ་ཡིན་པར་གྱུར་པ་ཡང་མ་ཡིན་པར་གྱུར་པ་
³ མཚན་པར་མི་བྱེད། ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་ཡང་ G 310a
ཡིན་པ་དང་། མ་ཡིན་པར་གྱུར་པ་མཚན་པར་མི་བྱེད་དོ།

- (33?)b1 'yathaiva tu karmma pratītya kārakah
prajñapyate • tam eva ca kārakam pratītya
tat karmma prajñapyate • evam eva
kā○[ra]ṇam pratītya kāryyam prajñapyate
• tad eva ca kāryyam pratītya kāraṇam
prajñapyate • a[va]yavān pratītyāyavavī
pra○jñapyate • tam eva cāyavavinam
pratītyāyavavāḥ prajñapyate(n)te •
(33?)b2 indhanam pratītyāgniḥ prajñapyate •³ tam
eva cāgniṃ pratītyendhanam prajñapyate
• guṇam pratītya guṇī prajñapyate • tam
eva ca ○ guṇinam pratītya guṇaḥ

ཇི་ལྟར་བྱེད་པ་ལོ་ལས་ལ་བརྟེན་ནས་གདགས་ལ། ལས་ཀྱང་
བྱེད་པ་ལོ་ཉིད་ལ་བརྟེན་ནས་གདགས་པ་དེ་བཞིན་དུ་འབྲས་བུ་
ཡང་རྒྱ་¹ ལ་བརྟེན་ནས་གདགས་ལ། རྒྱ་ཡང་འབྲས་བུ་དེ་ཉིད་ D 202b
ལ་བརྟེན་ནས་གདགས་སོ། ཡན་ལག་ཅན་ཡང་ཡན་ལག་ལ་
བརྟེན་ནས་གདགས་ལ། ཡན་ལག་གྱུང་ཡན་ལག་ཅན་དེ་ཉིད་ལ་
བརྟེན་ནས་གདགས་སོ། མི་ཡང་བྱད་ཤིང་ལ་བརྟེན་ནས་
གདགས་ལ། བྱད་ཤིང་ཡང་མི་དེ་ཉིད་ལ་བརྟེན་ནས་གདགས་
སོ། ཡོན་ཏན་ཅན་ཡང་ཡོན་ཏན་ལ་བརྟེན་ནས་གདགས་ལ།
ཡོན་ཏན་ཡང་ཡོན་ཏན་ཅན་དེ་ཉིད་ལ་བརྟེན་ནས་གདགས་སོ།

¹ BP_{Tib} adds ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་ཡང་ཡིན་པ་དང་མ་ཡིན་པར་
གྱུར་པ་མི་སྟེག་གོ། (= na sadasadbhūtaḥ sadasadbhūtam
dahati).

² BP_{Tib} adds ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་ཡང་ཡིན་པ་དང་མ་ཡིན་པར་
གྱུར་པ་ལ་མི་འཇུག་གོ། (= na sadasadbhūtaḥ sadasadbhūte
vartate).

³ BP_{Tib} adds ཡིན་པ་དང་མ་ཡིན་པར་གྱུར་པ་ཡང་ཡིན་པ་དང་། མ་ཡིན་པར་
གྱུར་པ་མཚན་པར་མི་བྱེད་དོ། (= na sadasadbhūtam sadasad-
bhūtam lakṣayati).

¹ བ: PNG བར .

² G omits མ་ཡིན་པར་གྱུར་པ་ཡང་མ་ཡིན་པར་གྱུར་པ་མི་སྟེག་། .

prajñāpyate • lakṣaṇaṃ pratītya lakṣyaṃ
 prajñāpyate • tad eva ca lakṣayaṃ
 pratītya lakṣaṇaṃ prajñāpya(te) • tām
 evam etām¹ āpekṣikīm prajñaptīm
 (33?)b3 pratyākhyāya na [ke]nacid anyena •
 prakāreṇopapadyata eṣāṃ siddhiḥ || ◎ ||
 (VIII.13)
 kartṛkarmmaparīkṣā nāmāṣṭamaṃ
 prakaraṇaṃ || ◎ ||

āha • yad uktam
 evaṃ vidyād upādānam (VIII.13a)
 ity attra brūmaḥ <◊>

darśanaśravaṇādīni
vedanādīni cāpy atha •
bhavanti yasya prāg ebhyaḥ
so 'stīty eke vadanty uta • (IX.1)

(33?)b4 darśanaṃ ca śravaṇādīni ca • **darśanaśra-**
vaṇādīni • darśanaśravaṇādīni ca
vedanādīni ca yasyopādānaṃ bhavanti
 ○ **sa** darśanaśravaṇādibhyaḥ
 vedanādibhyaś ca **prāg** vidyate bhāva ity
eka evaṃ **vadanti •** kiṃ kāraṇaṃ ||

kathaṃ ○ hy avidyamānasya
darśanādi bhaviṣyati •
bhāvasya tasmāt prāg ebhyaḥ
so 'sti bhāvo vyavasthitaḥ <||> (IX.2)

མཚན་ཉིད་གྱི་གཞི་ཡང་མཚན་ཉིད་ལ་བརྟེན་ནས་གདགས་ལ།
 མཚན་ཉིད་ཀྱང་མཚན་ཉིད་གྱི་གཞི་དེ་ཉིད་ལ་བརྟེན་ནས་
 གདགས་སོ། ། དེ་ལྟར་དེ་དག་ལ་ལྟོས་¹ ཉི་གདགས་པ་མ་
 གཏོགས་པར་རྣམས་པ་གཞན་གང་གིས་ཀྱང་དེ་དག་འགྲུབ་པར་
 མི་འཐད་དོ། (VIII.13)

བྱེད་པ་པོ་དང་ལས་བརྟགས་ཞེས་བྱ་བ་སྟེ་རབ་རྩ་བྱེད་པ་བརྟུན་
 པའོ། །

སྤྲུལ་པ།

དེ་བཞིན་ཉིར་ལེན་ཞེས་པར་བྱ། (VIII.13a)

ཞེས་གང་བཤད་པ་དེ་ལ་སྤྲུལ་བར་བྱ་སྟེ།

ལྟ་དང་ཉན་ལ་སོགས་པ་དང་།

ཚོར་སོགས་དང་ཡང་དབང་བྱས་པ།

གང་གི་ཡིན་པ་དེ་དག་གི།

སྤྲོལ་བ་དེ་ཡོད་ཁ་ཅིག་སྟེ། (IX.1)

G 310b

ལྟ་དང་ཉན་ལ་སོགས་པ་དང་། ཞེས་བྱ་བ་ནི་ལྟ་བ་དང་ཉན་པ་
 ལ་སོགས་པ་འོ། ། ལྟ་བ་དང་ཉན་པ་ལ་སོགས་པ་དང་། ཚོར་བ་ལ་

སོགས་པ་དག་གང་གི་² ཉི་བར་བྲུང་བ་ཡིན་པའི་དངོས་པོ་དེ་
 ལྟ་བ་དང་ཉན་པ་ལ་སོགས་པ་བ་དང་། ཚོར་བ་ལ་སོགས་པ་དེ་དག་

P 229a

གི་སྤྲོལ་བ་ཀློང་ཡོད་དོ་ཞེས་ཁ་ཅིག་དེ་སྐད་ཅེས་སྟེ།

N 220a

དེ་ཅིའི་ཕྱིར་ཞེས། (IX.1)

བ་དངོས་པོ་ཡོད་པ་མ་ཡིན་ན།

C 199a

ལྟ་ལ་སོགས་པ་ཇི་ལྟར་འགྱུར།

དེ་ཕྱིར་དེ་དག་སྤྲོལ་བ།

དངོས་པོ་གནས་པ་དེ་ཡོད་དོ་³ ། (IX.2)

¹ etām: read etān? Cf. BP_{Tib} དེ་དག་ལ་.

¹ ལྟོས: PNG བལྟོས་.

² གི: G གིས་.

³ རོ: DC དེ་.

(33?)b5 **kathaṃ hi nāmāvidyamānasya**
bhāvasya darśanādikam upādānaṃ
bhaviṣyati • tasmād anupapaṭteḥ **prāg**
darśanādibhyaḥ **asty** asau **bhāvo**
vyavasthitaḥ yasya darśanādīny
upādānaṃ bhavanti • (IX.2)

sati ca tasminn upādātur upādānāpekṣā
prajñaptir bhavati¹ • tatra bhavān kim
āheti ||

ucyate

(33?)b6 **'(da)rśanaśravaṇādibhyo {•}**
vedanādibhya eva ca •
yaḥ prāg vyavasthiṭo bhāvaḥ
kena prajñapyate 'th{i}a saḥ <||>
(IX.3)

iha darśanaśravaṇādibhir eva
vedanādibhiṭ ca bhāvasya prajñaptir
bhavati • draṣṭā śrotā vedaka iti • ... ++
+++

2 folios are lost

...

(nityapradīpta eva syād
apradīpanahetukaḥ •
(36?)a1 **puna[rā]r(āṃ)bhav(ai)yarthyam²**
ev(āṃ) cākarmmaka iti³ • (X.2)

¹ *sati ca tasminn upādātur upādānāpekṣā prajñaptir bhavati*: ≠ BP_{Tib} ཉེ་བར་ལེན་པ་པོ་དེ་ཡོད་ན་ཉེ་བར་སྒྲུབ་བཤང་སྒྲུབ་ བས་གདགས་སུ་ཡོད་པ་ཡིན་ན་ (= *sati ca tasminn upādātary upādānasyāpi apekṣayā prajñaptir bhavati*).

² The word *punar* is not translated specifically either in the verse or the commentary of BP_{Tib}, whereas in PSP_{Tib}, and only in its commentary part, *punarārambha* (LVP 203.10) is rendered as ཡང་སྒྲུབ་པ་ (D 'a 69a3).

³ *cākarmmaka iti*: read °*kaḥ sati* (= dJ, LVP, MK_{Ms}).

དངོས་པོ་ཡོད་པ་མ་ཡིན་ན། ལྟ་བུ་ལ་སོགས་པ་དག་ཇི་ལྟར་
ཉེ་བར་སྒྲུབ་བཤང་པར་འགྱུར། དེའི་ཕྱིར་མི་འཐད་པས་ལྟ་བུ་
ལ་སོགས་པ་དེ་¹ དག་གི་སྔ་རོལ་ན་ལྟ་བུ་ལ་སོགས་པ་དག་
གང་²གི་ཉེ་བར་སྒྲུབ་བཤང་པའི་དངོས་པོ་གནས་པ་དེ་ཡོད་དོ།

(IX.2)

ཉེ་བར་ལེན་པ་པོ་དེ་ཡོད་ན་ཉེ་བར་སྒྲུབ་བཤང་སྒྲུབ་³ བས་
གདགས་སུ་ཡོད་པ་ཡིན་ན་དེ་ལ་ཁྱོད་ཅི་ཟེར།

བཤད་པ།

ལྟ་དང་ཉན་ལ་སོགས་པ་དང་།

ཚོར་བ་ལ་སོགས་ཉིད་ཀྱི་ནི།

སྔ་རོལ་དངོས་པོ་གང་གནས་པ།

དེ་ནི་གང་གིས་⁴གདགས་པར་བྱ། (IX.3)

D 203a

འདི་ལ་ལྟ་བུ་དང་ཉན་པ་ལ་སོགས་པ་དང་། ཚོར་བ་ལ་སོགས་པ་
དག་གིས་ལྟ་བུ་བཤོ་⁵དང་། ཉན་པ་པོ་དང་། ཚོར་བ་པོ་ཞེས་
དངོས་པོ་གདགས་པར་བྱ་བ་ཡིན་ན་ལྟ་བུ་ལ་སོགས་པ་དང་། ཚོར་
བ་ལ་སོགས་པ་དག་གི་སྔ་རོལ་ན་ལྟ་བུ་ལ་སོགས་པ་དག་གང་གི་
ཉེ་བར་སྒྲུབ་བཤང་བཤོད་པའི་དངོས་པོ་ཡོད་དོ། (IX.3)

.....

རྟག་ཏུ་འབར་བ་ཉིད་དུ་འགྱུར།

འབར་བྱེད་མེད་པའི་རྒྱ་ལས་བྱུང་།

སྒྲིམ་པ་དོན་མེད་ཉིད་དུ་འགྱུར།

དེ་ལྟར་ཡིན་ན་ལས་པ་ཀྱང་མེད། (X.2)

C 202a

¹ P omits དེ་.

² G omits གང་.

³ ལྟེས་: PNG བལྟེས་.

⁴ གིས་: C གིས་དངོས་.

⁵ པོ་: N བ་.

yadi cendhanād anyo 'gniḥ syāt* <•>
nityapradīpta **eva** **syād**
apra○**dīpanahetukaś** ca syāt* <•>
 pradīpanam asya hetuḥ pradīpanahetukaḥ
 << [na] p(r)a dīpa[nah]e[tu]ka[h]
 (a)pra(d)[ī](panahe)[tukah]¹>> <•> vinaiva
 pradīpanenāgniḥ syād ity arthaḥ <•>
punarāraṃ○**bhavaīyarthyaṃ** ca syāt*
 <•> **evaṃ** **saty** a{sa}karmmakō 'gniḥ syāt*
 <•> idaṃ nāmāgnir dahatīty evaṃ
 karmmapadeśo na syāt* • (X.2)

གཤམ་ཏེ་བྱད་ཤིང་ལས་མེ་གཞན་ཉིད་ཡིན་པར་གྱུར་ན་རྟག་ཏུ་
 འབར་བ་¹ཉིད་དུ་འགྱུར་ཏེ། འདི་ལྟར་འབར་བྱེད་མེད་པའི་
 རྒྱུ་ལས་བྱུང་བའི་ཕྱིར་རོ། དེའི་འབར་བར་བྱེད་པའི་རྒྱུ་གང་
 ཡིན་པ་དེ་ནི་འབར་བྱེད་གྱི་རྒྱུ་ལོ། འབར་བར་བྱེད་པའི་རྒྱུ་མེད་
 པ་ནི་འབར་བྱེད་མེད་པའི་རྒྱུ་ལས་བྱུང་བ་སྟེ། འབར་བར་བྱེད་པ་
 མེད་པ་ཁོ་ནར་མེ་འབྱུང་བར་འགྱུར་རོ་ཞེས་བྱ་བའི་ཐ་ཆོག་
 ལོ། ཚུམ་པ་དོན་མེད་པ་ཉིད་དུ་ཡང་འགྱུར་རོ། དེ་ལྟ་ཡིན་ N 223b
 རྟག་ལས་མེད་པའི་མེར་ཡང་འགྱུར་ཏེ། མེ་ཞེས་བྱ་བ་འདི་ནི་སྟེག་
 པར་བྱེད་པའོ་ཞེས་བྱ་བ་དེ་ལྟ་བུའི་ལས་བསྟན་དུ་མེད་པར་ཡང་
 འགྱུར་རོ། (X.2)

(36?)a2 ¹(a)ttrāha • yad uktam apradīpanahetukaḥ
 syād agnir iti • tat katham iti • ||

ucyate •

parattra nirapekṣatvāt* ○

<<**apradīpanahe(tukaḥ •)**>> (X.3ab)

yasmād indhanād anyatve sati
 vināpīndhanena prasajyate • tasmāt
 parattra nirapekṣo bhavati <•>
 indhanāpekṣo hy agniḥ ○ parattra
 sāpekṣaḥ syāt* <•> tac cāsyendhanam
 nāstīti parattra nirapekṣo bhavati •
parattra **nirapekṣatvād**

(36?)a3 **apradīpana(he)tuko** bhavati •
apradīpanahetukaś² ca san

སྟེས་པ། མེ་འབར་བྱེད་མེད་²པའི་རྒྱུ་ལས་བྱུང་བར་འགྱུར་
 རོ་ཞེས་གང་བཤད་པ་དེ་ཇི་³ལྟ་བུ།
 བཤད་པ།

གཞན་ལ་ལྟོས་⁴པ་མེད་པའི་ཕྱིར།

འབར་བྱེད་མེད་པའི་རྒྱུ་ལས་བྱུང་། (X.3ab)

¹གང་གི་ཕྱིར་བྱད་ཤིང་ལས་མེ་གཞན་ཉིད་ཡིན་པར་གྱུར་ན་ P 232b
 བྱད་ཤིང་མེད་པར་ཡང་འབྱུང་བར་ཐལ་བར་འགྱུར་བ་དེའི་ཕྱིར་
 གཞན་ལ་ལྟོས་⁵པ་མེད་པ་ཡིན་ཏེ། འདི་ལྟར་མེ་བྱད་ཤིང་ལ་
 ལྟོས་⁶ན་ནི་གཞན་ལ་ལྟོས་⁷པ་དང་བཅས་པར་འགྱུར་⁸ན་
 དེ་ཡང་དེ་ལ་བྱད་པའི་མེད་པས་གཞན་ལ་¹⁰ལྟོས་¹¹པ་མེད་ G 315b
 པ་ཡིན་ལ། གཞན་ལ་ལྟོས་¹²པ་མེད་པའི་ཕྱིར་འབར་བྱེད་མེད་

¹ Cf. LVP 203, ll. 14-15.

² *apradīpanahetukaś*: read *apradīpana*°.

¹ བ: DC ན .

² G omits མེད .

³ G omits ཇི .

^{4, 5, 6, 7} ལྟོས: PNG བལྟོས .

⁸ འགྱུར: DC གྱུར .

⁹ G omits ཤིང .

¹⁰ ལ: G ལས .

^{11, 12} ལྟོས: PNG བལྟོས .

nityapradīpta<<h>> prasajyate •
 pradīpanāpekṣo¹ hi saty agnau ○
 pradīpanābhāvād asyoparamaḥ syāt* <•>
 tac cāśya pradīpanam nāstīti
 nityapradīptaḥ prasajyate •

nityapradīpte ○ cāgnau sati
 utpādanasaṃdhukṣaṇādikasya punar-
 ārambhavaiyarthyaṃ prasajyate <•>
 (36?)a4 sati caivam akarmmakah² (pra)sajyate
 <•> na caivamvidho 'gnir upapadyata ity
 agner abhāva eva prasajyate • || (X.3)

tatraitat syā{t*}d² iddhyamāna○m
 evendhanaṃ bhavatīti cet* <•>
 (X.4ab)
 tattra kasyacid etat syāt* yasmād agninā
 parītam agnineddhyamānam indhanaṃ
 bhavati • ○ tasmād anyatve 'pi sati
 nāgnir anindhano bhavati • sendhana eva
 bhavati • tattra ye nirindhanaprasaṃge
 (36?)a5 (sa)ti doṣā apadiṣṭās te doṣā na
 bhavaṃtīty attra brūmaḥ

པའི་རྒྱ་ལས་བྱུང་བར་འགྱུར་རོ།། འབར་བྱེད་མེད་པའི་རྒྱ་
 ལས་བྱུང་བར་འགྱུར་¹ན་རྟག་ཏུ་འབར་བ་ཉིད་དུ་²ཐལ་བར་ D 206a
 འགྱུར་རྟེ། འདི་ལྟར་མེ་འབར་བྱེད་ལ་ལྟོས་³ན་ནི་འབར་བྱེད་
 མེད་ན་དེ་འཆི་བར་འགྱུར་བ་ཞིག་ན། དེ་ལ་འབར་བྱེད་དེ་ཡང་
 མེད་པས་རྟག་ཏུ་འབར་བ་ཉིད་དུ་ཡང་ཐལ་བར་འགྱུར་རོ།།

རྟག་ཏུ་འབར་བ་ཉིད་ཡིན་ན།

ཚུམ་པ་དོན་མེད་ཉིད་དུ་འགྱུར།། (X.3cd)

མེ་རྟག་ཏུ་འབར་བ་ཉིད་ཡིན་ན་ནི་འབྱུང་³བ་དང་སྤར་⁴བ་ལ་
 སོགས་པ་ཚུམ་པ་དག་དོན་མེད་པ་ཉིད་དུ་འབྱུར་རོ།། དེ་
 ལྟ་⁵ན་ལས་མེད་པར་ཡང་ཐལ་བར་འགྱུར་ཞིང་། རྣམ་པ་དེ་
 ལྟ་བུ་ནི་མི་འཐད་པས་⁶མེ་མེད་པ་ཉིད་དུ་ཡང་ཐལ་བར་འགྱུར་
 རོ།། (X.3)

དེ་ལ་གལ་ཏེ་འདི་སྟུམ་དུ།

སྟེག་བཞིན་⁷བྱུང་ཤིང་ཡིན་སེམས་ན།། (X.4ab)

དེ་ལ་གལ་ཏེ་ལ་ལས་འདི་སྟུམ་དུ་གང་གི་སྤྱིར་མེས་ཁྱབ་ཅིང་
 མེས་བསྟེག་⁸བཞིན་པ་བྱུང་ཤིང་ཡིན་པ་དེའི་སྤྱིར་གཞན་ཉིད་
 ཡིན་ཡང་མེ་ལ་བྱུང་⁹ཤིང་མེད་པ་མ་ཡིན་གྱི། བྱུང་ཤིང་དང་ C 202b
 བཅས་པ་ཉིད་ཡིན་པས་དེ་ལ་བྱུང་ཤིང་མེད་པར་ཐལ་བར་གྱུར་
 ན་སྟོན་གང་དག་བསྟན་པ་དེ་དག་ཏུ་མི་འགྱུར་བར་སེམས་
 ན། དེ་ལ་བཞད་པར་བྱ་སྟེ།

¹ pradīpanāpekṣo: read °kṣe.

² tatraitat syā{t*}d: = dJ, MK_{Ms}; LVP tatraitasmād;
 cf. pt. 1, p. 121, note 7.

¹ འགྱུར་: DC ལྟར་.

² ལྟོས་: PNG འལྟོས་.

³ འབྱུང་: DC བྱུང་; NG དབྱུང་.

⁴ སྤར་: PNG སྤར་.

⁵ N adds བས་.

⁶ པས་: PN པ་.

⁷ བཞིན་: PNGDC ཤིང་.

⁸ བསྟེག་: PNG སྟེག་.

kenedddhyatām indhanam tat*

tāvanmāttram idam yaṁdā <||>

(X.4cd)

ko 'sāv anyah prāḡ indhanād avasthito
'gnir nāma yena parītam yeneddhyamānam

indhanam bhavati • **yadā** tv
iṁddhyamānamātram **evedam** nānyena
kenacid yogād iddhyamānam bhavati <•>

(36?)a6 idhyamānāvasthāyām {•} ' (e)[va] ceyam
cintā varttate • kiṁ yad evendhanam sa{d}
evāgni<< ...¹ >>tānyad indhanam iti •
iddhyamānāvasthāṁyām eva ca • bhavān
āha • agninā parītam agnineddhyamānam
indhanam bhavati • tadā katham idam
upapadyate ○ vaktum • yasmād
agni<<nā>> parī[ta]m agnineddhyamānam
indhanam bhavati • tasmā[n nā]gni[r
an]i[ndha]no [bhava](t)[ī](ti •)

(36?)b1 '(ta)[s]mā[t s]aty anyatve tadavastha eva
doṣaprasaṅgaḥ <•> (X.4)

[anyo na prāpsyā](te) ['p](r)ā[pto]

(na dha)[kṣyaty adaha](n) pu[na](h) <•>

(na) nirrvāsyaty aṁnirrvāṇaḥ

sthā[s]yate vā svaliṃgavān* || (X.5)

གང་ཚོ་དེ་ཙམ་¹དེ་ཡིན་ན།གང་གིས་བྱད་ཤིང་²དེ་སློག་བྱེད། (X.4cd)

N 224a

གང་གི་ཚོ་བསློག་²བཞིན་པ་དེ་ཙམ་ན་དེ་ཉིད་ཡིན་ཞིང་གཞན་

གང་དང་ལྷན་པས་ཀྱང་བསློག་བཞིན་པ་མ་ཡིན་ན་བྱད་ཤིང་གི་

³གནས་སྐབས་ཀྱི་སྤྱོད་ལ་ན་མེ་ཞེས་བྱ་བ་གང་གིས་ཁྱབ་ཅིང་ G 316a

གང་གིས་བསློག་³བཞིན་པ་ན་བྱད་ཤིང་ཡིན་པར་འགྱུར་བ་གཞན་དེ་གང་ཡིན། བསློག་⁴བཞིན་པའི་གནས་སྐབས་ཉིད་ལ་

ཡང་ཅི་བྱད་ཤིང་གང་ཁོ་ན་ཡིན་པ་དེ་ཉིད་མེ་ཡིན་ནམ། འོན་ཏེ་

མེ་ཡང་གཞན་ལ་བྱད་ཤིང་ཀྱང་⁵གཞན་ཞེས་བསམ་པ་འདི་ P 233a

འབྱུང་ལ། ཁྱོད་ཀྱིས་ཀྱང་བསློག་⁵བཞིན་པའི་གནས་སྐབས་ཉིད་ལ་མེས་ཁྱབ་ཅིང་མེས་བསློག་⁶བཞིན་པ་བྱད་ཤིང་ཡིན་ཞོ་ཞེས་⁷སྤྱི་པ་དེའི་ཚོ་གང་གི་སྤྱིར་མེས་ཁྱབ་ཅིང་མེས་བསློག་⁸

བཞིན་པ་བྱད་ཤིང་ཡིན་པ་དེའི་སྤྱིར་མེ་ལ་བྱད་ཤིང་མེད་པ་མ་

ཡིན་ནོ་ཞེས་བྱ་བ་དེའི་ལྟར་⁹སྤྱི་བའི་གསལ་ལོ།

དེ་ལྟར་བསམ་ན་གཞན་ཉིད་ཡིན་ན་ཡང་སྤྱོད་ལྟར་བསམ་པར་འགྱུར་བ་

དེ་དག་སོན་གནས་བཞིན་གོ། (X.4)

ཡང་གཞན་ཡང་།

གཞན་ན་མི་སྤང་སྤང་མེད་ན།

སློག་པར་མི་འགྱུར་མི་སློག་ན།

འཆི་བར་མི་འགྱུར་མི་འཆི་¹¹ན།རང་གི་རྟགས་¹²དང་ལྷན་པར་གནས། (X.5)

¹ Due to the damage, it is not clear which and how many *akṣaras* were added here. BP_{Tib} ཅི་བྱད་ཤིང་གང་ཁོ་ན་ཡིན་པ་དེ་ཉིད་མེ་ཡིན་ནམ། འོན་ཏེ་མེ་ཡང་གཞན་ལ་བྱད་ཤིང་ཀྱང་གཞན་ (= *kiṁ yad evendhanam sa evāgnir utānyo 'gnir anyad indhanam?*).

¹ ཙམ་: PNG ཙམ་.

² བསློག་: PNG བསློག་.

³ གིས་བསློག་: PN གི་སློག་; G གིས་སློག་.

^{4, 5, 6} བསློག་: PNG བསློག་.

⁷ G omits ཞེས་.

⁸ བསློག་: PNG བསློག་.

⁹ ལྟར་: PNG ལྟར་.

¹⁰ PNG omit སོ་.

¹¹ མི་འཆི་: PNG འཆི་བ་.

¹² རྟགས་: PNGDC བརྟགས་; cf. p. 136, note 5.

- [a]nyaś ca sann agni(r i)ndhanam na
 prāpsyati • aprāptaś cainam na
 dhakṣyati • athāpr(ā)[pto] ○ [pi
 da](het • e)[ka]de[śasth](aḥ sakalajagad
 dhakṣyati • tasmād yad uktam saty
 anyatve 'py idhyamānam indhanam
 (36?)b2 bhavatīty etāṭ ta)tpṛāptir¹ anupapatter
 n[o]papadyate • adahan na nirvvāsyati
 • kiṃ kāraṇam • indhanam hi dahato
 'gneOr indhanaparikṣayā(n) nirvvāṇam
 syāt* <•> adahatas tu kiṃ caivāhetukaṃ
 nirvvāṇam syāt* <•> {adahatas tu kiṃ
 caivāhai[tu](ka)m ○ (ni)[rvv](āṇam)
 [s]yāt*} a[nirvv](āṇa)[ś ca sa] parattrā
 [n]i(rapekṣo 'pradīpanahetuko
 (36?)b3 nityapradīptaḥ^v k[ū]tas[th]aḥ sthāsyati
 vā svaliṃgavān* <•> <<kiṃ vā>> na vāsāv
 indhanād anyah || (X.5)

attrāha • yad uktam anyah sann aOgnir
 indhanam <<[na]>> prāpnotīty attrā brūmaḥ
 ||

anyā evendhanād agnir
 indhanam prāpnuyād yadi •
 (X.6ab)

མི་གཞན་ཡིན་ན་བྱད་ཤིང་དང་མི་སྤང་པར་འགྱུར་རོ། ། སྤང་
 པ་མེད་ན་དེ་སླེག་པར་མི་འགྱུར་རོ། ། ཅི་སླེ་སྤང་པ་ མེད་ཀྱང་ D 206b
 སླེག་པར་འགྱུར་ན་ནི། སླེགས་གཅིག་ན་འདུག་པས་འགྲོ་བ་
 མཐའ་དག་སླེག་པར་འགྱུར་བས་དེའི་ཕྱིར་སྤང་པ་དེ་མི་འཐང་
 པས་གཞན་ཉིད་ཡིན་ཡང་བསླེག་¹བཞིན་པ་ན་བྱད་ཤིང་ཡིན་
 རོ་ཞེས་གང་སྐྱས་པ་དེ་མི་འཐང་དོ། ། མི་སླེག་ན་འཆི་བར་
 མི་འགྱུར་རོ། ། ཅིའི་ཕྱིར་ཞེ་ན། འདི་ལྟར་མེས་བྱད་ཤིང་
 བསླེགས་²ན་ནི་བྱད་ཤིང་ཟད་པས་འཆི་བར་ ཡང་འགྱུར་བ་ G 316b
 ཞིག་ན། མི་སླེག་པ་ལ་འཆི་བ་རྒྱུ་མེད་པ་ལས་བྱུང་བའི་ལྟར་
 འབྱུང་བར་འགྱུར། མི་འཆི་ན་ནི་གཞན་ལ་མི་སློམ་³པ་འབར་
 བྱེད་མེད་པའི་རྒྱུ་ལས་བྱུང་བ་རྟག་ཏུ་འབར་བ་དང་། རང་⁴གི་
 རྟགས་⁵དང་ལྷན་པ་ཐེར་བྱུག་ཏུ་གཞས་པ་⁶ཉིད་ ཏུ་གཞས་པར་ C 203a
 འགྱུར་རོ། ། ཡང་ན་ནི་ རྟེན་བྱད་ཤིང་ལས་གཞན་མ་ཡིན་པར་ N 224b
 འགྱུར་རོ། །⁷ (X.5)

སྐྱས་པ། མི་གཞན་ཡིན་ན་བྱད་ཤིང་དང་མི་སྤང་པར་འགྱུར་རོ་
 ཞེས་གང་བཤད་པ་དེ་ལ་སྐྱབས་བྱ་སྟེ།

གཤམ་ཏེ་ཤིང་ལས་མི་གཞན་ཡང་།

ཤིང་དང་⁸སྤང་བྱུང་བར་འགྱུར། (X.6ab)

¹ (ta)tpṛāptir: read °pter?

¹ བསླེག་: PNG སླེག་.

² བསླེགས་: PNG སླེག་.

³ སློམ་: PNG བསློམ་.

⁴ རང་: PNGDC གང་; cf. verse X.5d.

⁵ རྟགས་: PN བརྟགས་.

⁶ DC omit བ་.

⁷ G omits ཡང་ན་ནི་དེ་བྱད་ཤིང་ལས་གཞན་མ་ཡིན་པར་འགྱུར་རོ།.

⁸ G omits དང་.

yady apy anya indhanād agni(r bhavati
indhanam prā)[pn](o)[t](ī)[ti] <•> .. tham¹
iti •

(strī) samprāpn[o](ti puruṣam
puruṣaś ca striyaṁ yathā || X.6cd)

(36?)b4 ^vucyate •

anya evendhanād agniḥ
prāpnuyāt kāmam indhanam*²<•>
agnīndhane yadi syātām
anyonyena tiOraskṛte • (X.7)

kāmam tāvakena manorathena {•} anyo
'(p)i (sa)[nn i](ndhanād agn)i(h)
[prā]pnu[yā]d evendhanam yathā strī
pu[ru](ṣam ○ samprāpnoti puruṣaś ca)
[stri](ya)m • yadi (agnīndhane
str)[īpuruṣ](avad an)[yo](nyena tiraskṛte
syā)[tā](m) • ^vyadā tv iddhyamānāvasthā-
yām eveyam cintā pravarttate • tadā kuta
etad upapatsyate • agniOr indhanam
prāpnuyād iti ||

attrāha • mā bhūd ana[yo]r (e)kat[vam
anyatva](m ca) [||] tad eva cāttra nyāyāṁ
• yad anayo[r nai]O(katvam vā
nā)[nyatva](m ve)[ti] (• tāvad
agnīndhanayoh prasiddhir bhavati //

གལ་ཏེ་བྱད་ཤིང་ལས་མེ་གཞན་ཡིན་ན་ཡང་¹བྱད་ཤིང་དང་
ཐུང་དུ་རུང་བར་འགྱུར་རོ། ། ཇི་ལྟར་ཞེ་ན།
ཇི་ལྟར་བྱད་མེད་སྐྱེས་པ་དང་།
སྐྱེས་པ་འདྲ་བྱད་མེད་ཐུང་པ་བཞིན། (X.6cd)

བཤད་པ།

གལ་ཏེ་མེ་དང་ཤིང་དག་ནི།
གཅིག་གིས་གཅིག་ཀྱི་བསལ་གྱུར་ན།
ཤིང་ལས་མེ་གཞན་ཉིད་ཡིན་ཡང་།
ཤིང་དང་ཐུང་པར་འདོད་ལ་རག། (X.7)

P 233b

གལ་ཏེ་མེ་དང་བྱད་ཤིང་དག་སྐྱེས་པ་དང་བྱད་མེད་དག་བཞིན་
དུ་གཅིག་གིས་གཅིག་བསལ་²བར་གྱུར་ན་ནི་བྱད་ཤིང་ལས་
མེ་གཞན་ཉིད་ཡིན་ཡང་ཁྱོད་ཀྱི་ཡིད་ལ་བསམས་³པ་བཞིན་
དུ། ཇི་ལྟར་བྱད་མེད་སྐྱེས་པ་དང་ཐུང་པ་དང་། སྐྱེས་པ་བྱད་
མེད་དང་ཐུང་པ་བཞིན་དུ་བྱད་ཤིང་དང་ཐུང་པར་ཡང་འདོད་ལ་
རག་ན་གང་གི་ཆོ་བསྐྱེད་⁴བཞིན་པའི་གནས་སྐབས་ཉིད་ལ་
བསམ་པ་འདི་འབྱུང་བ་དེའི་ཆོ་མེ་དང་བྱད་ཤིང་ཐུང་པར་འགྱུར་
རོ་ཞེས་བྱ་བ་དེ་འབྲམ་པར་གལ་འགྱུར།

སྐྱེས་པ། འདིར་དེ་གཉིས་གཅིག་པ་ཉིད་ཀྱང་མ་ཡིན་ལ། གཞན་
ཉིད་ཀྱང་མ་ཡིན་པ་གང་ཡིན་པ་⁵དེ་ཉིད་རིགས་ཀྱི་བསལ་དེ་ G 317a
གཉིས་གཅིག་པ་ཉིད་དམ། གཞན་ཉིད་དུ་མ་གྱུར་ཀྱང་གོ་⁶
སྐྱེ་སྐྱེ། རེ་ཞེས་མེ་དང་བྱད་ཤིང་དག་ནི་རབ་དུ་གྲུབ་པ་ཡིན་
ནོ།

¹ .. tham: read katham.

² prāpnuyāt kāmam indhanam*: = MK_{M5}; dJ, LVP
indhanam kāmam āpnuyāt; cf. pt.1, p. 122, note 1.

¹ P omits ཡང་.

² བསལ་: PNG གསལ་.

³ བསམས་: PNG བསམ་.

⁴ བསྐྱེད་: PNG ཐྱེད་.

⁵ DC omit གང་ཡིན་པ་.

⁶ PNG omit གོ་.

ucyate • tad dhāsyam eva •
 (36?)b6 ^ṽek][bhā]vena vā sid[dh]ir
 nānā[bhā]vena vā yayoh <•>
 na vidyate tayoh siddhiḥ
 kathan nu khalu ○ vidyate •||
 (II.21)
 (X.7)

āha • parasparāpekṣātaḥ indhana[m]
 apekṣ(y)āgnir bhavati • agnim
 apekṣyendhanam bhavatīti • .. ○
 (uc)[y](ate) •
 [yad](ī)[ndhanam a](pekṣ)[yāgnir
 a](pekṣyāgnim yadīndhanam •
 katarat pūrvani)[ṣp](annam
 yad a^ṽpekṣyāgnir indhanam • X.8)

Around 5 folios are lost.

...

བཤད་པ། དེ་ནི་བཞད་གདའོན་པ་འགྱུར་རྟེ།
 གང་དག་དངོས་པོ་གཅིག་པ་དང་།
 དངོས་པོ་གཞན་པ་ཉིད་དུ་ནི།
 གྲུབ་པར་གྱུར་པ་ཡོད་མིན་པ།
 དེ་གཉིས་གྲུབ་པ་ཇི་ལྟར་ཡོད། (II.21)
 (X.7)

སྒྲིལ་པ། བན་¹ཚུན་ལྟོས་²པ་ལས་བུད་ཤིང་ལ་ལྟོས་³ནས་མེ་⁴ D 207a
 ཡིན་ལ་⁴ མེ་ལ་ལྟོས་⁵ནས་བུད་ཤིང་ཡིན་ནོ།
 བཤད་པ།
 གཤམ་ཏེ་ཤིང་ལྟོས་⁶མེ་ཡིན་ལ།
 གཤམ་ཏེ་མེ་ལྟོས་⁷ཤིང་ཡིན་ན།
 གང་ལ་ལྟོས་⁸པ་འི་མེ་དང་ཤིང་།
 དང་པོར་གྲུབ་པ་གང་ཞིག་ཡིན། (X.8)

.....

བཤད་པ།
 *འོ་མ་ལས་གཞན་གང་གི་ནི།
 དངོས་པོ་ཞེ་ནི་ཡིན་པར་འགྱུར་⁹། (XIII.6cd)
 P 248a

གཤམ་ཏེ་འོ་མ་ཉིད་ཀྱི་དངོས་པོ་ཞོ་ཡིན་པས་འོ་མ་ཉིད་ཞོ་ཡིན་ནོ་
 ཞེས་མི་སྒྲིལ། འོ་ན་འོ་མ་ལས་གཞན་གང་གི་དངོས་པོ་¹⁰ཞོ་
 ཡིན་པར་འགྱུར། ཅི་ཞོ་ཉིད་ཀྱི་དངོས་པོ་ཞོར་འགྱུར་ཞིང་ཞོ་
 ཉིད་ཡིན་ནམ། འོ་ན་ཏེ་ཚུའི་དངོས་པོ་ཞོར་འགྱུར་ཞིང་ཚུ་ཞོ་

^{1,2} ལྟོས་ PNG བལྟོས་ .

³ མ་ PNG མེར་ .

⁴ C omits ལ་ .

^{5,6,7,8} ལྟོས་ PN བལྟོས་ .

⁹ འགྱུར་ PG འགྱུར་རོ་ .

¹⁰ PNG omit དངོས་པོ་ .

api śūnyam kiṃcana syāt • yadā*
 (42?)a3 *sarvathā parīkṣyamāṇam na kiṃcid*
a)[śūnyam] upapadya[te] <•> asat{t}y
 aśūnye **kuta** eva **śūnyam bhaviṣyati** [•]
 [asati] (ce)dānī(m) śūny(e kutas)
 [t](at)[p](ra)○(ti)[pakṣa](m a)[śūn]ya(m)
 ka[lpayas]i • || (XIII.7)

ཞིག་ན། གང་གི་ཚེ་རྣམས་ཐམས་ཅད་དུ་བརྟགས་ན་མི་སྟོང་པ་
 ཅུང་ཟད་ཀྱང་ཡོད་པར་མི་འཐད་པ་¹དེ་མི་ཚེ་མི་སྟོང་²པ་མེད་ན་
 སྟོང་པ་ཡོད་པར་ག་ལ་འགྱུར། ད་སྟོང་པ་ཡོད་པ་མ་ཡིན་ན་དེ་མི་
 གཉེན་³པོ་སྟོང་པ་མ་ཡིན་པ་ཡོད་པར་ཇི་ལྟར་བརྟག།

N 240a

(XIII.7)

(a)ttrāha yad e[va b]rav[ī]ṣi [tad e](va
 ne)[ṣyat](e) [tadān]im
 evāvo[c]a[h] <•>

[etat tū](ktaṃ) ○ [bh]a(ga)vatā

[ś]ū(n)[yat]āpa[r]i[dī]pa[kam iti] •

(XIII.2cd)

(kim) e[tad] i(dānīm eva bravīṣ)[ī] <•>

ya[dy aśūnya]ṃ [bha]ve[t k]i(m)cit

(42?)a4 syā(c chūnyam api ⁴ kiṃ ca)[ne]ti •

(XIII.7ab)

[ucyate] • [yukti]m a[ttra gr](h)āṇa mā

(k)upaḥ •

[śūnya](tā) [sarvvad](ṛ)[ṣṭīnā](ṃ)

pro]ktā [n]i[hṣa](raṇaṃ ji)[n](aiḥ) ○

[yeṣāṃ tu śūnyatādṛṣṭi]{h}[s

tān a]sāddhyān babhāṣire • (XIII.8)

śūnyatā nāma sarvvadrṣṭīnāṃ

sarvvagrā[hāṇām] (niḥ)[sr]○tiḥ

parama[kāruṇi]kaiḥ jin[ai]r jagada[nu]gra-

[hā](d yathābhūtarasibhiḥ) [p](ro)kt(ā •

སྤྱི་པ། ཁྱོད་གང་སྤྱི་བ་དེ་ཉིད་ཡང་མི་འདོད་དེ་སྤྱི་པ་

བཅོམ་ལྷན་འདས་ཀྱིས་དེ་གསུངས་པ།

སྟོང་³ཉིད་ཡོད་པུ་བསྟན་པ་ཡིན། (XIII.2cd)

ཞེས་སྤྱི་པ་དེ་དེ་ཞེ་

གལ་ཏེ་སྟོང་མིན་ཅུང་ཟད་⁵ཡོད།

སྟོང་པ་འད་ཅུང་ཟད་ཡོད་པར་འགྱུར། (XIII.7ab)

ཞེས་སྤྱི་པ་མ།

བཤད་པ། འདི་ལ་མ་ཁྱོ་བར་རིགས་པ་བུང་ཞིག་⁶

རྒྱལ་⁷བ་རྣམས་ཀྱིས་སྟོང་ཉིད་ཞེ།

P 248b

ལྟ་ཀྱང་ངེས་པར་འབྲིན་པར་གསུངས།

གང་དག་སྟོང་པ་ཉིད་ལྟ།

དེ་དག་བསྟན་བརྟུ་⁷མེད་པར་གསུངས། (XIII.8)

རྒྱལ་བ་ཡང་དག་པ་ཇི་ལྟ་བུ་བཞེན་དུ་གཟིགས་པ། ལུགས་ཇི་ལྟ་

དམ་པ་དང་ལྷན་པ་རྣམས་ཀྱིས་འགྲོ་བ་རྣམས་ལ་ཐན་གདགས་

པའི་ཕྱིར། སྟོང་པ་ཉིད་ཅེས་བྱ་བ་ནི་⁸ལྟ་བུ་གྱུན་གྱི་ཚུ་ལིན་

¹ བ: PNG བར .

² སྟོང: DC གཏོང .

³ སྟོང: C སྟོང་པ .

⁴ ད: DC དེ .

⁵ DC omit ཅུང་ཟད .

⁶ བུང་ཞིག: PNG གཟུང་ཞིག .

⁷ ཏུ: PNG ཏུ .

⁸ DC add སྟོང་པ་ཉིད .

(42?)a5 sar][vvadr]ṣṭigrā(hāṇām) [viniṣṭi](vrttiḥ
 procyate • sū drṣṭi)grā(havi)[nivṛtt]ir
 (bhāva iti nopapadyate •

tadyathā kenacid mūḍhacittena) ○
 (ga)[ndh]arvva(nagaram naga)[ra]m i[t]i
 (kṛta)maṭṭha saṃm[o]h[ā]pagamād
 yathābhūta[darśino] (nagarabuddhir
 nivartate) • na ca [na]ḍḍara[buddh](i)-
 [n]i[vṛt](t)ir nāma [ka](śc)i(d bhāvo
 vidyate • abh)[ūtav]i(kal)[pāpa]gama-
 (mā)[tram e]va ya[thābhūta]

(42?)a6 * + + + + + + + .. . i .. . + .. .
 + + + + + + + + ○ .. . + + + + +
 + .. . nti .. .
 + .. . ○ .. .
 .. . i .. . + +

འཛིན་ཁྱིམ་མས་ཅད་ལས་དེས་པར་འབྱེན་པ་ཡིན་པར་གསུངས་
 ཏེ། དེ་ནི་ལྟ་བུའི་¹ཆུ་སྤྲིན་འཛིན་ཁྱིམ་མས་ཅད་བསྐྱོག་པར་
 གསུངས་པས། ལྟ་བུའི་²ཆུ་སྤྲིན་འཛིན་ཁྱིམ་སྐྱོག་པ་དེ་³ནི་དངོས་
 བོར་མི་འབྲད་དོ།།

དཔེར་ན་སེམས་སྐྱོངས་པ་འགའ་ཞིག་དྲི་ཟེའི་སྐྱོང་ལ་⁴སྐྱོང་
 སྐྱོང་རོ་སྤྲིན་པའི་སྐྱོ་སྐྱོས་བྱུང་བ་ལས་ཀྱི་ཆུ་སྤྲིན་སྐྱོངས་པ་དང་བྲལ་
 བ་མེད་དག་པ་ཇི་ལྟ་བུ་བཞེན་དུ་མཐོང་བའི་ཆོ། སྐྱོང་སྐྱོང་ G 338a
 གྱི་སྐྱོ་ལོག་པ་ན་སྐྱོང་སྐྱོར་གྱི་སྐྱོ་ལོག་པ་ཞེས་བྱ་བའི་དངོས་བོ་
 འགའ་ཡང་མེད་དེ། ཡོད་པ་མ་ཡིན་པ་ལ་ཆུ་སྤྲིན་སྐྱོངས་པར་
 བྲལ་བ་འབྲལ་ཞིག་དུ་ཟད་པ། དེ་བཞེན་དུ་⁵ཡང་དག་པ་ཇི་ལྟ་བུ་
 བཞེན་དུ་མཐོང་བ་དངོས་བོར་ལྟ་བུའི་ཆུ་སྤྲིན་འཛིན་ཁྱིམ་གང་ཡིན་
 པ་ལས་ལོག་པའི་སྐྱོང་བ་ཉིད་ཅེས་བྱ་བ་དེ་ནི་སྐྱོང་བ་ཉིད་ཅེས་བྱ་
 བའི་⁷དངོས་བོ་འགའ་ཡང་མེད་དོ།།

གང་དག་སྐྱོང་བ་ཉིད་ཅེས་བཞེད་པ་ཙམ་མ་⁸གཏོགས་པའི་སྤྱིར།
 སྐྱོང་བ་ཉིད་ལ་དངོས་བོར་ལྟ་བུ་དེ་དག་ནི་མ་ཐིག་པའི་ཐུན་པ་
 ཆེན་པོས་སྐྱོ་སྐྱོས་གྱི་མིག་བསྐྱེད་པས་པས་བསྐྱེད་དུ་⁹རུང་བ་དང་།
 བསྐྱེད་དུ་¹⁰མི་རུང་བའི་དཔྱད་པ་སྤྲོད་པ་ཆེན་པོ་རྒྱལ་བ་རྒྱལ་ས་ C 217a
 གྱིས་དེ་དག་ནི་བསྐྱེད་དུ་¹¹མི་རུང་བ་ཉིད་ཡིན་ཞོ་ཞེས་ N 240b
 གསུངས་སོ།།

¹ བའི་: PN བ .

² G adds ལྟ་བུའི་ .

³ P omits དེ .

⁴ རྟོ: PNG དེ .

⁵ P omits སྐྱོང་སྐྱོང་ལ་ .

⁶ རྟོ: C རྟོ .

⁷ བའི་: DC བ .

⁸ P omits མ་ .

⁹ རྟོ: PNG རྟོ .

¹⁰ རྟོ: PN རྟོ .

¹¹ རྟོ: PNG རྟོ .

- (42?)b1 ¹(kiṃ kā)[r](a)[n](aṃ) • y(e)[ṣ]ām (a)yam
 abhiniveśaḥ sv(e)na bhāve[na] bhā[vā]
 [v]id[ya](m)[ta] iti [•] (teṣā)[m a]n(e)na
 śūnyatābhīdhā○nena p(r)a[t]r[tyasamu-
 tpādena] (h)[e](tupratya)[yavaśād
 bh(ā)vaprajñapti[r] bhavati • na [bhā](vāḥ
 svabhāvena vidyanta iti) bhāvānā(m) ○
 svabhāvaśūnya[tve] pradarśyamāne
 śakyate s[o a]bhini(veśo) niva[rtta]yitu(m)
 • **yeṣām tu** śūnyatāyā[m] (eva
 (42?)b2 *bhāvā*)²[bhi]niveśas teṣām kenānyena so
 'bhiniveśaḥ¹ (na
 śakyate ni)[va]rttayi○[tum] (• *tadyathā*
 na) kiñci(*d asty ity ukte yas tad eva*)
 nakiñcid dehīty āha • [sa katham
 śakye](*tābhāvaṃ grāha*)[yitu](m) [•]
 [ta]smāt **tān** da○śabalā api bhūtvā
 ma[hāka]ruṇā(m) <<[pra](*tilabdhvā*)>>² jinā
 asāddhyā eta iti [**ba**]**bhāṣire** •
 (42?)b3 ye [tu] śūnyatā (a)[p]i³ śūnyeti paśyanti •
 teṣām {..} tatvadr<<(śīnām)>>
 (ś)ū(n)y(a)[tāsi](d)[dhi](h ||) © || (XIII.8)

(śū)nya[tāpari](k)[ṣā]³ (tt)[r](a)[yo]-
 (daśamaṃ) [pra]kara○[ṇam] || © ||

ཅིའི་བྱིར་ཞེ་ན། གང་དག་དངོས་པོ་རྣམས་རང་གི་ངོ་བོ་ཉིད་
 གྱིས་ཡོད་པ་མ་ཡིན་ནོ་¹ ཞེས་མངོན་པར་ཞེན་པ་དེ་དག་ལ་སྣང་
 པ་ཉིད་ཅེས་བཞེད་པ་རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ་འདིས་རྒྱ་
 དང་རྒྱུན་གྱི་²དབང་གིས་³དངོས་པོར་གདགས་⁴པ་ཡིན་གྱི།
 དངོས་པོ་རྣམས་ངོ་བོ་ཉིད་གྱིས་ཡོད་པ་མ་ཡིན་ནོ་ཞེས་དངོས་པོ་
 རྣམས་ཀྱི་ངོ་བོ་ཉིད་དུ་རབ་དུ་བསྟན་པ་ན་མངོན་⁵པར་ཞེན་པ་དེ་ P 249a
 བསྟོག་པར་རྣམས་གྱི། གང་དག་སྣང་པ་ཉིད་ལ་དངོས་པོ་ཉིད་དུ་
 མངོན་པར་ཞེན་པ་དེ་དག་ལ་⁶ནི། གཞན་གང་གིས་ཀྱང་མངོན་
 པར་ཞེན་པ་དེ་བསྟོག་པར་⁷མི་རྣམས་ཏེ། དཔེར་ན་ཅི་ཡང་མེད་ G 338b
 དོ་ཞེས་སྒྲུབ་པ་ན་⁸ཅི་ཡང་མེད་པ་དེ་ཉིད་བྱིན་⁹ཅིག་ཅེས་ཟེར་བ་
 གང་ཡིན་པ་དེ་ལ་མེད་པ་ཉིད་འཛིན་དུ་གཞུག་པར་ཇི་ལྟར་རྣམས་
 པ་བཞེན་ཏེ། དེ་ལྟ་བུས་ན་དེ་དག་⁸ནི་རྒྱལ་བ་སྟོབས་བཅུ་དང་
 ལྟན་པར་གྱུར་པ། ལྷགས་རྗེ་ཆེན་པོ་མངའ་བས་ཀྱང་བསྟན་བུ་⁹
 མི་རུང་བ་ཉིད་དུ་གསུངས་སོ།།

གང་དག་གིས་སྣང་པ་ཉིད་ཀྱང་སྣང་པར་མཐོང་བ་དེ་ཞོན་མཐོང་
 བ་དེ་དག་ལ་ནི་སྣང་པ་ཉིད་དུ་གྲུབ་སོ།། (XIII.8)

དེ་ཞོན་ཉིད་བཟླ་ག་པ་ཞེས་བྱ་བ་སྟེ་རབ་དུ་བྱེད་པ་བཅུ་གསུམ་
 པ་སོ།།

¹ According to BP_{Tib}, the damaged *akṣaras* here seem to be redundant.

² Although no insertion mark is found, according to BP_{Tib} the four inserted *akṣaras* written in the bottom margin seem to belong here.

³ (śū)nya[tāpari](k)[ṣā]: ≠ ABh, PP_{Tib}, BP_{Tib} དེ་ཞོན་ཉིད་
 བཟླ་ག་པ་ (= *tattvaparikṣā*); LVP *saṃskāraparikṣā*; PSP_{Tib}
 འདུ་བྱེད་བཟླ་ག་པ་; PG, PP_{Ch}, SM 觀行.

¹ ཡོད་པ་མ་ཡིན་ནོ་: p ཡོད་པ་མ་ཡིན་ནོ་, should be ཡོད་པ་ལོ་. Cf.
 BP_{Ms} sv(e)na bhāve[na] bhā[vā] [v]id[ya](m)[ta] iti.

² གྱི: PNG གྱིས་.

³ གིས་: PNG གི་.

⁴ གདགས་: DC བརྟགས་.

⁵ G adds སྣང་པ་ཉིད་དུ་མངོན་པར་ཞེན་པ་དེ་དག་ལ་.

⁶ ནི: N ནི་.

⁷ བྱིན་: C བྱིན་.

⁸ དག་: DC བས་.

⁹ ཏེ: PNG ཏེ་.

(āha na svabhāva)śūny[ā] bhāvā vidyanta
eva bhāv(e)[śu] [s]va[bhāvāh] <•> [kutaḥ] <•>
[sa](m)sar[ggā]<pa>>deśāt* <•> iha tatra ○
tatra bhagavatābhihitam • ttrayānām
rūpavi[jñāna](ca)[kṣ](uṣām saṃgat)ih
(42?)b4 sparśa iti • (tathā) ▽ śabdaśrottra{{śabda}}-
vijñānādīnām api • tathokta[m a]nunaya-
pratighāvidyāsaṃyojanena saṃyu○kta iti
• na [cāsa] bhāva[svabhāve] saṃsargga
upapadyate • katham hi nāma
[n]iḥs(v)abhāvānām bhāvānām
saṃsarggaḥ ○ syāt* <•> tasmād vidyate
bhāvasvabhāva iti ||

ucya(te • syād bhāvasvabhāvo yadi)
(42?)b5 [bhāvānā](m) ▽ saṃsargga evopapadyeta •
naiva sa bhāvānām [sa](m)sargga
upapadyate • kuta eṣām svabhāvo ○
bhaviṣyati • tat katham iti • ||

draṣṭavyam darśanam draṣṭā

trīṇy etāni dviśo dviśaḥ <•>

sarvvaśaś ca na saṃsarggam

anyonye○na vraja{m}nty uta •

(XIV.1)

draṣṭavyam darśanam draṣṭā ca •

e[tān]i tt[r]īṇi <<(dve)>> d[v]e ca sarvvāni

(42?)b6 ca **nānyonyena** ▽ saha saṃsarggaṃ
gacchamti • na dra[ṣṭa]vyam ca darśanam
ca saṃsarggaṃ gacchataḥ <•> na
draṣṭavyam ca draṣṭā ca <<[na] darśanañi

སྒྲུབ་པ། དངོས་པོ་རྣམས་ངོ་བོ་ཉིད་ཡོད་པ་ཁོ་ན་ཡིན་གྱི།
དངོས་པོ་རྣམས་ངོ་བོ་ཉིད་ཡོད་པ་ཁོ་ན་ཡིན་ཏེ། ཅི་འདྲི་ཐུན་ཞེ་ན།
སྤང་བ་བསྐྱབ་པ་འདི་ཐུན་རོ། ། འདི་ལ་བཅོམ་ལྷན་འདས་དེ་དང་¹
དེར་གཟུགས་དང་རྣམ་པར་ཞེས་པ་དང་མིག་གསུམ་སྤང་བ་ནི་
རེག་པ་ལོ། ། སྤྲོད་དང་། རྣམ་པར་ཞེས་པ་དང་རྣ་བ་ལ་སོགས་པ་
དག་གྱུར་དེ་བཞིན་ནོ་ཞེས་གསུངས་སོ། ། དེ་བཞིན་དུ་ཆེས་སུ་
ཆགས་པ་དང་། ཁོང་ཁོང་དང་མ་རིག་པ་འདི་གྱུན་ཏུ་སྦྱོར་བ་དག་
གིས་གྱུན་ཏུ་སྦྱར་ཏེ་ཞེས་གསུངས་སོ། ། དངོས་པོ་རྣམས་ལ་ངོ་
བོ་ཉིད་མེད་ན་སྤང་པར་མི་འཐད་དེ། འདི་ལྟར་དངོས་པོ་ངོ་བོ་
ཉིད་མེད་པ་རྣམས་ཇི་ལྟར་སྤང་པར་འགྱུར་ཏེ། དེ་ལྟ་བུས་ན་
དངོས་པོ་རྣམས་ངོ་བོ་ཉིད་ཡོད་པ་ཁོ་ན་ཡིན་ནོ། །

་བཞད་པ། གཤམ་ཏེ་དངོས་པོ་རྣམས་ཀྱི་²སྤང་བ་ཉིད་འཐད་ན་
ནི། དངོས་པོ་རྣམས་ངོ་བོ་ཉིད་ཡོད་པར་³་འགྱུར་བ་ཞིག་ན།
དངོས་པོ་རྣམས་ཀྱི་སྤང་བ་ཉིད་མི་འཐད་པས་ངོ་བོ་ཉིད་ཡོད་པར་
གཤམ་འགྱུར། ཇི་ལྟར་ཞེ་ན།

D 220b
N 241a
C 217b
G 339a

བཟུ་བྱ་ལྟ་བུ་བཟོ་བཤོ།

གསུམ་པོ་དེ་དག་གཉིས་གཉིས་དང་།

ཐམས་ཅད་ཀྱང་ནི་ཕན་ཚུན་དུ།

སྤང་པར་འགྱུར་བ་ཡོད་མ་ཡིན། (XIV.1)

བཟུ་བར་བྱ་བ་དང་། ལྟ་བ་དང་། ལྟ་བཤོ་གསུམ་པོ་དེ་དག་ནི་
གཉིས་གཉིས་དང་། ཐམས་ཅད་ཀྱང་ཕན་ཚུན་དུ་སྤང་པར་མི་
འགྱུར་ཏེ། བཟུ་བར་བྱ་བ་དང་ལྟ་བ་ཡང་སྤང་པར་མི་འགྱུར་ལ།
བཟུ་བར་བྱ་བ་དང་ལྟ་བཤོ་ཡང་སྤང་པར་མི་འགྱུར། ལྟ་⁴བ་དང་

P 249b

¹ དད་: PN དག་.

² ཀྱི་: DC ཀྱིས་.

³ PNG add ཡང་.

⁴ ལྟ་: PN བཟུ་.

[c]a d(r)ṣ(t)ā ca>> na draṣṭaOvyam
darśanam ca draṣṭā ca <<samsargam
gac[ch]am[ti]>> || (XIV.1)

**evam rāgaś ca raktaś ca
rañjanīyam ca dṛśyatām •
(tr)[ai](dh)e(na śeṣāḥ) [kl](e)[śāś ca]
śeṣāṇy āOyatanāni ca • <||> (XIV.2)**

yathā draṣṭavyam ca darśa[naṃ ca] (*draṣṭā
ca dviśo*) dviśaḥ sarvaśa[ś] (ca
nāny)[o](*nyena saha samsargam
gacchanti*)

ལྟ་བཤིཡང་སྒྲུབ་མི་འགྱུར། ལྟ་བར་བྱ་བ་དང་ལྟ་བ་དང་
ལྟ་བཤིཡང་སྒྲུབ་མི་འགྱུར་རོ། (XIV.1)

དེ་བཞིན་འདོད་ཆགས་ཆགས་པ་དང་།

ཆགས་པར་འགྱུར་¹དང་ཉོན་མོངས་པ།

ལྷག་མ་རྣམས་དང་སྐྱེ་མཆེད་ཀྱི།

ལྷག་མ་འང་རྣམ་པ་གསུམ་གྱིས་ལྟ་²། (XIV.2)

ཇི་ལྟར་བལྟ་བར་བྱ་བ་དང་། ལྟ་བ་དང་། ལྟ་བཤིད་ག་གཉིས་

གཉིས་དང་ཐམས་ཅད་³ཕན་ཚུན་ལྷན་ཅིག་ཏུ་སྒྲུབ་མི་འགྱུར་

བ་དེ་⁴བཞིན་ཏུ་འདོད་ཆགས་དང་ཆགས་པ་དང་། ཆགས་པར་

འགྱུར་བ་དག་ཀྱང་གཉིས་གཉིས་དང་ཐམས་ཅད་ཀྱང་ཕན་ཚུན་

ལྷན་ཅིག་ཏུ་སྒྲུབ་མི་འགྱུར་ཏེ། འདོད་ཆགས་དང་ཆགས་པ་

ཡང་⁵སྒྲུབ་མི་འགྱུར་ལ། འདོད་ཆགས་དང་ཆགས་པར་

འགྱུར་བ་ཡང་སྒྲུབ་མི་འགྱུར། ཆགས་པ་དང་ཆགས་པར་

འགྱུར་བ་ཡང་སྒྲུབ་མི་འགྱུར། འདོད་ཆགས་དང་ཆགས་པ་⁶ G 339b

པ་དང་ཆགས་པར་འགྱུར་བ་ཡང་སྒྲུབ་མི་འགྱུར་རོ། དེ་

བཞིན་ཏུ་ཉོན་མོངས་པ་ལྷག་མ་ཞེ་སྒྲུབ་ལ་སོགས་པ་རྣམས་

དང་། སྐྱེ་མཆེད་ཀྱི་ལྷག་མ་སྐྱེ་དང་རྣ་བ་དང་། ཉོན་པོ་ལ་

སོགས་པ་དག་ཀྱང་གཉིས་གཉིས་དང་། ཐམས་ཅད་⁶ཀྱང་ཕན་

ཚུན་ལྷན་ཅིག་ཏུ་སྒྲུབ་མི་འགྱུར་རོ། (XIV.2)

¹ PNG add བ .

² ལྟ་: PNG བལྟ་ .

³ DC omit ཐམས་ཅད་ .

⁴ PNG omit དེ་ .

⁵ ཡང་: DC དང་ .

⁶ DC add དག་ .

Around 25 folios are lost.

...

.....

ཅི་སྟེ་དེ་¹འབྲས་མ་²འབྲེལ་ན།

འབྲས་བྱ་གང་ཞིག་སྦྱེད་པར་བྱེད། (XX.11ab)

ཅི་སྟེ་སྦྱེད་པར་བྱེད་མ་འབྲེལ་བ་འབྲས་བྱ་དང་མི་ལྡན་པས་
འབྲས་བྱ་³སྦྱེད་པར་བྱེད་པར་⁴སེམས་ན། ཁྱོད་ཀྱི་⁵འབྲས་བྱ་ G 388a
གང་ཞིག་སྦྱེད་པར་བྱེད་པ་དེ་སྟོན་ཞིག་། གང་གི་ཚོ་
འབྲས་བྱ་མ་སྦྱེས་པའི་ཕྱིར་མེད་པ་ལ་འབྲས་བྱ་ཞེས་བྱ་བ་ཉིད་
ཀྱང་མེད་པ་དེའི་ཚོ་སྦྱེས་འབྲས་བྱ་སྦྱེད་པར་བྱེད་དོ་ཞེས་བྱ་བ་
དེ་ཇི་ལྟར་འབྲས་བྱ་ར་འགྱུར། ཅི་སྟེ་ཡང་མེད་ཀྱང་དེ་ལ་དེ་སྟེ་
ཅས་⁷སྦྱེད་པར་བྱེད་པའི་མཐུ་ཉིད་ཡོད་པར་གྱུར་ན་ནི་དེས་རི་
བོང་གི་རྩ་ཡང་བསྦྱེད་པར་འགྱུར་བར་ཐེ་ཚོ་མ་མེད་དོ།

ཡང་⁸གཞན་ཡང་།

སྦྱེས་ནི་མཐོང་དང་མ་མཐོང་བར།

འབྲས་བྱ་སྦྱེད་པར་མི་བྱེད་དོ། (XX.11cd)

འདི་ལ་གལ་ཏེ་སྦྱེས་འབྲས་བྱ་བསྦྱེད་པར་གྱུར་ན་མཐོང་ནས་
སམ་མ་མཐོང་བར་སྦྱེད་པར་འགྱུར་གང་ན། གཉི་གཉིས་
ཡང་མི་འབྲས་¹⁰དོ། ཇི་ལྟར་ཞེ་ན། གལ་ཏེ་རེ་ཞིག་མཐོང་

(68?)a1 ^v(na hy adr̥ṣṭvā ca dr̥ṣṭvā ca
hetur janayate phalaṃ¹ || XX.11cd)
[i]ha yadi hetuḥ phalaṃ janayet* <•>
dr̥ṣṭvā vā janayed adr̥ṣṭvā vā •
ubh(a)y(a)th[ā] ca n[o]p(a)p(a)dy(a)t[e] •
katham iti • yadi tāvad dr̥ṣṭvā janayed
eva(m) sati j[ā]ta[m] janay(a)t(ī)ty

¹ Cf. pt. 1, p. 127, l. 2; Ye 2007: 152.

¹ དེ: DC ལྡན་.

² མ: DC མི་.

³ ལྡན: DC ལྡན་.

⁴ སྦྱེད་པར་བྱེད་པར: PNG བསྦྱེད་པར་.

^{5,6} སྦྱེད: PNG བསྦྱེད་.

⁷ PNG omit སྟེ་ཅེས་.

⁸ P omits ཡང་.

⁹ སྦྱེད: PN བསྦྱེད་.

¹⁰ འབྲས: G བྲས་.

āgata[m] bhavati <•> ○ n(a) hy
(a)[j](ā)t(am) dṛśy(a)t(a) iti j(ā)t(a)sy(a)
k[i]m puna[r janayitavyam] iti • ath[ā]py
(a)dṛṣṭvā hetuḥ ph(a)l(am)
(68?)a2 j(a)n(a)y(a)t(i)[ti] ⁷ (kalpyate • tathāpi
hetur yad yad na paśyati tat ta)d
utpādayet* na cotpādayati • tasmād
adrṣṭvāpi hetuḥ ○ phalaṃ notpādayati •
(XX.11)

kim ca bhūyaḥ <•> iha yadi hetuḥ phalaṃ
janayet* << (sam)prāpya jana[ye]t*>> <•> na
ca phalahetvoḥ saṃgatiḥ kathamcid apy
upapadya○te <•> katham iti

nātītasya hy atītena
phalasya saha hetunā •
nājātena na jātena
saṃgatir jjātu vidyate || (XX.12)

(68?)a3 ⁷(atītasya phalasyātītena cājātena ca
he) tunā saṃgatir na vidyate •
atītānāgatayoḥ phalahe○tvor abhāvād <•>
atītasya <phalasya> jātena hetunā
saṃgatir na vidyate <•> phalābhā(vā)t*
<•> (XX.12)

ནས་¹སྐྱེད་²པར་འགྱུར་ན། དེ་ལྟར་³ན་སྐྱེས་པ་སྐྱེད་པར་བྱེད་
པར་འགྱུར་ཏེ། འདི་ལྟར་མ་སྐྱེས་པ་ནི་མཐོང་བར་མི་འགྱུར་
ལ། སྐྱེས་པ་ལ་ནི་ཡང་བསྐྱེད་⁴པར་བྱ་མི་དགོས་སོ། ཅི་སྟེ་
ཡང་རྒྱས་མ་མཐོང་བར་འབྲས་བུ་སྐྱེད་པར་བྱེད་པར་རྟོག་ན།
དེ་ལྟར་ན་ཡང་རྒྱས་གང་དང་གང་མ་མཐོང་བ་དེ་དང་དེ་སྐྱེད་⁵པར་
འགྱུར་བ་ནི་གཞི་ན་སྐྱེད་པར་ཡང་མི་བྱེད་དེ། དེ་ལྟར་བས་ན་རྒྱས་
མ་མཐོང་བར་ཡང་འབྲས་བུ་སྐྱེད་པར་མི་བྱེད་དོ། (XX.11)

ཡང་གཞན་ཡང་། འདི་ལ་གལ་ཏེ་རྒྱས་⁶འབྲས་བུ་བསྐྱེད་པར་
གྱུར་ན། སྐྱེད་⁷ནས་སྐྱེད་⁸པར་འགྱུར་གང་ན། འབྲས་བུ་དང་རྒྱ་
དག་སྤད་པ་ནི་ཇི་ལྟར་ཡང་མི་འབྲད་དོ། ཇི་ལྟར་ཞེ་ན།

འབྲས་བུ་འདས་པ་རྒྱ་འདས་དང་།

མ་སྐྱེས་པ་དང་སྐྱེས་པ་དང་།

ལྷན་ཅིག་སྤད་པར་འགྱུར་བ་ནི།

G 388b

ནམ་ཡང་ཡོད་པ་མ་ཡིན་ནོ། (XX.12)

འབྲས་བུ་འདས་པ་ནི་རྒྱ་འདས་པ་དང་མ་སྐྱེས་པ་དང་ལྷན་ D 253a
ཅིག་སྤད་པར་འགྱུར་བ་ནམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། འདས་པ་ C 250a
འདས་པ་འདས་པ་དག་གི་འབྲས་བུ་དང་རྒྱ་དག་མེད་པའི་ N 277b
P 286a
སྤྱིར་རོ། འབྲས་བུ་འདས་པ་དང་རྒྱ་སྐྱེས་པ་ཡང་ལྷན་ཅིག་
སྤད་པར་འགྱུར་བ་ནམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། འབྲས་བུ་མེད་
པའི་སྤྱིར་རོ། (XX.12)

¹ ནས་: DC བས་.

² སྐྱེད་: PNG བསྐྱེད་.

³ ལྟར་: PNG ལྟ་.

⁴ བསྐྱེད་: PNG བསྐྱེད་.

⁵ སྐྱེད་: PNG བསྐྱེད་.

⁶ རྒྱས་: PNG རྒྱ་.

⁷ སྐྱེད་: C སྐྱེད་.

⁸ སྐྱེད་: PNG བསྐྱེད་.

nājātasya¹ hy ajātena
phalasya saha hetunā • ○
nātītena na jātena
saṃgatir jātu vidyate • <||> (XX.13)

(68?)a4 ajātasya phalasyājātena cātītena ca
hetunā² (saṃgatir na vidyate •
atītānāgatayoh) phalahetvor abhāvāt* <•>
ajātasya phalasya jātena he○tunā
saṃgatir nna vidyate • phalābhāvāt* <•>
(XX.13)

na jātasya² hi jātena
phalasya saha hetunā •
nājātena <na> naṣṭena
saṃ○gatir jātu vidyate • <||>
(XX.14)

jātasya phalasya jātena hetunā
saṃgatir na vidyate • ayaṃ <asya> hetur
(68?)a5 idam asya² (phalam ity evaṃ
hetuphalayor anupapa)tt(e)ḥ
evambhūtayoh ca saṃgaty<an>upapatteḥ
<•> (jā)[tasya phala]sya ○ ajātena
cātītena ca hetunā saṃgatir na vidyate •
atītānāgatayor hetvor abhāvāt* <•>
(XX.14)

asatyāṃ saṃgatau hetuḥ ○
katham janayate phalaṃ • (II.15ab)

འབྲས་བུ་མ་སྐྱེས་¹ རྒྱུ་མ་སྐྱེས།
འདས་པ་དང་ནི་སྐྱེས་པ་དང་།
ལྷན་ཅིག་སྤྲད་པར་འགྱུར་བ་ནི།
ནམ་ཡང་ཡོད་པ་མ་ཡིན་ནོ། (XX.13)

འབྲས་བུ་མ་སྐྱེས་པ་ནི་རྒྱུ་མ་སྐྱེས་པ་དང་འདས་པ་དང་ལྷན་ཅིག་
སྤྲད་པར་འགྱུར་བ་ནམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། འདས་པ་དང་
མ་འོངས་པ་དག་གི་འབྲས་བུ་དང་རྒྱུ་དག་མེད་པ་འི་སྒྲིབ་རྩོ།
འབྲས་བུ་མ་སྐྱེས་པ་དང་རྒྱུ་སྐྱེས་པ་ཡང་ལྷན་ཅིག་སྤྲད་པར་
འགྱུར་བ་ནམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། འབྲས་བུ་མེད་པ་འི་སྒྲིབ་
རྩོ།
(XX.13)

འབྲས་བུ་སྐྱེས་པ་རྒྱུ་སྐྱེས་དང་།
མ་སྐྱེས་པ་དང་འདས་པ་དང་།
ལྷན་ཅིག་སྤྲད་པར་འགྱུར་བ་ནི།
ནམ་ཡང་ཡོད་པ་མ་ཡིན་ནོ། (XX.14)

འབྲས་བུ་སྐྱེས་པ་ནི་རྒྱུ་སྐྱེས་པ་དང་ལྷན་ཅིག་སྤྲད་པར་འགྱུར་བ་
ནམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། འདི་ནི་འདི་འི་རྒྱུ་འདི་ནི་འདི་འི་
འབྲས་བུ་འོ་ཞེས་བྱ་བ་དེ་ལྟར་རྒྱུ་དང་འབྲས་བུ་དག་ཏུ་མི་འཐད་
པ་འི་སྒྲིབ་དང་། དེ་ལྟར་གྱུར་པ་དག་ལ་སྤྲད་པ་ཡང་མི་འཐད་
པ་འི་སྒྲིབ་རྩོ། འབྲས་བུ་སྐྱེས་པ་དང་རྒྱུ་མ་སྐྱེས་པ་དང་འདས་
པ་དང་ཡང་ལྷན་ཅིག་སྤྲད་པར་འགྱུར་བ་ནམ་ཡང་ཡོད་པ་མ་ G 389a
ཡིན་ཏེ། འདས་པ་དང་མ་འོངས་པ་དག་གི་རྒྱུ་དག་མེད་པ་འི་
སྒྲིབ་རྩོ། (XX.14)

སྤྲད་པ་ཡོད་པ་མ་ཡིན་ནོ།
རྒྱུ་ནི་འབྲས་བུ་འོ་ལྟར་སྐྱེད་²། (XX.15ab)

¹ Cf. Ye 2007: 160f.; pt. 1, p.127, note 3.

² Cf. Ye 2007: 160f.; pt. 1, p.127, note 4.

¹ སྐྱེས་: N སྐྱེད་.

² སྐྱེད་: PNG བསྐྱེད་.

tad evam atītānāgatavarttamānasya
 <<phalasya>> atītānāgatavarttamānena
 (68?)a6 hetunā¹ (sarvathāpy anupapadyamānā-
 yām) saṃgatau katham idam
 upapatsyate hetuḥ phalaṃ janayatīti •

satyāṃ vā <<(saṃ)>>gatau hetuḥ
 katham janayate phalaṃ •
 (XX.15cd)

athānupapadyamānāpi hetuphalasaṃgatiḥ
 kalpyate • ○ tathāpi katham hetuḥ sad
 eva tat phalaṃ janayet*¹ <•> na hi sataḥ
 punaḥ janayitavyam asti • (XX.15)

(68?)b1⁷ (kim ca bhūyah

hetuḥ) [phal](e)[na śūnyaś c](e)[t
 katha]ṃ [janaya]te pha[la]ṃ •
 (XX.16ab)

++ ○ ++++++++
 + + + + + + + + + + + +
 + + + + + + + + + + +
 ○ + +
 + + ++++++++

¹ katham hetuḥ sad eva tat phalaṃ janayet*: ≠ BP_{Tib}
 ལྟོ་ཡོད་པ་ཉིད་ཀྱིས་འབྲས་བུ་དེ་ཇི་ལྟར་སྐྱེད་པར་འགྱུར་ (= katham
 hetuḥ sann eva tat phalaṃ janayet).

དེའི་སྐྱིར་དེ་ལྟར་འབྲས་བུ་འདས་པ་དང་མ་འོངས་པ་དང་ད་ལྟར་
 དང་¹ ལྟོ་འདས་པ་དང་མ་འོངས་པ་དང་ད་ལྟར་དུ་ལྟན་ཅིག་ལྟན་
 པར་འགྱུར་བ་རྣམས་པ་ཐམས་ཅད་དུ་ཡང་མི་འབྲད་ན། ལྟོས་
 འབྲས་བུ་སྐྱེད་པར་བྱེད་དོན་ཞེས་བྱ་བ་ཇི་ལྟར་འབྲད་པར་འགྱུར་²།

ཐད་པ་ཡོད་པ་³ ཡིན་ན་ཡང་།།

ལྟོས་ནི་འབྲས་བུ་ཇི་ལྟར་སྐྱེད་⁴།། (XX.15cd)

ཅི་སྟེ་མི་འབྲད་⁵ བཞིན་དུ་ཡང་ལྟོ་དང་འབྲས་བུ་ཐད་⁶ པར་རྟོག་ན།
 དེ་ལྟན་ཡང་ལྟོ་ཡོད་པ་ཉིད་ཀྱིས་འབྲས་བུ་དེ་ཇི་ལྟར་སྐྱེད་⁷ པར་
 འགྱུར། འདི་ལྟར་ཡོད་པ་ལ་ནི་ཡང་བསྐྱེད་པར་བྱ་བ་མེད་དེ་
 ལྟུང་བྱ་བ་⁸ ཡང་མེད་དོ།། (XX.15)

N 278a

ཡང་གཞན་ཡང་།

གལ་⁹ ཏེ་འབྲས་བུས་སྟོང་པ་འི་ལྟོས་⁸།།

P 286b

ཇི་ལྟར་⁹ འབྲས་བུ་⁹ སྐྱེད་པར་བྱེད།། (XX.16ab)

D 253b
C 250b

འདི་ལ་གལ་ཏེ་ལྟོས་འབྲས་བུ་སྐྱེད་པར་བྱེད་ན། དེ་འབྲས་བུའི་
 བདག་ཉིད་ཀྱིས་སྟོང་པ་འཇགས། མི་སྟོང་པས་འབྲས་བུ་དེ་སྐྱེད་པར་
 བྱེད་གང་ན། དེ་ལ་རེ་ཞིག་གལ་ཏེ་འབྲས་བུའི་བདག་ཉིད་ཀྱིས་
 སྟོང་པ་འི་ལྟོས་འབྲས་བུ་སྐྱེད་པར་བྱེད་པར་རྟོག་ན་དེ་ནི་¹⁰ ཇི་ལྟར་
 ཡང་མི་འབྲད་དོ།། ཅི་སྟེ་འབྲད་ན་ནི་བྱེ་མས་ཀྱང་ཏིལ་མར་
 དང་། ལྟོས་ཀྱང་མར་སྐྱེད་¹¹ པར་འགྱུར་རོ།། ཡང་ན་བྱེ་མ་དང་

¹ དང་: PNG ཡང་.

² DC add ན་.

³ PNG add མ་.

⁴ སྐྱེད་: PNG བསྐྱེད་.

⁵ PNG add ཁྱེད་.

⁶ ཐད་: PN འཕྲད་.

⁷ སྐྱེད་: PNG བསྐྱེད་.

⁸ ལྟོས་: PNG ལྟོ་.

⁹ P omits ཁྱེད་.

¹⁰ DC add དེ་.

¹¹ སྐྱེད་: PNG བསྐྱེད་.

(68?)b4 [¶](*kiṃ ca bhūyaḥ • iha yad dhetuḥ phalaṃ
janayatīti tad a)pi*
[svabhā](ven)āśū[nyā](m vo)tpa[dyet](a)
[n]i[r]uddhy[e]Ōta ca [śūn]ya[m] vā <•>
tattra (*vaya*)m b(rū)maḥ ||

phalaṃ notpadya[te]¹ 'śūnyam

aśūnyam na nirotsyate •

[a]ni[ruddha]m anutpa[nn]am

aśūnyam Ō tad bhaviṣyati • <||>

(XX.17)

yat **phalaṃ** svabhāvenāśūnyam
svātmanāvasthitam • ta[n nai]votpa(dyate
nāpi nirotsyate • kutaḥ •
(68?)b5 [¶]svātmanāvasthitatvāt* • na hi
svabhāvasya vikāra upa)[padya](te •
tasmāt **tat phalam a)śūnya[m** iti
parikalp]yaŌmānaṃ nit[y]at(v)ā[d
aniruddha](m a)nutpannam ca [te
bhav]iṣyati • ta[smā]n nā[śūn]ya(m)
[phala]m **utpa[dyate • nā]pi**
[n]i[rotsya][te] • Ō (XX.17)

ta[ttraitat syāt* śūn]yam phala[m
u]tpadyate ca niruddh[y]ate [cety a]ttra
brūmaḥ <•>

[ka](tham utpatsyate śūnyam

(68?)b6 [¶]**katham śūnyam nirotsyate •**

śūnyam apy aniruddham)

[tad anutpannam prasaj]y[ate ||]

(XX.18)

ཡང་གཞན་ཡང་། འདི་ལ་རྒྱུས་འབྲས་བྱ་སྦྱིད་¹ རོ་ཞེས་བྱ་བ་
གང་ཡིན་པ་དེ་ཡང་། རོ་བོ་ཉིད་ཀྱིས་མི་སྦྱོང་པ་འཇ་སྦྱོང་པ་ཞིག་
སྦྱི་བ་དང་འགག་པར་འགྱུར་གྲང་ན། དེ་ལ་ཁོ་བོས་བཤད་པར་
བྱ་སྟེ།

འབྲས་བྱ་མི་སྦྱོང་སྦྱི་མི་འགྱུར་།

མི་སྦྱོང་འགག་པར་མི་འགྱུར་རོ།

མི་སྦྱོང་དེ་ནི་མ་འགགས་དང་།

མ་སྦྱེས་² པར་ཡང་འགྱུར་བ་ཡིན། (XX.17)

N 278b

[¶]འབྲས་བྱ་རོ་བོ་ཉིད་ཀྱིས་མི་སྦྱོང་པ་² རང་གི་བདག་ཉིད་ཀྱིས་³ P 287a

ངེས་པར་གཞས་པ་གང་ཡིན་པ་དེ་ནི་སྦྱི་བར་མི་འགྱུར་འགག་

པར་ཡང་མི་འགྱུར་ཏེ། ཅི་འདྲི་ཕྱིར་ཞེ་ན། རང་གི་⁴ བདག་ཉིད་ G 390a

ཀྱིས་³ རེས་པར་གཞས་པ་འདྲི་ཕྱིར་རོ། འདི་ལྟར་རང་བཞིན་ལ་ནི་

འགྱུར་བ་མི་མཐད་⁵ པས། དེ་འདྲི་ཕྱིར་འབྲས་བྱ་དེ་⁴ མི་སྦྱོང་པར་ D 254a
C 251a

ཡོངས་སུ་རྟོག་ན། རྟག་པ་འདྲི་ཕྱིར་ཁྱོད་ཀྱི་དེ་ནི་མ་འགགས་པ་

དང་མ་སྦྱེས་པར་ཡང་འགྱུར་རོ། དེ་ལྟ་བུས་ན་འབྲས་བྱ་མི་

སྦྱོང་པ་ནི་སྦྱི་བར་མི་འགྱུར་ཞིང་འགག་པར་ཡང་མི་འགྱུར་རོ།

(XX.17)

དེ་ལ་འདི་སྒྲུབ་དུ་འབྲས་བྱ་སྦྱོང་པ་སྦྱི་བ་དང་འགག་པར་འགྱུར་

བར་ལེམས་ན། དེ་ལ་བཤད་པར་བྱ་སྟེ།

སྦྱོང་པ་ཇི་ལྟར་སྦྱི་འགྱུར་ཞིང་།

སྦྱོང་པ་ཇི་ལྟར་འགག་པར་འགྱུར་།

སྦྱོང་པ་དེ་ཡང་མ་འགགས་དང་།

མ་སྦྱེས་པར་⁵ ཡང་ཐལ་བར་འགྱུར་། (XX.18)

¹ notpadya[te]: = MK_{Ms}; dJ, LVP notpatsyate; cf. pt. 1,
p. 127, note 7.

¹ སྦྱིད: PNG བསྦྱིད.

² བ: PNGDC བ.

³ ཀྱིས: C ཀྱིས.

⁴ PNG add ཞི.

⁵ བར: DC བ.

(yat phalaṃ svabhāvena) ○ (śūnyam
ātmanāpra)[s](i)[ddh](aṃ tat katham
u)[tpatsya](te katham) [nirotsyate] •
[atha] + + + + +
○ + + + + + + +
+ + + + + + + + + + +

འབྲས་པུང་འོ་ཤོད་ཀྱིས་སྒྲོང་པ་བདག་ཉིད་ཀྱིས་¹ རབ་རྟམ་གྲུབ་
པ་གང་ཡིན་པ་དེ་² ཇི་ལྟར་སྐྱེ་བར་འགྱུར་ཞིང་། ཇི་ལྟར་འགག་
པར་འགྱུར། ཅི་སྐྱེ་འབྲས་པུང་³ འོ་ཤོད་མེད་ཀྱང་སྐྱེ་བ་དང་
འགག་པར་རྒྱལ་པར་རྟོག་ན་དེ་ལ་སྐྱེ་བར་བྱ་དགོས་ཏེ། ཅི་དེ་⁴
འབྲས་པུང་འོ་ཤོ་⁵ མ་གཏོགས་པ་གཞན་ཞིག་སྐྱེ་བ་དང་
འགག་པར་འགྱུར་རམ། ཅི་སྐྱེ་འབྲས་པུང་དངོས་པོ་མ་
གཏོགས་པ་གཞན་ཞིག་སྐྱེ་བར་འགྱུར་ན་མི་དེས། འབྲས་པུ་
ལ་ཅིར་འགྱུར་ཏེ། འདི་ལྟར་འབྲས་པུམ་⁶ ཡིན་པ་སྐྱེ་བ་འབྲས་
པུར་མི་འགྱུར། དེ་ལྟ་བུས་ན་འབྲས་པུང་སྒྲོང་པར་ཡོངས་སུ་
རྟོགས་⁷ ན་ཡང་མེད་པའི་ཕྱིར་མ་འགགས་པ་དང་མ་སྐྱེས་པར་
ཡང་ཐལ་བར་འགྱུར་བས། དེ་ཡང་མི་འདོད་དོ། དེ་ལྟ་བུས་
ན་འབྲས་པུ་སྒྲོང་པ་ཡང་སྐྱེ་བར་མི་འགྱུར་ཞིང་འགག་པར་ཡང་
མི་འགྱུར་རོ། (XX.18)

G 390b

(the end)



Additional Bibliography

Saito, Akira 斎藤明

1984 *A study of the Buddhāpālita-mūlamadhyamakā-vṛtti*, unpublished dissertation, Australian National University.

Corrigenda to Part 1

p. 139, Skt. note 3: MK, PSP → dJ, LVP.

p. 145, Skt. l. 12: karkṛtvāt → kartṛtvāt.

¹ ગ્રીક્સ: C ગ્રીક્સ.² རྫོང་: DC རྫོང་.

³ PNG omit 3.

⁴ 3: DC 32.

⁵ PNGDC རོ་བོ; should be རོ་སྒོ་བོ; cf. l. 6.

⁶ *ସୂକ୍ଷ୍ମ*: DC ସୂକ୍ଷ୍ମ .

⁷ རྟེན་གསུམ་: PN རྟེན་གསུམ་.

A Paleographical Study of the Manuscripts of the *Mūlamadhyamakakārikā* and Buddhapālita's Commentary*

YE Shaoyong

In the last issue I have provided a brief introduction and partial transcriptions of two newly identified manuscripts from Tibet, the *Mūlamadhyamakakārikā* and Buddhapālita's Commentary (Ye 2007). In this article I will deal with their script from a paleographical perspective. The script used in the two manuscripts resembles that of a manuscript of the *Daśabhūmikasūtra* from Nepal (Matsuda 1996: manuscript A, *Daśabhūmikasūtra* manuscript hereinafter), which, unfortunately, does not bear a date while its paleographical date has been suggested by L. Sander as the early 7th century (*op. cit.*, xvii). The following paleographical analysis will show that the script of our manuscript, which could be called an eastern variety of the post-Gupta script¹, exhibits various features that can be attested in the inscriptions from Nepal from the second half of the 6th century to the first half of the 7th.

By way of a brief review of the studies on the Nepalese inscriptions, I will mention several articles and books here. Fifteen inscriptions were first published by Bh. Indraji and G. Bühler in *Indian Antiquary* (Indraji 1880). Eighty years later, R. Gnoli brought out an enlarged and well-illustrated monograph on this subject (1956). By far the largest collection of Nepalese inscriptions with texts, English translations and plates appeared in D. R. Regmi's book *Inscriptions of Ancient Nepal* (1983; sometimes Regmi's photos are of better quality when compared with other publications). These three works are my main source for the photos and transliterations². As far as the dating system of the Nepalese inscriptions is concerned, although many scholars have proposed solutions³, there is no final conclusion. Here I follow the latest proposal by Petech (1988), i.e., the Śaka era for the first group of inscriptions, and the Aṃśuvarman era starting from 576 CE for the second group. In the following discussion this uncertainty regarding the dates is tolerable since, as pointed out by L. Sander (2002: 243, note 28), the paleographical analysis can only work in a broader time

* In the process of writing this paper, I received financial supports from the Bukkyō Dendō Kyōkai (2007) and from the China Scholarship Council (2008). Here I would like to express my heartfelt gratitude to them. Sincere thanks are due to my supervisor, Professor Duan Qing of Peking University, for having first read the manuscripts treated here and selflessly given her results to me. I am very grateful to Dr. Lore Sander, who was kind enough to read through my draft and provided valuable suggestions. I am also indebted to Professor Harunaga Isaacson, who generously afforded me some needed materials. My heartfelt thanks are also due to Dr. Andrew Glass, who not only took the trouble of checking my English, but also provided me with many valuable suggestions. Needless to say, any errors that remain are my own.

¹ Here the term "Siddhamātrkā" is avoided intentionally, although, generally speaking, our script should belong to this category. What kind of script does this term refer to exactly, whether it covers Nepal or not is still an open question. For a latest discussion see Sander 2007: 127ff., especially 131, n. 69.

² For a detailed review of publications of the Nepalese inscriptions see Regmi 1983: vol. I, preface.

³ For a brief summary see Petech 1988: 149ff.

scale and does not require exact dates. As to the paleographical study of the Nepalese inscriptions, A. H. Dani has included a brief discussion in his book *Indian Paleography* (1963: 136–140, pl. XI). Hemarāja Śākya published a book *Nepāla-lipi-prakāśa* (1973), which is useful as a handbook but not always reliable. Sander contributed an article in BMSC II, dealing with a similar script used in a copper plate of the *ye dharmā* formula (2002). Beside the above mentioned works, no detailed paleographical study on the Nepalese inscriptions has yet been written.

Here I will make a comparison between the writing of our manuscripts and the numerous characters which appear in the Nepalese inscriptions from the 5th to the 8th centuries. As is shown in the following discussion, a gradual evolution of the script can be traced in the Nepalese inscriptions. Therefore I hope to provide a time scale which will help to suggest a paleographical date for our manuscripts, and probably, in the future, for other sources as well. It is not my intention to date the manuscripts precisely inasmuch as there is no dated manuscript from this period and region accessible to me, and it is usually considered unsafe to date a manuscript based on a comparison with inscriptional styles. Moreover, I agree with K. V. Ramesh when he stressed (1984: 62) “where paleography is the lone consideration ... the suggested date must always be taken to present the date so suggested + or –100 years.”

1. General features

1.1 The handwriting of our manuscripts is neat and elegant, and care has been taken to start and end strokes in calligraphic style. The alternation between thick and thin strokes suggests the use of a pen with a broad tip. The angle of the thin lines and the diagonal beginning and end of some strokes indicate that the tip was cut slightly oblique. Despite the basic shapes of the *akṣaras* being eastern, this slightly knotty style was most likely influenced by “Gilgit/Bamiyan-Type I”, an ornate local script of “Greater Gandhāra” which flourished in the 6th century (Sander 1968: 123ff.).⁴

1.2 All characters have a line as the head-mark. Dani maintained that “in all the inscriptions in Nepal the head-mark is a well-formed solid triangle” (1963: 137). However, though comparatively rare, I do find some cases of a line mark in them. It seems to me that the lined head-mark does not differ very much from the triangular one, especially when the line is short. Taking into account the difference between manuscripts and inscriptions, there is no substantial disagreement on this point between our manuscripts and the Nepalese inscriptions; as also pointed out by Dani (*op. cit.*, 120), the triangular head-mark could be reduced to a simple horizontal line to meet the needs of writing at speed.

1.3 Except for the independent vowels⁵ *ā* and *i* and the diacritic vowel *ī*, the script of our manuscripts is exactly the same as that of the aforementioned *Daśabhūmikasūtra* manuscript, which shows that they should belong to the same period and region.

⁴ Suggested to me by Dr. L. Sander.

⁵ I use the terminology “independent vowel sign”, as suggested to me by Dr. Andrew Glass, in place of the more traditional terms “initial vowel sign”. This has been done because, while an independent vowel sign is normally initial in writing Sanskrit, the sign itself does not need to be initial; independent vowel signs can and do occur in medial position occasionally in Sanskrit, and especially in Prakrit and other languages using *akṣara*-based scripts.

2. Comparison of *akṣaras*

In the following comparison, the heading *akṣara* of every paragraph is from our manuscripts and the *akṣaras* displayed in the table are cut from the Nepalese inscriptions. Their references are as follows. The readings of dates follow Regmi 1983.

| No. | Date | Indraji 1880 | No. of Gnoli 1956 | No. of Regmi 1983 |
|------------------------------------|----------------------------------|-----------------|--|---------------------------|
| The 5th century: | | | | |
| 1 | saṃvat 386 (= 464 CE) | 163–166, No. 1 | Ins. I, pls. I–III | I |
| 2 | saṃvat 413 (= 491 CE) | 166–167, No. 2 | Ins. VIII, pl. IX | XI |
| The 6th century: | | | | |
| 3 | saṃvat 428 (= 506 CE) | | Ins. XII, pl. XIII | XX |
| 4 | saṃvat 435 (= 513 CE) | | Ins. XIII, pl. XIV | XXIII |
| 5 | saṃvat 462 (= 540 CE) | | Ins. XVI, pl. XVII | XXXIII |
| 6 | saṃvat 467 (= 545 CE) | | Ins. XVII, pl. XVIII | XXXIV |
| 7 | saṃvat 482 (= 560 CE) | | Ins. XIX, pls. XX–XXIII | XXXVIII–XLIII |
| 8 | saṃvat 487 (= 565 CE) | | Ins. XX, pl. XXIV | XLV |
| 9 | saṃvat 515 (= 593 CE) | | Ins. XXII, pl. XXVI | LI |
| 10 | saṃvat 516–517 (= 594–595 CE) | | Inss. XXIII–XXVII,
pls. XXVII–XXXI | LIV, LVI–LIX ⁶ |
| 11 | saṃvat 519 (= 597 CE) | | Inss. XXVIII, XXVIX,
pls. XXXII, XXXIII | LX, LXI |
| 12 | saṃvat 520 (= 598 CE) | | Ins. XXXI | LXIII |
| The 7th century: | | | | |
| 13 | saṃvat 30 (= 606 CE) | | Ins. XXXV, pl. XXXVII | LXIX |
| 14 | saṃvat 31 (= 607 CE) | | | LXXIII |
| 15 | saṃvat 32 (= 608 CE) | | Ins. XXXVI, pl. XXXVIII | LXXIV |
| 16 | saṃvat 34 (= 610 CE) | | Ins. XXXVIII, pl. XL | LXXVI |
| 17 | saṃvat 48 (= 624 CE) | 171–172, No. 9 | Ins. L, pl. XLIX | XCVII |
| 18 | saṃvat 55 (= 631 CE) | | Ins. LV, pl. LIV | CII |
| 19 | Jiṣṇugupta regime (= 624–635 CE) | 174, No. 11 | Ins. LIX, pl. LVIII | CIV |
| 20 | saṃvat 64 (= 640 CE) | | Ins. LXI, pl. LX | CVIII |
| 21 | saṃvat 65 (= 641 CE) | | Ins. LXII, pl. LXI | CIX |
| 22 | saṃvat 67 (= 643 CE) | | Ins. LXVI, pl. LXV | CXVII |
| 23 | saṃvat 67 (= 643 CE) | | Ins. LXVII, pl. LXVI | CXVI |
| 24 | saṃvat 78 (= 654 CE) | | Ins. LXIX, pl. LXVIII | CXX |
| 25 | saṃvat 82 (= 658 CE) | | Ins. LXX, pl. LXIX | CXXI |
| 26 | saṃvat 90 (= 666 CE) | | | CXXV |
| 27 | saṃvat 95 (671 CE) | | Ins. LXXII, pl. LXXI | CXXVI |
| 28 | saṃvat 103 (= 679 CE) | | Ins. LXXIII, pl. LXXII | CXXVIII |
| 29 | saṃvat 119 (= 695 CE) | 174–176, No. 12 | Ins. LXXVII | CXXXII |
| The 8th century: | | | | |
| 30 | saṃvat 148 (= 724 CE) | 177–178, No. 14 | Ins. LXXX, pl. LXXVII | CXL |
| 31 | saṃvat 157 (= 733 CE) | 178–183, No. 15 | Ins. LXXXI, pl. LXXVIII | CXLII |

⁶ Regmi said (1983: vol. 1, p. xiv), “There has been a mistake in the numbering of the inscriptions from 54 to 58. The readers should correct 58 to 54, and then 54 to 55 followed by 56, 57, 58 (original 54)”. However, even this correction is neither clear nor correct, as he did not point out which numbering is to be corrected. If we trust the order and numbering of his transliterations, translations and introductory notes, then the number 58 of the plates should be corrected to 55, and then 55 to 56, 56 to 57, 57 to 58. Here in my chart, I use the corrected numbers.

2.1 Independent vowel signs

ॐ *a* is written with a wedge on the left limb. In Nepalese inscriptions, a new form came into being in the 8th century with the left limb extended and curved to the left (ins. 31).⁷ This new form is already observed in other parts of northern India from as early as the 6th century (Dani 1963: pls. Xa.4, XIa.3, XIIa.7).

ॐ *ā* is written in a special form with an ornamental s-shape at the bottom, which has not been observed by me in any other manuscripts or inscriptions. In the *Daśabhūmikasūtra* manuscript it is written **ॐ** (Matsuda 1996: xxviii).

| | |
|--------------------|---|
| 5 th c. | (1) ॐ _a ॐ _ā |
| 6 th c. | (5) ॐ _a |
| 7 th c. | (13) ॐ _a (15) ॐ _ā (17) ॐ _a (20) ॐ _a (23) ॐ _ā (29) ॐ _ā |
| 8 th c. | (31) ॐ _a ॐ _ā |

ॐ *i* is a twin-columned structure and resembles, in general, the form with two dots on the left and a vertical on the right (ॐ) which is typical of the eastern Indian scripts before the 7th century. The form with three dots arranged in a triangle (ॐ) prevailed in Mathura and the northwest region from a very early time (Dani 1963: pl. XIIa). A variant of the three-dot form with its lower dot transformed into a spiral (ॐ or ॐ) was introduced from the western India to the eastern region in the 6th century. It occurred already in the inscriptions of middle Ganges valley in the early 6th century (*op. cit.*, pl. Xa.4) and in Bengal in the early 7th century (*op. cit.*, pl. XIa.4). In Nepal its first occurrence is in inscription 21 dated to 641 CE, while the old form did not fall out of use until the end of the 7th century (ins. 29).

It is worth noting that the right half of *i* in our manuscript is not a vertical but a hook with a head-mark. I have not yet found an equivalent to this peculiar shape in any other manuscripts or inscriptions. In the *Daśabhūmikasūtra* manuscript it is written **ॐ** (Matsuda 1996: xxviii).

| | |
|--------------------|--|
| 5 th c. | (1) ॐ |
| 6 th c. | (9) ॐ |
| 7 th c. | (18) ॐ (21) ॐ (22) ॐ (23) ॐ (26) ॐ (27) ॐ (29) ॐ |
| 8 th c. | (30) ॐ (31) ॐ |

2.2 Diacritic vowel signs

The diacritic *ā* in our manuscripts is, in most cases, written in a standardized form which appears as a short vertical attached to the right of the preceding consonant (ॐ *gā* ॐ *thā* ॐ *dā* ॐ *dhā* ॐ *pā* ॐ *yā* ॐ *śā* ॐ *ṣā* ॐ *sā*). In the case of *nā* the short vertical of the diacritic *ā* joined at the base of the right outer arm of the consonant (ॐ *nā*,

⁷ Although Dani recorded this new form in as early as the 7th century (1963: pl. XIa.10), I did not find it in the sources Dani had given (*op. cit.*, 207).

cf. **ना** *na*). In ligatures beginning with *r*, the vertical of *ā* becomes very short (**रु** *rttā* **रु** *rvvā*). In some ligatures like *smā* **स्मा**, *syā* **स्या**, *kyā* **क्या**, the vertical of *ā* becomes a hook, which resembles the ornamental style of “Gilgit/Bamiyan-Type I” (Sander 1968: 122, Tafel IV). In some cases the diacritic *ā* goes upwards (**र्** *nā*). This seems to be conditioned by a lack of space, and thus probably indicates subsequent corrections to the text.

In the Nepalese inscriptions of the early period, the diacritic *ā* sign assumes different shapes when it combines with different consonant signs. There are three types of diacritic *ā* which were finally unified into the standard vertical type.

Type I: represented by the head-mark elongated to the right, and later with its right end bent downwards. It is seen in *dā*, *nā*, *rā* and *hā* in inscription 1 of 464 CE. The earliest attested substitution of a standard vertical for type I is observed in inscription 2 of 291 CE, whereas the old form can still be seen in inscription 8 of 565 CE.

| | |
|--------------------|--|
| 5 th c. | (1) द <i>dā</i> न <i>nā</i> र <i>rā</i> ह <i>hā</i> (2) द <i>dā</i> न <i>nā</i> |
| 6 th c. | (3) द <i>dā</i> न <i>nā</i> र <i>rā</i> (8) न <i>nā</i> र <i>rā</i> (11) द <i>dā</i> |
| 7 th c. | (15) द <i>dā</i> |
| 8 th c. | (30) न <i>nā</i> (31) न <i>nā</i> |

Type II: represented by a horizontal with its left end joined to the left or middle part of the consonant, and later with its right end bent downwards. It occurs in *pā*, *yā*, *śā* and *sā* (consonant signs with an open top) in the early Nepalese inscriptions and never occurs again after inscription 8 of 565 CE.

| | |
|--------------------|--|
| 5 th c. | (1) प <i>pā</i> य <i>yā</i> श <i>śā</i> स <i>sā</i>
(2) प <i>sā</i> |
| 6 th c. | (3) प <i>pā</i> य <i>yā</i> श <i>śā</i> स <i>sā</i>
(8) प <i>pā</i> य <i>yā</i> स <i>sā</i>
(10) प <i>pā</i> स <i>sā</i>
(11) प <i>pā</i> य <i>yā</i> स <i>sā</i> |
| 7 th c. | (15) प <i>pā</i> स <i>sā</i> (23) प <i>pā</i> य <i>yā</i> स <i>sā</i> |
| 8 th c. | (30) प <i>pā</i> स <i>sā</i> (31) प <i>pā</i> य <i>yā</i> स <i>sā</i> |

Type III: represented by a curve added in the middle or bottom-right part of the consonant. It occurs in *gā*, *khā*, *ṭhā*, *nā*, *thā*, *dhā*, *bā* and *śā* in the early Nepalese inscriptions. The earliest example of the substitution of a standard vertical for this type can be attested in inscription 6 of 545 CE. The old form can still be seen in *thā* and *dhā* in inscription 11 of 597 CE.

| | |
|--------------------|---|
| 5 th c. | (1)         |
| 6 th c. | (3)     
(5)  
(6) 
(7)   
(8)   
(10)    
(11)     
(12)     |
| 7 th c. | (15)  
(23)  |
| 8 th c. | (30)  
(31)  |

The form of diacritic $\bar{r}$ is quite unique in our manuscript. It is formed by two lines as usual, but instead of the expected curve drawn above a shorter vertical, as seen in the Nepalese inscriptions from the 5th to 6th century, the curved line is extended into a loop of equal height (, , ).⁸ In the *Daśabhūmikasūtra* manuscript the common form of diacritic $\bar{r}$ (e.g., Matsuda 1996: xxviii, ) is the same as that of the Nepalese inscriptions, while side by side with it, the same form as in our manuscripts (*ibid.*, ) is found infrequently. This shows that our form is a variant of the usual one and the two were once used in the same period. Both are formed with two strokes. In the Nepalese inscriptions of the 7th century, a development of the diacritic $\bar{r}$ is attested with the left curve further extended, encompassing the right vertical (ins. 20), a form that eventually became a spiral stroke and detached from the head-mark (ins. 23). Later the spiral stretched further to the bottom of the *aṣara*. This later type is also used in modern Devanāgarī script.

| | |
|--------------------|--|
| 5 th c. | (1)   |
| 6 th c. | (5)  (9)  (10)  |
| 7 th c. | (15)  (20)  (23)  (24)  (25)   (28)  (29)   |
| 8 th c. | (30)    (31)    |

⁸ A less similar example is found in a Bengali copper plate: ,  (Agrawala 1983, No.29, ll. 5, 11).

When diacritic *u* combines with different consonants, there are three ways to write it in our manuscripts.⁹

Type I: कु ku रु ru

Type II: गु gu तु tu दु du भु bhū सु śu

Type III: धु dhu नु nu प pu ब bu म mu य yu लु lu व vu ष su ह hu

As can be seen in the Nepalese inscriptions, from the beginning of the 7th century (ins. 19), the type I *u* became increasingly popular and began to be applied to consonants where type II would have been. The last occurrence of the type II *u* is in inscription 29 of 695 CE.

| | |
|--------------------|--|
| 5 th c. | (1) तु tu दु du भु bhū सु śu |
| 6 th c. | (3) गु gu भु bhū सु śu
(8) गु gu तु tu भु bhū सु śu |
| 7 th c. | (13) तु tu दु du सु śu
(18) तु tu दु du भु bhū सु śu
(19) गु gu तु tu सु śu
(20) गु gu तु tu सु śu
(25) तु tu सु śu
(28) गु gu तु tu दु du सु śu
(29) तु tu भु bhū सु śu |
| 8 th c. | (30) दु du भु bhū सु śu
(31) गु gu तु tu दु du भु bhū सु śu |

As far as the third type of the diacritic *u* is concerned, it remains comparatively stable except in the case of *nu*, where it underwent a similar evolution over the same time scale as the second type, i.e., in inscription 19 it is substituted by the first type, and the last occurrence of the type III *u* is in inscription 29.

⁹ In our manuscripts, the diacritic *ū* sign is always formed either by an additional stroke subjoined to the short one (कु *u*, दु *ū*, गु *gu*, भु *gū*, तु *tū*) or by a curved elongation of it (प *pu*, ब *pū*, म *mu*, य *mū*). Due to the lack of examples, it is difficult to say whether the diacritic *ū* shares the same time scale with the short one in the Nepalese inscriptions. Therefore I only discuss the diacritic *u* here. In the case of the consonant *bh* where only *bhū* is found in our manuscripts, the shape of *bhu* can be deduced from *bhū*, showing that it belong to the third type.

nu:

| | |
|--------------------|------------------------------------|
| 5 th c. | (1) |
| 6 th c. | (8) |
| 7 th c. | (13) (18) (19) (20) (28) (29) |
| 8 th c. | (30) (31) |

2.3 Consonant and semivowel signs

क *ka* has both ends of its cross bar bent downward. There is a hook turned upward at the foot of the middle vertical, yet it does not yet reach the cross bar to form a loop. The looped *ka* is first seen in Nepal in inscription 21 dated 641 CE, and the last occurrence of the old form is in 695 CE (ins. 29).

| | |
|--------------------|---|
| 5 th c. | (1) |
| 6 th c. | (4) (11) |
| 7 th c. | (17) (20) (21) (22) (23) (25) <i>kā</i> (26) (28) (29) |
| 8 th c. | (30) <i>kā</i> (31) |

च, **छ** *ca* has a beaked shape and sometimes the right bottom shows an angle. A process can be observed in the Nepalese inscriptions of the 6th and 7th centuries, such that the right part of *ca* gradually straightened up and, by the middle of the 7th century, eventually became a vertical with an acute angle at the bottom (ins. 25).

| | |
|--------------------|---|
| 5 th c. | (1) |
| 6 th c. | (5) <i>ñca</i> (8) <i>ci</i> (11) |
| 7 th c. | (17) <i>cā</i> (18) <i>cā</i> (20) (22) <i>cā</i> (23) (25) <i>cā</i> (26) (28) <i>cā</i> (29) |
| 8 th c. | (30) <i>cā</i> (31) <i>ci</i> |

ना *na* has its right outer arm extended to the bottom of the character and the left one is a wedge. In the inscriptions of eastern India and Nepal of the 4th and 5th centuries, *na* has a loop at the bottom (Dani 1963: pls. Xa.1, XIa.1, 2), which is no longer seen in the 6th century. In Nepalese inscriptions the length of the left and right arm did not reach the bottom until the 6th century. The wedged left arm is not found in inscriptions, while it does occur side by side with the vertical-armed type in the *Daśabhūmikasūtra* manuscript and may indicate that the former was a variant of the latter (**ना**, **ना**, Matsuda 1996: xxviii).

| | |
|--------------------|---|
| 5 th c. | (1)  (2)  |
| 6 th c. | (3)  (5)  _{nā} (8)  (11)  (12)  |
| 7 th c. | (15)  _{ni} (25)  (29)  |
| 8 th c. | (31)  |

थ *tha* has a flat top and an acute angle at the bottom. In northern India this *akṣara* underwent a gradual change from oval to oblong and eventually to a shape with an acute angle (cf. Sander 2002: 344). The oval form occurred in the Nepalese inscriptions in the 5th century and became an oblong with a flat top at the close of this century. The earliest example with an acute angle and straightened right part is found in Nepal in 506 CE (ins. 3). The last occurrence of the oblong shape is found in inscription 12 of 565 CE. The oblong form had a variant with its left part concaved in the 6th century.

| | |
|--------------------|--|
| 5 th c. | (1)  the (2)  thi |
| 6 th c. | (3)  (6)  the (8)  thā (12)  thā  thā |
| 7 th c. | (15)  rtho (17)  thā (23)  thā (25)  rthā (28)  |
| 8 th c. | (31)  |

द *da* has the tip of the lower curve slightly turned up. In the Nepalese inscriptions of the 7th century, beside this form there is another variant with the lower curve being an angle. This could be a transitional form which finally evolved into the tailed form. The tailed *da* first occurred in Nepal in inscription 24 of 654 CE and the last occurrence of the old form is in inscription 26 of 666 CE.

| | |
|--------------------|---|
| 5 th c. | (1)  |
| 6 th c. | (6)  (12)  |
| 7 th c. | (13)  dā (14)  (15)  de  de (17)  (20)   (22)  dā  dā
(23)  di (24)  de (25)  (26)  (28)  de (29)  dā |
| 8 th c. | (30)  di (31)  |

ध *dha* has an acute angle at the bottom. It underwent a similar evolution in the Nepalese inscriptions as *tha*, except the time scale was different. The oblong and acute-angled form already came into existence side by side with the oval one in the 5th century (ins. 1). In the early 7th century the oblong form had a variant with its left part concaved and a tail at the bottom. The oblong form is last seen in inscription 22 of 643 CE, afterwards it was replaced by the acute-angled form.

| | |
|--------------------|---|
| 5 th c. | (1)  dhi  dhā |
| 6 th c. | (3)  dhā (5)  (7)  dhi (8)  dhi  dhā (12)  dhi |
| 7 th c. | (13)  dhā (15)  dhā (16)  dhi (18)  (21) 
(22)  dhi (23)  (26)  dhā (29)  dhi |
| 8 th c. | (30)  (31)  |

 *na* is written in the looped form. A new form of *na* without loop () came into existence in the middle Ganges valley in the 6th century (Dani 1963: pl. Xa.6, 7) and in Bengal in the early 7th century (*op. cit.*, pl. XIa.4). Yet this form did not occur in Nepalese inscriptions until the 8th century.

| | |
|--------------------|---|
| 5 th c. | (1)  |
| 6 th c. | (6)  |
| 7 th c. | (25)  nā (29)  nā |
| 8 th c. | (30)  (31)  nā |

 *pa* has its base notched. This type is a variant seen in the Nepalese inscriptions of the 6th and 7th century.

| | |
|--------------------|--|
| 5 th c. | (1)  (2)  |
| 6 th c. | (3)  (6)  pi (8)  p (11)  pā |
| 7 th c. | (13)  (26)  |
| 8 th c. | (30)  (31)  |

 *ba* is rectangular with a thick knot at the left bottom. Its shape is distinguishable from that of *va* in our manuscripts. The sound *ba* began to be represented by the shape for *va* (probably with an associated change of phonetic value) at the end of the 6th century in the middle Ganges valley (Dani 1963: pl. Xb.7) and in Bengal in the 7th century (*op. cit.*, pl. XIb.4). This trend reached Nepal at the end of the 7th century but the rectangular shape of *ba* did not fade out completely, as it occurs in inscriptions even of the 8th century.

| | |
|--------------------|--|
| 5 th c. | (1)  |
| 6 th c. | (3)  bā (6)  bī (11)  |
| 7 th c. | (17)  (23)  (24)  bī (25)  (28)  (29)  |
| 8 th c. | (31)    bra |

य *ya* is in an archaic tripartite form with a loop on the left arm. The bipartite *ya* (य) developed in the inscriptions of the middle Ganges valley and Bengal at the end of the 6th century (Dani 1963: pl. Xb.6; Sander 1968: 147, 2002: 345) and finally replaced the old form in the 7th century. In Nepal the first time that the bipartite *ya* exhibit itself is in inscription 19 of 624–635 CE. It coexisted with the old form until the end of the 7th century. As far as the left part of the tripartite form is concerned, Sander has rightly pointed out that whether the loop or curl turns inward or outward has no meaning for the date in eastern India (Sander 2002: 345).

| | |
|--------------------|---|
| 5 th c. | (1) य |
| 6 th c. | (3) य (8) य |
| 7 th c. | (15) य (17) य (19) य (20) य (21) य
(22) य (24) य (25) य (26) य (27) य (29) य |
| 8 th c. | (30) य (31) य |

ल *la* is an archaic form without a base. A form with a round base has been seen in Nepal from the middle of the 6th century (Ins. 6, 8, 10) and eventually became the flat-based form in the early 7th century (ins. 17). The last usage I have observed of the old baseless form is in inscription 23 of 643 CE.

| | |
|--------------------|--|
| 5 th c. | (1) ल |
| 6 th c. | (4) ल le (6) ल (8) ल (10) ल ^{lā} |
| 7 th c. | (15) ल ^{lā} (17) ल (20) ल li (22) ल नि li (23) ल ल ^{lā} ल ^{lo} (25) ल (28) ल ^{lā} (29) ल |
| 8 th c. | (30) ल (31) ल |

व *va* is written in a triangular form with a head-mark. The round type occurred in Nepalese inscriptions at the end of the 6th century (ins. 12) and replaced the triangular form by the middle of the 7th century.

| | |
|--------------------|---|
| 5 th c. | (1) व |
| 6 th c. | (6) व (12) व व |
| 7 th c. | (15) व वि vi (17) व वā वे ve (20) व वि vi (23) व (25) व (28) व (29) व |
| 8 th c. | (30) व (31) व |

स *sa* is written in a looped form, which is typical for the eastern script from the 4th to the 6th century (cf. Sander 2002: 346). It resembles *sa* (स) and the two *akṣaras* can easily be confused, especially in ligatures. The only difference to be found is that the left loop of *sa* is

triangular while that of *ṣa* is round. Under the influence of the western style, the rectangular *ṣa* (𑒧) came into existence in Bengali inscriptions from the 6th century (Dani 1963: pl. XIb.3). The earliest occurrence of the western shaped *ṣa* in Nepal is found in inscription 19 of 624–635 CE. The old form can still be found at the end of the 7th century (ins. 29).

| | |
|--------------------|--|
| 5 th c. | (1) 𑒧 ṣā |
| 6 th c. | (8) 𑒧 |
| 7 th c. | (15) 𑒧 ṣā (17) 𑒧 ṣā (19) 𑒧 ṣā 𑒧 ṣā (21) 𑒧 (23) 𑒧
(24) 𑒧 ṣṇu (25) 𑒧 (26) 𑒧 kṣi (27) 𑒧 ṣā (29) 𑒧 ṣā |
| 8 th c. | (30) 𑒧 (31) 𑒧 |

𑒧 *ha* is written in an archaic hooked form. It takes another shape when the diacritic *u/ū* or subscribed *y* (these are the only such components in our manuscripts, though this change can occur with others) is added to it (𑒧 *hu*, 𑒧 *hya*), a phenomenon already seen in Nepal in inscription 1 of the 5th century. Only in an exceptional case is the new form of *ha* seen in our manuscripts (𑒧). In inscription 1 a variant (𑒧) is seen which could be a prototype for the later s-shaped *h*. This new form is first seen in Nepal in inscription 5 of 540 CE. The last occurrence of the hooked form is in inscription 20 of 640 CE.

| | |
|--------------------|--|
| 5 th c. | (1) 𑒧 𑒧 𑒧 𑒧 hi 𑒧 hū 𑒧 hu (2) 𑒧 |
| 6 th c. | (4) 𑒧 (5) 𑒧 hi (6) 𑒧 hā (7) 𑒧 (8) 𑒧 (9) 𑒧 hī (10) 𑒧 (11) 𑒧 |
| 7 th c. | (15) 𑒧 (20) 𑒧 hā (29) 𑒧 hā |
| 8 th c. | (30) 𑒧 (31) 𑒧 |

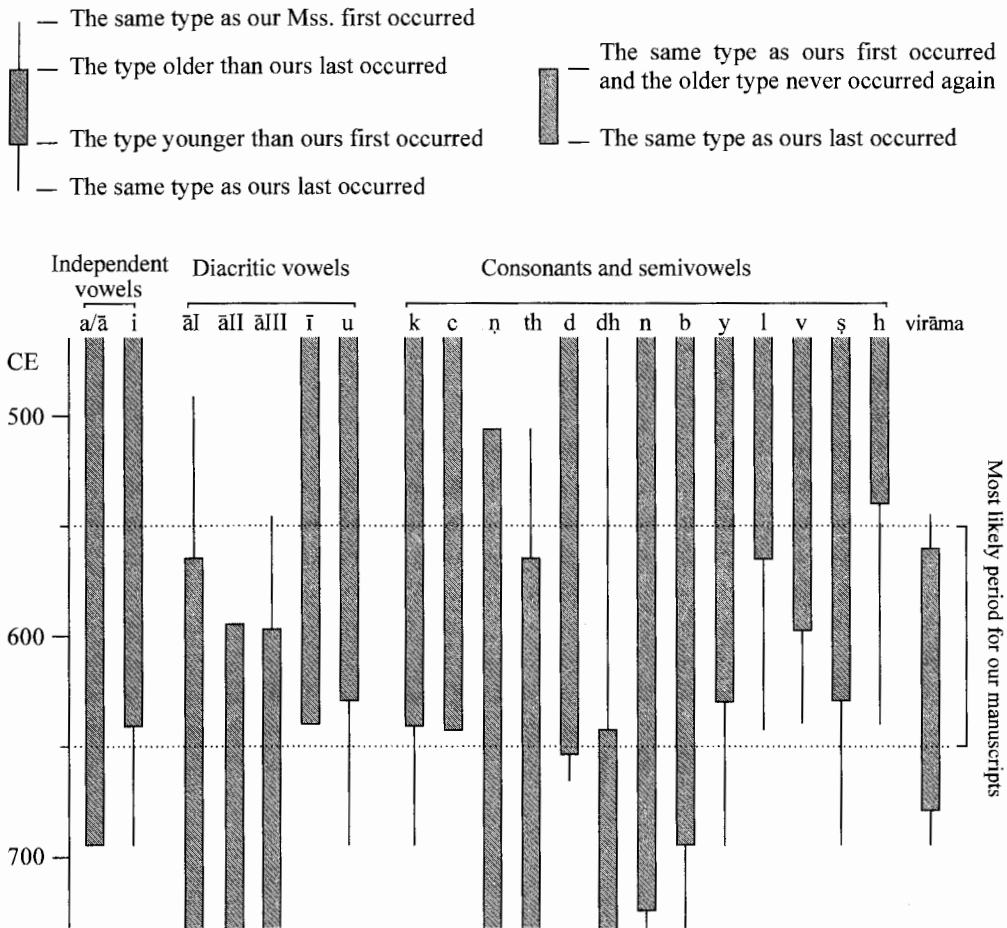
The *virāma* is written as a bar above the consonant with deleted vowel, and the same consonant is written with reduced size (𑒧 *syāt*). In the Nepalese inscriptions of the 5th and the first half of the 6th centuries, a consonant without a vowel is represented by the consonant written with reduced height and size only. The first occurrence of a superscribed *virāma* above a reduced-sized consonant is in inscription 6 of 545 CE. The subscribed *virāma* first occurs in inscription 28 of 679 CE, while the superscribed form still remains in inscription 29 of 695 CE.

t:

| | |
|--------------------|--|
| 5 th c. | (1) 𑒧 (2) 𑒧 |
| 6 th c. | (3) 𑒧 (4) 𑒧 (5) 𑒧 (6) 𑒧 (7) 𑒧 (9) 𑒧 (12) 𑒧 |
| 7 th c. | (13) 𑒧 (16) 𑒧 (17) 𑒧 (26) 𑒧 (28) 𑒧 (29) 𑒧 |
| 8 th c. | (30) 𑒧 (31) 𑒧 |

3. Conclusion

Any one test letter is not a precise means to date a manuscript or inscription. However, by considering the evidence from all of the *akṣaras* which show clear developmental stages, we can get a much more accurate picture of the likely time-frame for our manuscripts. In order to clearly show the results of the comparison, I have adapted the candlestick chart from stock market reports. The chart shows in which period of the Nepalese inscriptions the type of each *akṣara* occurring in our manuscripts was used. In the chart below, the “body” (a rectangular box) shows the period during which the type attested in our manuscripts was dominant. The optional upper or lower “shadow” or “wick” (a vertical line segment) indicates the period that the same form was in use but not dominant.



If we trust the paleographical time scale established by the Nepalese inscriptions, our manuscripts should belong to the period which shows the best correlation with the inscriptional data. From the chart, this period is seen to be from the latter half of the 6th century to the first half of the 7th century. Differences between inscriptions and manuscripts have been taken into consideration, and consequently, this period is my best estimate for the paleographical date for our manuscripts based on the available evidence.

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Akṣara List

| — | a | ā | i | ī | u | ū | ṛ | e | ai | o | au |
|----|---|----|----|----|----|----|-----------|----|----|----|----|
| — | अ | आ | इ | | उ | ऊ | | ए | | | |
| k | क | का | कि | की | कु | | कृ
क्ल | के | | को | कौ |
| kh | ख | | | | | | | | | | |
| g | ग | गा | गि | | गु | गू | गृ | गे | | गो | गौ |
| gh | घ | गा | | | | | | | | | |
| c | च | चा | | | | | | चे | चै | चो | |
| j | ज | जा | | | | | | | | | |
| ṭ | ट | | | | | | | | | टो | |
| ṇ | ण | णा | णि | णी | | | | णे | | णो | |
| t | त | ता | ति | ती | तु | तू | | ते | | तो | तौ |
| th | थ | था | | | | | | | | | |
| d | द | दा | दि | दी | दु | | दृ | दे | दै | दो | |
| dh | ध | धा | | | धु | | | धे | | धो | धौ |
| n | न | ना | नि | नी | नु | | | ने | नै | नो | नौ |

| | | | | | | | | | | | |
|----|----|----|-----|----|----|-----|---|----|---|----|----|
| p | ਪ | ਫ | ਫਿ | ਫੁ | ਫ | ਫ | ਫ | ਫੁ | | | |
| ph | ਫੁ | | | | | | | | | | |
| b | ਬ | | | | ਬ | | | | | | |
| bh | ਭ | ਭ | ਭਿ | | | ਭਿ | | | | | |
| m | ਮ | ਮ | ਮਿ | | ਮ | ਮ | ਮ | ਮ | | ਮ | ਮ |
| y | ਯ | ਯ | | | ਯ | | | ਯ | ਯ | ਯ | ਯ |
| r | ਰ | ਰ | ਰਿ | ਰੁ | ਰ | | | ਰ | | ਰ | ਰ |
| l | ਲ | ਲ | ਲਿ | | ਲ | | | ਲ | | ਲ | |
| v | ਵ | ਵ | ਵਿ | ਵੁ | ਵ | | ਵ | ਵ | ਵ | ਵ | ਵ |
| ś | ਸ਼ | ਸ਼ | ਸ਼ਿ | | ਸ਼ | ਸ਼ਿ | | ਸ਼ | | ਸ਼ | |
| s | ਸ | ਸ | | | ਸ | | | ਸ | | | |
| ś | ਸ਼ | ਸ਼ | ਸ਼ਿ | | | | | ਸ਼ | | ਸ਼ | ਸ਼ |
| h | ਹ | ਹ | ਹਿ | ਹੁ | ਹ | | | ਹ | ਹ | | |

Symbols

| | | | | | |
|----------|----|-------------|--------|------------|-----------------|
| visarga | : | (कः kaḥ) | virāma | ˘ | (उ˘ i*, म˘ m*) |
| anusvāra | ◌ं | (दमं dam); | ◌ँ | (नमं nam) | |
| daṇḍa | • | ; ं ; ः | | | |

Ligatures

| | a | ā | i | ī | u | ū | ṛ | e | ai | o | au |
|-----|---|---|-----|-----|---|---|---|---|----|-----|----|
| k- | | | | | | | | | | | |
| kkṛ | | | कृ | | | | | | | | |
| kc | क | | | | | | | | | | |
| kt | क | क | | | | | | क | | | |
| kl | | | | | | | | क | | | |
| kṣ | क | | क्ष | क्ष | | | | | | क्ष | |
| kṣy | क | | | | | | | | | | |
| kh- | | | | | | | | | | | |
| khy | | ख | | | | | | | | | |
| g- | | | | | | | | | | | |
| gd | ग | | | | | | | | | | |
| gn | ग | | ग | | | | | ग | | | ग |
| gbh | | | | | | ग | | | | | |
| gr | | | | ग | | | | | | | |
| gry | | ग | | | | | | | | | |

| | a | ā | i | ī | u | ū | r | e | ai | o | au |
|------|----|----|----|---|---|---|---|----|----|----|----|
| gv | | | ଘି | | | | | | | | |
| gvy | ଘା | | | | | | | | | | |
| c- | | | | | | | | | | | |
| cc | ଘା | ଘା | | | | | | | | ଘି | |
| cch | ଘା | ଘା | | | | | | ଘି | | | |
| cy | ଘା | | | | | | | | | | |
| j- | | | | | | | | | | | |
| jj | ଘା | | | | | | | | | | |
| jñ | ଘା | ଘା | | | | | | | | | |
| jy | ଘା | | | | | | | ଘି | | | |
| ñ- | | | | | | | | | | | |
| ñc | ଘା | | ଘି | | | | | | ଘି | | |
| ñj | ଘା | | | | | | | | | | |
| ṇ- | | | | | | | | | | | |
| ṇy | ଘା | | | | | | | | | | |
| t- | | | | | | | | | | | |
| tk | ଘା | ଘା | | | | | | | | | |
| tkṣ | ଘା | | | | | | | | | | |
| tt | ଘା | ଘା | ଘି | | | | | ଘି | | | |
| ttr | ଘା | ଘା | | | | | | | ଘି | | |
| tth | ଘା | | ଘି | | | | | | | | |
| tthy | ଘା | ଘା | | | | | | | | | |

| | a | ā | i | ī | u | ū | ṛ | e | ai | o | au |
|------|-----|-----|----|----|----|----|---|----|----|----|----|
| tp | த | தா | | | | | | | | | |
| tpr | தெ | | | | | | | | | | |
| tph | தஃ | | | | | | | | | | |
| tm | த | தா | | தீ | | | | த | | | |
| ty | த | தா | | | து | | | து | | | |
| tr | | த | | | | | | | தெ | தெ | |
| tv | த | தா | | | | | | தெ | | | |
| ts | தச | தசா | | | | | | | | | |
| tsy | தசெ | தசா | | | | | | | | | |
| th- | | | | | | | | | | | |
| thy | தெ | | | | | | | | | | |
| d- | | | | | | | | | | | |
| dg | த | | | | | | | | | | |
| dd | த | | | | | | | தெ | | | |
| ddh | த | தா | தீ | | | | | தெ | தெ | தெ | |
| ddhy | தெ | தெ | | | | | | | | | |
| dbh | த | | | | | து | | | | | |
| dy | த | | | | | | | | | த | |
| dr | த | | | | | | | | | | |
| dv | த | | | | | | | | | | த |
| dvy | | தெ | | | | | | | | | |

| | a | ā | i | ī | u | ū | ṛ | e | ai | o | au |
|-----|------|-----|----|---|-----|---|----|-----|----|------|----|
| dh- | | | | | | | | | | | |
| dhy | ध | | | | | | | | | | |
| n- | | | | | | | | | | | |
| nt | न | न् | नि | | नु | | | नृ | | | |
| nty | | | | | न्त | | | | | | |
| nd | न | | | | | | | | | | |
| ndh | नध | न्ध | | | | | | नृध | | | |
| nn | | | नि | | नु | | | | | | |
| np | | | | | न्प | | | | | | |
| npr | नप्र | | | | | | | | | | |
| nb | नभ | | | | | | | | | | |
| nbh | | नभ | | | | | | | | | |
| nm | नम | न्म | | | | | | | | नमृ | |
| ny | नय | न्य | | | नु | | | | | न्यृ | |
| nv | | | नि | | | | | | | | |
| nsk | नक्ष | | | | | | | | | | |
| p- | | | | | | | | | | | |
| pt | प | | | | | | | पृ | | पृ | |
| pn | प | | | | पु | | | | | | |
| py | पय | | | | पु | | पृ | | | | |
| pr | प | प्र | | | | | | | | | |
| b- | | | | | | | | | | | |
| bdh | | | बि | | | | | | | | |

| | a | ā | i | ī | u | ū | ṛ | e | ai | o | au |
|-------|-------|-------|------|---|------|-----|-----|---|----|-------|----|
| br | | | | | | ब्र | | | | | |
| bh- | | | | | | | | | | | |
| bhy | भ्य | भा | | | भू | | | | | भौ | |
| m- | | | | | | | | | | | |
| mb | | | | | म्ब | | | | | | |
| mm | मम | | | | | | | | | | |
| my | म्य | | | | | | | | | | |
| mr | | | म्रि | | | | | | | | |
| r- | | | | | | | | | | | |
| rgg | रग्ग | | | | | | | | | | |
| rnṇ | रन्ण | | | | | | | | | | |
| rt | | | | | रु | रू | | | | | |
| rtt | रु | रु | | | | | | | | | |
| rth | रुथ | | | | | | | | | | |
| rthy | रुथ्य | | | | | | | | | | |
| rdhḍh | रुध्ध | | | | | | | | | | |
| rn | रुन | | | | | | | | | | |
| rbh | रुभ | | | | | | | | | | |
| rm | | | | | रुम् | | | | | | |
| mmm | रुम्म | | | | | | | | | रुम्भ | |
| ryy | रुय्य | रुय्य | | | | | | | | | |
| rv | | | | | | | रुव | | | | |

| | a | ā | i | ī | u | ū | ṛ | e | ai | o | au |
|-----|------|----|----|----|----|---|----|----|----|----|----|
| rvv | ṛv | āv | iv | | | | | | | ov | |
| rś | ṛś | | | | | | | | | | |
| l- | | | | | | | | | | | |
| lk | ṛk | | | | | | | | | | |
| lp | ṛp | | | | | | | | | | |
| lpy | ṛpy | | | | | | | | | | |
| ly | | lv | | | | | | | | | |
| ll | ṛl | | | | | | | | | | |
| v- | | | | | | | | | | | |
| vy | | | | | ṛv | | | | | | |
| vr | ṛv | | | | | | | | | | |
| ś- | | | | | | | | | | | |
| śc | ṛc | | | | | | | śv | | | |
| śy | ṛy | | | | | | | | | | |
| śr | ṛr | | | | | | | | | | |
| śv | ṛv | | | | | | | | | | |
| ṣ- | | | | | | | | | | | |
| ṣṭ | ṛṣṭ | | | | | | | | | | |
| ṣṭh | ṛṣṭh | | | | | | | | | | |
| ṣy | ṛṣy | | | | | | | | | | |
| ṣv | ṛṣv | | | | | | | | | | |
| s- | | | | | | | | | | | |
| sk | ṛk | | | | | | śk | | | | |
| st | ṛt | | ṛi | ṛu | ṛv | | śt | śv | | | |

| | a | ā | i | ī | u | ū | ṛ | e | ai | o | au |
|-----|------------|------------|------|---|----|---|---|------------|------------|-----|----|
| stv | 𑀲𑀸 | | | | | | | | | | |
| sth | | 𑀲𑀸𑀓 | 𑀲𑀸𑀓𑀲 | | | | | | | | |
| sp | 𑀲𑀸 | | | | | | | | | | |
| sm | | 𑀲𑀸𑀓 | | | | | | | | | |
| sy | 𑀲𑀸𑀓
𑀲𑀸𑀓 | 𑀲𑀸𑀓
𑀲𑀸𑀓 | | | 𑀲𑀸 | | | 𑀲𑀸𑀓
𑀲𑀸𑀓 | 𑀲𑀸𑀓
𑀲𑀸𑀓 | 𑀲𑀸𑀓 | |
| sv | 𑀲𑀸 | | | | | | | | | | |
| ss | | | | | | | | | | 𑀲𑀸𑀓 | |
| ssy | | 𑀲𑀸𑀓 | | | | | | | | | |
| h- | | | | | | | | | | | |
| hy | 𑀲𑀸 | | | | 𑀲𑀸 | | | 𑀲𑀸𑀓 | | | |

An Old Tibetan Translation of the Lotus Sutra from Khotan The Romanised Text Collated with the Kanjur Version (4)

Seishi KARASHIMA

(ga 39a1) ཨོ // Dam pa'i «chos» pu 'da' ri ka bam po bchu gnyis ste / tha ma'o // //
de nas [BLO GROS MYI ZAD PA₁] / byang chub sems dpa' sems dpa' chen p(o) [←] /
stan las la[ng](s te) /

Kanjur (KN. 437.3; Bth. 180b1; T. 209a5; J. 180b1; S.246b1; Ph. 386b2; B. 224a3; Pk. 187b1; N. 255a7; D. 164a6; C. 194a2; L. 260a1) ¹DAM PA'I CHOS ²PAD MA DKAR PO
*bam po bchu gsum pa ste tha ma'o*³ / (KN.438) / *de nas byang chub sems dpa' sems dpa'*
*chen po*⁴BLO GROS MI ZAD⁵ PA stan las (S.246b2) *langs te* /

(ga 39a2) bla gos གཅིག་དུ་བྱས་པ་ / pus mo g-yas pa'i lha nga sa «la» btsugs [st]e /
bcom ldan 'das ⁶gag na ba de logs su thal mo བུ་ཐུད་ཀྱི་ / bcom ldan 'das la 'di
skad གསལ་ཏེ་ //

Kanjur: *bla gos phrag pa gcig tu gzar*⁸ *nas / pus mo g-yas pa'i lha nga sa la*⁹ *btsugs te / bcom*
*ldan 'das ga la ba*¹⁰ *de*¹¹ *logs su thal mo sbyar ba btud*¹² *nas / bcom ldan 'das* (S.246b3) *la*
'di skad ces gsol to //

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¹ DAM PA'I CHOS PAD MA DKAR PO / : STPhD. om. (w.r.).

² PAD MA : BNL. PAD-MA.

³ *ma'o* : = BthTBPK (= Tib. Kho.); JPhNDCL. *ma*.

⁴ BLO GROS : T. BLA GOS (s.e.); Ph. GLO GOS (s.e.).

⁵ ZAD : Bth. BZAD.

⁶ gag na ba : cf. Tib. Kanj. *ga la ba*; KN. 438.3. *yena*.

⁷ btud : s.e. for btud?

⁸ gzar : J. gzer (s.e.); Bth. bzar.

⁹ btsugs te : Bth. btsug ste; BPK. gtsugs te.

¹⁰ *ba* : L. om. (s.e.).

¹¹ *de* : T. *de la*; BthJPhC. *der*.

¹² btud : Bth. rab tu btud.

(ga 39a3) bcom ldan 'das / $\text{ji}^{\text{'i}}$ slad $\text{du}_{\rightarrow 1}$ / $\text{sPYAN RAS GZIGS GYT DBANG PO}_{\rightarrow 2}$ / byang
chub sems dpa' sems dpa' chen po $\text{po}_{\leftarrow 1}$ $\text{po}_{\leftarrow 1}$ / $\text{sPYAN RAS GZIGS GYT DBANG PO zhes}$
bgyi?" / de skad $\square$ gsol $\square$ pa

Kanjur: "¹³bcom ldan 'das! byang chub sems dpa' sems dpa' chen po $\text{sPYAN RAS GZIGS KYT}^{14}$
 $\text{DBANG PHYUG ci}^{\text{'i}}$ ¹⁵ slad du^{16} $\text{sPYAN RAS GZIGS KYT}^{17}$ $\text{DBANG PHYUG ces bgyi?}$ " / (S.246b4) de
skad ces gsol pa

(ga 39a4) dang // bcom ldan 'das gyis / $\text{BLO GROS MYI ZAD PA}_{\rightarrow 1}$ byang $\bigcirc$ chub sems
dpa' se]ms dpa' chen po $\text{po}_{\leftarrow 1}$ la 'di skad $\square$ b $\bigcirc$ ka' stsal $\square$ to / rigs gyi bu 'di [la]

Kanjur: dang / ¹⁸bcom ldan 'das kyis byang chub sems dpa' sems dpa' chen po BLO GROS MI
 ZAD^{19} $\text{PA la 'di skad ces bka' stsal to}$ // "rigs kyi^{20} bu! 'di²¹ la

(ga 39a5) sem[s cha]n bye ba khrag khrig brgya stong ji snyed $\square$ sdug bsnga $\bigcirc$ l [ga]ng
myong ba[r] .. d^{22} ba / de dag gis gal te / $\text{sPYAN RAS } \bigcirc \text{ GZIGS } \text{GYI DBANG PO}_{\rightarrow 1}$
byang chub sems d(pa')

Kanjur: sems (S.246b5) can bye ba khrag khrig brgya stong²³ ²⁴ji snyed cig sdug bsngal gang dag
myong bar ²⁵gyur pa de dag gis gal te / byang chub sems dpa' sems dpa' chen po sPYAN
 $\text{RAS GZIGS DBANG}^{26}$ PHYUG

(ga 39a6) sems dpa' chen po $\text{po}_{\leftarrow 1}$ 'i mying [th]os na / de dag thams chad sdug bsngal gyi
[ph]u[ng po] (de) las / yongsu thar par 'gyur ro // rigs gyi bu sems chan gang $\square$ /
 $\text{sPYAN RAS GZIGS } \text{GYI}$

Kanjur: gi^{27} ming thos na²⁸ de (S.246b6) dag thams cad sdug bsngal gyi phung po de las yongs su
thar par²⁹ 'gyur ro // rigs kyi bu! sems can gang dag byang chub sems dpa' sems dpa'
chen po / $\text{sPYAN RAS GZIGS}^{30}$

¹³ bcom ldan 'das : Bth. om. (s.e.).

¹⁴ KYT : SBthTPh. om.

¹⁵ ci'i : S. de ci'i (s.e.).

¹⁶ du : JPk. tu.

¹⁷ KYT : SBthTPh. om.

¹⁸ bcom ldan 'das kyis : Bth. om. (s.e.).

¹⁹ ZAD : Bth. BZAD.

²⁰ kyi : T. kyis (s.e.).

²¹ 'di : Bth. om. (s.e.).

²² .. d : there are two illegible characters here.

²³ stong : Bth. stong phrag (s.e.).

²⁴ ji snyed : Bth. ci snye.

²⁵ gyur pa : Bth. byed par.

²⁶ DBANG : Ph. DBYANG (s.e.).

²⁷ gi : Ph. gis (s.e.).

²⁸ na : BthPh. nas (s.e.).

²⁹ par : Bth. bar.

³⁰ GZIGS : Bth. GZUGS (s.e.).

(ga 39a7) DBANG $\overrightarrow{PO \rightarrow *}$ byang chub sems dpa' sems dpa' chen po $_{[-*]}$ 'i mying 'dzind $\overrightarrow{te}$ / $\square$
gal te / (my)e'i $\overrightarrow{pung}$ $\square$ por lhung na / $\square$ de dag thams $\overrightarrow{chad}$ $_{[SPYAN RAS GZIGS [GYI]}$
DBANG $\overrightarrow{PO \rightarrow *}$ byang $\overrightarrow{[chub]}$ sems

Kanjur: DBANG PHYUG (S.246b7) gi^{31} ming 'dzin pa de dag gal te / me^{32} 'i phung 33 po chen por
lhung na yang 34 de dag thams cad byang chub sems dpa' sems dpa' chen po $_{[SPYAN RAS GZIGS DBANG PHYUG]}$

(ga 39a8) [dpa' sems d]pa' chen [p]o $_{[-*]}$ [']i [gz]i brjid [g]yis / mye'i phung po $\square$ (d)e
(la)s (rab tu) [thar ba]r 'gyur ro // // rigs gyi bu gal te $\overrightarrow{[c]u}$ $_{[.]}^{35}$ khyer nas / $_{[SPYAN RAS GZIGS [GYI] DBANG \overrightarrow{PO \rightarrow *}]}$ /

Kanjur: gi gzi^{36} brjid kyis / (S.247a1) me^{37} 'i phung po 37 chen po de las (KN.439) 38 rab tu thar bar
'gyur ro // rigs kyi bu! gal te chu klung 39 dag 40 gis 41 khyer la 42 / byang chub sems dpa'
sems dpa' chen po $_{[SPYAN (S.247a2) RAS GZIGS^{43} DBANG]}$

(ga 39b1) [b]yang chub sems dpa' sems dpa' chen po $_{[-*]}$ «la» 44 bod par byed na / chu
 $\overrightarrow{b[o]}$ de dag thams $\overrightarrow{chad}$ la / sems chan de dag $\square$ 45 gthing zug par 'gyur ro // rigs gyi
«bu» gal t[e] / $_{[-*]}$ 46 rgya mtsh(o) mch[ing] (r)na(ms) $_{[]}$

(KN.439.1; Bth. 180b8; T. 209b5; J. 180b7; S.247a2; Ph. 387a2; B. 224b4; Pk. 187b8;
N. 256a2; D. 164b4; C. 194b1; L. 260b3) PHYUG la bos 47 na 48 / chu klung 49 de dag

³¹ gi : J. kyī (s.e.); Ph. gis (s.e.).

³² me'i : D. ma'i (s.e.).

³³ po chen por : Bth. por (= Tib. Kho.) (w.r.); T. bo chen por; Ph. por chen por (s.e.); cf. KN. 438.8. mahaty (agniskandhe).

³⁴ yang : NL. 'ang.

³⁵ cus : = chus; cf. Tib. Kanj. chu klung dag gis; KN. 439.1. nadibhir.

³⁶ gzi : Bth. gzid.

³⁷ chen po de las : = TPhD; = KN. 438.9. tasmān mahato ('gniskandhāt); Bth. chen po de dag las (s.e.); L. chen po; JBPkNC. om. (w.r.).

³⁸ rab tu thar bar 'gyur ro : = Ph; T. yongs su thar bar 'gyur ro (= KN. 439.1. parimucyera); Bth. thar bar 'gyur ro (s.e.); the other Kanjurs read rab tu 'bar ba las (L. las de) thar bar (Bpk. par) 'gyur ro instead (w.r.).

³⁹ klung : Ph. rlung (s.e.).

⁴⁰ dag : = BthTPhDL; JBPkNC. om.; cf. KN. 439.1. nadibhir.

⁴¹ gis : Bth. gi (s.e.).

⁴² la : Ph. na (= Tib. Kho. nas).

⁴³ GZIGS : NCL. GZIGS KYI (= Tib. Kho. GZIGS GYI).

⁴⁴ bod par byed na : cf. Tib. Kanj. bos na; KN. 439.2. ākrandaṃ kuryuḥ.

⁴⁵ gthing zug par 'gyur ro : cf. Tib. Kanj. gting tshugs par byed do; KN. 439.2. gādham dadyuḥ.

⁴⁶ rgya mtsho mching rnams : cf. Tib. Kanj. rgya mtsho; KN. 439.3. sāgara-; cf. also Tib. Kho. ga 25b2. rgya mtsho mching rnams (= KN. 415.2. -samudra-); do. ga 26a2. rgya' mtsho' mching rnams (= KN. 415.10. mahāsamudra-).

⁴⁷ bos : B. pos (s.e.).

⁴⁸ na : Bth. nas (s.e.).

⁴⁹ klung : T. om. (s.e.).

⁵⁰*thams cad kyis sems can de dag thams cad gting*⁵¹ *tshugs*⁵² *par byed do // rigs kyī bu!*
gal te / sems can bye ba kbrag kbrīg brgya stong (S.247a3) *rgya*⁵³ *mtsbo'i*

(ga 39b2) *gyi*⁵⁴ *dbusu* *grur zhugs pa'i* / *sems chan* *bye ba khrag khrīg brgya stong*₁ /
 'gro«n» *bu dang gser dang / nor bu dang mu thīg dang /* ⁵⁵*be du rya* *dang dung*
*dang*⁵⁶ *nor rdo* *dang /* ⁵⁷*a sma gar ba* *dang / byi ru dang /* ⁵⁸*mu*

Kanjur: *nang du grur zhugs te / 'gron*⁵⁹ *bu dang / gser dang / nor bu dang /* ⁶⁰*mu tig dang /*
⁶¹*bai dū rya* *dang / dung dang /* ⁶²*man shel* *dang / rdo'i snying po dang /* ⁶³*byi ru dang*
/ spug

(ga 39b3) *sa ra gal ba* *dang / mu tig [d]mar po* ⁶⁴*la stsogs* *pa'i phyir dong ba de rnams /*
rlung nag pos ⁶⁵*'bar ba* *mo'i gling du 'phangs par gyurd te // de na sems chan*
⁶⁶*la las* sPYAN RAS {/}

Kanjur: *dang /* (S.247a4) *mu tig*⁶⁷ *dmar po la sogs pa'i phyir dong ba*⁶⁸ *de rnams / rlung nag*⁶⁹
*pos srin mo'i gling*⁷⁰ *du* ⁷¹*'phangs par gyur la /* ⁷²*de na sems can gcig*⁷³ *'ga' zbig gis*
 sPYAN RAS

(ga 39b4) GZIGS [GYI] DBANG *PO* *la* ⁷⁴*bod par byed na / de dag tham* ○ *s chad 'bar ba* *mo'i*

⁵⁰ *thams cad kyis* : Bth. *la* (cf. Tib. Kho. *thams chad la*).

⁵¹ *gting* : SPh. *gting la*.

⁵² *tshugs* : Bth. *tshug*.

⁵³ *rgya* : Ph. om. (s.e.).

⁵⁴ *dbusu* : i.e. *dbus su*; cf. Tib. Kanj. *nang du*; KN. 439.3. (*sāgara-*)*madhye*.

⁵⁵ *be du rya* : cf. Tib. Kanj. *bai dū rya*; KN. 439.4. *-vaidūrya-*.

⁵⁶ *nor rdo* : cf. Tib. Kanj. *man shel*; KN. 439.4. *-śilā-*.

⁵⁷ *a sma gar ba* : cf. Tib. Kanj. *rdo'i snying po*; KN. 439.4. *-āsmagarbha-*.

⁵⁸ *mu sa ra gal ba* : cf. Tib. Kanj. *spug*; KN. 439.4. *-musāragalva-*.

⁵⁹ *'gron* : BthTJC. *mgron*.

⁶⁰ *mu tig dang /* : TS. om. (s.e.).

⁶¹ *bai dū rya* : = TBNL; JPhPkDC. *bai dū rya*; Bth. *be du rya*; cf. Tib. Kho. *be du rya*; KN. 439.4. *-vaidūrya-*.

⁶² *man shel* : Bth. *man shak*; Ph. *me shel* (s.e.); Tib. Kho. *nor rdo*; cf. KN. 439.4. *-śilā-*.

⁶³ *byi ru* : Ph. *bye ru*; NL. *byu ru*; KN. 439.4. *-pravāda-*.

⁶⁴ *la stsogs pa* : cf. Tib. Kanj. *la sogs pa*; KN. 439.4. *-ādi-*.

⁶⁵ *'bar ba mo* : cf. Tib. Kanj. *srin mo*; KN. 439.5. *rākṣasā-*. Cf. Tib. Kho. kha 109a3. *'bar ba* (KN. 383.9. *-rākṣasa-*).

⁶⁶ *la las* : cf. Tib. Kanj. *gcig 'ga' zbig gis*; KN. 439.5. *kaścid evāṅkaḥ* (C5, C6. *ekaḥ*; K, C4. *ekāṅkaḥ*).

⁶⁷ *tig* : Ph. *ti* (s.e.).

⁶⁸ *ba* : B. *pa* (s.e.).

⁶⁹ *nag* : Bth. om. (s.e.).

⁷⁰ *gling* : T. *rling* (s.e.).

⁷¹ *'phangs par gyur* : Bth. *'jug bar 'gyur* (w.r.); T. *'jug bar gyur* (w.r.); Ph. *'bab par 'gyur*; cf. KN. 439.5. *kṣiptaḥ syāt*.

⁷² *de na* : SBthT. *de nas* (s.e.); cf. KN. 439.5. *tasmim*.

⁷³ *gcig* : BPh. *cig*; Bth. om. (s.e.).

⁷⁴ *bod par byed na* : cf. Tib. Kanj. *bos na*; KN. 439.6. *ākramāṇaṁ kuryāt*.

gling de nas thard par 'gyur ro // ri○gs gyi bu de'i phyir [na] // [r→] sPYAN RAS
GZIG(S)

Kanjur: GZIGS DBANG PHYUG (S.247a5) *la bos⁷⁵ na / de dag thams cad srin mo'i gling⁷⁶ de nas⁷⁷
thar par⁷⁸ 'gyur ro // rigs kyi bu! de'i phyir / byang chub sems dpa' sems dpa' chen po*
sPYAN RAS GZIGS

(ga 39b5) GYI DBANG PO [byang chub sems dpa' sems dpa' chen po,] ○ sPYAN RAS
GZIGS GYI DBANG PO *zbes bthags so // rigs ○ gyi bu gal te gsad par⁷⁹ bthang ba las*

Kanjur: KYI⁸⁰ DBANG PHYUG ⁸¹sPYAN RAS GZIGS DBANG PHYUG ces (S.247a6) *btag⁸² so // rigs kyi bu!*
gal te / bsad⁸³ par⁸⁴ dkri ba las

(ga 39b6) sPYAN RAS GZIGS GYI DBANG PO ⁸⁵[byang chub sems dpa'] [bod par byed na /
⁸⁶gsod pa de dagi⁸⁷ mtshon [zhig par 'gyur ro // yang⁸⁹ rigs gyi «bu» gal te /
stong gsum gyi

Kanjur: sPYAN RAS GZIGS DBANG PHYUG *la bos⁹⁰ na⁹¹ / (KN.440) gsbed ma de dag gr⁹² 93 mtshon cha*
⁹⁴*dum bu dum bur chag⁹⁵ cing grugs⁹⁶ par 'gyur ro / (S.247a7) rigs kyi bu! gal te / stong*
gsum gyi⁹⁷

⁷⁵ bos : B. pos (s.e.).

⁷⁶ gling : T. rling (s.e.).

⁷⁷ nas : Ph. las (s.e.).

⁷⁸ par : BthJ. bar.

⁷⁹ bthang ba : cf. Tib. Kanj. bkri ba; KN. 439.9. (vadhya-)utsrsta~.

⁸⁰ KYI : SBthTPhD. om.; cf. Tib. Kho. GYI.

⁸¹ sPYAN RAS GZIGS DBANG PHYUG : SBthT. om. (s.e.).

⁸² btag : Ph. rtags (s.e.).

⁸³ bsad : Ph. gsang; BPh. gsad (= Tib. Kho.).

⁸⁴ bkri ba : S. bskor ba; T. bskor pa; BthJPkNC. dkri ba; B. dkri pa; PhDL. bkri ba; cf. Tib. Kho.
bthang ba; KN. 439.9. (vadhya-)utsrsta~.

⁸⁵ byang chub sems dpa' : = KN. 439.9. (Avalokiteśvarasya) bodhisattvasya mahāsattvasya; K, C4, N1.
om. = Tib. Kanj.

⁸⁶ gsod pa : cf. Tib. Kanj. gsbed ma; KN. 440.1. vadhya-ghātaka~ (v.l. -ghāta~).

⁸⁷ dagi : i.e. dag gi.

⁸⁸ zbig par 'gyur ro : cf. Tib. Kanj. dum bu dum bur chag cing grugs par 'gyur ro; KN. 440.1.

vikīryeran.

⁸⁹ yang : cf. Tib. Kanj. -; KN. 440.1. (sacet) khalu punah.

⁹⁰ bos : B. pos (s.e.).

⁹¹ na : Ph. nas (s.e.).

⁹² gi : Ph. gis (s.e.).

⁹³ mtshon cha : = T; Bth. mtshon (= Tib. Kho.); the other Kanjurs read mtshon de dag instead; cf.
KN. 440.1. sastrāni; K, C4, N1 etc. tāni sastrāni (= mtshon de dag).

⁹⁴ dum bu : Bth. om. (s.e.); Ph. dum (s.e.).

⁹⁵ chag : Bth. chags; Ph. chags chag (s.e.).

⁹⁶ grugs : Bth. grug.

⁹⁷ gyi : T. gyis (s.e.).

(ga 39b7) stong chen po_[r'di→] / 'jig rten gyi kham_[r←] sgnod sbyin dang⁹⁸ *'bar bas*
gang bar gyurd_{te} // [de dag thams *chad gyis*→₁] / [sPYAN RAS GZIGS [GYI] DBANG PO
→₂] byang chub sems

Kanjur: *stong chen po*⁹⁹ 'jig rten gyi¹⁰⁰ kham¹⁰¹ 'di gnod sbyin dang *srin pos*¹⁰¹ gang bar¹⁰² gyur
kyang / *byang chub sems*

(ga 39b8) dpa' sems dpa' chen po_[r'2←] 'i mying¹⁰³ *phyung ba* la / [r'1←] *nyes* sems *gyis lta*
'ang myi phod do // rigs gyi bu sems *chan* la la lcags sgrog dang / shing¹⁰⁵ *gdos*

Kanjur: *dpa' sems dpa' chen po* sPYAN RAS (S.247b1) GZIGS DBANG PHYUG gi¹⁰⁶ ming 'dzin pa la /
*de dag thams cad kyis*¹⁰⁷ *sdang ba'i sems kyis*¹⁰⁸ *blta*¹⁰⁹ *yang*¹¹⁰ *mi phod do* // rigs kyi
*bu!*¹¹¹ *sems can* la la¹¹² *lcags*¹¹³ *sgrog*¹¹⁴ *dang* / *shing sgrog*¹¹⁵

(ga 40a1) ནྭ // *gyis* / *bchings*¹¹⁶ par gyurd_{na} / *nyes yong gyang* rung / *nyes myed gyang*
rung / [r←] sPYAN RAS GZIGS DBANG PO [r←] byang chub sems dpa' sems dpa' chen
po₁ 'i mying nas phyung

(KN.440.4; Bth. 181a5; T. 210a4; J. 181a5; S.247b1; Ph. 387b1; B. 225a4; Pk. 188a5;
N. 256b2; D. 165a2; C. 194b7; L. 261a3) *tu*¹¹⁷ *bcug par*¹¹⁸ *gyur* (S.247b2) *na* / *nyes*
*yod*¹¹⁹ *kyang rung* *nyes*¹²⁰ *med kyang rung*¹²¹ / *byang chub sems dpa' sems dpa' chen po*
sPYAN RAS GZIGS¹²² DBANG PHYUG gi ming nas¹²³ *phyung*¹²⁴

⁹⁸ *'bar ba* : cf. Tib. Kanj. *srin po*; KN. 440.2. -rākṣasa~.

⁹⁹ *po'i* : Bth. *pa'i* (s.e.).

¹⁰⁰ *gyi* : T. *gyis* (s.e.).

¹⁰¹ *pos* : Ph. *po'i* (s.e.).

¹⁰² *bar* : Pk. *par*.

¹⁰³ *phyung ba* : cf. Tib. Kanj. 'dzin pa; KN. 440.3. (nāmadbeya-)grabaṇa~.

¹⁰⁴ *nyes* : cf. Tib. Kanj. *sdang ba*; KN. 440.3. duṣṭa-(citta~).

¹⁰⁵ *gdos* : cf. Tib. Kanj. *sgrog*; KN. 440.4. -bandhana~.

¹⁰⁶ *gi* : Ph. *gis* (s.e.).

¹⁰⁷ *kyis* : = TPhBPk (= Tib. Kho. *gyis*); BthJNDCL. *kyi*; cf. KN. 440.2. om. (w.r.); most of Nep. MSS. (*te sarve* ('valokiteśvarasya).

¹⁰⁸ *kyis* : T. om. (s.e.).

¹⁰⁹ *blta* : = T; the other Kanjurs read *lta* instead (= Tib. Kho.).

¹¹⁰ *yang* : NL. 'ang (= Tib. Kho.).

¹¹¹ *sems can* : Bth. *gang* (s.e.); cf. KN. 440.4. *sattvo*.

¹¹² *la* : Bth. *las* (s.e.).

¹¹³ *lcags* : BthJC. *lcag*.

¹¹⁴ *sgrog* : PhBPk. *sgrogs* (s.e.).

¹¹⁵ *sgrog* : Ph. *sgrogs* (s.e.).

¹¹⁶ *bchings par gyurd* : cf. Tib. Kanj. *bcug par gyur*; KN. 440.4. *baddbo bhavet*.

¹¹⁷ *tu* : Ph. *du*.

¹¹⁸ *par* : TPh. *bar*.

¹¹⁹ *yod* : Ph. *yong* (= Tib. Kho.).

¹²⁰ *nyes* : Bth. om. (s.e.).

¹²¹ *rung* : = BthT (= Tib. Kho.); Ph. *ste* (s.e.); the other Kanjurs read *rung na* instead.

¹²² GZIGS : T. *GZIS* (s.e.).

¹²³ *nas* : T. om. (s.e.).

(ga 40a2) bas / [¹²⁵*gdos*→_{1*}] [¹²⁶*dang*→_{2*}] / lcags sgrog [_{2←*}] [_{1←*}] *gis*¹²⁶ *bchings* pa de dagi¹²⁷ bu
ga bye bar 'gyur ro // rigs gyi bu [₁SPYAN RAS GZIGS [_{GYI}] DBANG *po*→₁] byang chub
sems dpa' sems dpa' chen po_[←*] mthu □

Kanjur: bas / lcags sgrog¹²⁸ dang shing¹²⁹ sgrog tu bcug pa (S.247b3) ¹³⁰de dag gi bu ga bye bar
'gyur ro // rigs kyi bu¹³¹! byang chub sems dpa' sems dpa' chen po sPYAN RAS GZIGS
DBANG PHYUG gi¹³² mthu ni

(ga 40a3) de / 'dra ba'o // rigs gyi bu gal te / stong gsum gyi stong chen po □ 'jig rten gyi
khams □ g-yon chan dang ¹³³myi rgod dang / dgra lag na mtshon thogs pas gang
bar gyur te /

Kanjur: de¹³⁴ 'dra'o // rigs kyi bu! gal te stong gsum gyi¹³⁵ stong (S.247b4) chen po'i 'jig rten gyi
khams 'di¹³⁶ g-yon can dang / chom rkun¹³⁷ dang / dgra¹³⁸ lag¹³⁹ na mtshon¹⁴⁰ thogs¹⁴¹
pas¹⁴² gang bar gyur te /

(ga 40a4) der ded dpon gchig gis / 'dron po ¹⁴³mang po □ rin po ○ ches phyug pa / ded
de dong ba las / 'dong ba de dag gis / ○ g-yon chan dang ¹⁴⁴myi rgod dang /
dgra lag na /

Kanjur: der ded dpon gcig¹⁴⁵ gis / ¹⁴⁶dron po mang po phal po¹⁴⁷ (S.247b5) ¹⁴⁸che rin po ¹⁴⁹ches

¹²⁴ phyung bas : Pk. phyug pas (s.e.); cf. KN. 440.5. (nāmadbeya-)grabanena.

¹²⁵ gdos : cf. Tib. Kanj. shing sgrog; KN. 440.5. haḍi-(niḡaḍa-)?

¹²⁶ bchings pa : cf. Tib. Kanj. bcug pa; KN. 440.5. -bandhana~.

¹²⁷ dagi : i.e. dag gi.

¹²⁸ sgrog : Ph. sgrog (s.e.).

¹²⁹ sgrog tu : Bth. sgrom du (s.e.).

¹³⁰ de dag gi : = TPhD (= Tib. Kho.); Bth. de (s.e.); JBPkNCL. dag gi (w.r.); cf. KN. 440.5. tāni.

¹³¹ bu : B. om. (s.e.).

¹³² gi : Ph. gis (s.e.).

¹³³ myi rgod : cf. Tib. Kanj. chom rkun; KN. 440.7. caura~.

¹³⁴ de : TPh. de dang (s.e.).

¹³⁵ gyi : T. gyis (s.e.).

¹³⁶ 'di : Ph. 'di dag (s.e.).

¹³⁷ rkun : Ph. kun (s.e.).

¹³⁸ dgra : Bth. sgra.

¹³⁹ lag : Ph. lags (s.e.).

¹⁴⁰ mtshon : ST. mtshon cha (w.r.?); the other Kanjurs read mtsbon instead (= Tib. Kho.).

¹⁴¹ thogs : Bth. tbog.

¹⁴² pas : = BthTPh (= Tib. Kho.); the other Kanjurs read pas sa instead.

¹⁴³ mang po rin po ches : cf. Tib. Kanj. mang po phal po che rin po ches; KN. 440.8. mahāntaṃ sārthaṃ ratnāḍhyam.

¹⁴⁴ myi rgod : cf. Tib. Kanj. chom rkun; KN. 441.1. caura~.

¹⁴⁵ gcig : Bth. cig; Ph. de dag (s.e.).

¹⁴⁶ 'dron po : ST. 'dron pa (s.e.); JPhBpKDC. 'gron po; BthNL. mgron po; cf. Tib. Kho. 'dron po.

¹⁴⁷ po : Ph. pos (s.e.).

¹⁴⁸ che rin po : S. om. (s.e.); cf. KN. 440.8. mahāntaṃ sārthaṃ ratnāḍhyam.

¹⁴⁹ ches phyug pa : Ph. che sna tshogs (s.e.).

¹⁵⁰*phyug pa ded de*¹⁵¹ *dong*¹⁵² *ba*¹⁵³ *las* / (KN.441) ¹⁵⁴*dong ba de dag gis g-yon can dang*¹⁵⁵ / *chom rkun*¹⁵⁶ *dang* / *dgra*¹⁵⁷ *lag na*

(ga 40a5) *btsbon* thogs pa de dag mthong ngo // mthong nas $\square$ 'jig $\bigcirc$ s shing *bskragsste*¹⁵⁸ /
bdag *chag* skyabs myed par shes pa la $\bigcirc$ s / ¹⁵⁹*ded pon* des ¹⁶⁰*bda' ba rnams* la 'di /
Kanjur: *mtshon*¹⁶¹ *thogs*¹⁶² *pa de dag*¹⁶³ *mthong ste* / *mthong nas kyang* 'jigs¹⁶⁴ *shing*¹⁶⁵ *skrag*¹⁶⁶
*ste*¹⁶⁷ / (S.247b6) *bdag cag skyabs med par*¹⁶⁸ *shes pa las* / *ded*¹⁶⁹ *dpon* des ¹⁷⁰*dron po mang*
po la 'di

(ga 40a6) *skad* ¹⁷¹*smra ste* $\rightarrow$ ¹ / ma 'jigs shig / rigs gyi bu $\square$ ma 'jigs shig / myi 'jigs pa
sbyin pa / $\left[\begin{smallmatrix} \rightarrow & 2 \end{smallmatrix} \right]$ SPYAN RAS GZIGS $\left[\begin{smallmatrix} \rightarrow & 1 \end{smallmatrix} \right]$ DBANG $\underline{PO}$ $\left[\begin{smallmatrix} \rightarrow & 2 \end{smallmatrix} \right]$ byang chub sems dpa' sems
dpa' chen po $\downarrow$ (la)
Kanjur: *skad ces* "ma 'jigs¹⁷² *shig* / rigs kyi bu dag! ma 'jigs shig¹⁷³ / mi 'jigs pa sbyin pa /
(S.247b7) *byang chub sems dpa' sems dpa' chen po* / SPYAN RAS GZIGS DBANG *PHYUG*¹⁷⁴ *la*

(ga 40a7) ¹⁷⁵*dbyangs* *gchig du* bos shig dang / des khyed $\left[\begin{smallmatrix} \rightarrow & 1 \end{smallmatrix} \right]$ ¹⁷⁶*myi rgyod* gyi 'jigs pa
dang / *dgra*'i 'jigs pa 'di las yongs $\square$ *thard par* 'gyur ro $\square$ $\left[\begin{smallmatrix} \rightarrow & 1 \end{smallmatrix} \right]$ / de nas ¹⁷⁷*dron po*
 $\square$ *thams chad* $\square$

¹⁵⁰ *phyug pa* : TPh. om. (s.e.).

¹⁵¹ *de* : BthPh. *dpon de* (s.e.).

¹⁵² *dong* : Bth. 'dang; cf. KN. 440.8. *gacchet*.

¹⁵³ *ba* : B. *pa*.

¹⁵⁴ *dong ba* : Bth. *dong ba*; JBPkN. 'dod *pa* (s.e.); cf. KN. 441.1. *gacchantās*.

¹⁵⁵ *dang* : = BthTPh (= Tib. Kho.); the other Kanjurs omit this word (w.r.).

¹⁵⁶ *rkun* : Ph. *kun* (s.e.).

¹⁵⁷ *dgra* : Bth. *sgra*; Pk. *dag* (s.e.).

¹⁵⁸ *bskragsste* : i.e. *bskrags ste*; cf. Tib. Kanj. *skrag ste*; KN. 441.1. *trastā*.

¹⁵⁹ *ded pon* : cf. Tib. Kanj. *ded dpon*; KN. 441.2. *sārthavāha*-. The form *ded pon* occurs also at Tib.

Kho. ga 27a6.

¹⁶⁰ *bda' ba rnams la* : cf. Tib. Kanj. 'dron *po mang po la*; KN. 441.2. *sārtham*.

¹⁶¹ *mtshon* : ST. *mtshon cha* (w.r.?): the other Kanjurs read *mtshon* instead (= Tib. Kho. *btsbon*).

¹⁶² *thogs* : Ph. *mtbog* (s.e.).

¹⁶³ *dag* : S. om. (s.e.).

¹⁶⁴ 'jigs : Bth. 'jig (s.e.).

¹⁶⁵ *shing* : Bth. om. (s.e.); L. *pa'i* (s.e.).

¹⁶⁶ *skrag* : L. *bskrag* (cf. Tib. Kho. *bskrags*).

¹⁶⁷ *ste* : BthBPk. *te*.

¹⁶⁸ *par* : J. *bar*.

¹⁶⁹ *ded* : Pk. *deng* (s.e.).

¹⁷⁰ 'dron *po* : D reads thus; ST. 'dron *pa* (s.e.); JPhBPkNC. 'gron *po*; BthL. mgron *po*.

¹⁷¹ *smra ste* : cf. Tib. Kanj. ('di *skad ces* *zhes*) *bsgo la*; KN. 441.2. (*evam*) *brūyāt*.

¹⁷² 'jigs : Bth. 'jig (s.e.).

¹⁷³ *shig* : Ph. *shigs* (s.e.).

¹⁷⁴ *PHYUG* : ST. *PHYUG de* (w.r.).

¹⁷⁵ *dbyangs* : cf. Tib. Kanj. *sgra skad*; KN. 441.3. *-svara*-.

¹⁷⁶ *myi rgyod* : cf. Tib. Kanj. *chom rkun*; KN. 441.3. *caura*-.

¹⁷⁷ 'dron *po* : cf. Tib. Kanj. 'dron *po mang po*; KN. 441.4. *sārtha*-.

Kanjur: *sgra skad gcig*¹⁷⁸ *tu bos*¹⁷⁹ *shig dang / des*¹⁸⁰ *khyed*^{181 182} *chom rkun gyi*¹⁸³ *'jigs pa*¹⁸⁴
*dang / dgra'i*¹⁸⁵ (S.248a1) *'jigs pa 'di las yongs su thar bar*¹⁸⁷ *'gyur ro" zhes bsgo*¹⁸⁸ *la /*
*de nas*¹⁸⁹ *dron po mang po*¹⁹⁰ *thams cad*¹⁹¹ *kyis*

(ga 40a8) *dbyangs gchig du // sPYAN RAS GZIGS DBANG PO bos ste / 'jigs pa myed pa sbyin*
pa / [sPYAN RAS GZIGS [GYI DBANG PO], byang chub sems dpa' sems dpa' /

Kanjur: *sgra*¹⁹³ *skad gcig*¹⁹⁴ *tu sPYAN RAS GZIGS DBANG PHYUG*¹⁹⁵ *bos*¹⁹⁶ (S.248a2) *te / "'jigs pa med*
*pa*¹⁹⁷ *sbyin pa / byang chub sems dpa' sems dpa'*

(ga 40b1) *ch(e)n p(o) [←] de la phyag 'tshal lo / / phyag 'tshal lo zhes mying nas*
phyung ma thag du'dron po [] de dag / 'jigs pa thams chad las yongs [] thar d bar
gyurd te // rigs

Kanjur (KN. 441.5; Bth. 181b2; T. 210b3; J. 181b3; S.248a2; Ph. 388a1; B. 225b4; Pk. 188b4; N. 257a3; D. 165a6; C. 195a5; L. 261b3) *chen po / sPYAN RAS GZIGS*
¹⁹⁸*DBANG PHYUG de*¹⁹⁹ *la phyag 'tshal lo phyag*²⁰⁰ *'tshal lo" zhes ming nas phyung ma*
thag tu (S.248a3) ²⁰¹*dron po phal po che* ²⁰²*de dag 'jigs pa thams cad las yongs su thar*
*bar*²⁰³ *gyur*²⁰⁴ *te*²⁰⁵ */ rigs*

¹⁷⁸ *gcig* : BthPh. *cig*.

¹⁷⁹ *bos* : B. *pos* (s.e.).

¹⁸⁰ *des* : ST. *deng* (s.e.); cf. KN. 441.3. *tatas*.

¹⁸¹ *khyed* : = BthTJPhBPkN (= Tib. Kho.); DCL. *khyod*.

¹⁸² *chom rkun* : Ph. *choms kun* (s.e.).

¹⁸³ *gyi* : Bth, Ph, B, and Pk read thus (= Tib. Kho.); the other Kanjurs, incl. S. and T., read *gyis* instead; cf. KN. 441.3. *caura*-(*bbayāt*).

¹⁸⁴ *pa* : S. *pa 'di* (s.e.).

¹⁸⁵ *dgra'i* : S. *dgra yis* (w.r.); T. *dgra'is* (w.r.); Bth. *sgra'i* (s.e.); the other Kanjurs read *dgra'i* (= Tib. Kho.); cf. KN. 441.4. *amitra*-(*bbayāt*).

¹⁸⁶ *'jigs pa* : T. *'di las 'jigs pa* (s.e.).

¹⁸⁷ *bar* : TBPh. *par*.

¹⁸⁸ *bsgo* : Bth. *bsgo ba*.

¹⁸⁹ *'dron po* : D reads thus; ST. *'dron pa*; JPhBPkNC. *'gron po*; BthL. *mgron po*.

¹⁹⁰ *po* : Bth. om. (s.e.).

¹⁹¹ *kyis sgra* : TB. *kyi sgra* (s.e.); Pk. *kyi skra* (s.e.).

¹⁹² *dbyangs* : cf. Tib. Kanj. *sgra skad*; KN. 441.4. *-svara*.

¹⁹³ *sgra* : Bth. om. (s.e.).

¹⁹⁴ *gcig* : Bth. *cig*.

¹⁹⁵ *PHYUG* : = T (= Tib. Kho.); the other Kanjurs read *PHYUG la* instead.

¹⁹⁶ *bos* : B. *pos* (s.e.).

¹⁹⁷ *pa* : = BthTPh (= Tib. Kho.); the other Kanjurs read *pa'i* instead.

¹⁹⁸ *DBANG PHYUG* : JBPkNC. om. (s.e.).

¹⁹⁹ *de* : TPh. om. (s.e.); cf. KN. 441.5. *tasmā* (v.l. *tasmai*).

²⁰⁰ *phyag* : Bth. *phyags* (s.e.).

²⁰¹ *'dron po* : D reads thus (= Tib. Kho.); ST. *'dron pa* (s.e.); JPhBPkNC. *'gron po*; BthL. *mgron po*.

²⁰² *de dag* : = BthTPh (= Tib. Kho.); JBPkNDCL. *de dag thams cad* (w.r.); cf. KN. 441.6. *sa* (*sārthab*).

²⁰³ *bar* : TBPh. *par*.

²⁰⁴ *gyur* : = T (= Tib. Kho. *gyurd*); the other Kanjurs read *'gyur* instead.

(ga 40b2) *gyi* bu _[←→] sPYAN RAS GZIGS _[GYI] DBANG PO _[←→] / byang chub sems dpa' sems dpa' chen po _[←→] *i* mthu _[←→] de 'dra'o // rigs *gyi* bu _[←→] gang _[←→] 'dod chags spyod pa'i / _[←→] sems chan de dag gis / _[←→] sPYAN

Kanjur: *kyi bu! byang chub sems dpa' sems dpa' chen po* / sPYAN RAS ²⁰⁶GZIGS DBANG PHYUG *gi* ²⁰⁷mthu _(S.248a4) *ni* ²⁰⁸de ²⁰⁹'dra'o // rigs *kyi bu! sems can gang dag 'dod chags spyod* ²¹⁰pa de dag gis ²¹¹ / byang chub ²¹²sems dpa' sems dpa' chen po / sPYAN

(ga 40b3) RAS GZIGS _[GYI] DBANG PO _[←→] byang chub sems dpa' sems dpa' chen po, la phyag byas nas / 'dod chags dang bral bar 'gyur ro // _[←→] gang _[←→] zhe sdang spyod pa'i / _[←→] sems chan de dag (gis) ²¹³

Kanjur: RAS GZIGS ²¹⁴DBANG PHYUG *la* phyag byas *na* ²¹⁶ / _(S.248a5) 'dod chags dang bral bar 'gyur ro // sems can gang dag zhe sdang ²¹⁷spyod pa de dag gis /

(ga 40b4) _[←→] sPYAN RAS GZIGS _[GYI] DBANG PO _[←→] byang chub sems dpa' / ○ sems dpa' {dpa'} «chen po»_[←→] la phyag byas nas // zhe sdang dang bral bar ○ 'gyur ro // _[←→] gang _[←→] *gti* mug spyod pa'i_[←→] sems

Kanjur: *byang* ²¹⁸*chub* ²¹⁹sems dpa' sems dpa' chen po sPYAN RAS GZIGS ²²⁰DBANG PHYUG ²²¹*la* phyag _(S.248a6) *byas na* ²²² / zhe sdang dang bral bar 'gyur ro // sems

(ga 40b5) [*cha*]_[←→] de dag gis / _[←→] sPYAN RAS GZIGS _[GYI] DBANG PO _[←→] byang ○ [chub] sems dpa' sems dpa' chen po, la phyag [b]yas nas / ○ gti mug dang bral bar *gyurd* [*t*]_[←→] // rigs [*g*]_[←→]

Kanjur: *can gang dag gti mug* ²²³*spyod* ²²⁴pa de dag gis ²²⁵ / byang chub sems dpa' sems dpa'

²⁰⁵ te : Ph. ro.

²⁰⁶ GZIGS DBANG PHYUG *gi mthu ni de 'dra'o* _(S.248a5) sPYAN RAS GZIGS : the Dunhuang MS. Pelliot Tibétain 422 recto corresponds to this portion.

²⁰⁷ gi : BthPh. *gis* (s.e.).

²⁰⁸ de : Ph. *de dang* (s.e.).

²⁰⁹ 'dra'o : Pelliot 422. 'dra' o.

²¹⁰ spyod : ST. *spyad* (w.r.); the other Kanjurs and Pelliot 422 read *spyod* instead (= Tib. Kho.).

²¹¹ gis : Bth. *gi* (s.e.).

²¹² chub : Pelliot 422. *cub*.

²¹³ (gis) : the manuscript is blurred here.

²¹⁴ GZIGS : JNCL. GZIGS *KYI* (≠ Tib. Kho. GZIGS *GYI*).

²¹⁵ PHYUG : Pelliot 422, SPh. *PHYUG de* (w.r.).

²¹⁶ na : T. *nas* (= Tib. Kho.).

²¹⁷ sdang : ST. *sdang la*; the other Kanjurs and Pelliot 422 omit the word *la* (= Tib. Kho.).

²¹⁸ byang : Bth. *byab* (s.e.).

²¹⁹ chub : Pelliot 422. *cub*.

²²⁰ DBANG PHYUG : L. om. (s.e.).

²²¹ PHYUG : S. *PHYUG de* (w.r.).

²²² na : TPh. *nas* (= Tib. Kho.).

²²³ mug : Ph. *mug la*.

²²⁴ spyod : ST. *spyad* (w.r.); the other Kanjurs read *spyod* instead (= Tib. Kho.).

chen po / sPYAN²²⁶ RAS GZIGS DBANG PHYUG *la* (S.248a7) *phyag byas na* / *gti mug dang bral*
bar 'gyur ro // *rigs kyi*

(ga 40b6) *bu* [₁→₁'] [₁→₂'] sPYAN RAS GZIGS [GYI] DBANG *po* / [₂→₁'] *byang chub sems dpa' sems*
dpa' chen po, [₁→₁'] *de ltar*, [] *rdzu 'phrul che* [] *'o* // *rigs gyi bu bud med*^{227 228} *bu po*
'dod pa gang / [] [₁→₁'] [SP]YAN RAS GZIG[S]

Kanjur: *bu!* *de ltar byang chub sems dpa' sems dpa' chen po* / sPYAN²²⁹ RAS GZIGS DBANG PHYUG
ni rdzu 'phrul che ba'o // *rigs* (S.248b1) *kyi bu!* *bud*²³⁰ *med*²³¹ *bu pho* *'dod pa gang la la*²³²
byang chub sems dpa' sems dpa' chen po / sPYAN RAS GZIGS

(ga 40b7) [GYI] DBANG *po* [₁→₁'] *byang chub sems dpa' sems dpa' chen po*, *la phyag 'tshal*
[bar byed] na / *de las*²³³ *bu po* *'byung ste* / *byad bzbin*²³⁴ *bzang ba mdzes pa* / *blta*
na sdug pa / khye'u'i /

Kanjur: DBANG PHYUG *la phyag 'tshal na*²³⁵ / *de las bu pho* *'byung ste* / *gzugs*²³⁷ *bzang ba*
 (S.248b2) *mdzes*²³⁸ *pa*²³⁹ *blta*²⁴⁰ *na sdug pa khye'u'i*²⁴¹

(ga 40b8) *mtshan dang ldan ba* / *gro ba*²⁴² *mang po'i yid du 'ong zhing* / *dga' ba*²⁴³ / *dge*
ba'i rtsa ba bskyed pa *'byung ngo* // *gang bu mo* *'dod pa de yang bu mo* *'byung*
ste / *byad bzbin*²⁴⁴ *bzang*

Kanjur: *mtshan dang ldan pa* / (KN.442) *skye bo mang po'i*²⁴⁵ *yid du*²⁴⁶ *'ong zhing sdug pa dge*
*ba'i rtsa ba*²⁴⁷ *bskyed*²⁴⁸ *pa*^{249 250} *'byung ngo* // *gang bu mo*²⁵¹ *'dod pa de yang*²⁵² *bu mo*

²²⁵ *gis*: Ph. *gi* (s.e.).

²²⁶ sPYAN: Bth. *'phags pa sPYAN* (s.e.).

²²⁷ *med*: sic.

²²⁸ *bu po*: cf. Tib. Kanj. *bu pho*; KN. 441.13. *putra*~.

²²⁹ sPYAN: Bth. *'phags pa sPYAN* (s.e.).

²³⁰ *bud*: ST. *su bud* (w.r.).

²³¹ *bu pho*: Bth. *pho* (s.e.); T. om. (s.e.); SPh. *bu* (s.e.).

²³² *la*: BthPh. *las* (s.e.).

²³³ *bu po*: cf. Tib. Kanj. *bu pho*; KN. 441.14. *putra*~.

²³⁴ *byad bzbin bzang ba*: cf. Tib. Kanj. *gzugs bzang ba*; KN. 441.14. *abbirūpa*~.

²³⁵ *na*: Bth. *nas* (s.e.).

²³⁶ *de las*: Bth. *de la*; Ph. om. (s.e.).

²³⁷ *bzang ba*: B. *bzad la* (s.e.).

²³⁸ *mdzes*: Ph. *'mdzes* (s.e.).

²³⁹ *pa*: S. *la* (s.e.).

²⁴⁰ *blta*: N. *lta*.

²⁴¹ *khye'u'i*: ST. *khye'u yi*; Bth. *khye'u* (s.e.).

²⁴² *gro ba*: cf. Tib. Kanj. *skye bo*; KN. 442.1. (*babu*~)*jana*~(*-priya*~).

²⁴³ *dga' ba*: cf. Tib. Kanj. *sdug pa*; KN. 442.1. *manāpa*~.

²⁴⁴ *byad bzbin bzang*: cf. Tib. Kanj. *gzugs bzang ba*; KN. 442.2. *abbirūpa*~.

²⁴⁵ *po'i*: Ph. *po* (s.e.).

²⁴⁶ *du*: J. *tu*.

²⁴⁷ *ba*: Bth. om. (s.e.).

²⁴⁸ *bskyed*: Ph. *skyed* (s.e.).

²⁴⁹ *pa*: = TPhNCL (= Tib. Kho.); BthJBPKD. *par*.

'byung ste²⁵³ / gzugs_(S.248b3) bzang

(ga 41a1) ལྷོག་པའི་མཚན་པ་ / བླ་པ་འདུག་པ་ / བུ་མོ་འི་²⁵⁴མཚན་གྱིས་འབྲུག་པ་ /
²⁵⁵gro ba mang po'i yid du 'ong zhing ²⁵⁶dga' ba // dge ba'i rtsa ba bskyed par
 'byung [ng](o) // [r](igs kyi)²⁵⁷

Kanjur (KN. 442.2; Bth. 181b7; T. 211a2; J. 182a2; S.248b3; Ph. 388a8; B. 226a4; Pk. 189a2; N. 257b4; D. 165b4; C. 195b3; L. 262a5) ba mdzes²⁵⁸ pa blta²⁵⁹ na sdug pa bu mo'i mtshan dang ldan pa²⁶⁰ skye bo mang po'i yid du²⁶¹ 'ong zhing²⁶² sdug pa dge ba'i rtsa ba bskyed par²⁶³ 'byung ngo // rigs kyi

(ga 41a2) bu [←→] sPYAN RAS GZIGS [GYI] DBANG PO [←→] byang chub sems dpa' sems dpa' chen po₁ 'i mthu [] de 'dra'o // gang [] sPYAN RAS GZIGS DBANG PO_→ / byang chub sems dpa' sems dpa'

Kanjur: bu! byang chub sems dpa' sems_(S.248b4) dpa' chen po / sPYAN²⁶⁴ RAS GZIGS²⁶⁵ DBANG PHYUG gi²⁶⁶ mthu ni de²⁶⁷ 'dra'o // gang dag byang chub sems dpa' sems dpa'

(ga 41a3) chen po [←→] la phyag 'tshal ba de dag don yod pa'i 'bras bur 'gyur ro // rigs gyi bu gang [] / [←→] sPYAN RAS GZIGS [GYI] DBANG PO / [←→] byang chub sems dpa' sems dpa' chen po₁ la phyag '[tshal]

Kanjur: chen po / sPYAN RAS GZIGS²⁶⁸ DBANG PHYUG la²⁶⁹ phyag 'tshal²⁷⁰ ba de dag don_(S.248b5) yod pa'i 'bras bur 'gyur ro // rigs kyi bu! gang zbig²⁷¹ byang chub sems dpa' sems dpa'

²⁵⁰ 'byung ngo : Bth. 'gyur ro (s.e.).

²⁵¹ 'dod pa de yang bu mo : T. om. (s.e.).

²⁵² yang : Ph. lta (s.e.); NL. 'ang.

²⁵³ ste : Ph. sto (s.e.); Pk. te.

²⁵⁴ mtshan gyis brgyand pa : = Bj, B, T8, A1, N2. (dārikā-)lakṣaṇa-samalamkṛtā; Tib. Kanj. mtshan dang ldan pa = KN. 442.3. (dārikā-)lakṣaṇa-samanvāgatā (= K, C4, N1 etc.).

²⁵⁵ gro ba : cf. Tib. Kanj. skye bo; KN. 442.3. (bahu-)jana-(priya~).

²⁵⁶ dga' ba : cf. Tib. Kanj. sdug pa; KN. 442.3. manāpa~.

²⁵⁷ [r]/(igs kyi) : the manuscript is blurred here.

²⁵⁸ mdzes : T. 'dzes (s.e.).

²⁵⁹ blta : N. lta.

²⁶⁰ pa : BthT. ba.

²⁶¹ du : JPk. tu.

²⁶² zbing : T. zbi (s.e.).

²⁶³ par : = BthT (= Tib. Kho.); the other Kanjurs read pa instead.

²⁶⁴ sPYAN : Bth. 'phags pa sPYAN (s.e.).

²⁶⁵ GZIGS : = BthTPH; JBPkNDCL. GZIGS KYI (= Tib. Kho. GZIGS GYI).

²⁶⁶ gi : Ph. gis (s.e.).

²⁶⁷ de : Bth. de dang.

²⁶⁸ GZIGS : = BthTPhD (= Tib. Kho.); the other Kanjurs read GZIGS KYI instead.

²⁶⁹ phyag 'tshal ba : = Bj, K, C4, N1 etc. namaskāraṃ kurvanti; ≠ KN. 442.5. namaskāraṃ kariṣyati nāmadbeyaṃ ca dhārayisyati.

²⁷⁰ 'tshal : Bth. bya (s.e.).

²⁷¹ zbig : Bth. dag (s.e.); cf. KN. 442.6. yaś (= gang zbig).

*chen po sPYAN RAS GZIGS*²⁷² *DBANG PHYUG la phyag 'tshal*

(ga 41a4) zhing / mying 'dzin *na* / [] [←→] ²⁷³*chu bo 'GANG 'GA drug chu* rtsa gnyis ○ *gyi*
bye ma *dang* ²⁷⁴*mnyam ba'i* / [←→] sangs rgyas bcom ldan 'das, [] la / phyag 'tshal
zhing mying 'dzind pa dang / [] ²⁷⁵*gang* [] [←→] ²⁷⁶*de snyed*

Kanjur: *zbing ming 'dzin* ²⁷⁷*la* / *gang zbig sangs* (S.248b6) *rgyas bcom ldan 'das* ²⁷⁸*GANG GĀ'i*
*klung*²⁷⁹ *drug cu*²⁸⁰ *rtsa gnyis kyi bye ma snyed*²⁸¹ *dag la phyag 'tshal zbing ming*²⁸²
'dzin pa dang²⁸³ / *yang* ²⁸⁴*gang*²⁸⁵ *zbig gis*²⁸⁶ ²⁸⁷*sangs rgyas bcom ldan 'das* *GANG GĀ'i*²⁸⁸
*klung drug cu*²⁸⁹ *rtsa gnyis kyi bye ma* (S.248b7) *snyed*²⁹⁰

(ga 41a5) [gyi] / [←→] sangs rgyas bcom ldan 'das, bzhugs *shing* / 'tsho ○ [] ²⁹¹*skyong [ba]* []
la / ²⁹²*chos gos* dang bsod snyoms dang ²⁹³*mal* cha dang / *stan* ○ [] dang ²⁹⁴*na'i ba'i*
gsos sman dang / yo byad *gyis*

Kanjur: *bzhugs te*²⁹⁵ / 'tsho²⁹⁶ *zbing gzhes*²⁹⁷ *pa de dag la / na bza' dang / bsod snyoms dang /*
*gzims*²⁹⁸ *cha dang / snyun gyi*²⁹⁹ *gsos* (KN.443) *sman dang / yo byad kyi*³⁰⁰

²⁷² *GZIGS* : = BthTD; the other Kanjurs read *GZIGS KYI* instead (≠ Tib. Kho. *GZIGS GYI*).

²⁷³ *chu bo 'GANG 'GA* : cf. Tib. Kanj. *GANG GĀ'i klung*; KN. 442.8. *Gāṅgā-nadī*.

²⁷⁴ *mnyam ba* : cf. Tib. Kanj. *snyed*; KN. 442.8. (*Gāṅgā-nadī-vālikā*)-*sama*~.

²⁷⁵ Cf. Tib. Kanj. *yang*; KN. 442.9. ~.

²⁷⁶ *de snyed* : = KN. 442.8. *tāvatām eva (buddhānām bhagavatām)*; ≠ Tib. Kanj. *GANG GĀ'i klung drug cu rtsa gnyis kyi bye ma snyed*.

²⁷⁷ *la* / : ST. *pa* (s.e.).

²⁷⁸ *GANG GĀ'i* : SBNL. *GANG-GĀ'i*; Bth. *GANG GĀ'i*; Ph. *GANG GĀ* (s.e.); the other Kanjurs, incl. T, read *GANG GĀ'i* instead. Cf. Tib. Kho. *'GANG 'GA*.

²⁷⁹ *klung* : T. *klung gi*.

²⁸⁰ *cu* : BthJPhPk. *bcu*. Cf. Tib. Kho. *chu*.

²⁸¹ *snyed* : C. *snyad* (s.e.).

²⁸² *ming* : Bth. *mi* (s.e.).

²⁸³ *dang* : Bth. *'am*; T. om. (s.e.).

²⁸⁴ *gang zbig gis sangs rgyas bcom ldan 'das* : T. om. (s.e.).

²⁸⁵ *gang* : Pk. *gad* (s.e.).

²⁸⁶ *gis* : S. om. (s.e.).

²⁸⁷ *sangs rgyas* : Ph. om. (s.e.).

²⁸⁸ *GANG GĀ'i* : SBNL. *GANG-GĀ'i*; Bth. *GANG GĀ'i*; Ph. *GANG GĀ* (s.e.); the other Kanjurs, incl. T, read *GANG GĀ'i* instead.

²⁸⁹ *cu* : BthJPhPk. *bcu*.

²⁹⁰ *snyed* : Bth. *snyed la*.

²⁹¹ *skyong ba* : or *skyong pa*; cf. Tib. Kanj. *gzhes (v.l. bzhes) pa*; KN. 442.9. *yāpayat*~.

²⁹² *chos gos* : cf. Tib. Kanj. *na bza'*; KN. 442.9. *cīvara*~.

²⁹³ *mal cha dang / stan* : cf. Tib. Kanj. *gzims cha*; KN. 442.9. *-śayanāsana*~.

²⁹⁴ *na ba* : cf. Tib. Kanj. *snyun*; KN. 442.9. *-glāna*~.

²⁹⁵ *te* : Bth. *shing* (= Tib. Kho.).

²⁹⁶ *'tsho* : Ph. *tsbo* (s.e.).

²⁹⁷ *gzhes* : BthTPhPk. *bzhes*.

²⁹⁸ *gzims* : Bth. *gzim*.

²⁹⁹ *gyi* : T. *gyis* (s.e.).

³⁰⁰ *kyis* : TPh. *kyi* (s.e.).

(ga 41a6) mchod pa byed na / rigs *gyi* bu *de* ji snyam du sems // rigs *gyi* bu *po* 'am /
rigs *gyi* bu mo de dag *gi* b[s]od nams m[ng]on *bar* 'du byed pa ji *tsham* *skye* //
de skad *bka*' stsal *na*' //

Kanjur: *mchod pa byed*³⁰² *na* / rigs ^(S.249a1) *kyi bu!* 'di³⁰³ *ji*³⁰⁴ *snyam*³⁰⁵ *du sems?* / rigs *kyi bu*
'am / rigs *kyi bu mo* ³⁰⁶*de dag bsod nams mngon par*³⁰⁷ 'du byed pa *ji*³⁰⁸ *tsam zbig*
*skyed*³⁰⁹?' / *de skad ces bka' stsal nas* /

(ga 41a7) *BLO GROS MYI ZAD PA* / byang chub sems dpa' sems dpa' chen *po* /
bcom ldan 'das la 'di skad *gsol*(*d* t)o // rigs *gyi* bu *po* 'am / rigs *gyi* bu mo de
dag ³¹⁰*de* *gzhi* *las* / ³¹¹*bsod*

Kanjur: ^(S.249a2) *byang chub sems dpa' sems dpa' chen po BLO GROS MI* ³¹²*ZAD PAS* / *bcom ldan*
'das la 'di skad ces *gsol to* // "rigs *kyi bu* 'am / rigs *kyi bu mo de dag gzhi de las* ^(S.249a3)
bsod

(ga 41a8) (na)[m]s *gyi mngon bar* 'du byed *skye ba* ³¹³*mang po* / bcom ldan 'das
mang ngo bde bar *gshegs pa* / bcom l[d]an 'das *gyis bka' stsal* pa //
rigs *gyi* bu gang *gis* de s[ny]e[d] (gy)[i]

Kanjur: *nams skyed*³¹⁴ *pa ni* / *bcom ldan 'das!* *mang lags*³¹⁵ *so* // *bde*³¹⁶ *bar gshegs pa!* *mang*
lags so // *bcom ldan 'das kyi*³¹⁷ *bka' stsal pa* / "rigs *kyi bu!* *gang*³¹⁸ *gis sangs rgyas*
bcom ^(S.249a4) *ldan 'das de snyed*³¹⁹

³⁰¹ *bka' stsal na*': cf. Tib. Kanj. *bka' stsal nas*, KN. 443.2. (*evam*) *ukte*.

³⁰² *byed*: BthPh. *byas*; Pk. *bed* (s.e.).

³⁰³ 'di': Bth. *de* (= Tib. Kho.).

³⁰⁴ *ji*: Bth. *ci*.

³⁰⁵ *snyam*: Ph. *snyams*.

³⁰⁶ *de dag*: Bth. om. (s.e.); cf. KN. 443.1. *sa* (v.l. om.).

³⁰⁷ *par*: Bth. *bar* (= Tib. Kho.).

³⁰⁸ *ji*: T reads thus (= Tib. Kho.); BthPh. *cā*; S. om. (s.e.); the other Kanjurs read *de* instead; cf. KN. 443.1. *kiyat* (= *ji tsam zbig*).

³⁰⁹ *skyed*: Bth. *bskyed*.

³¹⁰ *de'i gzhi las*: cf. Tib. Kanj. *gzhi de las*; KN. 443.3. *tato-nidānaṃ*.

³¹¹ *bsod nams gyi mngon bar 'du byed skye ba*: = O, D3, Bj, C5. *pun्यābhisaṃskāraṃ*; ≠ KN. 443.4. *babuṃ punyābhisaṃskāraṃ*; ≠ Tib. Kanj. *bsod nams*.

³¹² *ZAD PAS*: BthB. *BZAD PAS*; Pk. *BZAD PAS*.

³¹³ *mang po* / *bcom ldan 'das* / *mang ngo bde bar gshegs pa*: cf. Tib. Kanj. *bcom ldan 'das!* *mang lags so* // *bde bar gshegs pa!* *mang lags so*; KN. 443.3. *babuṃ bhagavan babuṃ sugata*. The word order of Tib. Kho. agrees with that of the Sanskrit version.

³¹⁴ *skyed*: BthPhD. *bskyed*.

³¹⁵ *lags*: B. *legs* (s.e.).

³¹⁶ *bde*: Bth. *bder* (s.e.).

³¹⁷ *kyis*: BthPh. *kyi* (s.e.).

³¹⁸ *gang*: Ph. *gang dag* (s.e.).

³¹⁹ *snyed*: Bth. *dag* (s.e.).

(ga 41b1) [←sa(ng)s rgyas bcom ldan 'das]₁ la / bkur sti byas pa'i bsod nams mngon bar
'du byed pa dang / gang gis ³²⁰chung du [←sPYAN RAS GZIGS [GYI] DBANG PO→] /
byang chub sems dpa' sems

Kanjur (KN. 443.4; Bth. 182a4; T. 211b2; J. 182b1; S.249a4; Ph. 388b9; B. 226b4; Pk. 189a8; N. 258a6; D. 166a3; C. 196a3; L. 262b6) *la bkur sti*³²¹ byas pa'i bsod nams mngon *par*³²² 'du byed pa dang / gang gis *tha na byang chub sems dpa' sems*

(ga 41b2) dpa' chen po [←] la / phyag lan gchig byas pa dang / mying 'dzind pa [dang]₁ /
bsod nams mngon bar 'du byed pa gnyi ga mnyam ste ³²³[ma]₁ lhag [] ma 'das [] so
// gang gis [←→1] [←→2] chu bo

Kanjur: *dpa' chen po* sPYAN RAS GZIGS³²⁴ DBANG PHYUG *la phyag*³²⁵ *lan* (S.249a5) *gcig*³²⁶ byas pa dang / ming 'dzin pa³²⁷ bsod nams mngon *par*³²⁸ 'du byed pa ³²⁹*gnyi ga mnyam ste* / *lhag pa*³³⁰ *yang*³³¹ *med 'phags*³³² *pa yang med do*³³³ // gang gis *sangs rgyas bcom ldan 'das* (S.249a6) GANG GA'i³³⁴ *klung*³³⁵

(ga 41b3) [←GANG GA]₁ drug chu rtsa gnyis gyi bye ma [dang]₁ mnyam ba'i / [←] *sangs rgyas bcom ldan* '[da]₁ la / ³³⁶phyag *byed ching* mying 'dzind pa dang / gang [←sPYAN RAS GZIGS [GYI] DBANG PO→] byang chub sems

Kanjur: ³³⁷*drug cu*³³⁸ *rtsa gnyis kyi bye ma snyed la phyag 'tshal zhing ming*³³⁹ 'dzin pa dang / *gang*³⁴⁰ *byang chub sems*

³²⁰ *chung du* : cf. Tib. Kanj. *tha na*; KN. 443.5. *antasas*.

³²¹ *sti* : C. *bsti*.

³²² *par* : T. *bar* (= Tib. Kho.).

³²³ *ma lhag ma 'das so* : cf. Tib. Kanj. *lhag pa yang med 'phags pa yang med do*; KN. 443.6. *anadbiko 'natrekaḥ*.

³²⁴ GZIGS : = Bth TPhD; the other Kanjurs read GZIGS *KYI* instead (= Tib. Kho. GZIGS *GYI*).

³²⁵ *lan gcig byas pa dang* : T. *'tshal lo* (s.e.).

³²⁶ *gcig* : PhBPkN. *cig*; Bth. *cig phyag* (s.e.).

³²⁷ *pa* : = TPh (= Tib. Kho.); the other Kanjurs read *pa'i* instead.

³²⁸ *par* : TPh. *bar* (= Tib. Kho.).

³²⁹ *gnyi ga* : S. *gnyi «s» ga* (w.r.); TJPPhBDC. *gnyi ga* (= Tib. Kho.); Pk. *gnyig* (s.e.); NL. *gnyis ka*;

Bth. *'di gnyis ka cha*.

³³⁰ *yang med 'phags pa yang* : Bth. *yang* (s.e.).

³³¹ *yang* : Ph. *nga* (s.e.); NL. *'ang*.

³³² *pa yang* : T. *yang* (s.e.); Ph. *pa nga* (s.e.); NL. *pa 'ang*.

³³³ *do* : ST. *de* (s.e.).

³³⁴ *GANG GA'i* : SBNL. *GANG-GA'i*; BthJ. *GANG GA'i* (cf. Tib. Kho. *GANG GA*); Ph. *GANG GI'i* (s.e.); the other Kanjurs, incl. T, read *GANG GA'i* instead.

³³⁵ *klung* : Bth. *klu* (s.e.); T. *klung gi*.

³³⁶ *phyag byed* : cf. Tib. Kanj. *phyag 'tshal*; = K, C4, N1, C6. *namaskāraṃ kuryāt*; ≠ KN. 443.7. *satkāraṃ kuryāt* (= D3, Bj etc.)

³³⁷ *drug cu rtsa gnyis kyi* : T. om. (s.e.).

³³⁸ *cu* : BthJPhPk. *bcu*.

³³⁹ *ming* : Bth. *mi* (s.e.).

³⁴⁰ *gang* : Bth. *gang gis*; Ph. om. (s.e.).

(ga 41b4) dpa' sems dpa' chen po _[←→] la ³⁴¹phyag *byed ching* / mying 'dzind ○ pa _[←→] de
_[←→] gnyis ka' _[←→] / bsod nams gyi phung po _[←→] i' _[←→] bska'd pa / bye ba khrag khrig brgya
 stong du yang zad par _[←→] ³⁴²dka'o //

Kanjur: dpa' sems dpa' chen po / sPYAN RAS GZIGs³⁴³ DBANG PHYUG la phyag 'tshal zbing (S.249a7)
 ming 'dzin pa'i bsod nams kyi phung po de ³⁴⁴gnyis ga de bska'd pa bye ba kbrag kbrig
 brgya stong du ³⁴⁵yang ³⁴⁶zad par bya ³⁴⁷ba ³⁴⁸sla ba ³⁴⁸ma yin no /

(ga 41b5) rigs gyi bu ³⁴⁹'di ltar / _[←→] sPYAN RAS GZIGs _[←→] DBANG _[←→] PO _[←→] / ○ byang chub
 sems dpa' sems dpa' chen po _[←→] i' / mying 'dzin pa _[←→] las / bsod nams de ltar dpag
 du myedo³⁵⁰ //

Kanjur: (KN.444) / rigs kyi bu! byang chub sems dpa' sems dpa' (S.249b1) chen po sPYAN RAS GZIGs³⁵¹
 DBANG PHYUG gi³⁵² ming 'dzin pa'i³⁵³ bsod nams de³⁵⁴ ltar dpag tu med do" /

(ga 41b6) de nas _[←→] _[←→] BLO GROS MYI ZAD _[←→] / byang chub sems dpa' sems dpa' chen
 po _[←→] s / _[←→] bcom ldan 'das la _[←→] / 'di skad _[←→] gsol to // bcom ldan 'das ji ltar _[←→]
 sPYAN RAS GZIGs _[←→] /

Kanjur: / de nas bcom ldan 'das la byang chub sems dpa' sems dpa' chen (S.249b2) po BLO GROS MI
 ZAD³⁵⁵ PAS 'di skad ces gsol to // "bcom ldan 'das! ji³⁵⁶ ltar / byang chub sems dpa' sems
 dpa' chen po sPYAN RAS³⁵⁷ GZIGs³⁵⁸

(ga 41b7) DBANG PO / _[←→] byang chub sems dpa' sems dpa' chen po _[←→] _[←→] MYI MJED _[←→] gyi /
 'jig rten _[←→] khams _[←→] 'di na _[←→] rab du rgyu // ji ltar sems chan rnam la chos stong
 // _[←→] sPYAN RAS

³⁴¹ phyag byed : cf. Tib. Kanj. phyag 'tshal; KN. 443.8. namaskāraṃ kuryāt.

³⁴² dka' : cf. Tib. Kanj. sla ba ma yin; KN. 443.9. na sukara~.

³⁴³ GZIGs : = BthTPHD; the other Kanjurs read GZIGs KYI instead (≡ Tib. Kho. GZIGs GYI).

³⁴⁴ gnyis ga de : S. gnyi«s» ga de (= KN. 443.9. etāv ubhau); T. «g»nyi ga de; BthNL. gnyis ka;
 JBDC. gnyi ga; Pk. gnyig (s.e.); Ph. nyid (s.e.); cf. Tib. Kho. gnyis ka'.

³⁴⁵ du : ST. du mar (s.e.).

³⁴⁶ yang : NL. 'ang.

³⁴⁷ ba : STPh. bar (s.e.).

³⁴⁸ ba : B. pa.

³⁴⁹ 'di ltar de ltar : cf. Tib. Kanj. de ltar; KN. 444.1. evam.

³⁵⁰ myedo : i.e. myed do.

³⁵¹ GZIGs : = BthTPHD; the other Kanjurs read GZIGs KYI instead (≡ Tib. Kho. GZIGs GYI).

³⁵² gi : T. la phyag 'tshal zbing (s.e.); Ph. gis (s.e.).

³⁵³ pa'i : S. pa de dag gi (s.e.); T. pa de dag gis (s.e.).

³⁵⁴ de : T. de dag (s.e.).

³⁵⁵ ZAD : Bth. BZAD.

³⁵⁶ ji : Bth. ci.

³⁵⁷ RAS : Bth. om. (s.e.).

³⁵⁸ GZIGs : = BthTPHD; the other Kanjurs read GZIGs KYI instead (≡ Tib. Kho. GZIGs GYI).

³⁵⁹ MYI MJED gyi 'jig rten khams : cf. Tib. Kanj. 'jig rten gyi khams MI MJED; KN. 444.4. Sabā~
 lokadhātu~. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

Kanjur: / DBANG PHYUG 'jig rten gyi kham³⁶⁰ MI MJED³⁶⁰ (S.249b3) ³⁶¹'di na rnam par rgyu? / ji³⁶²
ltar sems can rnam³⁶³ la chos ston³⁶³? / byang chub sems dpa' sems dpa' chen po sPYAN
RAS

(ga 41b8) GZIGS DBANG PO / [byang chub sems dpa' sems dpa' chen po] thabs mkhas
pa'i yul ni ³⁶⁴ji lta bu / de skad gsold pa dang // bcom ldan 'das gyis [BLO
GROS MYI

Kanjur: GZIGS³⁶⁵ DBANG PHYUG gi thabs mkhas pa'i yul³⁶⁶ ni ci 'dra ba zbig³⁶⁷ (S.249b4) lags³⁶⁸? /
de skad ces gsol pa³⁶⁹ dang / bcom ldan 'das kyis³⁷⁰ byang chub sems dpa' sems dpa' chen
po BLO GROS MI

(ga 42a1) ☉ // ZAD PA [byang chub sems dpa' sems dpa' chen po] la³⁷¹ bka' stsal³⁷² to
// rigs gyi bu gang [SPYAN RAS GZIGS [GYI DBANG PO] byang chub sems dpa'
sems dpa' chen [po] (/

Kanjur (KN. 444.6; Bth. 182b1; T. 212a2; J. 182b7; S.249b4; Ph. 389a8; B. 227a4; Pk.
189b7; N. 258b7; D. 166b1; C. 196b2; L. 263a7) ZAD³⁷² PA³⁷³ la³⁷⁴ 'di skad ces bka'
stsal to // "rigs (S.249b5) kyi bu! gang dag na byang chub sems dpa' sems dpa' chen po
sPYAN RAS GZIGS DBANG PHYUG³⁷⁵

(ga 42a2) sangs rgyas gyi gzugs gyis / sems chan rnam³⁷⁶ la chos ston³⁷⁷ pa'i / 'jig rten gyi
kham³⁷⁸ yod do / gang [SPYAN RAS GZIGS [GYI DBANG PO] byang chub sems
dpa' sems d[p](a')

Kanjur: sangs rgyas ky³⁷⁶ gzugs kyis³⁷⁷ sems can rnam³⁷⁸ la chos ston³⁷⁸ pa'i 'jig rten³⁷⁸ gyi kham³⁷⁹
dag³⁷⁹ yod do // (S.249b6) gang dag na³⁸⁰ byang chub sems dpa' sems dpa'

³⁶⁰ MJED : BthPh. 'jed.

³⁶¹ 'di na : Ph. 'dir.

³⁶² ji : Bth. ci.

³⁶³ ston : Bth. ston to.

³⁶⁴ ji lta bu : cf. Tib. Kanj. ci 'dra ba zbig; KN. 444.5. kīdrśa~.

³⁶⁵ GZIGS : = BthTPhD (= Tib. Kho.); the other Kanjurs read GZIGS KYI instead.

³⁶⁶ yul : Bth. phul (s.e.); KN. 444.5. (upāyakaśālyā-viśayaḥ).

³⁶⁷ zbig : Ph. ci (s.e.).

³⁶⁸ lags : Bth. lags pa.

³⁶⁹ pa : Ph. om. (s.e.).

³⁷⁰ kyis : B. kyī (s.e.).

³⁷¹ Cf. Tib. Kanj. 'di skad ces; KN. 444.6. etad.

³⁷² ZAD : Bth. BZAD.

³⁷³ PA : T. BA.

³⁷⁴ la : Ph. om. (s.e.).

³⁷⁵ PHYUG : T. PHYUG la (s.e.); Ph. PHYUGS (s.e.)

³⁷⁶ gzugs kyis : T. gā (s.e.).

³⁷⁷ kyis : Bth. kyī (s.e.).

³⁷⁸ rten : J. rtan.

³⁷⁹ yod do : Ph. yongs ngo (s.e.).

³⁸⁰ na : Bth. om. (= Tib. Kho.); Ph. bla na med ma (s.e.).

(ga 42a3) chen po [r₁→] // byang chub sems dpa'i gzugs gyis / chos ston pa'i 'jig rten gyi kham[s] gyang yod do // ³⁸¹[r₁→1*] kha chig la [r₁→] rang sangs rgyas gyi gzugs gyis→2* / [r₁→3*] sPYAN RAS GZIG[s]

Kanjur: chen po sPYAN RAS GZIGS³⁸² DBANG PHYUG³⁸³ byang³⁸⁴ chub sems dpa'i³⁸⁵ gzugs kyis³⁸⁶ chos ston pa'i 'jig rten gyi kham[s]³⁸⁷ dag kyang yod do // sems (S.249b7) can kha cig la ni byang chub sems dpa' sems dpa' chen po sPYAN RAS GZIGS³⁸⁸

(ga 42a4) [GYI] DBANG PO [r₃→] byang chub sems dpa' sems dpa' chen ○ po₁ [r₂→] / [r₁→] sems chan₁ [r₁→] rnam[s] la₁ chos ston to // kha chig «la» nyan tho○s gyi gzugs gyis / kha chig la TSHANGS

Kanjur: DBANG PHYUG³⁸⁹ rang sangs rgyas kyi³⁹⁰ gzugs kyis chos ston to // ³⁹¹kha cig la³⁹² nyan thos kyi³⁹³ gzugs kyis³⁹⁴ / (S.250a1) kha cig la³⁹⁵ TSHANGS

(ga 42a5) PA'i gzugs gyis / kha chig la BRGYA BYIN gyi gzug○s gyis / ³⁹⁶[r₁→1*] kha chig la [r₁→] dri za'i gzugs gyis→2* / [r₁→3*] sPYAN RAS G○ZIGS [GYI] DBANG PO / [r₃→] byang chub sems dpa'

Kanjur: PA'i gzugs kyis / kha cig la³⁹⁷ BRGYA³⁹⁸ BYIN³⁹⁹ gyi⁴⁰⁰ gzugs kyis / ⁴⁰¹sems can kha cig la

³⁸¹ kha chig la rang sangs rgyas gyi gzugs gyis sPYAN RAS GZIGS GYI DBANG PO byang chub sems dpa' sems dpa' chen po / sems chan rnam[s] la chos ston to : cf. Tib. Kanj. sems can kha cig la ni byang chub sems dpa' sems dpa' chen po sPYAN RAS GZIGS DBANG PHYUG rang sangs rgyas kyi gzugs kyis chos ston to; KN. 444.9. keṣāṃcit pratyekabuddharūpeṇ.Āvalokiteśvaro bodhisattvo mahāsattvaḥ sattvānāṃ dharmam deśayati. The word order of Tib. Kho. agrees with that of the Sanskrit version.

³⁸² GZIGS : = BthTPHD; the other Kanjurs read GZIGS KYI instead (≠ Tib. Kho. GZIGS GYI).

³⁸³ PHYUG : Bth. PHYUG gis.

³⁸⁴ byang : Ph. byang chub sems dpa' sems dpa' chen po sPYAN RAS GZIGS DBANG PHYUG byang (s.e.; dittography).

³⁸⁵ dpa'i : = BthT (= Tib. Kho.); the other Kanjurs read dpa' sems dpa' chen po'i instead (s.e.); cf. KN. 444.8. bodhisattva-(rūpeṇa).

³⁸⁶ kyis : SBthBPK. kyi (w.r.).

³⁸⁷ kham[s] : T. kham[s] kham[s] (s.e.).

³⁸⁸ GZIGS : = BthTPHD; the other Kanjurs read GZIGS KYI instead (≠ Tib. Kho. GZIGS GYI).

³⁸⁹ rang sangs rgyas kyi : T. byang chub sems dpa'i (s.e.).

³⁹⁰ gzugs kyis : Bth. om. (s.e.).

³⁹¹ kha cig la nyan thos kyi gzugs kyis : Ph. om. (s.e.).

³⁹² la : SBth. la ni; the other Kanjurs read la (= Tib. Kho.).

³⁹³ kyi : T. kyis (s.e.).

³⁹⁴ kyis : Bth. kyi (s.e.).

³⁹⁵ la : SBthPh. la ni; the other Kanjurs read la (= Tib. Kho.).

³⁹⁶ kha chig la dri za'i gzugs gyis sPYAN ... byang chub sems dpa' sems dpa' chen po'i sems chan rnam[s] la chos ston to : cf. Tib. Kanj. sems can kha cig la ni byang chub sems dpa' sems dpa' chen po sPYAN ... dri za'i gzugs kyis chos ston to; KN. 444.12. keṣāṃcid gandharvarūpeṇ.Āvalokiteśvaro bodhisattvo mahāsattvaḥ sattvānāṃ dharmam deśayati. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

³⁹⁷ la : SBthPh. la ni; the other Kanjurs read la (= Tib. Kho.).

³⁹⁸ BRGYA : Pk. RGYA (s.e.).

³⁹⁹ BYIN : Ph. SBYIN (s.e.).

⁴⁰⁰ gyi : T. gyis (s.e.).

*ni byang chub sems dpa' sems dpa' chen po sPYAN RAS (S.250a2) GZIGS⁴⁰² DBANG PHYUG dri
za'i⁴⁰³ gzugs kyis*

(ga 42a6) *sems dpa' chen po'i₁ [2←] / [1←]sems chan₁ rnam la₁ chos ston to // gnod
sbyin gyis '[d]ul ba'i sems chan rnam la₁ / gnod sbyin gi gzugs gyis chos ston
to // ⁴⁰⁴DBANG PO DAM PA (gis)*

Kanjur: *chos ston to / gnod sbyin gyis⁴⁰⁵ 'dul ba'i_(KN.445) sems can rnam la ni⁴⁰⁶ / gnod sbyin⁴⁰⁷
⁴⁰⁸gyi gzugs kyis chos ston to // DBANG PHYUG gis⁴⁰⁹*

(ga 42a7) *'dul ba'i sems chan rnam la₁ / DBANG PO DAM PA'i gzugs gyis chos ston to //
⁴¹⁰DBANG PO CHEN POS 'dul ba'i sems chan rnam la₁ / DBANG «PO» CHEN PO'i
gzugs gyis chos ston*

Kanjur: *⁴¹¹'dul ba'i_(S.250a3) sems can rnam la ni⁴¹² / DBANG PHYUG gi gzugs kyis⁴¹³ chos ston to
// DBANG PHYUG ⁴¹⁴CHEN POS 'dul ba'i sems can rnam la ni⁴¹⁵ DBANG PHYUG CHEN PO'i
gzugs kyis^{416 417} chos ston*

(ga 42a8) *to / ⁴¹⁸'khor lo skor ba'i rgyal pos 'dul ba'i sems chan rnam la₁ 'khor lo skor
ba'i rgyal po'i gzugs gyis chos ston to // sha zas 'dul ba'i sems chan rnam (la)₁*

Kanjur: *to⁴¹⁹ // _(S.250a4)'khor los⁴²⁰ sgyur⁴²¹ ba'i^{422 423} rgyal pos 'dul ba'i sems can rnam la⁴²⁴
ni⁴²⁵ / 'khor los sgyur⁴²⁶ ba'i rgyal po'i⁴²⁷ gzugs kyis^{428 429} chos ston to // sha zas 'dul*

⁴⁰¹ *sems can* : Bth. om. (s.e.).

⁴⁰² *GZIGS* : = BthTPHD; the other Kanjurs read *GZIGS KYI* instead (≠ Tib. Kho. *GZIGS GYI*).

⁴⁰³ *gzugs kyis* : Bth. om. (s.e.).

⁴⁰⁴ *DBANG PO DAM PA* : cf. Tib. Kanj. *DBANG PHYUG*; KN. 445.1. *Īśvara*.

⁴⁰⁵ *gyis* : Bth. *gyi* (s.e.).

⁴⁰⁶ *ni* : Bth. om. (= Tib. Kho.).

⁴⁰⁷ *sbyin* : Bth. om. (s.e.).

⁴⁰⁸ *gyi gzugs kyis* : T. *gyis* (s.e.).

⁴⁰⁹ *gis* : BthPh. *gi* (s.e.).

⁴¹⁰ *DBANG PO CHEN PO* : cf. Tib. Kanj. *DBANG PHYUG CHEN PO*; KN. 445.2. *Mahāvāra*.

⁴¹¹ *'dul ba'i* : T. om. (s.e.).

⁴¹² *ni* : Bth. om. (= Tib. Kho.).

⁴¹³ *kyis* : Bth. *kyi* (s.e.).

⁴¹⁴ *CHEN POS* : Bth. *gi* (s.e.); Ph. *CHEN PO'i* (s.e.).

⁴¹⁵ *ni* : Bth. om. (= Tib. Kho.).

⁴¹⁶ *kyis* : Ph. *kyi* (s.e.).

⁴¹⁷ *chos ston to* : Bth. om.

⁴¹⁸ *'khor lo skor ba* : cf. Tib. Kanj. *'khor los sgyur ba*; KN. 445.2. *cakravartī-(rāja-)*.

⁴¹⁹ *to* : Ph. *to* *DBANG PHYUG CHEN PO'i gzugs kyis chos ston to / 'khor los sgyur ba'i rgyal pos gzugs kyis chos ston to / sha zas 'dul ba'i sems can rnam la ni* (s.e.; dittography).

⁴²⁰ *los* : Ph. *lo* (s.e.).

⁴²¹ *sgyur* : Bth. *bsgyur*.

⁴²² *ba'i* : T. *pa'i* (s.e.).

⁴²³ *rgyal pos 'dul ba'i* : Bth. om. (s.e.).

⁴²⁴ *la* : L. om. (s.e.).

⁴²⁵ *ni* : Bth. om. (= Tib. Kho.).

*ba'i sems can rnam la ni*⁴³¹

(ga 42b1) [sha] za'(i) gzugs *gy(i)s* ch(o)s st(o)nd t(o) // MCHOG g[i]s 'dul ba'[i] sems *chan* rnam la / MCHOG g[i] gzugs *gyis* chos ston^d to // dmag p[*o*]n gy(i)s 'dul ba'(i) s(e)ms *ch(a)n* (r)[n](ams)

Kanjur (KN. 445.3; Bth. 182b6; T. 212b1; J. 183a5; S.250a4; Ph. 390a1; B. 227b4; Pk. 190a5; N. 259b1; D. 166b6; C. 196b8; L. 264a1) *sha za'i* (S.250a5) *gzugs kyis*⁴³² ⁴³³*chos ston to* // MCHOG *gis* 'dul ba'i sems can rnam la ni⁴³⁴ / MCHOG *gi*⁴³⁵ *gzugs kyis*^{436 437} *chos ston*⁴³⁸ to // dmag dpon *gyis*⁴³⁹ 'dul ba'i sems can rnam

(ga 42b2) la / dmag *pon* gyi gzugs *gyis* chos ston to // bram zes 'dul ba'i sems *chan* rnam la / bram ze'i gzugs *gyis* chos ston^d to // LAG NA RDO RJE 'dul ba'i sems *chan* /

Kanjur: *la ni*⁴⁴⁰ / (S.250a6) *dmag dpon gyi*⁴⁴¹ *gzugs kyis*⁴⁴² *chos ston to* // bram zes 'dul ba'i⁴⁴³ sems can rnam la ni⁴⁴⁴ / bram *ze'i*⁴⁴⁵ *gzugs kyis*⁴⁴⁶ *chos ston to* // LAG NA RDO RJE 'dul ba'i sems can

(ga 42b3) rnam la / LAG NA RDO RJE'i gzugs *gyis* chos ston t[o] // ⁴⁴⁷*de ltar* rigs *gyi* bu [s₁] [s₂] SPYAN [RA]S GZIGS [GYI] DBANG *PO* / [s₁]byang chub sems dpa' sems dpa' chen po₁ / yon tan bsam gyis

Kanjur: *rnam la ni*⁴⁴⁸ / (S.250a7) *LAG*⁴⁴⁹ NA RDO *RJE*⁴⁵⁰ *gzugs kyis*⁴⁵¹ *chos ston to* // rigs *kyi bu*⁴⁵²!

⁴²⁶ *sgyur* : Bth. *bsgyur*.

⁴²⁷ *po'i* : Ph. *pos* (s.e.).

⁴²⁸ *kyis* : Ph. *kyi* (s.e.).

⁴²⁹ *chos ston to* : Bth. om.

⁴³⁰ *to* : Ph. *no* (s.e.).

⁴³¹ *ni* : Bth. om. (= Tib. Kho.?).

⁴³² *kyis* : Ph. *kyi* (s.e.).

⁴³³ *chos ston to* : Bth. om.

⁴³⁴ *ni* : Bth. om. (= Tib. Kho.).

⁴³⁵ *gi* : BthPh. *gis* (s.e.).

⁴³⁶ *kyis* : Bth. *kyi* (s.e.).

⁴³⁷ *chos ston to* : Bth. om.

⁴³⁸ *ston* : Ph. om. (s.e.).

⁴³⁹ *gyis* : BthPh. *gyi* (s.e.).

⁴⁴⁰ *ni* : Bth. om. (= Tib. Kho.).

⁴⁴¹ *gyi* : Bth. *gyi* 'dul ba'i (s.e.); TPh. *gyis* (s.e.).

⁴⁴² *chos ston to* : Bth. om. (s.e.); Ph. *ston to* (s.e.).

⁴⁴³ *ba'i* : N. *ba'e* (s.e.).

⁴⁴⁴ *ni* : Bth. om. (= Tib. Kho.).

⁴⁴⁵ *ze'i* : S. *zes* (s.e.); Bth. *zi'i* (s.e.).

⁴⁴⁶ *chos ston to* : Bth. om.

⁴⁴⁷ *de ltar rigs gyi bu* : cf. Tib. Kanj. *rigs kyi bu de ltar*; KN. 445.6. *evam ... kulaputra*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

⁴⁴⁸ *ni* : Bth. om. (= Tib. Kho.).

⁴⁴⁹ *LAG* : Ph. *LAGS* (s.e.).

*de lta byang chub sems dpa' sems dpa' chen po sPYAN RAS GZIGS⁴⁵³ DBANG PHYUG yon
tan bsam gyis⁴⁵⁴*

(ga 42b4) myi khyab pa dang ldan no // ⁴⁵⁵ [de lta bas na_→] / rigs gyi bu [_←] / [_→] sPYA
ON RAS GZIGS DBANG PO / [byang chub sems dpa' sems dpa' chen po_→]
mchod chig // ⁴⁵⁶ [] sPYAN RAS

Kanjur: *mi khyab pa⁴⁵⁷ dang ldan no // (S.250b1) rigs kyi bu! de lta bas na / byang chub sems
dpa' sems dpa' chen po sPYAN RAS GZIGS⁴⁵⁸ DBANG PHYUG la mchod cig⁴⁵⁹ / rigs kyi bu!
byang chub sems dpa' sems dpa' chen po sPYAN RAS*

(ga 42b5) GZIGS [GYI] DBANG PO [byang chub sems dpa' sems dpa' chen po_→] 'di 'jigs
pa'i sems chan rnam la myi [] 'jigs pa sbyin ba'o // de'i phyir [_→] ⁴⁶⁰ MYI /

Kanjur: (S.250b2) GZIGS⁴⁶¹ DBANG PHYUG 'di⁴⁶² 'jigs pa'i sems can rnam la⁴⁶³ mi 'jigs pa sbyin pa
ste / de'i phyir 'jig⁴⁶⁴ rten gyi kham⁴⁶⁵ MI

(ga 42b6) MJED [gyi] [_←] 'jig rten gyi kham_→] 'di ni / MYI 'JIGS «PA» SBYIN BA zhes bsgrags⁴⁶⁶
so // de nas ⁴⁶⁷ [_→] BLO GROS MYI ZAD PAS // [_←] bcom ldan 'das la_→] 'di skad [] gsold
to // bcom ldan 'das /

Kanjur: MJED⁴⁶⁸ 'di na⁴⁶⁹ / MI 'JIGS PA SBYIN PA zhes⁴⁷⁰ kun gyis⁴⁷¹ shes so" / (S.250b3) / de nas

⁴⁵⁰ RJE'i : S. RJE (s.e.).

⁴⁵¹ kyis : Ph. kyi (s.e.).

⁴⁵² bu : S. bu dag (s.e.); T. bu de dag (s.e.).

⁴⁵³ GZIGS : = BthTPhD; the other Kanjurs read GZIGS KYI instead (≠ Tib. Kho. GZIGS GYI).

⁴⁵⁴ gyis : BthPh. gyi (s.e.).

⁴⁵⁵ de lta bas na / rigs gyi bu : cf. Tib. Kanj. rigs kyi bu! de lta bas na; KN. 445.7. *tasmāt tarhi kulaputra!*

⁴⁵⁶ Cf. Tib. Kanj. rigs kyi bu!; KN. 445.8. *kulaputra!*

⁴⁵⁷ pa : Ph. om. (s.e.).

⁴⁵⁸ GZIGS : = BthTPhD (= Tib. Kho.); the other Kanjurs read GZIGS KYI instead.

⁴⁵⁹ cig : Bth. cing (s.e.).

⁴⁶⁰ MYI MJED gyi 'jig rten gyi kham : cf. Tib. Kanj. 'jig rten gyi kham MI MJED; KN. 445.9. *Sabā-lokadbhātu~*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

⁴⁶¹ GZIGS : = BthTPhD; the other Kanjurs read GZIGS KYI instead (≠ Tib. Kho. GZIGS GYI).

⁴⁶² 'di : T. om. (s.e.).

⁴⁶³ la : Bth. om. (s.e.).

⁴⁶⁴ 'jig : Ph. 'jigs.

⁴⁶⁵ MI MJED 'di na : Bth. 'dir (s.e.).

⁴⁶⁶ bsgrags so : cf. Tib. Kanj. kun gyis shes so; KN. 445.9. *saṃjñāyate*.

⁴⁶⁷ BLO GROS MYI ZAD PAS // bcom ldan 'das la : cf. Tib. Kanj. bcom ldan 'das la BLO GROS MI ZAD PAS; KN. 445.11. *Akṣayamatir (bodhisattvo mahāsattvo) bhagavantam (etad avocat)*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

⁴⁶⁸ MJED : Ph. 'jed (s.e.).

⁴⁶⁹ na : Ph. ni (= Tib. Kho.).

⁴⁷⁰ zbes : Ph. zbes ba.

⁴⁷¹ gyis : Bth. tu.

*bcom ldan 'das la*⁴⁷² *BLO GROS MI ZAD*⁴⁷³ *PAS 'di skad ces gsol to*⁴⁷⁴ // “*bcom ldan 'das!*

(ga 42b7) *bdagis* [r→s] *sPYAN RAS GZIGS* [GYI] *DBANG PO* / [r→s] *byang chub sems dpa' sems dpa' chen po*₁ *la*⁴⁷⁵ *chos gyi yon dang*₁ / *chos gyi dgab pa stsal*₁ *to* // *bcom ldan 'das gyis bka' stsal*₁ *pa* /

Kanjur: ⁴⁷⁶*bdag gis byang chub sems dpa' sems dpa' chen po sPYAN RAS GZIGS*⁴⁷⁷ (S.250b4) *DBANG PHYUG la*⁴⁷⁸ *chos kyi dgab pa*⁴⁷⁹ *stsal*⁴⁸⁰ *bar bgyi'o*” // *bcom ldan 'das kyi*⁴⁸¹ *bka' stsal pa* /

(ga 42b8) *rigs gyi bu de'i dus la bab par*⁴⁸² *shes na'o* // *de nas* [BLO GROS MYI ZAD PA→s] / *byang chub sems dpa' sems dpa' chen po*₁ [s] / *bdagi mgul nas* / [] *brgya stong ri ba'i mu tig gi*

Kanjur: “*rigs kyi bu! de'i dus la bab*⁴⁸³ *par shes na byin cig*” / *de nas*⁴⁸⁴ *byang chub sems dpa' sems dpa' chen po BLO GROS MI ZAD*⁴⁸⁵ *PAS bdag gi*⁴⁸⁶ (KN.446) *mgul*⁴⁸⁷ *nas*⁴⁸⁸ / *brgya*⁴⁸⁹ *stong ri ba'i mu tig gi*⁴⁹⁰

(ga 43a1) ☉ // ⁴⁹¹*phrong ba* ⁴⁹²*phog ste* // [r→s] *sPYAN RAS GZIGS* [GYI] *DBANG PO* / [r→s] *byang chub sems dpa' sems dpa' chen po*₁ [] ⁴⁹³*byin te* / *skyes bu dam pa bdag las chos gyi dgab «pa» 'd[i] long sh(i)g* /

Kanjur (KN. 446.1; Bth. 183a3; T. 212b8; J. 183b3; S.250b5; Ph. 390a8; B. 228a5; Pk. 190b4; N. 260a2; D. 167a4; C. 197a8; L. 264b2) *do shal bkrol*⁴⁹⁴ *nas byang chub*

⁴⁷² *la* : Bth. om. (s.e.).

⁴⁷³ *ZAD* : Bth. *BZAD*.

⁴⁷⁴ *to* : S. *pa ste* (s.e.).

⁴⁷⁵ *chos gyi yon* : cf. KN. 445.12. *dharmaprābhṛtam*; Tib. Kanj. om. (= O. om.).

⁴⁷⁶ *bdag* : Bth. *bdag cag* (= KN. 445.11. *vayam*).

⁴⁷⁷ *GZIGS* : = BthTPHD; the other Kanjurs read *GZIGS KYI* instead (≠ Tib. Kho. *GZIGS GYI*).

⁴⁷⁸ *chos kyi dgab pa* : S. *chos kyi dga' ba* (s.e.); Bth. *chos kyi dga' ba*; T. *chos kyi dga' ba* (s.e.); cf. KN.

445.12. *dharmācchāda-*.

⁴⁷⁹ *pa* : Ph. *par* (s.e.).

⁴⁸⁰ *stsal* : Bth. *rtsal* (s.e.).

⁴⁸¹ *kyis* : Ph. *kyi* (s.e.).

⁴⁸² *shes na'o* : cf. Tib. Kanj. *shes na byin cig*; KN. 445.13. (*yasyédānīm ... kālam*) *manyase*.

⁴⁸³ *bab* : B. *dbab*; Pk. *bab ba* (s.e.).

⁴⁸⁴ *nas* : Bth. *nas bcom ldan 'das la* (s.e.).

⁴⁸⁵ *ZAD* : Bth. *BZAD*.

⁴⁸⁶ *gi* : Ph. *gis* (s.e.).

⁴⁸⁷ *mgul* : Ph. *'gul* (s.e.).

⁴⁸⁸ *nas* : Bth. *na* (s.e.).

⁴⁸⁹ *brgya* : ST. *srang brgya*; the other Kanjurs read *brgya* (= Tib. Kho.).

⁴⁹⁰ *gi* : Ph. *gis* (s.e.).

⁴⁹¹ *phrong ba* : probably s.e. for *phreng ba*; cf. Tib. Kanj. *do shal*; KN. 446.1. *muktābhāra-*.

⁴⁹² *phog ste* : cf. Tib. Kanj. *bkrol nas*; KN. 446.1. *avatārya*.

⁴⁹³ Cf. Tib. Kanj. *chos kyi dgab pa*; KN. 446.2. *dharmācchādām*.

⁴⁹⁴ *bkrol* : B. *dkrol*.

sems dpa' sems dpa' chen po sPYAN RAS GZIGS DBANG ^(S.250b6) *PHYUG la* ⁴⁹⁵ *chos kyī* ⁴⁹⁶ *dgab pa byin te* / "skyes bu dam pa!" ⁴⁹⁷ *bdag las chos kyī* ^{498 499} *dgab pa 'di* ^{500 501} *long shig* /

(ga 43a2) des ma blangs nas // ⁵⁰² [r→s] BLO GROS MYI ZAD PA / [r→s] byang chub sems dpa' sems dpa' chen po, s / [r→s] sPYAN RAS GZIGS [GYI] DBANG PO [r→s] byang chub sems dpa' sems dpa' chen po, la 'di skad []

Kanjur: *des* ⁵⁰³ *ma blangs nas* / *de nas byang chub sems dpa' sems dpa' chen po* BLO GROS MI ^(S.250b7) *ZAD* ⁵⁰⁴ *PAS* / *byang chub sems dpa' sems dpa' chen po sPYAN* ⁵⁰⁵ *RAS GZIGS DBANG PHYUG la 'di skad ces*

(ga 43a3) smras so // rigs gyi bu khyod gyis / mu tig gi ⁵⁰⁶ *phreng ba* 'di bdag la snying brtse ba'i phyir long shig // de nas [r→s] sPYAN RAS GZIGS [GYI] DBANG PO [r→s] / byang chub sems dpa' sems

Kanjur: *smras so* // "rigs kyī bu! khyod kyis mu tig gi" ⁵⁰⁷ *do shal 'di* ⁵⁰⁸ *bdag la* ^(S.251a1) *snying brtse* ⁵⁰⁹ *ba'i phyir* ⁵¹⁰ *long shig* / *de nas byang chub sems dpa' sems*

(ga 43a4) dpa' chen po [r→s] s / [r→s] BLO GROS MYI ZAD PA / [r→s] byang chub sems dpa' ○ sems dpa' chen po, la snying brtse ba'i *phyir* ⁵¹¹ / 'khor bzhi po ○ de dag dang / lha dang klu dang / gnod sbyin dang

Kanjur: *dpa' chen po sPYAN RAS GZIGS DBANG PHYUG* ⁵¹² *gis* / *byang chub sems dpa' sems dpa' chen po* BLO GROS MI ^(S.251a2) *ZAD* ⁵¹³ *PA la snying* ⁵¹⁴ *brtse ba dang* / 'khor bzhi po de dag dang / lha dang klu dang / gnod sbyin dang /

⁴⁹⁵ *la* : T. *la phyag 'tshal* (s.e.).

⁴⁹⁶ *dgab pa* : T reads thus; SBth. *dga' ba*; Ph. *dga par* (s.e.); the other Kanjurs read *dgab par* instead.

⁴⁹⁷ *bdag las* : Bth. *la* (s.e.); Ph. *bdag la* (s.e.)

⁴⁹⁸ *kyi* : Ph. om. (s.e.).

⁴⁹⁹ *dgab pa* : SBth. *dga' ba* (w.r.).

⁵⁰⁰ *'di* : Bth. *la* (s.e.)

⁵⁰¹ *long shig* : S. *longs shig* (s.e.); Bth. *long spyod shig* (s.e.); NL. *long zbig*; cf. KN. 446.2. *pratīccha*.

⁵⁰² Cf. Tib. Kanj. *de nas*; KN. 446.4. *atha khalu*.

⁵⁰³ *des* : BthB. *de*; T. *de nas* (s.e.); Pk. *da* (s.e.).

⁵⁰⁴ *ZAD* : Bth. *BZAD*.

⁵⁰⁵ *sPYAN* : ST. *'phags pa sPYAN* (w.r.).

⁵⁰⁶ *phreng ba* : cf. Tib. Kanj. *do shal*; KN. 446.4. *muktāhāra*~.

⁵⁰⁷ *gi* : BthPh. *gis* (s.e.).

⁵⁰⁸ *'di* : Bth. om. (s.e.).

⁵⁰⁹ *brtse* : Ph. *rtse* (s.e.).

⁵¹⁰ *long shig* : SBth. *longs shig*; NL. *long zbig*.

⁵¹¹ *phyir* : = KN. 446.6. (*anukampām*) *upādāya*; ≠ Tib. Kanj. *dang*.

⁵¹² *PHYUG* : Ph. *PHYUGS* (s.e.)

⁵¹³ *ZAD* : Bth. *BZAD*.

⁵¹⁴ *snying* : T. *snying rje* (s.e.).

(ga 43a5) dri za dang / lha ma yin dang / ⁵¹⁵nam ka lding dang / myi 'am chi ○ dang /
lto 'phye chen po dang / myi [d]ang myi ma yin ba □ snying brtse ba'i ○ phyir
// [BLO GROS MYI ZAD PA_→] / byang chub sem[s]

Kanjur: dri⁵¹⁶ za dang / lha ma yin dang / nam mkha⁵¹⁷ lding dang / mi 'am ci dang /
(S.251a3) lto⁵¹⁸ 'phye chen po dang / mi dang mi ma⁵¹⁹ yin pa la snying brtse⁵²⁰ ba'i phyir
/ byang chub sems

(ga 43a6) dpa' sems dpa' chen po [←→] las / mu tig gi 'pbreng ba blangs so / blangs nas
cha gnyisu⁵²¹ bgos ste / bgos nas cha gchig ni / bcom ldan 'das SHAG KYA thub pa
la /

Kanjur: dpa' sems dpa' chen po / BLO GROS MI ZAD⁵²² PA⁵²³ las mu tig gi do shal blangs so //
blangs⁵²⁴ nas cha (S.251a4) gnyis su bgos te / bgos nas cha gcig⁵²⁵ ni bcom ldan 'das
SHĀKYA⁵²⁶ thub pa la

(ga 43a7) phul lo // cha gchig ni ⁵²⁷[RIN CHEN MANG_→] de bzhin gshegs pa / dgra bcom
ba yang dag par rdzogs pa'i sangs rgyas [←→] gyi rin po che 'i mchod rten la
⁵²⁸nye bar₁ phulo /

Kanjur: phul lo // cha gcig⁵²⁹ ni de⁵³⁰ bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i
sangs rgyas RIN ⁵³¹CHEN MANG gi⁵³² rin po (S.251a5) che'i mchod rten la phul⁵³³ lo /

(ga 43a8) rigs gyi bu [←→] SPYAN RAS GZIGS [GYI] DBANG PO / [←→] byang chub sems dpa' sems
dpa' chen po₁ [MYI MJED_→] gyi 'jig rten gyi kham [←→] 'di na / de lta bu'i rnam
pa /

Kanjur: / "rigs kyi bu! byang chub sems dpa' sems dpa' chen po SPYAN RAS GZIGS DBANG PHYUG

⁵¹⁵ nam ka lding : cf. Tib. Kanj. nam mkha' lding; KN. 446.7. -garuḍa-.

⁵¹⁶ dri : T. zi (s.e.).

⁵¹⁷ mkha' : S. mkha'i (s.e.).

⁵¹⁸ lto : Bth. ltom.

⁵¹⁹ ma : L. om. (s.e.).

⁵²⁰ brtse : TPh. rtse.

⁵²¹ gnyisu : i.e. gnyis su.

⁵²² ZAD : Bth. BZAD.

⁵²³ PA : Ph. pA (s.e.).

⁵²⁴ blangs : Ph. blang (s.e.).

⁵²⁵ gcig : BthPhPk. cig.

⁵²⁶ SHĀKYA : Bth. SHAG KYA (= Tib. Kho.).

⁵²⁷ RIN CHEN MANG de bzhin gshegs pa ... : cf. Tib. Kanj. de bzhin gshegs pa ... RIN CHEN MANG; KN. 446.9. Prabhūtaratna~ tatbāgata~. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

⁵²⁸ nye bar phulo : cf. Tib. Kanj. phul lo; KN. 446.10. samupanāmayāmāsa (O. upanāmayā + + +).

⁵²⁹ gcig : BthPh. cig.

⁵³⁰ de : Ph. bcom ldan 'das de (s.e.).

⁵³¹ CHEN MANG gi rin : S. om. (s.e.).

⁵³² gi : T. gis (s.e.).

⁵³³ phul : T. 'phul (s.e.).

⁵³⁴jig⁵³⁴ rten gyi⁵³⁵ khams Mi M⁵³⁶JED⁵³⁶ 'di na⁵³⁷ de lta bu'i rnam par

(ga 43b1) [']phrul ⁵³⁸bas⁵³⁸ gnas so // ⁵³⁹de la 'di'i chos nyid ⁵⁴⁰zhes bya'o // ☸ //
⁵⁴⁰RGYAL MTSHAN KHRA BOS BLO GROS MYI ZAD la // ⁵⁴¹['dren pa de la⁵⁴¹] [→1*] [→2*] don
⁵⁴²['d[i]']⁵⁴² kun dr[i]s pa // [rgya](l)

Kanjur (KN. 446.11; Bth. 183a8; T. 213a8; J. 183b8; S.251a5; Ph. 390b8; B. 228b4; Pk. 191a2; N. 260b3; D. 167b2; C. 197b6; L. 265a2) 'phrul⁵⁴³ (S.251a6) pas⁵⁴³ rnam⁵⁴⁴
 par rgyu'o" / (KN.447) / ⁵⁴⁵de la ⁵⁴⁶de'i chos nyid ni 'di skad ces bya'o⁵⁴⁷ // "RGYAL MTSHAN
 KHRA⁵⁴⁸ BOS⁵⁴⁹ BLO GROS MI ZAD⁵⁵⁰ la // ⁵⁵¹de yi don gyi rgyu⁵⁵² ni kun dris pa // "rgyal

(ga 43b2)

ba sras po 'di ltar ji'i phyir // sPYAN RAS GZIGS GYI DBANG PO zhes 'di bgyi / (= 1) / de nas
 de 'is phyogs rnam kun bltas te // smon lam rgya mtsho BLO GROS MYI ZAD

Kanjur: ba⁵⁵³ sras po 'di ltar ⁵⁵⁴ci⁵⁵⁴ (S.251a7) yi phyir // sPYAN RAS GZIGS KYI DBANG PO⁵⁵⁵ zhes 'di⁵⁵⁶
 bgyi?" / (= 1) / ⁵⁵⁷de nas⁵⁵⁸ de yi⁵⁵⁹ phyogs rnam⁵⁶⁰ kun bltas⁵⁶¹ te // smon lam rgya

⁵³⁴jig : Ph. jigs.

⁵³⁵gyi : T. gyis (s.e.).

⁵³⁶M⁵³⁶JED : BthPh. 'JED (s.e.); N. MDZAD (s.e.).

⁵³⁷na : Pk. nas / (s.e.); JC. ni (s.e.).

⁵³⁸gnas so : cf. Tib. Kanj. rnam par rgyu'o; KN. 446.11. anuvicarati.

⁵³⁹de la 'di'i chos nyid 'di zhes bya'o : cf. Tib. Kanj. de la de'i chos nyid ni 'di skad ces bya'o; = D2. tatrêdam ucyate (the manuscript is broken off here); ≠ KN. 447.1. atba khalu bhagavāms tasyām velāyām imā gāthā abbhāṣata; ≠ K. atba khalu Akṣayamatir bodhisatvo mahāsatvas tasyām velāyām imāṃ gāthāṃ abbhāṣata; ≠ O. atba khalu Akṣayamatir bodhisatvo mahāsatvas ta (the manuscript is broken off here). Cf. Krsh. 235.

⁵⁴⁰The following verses and the prose portion at the end of the chapter have already been romanised and studied, in great detail, by Simonsson (1957: 115~177), who compared them with the Sanskrit, Kanjur editions and a Dunhuang Tibetan manuscript (Pelliot Tibétain 572).

⁵⁴¹'dren pa de la : ≠ Tib. Kanj. rgyu; KN. 447.2. kārāṇāt (K, N1 etc. kārāṇam). Cf. ItS. 115.

⁵⁴²'di : cf. Tib. Kanj. de yi (don); KN. 447.2. etam (artham).

⁵⁴³pas : = TPh; the other Kanjurs read bas instead (= Tib. Kho.).

⁵⁴⁴rnam : Ph. rnam (s.e.).

⁵⁴⁵de la de'i chos nyid ni 'di skad ces bya'o de yi bsod nams dag ni mi zad 'gyur / : the following prose passage and the entire verse portion are wanting in Ph, which agrees with the reading of two old Sanskrit fragments from Central Asia, Dharmarakṣa's Chinese translation, and the original version of Kumārajīva's translation; cf. Krsh. 235, Karashima 1999: 52.

⁵⁴⁶de'i chos nyid ni : Bth. om. (s.e.).

⁵⁴⁷bya'o : Bth. bya ste.

⁵⁴⁸KHRA : T. KHRO (s.e.).

⁵⁴⁹BLO GROS : T. om. (s.e.).

⁵⁵⁰ZAD : Bth. BZAD.

⁵⁵¹de yi : Bth. de'i.

⁵⁵²rgyu : ST. sku (s.e.); cf. KN. 447.2. kārāṇāt; K, N1 etc. kārāṇam.

⁵⁵³ba'i : Bth. pa'i; L. po'i (s.e.).

⁵⁵⁴ci yi : Bth. ci'i (≠ Tib. Kho. ji'i).

⁵⁵⁵PO : Bth. PHYUG.

⁵⁵⁶'di : Bth. ni; cf. KN. 447.3. bi.

⁵⁵⁷de nas : ST. des ni; cf. KN. 447.4. atba.

mtsho BLO GROS MI ⁵⁶²ZAD

(ga 43b3) PAS // RGYAL MTSHAN KHRA BO 'di la de skad smras // SPYAN RAS GZIGS GYI DBANG
PO'i spyod pa nyon / (= 2) / bskald pa ⁵⁶³bsam myed bye ba du ma brgyar // sangs
rgyas [→] bye ba {/}

Kanjur: PAS // RGYAL MTSHAN ⁵⁶⁴KHRA BO de la 'di (S.251b1) skad smras // ⁵⁶⁵SPYAN RAS GZIGS
KYI ⁵⁶⁶DBANG PO'i spyod pa nyon / (= 2) (KN.448) / bskal pa bsam yas bye ba du ma
brgyar⁵⁶⁹ // sangs rgyas stong phrag bye ba

(ga 43b4) [←stong phrag→] mang po la // smon lam ji ltar rab du rnam par ○ sbyang[s]
// de dag ⁵⁷⁰bdagis rab du bshad gyis nyond / (= 3) / mnyan ○ par byed ching lta
bar byed pa dang // rim[s]

Kanjur: mang po la // smon lam ⁵⁷¹ji ltar rab tu ⁵⁷²rnam (S.251b2) par sbyangs // de dag ⁵⁷³kho
bos rab tu bshad kyis⁵⁷⁴ nyon / (= 3) / ⁵⁷⁵mnyan⁵⁷⁶ par byed cing lta bar byed pa dang //
⁵⁷⁷rim

(ga 43b5) gyis de ltar rjesu dran ba ni // srog chags rnam ni ○ 'bras bu yod par 'gyur
// sdug bsngal ⁵⁷⁸zlos pa'i mya ○ ngan ⁵⁷⁹thams chad seld / (= 4) / gal te gsod

⁵⁵⁸ de yi phyogs rnam : ≠ KN. 447.4. tādr̥satū (v.l. sād̥r̥satū, °tām; K. sarvasatvadiśā [s.e.]; T8. sād̥r̥satū diśā [s.e.]); = O, D2. sād̥r̥satū; cf. Krsh. 235.

⁵⁵⁹ yis : ST. yi; Bth. (de)'i; cf. Tib. Kho. (de)'is.

⁵⁶⁰ rnam : Bth. su.

⁵⁶¹ bhtas : ST. bsdus (s.e.); cf. KN. 447.4. vilokiyā (v.l. avalokiyā).

⁵⁶² ZAD PAS : Bth. BZAD PA.

⁵⁶³ bsam myed : cf. Tib. Kanj. bsam yas; KN. 448.1. acintiya~.

⁵⁶⁴ KHRA BO : SBth. KHRO BO (s.e.); T. KHRO BOS (s.e.); Pk. KHRA PO; cf. KN. 447.5. Citra-(dhvaja).

⁵⁶⁵ SPYAN RAS GZIGS KYI DBANG PO'i spyod pa nyon nyi shu rtsa bzhi (S.254a2) pa'o : the Dunhuang MS.

Pelliot Tibétain 572 (hereafter Pelliot 572) corresponds to the portion from here to the end of the Samantamukha-chapter. The romanised text of the manuscript is found in ItS. 116ff. The present author has transliterated it anew on the basis of the microfilm of the manuscript.

⁵⁶⁶ KYI : Pelliot 572. «gi».

⁵⁶⁷ DBANG PO'i spyod pa : Bth. spyod pa bshad kyī (s.e.); cf. KN. 447.5. caryām (Avalokite)śvare.

⁵⁶⁸ PO'i : Pelliot 572. PHYUG.

⁵⁶⁹ brgyar : Bth. brgya (s.e.); T. rgyar (s.e.).

⁵⁷⁰ bdagis : i.e. bdag gis; cf. Tib. Kanj. kho bos; Bth. bdag gi; Pelliot 572. bdag gis; KN. 448.2.

mama.

⁵⁷¹ ji ltar : Pelliot 572, Bth. ci bzhi; cf. KN. 448.2. yathā.

⁵⁷² tu : Pelliot 572. du.

⁵⁷³ kho bos rab tu bshad kyis nyon : Pelliot 572. bdag gis ... (the manuscript is broken off here); Bth. bdag gi bshad cing rab tu nyon; cf. KN. 448.2. srunyūy hi mama pradeśatāḥ.

⁵⁷⁴ kyis : TL. kyī (s.e.).

⁵⁷⁵ mnyan par byed cing lta bar byed pa dang : ST. mnyan par byas sam 'on te lta bar byed (T. byes) (w.r.?), cf. KN. 448.3. śravaṇa aṭha darśano pi ca.

⁵⁷⁶ mnyan : Bth. nyan.

⁵⁷⁷ rim gyis : Pelliot 572, JPk. rims kyis; Bth. rim kyī (s.e.); T. rims gyis (= Tib. Kho.); B. rigs kyis (s.e.).

⁵⁷⁸ zlos pa : ≠ Tib. Kanj. srid pa, KN. 448.4. -bhava-(D2. -bhaya-). Cf. ItS. 120.

Kanjur: *gyis de ltar rjes su dran pa yang // srog chags rnams ni 'bras bu yod* ^(S.251b3) *par 'gyur*
// sdug bsngal^{580 581} *srid pa mya ngan kun sel byed* / ₍₌₄₎ / *gal te gsod*⁵⁸²

(ga 43b6) *pas mye'i dong du yang // gsad* *par bya ba'i phyir* _□ *bor ba'i myi* // *sPYAN RAS*
GZIGS GYI DBANG PO dran na yang // *chus btab bzhin du mye dag zhi bar 'gyur* / ₍₌
₅₎ / ⁵⁸³ *rgya*

Kanjur: *pas*^{584 585} *me yi dong*⁵⁸⁶ *du yang*⁵⁸⁷ // ⁵⁸⁸ *gsad*⁵⁸⁹ *par*⁵⁹⁰ *bya ba'i phyir ni bor*⁵⁹¹ *ba'i mis*⁵⁹²
*// sPYAN RAS GZIGS KYI*⁵⁹³ *DBANG PO*⁵⁹⁴ ^(S.251b4) *dran na*⁵⁹⁵ *ni* // *chus*⁵⁹⁶ *btab*⁵⁹⁷ *bzhin du*
*me*⁵⁹⁸ *dag zhi bar 'gyur* / ₍₌₅₎ / *rgya*⁵⁹⁹

(ga 43b7) *mtsho mching rnam* *mya ngan rgal na yang // klu dang 'byung po lha ma yin*
gnasu // *sPYAN RAS GZIGS GYI DBANG PO dran na yang* // *chu'i nang du nam yang*
myi nub bo / ₍₌₆₎ / ^{600, 601} *de*

⁵⁷⁹ *thams chad seld* : cf. Tib. Kanj. *kun sel byed* (v.ll. *thams cad sol*, *thams cad sel*); KN. 448.4. *sarva-(dubkhabhavaśoka)-nāśakāḥ*.

⁵⁸⁰ *bsngal* : T. *bsdal* (s.e.).

⁵⁸¹ *srid pa mya ngan kun sel byed* : = T; = KN. 448.4. *sarva-(dubkha-)bhavaśokanāśakāḥ*; Pelliot 572. ... (the manuscript is broken off here) *cad sel*; Bth. *ba'i mya ngan thams cad sel*; the other Kanjurs read *dang ni mya ngan thams cad sol* instead (w.r.). Cf. Tib. Kho. *zlos pa'i mya ngan thams chad seld*.

⁵⁸² *gsod* : T. *bsod* (s.e.).

⁵⁸³ *rgya mtsbo mching rnam* : cf. Tib. Kanj. *rgya mtsbo*; KN. 448.7. *sāgara-*.

⁵⁸⁴ *pas* : Pelliot 572. *par*; Bth. *pa* (s.e.); Pk. *bas*.

⁵⁸⁵ *me yi* : Pelliot 572. *mye'i*; Bth. *me'i*; T. *me yis* (s.e.).

⁵⁸⁶ *dong* : Pelliot 572. [s] *dong* (s.e.); Bth. *dang* (s.e.).

⁵⁸⁷ *yang* : Bth. *'ang*.

⁵⁸⁸ *gsad par bya ba'i phyir ni bor ba'i mis* : except for S and T, the other Kanjurs read thus; = Tib. Kho. *gsad par bya ba'i phyir bor ba'i myi*; ST. *bsad* (T. *gsad*) *par* (T. *bar*) *bya phyir btang* (T. *gtang*) *ba'i yid kyis ni* (w.r.?); Pelliot 572. *gsad* ... (the manuscript is broken off here). Cf. KN. 448.5. *ghātanārthāya praduṣṭamānasāḥ*; ItS. 121f. As Simonsson assumed (ItS. 121), the translators of both the Tib. Kho. and Tib. Kanj. seem to have misunderstood the Sanskrit word *-mānasāḥ* ("mind") as *mānuṣāḥ* ("a man") and rendered it as *myi* ("man") and *mis* ("by a man") respectively. The reading *yid kyis* ("by mind") of S and T is, then, probably a later correction, based on the Sanskrit version.

⁵⁸⁹ *gsad* : SBPKN. *bsad*; Pelliot 572, BthTJDCL. *gsad* (= Tib. Kho.).

⁵⁹⁰ *par* : T. *bar*.

⁵⁹¹ *bor* : JB. *por* (s.e.).

⁵⁹² *mis* : Bth. *me* (s.e.).

⁵⁹³ *KYI* : T. *kyis* (s.e.).

⁵⁹⁴ *PO* : Pelliot 572. (PH)YU(G); Bth. *PHYUG*.

⁵⁹⁵ *na* : Bth. *nas* (s.e.).

⁵⁹⁶ *chus* : BthTB. *chu*.

⁵⁹⁷ *btab* : Bth. *btang* (s.e.).

⁵⁹⁸ *me* : Pelliot 572. *de* (s.e.).

⁵⁹⁹ *rgya* : T. *rgyal* (s.e.).

⁶⁰⁰ *de ste* : cf. Tib. Kanj. *na yang*; KN. 449.1. *saci*. Cf. Karashima 2006: 105–106, kha 97a2, 3. *de ste* = KN.361.4. *yadi vā*.

⁶⁰¹ *de ste Ri RAB LHUN PO'i rtse nas bor // rab du sdang ba'i yid gyis gsad pa'i phyir* / : cf. Tib. Kanj. *rab tu sdang ba'i ... // Ri RAB LHUN PO'i ... na yang*; KN. 449.1. *saci Merutalanupātayed ghātanārthāya praduṣṭamānasāḥ* /. The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

Kanjur: *mtsbo dang ni* ⁶⁰²*mya ngan rgal* ⁶⁰³*na yang* // *klu dang 'byung po lba ma yin gnas* ⁶⁰⁴
su // SPYAN RAS GZIGS KYI ⁶⁰⁵DBANG PO ⁶⁰⁶*dran na* ⁶⁰⁷*ni* // (S.251b5) ⁶⁰⁸*chu yi* ⁶⁰⁹*nang du* ⁶¹⁰
nam yang mi nub bo / (= 6) (KN.449) /

(ga 43b8) *ste* → ¹₁ [Ri RAB LHUN PO'i rtse nas bor → ²₁] // *rab du sdang ba'i yid gyis gsad pa'i*
phyir // [² → ¹] [¹ → ¹] // SPYAN RAS GZIGS GYI DBANG PO *dran «na» yang* // *nyi ma lta*
bur nam kar gnas pa [«r» 'gy] (ur /) (= 7)

Kanjur: *rab tu sdang ba'i yid kyis* ⁶¹¹*bsad* ⁶¹²*pa'i phyir* // Ri RAB LHUN PO'i ⁶¹³*rtse nas* ⁶¹⁴*bor* ⁶¹⁵
na yang ⁶¹⁶ // SPYAN RAS GZIGS KYI ⁶¹⁷DBANG PO ⁶¹⁸*dran na* ⁶¹⁹*ni* // *nyi ma lta bur* (S.251b6)
nam mkhar ⁶²⁰*gnas par 'gyur* / (= 7)

(ga 44a1) ཧ / ⁶²¹*gal te* ⁶²²*rdo rje la* *ni* [byas pa'i] *ri* // ⁶²³*gsad* [par bya] *ba* *phyir ni spyi*
bor 'ongs // SPYAN RAS GZIGS GYI DBANG PO *dran na yang* // *ba spu'i khung tsham*
btsegs *par myi nus so* // [¹ → ¹] ⁶²⁴*gal*

Kanjur (KN. 449.3; Bth. 183b5; T. 213b6; J. 184a6; S.251b6; Ph. -; B. 229a4; Pk. 191a8; N. 261a3; D. 167b7; C. 198a4; L. 265b3) / *gal te rdo rje* ⁶²⁵*yi ni ri dag*
kyang // *bsad* ⁶²⁶*pa'i phyir ni spyi bor* ⁶²⁷*'ongs* ⁶²⁸*na yang* // SPYAN RAS GZIGS KYI DBANG

⁶⁰² *mya ngan* : ST. *mi ngan* (s.e.); BthBPkC. *mya ngan* (= Tib. Kho.); JNDL. *mya ngam*; cf. KN. 448.7. (*sāgara-durga*~).

⁶⁰³ *rgal* : Bth. *brgal*.

⁶⁰⁴ *gnas* : Pelliot 572. *nas* (s.e.).

⁶⁰⁵ *KYI* : T. *kyis* (s.e.).

⁶⁰⁶ *PO* : Pelliot 572, Bth. *PHYUG*.

⁶⁰⁷ *na* : Bth. *nas* (s.e.).

⁶⁰⁸ *chu yi nang du nam yang* : most of the Kanjurs read thus (= 'Tib. Kho. *chu'i nang du nam yang*).

S. *chu yi rgyal po rnams kyang* = KN. 448.8. *jalarāje (na) kadāci (sīdati)*; T. *chus btob bzbin du nams kyang* (s.e.). The reading of S seems to be a later correction, based on the Sanskrit version.

⁶⁰⁹ *yi* : Bth. (*chu*) 'i (= Tib. Kho.).

⁶¹⁰ *du* : BPk. *na*.

⁶¹¹ *kyis* : Bth. *kyi* (s.e.).

⁶¹² *bsad* : = Pelliot 572, BthBPkN; JDCL. *gsad* (= Tib. Kho.); T. *gsod* (s.e.).

⁶¹³ *PO'i* : Pelliot 572. *PO* 'i; Bth. *POS* (s.e.).

⁶¹⁴ *nas* : Bth. *zhas* (s.e.).

⁶¹⁵ *bor* : Bth. 'do (s.e.); B. *por*.

⁶¹⁶ *yang* : Bth. 'ang.

⁶¹⁷ *KYI* : T. *KYIS* (s.e.).

⁶¹⁸ *PO* : Bth. *PHYUG*.

⁶¹⁹ *na* : Bth. *nas* (s.e.).

⁶²⁰ *mkhar* : SJDC. *mkha'* (w.r.); Pelliot 572. (*nam*)*kar* (= Tib. Kho.).

⁶²¹ *gal te* : = Tib. Kanj. *gal te*; = O, D2, K, C5. *yadi*; ≠ KN. 449.3. *aśanī* (Bj. *ṣati*); ItS. 128.

⁶²² *rdo rje la ni byas pa'i* : here *la* is used in the sense of *las* ("from"); cf. n. 657. Cf. Tib. Kanj. *rje* yā, KN. 449.3. *vajrāmaya*~; ItS. 128.

⁶²³ *gsad par bya ba* : cf. Tib. Kanj. *bsad* (v.l. *gsad*) *pa*; KN. 449.3. *ghatana*~.

⁶²⁴ *gal te mang po'i dgra'is yongs bskord te* // *gsad pa'i sems gyis lag na mts'hon thogs gyang* /: see n. 637.

⁶²⁵ *yi ni* : Pelliot 572. *dag gi*; Bth. *reg kyi* (s.e.); KN. 449.3. (*vajrā*)*maya*-(*parvata*~).

⁶²⁶ *bsad* : = BthBPkN; TJDCL. *gsad* (= Tib. Kho.).

⁶²⁷ *bor* : N. *por* (s.e.).

po⁶²⁹ dran na⁶³⁰ ni // ba⁶³¹ spu'i⁶³² khung⁶³³ tsam gtse⁶³⁴ par^(S.251b7) mi⁶³⁵ nus so /^(= 8)

(ga 44a2) *te mang po'i dgra'is* ⁶³⁶*yongs bskord te* /₁/ *gsad* pa'i sems *gyis* lag na mtshon
thogs *gyang* /₁/ sPYAN RAS GZIGS *GYI* DBANG PO dran na *yang* // de ma thag *du*
byams pa'i semsu

Kanjur: / ⁶³⁷*bsad* ⁶³⁸*pa'i sems kyis* ⁶³⁹*lag na mtshon thogs te* ⁶⁴⁰// *dgra tshogs mang pos* ⁶⁴¹*kun*
tu ⁶⁴²*bskor na yang* // sPYAN RAS GZIGS KYI ⁶⁴³DBANG PO ⁶⁴⁴*dran na* ⁶⁴⁵*ni* // de ma thag
tu ⁶⁴⁶(S.252a1) *byams pa'i sems su*

(ga 44a3) 'gyur /_(= 9)/ gal te gsod pa nye bar 'ongs nas *ni* // gshed ma myi'i dbang du
gyurd na yang // sPYAN RAS GZIGS *GYI* DBANG PO dran na ni // de'i mtshon cha
dum bu dum bur ⁶⁴⁷*gro* /_(= 10)/ de ste

Kanjur: / 'gyur /_(= 9)/ gal te *gsod* ⁶⁴⁸*pa nye bar 'ongs nas su* // gshed ⁶⁴⁹*ma mi yi* ⁶⁵⁰*dbang du*
gyur na yang // sPYAN RAS GZIGS KYI ⁶⁵¹DBANG PO ⁶⁵²*dran na* ⁶⁵³(S.252a2) *ni* // ⁶⁵⁴*de yi*

⁶²⁸ 'ongs: Bth. 'ong.

⁶²⁹ po: Pelliot 572, Bth. *PHYUG*.

⁶³⁰ na: Bth. *nas* (s.e.).

⁶³¹ ba: Bth. *pa* (s.e.).

⁶³² spu'i: Pelliot 572. *spu*.

⁶³³ khung: Pelliot 572. *khang* (s.e.; Simonsson has romanised this mistakenly as *khab*; ItS. 127-128); Pk. *khud* (s.e.).

⁶³⁴ gtse: = BthTNDL; Pelliot 572. 'tse; B. *brtse*; Pk. *brtseg* (w.r.); JC. *brtsegs* (w.r.). Cf. Tib. Kho. *btsegs*; KN. 449.5. *himsitum*.

⁶³⁵ mi: Pelliot 572. *myi*; T. *ma* (s.e.).

⁶³⁶ yongs bskord te: cf. Tib. Kanj. *kun tu bskor na* (Pelliot 572. *yongs skor te*; Bth. *yongs bskor te*); KN. 449.5. *parivṛtaḥ*; ItS. 131.

⁶³⁷ bsad pa'i sems kyis lag na mtshon thogs te // dgra tshogs mang pos kun tu bskor na yang //: Pelliot 572. *gal te mang* «po» *dgra'is yongs skor te* // *bsad pa'i sems kyis lag na mtshon thogs kyang* // = Bth. *gal te mang pos sgra'i yongs bskor te* // *bsad pa'i sems kyis lag na mtshon thogs kyang* = Tib. Kho. *gal te mang po'i dgra'is yongs bskord te* // *gsad pa'i sems gyis lag na mtshon thogs gyang* /; cf. KN. 449.5. *saci śatraguṇaiḥ parivṛtaḥ śaṣṭrabastebhi vibhīṣacetasaḥ* /. The order of the *pādas* of the Tib. Kho., Pelliot 572 and Bth agrees with that of the Sanskrit version. Cf. ItS. 130f.

⁶³⁸ bsad: = Pelliot 572, BthBPkN; TJDCL. *gsad* (= Tib. Kho.).

⁶³⁹ kyis: Bth. *kyi* (s.e.).

⁶⁴⁰ te: Pelliot 572, Bth. *kyang* (= Tib. Kho. *gyang*).

⁶⁴¹ pos: S. *po'i* (s.e.); Pelliot 572. «po»; T. *bo* (s.e.).

⁶⁴² tu: JC. *du*.

⁶⁴³ KYI: T. *kyis* (s.e.).

⁶⁴⁴ PO: Pelliot 572, BthT. *PHYUG*.

⁶⁴⁵ na: Bth. *nas* (s.e.).

⁶⁴⁶ tu: Pelliot 572. *du* (= Tib. Kho.).

⁶⁴⁷ 'gro: cf. Tib. Kanj. 'gyur; KN. 449.8. *gacchīyuh*; ItS. 132.

⁶⁴⁸ gsod: S. *bsad* (s.e.); Bpk. *bsod*; Pelliot 572, BthTJDCL. *gsod* (= Tib. Kho.).

⁶⁴⁹ ma mi yi: Pelliot 572. *ma'i* (s.e.).

⁶⁵⁰ yi: Bth. (*mi*)'i (= Tib. Kho. *myi'i*).

⁶⁵¹ KYI: T. *KYIS* (s.e.).

⁶⁵² PO: Pelliot 572, Bth. *PHYUG*.

⁶⁵³ na: Bth. *nas* (s.e.).

*mtshon cha*⁶⁵⁵ *dum bu*⁶⁵⁶ *dum bur 'gyur* / (= 10) (KN.450) / *de ste*

(ga 44a4) *shing ngam* {/} *lcags*⁶⁵⁷ *la byas pa'i* // *khong skril* *dang ni* ○ *gdos gyis*
bchings na yang // sPYAN RAS GZIGS *GYI* DBANG ○ PO *dran na yang* // *bcings pa*
myur du rnam

Kanjur: *shing ngam*⁶⁵⁹ *lcags*⁶⁶⁰ *las*⁶⁶¹ *byas*⁶⁶² *pa yi* // *khong sgril*⁶⁶³ *dang ni* *gdos kyis*⁶⁶⁴ *bcings*⁶⁶⁵
na yang // sPYAN RAS GZIGS *KYI*⁶⁶⁶ DBANG PO⁶⁶⁷ (S.252a3) *dran na*⁶⁶⁸ *ni* // *bcings*⁶⁶⁹ *pa myur*
du rnam

(ga 44a5) *par chad* *par 'gyur* / (= 11) / *sngags dang stobs dang sman* ○ *dang rigs* *sngags*
dang // *ro la[ng]s pa dang 'byung po lus 'Ojigs pa* // sPYAN RAS GZIGS *GYI* DBANG

Kanjur: *par chad*⁶⁷⁰ *par 'gyur* / (= 11) / *sngags dang stobs dang sman dang rig*⁶⁷¹ *sngags*⁶⁷² *dang*
*// ro langs*⁶⁷³ *pa dang 'byung po*⁶⁷⁴ *lus*⁶⁷⁵ *jigs pa*⁶⁷⁶ // sPYAN RAS GZIGS (S.252a4) *KYI* DBANG

(ga 44a6) PO *dran na yang* // *gang nas rab du btang ba der slar 'gro* / (= 12) / ^{677, 678} *gal te* →
[₁] [₁mdangs 'phrog pa 'is yongsu bskord // →₂] *gnod sbyin lha ma yin 'byung po*

⁶⁵⁴ *de yi* : Pelliot 572. *de 'i*; Bth. *de'i* (= Tib. Kho.).

⁶⁵⁵ *cha* : Pelliot 572. *ca*.

⁶⁵⁶ *bu* : S, Pelliot 572. *bur* (s.e.).

⁶⁵⁷ *la byas pa* : cf. Tib. Kanj. *las* (Pelliot 572. *la*) *byas pa*; KN. 450.1. (*ayo-*)*maya-*; ItS. 134. Here *la* is used in the sense of *las* ("from"); cf. n. 622.

⁶⁵⁸ *khong skril* : cf. Tib. Kanj. *khong sgril* (Pelliot 572, Bth. *khong skril*); KN. 450.1. *baḍi-(ni)gaḍa-*.

⁶⁵⁹ *ngam* : B. *dam* (s.e.).

⁶⁶⁰ *lcags* : Bth. *lcag*.

⁶⁶¹ *las* : Pelliot 572. *la* (= Tib. Kho.); cf. KN. 450.1. *ayomaya-* (= *lcags las byas pa*).

⁶⁶² *pa yi* : Pelliot 572. *pa'i* (= Tib. Kho.).

⁶⁶³ *sgril* : Pelliot 572, Bth. *skril* (= Tib. Kho.).

⁶⁶⁴ *kyis* : Bth. *kyi* (s.e.).

⁶⁶⁵ *bcings* : Bth. *bcing*.

⁶⁶⁶ *KYI* : T. *kyis* (s.e.).

⁶⁶⁷ *PO* : Pelliot 572, BthT. *PHYUG*.

⁶⁶⁸ *na* : Bth. *nas* (s.e.).

⁶⁶⁹ *pa myur du rnam par* : Bth. *pa 'di ni myur du* (s.e.).

⁶⁷⁰ *chad* : = Pelliot 572, BthT (= Tib. Kho.); the other Kanjurs read *bcad* instead.

⁶⁷¹ *rig* : Pelliot 572, T. *rigs* (= Tib. Kho.).

⁶⁷² *sngags* : Bth. *sngag*.

⁶⁷³ *pa dang* : Bth. *dang ni*.

⁶⁷⁴ *po* : Pelliot 572. *po 'i* (s.e.); Bth. om. (s.e.).

⁶⁷⁵ *jigs pa* : = Tib. Kho.; KN. 450.3. (*śarīra-*)*nāśana-*. Here *jigs pa* is used in the sense of *jig pa* ("to destroy"); cf. ItS. 135.

⁶⁷⁶ *pa* : Pelliot 572. *pa'*.

⁶⁷⁷ *gal te mdangs 'phrog pa 'is yongsu bskord // gnod sbyin lha ma yin 'byung po klu 'bar bas* // : cf. Tib. Kanj. *gnod sbyin ... klu 'bar ba // mdangs 'phrog ... na yang* //; KN. 450.5. *saci oḥaḥaraiḥ parivṛto yakṣanāgāsuraḥbhūta-rākṣasaiḥ*. The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

⁶⁷⁸ *gal te* : cf. Tib. Kanj. *na yang*; KN. 450.5. *saci*; ItS. 137.

klu⁶⁷⁹ bar bas // [_{2←*}] [_{1←*}] sPYAN
 Kanjur: PO⁶⁸⁰ dran⁶⁸¹ na⁶⁸² ni // gang nas⁶⁸³ rab tu btang⁶⁸⁴ ba⁶⁸⁵ der⁶⁸⁷ slar 'gro / (= 12) / gnod
 sbyin lha min⁶⁸⁸ 'byung po⁶⁸⁹ klu 'bar ba // mdangs 'phrog⁶⁹⁰ pa yis yongs su bskor na
 yang // sPYAN

(ga 44a7) RAS GZIGS GYI DBANG PO dran «na» yang // ba spu'i khung tsbam⁶⁹² btsegs par
 yong myi nus / (= 13) / ^{693, 694} gal te → _{1*} / gchan zan ma rungs pa'is bskord / → _{2*} / mche
 ba sen [mo]₁ ⁶⁹⁵ rno ba ⁶⁹⁶ cher 'jigs
 Kanjur: RAS (S.252a5) GZIGS KYI⁶⁹⁷ DBANG PO⁶⁹⁸ dran⁶⁹⁹ na⁷⁰⁰ ni // ba spu'⁷⁰¹ khung⁷⁰² tsam gtses⁷⁰³
 par⁷⁰⁴ yong⁷⁰⁵ mi⁷⁰⁶ nus / (= 13) / mche ba sen⁷⁰⁷ rnon rab tu⁷⁰⁸ 'jigs

(ga 44a8) pas / [_{2←*}] [_{1←*}] / sPYAN RAS GZIGS GYI DBANG PO dran na yang // myur du phyogs
 kun [d]u yang 'gro bar 'gyur / (= 14) / ^{709, 710} gal te → _{1*} / myig dug chan gyis yongs []

⁶⁷⁹ bar bas : cf. Tib. Kanj. 'bar ba; KN. 450.5. rākṣasa~.

⁶⁸⁰ PO : Pelliot 572, BthB. PHYUG.

⁶⁸¹ dran : Pelliot 572. 'dran.

⁶⁸² na : Bth. nas (s.e.).

⁶⁸³ nas : Bth. na (s.e.).

⁶⁸⁴ rab tu : Pelliot 572. bar du (s.e.); cf. KN. 450.4. pra(vartitāḥ).

⁶⁸⁵ btang : Bth. gtong.

⁶⁸⁶ ba : Pelliot 572. pa.

⁶⁸⁷ der : = T (= Tib. Kho.); Pelliot 572. te; the other Kanjurs read de instead.

⁶⁸⁸ min : Pelliot 572. myin.

⁶⁸⁹ po : Bth. bo.

⁶⁹⁰ 'phrog : Bth. phrog; T. 'phrogs.

⁶⁹¹ pa yis : Pelliot 572. pa'is (= Tib. Kho.); Bth. pa'i (s.e.).

⁶⁹² btsegs par : cf. Tib. Kanj. gtses par (Pelliot 572. gtses par); KN. 450.6. himsitum (v.l. C5, C6.

himsanā).

⁶⁹³ gal te : cf. Tib. Kanj. na yang; KN. 450.7. saci.

⁶⁹⁴ gal te gchan zan ma rungs pa'is bskord // mche ba sen mo rno ba cher 'jigs pas // : cf. Tib. Kanj. mche
 ba ... 'jigs pa yi // gcan gzan ma ... na yang // ; KN. 450.7. saci vyādāmr̥gaib̥ parivṛtas̥ tikṣṇadāmr̥stranākharair̥
 mahābhayaib̥. The order of the pādās of the Tib. Kho. agrees with that of the Sanskrit version.

⁶⁹⁵ rno ba : cf. Tib. Kanj. rnon; KN. 450.7. tikṣṇa-.

⁶⁹⁶ cher : cf. Tib. Kanj. rab tu; KN. 450.7. mahā-(bhaya-); ItS. 138.

⁶⁹⁷ KYI : T. KYIS (s.e.).

⁶⁹⁸ PO : Pelliot 572, BthB. PHYUG.

⁶⁹⁹ dran : Pelliot 572. 'dran.

⁷⁰⁰ na : Bth. nas (s.e.).

⁷⁰¹ spu'i : Pelliot 572, ST. spu (w.r.?).

⁷⁰² khung : Pelliot 572. khang (s.e.).

⁷⁰³ gtses : Pelliot 572. gtsegs (= Tib. Kho. btsegs); L. gces (s.e.).

⁷⁰⁴ par : T. pa (s.e.).

⁷⁰⁵ yong : Pelliot 572, Bth. yongs; Bpk. yod (s.e.).

⁷⁰⁶ mi : Pelliot 572. myi.

⁷⁰⁷ sen : T. se (s.e.); B. so (s.e.).

⁷⁰⁸ tu : Pelliot 572. du.

⁷⁰⁹ gal te : cf. Tib. Kanj. na yang; KN. 450.9. saci.

⁷¹⁰ gal te myig dug chan gyis yongs bskord te // 'bar ba 'od 'phro'i rce mo 'jigs pa'i myig / : cf. Tib. Kanj.

bskord_[te] /_[→2] [_{→3}] ⁷¹¹bar ba_[→4] ⁷¹²'od
 Kanjur: ⁷¹³pa yi // ⁷¹⁴gcan ⁷¹⁵zan⁷¹⁶ ma⁷¹⁷ rungs⁷¹⁸ pa yis bskor na yang // sPYAN RAS (S.252a6) GZIGS
 KYI DBANG PO⁷¹⁷ dran⁷¹⁸ na⁷¹⁹ ni // myur bar⁷²⁰ phyogs kun tu⁷²¹ yang⁷²² 'gro bar⁷²³
 'gyur /₍₌₁₄₎ / mig⁷²⁴ jigs me⁷²⁵ lce lta bur 'od

(ga 44b1) 'phr[o]_i ⁷²⁶rtse mo_i ⁷²⁷jigs pa'i myig_i /_[2←] [_{1←}] / sPYAN RAS (S.252a7) GZIGS
 GYI DBANG PO dran na yang // ⁷²⁸rab du myur bar ⁷²⁹[g]dug par myi 'gyur [ro] /₍₌₁₅₎ /
 bzang po glog gyang 'byung zh(i)ng stug [pa]

Kanjur (KN. 450.9; Bth. 184a1; T. 214a5; J. 184b4; S.252a6; Ph. -; B. 229b3; Pk. 191b5; N. 261b4; D. 168a5; C. 198b2; L. 266a3) 'phro ba // mig⁷³⁰ dug can gyis⁷³¹
 yongs su bskor na yang // sPYAN RAS (S.252a7) GZIGS KYI DBANG PO⁷³² dran⁷³³ na⁷³⁴ ni //
⁷³⁵shin tu⁷³⁶ myur bar gdug⁷³⁷ pa med⁷³⁸ par 'gyur /₍₌₁₅₎ (KN.451) / ⁷³⁹bzang po⁷⁴⁰ glog⁷⁴¹

mig 'jigs ... 'phro ba // mig dug can ... na yang /; KN. 450.9. *saci dṛṣṭivīṣaiḥ parivṛto jvalanārcisikhidustādāruṇaiḥ*.
 The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

⁷¹¹bar ba : cf. Tib. Kanj. me; KN. 450.9. *jvalana*; cf. also ItS. 140.

⁷¹²Cf. Tib. Kanj. *lta bur*; KN. 450.9. -.

⁷¹³pa yi : Pelliot 572. *pa 'i*.

⁷¹⁴zan : Pelliot 572, T, J, B, Pk, and C read thus (= Tib. Kho.); SNDL. *gzan*; Bth. *zas* (s.e.).

⁷¹⁵rungs pa : T. *rung ba* (s.e.).

⁷¹⁶pa yis : Pelliot 572. *pa 'i*; Bth. *pa'i*; cf. Tib. Kho. *pa'is*.

⁷¹⁷PO : Pelliot 572, Bth. *PHYUG*.

⁷¹⁸dran : Pelliot 572. 'dran.

⁷¹⁹na : Bth. *nas* (s.e.).

⁷²⁰bar : T. *bas* (s.e.).

⁷²¹tu : Pelliot 572, JBPkC. *du* (= Tib. Kho.).

⁷²²yang : Bth. *ni* (s.e.); cf. KN. 450.8. -.

⁷²³bar : T. *ba* (s.e.).

⁷²⁴mig : Pelliot 572. *dmyig*; Bth. *mi* (s.e.).

⁷²⁵me : Pelliot 572. *mye*.

⁷²⁶rtse mo : cf. Tib. Kanj. *lee*; KN. 450.9. -*śikhi*-; cf. also ItS. 140.

⁷²⁷jigs pa'i myig : cf. Tib. Kanj. *mig 'jigs*; = Bj, N2. -*dṛṣṭi-dāruṇa*~; ≠ KN. 450.9. -*duṣṭa-dāruṇa*~ (O, D2, K, C4 etc.; v.l. T8. *dṛṣṭa-d*⁹); cf. also ItS. 140.

⁷²⁸rab du : cf. Tib. Kanj. *shin tu* (v.l. *du*); KN. 450.10. (*kṣipram*) *eva*; cf. also ItS. 140.

⁷²⁹gdug par myi 'gyur ro : cf. Tib. Kanj. *gdug pa med par 'gyur*; = D2, Bj, K, C4, N2 etc. *bhavanti nirviṣāḥ*; ≠ KN. 450.10. *santi* (K, C5 etc. *śānti*) *nirviṣāḥ*; cf. also ItS. 140.

⁷³⁰mig : Pelliot 572. *dmyig*.

⁷³¹gyis : Bth. *gyi* (s.e.).

⁷³²PO : Pelliot 572, Bth. *PHYUG*.

⁷³³dran : Pelliot 572. 'dran.

⁷³⁴na : Bth. *nas* (s.e.).

⁷³⁵shin tu myur bar gdug pa med par 'gyur // bzang po glog kyang 'byung zHING stug pa yi // sprin las lce dang ser ba char 'bab pa // sPYAN RAS GZIGS KYI DBANG PO dran na ni // : Bth. om. (s.e.).

⁷³⁶tu : Pelliot 572, JBPkC. *du*.

⁷³⁷gdug : S. *dug* (s.e.); T. 'dug.

⁷³⁸med : Pelliot 572. *myed*.

⁷³⁹bzang po glog : ≠ KN. 451.1. *savidyu*; = O, D2, K, C5 etc. *su-vidyu*.

⁷⁴⁰po : = T (= Tib. Kho.); the other Kanjurs and Pelliot 572 read *po'i* instead.

⁷⁴¹glog : = Pelliot 572, TDL (= Tib. Kho.); JBPkNC. *klog*.

kyang 'byung zbing stug^{742 743} pa

(ga 44b2) *yi // sprin las lce dang ser ba char 'bab pa // sPYAN RAS GZIGS GYI DBANG PO*
dran na yang // de ma thag du myur bar rab du zhi / (= 16) / sdug bsngal mang po
brgya'is gtses pa dang /

Kanjur: *yi // sprin las lce dang ser ba char 'bab pa // sPYAN RAS (S.252b1) GZIGS KYI DBANG PO⁷⁴⁴*
dran⁷⁴⁵ na⁷⁴⁶ ni // de ma thag tu⁷⁴⁷ myur bar rab tu⁷⁴⁸ zhi / (= 16) / sdug bsngal mang
po⁷⁴⁹ brgya yis⁷⁵⁰ gtses⁷⁵¹ pa dang /

(ga 44b3) *sdug bsngal mang pos gzir pa'i sems chan mthong // ye shes dge ba'i stobs*
gyis {/} spyen ras gzigs </> de bas lhar bcas 'gro ba skyob pa'o / (= 17) / rdzu
'phrul stobs

Kanjur: */ sdug bsngal mang pos⁷⁵² gzir⁷⁵³ ba'i sems can mthong⁷⁵⁴ // ye shes (S.252b2) dge ba'i*
stobs kyi⁷⁵⁵ spyen⁷⁵⁶ ras gzigs // de bas lhar⁷⁵⁷ bcas 'gro ba⁷⁵⁸ skyob pa'o⁷⁵⁹ / (= 17) / rdzu
'phrul stobs

(ga 44b4) *gyi pha rol song ba ste // thabs dang ye shes yangs pa ○ bsllabs [pa]s na //*
phyogs bchu'i 'gro ba mang po thams chad ○ dang // ma lus zhing kun du yang
□⁷⁶⁰ snang [bar] {/}

Kanjur: *kyis⁷⁶¹ pha rol song ba ste // thabs dang ye shes yangs pa⁷⁶² bsllabs⁷⁶³ pas⁷⁶⁴ na //* (S.252b3)

⁷⁴² *stug* : SL. *sdug* (s.e.); cf. KN. 451.1. *gambhira*.

⁷⁴³ *pa yi* : Pelliot 572. *pa'i*.

⁷⁴⁴ *po* : Pelliot 572, Bth. *PHYUG*.

⁷⁴⁵ *dran* : Pelliot 572. *'dran*.

⁷⁴⁶ *na* : Bth. *nas* (s.e.).

⁷⁴⁷ *tu* : Bth. *du* (= Tib. Kho.); the manuscript of Pelliot 572 is blurred here.

⁷⁴⁸ *tu* : Pelliot 572. *du* (= Tib. Kho.).

⁷⁴⁹ *po* : Pelliot 572. *pos* (s.e.).

⁷⁵⁰ *yis* : Pelliot 572. *'is* (= Tib. Kho.).

⁷⁵¹ *gtses* : ST. *gses* (s.e.).

⁷⁵² *pos* : Pelliot 572, T. *po* (s.e.).

⁷⁵³ *gzir* : J. *gzer*.

⁷⁵⁴ *mthong* : Pelliot 572. *btong* (s.e.).

⁷⁵⁵ *kyis* : Pelliot 572. *gyis* (= Tib. Kho.); BthT. *kyi* (w.r.).

⁷⁵⁶ *spyen* : Pelliot 572. *spyon* (s.e.).

⁷⁵⁷ *lhar* : SBPK. *lha* (w.r.).

⁷⁵⁸ *ba* : ST. *ba'i* (s.e.).

⁷⁵⁹ *pa'o* : SBthT. *pa po* (w.r.); Pelliot 572. *pa 'o*.

⁷⁶⁰ *snang bar 'gyur* : cf. Tib. Kanj. *rab tu snang*; KN. 451.6. *dr̥syate*.

⁷⁶¹ *kyis* : Bth. *kyi* (= Tib. Kho. *gyi*). The different renderings seem to reflect two various interpretations of the compound Skt. *ṛddhībalapāramiṅgato* (KN. 451.5), namely "he has attained accomplishment by (*kyis*) the power of magic" or "he has attained mastery over (*kyi*) the power of magic." Cf. ItS. 145.

⁷⁶² *pa* : Bth. *pas*.

⁷⁶³ *bsllabs* : Bth. *bslab* (s.e.); T. *slabs* (s.e.).

⁷⁶⁴ *pas* : Bth. *pa*.

*phyogs bcu'i*⁷⁶⁵ 'gro ba mang po thams cad dang // ma lus zhing⁷⁶⁶ kun tu⁷⁶⁷ yang rab tu⁷⁶⁸ snang

(ga 44b5) 'gyur // [₁→₁']⁷⁶⁹ [₁→₁']⁷⁷⁰ *myi dal ba dang*→₂ ngan 'gro'i⁷⁷¹ gang 'jigs dang // [₂→₂']⁷⁷² sems dmyal byol song GSHIN RJE's bsgo ba dang // skye rga na ba O dag gis gzir pa yi // [₁→₁']⁷⁷³ sems chan {/}

Kanjur: / (= 18) / ⁷⁷⁴srog chags rnam's⁷⁷⁵ kyi⁷⁷⁶ ngan 'gro'i⁷⁷⁷ 'jigs pa dang // mi⁷⁷⁸ khom pa⁷⁷⁹ dang sems can dmyal ba dang // (S.252b4) byol song⁷⁸⁰ dang ni GSHIN RJE's⁷⁸¹ bsgo ba dang⁷⁸³ // skye rga na bas⁷⁸⁴ gzir ba⁷⁸⁵

(ga 44b6) rnam's gyi₁ mthar gyis₁ zhi₁ bar byed / (= 19) / shin du dge ba'i spyand te {/} byams pa₁ spyand // thabs dang [sh]es rab khyad par yod pa₁ spyand // snying rje₁ spyand dang byams pa'i spyand bas na //

Kanjur: mthar⁷⁸⁷ zhi byed / (= 19) / (KN.452) shin⁷⁸⁸ tu⁷⁸⁹ dge ba'i spyand te⁷⁹⁰ byams pa'i spyand // thabs dang shes rab⁷⁹¹ khyad par yod⁷⁹² pa'i spyand // (S.252b5) snying rje'i spyand dang

⁷⁶⁵ *bcu'i* : Pelliot 572. *bcu' i*.

⁷⁶⁶ *zhing* : B. *shing*.

⁷⁶⁷ *tu* : = Pelliot 572, BthTNL; JBPkDC. *du*.

⁷⁶⁸ *tu* : Pelliot 572. *du*.

⁷⁶⁹ *myi dal ba dang ngan 'gro'i gang 'jigs dang* : = KN. 451.7. *ye ca akṣanadurgatibhayā* (= O, D2, C4); = ?Tib. Kanj. (*srog chags rnam's kyi* = KN. 451.8. *prāṇinām*) ngan 'gro'i 'jigs pa dang; ≠ Bj, K, C5, C6 etc. *ye ca satvā 'kṣanadurgatibhayā*. Cf. ItS. 146-147.

⁷⁷⁰ *myi dal ba dang* : cf. Tib. Kanj. *mi khom pa*; KN. 451.7. *akṣaṇa-*.

⁷⁷¹ *gang* : cf. Tib. Kanj. -; KN. 451.7. *ye*.

⁷⁷² *sems dmyal byol song GSHIN RJE's bsgo ba dang* : cf. Tib. Kanj. *mi khom pa dang sems can dmyal ba dang // byol song dang ni GSHIN RJE's bsgo ba dang*; KN. 451.7. *naraka-tirya Yamasya śāsane*. The word order of the Tib. Kho. agrees with that of the Sanskrit version. Cf. ItS. 146.

⁷⁷³ *sems chan rnam's gyi* : cf. Tib. Kanj. *srog chags rnam's kyi*; KN. 451.8. *prāṇinām*. Cf. ItS. 147.

⁷⁷⁴ *srog chags rnam's kyi* : cf. Tib. Kho. *sems chan rnam's gyi*; KN. 451.8. *prāṇinām*. Cf. ItS. 147.

⁷⁷⁵ *rnam's* : Bth. *rnam* (s.e.).

⁷⁷⁶ *kyi* : Pelliot 572. *ni*; Bth. *la* (s.e.).

⁷⁷⁷ 'gro'i : Pelliot 572. 'gro's; cf. KN. 451.7. (*akṣanadur*)*gatī(bhayā)*.

⁷⁷⁸ *mi* : Pelliot 572. *myi*.

⁷⁷⁹ *pa* : Pelliot 572. *ba*.

⁷⁸⁰ *song* : Pelliot 572. *tsong* (s.e.).

⁷⁸¹ *RJE's* : Bth. *RJE'i* (s.e.).

⁷⁸² *bsgo ba* : = Pelliot 572, T (= Tib. Kho.; = KN. 451.7. *śāsane*); Bth. 'jig rten (s.e.); JBPkNDCL. *bskor ba* (w.r.); cf. ItS. 145-146.

⁷⁸³ *dang* : = Pelliot 572, T (= Tib. Kho.); JBPkNDCL. *yang* (w.r.); cf. ItS. 145.

⁷⁸⁴ *gzir ba* : J. *gzer pa* (s.e.).

⁷⁸⁵ *ba* : Pelliot 572. *pa*; Bth. *bas*.

⁷⁸⁶ *zhi bar byed* : cf. Tib. Kanj. *zhi byed*; KN. 451.8. *praśamanti*.

⁷⁸⁷ *mthar* : Pelliot 572. *thar*.

⁷⁸⁸ *tu dge ba'i spyand te byams pa'i spyand // (S.252b6) // 'jig rten dag na lhag ge lhang nger* : the Dunhuang MS. Pelliot Tibétain 422 verso corresponds to this portion.

⁷⁸⁹ *tu* : JPkC. *du* (= Tib. Kho.).

⁷⁹⁰ *te* : = Pelliot 422, Pelliot 572, T (= Tib. Kho.); BthJBPkNDCL. *de* (w.r.); cf. ItS. 145.

⁷⁹¹ *khyad par* : Pelliot 422. *khyad bar*; Pelliot 572. *khyab bar* (s.e.); cf. KN. 452.2. *-viśiṣṭa-*.

⁷⁹³*byams pa'i spyan pas*⁷⁹⁴ na //

(ga 44b7) zhal bzang spyan bzang shin du lta 'dod pa / (= 20) / dri ma myed pa dri ma
bral ba_□ 'od // ⁷⁹⁵*ri rab* myed pa ye shes nyi ma'i 'od // sprin gyis ⁷⁹⁶*khebs* par
[ma →] gyurd *[←]* pa'i 'od // ⁷⁹⁷*gro ba rnam* la {/}

Kanjur: zhal bzang spyan bzang shin tu ⁷⁹⁸*lta*⁷⁹⁹ 'dod pa⁸⁰⁰ / (= 20) / dri ma med⁸⁰¹ pa dri ma
bral⁸⁰² ba'i 'od⁸⁰³ // rab rib med⁸⁰⁴ pa ye shes nyi ma'i⁸⁰⁵ 'od // ⁸⁰⁶*sprin gyis*⁸⁰⁷ (S.252b6)
⁸⁰⁸*chod par gyur pa med*⁸⁰⁹ pa'i 'od // 'jig rten dag na

(ga 44b8) [lha]ge lhang nger ⁸¹⁰*snang* / (= 21) / snying □ las byung tshul khrims grags pa
ste // dge ba'i yon tan byams yid ⁸¹¹*[che ba →]* sprin *[←]* // srog chags rna[m]s *gyi*
nyon mongs mye zhi [b]yed // [ch]os *gyi* cha[r]

Kanjur: ⁸¹²*lhag ge lhang nger mdzes*⁸¹³ / (= 21) / ⁸¹⁴*snying rje las byung tshul khrims grags pa ste*
// dge ba'i⁸¹⁵ yon tan byams yid⁸¹⁶ *sprin chen po* // srog⁸¹⁷ (S.252b7) *chags rnam* kyi⁸¹⁸

⁷⁹² *yod* : Bth. med (s.e.).

⁷⁹³ *byams pa'i spyan pas na* : Pelliot 422, Pelliot 572, J, B, Pk, N and C read thus (= Tib. Kho.; cf. ItS. 148; ≠ KN. 452.3. *suddhalocanā*; = D2. *maitralocanā*; cf. Krsh. 235); SBthTDL. *byams pa'i* (D. *pa*) *spyang dang ldan* (w.r.); Bth. *byams pa'i spyan ldan ba* (w.r.).

⁷⁹⁴ *pas* : Pelliot 422, Pelliot 572, J. *bas* (= Tib. Kho.).

⁷⁹⁵ *ri rab* : cf. Tib. Kanj. *rab rib*; KN. 452.4. (vi-)timira-.

⁷⁹⁶ *khebs par ma gyurd pa'i* : cf. Tib. Kanj. *chod par gyur pa med pa'i* (S. *chod pa med par gyur pa'i*); KN. 452.5. *aparābata*-.

⁷⁹⁷ *gro ba rnam* la : cf. Tib. Kanj. *'jig rten dag na*; KN. 452.5. *jagatī*.

⁷⁹⁸ *tu* : Pelliot 422, Pelliot 572, JC. *du* (= Tib. Kho.).

⁷⁹⁹ *lta* : STL. *blta* (w.r.).

⁸⁰⁰ *pa* : T. *ba*.

⁸⁰¹ *med* : Pelliot 422, Pelliot 572. *myed*.

⁸⁰² *bral* : Pelliot 572. *'bral*; D. *bal* (s.e.).

⁸⁰³ 'od : Pelliot 422. 'o (s.e.); Pk. 'ong (s.e.).

⁸⁰⁴ *med* : Pelliot 422, Pelliot 572. *myed*.

⁸⁰⁵ *ma'i* : Pelliot 422, Pelliot 572. *ma 'i*.

⁸⁰⁶ *sprin gyis* : ≠ KN. 452.5. -*analajvala*- (≠ MSS.); = MSS. -*anilajala*-.

⁸⁰⁷ *gyis* : Bth. *gyi* (s.e.).

⁸⁰⁸ *chod par gyur pa med pa'i* : Pelliot 422, Pelliot 572, J, B, Pk, N, D, C, and L read thus; S. *chod pa med par gyur pa'i*; Bth. *mchod pa med par gyur pa'i*; T. *chod pa med par 'gyur ba'i*; cf. Tib. Kho. *khebs par ma gyurd pa'i*; KN. 452.5. *aparābata*-; ItS. 149-150.

⁸⁰⁹ *med* : Pelliot 422, Pelliot 572. *myed*.

⁸¹⁰ *snang* : cf. Tib. Kanj. *mdzes* (Pelliot 572, Bth. *snang*); KN. 452.5. *virocac* (v.l. °*rocat*).

⁸¹¹ *che ba sprin* : cf. Tib. Kanj. *sprin chen po*; KN. 452.6. *mabā-ghana*-.

⁸¹² *lhag ge lhang nger* : Pelliot 422, Pelliot 572. *lha nge lha ner*; Bth. *lhan ne lhang nger* (s.e.); cf. KN. 452.5. *pratapanto ... virocac* (v.l. °*rocat*).

⁸¹³ *mdzes* : S. *mdzad* (s.e.); Pelliot 572, Bth. *snang* (= Tib. Kho.); cf. KN. 452.5. *virocac* (v.l. °*rocat*).

⁸¹⁴ *snying rje las byung tshul khrims grags pa ste* : ≠ KN. 452.6. *krpasadguṇamaitragarjitā*; = O, K etc. *krpasambhūta suṣīlagarjita*; cf. Krsh. 235.

⁸¹⁵ *ba'i* : T. *ba'i chos* (s.e.).

⁸¹⁶ *yid* : Pelliot 572. *nyid* (s.e.); Bth. *yod* (s.e.); cf. KN. 452.6. (*maitra*-)*manā*.

⁸¹⁷ *srog* : Pelliot 572. *srogs*.

nyon mongs⁸¹⁹ *me zhi byed // chos kyi char*

(ga 45a1) ཨོ // pa bdud rtsi rab *du* 'bebs / (= 22) / *thab* mo dang n[i] rtsod *ching* 'gyed pa'i
// 'jigs chen g-yul ngor skyes bu song na yang // sPYAN RAS GZIGS *GYI* DBANG PO
dran na n[i] // de [ma] thag *du* dgra

Kanjur (KN. 452.7; Bth. 184a7; T. 214b4; J. 185a2; S.252b7; Ph. -; B. 230a3; Pk. 192a4; N. 262a5; D. 168b3; C. 199a1; L. 266b4) *pa*⁸²⁰ *bdud rtsi rab tu*⁸²¹ 'bebs / (= 22) / 'thab⁸²² *mo*⁸²³ *dang ni rtsod cing* 'gyed⁸²⁴ *pa yi* // 'jigs chen⁸²⁵ ⁸²⁶g-yul ngor skyes bu song na yang // sPYAN RAS (S.253a1) GZIGS *KYI* DBANG PO⁸²⁷ *dran na*⁸²⁸ *ni* // de ma thag *tu*⁸²⁹ *dgra*⁸³⁰

(ga 45a2) rnams rab *du* zhi / (= 23) / sprin gyi sgra dang rnga bo che'i sgra // 'brugi⁸³¹ sgra
dang tshangs pa'i dbyangs snyan pa // dbyangs *gyi* dkyil 'khor pha rol phyin pa
ste // sPYAN RAS GZIGS *GYI* DBANG PO dran

Kanjur: *rnams*⁸³² *rab tu zhi* / (= 23) (KN.453) / sprin *gyi*⁸³³ *sgra dang*⁸³⁴ *rnga bo*⁸³⁵ *che yi sgra* // 'brug gi sgra dang tshangs pa'i dbyangs snyan⁸³⁶ *pa* // dbyangs kyi (S.253a2) dkyil 'khor pha rol phyin⁸³⁷ *pa ste* // sPYAN RAS GZIGS *KYI*⁸³⁸ DBANG PO⁸³⁹ *dran*

(ga 45a3) bar bya / (= 24) / ⁸⁴⁰the *tshom myed par*⁸⁴¹ *dran gyis* *dran bar gyis* / *dag pa'i*
sems *pa* sPYAN RAS GZIGS *GYI* DBANG PO / *'chi ba*['i] tshe dang nyon mongs

⁸¹⁸ *kyi* : Bth. *ni* (s.e.); T. *kyis* (s.e.).

⁸¹⁹ *me zhi* : Pelliot 572. *myed zhi* (s.e.); Bth. *zhi zhes* (s.e.).

⁸²⁰ *pa* : Pelliot 572, Bth. *ba*.

⁸²¹ *tu* : Pelliot 572. *du* (= Tib. Kho.).

⁸²² *thab* : = BthTCL; Pelliot 572, JBPkND. *thab* (= Tib. Kho.).

⁸²³ *mo* : Bth. *pa* (s.e.).

⁸²⁴ *pa yi* : Pelliot 572. *pa 'i* (= Tib. Kho.).

⁸²⁵ *chen* : Bth. *ba'i* (s.e.); KN. 452.8. *mahā-(bhaye)*.

⁸²⁶ *g-yul ngor* : Bth. *yul ngor* (s.e.); Bpk. *g-yul dor* (s.e.); KN. 452.8. *-saṃgrāma-*.

⁸²⁷ *PO* : Pelliot 572, Bth. *PHYUG*.

⁸²⁸ *na* : Bth. *nas* (s.e.).

⁸²⁹ *tu* : Pelliot 572. *du* (= Tib. Kho.).

⁸³⁰ *dgra* : Bth. *sgra* (s.e.).

⁸³¹ 'brugi : i.e. 'brug gi.

⁸³² *rab tu* : Pelliot 572. *rab du* (= Tib. Kho.); Bth. (*pa?*)*r du* (s.e.).

⁸³³ *gyi* : Pelliot 572. *gi*; T. *gyis* (s.e.).

⁸³⁴ *rnga bo che* : Pk. *rda bo che* (s.e.); L. *rnga po che*; cf. KN. 453.1. *dundubhi-*.

⁸³⁵ *che yi* : BthB. *che'i* (= Tib. Kho.); Pelliot 572 is illegible here.

⁸³⁶ *snyan* : J. *snyen* (s.e.).

⁸³⁷ *phyin* : Bth. *son* (w.r.); cf. KN. 453.2. *-gataḥ*.

⁸³⁸ *KYI* : T. *kyis* (s.e.).

⁸³⁹ *PO* : Pelliot 572, Bth. *PHYUG*.

⁸⁴⁰ *the tshom ... dran bar gyis // dag pa'i ... DBANG PO* / : cf. Tib. Kanj. *dag pa'i ... DBANG PO // the tson ... dran par gyis* /; KN. 453.3. *smarathā smarathā mākāṅkṣathā śuddhasattvaṃ Avalokiteśvaraṃ*. The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

⁸⁴¹ *dran gyis* : cf. Tib. Kanj. *dran byos*; KN. 453.3. *smarathā*.

gtses pa'i tshe // mgon dang skyabs dang

Kanjur: *par*⁸⁴² *bya* / (= 24) / *dag pa'i sems dpa'*⁸⁴³ *sPYAN RAS GZIGS DBANG PO*⁸⁴⁴ // ⁸⁴⁵*the tsom*
⁸⁴⁶*ma za dran byos dran par*⁸⁴⁷ *gyis*⁸⁴⁸ // 'chi ba'i tshe (S.253a3) *dang nyon mongs gtses*
⁸⁴⁹*pa'i tshe* // mgon dang skyabs⁸⁵⁰ dang

(ga 45a4) dpung *nyen* du yang 'gyur / (= 25) / yon tan thams *chad gyi* ni ○ pha rol phyind
 // sems *chan kun la* ⁸⁵¹*mnyam bar* byams pa'i ○ spyen // yang dag yon tan yon
 tan

Kanjur: *dpung gnyen du yang 'gyur* / (= 25) / *yon tan thams cad kyi ni*⁸⁵² *pha rol phyin* // *sems*
*can kun la*⁸⁵³ *snying rje byams pa'i spyen* // *yang dag* (S.253a4) *yon tan yon tan*

(ga 45a5) rgya mtsho che // ⁸⁵⁴*phyag 'tshal* → *sPYAN RAS GZI «G» S GYI DBA ○ NG PO la* [→] /
 / (= 26) / 'di ltar 'gro ba rnams la ⁸⁵⁵*thugs* brtse ba // phyi ma'i ○ dus na sangs
 rgyas *u* ⁸⁵⁶*gyurd* [te] // 'jigs

Kanjur: *rgya mtsho che* // ⁸⁵⁷*sPYAN RAS GZIGS KYI DBANG PO*⁸⁵⁸ *phyag byar 'os* / (= 26) (KN.454) /
 'di⁸⁵⁹ *ltar 'gro ba rnams la snying brtse ba*⁸⁶⁰ // *phyi ma'i dus na sangs rgyas su yang*
 'gyur // 'jigs⁸⁶¹

(ga 45a6) dang mya ngan thams *chad* 'jig byed pa // *sPYAN RAS GZIGS GYI DBANG PO* de
 ni dran *bar bya* / (= 27) / 'jig rten dbang po rgyal po'i *gtsho* bo ste // dge slong
 chos gyi 'byung gnas

⁸⁴² *par* : Pelliot 572, Bth. *bar* (= Tib. Kho.).

⁸⁴³ *dpa'* : ST. *can* (s.e.); Pelliot 572. *pa* (= Tib. Kho.): cf. KN. 453.3. *-sattva-*.

⁸⁴⁴ *PO* : Pelliot 572, Bth. *PHYUG*.

⁸⁴⁵ *the tsom* : = Pelliot 572, BthT; the other Kanjurs read *the tshom* (= Tib. Kho.).

⁸⁴⁶ *ma za* : Pelliot 572. *myed pas*; Bth. *med par* (= Tib. Kho. *myed par*); cf. KN. 453.3. *mākāṅkṣathā*.

⁸⁴⁷ *par* : Pelliot 572. *bar* (= Tib. Kho.).

⁸⁴⁸ *gyis* : S. *bgvis* (s.e.).

⁸⁴⁹ *pa'i tshe* : ST. *pa yi* (w.r.); Bth. *ba'i* (w.r.).

⁸⁵⁰ *skyabs* : C. *skyabs* (s.e.).

⁸⁵¹ *mnyam bar* : = Pelliot 572. *nyam par*; ≠ KN. 453.5. *-krpa-* = Tib. Kanj. *snying rje*; cf. ItS. 157.

⁸⁵² *ni* : Bth. om. (s.e.).

⁸⁵³ *snying rje* : Pelliot 572. *nyam par* (= Tib. Kho. *mnyam bar*); Bth. *snyoms par* (s.e.); cf. KN. 453.5. *-krpa-* (= *snying rje*); ItS. 157.

⁸⁵⁴ *phyag 'tshal sPYAN RAS GZIGS GYI DBANG PO la* : cf. Tib. Kanj. *sPYAN RAS GZIGS KYI DBANG PO* *phyag byar 'os*; KN. 453.6. *vandaniyo Avalokitesvarab*. The word order of Tib. Kho. agrees with that of the Sanskrit version. Cf. n. 857.

⁸⁵⁵ *thugs brtse ba* : cf. Tib. Kanj. *snying brtse ba*; KN. 454.1. *anukampaka-*.

⁸⁵⁶ *gyurd te* : cf. Tib. Kanj. *yang 'gyur*; KN. 454.1. *bhesyati*; cf. ItS. 159.

⁸⁵⁷ *sPYAN RAS GZIGS KYI DBANG PO* *phyag byar 'os* : Pelliot 572. *phyag 'tshal sPYAN RAS GZIGS DBANG PHYUG la'o* = Bth. *phyag 'tshal sPYAN RAS «GZIGS KYIS DBANG PHYUG la»* (= Tib. Kho.); cf. KN. 453.6. *vandaniyo Avalokitesvarab*; ItS. 157.

⁸⁵⁸ *PO* : STBPK. *PO* (w.r.).

⁸⁵⁹ 'di : Pelliot 572. *ci* (s.e.).

⁸⁶⁰ *ba* : Bth. *bas*.

⁸⁶¹ 'jigs : Bth. 'jig (s.e.).

Kanjur: *dang*⁸⁶² *mya ngan thams* (S.253a5) *cad 'jig byed pa*⁸⁶³ // *sPYAN RAS GZIGS* ⁸⁶⁴*DBANG de ni*
*dran par*⁸⁶⁵ *bya* / (= 27) / *'jig rten dbang*⁸⁶⁶ *po*⁸⁶⁷ *rgyal po*⁸⁶⁸ *gtso bo ste* // *dge slong chos kyi*
'byung gnas

(ga 45a7) *'jig rten mchod* // *bskal pa brgya phrag mang por spyad nasu* // *rdul*⁸⁶⁹ *myed*
bla na myed pa'i byang chub thob / (= 28) / ⁸⁷⁰*[g-yas g-yos*⁸⁷¹ *na*_{→1}'] *[yang]* *[de bzhin*
⁸⁷²*bzbugs pa ni* / _{→2}'] / *'dren pa* ⁸⁷³*TSE MTHA'*

Kanjur: *'jig rten mchod* // *bskal pa* ⁸⁷⁴*brgya phrag mang por*⁸⁷⁵ *spyad*⁸⁷⁶ (S.253a6) *nas su* // ⁸⁷⁷*rdul*
*bral bla na med*⁸⁷⁸ *pa*_{→1}⁸⁷⁹ *byang chub*⁸⁸⁰ *thob*⁸⁸¹ / (= 28) / *'dren*⁸⁸² *pa* *sNANG BA MTHA'*

(ga 45a8) *YAS* [_{→1}→_{→1}] *la*_{→1}⁸⁸³ *bsil yang mdzad* / [_{→2}→_{→1}] / ⁸⁸⁴*[de dag]* *sgyu ma lta bu'i ting* / *'dzind*
gyis // ⁸⁸⁵*[thams chad*_{→1}'] *zhing* / [_{→1}→_{→1}] *[du]* *song nas rgyal ba mchod* / (= 29) / *nub*
phyogs *[gang]* *na bde ba*_{→1} *'byung ba'i* // ⁸⁸⁶*[BDE]* *[CHAN*_{→1}'] *rdul*⁸⁸⁷ *myed* {/}

Kanjur: *YAS*⁸⁸⁸ *g-yas*⁸⁸⁹ *g-yon na*⁸⁹⁰ // *bsil*⁸⁹¹ *yab*⁸⁹² ⁸⁹³*thogs te de bzhin g-yob cing 'dug / sgyu*⁸⁹⁴

⁸⁶² *mya ngan* : Pelliot 572. *mye ngan*.

⁸⁶³ *pa* : Pelliot 572. *pa'*.

⁸⁶⁴ *DBANG de ni* : S. *KYI DBANG PO*; T. *DBANG PO* (s.e.); cf. Tib. Kho. *GYI DBANG PO de ni*.

⁸⁶⁵ *par* : Pelliot 572. *bar* (= Tib. Kho.).

⁸⁶⁶ *dbang* : Bth. *rgyal* (s.e.).

⁸⁶⁷ *po* : = Pelliot 572, T (= Tib. Kho.); Bth. (*rgyal*) *p(o)* (s.e.); the other Kanjurs read *gi* (w.r.).

⁸⁶⁸ *po* : Pelliot 572. *po 'i*; Bth. *p(o) 'i* (= Tib. Kho.).

⁸⁶⁹ *myed* : cf. Tib. Kanj. *bral*; KN. 454.4. *vārajas-*).

⁸⁷⁰ *g-yas g-yos na yang de bzhin bzbugs pa ni* // *'dren pa TSE MTHA'* *YAS la bsil yang mdzad* / : cf. Tib.

Kanj. *'dren pa ... g-yas g-yon na* // *bsil yab ... g-yob cing 'dug* /; KN. 454.5. *stbitha dakṣiṇāvāmatas tatbā vījayanta Amitābha-nāyakaṃ* (v.l. *Amitāyu-n*^o). The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

⁸⁷¹ *g-yos* : probably s.e. for *g-yon*.

⁸⁷² *bzbugs pa* : cf. Tib. Kanj. *'dug* /; KN. 454.5. *stbitha*.

⁸⁷³ *TSE MTHA'* *YAS* : i.e. *TSHE MTHA'* *YAS* = O, D2, C4, N1 etc. *Amitāyu-(nāyakaṃ) ≠* Tib. Kanj.

sNANG BA MTHA' *YAS* = KN. 454.5. *Amitābha-* (= C5, C6, R etc.; K, Bj, N2, B etc. *Amitābhu-*). Cf. ItS. 162.

⁸⁷⁴ *brgya phrag* : Bth. *bye ba* (s.e.); cf. KN. 454.4. *-sata-*.

⁸⁷⁵ *por* : Pelliot 572, T and B read thus (= Tib. Kho.); Bth. *bo*; the other Kanjurs, incl. S., read *po* instead.

⁸⁷⁶ *spyad* : Pelliot 572. *spyān* (s.e.).

⁸⁷⁷ *rdul bral bla* : Bth. *rdul pbran bla* (s.e.); T. *rdul blal bra* (s.e.).

⁸⁷⁸ *med* : Pelliot 572. *myed*.

⁸⁷⁹ *pa'i* : ST. *pa* (s.e.).

⁸⁸⁰ *chub* : Pelliot 572. *cub*.

⁸⁸¹ *thob* : = Pelliot 572, BthT (= Tib. Kho.); the other Kanjurs read *'thob*.

⁸⁸² *'dren* : Bth. *'dran* (s.e.).

⁸⁸³ *bsil yang mdzad* : probably s.e. for *bsil yab mdzad*; cf. Tib. Kanj. *bsil yab* (T. *yang* [s.e.]) *thogs te ... g-yob cing*; KN. 454.5. *vījayanta*. Cf. also ItS. 162~163.

⁸⁸⁴ *de dag* : cf. Tib. Kanj. om.; KN. 454.6. *te*; cf. also ItS. 163.

⁸⁸⁵ *thams chad zhing du* : cf. Tib. Kanj. *zhing rnam kun tu*; KN. 454.6. *sarvākṣetra* (v.l. *°e*). The word order of the Tib. Kho. agrees with that of the Sanskrit version. Cf. also ItS. 164.

⁸⁸⁶ *BDE CHAN* : cf. Tib. Kanj. *BDE BA CAN*; KN. 455.1. *Sukhāvati*.

⁸⁸⁷ *myed* : cf. Tib. Kanj. *bral*; KN. 455.1. *vārajas-*).

⁸⁸⁸ *YAS* : Bth. om. (s.e.).

*ma lta bu'i ting nge 'dzin gyis*⁸⁹⁵ (S.253a7) *kyang // zhing rnams kun tu*^{896 897} *song nas*
rgyal ba mchod / (= 29) / (KN.455) *nub kyi*⁸⁹⁸ *phyogs na bde ba'i 'byung*^{899 900} *gnas te*⁹⁰¹ //
*rdul bral*⁹⁰²

(ga 45b1) 'jig rten khamṣ [] [←*] // ^{903 904} [*gang na* →*] [*'dren pa* ⁹⁰⁵ TSHÉ MTHA' YAS PA *de*⁹⁰⁶
 /→2*] / [*1←*] *sems chan kha lo sgyur ba* [] [*2←*] *da ltar bzugs* / (= 30) / *der ni bud*
*me «d»*⁹⁰⁷ *rnams gyang myi 'byung ste* // ⁹⁰⁸ *thams chad na yang* *g-yem ba'i chos*
 {}

Kanjur (KN. 455.1; Bth. 184b3; T. 215a3; J. 185b1; S.253a7; Ph. -; B. 230b3; Pk.
 192b2; N. 262b6; D. 169a2; C. 199a8; L. 267a5) 'jig rten khamṣ *ni*⁹⁰⁹ BDE BA CAN
 // *de na*⁹¹⁰ *sems can kha lo sgyur*^{911 912} *ba yi* // 'dren⁹¹³ *pa* TSHÉ (S.253b1) MTHA' YAS PA⁹¹⁴
*'di*⁹¹⁵ *da*⁹¹⁶ *ltar bzugs* / (= 30) / ⁹¹⁷ *der ni bud med*⁹¹⁸ *rnams kyang mi 'byung ste* //

⁸⁸⁹ *g-yas* : T. *g-yon* (s.e.).

⁸⁹⁰ *na* : = Pelliot 572, BthT (= Tib. Kho.); the other Kanjurs read *nas* instead.

⁸⁹¹ *bsil* : S. *gsil* (s.e.).

⁸⁹² *yab* : T. *yang* (= Tib. Kho.) (s.e.?).

⁸⁹³ *thogs te* : Pelliot 572. *thogs ste*; Bth. *thog ste*.

⁸⁹⁴ *sgyu* : S. *sgyur* (s.e.).

⁸⁹⁵ *gyis* : Bth. *gyi* (s.e.).

⁸⁹⁶ *tu* : JPKC. *du*.

⁸⁹⁷ *song nas* : = Tib. Kho.; = O, Bj, C4, N1 etc. *gatva*; ≠ KN. 454.6. *-gandba*. Cf. also ItS. 164.

⁸⁹⁸ *kyi* : Pelliot 572. *gi*.

⁸⁹⁹ *'byung* : C. *'byud* (s.e.).

⁹⁰⁰ *gnas te* : Pelliot 572. *nas ste* (s.e.?).; cf. Tib. Kho. (*bde ba 'byung ba'i*; KN. 455.1. *sukbākarā*; ItS.

165.

⁹⁰¹ *te* : J. *ta* (s.e.).

⁹⁰² *bral* : T. *pbral* (s.e.).

⁹⁰³ *gang na 'dren pa* TSHÉ MTHA' YAS PA *de* // *sems chan kha lo sgyur ba da ltar bzugs* / : cf. Tib. Kanj.
de na sems can kha lo sgyur ba yi // 'dren *pa* TSHÉ MTHA' YAS PA 'di *da ltar bzugs* /; KN. 455.2. *yatra eṣa*
Amitābha-nāyakāḥ (v.l. *Amitāyu-n*) *saṃprati tiṣṭhati sattvasārathibḥ*. The order of the *pādas* of the Tib. Kho.
 agrees with that of the Sanskrit version.

⁹⁰⁴ *gang na* : cf. Tib. Kanj. *de na*; KN. 455.2. *yatra*.

⁹⁰⁵ TSHÉ MTHA' YAS PA : = Tib. Kanj. TSHÉ MTHA' YAS PA = O, D2, C4, N1 etc. *Amitāyu-(nāyakam)* ≠
 KN. 454.5. *Amitābha-* (= K, C5, C6, R etc.; Bj, N2, T8, B etc. *Amitābhu-*). Cf. n. 926.

⁹⁰⁶ *de* : cf. Tib. Kanj. 'di; KN. 455.2. *eṣa*. Cf. ItS. 165-6.

⁹⁰⁷ *med* : sic.

⁹⁰⁸ *thams chad na yang* : cf. Tib. Kanj. *nam pa kun tu* (Pelliot 572, Bth. *thams cad na yang*; KN.
 455.3. (na) *api ca (maibhūnadharma) sarvaṣaḥ*. Cf. ItS. 167.

⁹⁰⁹ *ni* : = T; Bth. *na*; the other Kanjurs read 'di (w.r.); Pelliot 572 is illegible here.

⁹¹⁰ *na* : T. *nas* (s.e.).

⁹¹¹ *sgyur* : Bth. *bsgyur*.

⁹¹² *ba yi* : Pelliot 572. *ba 'i*.

⁹¹³ *'dren* : Bth. 'dran (s.e.).

⁹¹⁴ *PA* : C. om. (s.e.).

⁹¹⁵ 'di : = PkC (= KN. 455.2. *eṣa*; cf. Tib. Kho. *de*); Pelliot 572. (YAS PA)'i; Bth/TJSBNDL. 'ang
 (w.r.).

⁹¹⁶ *da* : S, Pelliot 572. *de* (s.e.); Bth. 'di (s.e.); cf. KN. 455.2. *saṃprati*.

⁹¹⁷ *der ni* : Bth. *de na*.

⁹¹⁹*ṛnam pa kun tu* ⁹²⁰*g-yem pa'i* ⁹²¹*chos*

(ga 45b2) myed *de*⁹²² // ⁹²³*de dag* ⁹²⁴*rgyal ba* ⁹²⁵*sras gyang* ⁹²⁶*rdzu ste* ⁹²⁷*skye* // ⁹²⁸*pad*
⁹²⁹*mo'i snying por 'dug pa* ⁹³⁰*dri ma myed* ⁹³¹*/ 'dren pa* ⁹³²*TSE MTHA' YAS PA*
⁹³³*de nyid gyang* // ⁹³⁴*pad mo'i snying po dri myed dga' ba la* // ⁹³⁵*seng ge'i khri*

Kanjur: *med*⁹²⁸ *do* // *rgyal ba'i sras po*⁹²⁹ *de dag* ⁹³⁰*rdzus te* ⁹³¹*skye* // *dri ma med*⁹³² *pa'i*⁹³³
⁹³⁴*pad ma'i snying por* ⁹³⁵*'dug* ⁹³⁶*/ 'dren pa* ⁹³⁷*TSE MTHA' YAS PA* *de nyid*
kyang // ⁹³⁸*pad ma'i snying po dri med* ⁹³⁹*dga' ba la* // ⁹⁴⁰*seng ge'i khri*

(ga 45b3) la rab *du* bzhugs pa yang // ⁹⁴¹*ṣṬSA LA'i* *rgyal po lta bur* ⁹⁴²*rab du mdzes* / ⁹⁴³*/*
⁹⁴⁴*'jig rten 'drin* ⁹⁴⁵*pa 'di yang de bzhin te* // ⁹⁴⁶*byung* ⁹⁴⁷*«ba»* ⁹⁴⁸*gsum na* ⁹⁴⁹*'di* ⁹⁵⁰*'dra* □

⁹¹⁸*med* : Pelliot 572. *myed*.

⁹¹⁹*ṛnam pa kun tu* : Pelliot 572, Bth. *thams cad na yang* (= Tib. Kho.); cf. KN. 455.3. (*na*) *api ca* (*maithunadharma*) *sarvasāḥ*.

⁹²⁰*tu* : JC. *du*.

⁹²¹*pa'i* : Pelliot 572, Bth. *ba'i* (= Tib. Kho.).

⁹²²*de* : cf. Tib. Kanj. *do*; cf. ItS. 167.

⁹²³*de dag rgyal ba sras gyang* : cf. Tib. Kanj. *rgyal ba'i sras po de dag*; KN. 455.4. *te jinorasāḥ*. Cf. ItS. 167.

⁹²⁴*pad mo'i snying por 'dug pa dri ma myed* : cf. Tib. Kanj. *dri ma med pa'i pad ma'i snying por 'dug*; KN. 455.4. *padmagarbbeṣu niṣaṇṇa nirmalāḥ*. The word order of the Tib. Kho. agrees with that of the Sanskrit version. Cf. ItS. 167.

⁹²⁵*pad mo* : cf. Tib. Kanj. *pad ma*; KN. 455.4. *padma-*.

⁹²⁶*TSE MTHA' YAS PA* : i.e. *TSHE MTHA' YAS PA* = Tib. Kanj. = O, D2, K, N1. *Amitāyu-(nāyaka-)*; ≠ KN. 455.5. *Amitābha-* (= P1, A2 etc.; C4. *Amitābbu-*; Bj, C5, C6, B etc. *tatba loka-[nāyaka-]*). Cf. n. 905.

⁹²⁷*pad mo* : cf. Tib. Kanj. *pad ma*; KN. 455.5. *padma-*.

⁹²⁸*med* : Pelliot 572. *myed*.

⁹²⁹*po* : Bth. *bo*.

⁹³⁰*rdzus te* : Pelliot 572. *rdzu ste* (= Tib. Kho.); BthL. *brdzus te*.

⁹³¹*skye* : Bth. *skyas*.

⁹³²*med* : Pelliot 572. *myed*.

⁹³³*pa'i* : Pelliot 572, Bpk. *pa* (w.r.); Bth. *ba* (w.r.).

⁹³⁴*pad ma'i* : SBNL. *pad-ma'i*; the other Kanjurs as well as Pelliot 572 read *pad ma'i* instead.

⁹³⁵*'dug* : Bth. *'jug*; cf. KN. 455.4. *niṣaṇṇa*.

⁹³⁶*'dren* : Bth. *'dran* (s.e.).

⁹³⁷*pad ma'i* : SBNL. *pad-ma'i*; the other Kanjurs as well as Pelliot 572 read *pad ma'i* instead.

⁹³⁸*med* : Pelliot 572. *myed*.

⁹³⁹*dga' ba* : Bth. *dga pa* (s.e.).

⁹⁴⁰*seng ge'i* : Pelliot 572. *seng 'ge 'i*; T. *seng-ge'i*; J. *sing ge'i*.

⁹⁴¹*ṣṬSA LA* : cf. Tib. Kanj. *SĀ LA* (v.ll. *SA LA*, *SA LE*); KN. 455.6. *Śāla-*. The underlying form of the transliteration *ṣṬSA LA* may have been **Chāla* (< *Śāla*); for the development *cb-* < *ś-* in Middle Indic, incl. Gāndhārī, cf. von Hinüber 2001: § 167 (with further references).

⁹⁴²*rab du* : cf. Tib. Kanj. *ṛnam par*; KN. 455.6. *vi-(rājate)*.

⁹⁴³*'drin* : probably s.e. for *'dren*.

⁹⁴⁴*byung ba* : cf. Tib. Kanj. *srid pa*; KN. 455.7. (*tri-*)*bbava-*.

⁹⁴⁵*'di 'dra myed pa ste* : cf. Tib. Kanj. *de 'dra yod med do*; KN. 455.7. *yasya nāsti ... sādrśaḥ*; cf. also ItS. 170.

myed [pa] ste / ⁹⁴⁶ [→] / 'di'i⁹⁴⁷ bsod nams []

Kanjur: *la rab tu*⁹⁴⁸ *bzbugs*⁹⁴⁹ *pa yang* // ⁹⁵⁰ *SĀ LA'i rgyal po lta bur rnam par mdzes* / (= 32) /
*'jig rten 'dren*⁹⁵¹ *pa*⁹⁵² *'di yang* (S.253b3) *de bzbin te* // *srid pa gsum na* ⁹⁵³ *de 'dra yod*⁹⁵⁴
*med*⁹⁵⁵ *do*⁹⁵⁶ // *gang gis*⁹⁵⁷ *sPYAN RAS GZIGS DBANG*⁹⁵⁸ *ming*⁹⁵⁹ *thos*⁹⁶⁰ *pa* // ⁹⁶¹ *de yi bsod*
nams dag ni

(ga 45b4) ⁹⁶² *myi zad 'gyur* [ba ni] // [→] *gang gis sPYAN RAS GZIGS* [GYI] ○ *DBA«NG»* [PO]
*mying thos pa*⁹⁶³ / (= 33) / *de nas* ⁹⁶³ [→] *SA 'DZIN* [→] *byang chub* ○ *sems dpa' sems*
dpa' chen po, stan

Kanjur: ⁹⁶⁴ *mi*⁹⁶⁵ *zad 'gyur* / (= 33) / (KN.456) *de nas byang chub*⁹⁶⁶ *sems dpa' sems dpa' chen* (S.253b4)
po ⁹⁶⁷ *SA 'DZIN stan*

(ga 45b5) *las langste* / *bla gos phrag pa gchig du* ⁹⁶⁸ *byaste* // *bus*⁹⁶⁹ ○ *mo g-yas pa'i lha*
nga sa la btsugs nas // *bcom ldan 'das* ○ ⁹⁷⁰ *gang na* *ba de logsu thal mo* ⁹⁷¹ []

⁹⁴⁶ 'di'i bsod nams myi zad 'gyur ba ni / gang gis sPYAN RAS GZIGS GYI DBANG PO mying thos pa'o : cf. Tib. Kanj. gang gis ... ming thos pa // de yi bsod ... mi zad 'gyur /; ≠ KN. 455.8. *yan me* (Nep. MSS. *mayā*) *punya stavitva saṃcitam kṣipra bhoma yatha tuam narottama*; cf. also ItS. 171~172.

⁹⁴⁷ 'di'i : cf. Tib. Kanj. *de yi* (v.l. *de'i*); KN. 455.8. *yan me* (Nep. MSS. *mayā*) *punya*.

⁹⁴⁸ *tu* : Pelliot 572. *du* (= Tib. Kho.); T. *tu rgyas* (s.e.).

⁹⁴⁹ *pa yang* : Bth. *ni* (s.e.).

⁹⁵⁰ *SĀ LA* : = TDCL (= KN. 455.6. *Śāla*-); JBPkN. *SA LA*; Pelliot 572. *SA LE*; Bth. *SA LE*. Cf. Tib. Kho. *sTSA LA*.

⁹⁵¹ *'dren* : Bth. *'dran* (s.e.).

⁹⁵² *pa* : S. *pa'i* (s.e.).

⁹⁵³ *de 'dra* : = Pelliot 572, BthTDL (= KN. 455.7. *sādrśaḥ*; cf. Tib. Kho. *'di 'dra*); JBPkNC. *de yang* (w.r.).

⁹⁵⁴ *yod* : Bpk. *yod* (= KN. 455.7. *asti*); Pelliot 572, STJNDCL. *yong* (s.e.); Bth. *yongs* (s.e.).

⁹⁵⁵ *med* : Pelliot 572. *myed*.

⁹⁵⁶ *do* : Bth. *de* (s.e.); Tib. Kho. *ste*.

⁹⁵⁷ *gis* : Bth. *gi* (s.e.).

⁹⁵⁸ *DBANG* : Bth. *gyi* (s.e.).

⁹⁵⁹ *ming* : Pelliot 572. *mying*.

⁹⁶⁰ *thos* : B. *thob* (s.e.).

⁹⁶¹ *de yi* : Pelliot 572. *de 'i*; Bth. *de'i*; cf. Tib. Kho. *'di'i*.

⁹⁶² *myi zad 'gyur* : = Tib. Kanj.; ≠ KN. 455.8. *stavitva saṃcitam*; cf. ItS. 171.

⁹⁶³ *SA 'DZIN byang chub sems dpa' sems dpa' chen po* : cf. Tib. Kanj. *byang chub sems dpa' sems dpa' chen po SA 'DZIN*; KN. 456.1. *Dharaṇīṃdhara bodhisattvo mahāsattvo*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

⁹⁶⁴ *mi zad 'gyur* : = Pelliot 572, TBPK (= Tib. Kho.); Bth. *mi bzad 'gyur*; JNDCL. *zad mi 'gyur* (w.r.); ≠ KN. 455.8. *stavitva saṃcitam*; cf. ItS. 171.

⁹⁶⁵ *mi* : Pelliot 572. *myi*.

⁹⁶⁶ *chub* : Pelliot 572. *cub*.

⁹⁶⁷ *SA 'DZIN* : Bth. *sPYAN RAS GZIGS DBANG PHYUG* (s.e.); cf. KN. 456.1. *Dharaṇīṃdhara*.

⁹⁶⁸ *byaste* : i.e. *byas ste*; cf. Tib. Kanj. *gzar* (v.l. *bzar*) *nas*; KN. 456.1. (*ekāṃsamuttarāsaṅgam*) *kṛtvā*.

⁹⁶⁹ *bus* : s.e. for *pus*.

⁹⁷⁰ *gang na ba* : cf. Tib. Kanj. *ga la ba*; KN. 456.2. *yena*.

⁹⁷¹ *bthud de phyag 'tshal nas* : cf. Tib. Kanj. *sbyar ba btud nas*; KN. 456.2. (*añjalīm*) *praṇāmya* (MSS. *praṇāmya*).

bthud {de phyag₁ {/}

Kanjur: *las*⁹⁷² *langs*⁹⁷³ *te*⁹⁷⁴ / *bla gos phrag pa gcig tu gzar*⁹⁷⁵ *nas* / *pus mo g-yas pa'i lha nga sa la btsugs*⁹⁷⁶ *te*⁹⁷⁷ / *bcom ldan 'das ga la ba de*⁹⁷⁸ *logs su thal mo sbyar ba*⁹⁷⁹ *btud*⁹⁸⁰

(ga 45b6) [*tshal*₁ *nas* // *bcom ldan 'das la 'di skad* ₁ *gsold to* // *bcom ldan 'das*⁹⁸¹ *gang* ₁
[*→**] SPYAN RAS GZIGS *GYI* DBANG *PO* / [*→*] *byang chub sems dpa' sems dpa' chen po*₁ *'i le'u*

Kanjur: *nas* / *bcom ldan*_(S.253b5) *'das la 'di skad ces gsol to* // "*bcom ldan 'das!*⁹⁸² *su*⁹⁸² *dag*⁹⁸³ *byang chub*⁹⁸⁴ *sems dpa' sems dpa' chen po* SPYAN RAS GZIGS *KYI*⁹⁸⁵ ⁹⁸⁶DBANG PHYUG *gi le'u* /

(ga 45b7) [*→**] SPYAN RAS GZIGS [*GYI*] DBANG *PO* [*→*] *byang chub sems dpa' sems dpa' chen po*₁ *rnam par sprul*₁ *pa bstand*₁ *pa* / ⁹⁸⁷KUN *GYI* SGO'i *le'u* // SPYAN RAS GZIGS [*GYI*] DBANG *PO* ₁ /

Kanjur: *byang chub sems dpa' sems dpa' chen po* SPYAN_(S.253b6) RAS GZIGS DBANG PHYUG *gi rnam par 'phrul*⁹⁸⁸ *pa*⁹⁸⁹ *bstan pa KUN NAS SGO'i*⁹⁹⁰ *le'u* / SPYAN RAS GZIGS DBANG PHYUG *gi*⁹⁹¹

(ga 45b8) *rnam par sprul*₁ *pa'i* / *cho 'phrul 'di thos pa'i* / *sems chan de dag* ₁ ⁹⁹²*ngan ngo* «n» *→* [*gi*] *dge ba'i rtsa ba* [*→*] *dang ldan ba ma lagso* // ⁹⁹³KUN *GYI* SGO'i *le'u* / *bstan pa 'di* / *bcom*

Kanjur: *rnam par sprul*⁹⁹⁴ *pa'i* ⁹⁹⁵*cho 'phrul 'di thos pa'i sems can de dag ni dge ba'i rtsa ba*

⁹⁷² *las* : Pelliot 572. *la* (s.e.).

⁹⁷³ *langs* : Ph. *lang* (s.e.).

⁹⁷⁴ *te* : Pelliot 572. *ste* (= Tib. Kho.).

⁹⁷⁵ *gzar* : Pelliot 572, Bth. *bzar*.

⁹⁷⁶ *btsugs* : TPh. *gtsugs*.

⁹⁷⁷ *te* : Bth. *nas* (= Tib. Kho.).

⁹⁷⁸ *de* : B. *der*.

⁹⁷⁹ *ba* : Pelliot 572, T. *pa*.

⁹⁸⁰ *btud* : Pelliot 572. *bdud*.

⁹⁸¹ *gang* : cf. Tib. Kanj. *su* (Bth. *gang su*) *dag*; KN. 456.3. *ye*.

⁹⁸² *su* : Bth. *gang su*; Pelliot 572. ... (the manuscript is broken off here) *su*. Cf. Tib. Kho. *gang*.

⁹⁸³ *dag* : Pelliot 572. *dang* (s.e.).

⁹⁸⁴ *chub* : Pelliot 572. *cub*.

⁹⁸⁵ *KYI* = BthT (≡ Tib. Kho. *GYI*); JPhBPkNDCL. om.

⁹⁸⁶ DBANG PHYUG *gi* : Bth. om. (s.e.).

⁹⁸⁷ KUN *GYI* SGO : cf. Tib. Kanj. KUN NAS SGO; KN. 456.5. *Samantamukha*-.

⁹⁸⁸ *'phrul* : Ph. *sbrul* (s.e.; cf. Tib. Kho. *sprul*).

⁹⁸⁹ *pa* : J. *ba*.

⁹⁹⁰ SGO'i : Ph. *DGO'i* (s.e.).

⁹⁹¹ *gi* : = BthTPHDL; Pelliot 572, JBPkNC. om. (= Tib. Kho.).

⁹⁹² *ngan ngon gi dge ba'i rtsa ba* : cf. Tib. Kanj. *dge ba'i rtsa ba ngan ngon*; KN. 456.3. *avaraka-kuśalamūla*-.

⁹⁹³ KUN *GYI* SGO : cf. Tib. Kanj. KUN NAS SGO; KN. 456.7. *Samantamukha*-.

⁹⁹⁴ *sprul* : Pelliot 572, Bth. *'phrul*; cf. Tib. Kho. *sprul*.

⁹⁹⁵ *cho 'phrul* : T. om. (s.e.); Ph. *chu 'phrul* (s.e.).

ngan^(S.253b7) ngon⁹⁹⁶ dang ldan pa⁹⁹⁷ ma lags so" // KUN NAS SGO'i⁹⁹⁸ le'u bstan pa 'di
bcom

(ga 46a1) ཨོ // ldan 'das gyis bshad pa na // [de'i→] 'khor [←] gyi srog chags⁹⁹⁹ [stong→]
pbrag brgyad chu «rtsa» bzhi [←] || myi mnyam ba dang mnyam ba // bla na
myed pa yang dag par rdzogs pa'i byang chub du sem[s]

Kanjur (KN. 456.7; Bth. 184b8; T. 215b2; J. 186a1; S.253b7; Ph. 391a5; B. 231a3; Pk.
192b8; N. 263a7; D. 169a7; C. 199b7; L. 267b5) ldan 'das kyi bshad pa na /
¹⁰⁰⁰ khor de las ¹⁰⁰¹ srog chags brgyad kbri bzhi stong gis¹⁰⁰² mi¹⁰⁰³ mnyam pa¹⁰⁰⁴
¹⁰⁰⁵ dang mnyam pa¹⁰⁰⁶ / bla na med pa^(S.254a1) yang dag par rdzogs pa'i¹⁰⁰⁷ byang chub
tu sems

(ga 46a2) ¹⁰⁰⁸ skyes par gyurd tho // / ¹⁰⁰⁹ KUN GYI SGO'I LE'U / →, SPYAN RAS GZIGS [GYI]
DBANG PO'I RNAM PAR ¹⁰¹⁰ SPRULD PA / BSTAN PA [←] zhes bya ste nyi shu rtsa bzhi'o
//: :// de nas bcom ldan

Kanjur: ¹⁰¹¹ bskyed par gyur¹⁰¹² to¹⁰¹³ // ¹⁰¹⁴ SPYAN RAS GZIGS DBANG PHYUG GI¹⁰¹⁵ RNAM PAR¹⁰¹⁶
'PHRUL PA¹⁰¹⁷ BSTAN PA KUN NAS SGO'I LE'U ¹⁰¹⁸ zhes bya ste¹⁰¹⁹ nyi¹⁰²⁰ shu rtsa bzhi¹⁰²¹

⁹⁹⁶ ngon : Pk. don (s.e.).

⁹⁹⁷ pa : Pelliot 572, Bth. ba (= Tib. Kho.).

⁹⁹⁸ SGO'i : Pelliot 572. SGO 'i; Bth. SGO BA'i; Pk. BSGO'i (s.e.).

⁹⁹⁹ stong pbrag brgyad chu rtsa bzhi : cf. Tib. Kanj. brgyad kbri bzhi stong; KN. 456.7. caturāṣṭi-
(prāṇi)-śahasra~.

¹⁰⁰⁰ khor de las : Bth. 'khor bzhi po de dag (s.e.).

¹⁰⁰¹ srog chags : Pelliot 572. srong chag (s.e.).

¹⁰⁰² gis : Bth. om. (= Tib. Kho.).

¹⁰⁰³ mi : Pelliot 572. myi.

¹⁰⁰⁴ pa : Pelliot 572. ba (= Tib. Kho.).

¹⁰⁰⁵ dang mnyam pa : T. dang (s.e.).

¹⁰⁰⁶ pa : Bth. om. (s.e.); Ph. pa'i.

¹⁰⁰⁷ pa'i : Bth. ba'i.

¹⁰⁰⁸ skyes par gyurd tho : cf. Tib. Kanj. bskyed par gyur to; KN. 456.8. (cittāny) utpannāny abhūvan.

¹⁰⁰⁹ KUN GYI SGO'I LE'U / SPYAN RAS GZIGS GYI DBANG PO'I RNAM PAR SPRULD PA / BSTAN PA : cf. Tib. Kanj.

SPYAN RAS GZIGS DBANG PHYUG GI RNAM PAR 'PHRUL PA BSTAN PA KUN NAS SGO'I LE'U; KN. 456.9.

Samantamukhaparivarto (nāma) Avalokiteśvaravikurvaṇa-nirdeśaś (caturvīṣṭatimah).

¹⁰¹⁰ SPRULD PA : cf. Tib. Kanj. 'PHRUL PA; KN. 456.9. -vikurvaṇa-.

¹⁰¹¹ bskyed par gyur to : Pelliot 572. bskyed do.

¹⁰¹² gyur : = BthTDL; JPhBPkNC. 'gyur.

¹⁰¹³ to : = BthTPhDL (cf. Tib. Kho. (gyurd) tho); the other Kanjurs read ro instead.

¹⁰¹⁴ SPYAN : = Pelliot 572, BthTPh (= Tib. Kho.); JBPkNDCL. DAM PA'I CHOS PAD MA (BNL).

PAD-MA) DKAR PO las SPYAN.

¹⁰¹⁵ GI : Ph. GIS (s.e.).

¹⁰¹⁶ PAR : Bth. BAR.

¹⁰¹⁷ PA : S. BA.

¹⁰¹⁸ zhes bya : Pelliot 572, Bth, D and L read thus (= Tib. Kho.; = KN. 456.9. nāma); S. zhes bya ba
(s.e.); T. zhes; JPhBPkNC. om.

¹⁰¹⁹ ste : T. om. (s.e.); Ph. 'di (s.e.).

¹⁰²⁰ nyi : Bth. nye.

(S.254a2) *pa'o*¹⁰²² // (KN.457) // *de nas bcom ldan*

(ga 46a3) 'das *gyis* // [r→] [] *byang chub sems dpa'i tshogs* [r→] *thams chad*, *la bka' stsal*
pa // *rigs gyi bu* ¹⁰²³ *rnams* *sngon* ¹⁰²⁴ *byung ba* [r→] 'i *dus* [] / *bskald pa grangs myed*
pa [r→] 'das *pa* [] / *de'i tshe*

Kanjur: 'das *kyis* ¹⁰²⁵ *thams cad dang ldan* ¹⁰²⁶ *pa'i* ¹⁰²⁷ *byang chub sems dpa'i* ¹⁰²⁸ *tshogs la bka'*
stsal pa / "rigs *kyi bu dag! sngon byung* ¹⁰²⁹ *ba 'das pa'i dus na* / *bskal pa* (S.254a3) *grangs*
med par gyur pa de'i tshe

(ga 46a4) *de'i dus na* / ¹⁰³⁰ [r→] *MTHONG NA DGA' BA'i* [r→] *bskald pa*, *la* ¹⁰³¹ [r→] *RNAM PAR*
SNANG BA'i ¹⁰³² *'OD GSER SO SOR BRGYAN PA'i* / [r→] *'jig rten gyi* ○ *kham**su*, / [r→] *'BRUG*
SGRA DBYANGS SNYAN SKAR

Kanjur: *de'i dus na* / *bskal pa* ¹⁰³³ *MTHONG* ¹⁰³⁴ *NA DGA' BA la 'jig* ¹⁰³⁵ *rten gyi kham**s* ¹⁰³⁶ *RNAM* ¹⁰³⁷
PAR SNANG BA'i 'OD ZER GYIS ¹⁰³⁸ *BRGYAN PAR*

(ga 46a5) *MA'i RGYAL PO* ¹⁰³⁹ [] *KUN DU RGYAS PA*, *de bzhin gshegs pa* / ○ *dgra bcom ba*
/ yang dag par rdzogs pa'i sangs rgyas ¹⁰⁴⁰ *mkhyend* ○ *pa dang zhabsu ldan ba* /
bde bar gshegs «pa» /

¹⁰²¹ *bzhi* : T. *gzhi* (s.e.).

¹⁰²² *pa'o* : Pelliot 572. *pa'o*.

¹⁰²³ *rnams* : cf. Tib. Kanj. *dag* KN. 457.2. (*kulaputrā*).

¹⁰²⁴ *byung ba'i dus bskald pa grangs myed pa 'das pa* : cf. Tib. Kanj. 'das *pa'i dus na bskal pa grangs med*
par gyur pa, KN. 457.2. *bbūta-(pūrvam)* *atīte 'dbvany asaṃkhyeyaiḥ kalpair asaṃkhyayatarair*(D2, K, C6.
 om. = Tib. Kho., Tib. Kanj. om.).

¹⁰²⁵ *kyis* : Bth. *kyi* (s.e.).

¹⁰²⁶ *ldan* : T. *mi ldan* (s.e.).

¹⁰²⁷ *pa'i* : Bth. *ba'i*.

¹⁰²⁸ *dpa'i* : B. *dpa* (s.e.).

¹⁰²⁹ *byung* : Ph. 'byung.

¹⁰³⁰ *MTHONG NA DGA' BA'i bskald pa* : cf. Tib. Kanj. *bskal pa MTHONG NA DGA' BA*; KN. 457.6.
Priyadarśana~ kalpa~. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁰³¹ *RNAM PAR SNANG BA'i 'OD GSER SO SOR BRGYAN PA'i / 'jig rten gyi kham**su* : cf. Tib. Kanj. 'jig *rten*
*gyi kham**s* *RNAM PAR SNANG BA'i 'OD ZER GYIS BRGYAN PAR*; KN. 457.6. *Vairocanaśmipratimaṇḍitāyām lokadhātāu*.
 The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁰³² 'OD *GSER SO SOR BRGYAN PA* : *GSER* is probably s.e. for *GZER*. Cf. Tib. Kanj. 'OD *ZER GYIS BRGYAN*
PA; KN. 457.6. *-raśmipratimaṇḍitā~*. Cf. Tib. Kho. ga 53a8. 'OD *GZER SO SOR BRGYAN PA* = KN. 470.6.
-raśmi-pratimaṇḍita~.

¹⁰³³ *pa* : Bth. *ba*.

¹⁰³⁴ *MTHONG* : Pk. *thong* (s.e.).

¹⁰³⁵ 'jig : Ph. 'jigs.

¹⁰³⁶ *RNAM PAR SNANG BA'i 'OD ZER GYIS BRGYAN PA* : cf. KN. 457.5. *Vairocanaśmipratimaṇḍitā*.

¹⁰³⁷ *RNAM* : Ph. *RNAMS* (s.e.).

¹⁰³⁸ *GYIS* : Bth. *GYI* (s.e.); Ph. *BGYIS* (s.e.).

¹⁰³⁹ *KUN DU RGYAS PA* : cf. Tib. Kanj. *ME TOG KUN TU RGYAS PA*; = D2, K, C5, C6 etc. *-saṃkusumita*; ≠
 KN. 457.3. *-saṃkusumitābhijñā* (= O, Bj, C4, N1 etc.).

¹⁰⁴⁰ *mkhyend pa* : cf. Tib. Kanj. *rig pa*; KN. 457.4. *vidyā~*.

Kanjur: *de bzhin gshegs pa dgra bcom pa yang dag par*¹⁰⁴¹ *rdzogs pa'i*¹⁰⁴² (S.254a4) *sangs rgyas rig*¹⁰⁴³ *pa*¹⁰⁴⁴ *dang zhabs su ldan pa*¹⁰⁴⁵ / *bde bar gshegs*¹⁰⁴⁶ *pa*¹⁰⁴⁷ /

(ga 46a6) 'jig rten¹⁰⁴⁸ *rig pa* / ¹⁰⁴⁹ [↗↘] *bla na myed pa'i* [↗↘] *skyes bu 'dul ba'i kha lo sgyur ba* /, *lha dang myi rnam gyi ston pa sangs rgyas bcom ldan 'das* [↗↘] ¹⁰⁵⁰ / 'jig rten du byung *ste* // [↗↘] 'BRUG SGRA DBYANGS

Kanjur: 'jig¹⁰⁵¹ *rten mkhyen pa*¹⁰⁵² / *skyes*¹⁰⁵³ *bu 'dul ba'i*¹⁰⁵⁴ *kha lo sgyur*¹⁰⁵⁵ *ba*¹⁰⁵⁶ / *bla na med pa* / *lha dang mi rnam kyī*¹⁰⁵⁷ *ston pa*¹⁰⁵⁸ / *sangs rgyas bcom ldan* (S.254a5) *'das*¹⁰⁵⁹ 'BRUG SGRA DBYANGS SNYAN¹⁰⁶⁰ SKAR MA'I RGYAL PO ME TOG KUN TU¹⁰⁶¹ RGYAS PA *zbes bya ba 'jig rten du byung ngo // de bzhin gshegs pa 'BRUG*¹⁰⁶² SGRA DBYANGS

(ga 46a7) SNYAN SKAR MA'I RGYAL PO¹⁰⁶³ [↗↘] KUN DU RGYAS PA / [↗↘] *de bzhin gshegs pa* / *de'i*¹⁰⁶⁴ *rab gyi tshig la* / [↗↘] DGE BA'I RGYAN¹⁰⁶⁵ *ches*¹⁰⁶⁶ *bya ba'i* [↗↘] *rgyal po*, *byung ste* // *rigs gyi bu* [↗↘] *rgyal po* DGE BA'I RGYAN¹⁰⁶⁷ //

Kanjur: SNYAN SKAR MA'I¹⁰⁶⁷ RGYAL PO ME TOG KUN TU¹⁰⁶⁸ RGYAS PA *de'i* (S.254a6) *gsung rab*¹⁰⁶⁹ *la* /

¹⁰⁴¹ *par* : Bth. *bar*.

¹⁰⁴² *pa'i* : Bth. *ba'i*.

¹⁰⁴³ *rig* : BthPh. *rigs* (s.e.).

¹⁰⁴⁴ *pa* : BthT. *ba*.

¹⁰⁴⁵ *pa* : Bth. *ba* (= Tib. Kho.).

¹⁰⁴⁶ *gshegs* : Bth. *bshegs* (s.e.).

¹⁰⁴⁷ *pa* : Bth. *ba*.

¹⁰⁴⁸ *rig pa* : cf. Tib. Kanj. *mkhyen pa*; KN. 457.5. (*loka*-)vid~.

¹⁰⁴⁹ *bla na myed pa'i skyes bu 'dul ba'i kha lo sgyur ba* : cf. Tib. Kanj. *skyes bu 'dul ba'i kha lo sgyur ba bla na med pa*; KN. 457.5. *anuttaraḥ puruṣadamyasāratthiḥ*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁰⁵⁰ Cf. Tib. Kanj. *zbes bya ba*; KN. 457.4. *nāma*.

¹⁰⁵¹ 'jig : Ph. 'jigs.

¹⁰⁵² *pa* : T. *ba*.

¹⁰⁵³ *skyes* : Ph. *khyes* (s.e.).

¹⁰⁵⁴ *ba'i* : Bth. *ba* (s.e.).

¹⁰⁵⁵ *sgyur* : Bth. *bsgyur*.

¹⁰⁵⁶ *ba* : Ph. *pa*.

¹⁰⁵⁷ *kyi* : T. *kyis* (s.e.).

¹⁰⁵⁸ *pa* : Bth. *ba*.

¹⁰⁵⁹ 'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO ME TOG KUN TU RGYAS PA : = Tib. Kho.; = D2, K, C5, C6 etc. *śaladharagarjitagboṣasusvaranākṣatrarājasamkusumita*; ≠ KN. 457.3. *śamkusumitābbijña* (= O, Bj, C4, N1 etc.).

¹⁰⁶⁰ SNYAN : Bth. SNYEN (s.e.).

¹⁰⁶¹ TU : JPKC. DU (= Tib. Kho.).

¹⁰⁶² 'BRUG : Ph. 'BRUGS (s.e.).

¹⁰⁶³ KUN DU RGYAS PA : cf. Tib. Kanj. ME TOG KUN TU RGYAS PA; = D2, Bj, K, C4, N1, C5, C6 etc. *-samkusumita*; ≠ KN. 457.7. *-samkusumitābbijña* (= O, P1, P2 etc.).

¹⁰⁶⁴ *rab gyi tshig* : cf. Tib. Kanj. *gsung rab*; KN. 457.7. *pravacana*-.

¹⁰⁶⁵ RGYAN : cf. Tib. Kanj. BKOD PA; KN. 457.7. (*Śubha*-)vyūha.

¹⁰⁶⁶ *ches* : i.e. *ces*; cf. Tib. Kanj. *zbes*.

¹⁰⁶⁷ MA'I : Bth. *mi'i* (s.e.).

¹⁰⁶⁸ TU : JPKC. DU (= Tib. Kho.).

¹⁰⁷⁰*rgyal po* ¹⁰⁷¹*DGE BA* ¹⁰⁷²*BKOD PA zhes bya ba* ¹⁰⁷³*byung ste / rigs kyi bu dag* ¹⁰⁷⁴!
¹⁰⁷⁵*rgyal po DGE BA BKOD PA*

(ga 46a8) *de'i chung ma DRI MA MYED PAS BYIN «BA» zhes bya ba zbig yod do // rigs kyi bu* _□ *rgyal po DGE BA* _□ ¹⁰⁷⁶*de «la» bu gnyis yod de / gchig gi mying ni DRI MA MYED PA'I SNYING PO // gchig gi*

Kanjur: *de'i* ¹⁰⁷⁶*chung ma* ¹⁰⁷⁷*DRI MA MED PAS BYIN PA* ¹⁰⁷⁸*zhes bya ba zbig* ¹⁰⁷⁹*yod do // rigs kyi bu dag!* *rgyal po DGE BA BKOD* (S.254a7) *PA de la* ¹⁰⁸⁰*bu* ¹⁰⁸¹*gnyis* ¹⁰⁸²*yod de* ¹⁰⁸³ / *gcig* ¹⁰⁸⁴*gi* ¹⁰⁸⁵*ming ni* ¹⁰⁸⁶*DRI MA MED PA'I SNYING PO* ¹⁰⁸⁷ / *gcig* ¹⁰⁸⁸*gi* ¹⁰⁸⁹

(ga 46b1) *mying ni DRI MA MYED PA'I MYIG ste / khye'u de gnyis / rdzu 'phrul dang ldan* ¹⁰⁹⁰*bar gyurd* / *shes rab dang ldan* _{ba} / *bsod nams dang ldan* _{ba} / *ye shes dang ldan* *ba* / *byang chub sems dpa'i*

Kanjur (KN. 457.8; Bth. 185a4; T. 216a2; J. 186a8; S.254a7; Ph. 391b4; B. 231b3; Pk. 193a6; N. 264a1; D. 169b5; C. 200a6; L. 268a6) *ming* ¹⁰⁹¹*ni* ¹⁰⁹²*DRI MA MED PA'I MIG ste / khye'u de gnyis rdzu 'phrul dang ldan* ¹⁰⁹³ / *shes rab dang ldan* ¹⁰⁹⁴ / *bsod nams dang ldan* ¹⁰⁹⁵ / (S.254b1.) *ye shes dang ldan* ¹⁰⁹⁶ *te / byang chub sems dpa'i* ¹⁰⁹⁷

¹⁰⁶⁹ *rab* : Ph. *rabs* (s.e.).

¹⁰⁷⁰ *rgyal po* : Bth. om. (s.e.).

¹⁰⁷¹ *DGE BA BKOD PA* : cf. Tib. Kho. *DGE BA'I RGYAN*; KN. 457.6. *Śubhavyūha*.

¹⁰⁷² *BA* : N. *PA* (s.e.).

¹⁰⁷³ *byung ste* : Bth. *dang* (s.e.).

¹⁰⁷⁴ *dag* : Bth. om. (s.e.).

¹⁰⁷⁵ *rgyal po* : Bth. om. (s.e.).

¹⁰⁷⁶ *de'i* : T. *ba'i* (s.e.).

¹⁰⁷⁷ *DRI MA MED PAS BYIN PA* : cf. KN. 457.7. *Vimaladattā*.

¹⁰⁷⁸ *PA* : TPh. om. (s.e.).

¹⁰⁷⁹ *yod do* : Ph. *yongs do* (s.e.).

¹⁰⁸⁰ *la* : Ph. om. (s.e.).

¹⁰⁸¹ *bu* : T. om. (s.e.); N. *pu* (s.e.).

¹⁰⁸² *gnyis* : = BthTPh (= Tib. Kho.); JBPkNDCL. *gnyis shig*.

¹⁰⁸³ *de* : ST. *do* (w.r.).

¹⁰⁸⁴ *gcig* : BthPh. *cig*.

¹⁰⁸⁵ *gi* : Bth. *gis* (s.e.).

¹⁰⁸⁶ *DRI MA MED PA'I SNYING PO* : cf. KN. 457.8. *Vimalagarbha*.

¹⁰⁸⁷ *PO* : T. *BO* (s.e.).

¹⁰⁸⁸ *gcig* : Bth. *cig*.

¹⁰⁸⁹ *gi* : Ph. *gis* (s.e.).

¹⁰⁹⁰ *bar gyurd* : cf. Tib. Kanj. -; KN. 457.10. *abhūtām*.

¹⁰⁹¹ *ming* : Bth. *mi* (s.e.).

¹⁰⁹² *DRI MA MED PA'I MIG* : cf. KN. 457.8. *Vimalanetra*.

¹⁰⁹³ *ldan* : Bth. *ldan ba* (= Tib. Kho.); Ph. *ldan pa*.

¹⁰⁹⁴ *ldan* : Bth. *ldan ba* (= Tib. Kho.); PhL. *ldan pa*.

¹⁰⁹⁵ *ldan* : Bth. *ldan ba* (= Tib. Kho.); Ph. *ldan pa*.

¹⁰⁹⁶ *ldan* : Ph. *ldan pa* (s.e.).

¹⁰⁹⁷ *dpa'i* : Bth. *dpa' sems dpa' chen po'i* (s.e.).

(ga 46b2) spyod pa la brtson *bar* gyur^d to // [de] 'di lta ste / sbyin *ba*'i pha rol *du* phyin^d
 pa dang / tshul khrims *gyi* pha rol *du* phyin pa dang / bzod pa'i pha rol *du*
 phyin^d pa dang / brtson

Kanjur: *spyod pa la brtson par*^{1098 1099} *gyur to* // 'di lta ste / sbyin *pa*'i¹¹⁰⁰ *pha rol tu*¹¹⁰¹ *phyin pa*
dang / tshul khrims *kyi pha rol tu*¹¹⁰² *phyin pa dang* / bzod *pa'i pha*¹¹⁰³ *rol tu*¹¹⁰⁴ *phyin*
pa (S.254b2) *dang* / brtson

(ga 46b3) 'grus *gyi* pha rol *du* phyin pa dang / bsam gtan *gyi* pha rol *du* phyin pa dang
 / shes rab *gyi* pha rol *du* phyin^d pa dang / thabs mkhas *pa*'i pha rol *du* phyin^d
 pa dang // byams

Kanjur: 'grus *kyi pha rol tu*¹¹⁰⁵ *phyin pa dang* / bsam gtan *gyi pha rol tu phyin pa dang* / shes
 rab *kyi*¹¹⁰⁶ *pha rol tu phyin pa dang* / thabs (KN.458) *mkhas pa*'i¹¹⁰⁷ *pha rol tu*¹¹⁰⁸ *phyin*
pa dang / byams

(ga 46b4) pa dang snying rje [ba] dang // dga' ba dang / btang snyom^os dang /
¹¹⁰⁹byang chub *gyi* phyogs [r-] sum *chu* rtsa bdun [r-] *gyi chos*, [] la b^ortson *bar*
gyur te // thams *chad gyi* pha

Kanjur: *pa dang / snying rje*¹¹¹⁰ *dang* / (S.254b3) ¹¹¹¹*dga' ba dang btang snyoms*¹¹¹² *dang* / byang
*chub kyi*¹¹¹³ *phyogs kyi chos sum cu*¹¹¹⁴ *rtsa bdun po dag la brtson par*¹¹¹⁵ *gyur te*¹¹¹⁶ /
*thams cad kyi*¹¹¹⁷ *pha*

(ga 46b5) rol *du* ¹¹¹⁸*song ngo* // DRI MA MYED *pa*'i ting nge 'dzin^d *gyi* pha ^orol *du* song

¹⁰⁹⁸ *par* : BthTJ. *bar* (= Tib. Kho.).

¹⁰⁹⁹ *gyur to* : Ph. 'gyur ro.

¹¹⁰⁰ *pa*'i : Bth. *ba*'i (= Tib. Kho.).

¹¹⁰¹ *tu* : J. *du* (= Tib. Kho.).

¹¹⁰² *tu* : J. *du* (= Tib. Kho.).

¹¹⁰³ *pha* : T. *pa* (s.e.).

¹¹⁰⁴ *tu* : J. *du* (= Tib. Kho.).

¹¹⁰⁵ *tu* : J. *du* (= Tib. Kho.).

¹¹⁰⁶ *kyi* : T. *kyis* (s.e.).

¹¹⁰⁷ *pa*'i : Bth. *ba*'i.

¹¹⁰⁸ *tu* : J. *du* (= Tib. Kho.).

¹¹⁰⁹ *byang chub gyi phyogs sum chu rtsa bdun gyi chos* : cf. Tib. Kanj. *byang chub kyi phyogs kyi chos sum*
cu rtsa bdun po dag; KN. 458.1. *saptatrimśat- bodhipakṣika- dharma-*.

¹¹¹⁰ *rje* : T. *rje chen* (s.e.).

¹¹¹¹ *dga' ba dang* : T. ~~dan~~ (s.e.).

¹¹¹² *snyoms* : Bth. *bsnyoms*.

¹¹¹³ *kyi* : T. *kyis* (s.e.).

¹¹¹⁴ *cu* : JPhPk. *bcu*.

¹¹¹⁵ *par* : Bth. *bar* (= Tib. Kho.).

¹¹¹⁶ *te* : BthT. *to*.

¹¹¹⁷ *kyi* : Ph. *kyis* (s.e.).

¹¹¹⁸ *song ngo* : = O. *gato* (< °*gatau*), R, T3. *gatām*; ≠ Tib. Kanj. *son par gyur to* = KN. 458.2. *gatāv*
abbūtām(K, N1 etc. *abbūvatām*).

ngo // ¹¹¹⁹SKAR MA'I RGYAL PO₁ DANG {/} NYI MA'i ting nge 'dziOn gyi pha rol du
song ngo // DRI MA MYED PA'I

Kanjur: rol tu ¹¹²⁰son par gyur to // DRI MA MED PA'i ¹¹²¹ting nge 'dzin gyi pha rol ^(S.254b4)tu ¹¹²²
song ngo // ¹¹²³RGYU¹¹²⁴ SKAR¹¹²⁵ DANG SKAR MA DANG NYI MA'i¹¹²⁶ ting nge 'dzin gyi¹¹²⁷
pha rol tu¹¹²⁸ song ngo // ¹¹²⁹DRI MA MED PA'I¹¹³⁰

(ga 46b6) 'OD gyi ting nge 'dzin gyi pha rol du song ngo // DRI MA MYED PA'I 'OD GSAL
BA'i ting nge 'dzin gyi pha rol du song ngo // ¹¹³¹RGYAND pa₁'i ting nge 'dzin
gyi pha rol du song ngo // GZI

Kanjur: 'OD kyi¹¹³² ting nge 'dzin gyi pha rol tu¹¹³³ song ngo // ¹¹³⁴DRI MA MED PA'I ¹¹³⁵'OD
GSAL BA'i ting nge 'dzin gyi pha rol tu¹¹³⁶ ^(S.254b5) song ngo // ¹¹³⁷DPAL RGYAN gyi¹¹³⁸ ting
nge 'dzin gyi¹¹³⁹ pha rol tu¹¹⁴⁰ song ngo // ¹¹⁴¹GZI

(ga 46b7) BRJID CHEN PO'I SNYING PO'i ting nge 'dzin gyi pha rol du song bar gyurd to //
bcom ldan 'das de yang / de'i tshe de'i dus na / sems chan de dag la ¹¹⁴²snying
brtse ba'i phyir /

Kanjur: BRJID CHEN PO'I SNYING PO'i ting nge 'dzin gyi pha rol tu¹¹⁴³ song ¹¹⁴⁴bar gyur to //

¹¹¹⁹ SKAR MA'I RGYAL PO DANG NYI MA : = KN. 458.2. *Nakṣatrarājāditya*; ≠ Tib. Kanj. GYU SKAR DANG
SKAR MA DANG NYI MA = C5, C6, T8 etc. *Nakṣatratārāditya*; cf. Krsh. 241.

¹¹²⁰ son par : Bth. *phyin pa son bar* (s.e.).

¹¹²¹ ting nge 'dzin gyi : Bth. om. (s.e.).

¹¹²² tu : J. du (= Tib. Kho.).

¹¹²³ RGYU SKAR DANG SKAR MA DANG NYI MA : = C5, C6, T8 etc. *Nakṣatratārāditya*; ≠ KN. 458.2.
Nakṣatrarājāditya = Tib. Kho. SKAR MA'I RGYAL PO DANG NYI MA; cf. Krsh. 241.

¹¹²⁴ RGYU : Ph. sGYUS (s.e.).

¹¹²⁵ SKAR : Ph. DKAR (s.e.).

¹¹²⁶ MA'i : Bth. Mi'i (s.e.).

¹¹²⁷ gyi : Bth. gyis (s.e.); T. kyi.

¹¹²⁸ tu : J. du (= Tib. Kho.).

¹¹²⁹ DRI MA MED PA'I 'OD : cf. KN. 458.3. *Vimalanirbbāsa*.

¹¹³⁰ PA'I : Bth. BA'I.

¹¹³¹ RGYAND pa : ≠ Tib. Kanj. DPAL RGYAN = KN. 458.3. *Alaṃkārasubha* (v.l. B. *Alaṃkāra* = Tib.
Kho.)

¹¹³² kyi : Ph. kyis (s.e.).

¹¹³³ tu : J. du (= Tib. Kho.).

¹¹³⁴ DRI MA MED PA'I 'OD GSAL BA : cf. KN. 458.3. *Vimalabbāsa*.

¹¹³⁵ 'OD GSAL BA'i : Bth. om. (s.e.).

¹¹³⁶ tu : J. du (= Tib. Kho.).

¹¹³⁷ DPAL RGYAN : Bth, T and Pk read thus (= KN. 458.3. *Alaṃkārasubha*); S. dPA' BA'I RGYAN (s.e.);
the other Kanjurs read dPA' RGYAN instead (s.e.). Cf. Tib. Kho. RGYAND pa.

¹¹³⁸ gyi : T. kyi.

¹¹³⁹ gyi : T. kyi.

¹¹⁴⁰ tu : J. du (= Tib. Kho.).

¹¹⁴¹ GZI BRJID CHEN PO'I SNYING PO'i : TJBPkNC. GZI BRJID CHEN PO'I (T. BO'i) (s.e.); cf. KN. 458.4.
Mahātejogarbha.

¹¹⁴² snying brtse ba'i phyir: cf. Tib. Kanj. *thugs brtse ba dang*; KN. 458.5. *anukampāyai*.

¹¹⁴³ tu : J. du (= Tib. Kho.).

*bcom ldan 'das*¹¹⁴⁵ *de yang*¹¹⁴⁶ *de'i tshe de'i dus na* (S.254b6) *sems can de dag la thugs*
*brtse*¹¹⁴⁸ *ba dang* /

(ga 46b8) *rgyal po* DGE BA¹¹⁴⁹ *de la* / *snying* *brtse ba'i phyir* / DAM PA'I CHOS
*PUN 'DA' RI KA'i*¹¹⁵⁰ *chos gyi gzhung* 'di ston to // *de nas*¹¹⁵¹ *rigs «gyi» bu*
*rnams*¹¹⁵² / *khye'u* / DRI MA MYED

Kanjur: *rgyal po* DGE BA BKOD PA *de*¹¹⁵² *la thugs*¹¹⁵³ *brtse*¹¹⁵⁴ *ba'i phyir* / DAM PA'I¹¹⁵⁵ CHOS *PAD*
*MA*¹¹⁵⁶ DKAR PO'i *chos kyi rnam grangs* 'di ston to // *rigs kyi bu dag*¹¹⁵⁷ *de nas khye'u*
DRI MA (S.254b7) MED

(ga 47a1) ནྟོ // PA'I SNYING PO dang / *khye'u* DRI MA MYED PA'I MYIG *bdag chag skyed pa'i*
*ma ga la ba der*¹¹⁵⁸ *song ste* / *nye bar*¹¹⁵⁹ *phyin nas* / sor mo *bchu* *thal mo sbyar*
te / *bdag chag sky[e]d*

Kanjur (KN. 458.6; Bth. 185b2; T. 216b1; J. 186b5; S.254b7; Ph. 392a4; B. 232a2; Pk. 193b4; N. 264b1; D. 170a3; C. 200b4; L. 268b7) *PA'I SNYING PO dang* /
*khye'u*¹¹⁶¹ DRI MA MED PA'I MIG¹¹⁶² *bdag cag skyed*¹¹⁶³ *pa'i ma ga la ba der song ste*¹¹⁶⁴
*/ phyin nas*¹¹⁶⁵ *sor mo bcu*¹¹⁶⁶ *thal mo sbyar te*¹¹⁶⁷ *bdag cag skyed*¹¹⁶⁸

(ga 47a2) *pa'i ma la 'di skad* ནྟོ *smras so* // / *ma*¹¹⁶⁹ *tshur spyond* // *bcom ldan 'das*

¹¹⁴⁴ *bar gyur to* : BthT. ngo (w.r.).

¹¹⁴⁵ *de yang* : Ph. om. (s.e.).

¹¹⁴⁶ *yang* : NL. 'ang.

¹¹⁴⁷ *de'i tshe* : Bth. om. (s.e.).

¹¹⁴⁸ *brtse* : TPh. rtse.

¹¹⁴⁹ *snying* *brtse ba'i phyir* : cf. Tib. Kanj. *thugs* *brtse ba'i phyir*; KN. 458.6. *anukampāyai*.

¹¹⁵⁰ *chos gyi gzhung* : cf. Tib. Kanj. *chos kyi rnam grangs*; KN. 458.5. *dharmaparyāya*.

¹¹⁵¹ *de nas rigs gyi bu rnams* : cf. Tib. Kanj. *rigs kyi bu dag de nas*; KN. 458.6. *atha khalu kulaputrā*.

The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹¹⁵² *de* : T. *de dag* (s.e.).

¹¹⁵³ *thugs* : Bth. *thug* (s.e.).

¹¹⁵⁴ *brtse* : TPh. rtse.

¹¹⁵⁵ *PA'I* : T. *PA'O* (s.e.).

¹¹⁵⁶ *PAD MA* : SBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

¹¹⁵⁷ *dag* : L. om. (s.e.).

¹¹⁵⁸ *song ste* : cf. Tib. Kanj. *song ste*; KN. 458.7. *upasaṃkrāmatām*.

¹¹⁵⁹ *nye bar phyin* : cf. Tib. Kanj. *phyin nas*; KN. 458.7. *upasaṃkramya*.

¹¹⁶⁰ *PA'I SNYING PO dang / khye'u DRI MA MED* : Ph. om. (s.e.).

¹¹⁶¹ *khye'u* : Bth. om. (s.e.).

¹¹⁶² *MIG* : Ph. *MIG PA* (s.e.).

¹¹⁶³ *skyed* : Bth. *bskyed*.

¹¹⁶⁴ *te* : Ph. *te*.

¹¹⁶⁵ *nas* : Bth. *nas de* (s.e.).

¹¹⁶⁶ *bcu* : = TPhD (= Tib. Kho. *bchu*); BthL. *bcu'i*; JBPkNC. *bcu las*.

¹¹⁶⁷ *te* : Bth. *nas*.

¹¹⁶⁸ *skyed* : Bth. *bskyed*.

¹¹⁶⁹ *ma* : cf. Tib. Kanj. *yum*; KN. 458.8. *amba*.

¹¹⁷⁰ [ʼBRUG SGRA DBYANGS SNYAN {/} SKAR MAʼI RGYAL PO ¹¹⁷¹ [] KUN DU RGYAS PA_→] de
bzhin gshegs pa / dgra bcom {/}

Kanjur: *paʼi ma la*¹¹⁷² *ʼdi skad ces smras so // "yum! tshur spyon"*¹¹⁷³ / *bcom* (S.255a1) *ldan ʼdas de*
bzhin gshegs pa dgra bcom

(ga 47a3) *ba* yang dag par rdzogs paʼi sangs rgyas [ʼ→] [] *la* / *blta baʼi phyir* / ¹¹⁷⁴ *phyag*
ʼtshal baʼi phyir / ¹¹⁷⁵ *bsnyen bkur bya* baʼi *phyir*¹¹⁷⁶ / *bcom ldan ʼdas* [ʼ→] ʼBRUG
SGRA DBYANGS SNYAN {/} SKAR MAʼI

Kanjur: *pa yang dag par rdzogs paʼi sangs rgyas* ʼBRUG SGRA DBYANGS SNYAN SKAR MAʼI RGYAL
PO ME TOG ¹¹⁷⁷ KUN TU¹¹⁷⁸ RGYAS PA *de la blta*¹¹⁷⁹ *ba dang / phyag bgyi ba dang* (S.255a2)
*bsnyen bkur bgyi*¹¹⁸⁰ *baʼi slad du / bcom ldan ʼdas de bzhin gshegs pa*¹¹⁸¹ *dgra bcom pa*
yang dag par rdzogs paʼi sangs rgyas ʼBRUG SGRA DBYANGS SNYAN SKAR MAʼI

(ga 47a4) RGYAL PO [] KUN DU RGYAS PA [] / [ʼ→] *de bzhin gshegs pa / dgra* ○ *bcom ba* yang
dag par rdzogs paʼi sangs rgyas, *gyi drung du* ○ *bzhud do / de jiʼi phir*¹¹⁸² *zhe*
na / ¹¹⁸³ *di ltar*

Kanjur: RGYAL PO ME TOG KUN TU¹¹⁸⁴ RGYAS PA *deʼi drung du bzhud*¹¹⁸⁵ *do* / (S.255a3) *de ciʼi slad*
*du zhe na? / yum*¹¹⁸⁶!

(ga 47a5) *bcom ldan ʼdas* [ʼ→] ʼBRUG SGRA DBYANGS SNYAN SKAR ○ MAʼI RGYAL PO [] KUN DU
RGYAS PA_→] / *de bzhin gshegs pa / dgra* ○ *bcom ba / yang dag par rdzogs paʼi*

Kanjur: ¹¹⁸⁷ *bcom ldan ʼdas de bzhin gshegs pa*¹¹⁸⁸ *dgra bcom pa yang dag par*¹¹⁸⁹ *rdzogs paʼi*¹¹⁹⁰

¹¹⁷⁰ ʼBRUG SGRA DBYANGS *de bzhin gshegs pa* : cf. Tib. Kanj. *de bzhin gshegs pa* ʼBRUG SGRA DBYANGS; KN. 458.8. *Jaladharagarjita*- *tathāgata*- The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹¹⁷¹ KUN DU RGYAS PA : cf. Tib. Kanj. ME TOG KUN TU RGYAS PA; = Bj, K, C5 etc. -*saṃkusumita*; ≠ KN. 458.9. -*saṃkusumitābbijñā* (= C4, N1 etc.).

¹¹⁷² *la* : Bth. om. (s.e.).

¹¹⁷³ *spyon* : BthPh. *sbyon* (s.e.).

¹¹⁷⁴ *phyag ʼtshal ba* : cf. Tib. Kanj. *phyag bgyi ba*; KN. 458.11. *vandana*-.

¹¹⁷⁵ *bsnyen bkur bya ba* : cf. Tib. Kanj. *bsnyen bkur bgyi ba*; KN. 458.11. *paryupāsana*-.

¹¹⁷⁶ *phyir* : cf. Tib. Kanj. *slad du*; KN. 458.11. *paryupāsana*ya.

¹¹⁷⁷ KUN TU : Bth. om. (s.e.).

¹¹⁷⁸ TU : JPKC. DU (= Tib. Kho.).

¹¹⁷⁹ *blta* : Ph. om. (s.e.).

¹¹⁸⁰ *bgyi* : T. om. (s.e.).

¹¹⁸¹ *pa* : Bth. *ba*.

¹¹⁸² *phir* : cf. Tib. Kanj. *slad du*; KN. 458.11. (*tat kasya*) *hetop*.

¹¹⁸³ *ʼdi ltar* : = N1. *evam*; ≠ Tib. Kanj. *yum* = KN. 458.11. *amba* (C5, C6. om.).

¹¹⁸⁴ TU : PKC. DU (= Tib. Kho.).

¹¹⁸⁵ *do / de* : S, Bth and Ph read thus (= Tib. Kho.); T. *do // de*; B. *do* / (s.e.); JPKNDCL. *de* / (s.e.).

¹¹⁸⁶ *yum* : Ph. om. (s.e.).

¹¹⁸⁷ *bcom ldan ʼdas* : = BthTPhDL (= Tib. Kho.; = KN. 458.11. *bhagavān*); the other Kanjurs omit these words (w.r.).

(ga 47a6) sangs rgyas [_←] ¹¹⁹¹ / lha dang bch_{as} pa'i / 'jig rten gyi mdun du / DAM PA'I
 CHOS PUN 'DA' RI KA()I CHOS gyi gz_{hung} rgyas par rab du 'chad kyis de [_«la_»]
¹¹⁹²nyand pa'i phyir bzhud do /

Kanjur: sangs rgyas 'BRUG SGRA DBYANGS SNYAN SKAR MA'I ¹¹⁹³RGYAL PO ME TOG KUN TU ¹¹⁹⁴
 RGYAS PA de ¹¹⁹⁵ / lha dang bcas pa'i 'jig ¹¹⁹⁶ (S.255a4) rten gyi mdun ¹¹⁹⁷du ¹¹⁹⁸DAM PA'I
 CHOS (KN.459) PAD MA ¹¹⁹⁹DKAR PO'i chos ky_i rnam grangs ¹²⁰⁰rgyas par rab tu 'chad ¹²⁰¹
 kyis ¹²⁰²de ¹²⁰³mnyan ¹²⁰⁴pa'i ¹²⁰⁵phyir bzhud do" //

(ga 47a7) ¹²⁰⁶[_←] de skad _□ smras nas / [_←rigs gyi bu r_{nams}] rgyal po'i chung ma DRI MA
 MYED PAS BYIN bas / khye'u DRI MA MYED PA'I SNYING PO dang / [_←khye'u_□] ¹²⁰⁷DRI MA
 MYED PA'I MYIG la / 'di skad _□ smras_□ / rigs

Kanjur: rigs ky_i bu dag ¹²⁰⁸de skad ces smras nas / rgyal po'i chung ma DRI MA MED (S.255a5) PAS
 BYIN PAS ¹²⁰⁹ / khye'u DRI MA MED PA'I SNYING PO dang / DRI MA MED PA'I MIG la 'di skad
 ces smras so // "rigs

(ga 47a8) gyi bu _□ khyed gyi pha / rgyal po dGe BA'I_□ ¹²¹⁰RGYAN _□ ¹²¹⁰bram ze la dad pas /
 de bzhin gshegs pa'i der _□ ¹²¹¹'gror myi ster_d to // [_←de nas_←] rigs gyi bu r_{nams} [_←
 ,_□ khye'u DRI MA MYED PA'I SNYING PO dang /

¹¹⁸⁸pa : Bth. ba.

¹¹⁸⁹par : Bth. bar.

¹¹⁹⁰pa'i : Bth. ba'i.

¹¹⁹¹Cf. Tib. Kanj. de; KN. 458.11. sa.

¹¹⁹²nyand pa : cf. Tib. Kanj. mnyan pa; KN. 459.1. śravaṇa~.

¹¹⁹³RGYAL PO : Ph. DRUNG PO (s.e.).

¹¹⁹⁴TU : Pk. DU (= Tib. Kho.).

¹¹⁹⁵de : Bth. de'i (s.e.).

¹¹⁹⁶jig : Ph. 'jigs.

¹¹⁹⁷mdun : Ph. 'dun (s.e.).

¹¹⁹⁸du : S. om. (s.e.).

¹¹⁹⁹PAD MA : STBNL. PAD-MA, the other Kanjurs read PAD MA instead.

¹²⁰⁰grangs : Ph. grangs 'di (s.e.).

¹²⁰¹'chad : S. 'chang (s.e.); cf. KN. 459.1. (sāmp_{ra})kāśayati.

¹²⁰²kyis : Bth. cing; T. par (s.e.); L. ky_i (s.e.).

¹²⁰³de : T. om. (s.e.).

¹²⁰⁴mnyan : T. snyan (s.e.); Ph. nyan (= Tib. Kho.).

¹²⁰⁵pa'i : Bth. ba'i.

¹²⁰⁶de skad smras nas / rigs gyi bu r_{nams} : cf. Tib. Kanj. rigs ky_i bu dag de skad ces smras nas; KN. 459.2. evaṃ ukte kulaputrā. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹²⁰⁷khye'u : cf. Tib. Kanj. om.; KN. 459.2. dāṛakam.

¹²⁰⁸rigs ky_i bu dag : = BthTPhBpk (= Tib. Kho. rigs gyi bu r_{nams}; = KN. 459.2. kulaputrā, voc. pl.); the other Kanjurs read rigs ky_i bu dag la instead (w.r.).

¹²⁰⁹PAS : S. PA (s.e.); Bth. BA (s.e.); T. gyis (s.e.).

¹²¹⁰Cf. Tib. Kanj. 'di; KN. 459.2. eṣa.

¹²¹¹Cf. Tib. Kanj. bla ba'i phyir = KN. 459.4. darśanāya (= C4, N1, R etc.); Bj, K, C5, T8 etc. - = Tib. Kho. -.

Kanjur: *kyi bu dag! khyed*¹²¹² *kyi*¹²¹³ *pha rgyal po* DGE BA BKOD PA 'di *bram ze la*¹²¹⁴ *dad pas* /
*de bzhin gshags pa*¹²¹⁵ *de la blta ba'i* (S.255a6) *phyir*¹²¹⁶ 'gror¹²¹⁷ *mi ster to*¹²¹⁸ // *rigs kyi*
*bu dag*¹²¹⁹! *de nas khye'u*¹²²⁰ DRI MA MED PA'I SNYING PO dang /

(ga 47b1) *khye'u* DRI MA MYED PA'I MYIG gis / sor mo *bchu* thal mo *sbyard te* / bdag *chag*
 [b]skyed pa'i ma la 'di skad [] *smraso* / bdag *chag* log par lta ba'i ¹²²¹*rigsu* *skyes ste*
 / bdag [/]

Kanjur (KN. 459.4; Bth. 185b7; T. 216b8; J. 187a3; S.255a6; Ph. 392b3; B. 232b2; Pk. 194a2; N. 265a2; D. 170a7; C. 201a3; L. 269b1) *khye'u*¹²²² DRI MA MED PA'I MIG
*gis*¹²²³ *sor mo*¹²²⁴ *bcu*¹²²⁵ *thal mo sbyar nas* / bdag *cag skyed*¹²²⁶ *pa'i*¹²²⁷ *ma la 'di skad*¹²²⁸
ces smras so // (S.255a7) "bdag *cag log*¹²²⁹ *par lta*¹²³⁰ *ba'i khyim du skyes te* / bdag

(ga 47b2) *chag chos gyi rgyal po'i bu* ¹²³¹*ma yin ba lta'o* // ¹²³²*de nas*, rigs *gyi bu rnams*
 [k-] rgyal po'i chung ma DRI MA MYED PAS BYIN BAS / *khye'u de dag la 'di skad* []
smraso // ¹²³³*dge'o dge'o*, / rigs

Kanjur: *cag*¹²³⁴ *chos kyi rgyal po'i bu ma lags pa*¹²³⁵ *lta*¹²³⁶ / rigs *kyi bu dag! de nas rgyal po'i*
chung ma DRI MA MED PAS¹²³⁷ BYIN PAS¹²³⁸ *khye'u de dag la 'di skad ces smras so* //
 (S.255b1) "rigs

¹²¹² *khyed* : Bth. *khyod gnyis*; TDC. *khyod*.

¹²¹³ *kyi* : T. *kyis* (s.e.).

¹²¹⁴ *la* : Ph. *la la* (s.e.).

¹²¹⁵ *pa* : Bth. *ba*.

¹²¹⁶ *phyir* : T. *phyir phyir* (s.e.).

¹²¹⁷ 'gror : Bth. 'gro bar.

¹²¹⁸ to : = T (= Tib. Kho.); the other Kanjurs read ro instead.

¹²¹⁹ dag : Bth. *de dag* (s.e.).

¹²²⁰ *khye'u* : Ph. om. (s.e.).

¹²²¹ *rigsu* : i.e. *rigs su*; cf. Tib. Kanj. *khyim du*; KN. 459.5. *kule*.

¹²²² *khye'u* : BthPh. om. (s.e.).

¹²²³ *gis* : Ph. *gi* (s.e.).

¹²²⁴ *mo* : L. *mo'i* (s.e.).

¹²²⁵ *bcu* : = TPh (= Tib. Kho. *bchu*); the other Kanjurs read *bcu'i* instead.

¹²²⁶ *skyed* : Bth. *bskyed*; Ph. *skyes* (s.e.).

¹²²⁷ *pa'i* : J. *ba'i*.

¹²²⁸ *skad* : Ph. om. (s.e.).

¹²²⁹ *log* : Bth. om. (s.e.).

¹²³⁰ *lta* : Ph. *blta* (s.e.).

¹²³¹ *ma yin ba lta'o* : cf. Tib. Kanj. *ma lags pa lta*; ≠ KN. 459.6. *āvāṇ punar dharmarājaputrau* ("We are sons of the king of the law").

¹²³² *de nas rigs gyi bu rnams* : cf. Tib. Kanj. *rigs kyi bu dag de nas*; KN. 459.6. *atha khalu kulaputrā*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹²³³ *dge'o dge'o* : cf. Tib. Kanj. *legs par (ston cig)*; KN. 459.7. *sādhū sādhu*.

¹²³⁴ *cag* : S. *cag gi* (s.e.).

¹²³⁵ *pa* : Bth. *ba*.

¹²³⁶ *lta* : = BthT (= Tib. Kho. *lta'o*); the other Kanjurs read *ste* instead.

¹²³⁷ *PAS* : Bth. *PA*.

¹²³⁸ *PAS* : Bth. *BAS* (= Tib. Kho.).

(ga 47b3) *gyi bu* _□ *khyed* [*chag*₁ *gis* *bdag* *chagi* *pha rgyal po* *DGE BA*₁ *RGYAN* _□ *la snying*
brtse ba'i phyir / cho '[ph]rul *chung* *zad* *chig* [*←* *ston* *chig* *dang* / *khyed* *la* *dad*
par ¹²³⁹*byed gyang* *srid gyis* /

Kanjur: *kyi bu dag*¹²⁴⁰ *khyed*¹²⁴¹ *kyis bdag cag*¹²⁴² *gi pha rgyal po* *DGE BA BKOD PA*¹²⁴³ *la snying*
*brtse*¹²⁴⁴ *ba'i phyir cho* *'pbrul*¹²⁴⁵ *cung* *zad* *cig legs par*¹²⁴⁶ *ston cig*¹²⁴⁷ *dang / khyed*¹²⁴⁸ *la*
dad par *'gyur yang srid kyis*¹²⁴⁹ /

(ga 47b4) ¹²⁵⁰*dad par gyurd nas / bcom ldan 'das* [*'BRUG*₁ *SGRA* *○* *DBYANGS SNYAN SKAR*
MA'I RGYAL PO _□ *KUN DU RGYAS PA*_← / *de bzhin gshe* *○* *gs pa / dgra bcom* *ba / yang*
dag par {/}

Kanjur: *sems dad par gyur* _(S.255b2) *nas*¹²⁵¹ *bcom ldan 'das de bzhin gshegs pa*¹²⁵³ *dgra bcom*
*pa*¹²⁵⁴ *yang dag par*

(ga 47b5) *rdzogs pa'i sangs rgyas* [*←* _□ ¹²⁵⁵*gyi gan du 'dong du* ¹²⁵⁶*sterd to / ○ / rigs gyi*
*bu rnam*_s *de nas khye'u DRI MA MYED PA'I SNYING PO dang / ○ khye'u DRI MA*
MYED PA'I MYIG gis // de'i

Kanjur: *rdzogs pa'i sangs rgyas* *'BRUG SGRA DBYANGS SNYAN SKAR*¹²⁵⁷ *MA'I RGYAL* ¹²⁵⁸*PO*¹²⁵⁹ *ME*
*TOG KUN TU*¹²⁶⁰ *RGYAS PA de'i gan*¹²⁶¹ *du*¹²⁶² *'dong bar*¹²⁶³ ¹²⁶⁴*gnang ngo" //* _(S.255b3) *rigs*

¹²³⁹ *byed* : cf. Tib. Kanj. *'gyur*; KN. 459.8. (*prasādam*) *kuryāt*.

¹²⁴⁰ *dag* : Bth. om. (s.e.; = Tib. Kho.).

¹²⁴¹ *khyed* : BthBPk. *khyod*.

¹²⁴² *cag* : Ph. om. (s.e.).

¹²⁴³ *PA* : Bth. *BA*.

¹²⁴⁴ *brtse* : Ph. *rtse*.

¹²⁴⁵ *cung zad cig* : = TDL (= Tib. Kho. *chung zad chig*); Bth. *bzhi zbig* (s.e.); JBPkNC. *ci zbig*. Cf.

KN. 459.8. *kimcid eva*.

¹²⁴⁶ *par* : Bth. *pa* (s.e.).

¹²⁴⁷ *cig* : Ph. *cing* (s.e.).

¹²⁴⁸ *khyed* : BthBPk. *khyod*.

¹²⁴⁹ *kyis* : L. *kyi*.

¹²⁵⁰ *dad par* : = Bj, K, C4, N1, C5, C6. etc. *prasanna*~; ≠ Tib. Kanj. *sems dad par* = KN. 459.8.

prasanna-citta~.

¹²⁵¹ *nas* : = T (= Tib. Kho.); the other Kanjurs read *na* instead.

¹²⁵² *bcom ldan 'das* : Bth. om. (s.e.).

¹²⁵³ *pa* : T. om. (s.e.).

¹²⁵⁴ *pa* : Bth. *ba* (= Tib. Kho.).

¹²⁵⁵ Cf. Tib. Kanj. *de*; KN. 459.9. *tasya*.

¹²⁵⁶ *sterd to* : cf. Tib. Kanj. *gnang ngo*; KN. 459.9. *anujānīyāt*.

¹²⁵⁷ *SKAR* : T. *DKAR* (s.e.).

¹²⁵⁸ *PO ME TOG KUN TU RGYAS* : Bth. om. (s.e.).

¹²⁵⁹ *PO* : S. *PO*₁ (s.e.); T. *BO*.

¹²⁶⁰ *TU* : Pk. *DU* (= Tib. Kho.).

¹²⁶¹ *gan* : BthPh. *drung* (w.r.).

¹²⁶² *du* : B. *du* *'du* (s.e.).

¹²⁶³ *bar* : = TD; the other Kanjurs read *du* instead.

*kyi bu dag*¹²⁶⁵! *de nas khye'u* DRI MA MED PA'I SNYING PO *dang* / *khye'u*¹²⁶⁶ DRI MA MED PA'I MIG *gis*¹²⁶⁷ / *de'i*

(ga 47b6) *tshe ta la bdun* ¹²⁶⁸ *du* ¹²⁶⁹ *nam ka* la 'phags nas // pha rgyal po DGE BA¹²⁷¹ *RGYAND* ¹²⁷² *de la snying brtse ba'i phyir* // sangs rgyas *gyis* gnang ba'i cho 'phrul zung du *byedo* // *de dag* ¹²⁷⁰ *bar*

Kanjur: *tshe ta la bdun* ¹²⁷¹ *srid du nam mkha' la 'phags nas* / *pha*¹²⁷² *rgyal po* DGE BA BKOD¹²⁷³ PA *de*¹²⁷⁴ *la snying brtse*¹²⁷⁵ *ba'i phyir* (S.255b4) *sangs rgyas kyi*¹²⁷⁶ *gnang*¹²⁷⁷ *ba'i* (KN.460) *cho 'phrul zung du byed do*¹²⁷⁸ / *de dag* ¹²⁷⁹ *nam mkha' bar*

(ga 47b7) *snang de la dong nas* / *nyal par byedo* / *bar snang de la 'chag go* // *bar snang de la rdul* ¹²⁸⁰ *rdob bo* // ¹²⁸¹ *lus gyi smad nas chu'i rgyun gthong zhing* / *lus gyi stod nas mye'i phung po rab du* {/}

Kanjur: *snang* ¹²⁸² *de la dong nas nyal bar byed do* // *bar snang de la*¹²⁸³ *'chag go* / *bar snang de la* ¹²⁸⁴ *rdul sprug go* / *bar snang de nyid la*¹²⁸⁵ *lus kyi smad nas*¹²⁸⁶ *chu'i rgyun gtong*¹²⁸⁷ *zhing* / *lus kyi stod*¹²⁸⁸ *nas*¹²⁸⁹ *me'i phung po*¹²⁹⁰ *rab tu*

(ga 47b8) 'bar bar byed do // *lus gyi stod nas chu'i rgyun gtong zhing* / *lus gyi smad*

¹²⁶⁴ *gnang ngo* : T. *gnong* (s.e.); D. *gnang do* (s.e.).

¹²⁶⁵ *dag* : BthBPk. om. (s.e.).

¹²⁶⁶ *khye'u* : Bth. om. (s.e.).

¹²⁶⁷ *gis* : Bth. *gi* (s.e.).

¹²⁶⁸ - : = Bj, K, C4, N1, C5, C6 etc. - =? Tib. Kanj. *srid du*; v.l. *tsam du* = KN. 459.12. -*mātram*.

¹²⁶⁹ *nam ka* : cf. Tib. Kanj. *nam mkha'*; KN. 459.12. *vaibhāyasam*.

¹²⁷⁰ *bar snang* : cf. Tib. Kanj. *nam mkha' bar snang*; v.l. *bar snang*; KN. 460.1. *antarikṣa-*.

¹²⁷¹ *srid du* : = BthTPh; the other Kanjurs read *tsam du* instead; cf. KN. 459.12. (*saptatāla-*)*mātram* (= *tsam du*); Bj, K, C4, N1, C5, C6 etc. (*saptatālam*) (= *srid du*?; = Tib. Kho. -).

¹²⁷² *pha* : Bth. om. (s.e.).

¹²⁷³ BKOD : Ph. DKOD (s.e.).

¹²⁷⁴ *de* : J. *do* (s.e.).

¹²⁷⁵ *brtse* : TPh. *rtse*.

¹²⁷⁶ *kyis* : BthPh. *kyi* (s.e.).

¹²⁷⁷ *gnang* : Ph. *snang* (s.e.).

¹²⁷⁸ *do* : = BthPk (= Tib. Kho.); the other Kanjurs, incl. T, read *de* instead.

¹²⁷⁹ *nam mkha' bar snang* : BthPh. *bar snang* (= Tib. Kho.); KN. 460.1. *antarikṣa-*.

¹²⁸⁰ *rdob bo* : cf. Tib. Kanj. *sprug go*; KN. 460.2. *vyadbunītām* (Bj. °*dbūnataḥ*, K. °*dbunutaḥ*, C4. °*dbūnataḥ*).

¹²⁸¹ Cf. Tib. Kanj. *bar snang de nyid la*; KN. 460.2. *tatrārvāntarikṣa*.

¹²⁸² *de la* : Bth. *de nas* (s.e.); Ph. *de dag las* (s.e.); KN. 460.1. *tatra*.

¹²⁸³ *la* : Ph. *las* (s.e.).

¹²⁸⁴ *rdul* : T. om. (s.e.).

¹²⁸⁵ *la* : Bth. *nas* (s.e.); Ph. om. (s.e.).

¹²⁸⁶ *nas* : Bth. *na* (s.e.).

¹²⁸⁷ *gtong* : T. *stong* (s.e.); Ph. *tong* (s.e.).

¹²⁸⁸ *stod* : Ph. *bstod* (s.e.); Pk. *stong* (s.e.).

¹²⁸⁹ *nas* : Bth. *na* (s.e.).

¹²⁹⁰ *po* : Ph. *po chen po* (s.e.).

nas mye'i phung po rab du 'bar bar byeddo // de dag nam ka de ¹²⁹¹ «la» chen
por gyurd nas // chung ngur /

Kanjur: 'bar bar byed do // *lus kyi stod nas chu'i rgyun gtong*¹²⁹² *zbing* / *lus kyi smad nas*
me'i phung po rab tu 'bar bar byed do // (S.255b6) *de dag nam mkha' de nyid la*¹²⁹³ *chen*
por gyur nas chung ngur

(ga 48a1) འུ // gyurd / chung ngur gyurd nas / chen por gyurd to / bar snang de nyid
*nas*¹²⁹⁴ myi snang bar gyurd te / sa las byung ngo // sa las byung nas / nam ka la
'phaggo // rigs gyi bu

Kanjur (KN. 460.4; Bth. 186a4; T. 217a7; J. 187b2; S.255b6; Ph. 393a1; B. 233a2; Pk.
194b1; N. 265b2; D. 170b5; C. 201b1; L. 270a2) *gyur / chung ngur gyur nas*
*chen por gyur to // bar*¹²⁹⁵ *snang de nyid las*¹²⁹⁶ *mi snang bar gyur te*¹²⁹⁷ / *sa las*¹²⁹⁸
¹²⁹⁹*byung ngo // sa las byung nas nam mkha' la*¹³⁰⁰ *'phag go // rigs kyi* (S.255b7) *bu*

(ga 48a2) *rnams*¹³⁰¹ rdzu 'phrul dang / cho 'phrul de snyed *gyis* / [*kh*ye'u de gnyis
gyis] / *bdagi*¹³⁰² pha rgyal po DGE BA₁'I₁ *RGYAND* ¹³⁰³ btul lo // rigs gyi bu *rnams* de
nas / [*de nas*] rgyal po /

Kanjur: *dag!* *kh*ye'u de¹³⁰³ *gnyis*¹³⁰⁴ *kyis*¹³⁰⁵ rdzu 'phrul¹³⁰⁶ *gyi cho 'phrul de snyed kyi*¹³⁰⁷ /
rang gi pha rgyal po DGE BA¹³⁰⁸ BKOD PA¹³⁰⁹ *btul lo // rigs kyi bu dag!*¹³¹⁰ *de nas rgyal*
po

(ga 48a3) DGE BA₁'I₁ *RGYAN* ¹³¹¹ *gyis* // *kh*ye'u de gnyis *gyi* rdzu 'phrul dang / cho 'phrul de

¹²⁹¹ Cf. Tib. Kanj. *nyid*; KN. 460.4. *eva*.

¹²⁹² *gtong* : T. *stong* (s.e.); Pk. *gtod* (s.e.).

¹²⁹³ *la* : Bth. *las* (s.e.).

¹²⁹⁴ *nas* : cf. Tib. Kanj. *las*; KN. 460.5. *tasminn evāntarīkṣe*.

¹²⁹⁵ *bar* : Ph. *yang bar* (s.e.).

¹²⁹⁶ *las* : = BthTPH (≠ Tib. Kho. *nas*); the other Kanjurs read *la* instead (w.r.); cf. KN. 460.5.

tasminn evāntarīkṣe.

¹²⁹⁷ *te* : Bth. *to*.

¹²⁹⁸ *las* : S. *la* (s.e.).

¹²⁹⁹ *byung ngo // sa las* : S. om. (s.e.).

¹³⁰⁰ *'phag go* : = TPh; the other Kanjurs read *'phags so* (= Tib. Kho. *'phags*) instead.

¹³⁰¹ rdzu 'phrul *dang cho 'phrul de snyed gyis / kh*ye'u de gnyis *gyis* : cf. Tib. Kanj. *kh*ye'u de gnyis *kyis*
rdzu 'phrul *gyi cho 'phrul de snyed kyi*; KN. 460.6. *rddhiprātīhāryais tābhyāṃ dvābhyāṃ dārakābhyāṃ*. The
word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹³⁰² *bdagi* : i.e. *bdag gi*; cf. Tib. Kanj. *rang gi*; KN. 460.7. *sva-(pitā)*.

¹³⁰³ *de* : Bth. om. (s.e.).

¹³⁰⁴ *gnyis* : Ph. *nyid* (s.e.).

¹³⁰⁵ *kyis* : SBthTPH. *kyi* (w.r.).

¹³⁰⁶ *gyi cho 'phrul* : ST. om. (s.e.).

¹³⁰⁷ *kyis* : Bth. *kyi* (s.e.).

¹³⁰⁸ BA : Ph. om. (s.e.).

¹³⁰⁹ *btul lo* : S. *'tul to*; Ph. *btul to*.

¹³¹⁰ *de nas* : Bth. om. (s.e.).

dag mthong nas / de'i tshe ¹³¹¹dga' mgu rangs rab du dga' / bde ba dang
yid bde ba skyes nas / sor mo {/}

Kanjur: DGE BA BKOD PAS khye'u de gnyis kyi rdzu 'phrul gyi¹³¹² cho 'phrul de dag¹³¹³ (S.256a1)
mthong nas / de'i tshe tshim zhing mgu la yid¹³¹⁴ rangs te / rab tu dga' zhing bde¹³¹⁵
ba dang / yid bde ba skyes¹³¹⁶ nas / sor mo

(ga 48a4) bcu¹³¹⁷ thal mo sbyar¹³¹⁸ te / khye'u de dag la 'di skad smras so // rigs
gyi bu khyed gyi ston pa gang¹³¹⁹ / khyed su'i slob ma rig¹³²⁰ gyi bu
rnams de nas khye'u de gnyis

Kanjur: bcu'i¹³¹⁹ thal mo sbyar te / khye'u de dag la¹³²⁰ 'di skad ces / (S.256a2) "rigs kyi bu
dag¹³²¹! khyed¹³²² kyi ston pa su? / khyed¹³²³ su'i (KN.461) slob ma?" zhes smras so // rigs
kyi bu dag! de nas khye'u de gnyis

(ga 48a5) gyis / rgyal po DGE BA¹³²⁴ RGYAN¹³²⁵ de la / 'di skad smra so // rgyal po
chen po¹³²⁶ 'di ltar¹³²⁷ bcom ldan 'das / 'BRUG SGRA DBYANGS SNYAN SKAR MA'I
RGYAL PO

Kanjur: kyis¹³²⁶ rgyal po DGE BA BKOD PA la 'di skad ces smras so // "rgyal po (S.256a3) chen po!
bcom ldan 'das de bzbin gshegs pa dgra bcom pa¹³²⁷ yang dag par rdzogs pa'i sangs
rgyas 'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO

(ga 48a6) KUN DU RGYAS PA / de bzbin gshegs pa / dgra bcom ba / yang dag par
rdzogs pa'i sangs rgyas de bzhu¹³²⁸ shing / 'tsho skyong ste / rin po che'i
byang chub gyi shing drung {/}

¹³¹¹ dga' mgu rangs rab du dga' : cf. Tib. Kanj. tshim zhing mgu la yid rangs te / rab tu dga' zhing;
KN. 460.8. *tuṣṭa udagra āttamanāḥ pramuditāḥ*.

¹³¹² gyi : B. gyi rdzu 'phrul gyi (s.e.).

¹³¹³ dag : Ph. deg (s.e.).

¹³¹⁴ yid : = BthPhPk; the other Kanjurs, incl. T., read yi instead.

¹³¹⁵ bde : Ph. bde zhing dga' (s.e.).

¹³¹⁶ skyes : Ph. skyed (s.e.).

¹³¹⁷ smras so // rigs gyi bu su'i slob ma : cf. Tib. Kanj. "rigs kyi bu dag! su'i slob ma?" zhes smras
so, KN. 460.9. (*etad*) *avocat* "... kasya vā yuvāṃ śiṣyāv?" *iti*. The word order of the Tib. Kho. agrees with
that of the Sanskrit version.

¹³¹⁸ gang : cf. Tib. Kanj. su; KN. 460.9. ko.

¹³¹⁹ bcu'i : Ph. bcu (= Tib. Kho. bcu).

¹³²⁰ la : Bth. om. (s.e.).

¹³²¹ dag : BthPh. om. (= Tib. Kho.).

¹³²² khyed : = TJPhBPkD (= Tib. Kho.); the other Kanjurs read khyod instead.

¹³²³ khyed : Bth. khyod.

¹³²⁴ de : = KN. 461.1. tam (= Bj, C4, N1 etc.); O, K, C5, C6. - = Tib. Kanj. -.

¹³²⁵ 'di ltar : cf. KN. 461.2. eṣa.

¹³²⁶ kyis : SBthTPh. kyi (s.e.).

¹³²⁷ pa : Bth. ba (= Tib. Kho.).

¹³²⁸ skyong : cf. Tib. Kanj. gzhes; KN. 461.3. yāpayati.

Kanjur: ME TOG KUN TU¹³²⁹ RGYAS PA de bzbugs te / 'tsho¹³³⁰ zbing gzhes¹³³¹ (S.256a4) la¹³³² rin
po¹³³³ che'i¹³³⁴ byang chub kyi shing drung

(ga 48a7) na / chos gyi gdan la bzhugste / lha dang bchas / ¹³³⁵BDUD dang bchas /
TSHANGS PA dang [←] 'jig rten du [←] bchas pa'i [←] mdun na // DAM PA'I CHOS PUN
'DA' RI KA'I CHOS gyi gzhung

Kanjur: na¹³³⁶ / chos kyi¹³³⁷ gdan la bzbugs te / lha dang bcas ¹³³⁸BDUD dang bcas / TSHANGS
PA dang bcas pa'i¹³³⁹ 'jig rten ¹³⁴⁰gyi mdun na / DAM PA'I CHOS ¹³⁴¹PAD MA¹³⁴² DKAR PO'i
(S.256a5) chos kyi rnam¹³⁴³ grangs

(ga 48a8) rgyas par rab du 'chade // bcom ldan 'das de [] bdag chag gi ston pa'o // rgyal
po chen po bdag chag [] de'i slob ma'o // [←] de nas [←] rigs gyi bu rnam¹³⁴⁴ [←] rgyal
po

Kanjur: ¹³⁴⁴rgyas par rab tu 'chad pa'i bcom ldan 'das de¹³⁴⁵ ni bdag cag gi¹³⁴⁶ ston pa ste /
rgyal po chen po! bdag¹³⁴⁷ cag ni de'i slob¹³⁴⁸ ma'o // rigs kyi bu dag!¹³⁴⁹ de nas rgyal
po

(ga 48b1) D(G)E BA'I¹³⁵⁰ RGYAND [] gy[i]s // khye'u de gnyis la 'di skad [] smra¹³⁵¹ // rigs gyi bu
[] khyed gyi ston pa blta'o // ¹³⁵⁰bcom ldan 'das [←] bdag gyang [←] de'i drung du,

¹³²⁹ TU: JPKC. DU (= Tib. Kho.).

¹³³⁰ 'tsho: Ph. tsho (s.e.).

¹³³¹ gzhes: Ph. bzhes (s.e.).

¹³³² la: T. pa (s.e.); Ph. so (s.e.).

¹³³³ po: Ph. por (s.e.).

¹³³⁴ che'i: = TPh (= Tib. Kho.); the other Kanjurs read che'i shing instead (w.r.); cf. KN. 461.3.

ratnamaya~ bodhivṛkṣa-.

¹³³⁵ BDUD dang bchas / TSHANGS PA dang 'jig rten du bchas pa'i: cf. Tib. Kanj. BDUD dang bcas /
TSHANGS PA dang bcas pa'i 'jig rten gyi; ≠ KN. 461.3. lokasya; = N2, B, A1. lokasya purataḥ (A1. satataḥ [s.e.])
saMārakasya (B. °sya purataḥ) saBrāhmacārya; = Bj. lokasya saMārakasya.

¹³³⁶ na: Bth. nas; T. gi (s.e.).

¹³³⁷ kyi: T. kyi (s.e.).

¹³³⁸ BDUD dang bcas /: Bth. om. (s.e.).

¹³³⁹ 'jig rten gyi: = BthPhD (= KN. 461.4. lokasya); T. 'jig rten gyis (s.e.); the other Kanjurs omit
these words (w.r.).

¹³⁴⁰ gyi mdun na: Bth. gyi mdun du; T. gyis bdun na (s.e.).

¹³⁴¹ PAD MA DKAR PO'i chos: T. om. (s.e.).

¹³⁴² PAD MA: SBNL. PAD-MA; the other Kanjurs read PAD MA instead.

¹³⁴³ rnam: Ph. rnam (s.e.).

¹³⁴⁴ rgyas par: S. shin tu rgyas par (s.e.); Bth. rgyal po (s.e.); T. rgyas pa (s.e.).

¹³⁴⁵ de: Bth. de bzhin (s.e.).

¹³⁴⁶ gi: T. gi rgyal po (s.e.).

¹³⁴⁷ bdag: Ph. dag (s.e.).

¹³⁴⁸ slob: Ph. slobs (s.e.).

¹³⁴⁹ de nas: Bth. om. (s.e.); cf. KN. 461.5. atha khalu.

¹³⁵⁰ bcom ldan 'das bdag gyang de'i drung du: cf. Tib. Kanj. bcom ldan 'das de'i drung du bdag kyang;
KN. 461.6. (gamiṣyāmo) vāyaṃ tasya bhagavatāḥ sakāṣaṃ ("I [shall go] to the presence of that Lord."). The

'gro'o // rigs gyi bu {/}

Kanjur (KN. 461.5; Bth. 186a9; T. 217b6; J. 187b8; S.256a5; Ph. 393a8; B. 233b2; Pk. 194b7; N. 266a3; D. 171a3; C. 201b7; L. 270b2) *dGE BA* (S.256a6) *BKOD*¹³⁵¹ *PAS*¹³⁵² *khye'u de gnyis la 'di skad ces smras so // "rigs kyi bu dag! khyed"*¹³⁵³ *kyi ston pa*¹³⁵⁴ *blta*¹³⁵⁵ *zbing* / *bcom ldan 'das de'i drung du bdag kyang 'gro'o*¹³⁵⁷ / rigs kyi bu

(ga 48b2) *rnams de nas / khye'u de gnyis bar snang de las babs te / bdag chag gi bskyed*
pa'i ma / *gag na*¹³⁵⁸ *ba der song ste* / *nye bar phyind nas* / *sor mo bchu*¹³⁵⁹ *thal*
mo sbyard te / bdag

Kanjur: *dag! de nas khye'u de gnyis bar* (S.256a7) *snang de las babs*¹³⁶⁰ *nas / bdag cag*¹³⁶¹ *skyed*¹³⁶²
*pa'i ma ga la ba der song ste*¹³⁶³ / *phyin nas sor mo bcu'i*¹³⁶⁴ *thal mo sbyar te / bdag*

(ga 48b3) *chag bskyed pa'i ma la 'di skad smraso // ma*¹³⁶⁵ *'di*¹³⁶⁶ *ltar bdag chag*
gis / *bla na myed pa / yang dag par rdzogs pa'i byang cub du* /
*bdag chag gi*¹³⁶⁸ *pha*¹³⁶⁹ *btulo // bdag*

Kanjur: *cag skyed*¹³⁶⁹ *pa'i ma la 'di skad ces smras so // "yum! bdag cag gis*¹³⁷⁰ *yab 'di* (S.256b1) *bla*
*na med pa yang dag par rdzogs pa'i byang chub tu btul lags so //*¹³⁷¹ *bdag*

(ga 48b4) *chag gis pha'i*¹³⁷² *stond pa* *[g] (i) ba byas so // bdag* *chag bcom ldan 'das*

translator of the Tib. Kho. seems to have misunderstood the passage here.

¹³⁵¹ *BKOD* : Ph. *DKOD* (s.e.).

¹³⁵² *PAS* : Bth. *PA des* (w.r.).

¹³⁵³ *khyed* : Bth. *khyod*.

¹³⁵⁴ *pa* : Bth. *pa la*.

¹³⁵⁵ *blta* : = BthTL (= Tib. Kho.); the other Kanjurs read *lta* instead.

¹³⁵⁶ *bcom ldan 'das* : Bth. *sangs rgyas* (s.e.); cf. KN. 461.7. *bbagavatah*.

¹³⁵⁷ *'gro'o* : T. *'gra'o* (s.e.).

¹³⁵⁸ *gag na ba* : cf. Tib. Kanj. *ga la ba*; KN. 461.8. *yena*.

¹³⁵⁹ *nye bar phyind nas* : cf. Tib. Kanj. *phyin nas*; KN. 461.9. *upasaṃkramya*.

¹³⁶⁰ *babs* : Bth. *bab* (s.e.).

¹³⁶¹ *cag* : T. *cag kyang* (s.e.).

¹³⁶² *skyed* : Bth. *bskyed* (= Tib. Kho.); Ph. *skyis* (s.e.).

¹³⁶³ *ste* : Ph. om. (s.e.).

¹³⁶⁴ *bcu'i* : = BthTDL; the other Kanjurs read *bcu* instead (= Tib. Kho. *bchu*).

¹³⁶⁵ *ma* : cf. Tib. Kanj. *yum*; KN. 461.10. *amba*.

¹³⁶⁶ *'di ltar bdag chag gis / bla na myed pa ... pha btulo* : cf. Tib. Kanj. *bdag cag gis yab 'di bla na med pa ... btul lags so*; KN. 461.10. *ṣa āvābhyām (amba) vinītaḥ svapitānuttarāyāḥ samyaksaṃbodhau*.

¹³⁶⁷ *'di ltar* : ≠ Tib. Kanj. *'di* = KN. 461.10. *ṣa*.

¹³⁶⁸ *bdag chag gi pha* : = KN. 461.10. *ṣa-pitā*; Bj, K, C4, T8, N3, C6. *pitā* = Tib. Kanj. *yab*.

¹³⁶⁹ *skyed* : BthT. *bskyed* (= Tib. Kho.).

¹³⁷⁰ *gis* : = Ph (= Tib. Kho.); the other Kanjurs, incl. T., read *gi* instead (w.r.); cf. KN. 461.10. *āvābhyām* (= *bdag cag gis*).

¹³⁷¹ *bdag cag gis* : T. *bdag cag gis* // *bdag cag gis* (s.e.; dittography).

¹³⁷² *pha* : cf. Tib. Kanj. *yab*; KN. 461.10. *pitā*.

¹³⁷³ *gyi ba byas so* : cf. Tib. Kanj. *gyi ba bgyis so*; KN. 461.10. *kṛtam ... (śāstr-)kṛtyam*.

de'i¹³⁷⁴ *drung du* rab du 'byung na // *mas*¹³⁷⁵ ○ da ni bdag *dgye*¹³⁷⁶ ba'i rigs so
//rigs {}

Kanjur: *cag gis*¹³⁷⁷ *yab kyi*¹³⁷⁸ *ston pa*¹³⁷⁹ *bgyi*¹³⁸⁰ *ba bgyis so* // *bdag cag bcom ldan 'das de*¹³⁸¹
*las rab tu 'byung*¹³⁸² *na / yum! da*¹³⁸³ *ni bdag cag*¹³⁸⁴ *gtang*¹³⁸⁵ *ba'i*¹³⁸⁶ *rigs so* //
(KN.462) /rigs

(ga 48b5) *gyi bu rnam*s de nas / khye'u DRI MA MYED PA'I SNYING PO dang / ○ / khye'u
DRI MA MYED PA'I MYIG gis / de'i tshe bdag *chag* b○skyed pa'i ma la / tshigsu
bchad pa /

Kanjur: *kyi bu dag!* de nas khye'u¹³⁸⁷ DRI MA MED PA'I SNYING PO dang / khye'u DRI MA MED
PA'I MIG gis¹³⁸⁸ / de'i tshe bdag cag *bskyed*¹³⁸⁹ pa'i ma la tshigs su *bchad pa*

(ga 48b6) 'di *smras so* // // *ma*¹³⁹⁰ *'is*¹³⁹¹ bdag *chag* gnang bar mdzod // *khyim*
myed rab du 'byung bar ro // *bdag chag rab du 'byung bar bgyi* // de
bzhin gshegs pa

Kanjur: 'di dag¹³⁹³ *smras so* // "khyim med rab tu *byung bar ni*¹³⁹⁵ // yum gyis¹³⁹⁶
*bdag cag*¹³⁹⁷ *gnang bar mdzod* // de *bzhin gshegs pa*

¹³⁷⁴ *drung du* : cf. Tib. Kanj. *las*; KN. 461.11. *sakāṣe*.

¹³⁷⁵ *mas* : cf. Tib. Kanj. *yum*; ≠ KN. 461.11.- (= Bj, C4, N1, T8 etc.); = K, C5, C6?, P2. *amba*.

¹³⁷⁶ *dgye* 'ba : cf. Tib. Kanj. *gtang ba*; KN. 461.11. *utsraṣṭum*.

¹³⁷⁷ *gis* : Bth. *gi* (s.e.).

¹³⁷⁸ *kyi* : T. *kyis* (s.e.); Pk. *gyi*.

¹³⁷⁹ *pa* : = TPh (= Tib. Kho.); Bth. *bar*; the other Kanjurs read *pa'i* instead.

¹³⁸⁰ *ba bgyis so* : Bth. *bgyi* 'o.

¹³⁸¹ *de* : Ph. *das* (s.e.).

¹³⁸² *'byung* : BthPh. *byung* (s.e.).

¹³⁸³ *da* : SPkKN. *de* (s.e.); Bth. *de de* (s.e.); B. *nga* (s.e.); cf. Tib. Kho. *da*; KN. 461.11. *idānīm*.

¹³⁸⁴ *cag* : T. *gis* (s.e.).

¹³⁸⁵ *gtang* : Bth. *gtong*.

¹³⁸⁶ *ba'i* : Ph. *bar*.

¹³⁸⁷ *khye'u* : Bth. *khye'u de gnyis* (s.e.); cf. KN. 462.1. *dārako*.

¹³⁸⁸ *gis* : BthPh. *gi* (s.e.).

¹³⁸⁹ *bskyed* : = BthT (= Tib. Kho.); Ph. *skyes* (s.e.); the other Kanjurs read *skyed* instead.

¹³⁹⁰ *ma'is bdag chag ... // khyim myed ... /* : cf. Tib. Kanj. *khyim med ... // yum gyis bdag cag ... /*; KN.

462.3. *anujānīhy āvayor (←av°) amba (←eva) pravrajyām anagārikām*. The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

¹³⁹¹ *ma'is* : cf. Tib. Kanj. *yum gyis*; ≠ KN. 462.3. *eva*; = Bj, K, C4, N1 etc. *amba*.

¹³⁹² *bdag chag ... // de bzhin gshegs pa ... /* : cf. Tib. Kanj. *de bzhin gshegs pa ... // bdag cag ... /*; KN.

462.4. *āvāṃ(v.l. vāyāṃ) vai pravrajīṣyāvo(v.l. °ṣyāmo) durlabho hi tathāgataḥ*. The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

¹³⁹³ *dag* : T. *skad* (s.e.).

¹³⁹⁴ *'byung bar* : Bth. *byung ba* (s.e.); Ph. *byung bas* (s.e.).

¹³⁹⁵ *ni* : BPk. *na* (w.r.).

¹³⁹⁶ *gyis* : Bth. *ni* (s.e.); TPh. *gyi* (s.e.).

¹³⁹⁷ *cag* : Bth. *la*.

(ga 48b7) rnyed par dka' / [¹³⁹⁸me tog_→] u dum 'ba' ra_□ [¹³⁹⁹bzbin // ¹⁴⁰⁰de
[b]a_□ rgyal ba shin du dkon¹⁴⁰⁰ // ¹⁴⁰¹rab du 'byung gis gtang du gsol_→] // dal ba
'byor par¹⁴⁰² shin du dka' _□ [¹⁴⁰³ // (= 2)

Kanjur: rnyed par¹⁴⁰³ dka'¹⁴⁰⁴ // bdag cag rab tu 'byung¹⁴⁰⁵ bar bgyi¹⁴⁰⁶ / (= 1) / ¹⁴⁰⁷u dum ba ra'i
me tog ltar¹⁴⁰⁸ / ¹⁴⁰⁹rgyal ba shin tu¹⁴¹⁰ rnyed¹⁴¹¹ par dka' // dal ba¹⁴¹² (S.256b4) 'byor
¹⁴¹³ba'ang¹⁴¹⁴ rnyed dka' bas¹⁴¹⁵ // rab tu 'byung¹⁴¹⁶ gis¹⁴¹⁷ gtang¹⁴¹⁸ du gsol¹⁴¹⁹ // (= 2) /

(ga 48b8) rgyal po'i chung ma DRI MA MYED PAS BYIN BAS smras pa / / ¹⁴¹⁹gtang bar
bya'o_□ de ring khyed _□ [¹⁴²⁰dge bar deng_→] shig_□ [¹⁴²¹khyeu rnams [_→] //
¹⁴²²bdag gyang rab du 'byung bar bya //

Kanjur: rgyal po'i chung ma DRI MA¹⁴²³ MED PAS¹⁴²⁴ BYIN PAS smras pa / "de ring khyed gnyis

¹³⁹⁸ me tog u dum 'ba' ra bzbin : cf. Tib. Kanj. u dum ba ra'i me tog ltar (v.l. bzbin); KN. 462.5. *audumbaraṃ yathā puṣpaṃ*.

¹³⁹⁹ de bas : cf. Tib. Kanj. -; KN. 462.5. *ato*.

¹⁴⁰⁰ dkon : cf. Tib. Kanj. rnyed par dka'; KN. 462.5. *durlabhatara~*.

¹⁴⁰¹ rab du 'byung gis ... // dal ba ... / : cf. Tib. Kanj. dal ba ... // rab tu 'byung gis ... /; KN. 462.6. *utsrjya pravrajisyāmo durlabhā kṣaṇasampadā*. The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁴⁰² shin du dka' : cf. Tib. Kanj. rnyed dka' bas (v.l. rnyed pa dka'); KN. 462.6. *durlabha~*.

¹⁴⁰³ par : Bth. pa (s.e.).

¹⁴⁰⁴ dka' : T. dga' (s.e.); Ph. dka (s.e.).

¹⁴⁰⁵ 'byung : BthPh. byung.

¹⁴⁰⁶ bgyi : Ph. bgyis (s.e.).

¹⁴⁰⁷ u dum ba ra'i : S. u dum wa ra'i (s.e.); TD. u dum bā ra'i (w.r.); Bth. u dum bba (s.e. for bā) ra'i; JBC. u dum ba ra'i (= KN. 462.5. *audumbara~*); Ph. u dum wa ri'i (s.e.); Pk. u dum pa ra'i (s.e.); N. u dum-ba ra'i; L. u dumbā ra'i (w.r.). Cf. Tib. Kho. u dum 'ba' ra.

¹⁴⁰⁸ ltar : = BthTPH; the other Kanjurs read bzbin instead (= Tib. Kho.). Cf. KN. 462.5. *yathā*.

¹⁴⁰⁹ rgyal ba shin tu rnyed par dka' // : Bth. om. (s.e.).

¹⁴¹⁰ tu : J. du (= Tib. Kho.).

¹⁴¹¹ rnyed : T. rnye (s.e.).

¹⁴¹² ba : T. om. (s.e.).

¹⁴¹³ ba'ang : Bth. pa (s.e.); PhB. pa 'ang. Cf. Tib. Kho. par.

¹⁴¹⁴ rnyed dka' bas : BthPh. rnyed pa (Ph. par) dka'. Cf. Tib. Kho. shin du dka'; KN. 462.6. *durlabha~*

¹⁴¹⁵ bas : B. pas.

¹⁴¹⁶ 'byung : BthPh. byung.

¹⁴¹⁷ gis : BthL. gi.

¹⁴¹⁸ gtang : Bth. gtong; TPh. btang.

¹⁴¹⁹ gtang bar bya'o de ring khyed : cf. Tib. Kanj. de ring khyed gnyis btang bar bya; = KN. 462.8. *utsrjāmi yuvām adya* (= Bj, C4, N1 etc.); ≠ K, T8, N2 etc. *ut° abu yuṣmākam*.

¹⁴²⁰ dge bar deng shig : cf. Tib. Kanj. legs par deng; KN. 462.8. *gacchathā sādhu* (K, C5, C6, N2 etc. *sādhu gacchata*).

¹⁴²¹ khyeu rnams : cf. Tib. Kanj. byis pa dag go; KN. 462.8. *dāarakau* (v.ll. °kāḥ, °kā).

¹⁴²² bdag gyang ... // de bzbin gsbegs pa ... / : cf. Tib. Kanj. de bzbin gsbegs pa ... // bdag kyang ... /; KN. 462.9. *vayaṃ pi pravrajisyāmo durlabho hi tathāgata*. The order of the *pādas* of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁴²³ MA : Pk. na (s.e.).

¹⁴²⁴ BYIN PAS : = TPhDL (= KN. 462.7. [*Vimala*]dattā); Bth. BYIN BAS (= Tib. Kho.); JBPkNC. om. (w.r.).

*btang*¹⁴²⁵ *bar bya* // ¹⁴²⁶*byis pa dag go legs par*¹⁴²⁷ *deng*¹⁴²⁸ // *de bzbin* (S.256b5) *gshegs pa rnyed dka*¹⁴²⁹ *bas*¹⁴³⁰ // *bdag kyang rab tu 'byung*¹⁴³¹ *bar bya*" / (= 3)¹⁴³²

(ga 49a1) ཨྱ // ཁ་de bzbin gshegs pa rnyed [par] dka' ཁྱ / (= 3) / rigs gyi bu *rnams* khye'u
de dag gis tshigsu *bcad* pa 'di ཁྱ smras nas // bdag gi pha dang ma «de dag» la
'di skad ཁྱ smras so //

Kanjur (KN. 462.10; Bth. 186b5; T. 218a5; J. 188a5; S.256b5; Ph. 393b8; B. 234a1; Pk. 195a5; N. 266b3; D. 171b1; C. 202a6; L. 271a2) / *rigs kyi bu dag! khye'u*
¹⁴³³*de dag gis tshigs su bcad* pa 'di dag¹⁴³⁴ *smras nas* / ¹⁴³⁵*bdag gi*¹⁴³⁶ *pha dang ma* ¹⁴³⁷*de*
dag la 'di skad ces *smras so* /

(ga 49a2) ¹⁴³⁸*pha* [dang] *ma dge'o*¹⁴³⁹ tshur spyon // khyed dang thams *chad* lhan *chig*
bzhud do // bcom ldan 'das de ཁྱ blta ba'i *phyir* / ¹⁴⁴⁰*phyag 'tshal* ba'i *phyir* /
bsnyen bkur *bya* ba'i *phyir* / bcom

Kanjur: (KN.463) / (S.256b6) "*yab yum! legs so*¹⁴⁴¹ *tshur spyon*¹⁴⁴² / *khyed*¹⁴⁴³ *dang*¹⁴⁴⁴ *thams cad*
*lhan cig*¹⁴⁴⁵ *bzhud do* // bcom ldan 'das de¹⁴⁴⁶ *la blta*¹⁴⁴⁷ *ba dang* / *phyag bgyi ba dang*
*bsnyen bkur bgyi*¹⁴⁴⁸ *ba'i slad du*¹⁴⁴⁹ / bcom

¹⁴²⁵ *btang* : = TPhPk; Bth. *bkang* (s.e.); the other Kanjurs read *gtang* instead (= Tib. Kho.); cf. KN. 462.8. *utsrjāmi*.

¹⁴²⁶ *byis pa dag go* : = PhDL; Bth. *byis ba gnyis dag*; T. *byis pa dag po* (s.e.); JBPkNC. *byis pa bdag dang* (s.e.). Cf. KN. 462.8. *dāarakau*; Tib. Kho. *khyeu rnams*.

¹⁴²⁷ *par* : L. *pa*.

¹⁴²⁸ *deng* : Bth. *ding*.

¹⁴²⁹ *dka'* : T. *dga'* (s.e.).

¹⁴³⁰ *bas* : B. *pas*.

¹⁴³¹ *'byung* : = T (= Tib. Kho.); the other Kanjurs read *byung* instead.

¹⁴³² Ph adds *ces smras so* (s.e.).

¹⁴³³ *de dag gis* : Bth. *'di gnyis kyi* (s.e.); cf. KN. 462.10. *tau dvau*.

¹⁴³⁴ *dag* : Bth. om. (s.e.).

¹⁴³⁵ *bdag* : = Bj, K, C4, N1. *sva-(mātāpitarāv)*; ≠ KN. 462.10. *-(mātāpitarāv)*; SBth. *bdag cag* (s.e.).

¹⁴³⁶ *gi* : Ph. *gis* (s.e.).

¹⁴³⁷ *de dag* : T. *de dag gi* (s.e.); = Tib. Kho.; = KN. 462.10. *tau*; the other Kanjurs omit these words.

¹⁴³⁸ *pha dang ma* : cf. Tib. Kanj. *yab yum*; KN. 463.1. *amba tāta*.

¹⁴³⁹ *dge'o* : cf. Tib. Kanj. *legs so*; KN. 463.1. *sādbu*.

¹⁴⁴⁰ *phyag 'tshal ba* : cf. Tib. Kanj. *phyag bgyi ba*; KN. 463.3. *vandana~*.

¹⁴⁴¹ *so* : Bth. *su* (s.e.).

¹⁴⁴² *spyon* : Bth. *skyon* (s.e.); Ph. *byon* (s.e.).

¹⁴⁴³ *khyed* : Bth. *khyod*.

¹⁴⁴⁴ *dang* : B. *rang* (s.e.).

¹⁴⁴⁵ *cig* : Bth. *cig tu*.

¹⁴⁴⁶ *de* : Bth. om. (s.e.).

¹⁴⁴⁷ *blta* : TPhB. *lta*.

¹⁴⁴⁸ *ba'i slad du* : T. *ba dang* (s.e.).

¹⁴⁴⁹ *du* : J. *tu*.

(ga 49a3) ldan 'das ʔ BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO 𐄣 KUN DU RGYAS PA¹⁴⁵⁰ /
de bzhin gshegs pa / dgra bcom ba / yang dag par rdzogs pa'i sangs rgyas ʔ¹⁴⁵¹ gan du bzhud do //

Kanjur: ldan 'das de bzhin gshegs pa (S.256b7) dgra bcom pa yang dag par¹⁴⁵² rdzogs pa'i sangs
rgyas 'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO ME TOG KUN TU¹⁴⁵³ RGYAS PA¹⁴⁵⁴
de i¹⁴⁵⁵ drung du¹⁴⁵⁶ bzhud¹⁴⁵⁷ do //

(ga 49a4) ¹⁴⁵⁸ bcom ldan 'das de ʔi'i ¹⁴⁵⁹ phyir zhe na / ¹⁴⁶⁰ pha dang ma sangs rgya 〇 s
'byung ba rnyed par dka' ste / ¹⁴⁶¹ me tog¹⁴⁶² u dum 'ba' ra¹⁴⁶³ dang 'dra 〇 // 〇
¹⁴⁶² rgya mtsbo mching rnams gyi gnya' shing gi

Kanjur: de ci'i ¹⁴⁶³ slad du¹⁴⁶⁴ zhe na? / yab yum! sangs rgyas¹⁴⁶⁵ 'byung ba¹⁴⁶⁶ rnyed par
dka' (S.257a1) ste / ¹⁴⁶⁸ u dum ba ra'i me tog dang 'dra zbing / ¹⁴⁶⁹ gnya' shing gi

(ga 49a5) bu gar ru sbal gyi mgrin 𐄣 chud pa ¹⁴⁷⁰ bzhin 𐄣 no // ¹⁴⁷¹ pha dang 〇 ma sangs
rgyas bcom ldan 'das ¹⁴⁷² rnyed par dka' ste / de bas 〇 pha dang ma bdag
chag bsod nams mchog

Kanjur: bu gar¹⁴⁷³ ru sbal gyi¹⁴⁷⁴ mgrin¹⁴⁷⁵ pa chud pa dang¹⁴⁷⁷ 'dra ba'i slad du'o¹⁴⁷⁸ // yab

¹⁴⁵⁰ gyi : ≠ Tib. Kanj. de'i (v.l. 'i) = KN. 463.1. tasya.

¹⁴⁵¹ gan du : cf. Tib. Kanj. drung du; KN. 463.2. sakāsam.

¹⁴⁵² par : Bth. bar.

¹⁴⁵³ TU : JPKC. DU (= Tib. Kho.).

¹⁴⁵⁴ PA : B. om. (s.e.).

¹⁴⁵⁵ de'i : = TDL (= KN. 463.1. tasya); JPhPkNC. 'i (≠ Tib. Kho. gyi); B. om. (s.e.).

¹⁴⁵⁶ du : Bth. om. (s.e.).

¹⁴⁵⁷ bzhud : Ph. gzbud (s.e.).

¹⁴⁵⁸ bcom ldan 'das : s.e.?; cf. Tib. Kanj. - = KN. 463.3. -.

¹⁴⁵⁹ phyir : cf. Tib. Kanj. slad du (T. phyir); KN. 463.3. (tat kasya) betoh.

¹⁴⁶⁰ pha dang ma : cf. Tib. Kanj. yab yum; KN. 463.4. amba tāta.

¹⁴⁶¹ me tog u dum 'ba' ra : cf. Tib. Kanj. u dum ba ra'i me tog; KN. 463.4. udumbara-puṣpa-.

¹⁴⁶² rgya mtsbo mching rnams gyi : = KN. 463.4. mahārṇava-; O, D1. - = Tib. Kanj. -.

¹⁴⁶³ slad du : T. phyir (= Tib. Kho.); cf. KN. 463.3. (tat kasya) betoh.

¹⁴⁶⁴ du : J. tu.

¹⁴⁶⁵ rgyas : Ph. rgyas bcom ldan 'das (s.e.).

¹⁴⁶⁶ ba : T. pa.

¹⁴⁶⁷ rnyed par : Bth. om. (s.e.).

¹⁴⁶⁸ u dum ba ra'i : S. u dum wa ra'i (s.e.); Bth. u du bba (s.e. for bā) ra'i; TD. u dum bā ra'i (w.r.); JBC. u dum ba ra'i (= KN. 463.4. udumbara-, v.l. audumbara-); Ph. u dum wa ri (s.e.); Pk. u dum 'bar ra'i (w.r.); N. u dum-ba ra'i; L. u dumbā ra'i (w.r.). Cf. Tib. Kho. u dum 'ba' ra.

¹⁴⁶⁹ gnya' shing : T. mnya' zbing; Pk. mnya' shing.

¹⁴⁷⁰ bzhin no : cf. Tib. Kanj. (chud pa) dang 'dra ba'i slad du'o; KN. 463.4. (mahārṇavayugacchidra-kūrmagrīvāpraveśa-)vat.

¹⁴⁷¹ pha dang ma : cf. Tib. Kanj. yab yum; KN. 463.5. amba tāta.

¹⁴⁷² rnyed par : cf. Tib. Kanj. 'byung ba rnyed par; KN. 463.5. (durlabha-)prādurbbhāva-.

¹⁴⁷³ gar : Bth. kar; Pk. ga.

¹⁴⁷⁴ ru sbal : = TJPh (= Tib. Kho.); BthB. ru spal (s.e.); the other Kanjurs read rus sbal instead.

¹⁴⁷⁵ gyi : Ph. gyi gyi (s.e.).

¹⁴⁷⁶ mgrin : PhPk. 'grin.

yum! sangs rgyas bcom ldan 'das dag 'byung ba¹⁴⁷⁹ rnyed par^(S.257a2) dka'¹⁴⁸⁰ ste¹⁴⁸¹ / de
bas na yab yum! bdag cag bsod nams mchog

(ga 49a6) gis brtan *bas* / ¹⁴⁸² [←→] 'di lta bu¹⁴⁸³ [←→] *rab gyi tshig* ¹⁴⁸⁴ *las* [] / *pha* [dang] *ma*
bdag *chag* ¹⁴⁸⁵ *bkye* ¹⁴⁸⁶ *ste* / [] mchis [←→] *na dge'o* ¹⁴⁸⁷ [] / bcom ldan 'das / [←→]
'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO [] *GUN* ¹⁴⁸⁸

Kanjur: gis¹⁴⁸⁹ brtan *pas* gsung *rab* 'di lta bu la skyes te / yab yum! bdag cag gtang¹⁴⁹⁰ na legs
te / ¹⁴⁹¹ bdag cag mchi¹⁴⁹² zbing / bcom ldan 'das ^(S.257a3) de bzbin gshegs pa dgra bcom
pa¹⁴⁹³ yang dag par rdzogs pa'i¹⁴⁹⁴ sangs rgyas 'BRUG¹⁴⁹⁵ SGRA DBYANGS SNYAN SKAR MA'I
RGYAL PO ME TOG KUN

(ga 49a7) *DU* RGYAS PA / [←→] de bzbin gshegs pa / dgra bcom *ba* yang dag par rdzogs pa'i
sangs rgyas [] *gyi* ¹⁴⁹⁶ *thad du* rab *du* 'byung ngo // de *ji'i* *phyir* zhe na / *pha* [dang]
ma / de bzbin gshegs

Kanjur: *TU*¹⁴⁹⁷ RGYAS PA'i bstan pa la rab tu 'byung¹⁴⁹⁸ ngo // de ci'i *slad du*¹⁴⁹⁹ zhe na? / yab
yum! ^(S.257a4) de bzbin gshegs

(ga 49a8) pa / mthong *ba*[r] rnyed *pa* dka'o [] / da ltar gyi dus na 'di 'dra ba'i / chos gyi
rgyal po rnyed par d[k]a'o [] / 'di lta bu'i dal ba 'byord pa []¹⁵⁰⁰ rnyed *pa* dka'o []¹⁵⁰¹

¹⁴⁷⁷ *dang* : T. om. (s.e.).

¹⁴⁷⁸ *du'o* : JPk. *tu'o*.

¹⁴⁷⁹ *ba* : Bth. om. (s.e.).

¹⁴⁸⁰ *dka'* : T. *dga'* (s.e.).

¹⁴⁸¹ *ste* : Ph. *sti* (s.e.).

¹⁴⁸² 'di lta bu'i rab gyi tshig : cf. Tib. Kanj. *gsung rab* 'di lta bu; KN. 463.6. *īdṛṣa- pravacana-*.

¹⁴⁸³ *rab gyi tshig* : cf. Tib. Kanj. *gsung rab*; KN. 463.6. *pravacana-*.

¹⁴⁸⁴ A scribal error? Cf. Tib. Kanj. *skyes te* = KN. 463.6. *upapannāḥ*.

¹⁴⁸⁵ *bkye ste* / *mchis na dge'o* : cf. Tib. Kanj. *gtang na legs te* / *bdag cag mchi zbing*; KN. 463.6. *tat*

sādhv ... *utsrjadbhvam āvāṃ gamiṣyāvas*.

¹⁴⁸⁶ *bkye* : cf. Tib. Kanj. *gtang*; KN. 463.6. *utsrjadbhvam*.

¹⁴⁸⁷ *dge'o* : cf. Tib. Kanj. *legs te*; KN. 463.6. *sādhv*.

¹⁴⁸⁸ *GUN* : s.e. for *KUN*.

¹⁴⁸⁹ *brtan pas* : S. *brtan pa'i* (s.e.); Bth. *brien bas* (s.e.); Ph. *bstan pa'i* (s.e.); T. om. (s.e.).

¹⁴⁹⁰ *gtang* : = PhC; the other Kanjurs, incl. T and Bth, read *btang* instead.

¹⁴⁹¹ *bdag cag mchi zbing* / : Bth. om. (s.e.).

¹⁴⁹² *mchi* : Ph. 'chi (s.e.).

¹⁴⁹³ *pa* : Bth. *pa dgra bcom pa* om. (s.e.).

¹⁴⁹⁴ *pa'i* : Bth. *ba'i*.

¹⁴⁹⁵ 'BRUG : Pk. 'PHRUG (s.e.).

¹⁴⁹⁶ *thad du* : = KN. 463.8. *sakāṣe* (= Bj, K, C4, N1, C5, C6, T8 etc.); D1, R, P1, P2, T4, T5, C1
etc. *sāsane* = Tib. Kanj. *bstan pa la*.

¹⁴⁹⁷ *TU* : JPkC. *DU* (= Tib. Kho.).

¹⁴⁹⁸ 'byung : = T (= Tib. Kho.); the other Kanjurs read *byung* instead.

¹⁴⁹⁹ *du* : J. *tu*.

¹⁵⁰⁰ Cf. Tib. Kanj. *shin tu*; KN. 463.9. *parama-*(*durlabha-*).

¹⁵⁰¹ Cf. Tib. Kanj. *slad du'o* = KN. 463.8. (*durlabbo*) *by* (*adya kālaḥ* ...) (= Bj, C4, N1); K, C5, C6, T8

// rigs gyi bu *rnams*

Kanjur: *pa*¹⁵⁰² *mtshong na*¹⁵⁰³ *rnyed par dka*¹⁵⁰⁴ *ba dang / da ltar gyi dus na 'di*¹⁵⁰⁵ *'dra ba'i*¹⁵⁰⁶ *chos kyi rgyal po rnyed par dka' ba dang / 'di lta bu'i dal ba*¹⁵⁰⁷ *'byor pa*¹⁵⁰⁸ *shin tu*¹⁵⁰⁹ *rnyed par dka*¹⁵¹⁰ *ba'i slad du'o*¹⁵¹¹ // (S.257a5) *rigs*¹⁵¹² *kyi bu dag!*

(ga 49b1) d[e]'[i] tsh[e] na [yang]¹⁵¹² / rgyal po DGE BA¹ I¹ BRGYAND ¹ / de'i¹⁵¹³ *chung ma* ¹ las / ¹⁵¹⁴ *chu* «ng» *ma*¹⁵¹⁵ [stong→] [phrag] brgyad *chu rtsa* bzhi [←] DAM PA'I CHOS PUN 'DA' RA¹⁵¹⁶ KA'I CHOS gyi gzhung 'di snod du gyurd t(o) [/]

Kanjur (KN. 463.10; Bth. 187a1; T. 218b4; J. 188b3; S.257a5; Ph. 394a7; B. 234b1; Pk. 195b3; N. 267a4; D. 171b6; C. 202b4; L. 271b3) *de'i tshe*¹⁵¹⁷ *na / rgyal po* DGE BA BKOD PA *de'i btsun mo'i 'khor las*¹⁵¹⁸ / *slas*¹⁵¹⁹ brgyad¹⁵²⁰ *kbri bzhi stong* DAM PA'I¹⁵²¹ CHOS PAD MA¹⁵²² DKAR PO'i *chos kyi rnam grangs 'di' snod du*¹⁵²³ *gyur to //*

(ga 49b2) *khye'u DRI MA MYED PA'I MYIG dang /*¹⁵²⁴ *DRI MA MYED PA'I SNYING POS / chos gyi gzhung*¹⁵²⁵ *'di la spyad do //* bskal¹⁵²⁶ *pa bye ba khrag khrig brgya stong du* ¹⁵²⁶ *sems chan* [thams *chad*→] [gyi] ngan

Kanjur: *khye'u*¹⁵²⁷ DRI MA MED (S.257a6) PA'I MIG (KN.464) *dang khye'u*¹⁵²⁸ DRI MA MED PA'I SNYING

etc. omit *bi* ("because") = Tib. Kho.

¹⁵⁰² *pa* : Bth. *ba*.

¹⁵⁰³ *na* : = T; Bth. *ba legs par* (s.e.); the other Kanjurs read *ba* instead. Cf. Tib. Kho. *bar*.

¹⁵⁰⁴ *dka'* : T. *dkar* (s.e.).

¹⁵⁰⁵ *'dra ba'i* : Ph. *'dra'i* (s.e.).

¹⁵⁰⁶ *ba* : T. om. (s.e.).

¹⁵⁰⁷ *pa* : BthPhB. *ba*.

¹⁵⁰⁸ *tu* : JC. *du*.

¹⁵⁰⁹ *dka'* : Ph. *dkar* (s.e.).

¹⁵¹⁰ *du'o* : J. *tu'o*.

¹⁵¹¹ *rigs* : T. *rigs kyi bu de'i slad du'o //* *rigs* (s.e.).

¹⁵¹² *yang* : cf. Tib. Kanj. -; KN. 463.10. *punab*.

¹⁵¹³ *chung ma* : cf. Tib. Kanj. *btsun mo'i 'khor*; KN. 463.10. *antahpura*~.

¹⁵¹⁴ *chung ma* : cf. Tib. Kanj. *slas*; KN. 463.10. *antahpurikā*~.

¹⁵¹⁵ *stong phrag brgyad chu rtsa bzhi* : cf. Tib. Kanj. *brgyad kbri bzhi stong*; KN. 463.10. *caturāṣṭir (antahpurikā)-sahasrāṇi*.

¹⁵¹⁶ *RA* : s.e. for *RI*.

¹⁵¹⁷ *tshe* : Ph. *dus* (s.e.).

¹⁵¹⁸ *las* : Bth. *dang : srog chags* (s.e.); Pk. *los* (s.e.).

¹⁵¹⁹ *slas* : TJPhBPkC. *sras* (s.e.); Bth. om. (s.e.); cf. KN. 463.10. *antahpurikā*~.

¹⁵²⁰ *brgyad* : Bth. *bye ba brgya* (s.e.).

¹⁵²¹ *CHOS PAD MA DKAR PO'i chos kyi* : T. *chos kyi* (s.e.).

¹⁵²² *PAD MA* : SPhBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

¹⁵²³ *du* : JPK. *tu*.

¹⁵²⁴ Cf. Tib. Kanj. *khye'u* (T. om.); KN. 464.1. *dārako*.

¹⁵²⁵ *gzhung* : cf. Tib. Kanj. (*chos kyi*) *rnam grangs*; KN. 464.1. (*dharmā*-)*paryāya*~.

¹⁵²⁶ *sems chan thams chad gyi ngan song* : = KN. 464.2. *sarvasattvāḥ sarvāpāyaḥ* (←*sarvāpāyaḥ* [s.e.]);

≠ Tib. Kanj. *ngan song thams cad*.

¹⁵²⁷ *DRI MA MED PA'I MIG dang khye'u DRI MA MED PA'I SNYING POS* : = T (= Tib. Kho.; = KN. 463.11f. *Vimalanetrās ... Vimalagarbhās ca dārako*); = Bth. *DRI MA MED PA'I MAMG* (s.e. for *MIG*) *dang DRI MA MED PA'I*

POS chos kyi rnam grangs 'di la spyad de / bskal pa ¹⁵²⁹bye ba kbrag kbrig brgya ¹⁵³⁰stong du ¹⁵³¹"ngan

(ga 49b3) song [←] ji ltar ¹⁵³²bstsal snyam ste / SEMS CHAN THAMS CHAD GYI NGAN SONG [] ¹⁵³³SELD PA'i / ting nge 'dzin la spyad par gyur to // khye'u de dag gi ma / DRI MA MYED PAS BYIN «BAS» / rgyal {/}

Kanjur: song thams cad ji ¹⁵³⁴ltar bsal ¹⁵³⁵snyam nas / ¹⁵³⁶SEMS CAN THAMS CAD KYI NGAN SONG (S.257a7) THAMS CAD SEL ¹⁵³⁷BA'i ¹⁵³⁸ting nge 'dzin la spyad par ¹⁵³⁹gyur to // khye'u de dag gi ¹⁵⁴⁰ma ¹⁵⁴¹DRI MA MED PAS ¹⁵⁴²BYIN PA rgyal ¹⁵⁴³

(ga 49b4) po'i chung ma de yang / sangs rgyas thams chad gyis ○ kun bstan [p]a / sangs rgyas thams chad gyi chos gsang ba'i ○ gnas shes so // rigs gyi bu [] de nas /

Kanjur: po'i chung ma de yang ¹⁵⁴⁴sangs rgyas thams cad ¹⁵⁴⁵kyis ¹⁵⁴⁶kun bstan pa / sangs rgyas thams cad kyi chos ¹⁵⁴⁷(S.257b1) gsang ba'i gnas shes so // rigs kyi bu dag! de nas

(ga 49b5) ¹⁵⁴⁸rgyal po DGE BA'I RGYAND [] / khye'u de gnyis gyis [←] / de b○zhin gshegs pa'i bstan pa la btul te / ¹⁵⁴⁹drangs nas / yo○ngsu smyin par byaste /

SNYING POS; = Ph. DRI MA MED PA'I MIG dang DRI MA MED PA'I SNYING PO (s.e.); the other Kanjurs read DRI MA MED PA'I SNYING PO dang DRI MA MED PA'I MIG gis instead (w.r.).

¹⁵²⁸khye'u : TPh. om. (= Tib. Kho.) (w.r.); cf. KN. 464.1. *dārako*.

¹⁵²⁹bye ba : Ph. om. (s.e.).

¹⁵³⁰brgya : brgyad (s.e.).

¹⁵³¹du : T. om. (s.e.).

¹⁵³²bstsal : cf. Tib. Kanj. bsal; KN. 464.2. *jabeyuh*.

¹⁵³³NGAN SONG : = KN. 464.2. (*Sarvasattva-apāya-(jabana)*) (←[°sattva-]pāpa-[j°] [a misprint]); ≠

Tib. Kanj. NGAN SONG THAMS CAD.

¹⁵³⁴ji : Bth. ci.

¹⁵³⁵bsal : Ph. gsal (s.e.).

¹⁵³⁶SEMS CAN THAMS CAD KYI NGAN SONG THAMS CAD SEL BA : cf. KN. 464.2. *Sarvasattvāpāyajana* (←*Sarvasattvapāpajana* [a misprint]). The second THAMS CAD is superfluous.

¹⁵³⁷SEL : Bth. BSAL.

¹⁵³⁸BA'i : J. PA'i (= Tib. Kho.).

¹⁵³⁹par : Bth. bar.

¹⁵⁴⁰gi : S. gis (s.e.); T. ni (s.e.).

¹⁵⁴¹DRI MA : T. om. (s.e.).

¹⁵⁴²PAS : Ph. PA'I (s.e.).

¹⁵⁴³rgyal : TPh. brgyal (s.e.).

¹⁵⁴⁴yang : NL. 'ang.

¹⁵⁴⁵kyis kun bstan pa / sangs rgyas thams cad : Bth. om. (s.e.).

¹⁵⁴⁶kyis : S. kyi (s.e.); cf. Tib. Kho. gyis, KN. 464.3. *sarvabuddasamgīṭim*.

¹⁵⁴⁷chos : Bth. chos kyi; B. ches (s.e.).

¹⁵⁴⁸rgyal po DGE BA'I RGYAND / khye'u de gnyis gyis : cf. Tib. Kanj. khye'u de gnyis kyis rgyal po DGE BA

BKOD PA; KN. 464.4. *rājā Śubhavyūhas tābhyāṃ dvābhyāṃ dārakābhyāṃ*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁵⁴⁹drangs nas : cf. Tib. Kanj. zbug par byas nas; KN. 464.5. *avatārita-*.

¹⁵⁵⁰*bdagi myi dang /*

Kanjur: *khye'u de*¹⁵⁵¹ *gnyis kyi*¹⁵⁵² *rgyal po dGe BA BKOD PA*¹⁵⁵³ *de bzhin gshegs pa'i bstan pa*
*la*¹⁵⁵⁴ *btul te / zbugs*¹⁵⁵⁵ *par byas nas yongs su smin par*¹⁵⁵⁶ *byas te /* *gnyen*¹⁵⁵⁷ (S.257b2)
'dab

(ga 49b6) *'khor thams chad dang / rgyal po'i chung ma DRI MA MYED PAS BYIN BA de dang*
/ *bdagi myi dang 'khor dang rgyal po dGe BA*¹⁵⁵⁸ *rgyand* *gyi bu / khye'u de*
gnyis gyang / srog

Kanjur: *dang / rgyal po'i chung*¹⁵⁵⁹ *ma DRI MA MED*¹⁵⁶⁰ *PAS BYIN*¹⁵⁶¹ *PA de dang /* *gnyen 'dab*
*dang / rgyal po dGe BA BKOD PA*¹⁵⁶³ *bu*¹⁵⁶⁴ *khye'u de*¹⁵⁶⁵ *gnyis kyang / srog*

(ga 49b7) *chags*¹⁵⁶⁶ *stong*¹⁵⁶⁷ *phrag bzhi bchu rtsa gnyis* *dang /* *btsun mo* *dang*
bchas / blon po dang bchaste *'grog nas lhan chig du / bcom ldan 'das*
'BRUG SGRA DBYANGS SNYAN SKAR

Kanjur: *chags*¹⁵⁶⁹ *bzhi kbri nyis stong dang / btsun mo'i 'khor dang bcas*¹⁵⁷⁰ *blon po*¹⁵⁷¹
*dang bcas te*¹⁵⁷² *thams cad 'grog nas*¹⁵⁷³ *lhan*¹⁵⁷⁴ *cig tu bcom ldan 'das de bzhin gshegs*
*pa*¹⁵⁷⁵ *dgra bcom pa*¹⁵⁷⁶ *yang dag par rdzogs pa'i sangs rgyas 'BRUG*¹⁵⁷⁷ *SGRA*¹⁵⁷⁸ *DBYANGS*

¹⁵⁵⁰ *bdagi myi dang 'khor thams chad* : cf. Tib. Kanj. *gnyen 'dab*; KN. 464.5. *sarva-svajana-parivārāḥ*.

¹⁵⁵¹ *de* : BthT. om. (w.r.).

¹⁵⁵² *kyis* : SBth. *kyi* (s.e.).

¹⁵⁵³ *PA* : Bth. *BA*.

¹⁵⁵⁴ *btul te* : Bth. *bkod de* (s.e.); cf. KN. 464.5. *vinīto*.

¹⁵⁵⁵ *zbugs* : = BthTPhDL; JNC. *bzbugs*; B. *de zbugs* (s.e.); Pk. *dzbugs* (s.e.). Cf. KN. 464.5.

avatārita-.

¹⁵⁵⁶ *par* : Bth. *bar*.

¹⁵⁵⁷ *gnyen 'dab dang* : S. *mnyen mdab dang* (s.e.); T. *gnyen par byas te* (s.e.); cf. KN. 464.5.

sarva-svajana-parivārāḥ.

¹⁵⁵⁸ *bdagi myi dang 'khor* : cf. Tib. Kanj. *gnyen 'dab*; KN. 464.6. (*sarva*)-*svajana-parivārā*.

¹⁵⁵⁹ *chung* : Pk. *chud* (s.e.).

¹⁵⁶⁰ *PAS BYIN* : Bth. om. (s.e.).

¹⁵⁶¹ *BYIN* : L. *phyin* (s.e.).

¹⁵⁶² *gnyen 'dab* : S. *mnyen mdab* (s.e.).

¹⁵⁶³ *PA'i* : Bth. *BA'i*.

¹⁵⁶⁴ *bu* : = T (= Tib. Kho.); the other Kanjurs omit this word.

¹⁵⁶⁵ *de* : BthPh. om. (s.e.).

¹⁵⁶⁶ *stong phrag bzhi bchu rtsa gnyis* : cf. Tib. Kanj. *bzhi kbri nyis stong*, KN. 464.6. *dvācatvāriṃśadbhiḥ*

(*prāṇi*)-*sahasraiḥ*.

¹⁵⁶⁷ *btsun mo* : cf. Tib. Kanj. *btsun mo'i 'khor*; KN. 464.7. *-antaḥpura-*.

¹⁵⁶⁸ Cf. Tib. Kanj. *thams cad*; KN. 464.7. *sarve*.

¹⁵⁶⁹ *bzhi kbri nyis* : Bth. *brgyad kbri bzhi* (s.e.); cf. KN. 464.6. *dvācatvāriṃśadbhiḥ*.

¹⁵⁷⁰ *bcas* : Bth. *bcas ba* (s.e.).

¹⁵⁷¹ *po* : Bth. *bo*.

¹⁵⁷² *te* : Ph. *pa* (s.e.).

¹⁵⁷³ *nas* : Bth. *te* (s.e.).

¹⁵⁷⁴ *lhan* : J. *ltan* (s.e.).

¹⁵⁷⁵ *pa* : Bth. *ba*.

¹⁵⁷⁶ *pa* : Bth. *ba* (= Tib. Kho.).

SNYAN SKAR¹⁵⁷⁹

(ga 49b8) MA'I RGYAL PO □ KUN DU RGYAS PA / [←de bzhin gshegs pa / dgra bcom ba / yang dag par rdzogs pa'i sangs rgyas,¹⁵⁸⁰ gang na ba der¹⁵⁸¹ dong ste / phyin nas // bcom ldan 'das de'i {}

Kanjur: MA'I RGYAL PO ME TOG (S.257b4) KUN TU¹⁵⁸² RGYAS PA¹⁵⁸³ ga la ba¹⁵⁸⁴ der song¹⁵⁸⁵ ste / ¹⁵⁸⁶phyin nas bcom ldan 'das de'i

(ga 50a1) ཨ // zhabs la mgo bos phyag 'tshal¹⁵⁸⁷ te // bcom ldan 'das la lan bdun du bskor ba byas nas / phyogs gcbig du 'khod do // rigs gyi bu rnam¹⁵⁸⁷ de nas / □ 'BRUG SGRA DBYANGS

Kanjur (KN. 464.9; Bth. 187a5; T. 219a3; J. 189a1; S.257b4; Ph. 394b6; B. 234b8; Pk. 196a1; N. 267b5; D. 172a4; C. 203a2; L. 272a3) zhabs la mgo bos phyag¹⁵⁸⁸ 'tshal¹⁵⁸⁹ te / bcom ldan 'das la lan¹⁵⁹⁰ bdun du bskor¹⁵⁹¹ ba byas¹⁵⁹² nas / phyogs gcig¹⁵⁹³ tu 'kbod¹⁵⁹⁴ do / (S.257b5) / rigs kyi bu dag! de nas¹⁵⁹⁵ bcom ldan 'das de bzhin gshegs pa dgra¹⁵⁹⁶ bcom pa yang dag par¹⁵⁹⁷ rdzogs pa'i¹⁵⁹⁸ sangs rgyas 'BRUG SGRA¹⁵⁹⁹ DBYANGS

(ga 50a2) SNYAND {} SKAR MA'I RGYAL PO □ KUN DU RGYAS PA / [←de bzhin gshegs pa / dgra bcom ba / yang dag par rdzogs pa'i sangs rgyas,¹⁵⁸⁰ des / rgyal po dGe ba¹⁵⁸⁷ I¹⁵⁸⁷ RGYAND □ / 'khor dang bchas ste

¹⁵⁷⁷ BRUG : Ph. 'BRUGS (s.e.).

¹⁵⁷⁸ SGRA : BthPk. DGRA (s.e.).

¹⁵⁷⁹ SKAR : PkC. SGAR (s.e.).

¹⁵⁸⁰ gang na ba : cf. Tib. Kanj. ga la ba; KN. 464.7. yena.

¹⁵⁸¹ dong ste : cf. Tib. Kanj. song (v.l. dong) ste; KN. 464.8. upasamkrāmann.

¹⁵⁸² TU : JPKC. DU (= Tib. Kho.).

¹⁵⁸³ PA : STD. PA de (w.r.); cf. KN. 464.7.-.

¹⁵⁸⁴ ba : J. om. (s.e.).

¹⁵⁸⁵ song : = BthT; the other Kanjurs read dong instead (= Tib. Kho.).

¹⁵⁸⁶ phyin nas : = BthT (= Tib. Kho.); Ph. phyin (s.e.); the other Kanjurs read lhags nas instead; cf.

KN. 464.8. upasamkrāmya.

¹⁵⁸⁷ Cf. Tib. Kanj. bcom ldan 'das = KN. 464.10. bhagavat-.

¹⁵⁸⁸ phyag : Ph. phyags (s.e.).

¹⁵⁸⁹ 'tshal : NL. btsal.

¹⁵⁹⁰ bdun du : STPh. bdun; Bth. gsum; the other Kanjurs read bdun du instead (= Tib. Kho.); cf. KN. 464.9. triśkrīvaḥ (= K, C4 etc.) (= gsum); C5, C6. tri- (= gsum); B, R, T8, N2, P1, P2, etc. saptakṛtvah (= bdun du).

¹⁵⁹¹ bskor : Ph. skor (s.e.).

¹⁵⁹² byas : Bth. bya (s.e.).

¹⁵⁹³ gcig : T. cig (s.e.).

¹⁵⁹⁴ 'kbod : T. mkbod (s.e.); Ph. kbod (s.e.).

¹⁵⁹⁵ bcom ldan 'das : BthPh. om. (= Tib. Kho.; s.e.).

¹⁵⁹⁶ dgra : Ph. dgra dgra (s.e.).

¹⁵⁹⁷ par : Bth. bar.

¹⁵⁹⁸ pa'i : Bth. ba'i.

¹⁵⁹⁹ SGRA : T. སྐྱེ (s.e.).

Kanjur: SNYAN SKAR MA'I RGYAL PO ME TOG KUN TU¹⁶⁰⁰ RGYAS PA *des rgyal po* (S.257b6) DGE BA BKOD
PA 'khor dang bcas te¹⁶⁰¹

(ga 50a3) lhags par mkhyend nas / chos gyi gtam gyis¹⁶⁰² shin du || bstan ching yang
dag par *btsud*¹⁶⁰³ de / || gzeng || bstod nas / || *shin du* {{}} dga' bar mdzad do //
rigs gyi bu *rnams* /

Kanjur: lhags¹⁶⁰⁴ par mkhyen nas chos ky¹⁶⁰⁵ gtam gyis¹⁶⁰⁶ shin tu¹⁶⁰⁷ legs par yang dag
par¹⁶⁰⁹ bstan / yang dag par¹⁶¹⁰ 'dzin du bcug¹⁶¹¹ / yang dag par¹⁶¹² gzengs¹⁶¹³ bstod¹⁶¹⁴
/ yang dag par (S.257b7) ¹⁶¹⁵rab tu dga' bar ^{1616, 1617}mdzad do // ¹⁶¹⁸(S.258a1) rigs ky¹⁶¹⁹ bu dag!

(ga 50a4) de nas¹⁶¹⁹ [→] rgyal po D[G]E BA¹ RGYAN || la / [→b[co]m ldan 'das ○ des,
chos gyi gtam gyis / ¹⁶²⁰[dge bar →] shin du [→] bstan te / yang dag ○ par
¹⁶²¹btsud do / || gzeng || bstod nas / || *shin du*

Kanjur: de nas bcom ldan 'das des¹⁶²² rgyal po DGE BA BKOD PA la chos ky¹⁶²³ gtam gyis (S.258a2)
*shin tu legs par yang dag par bstan*¹⁶²³ / yang dag par 'dzin du¹⁶²⁴ bcug / yang dag par

¹⁶⁰⁰ TU : JPKC. DU (= Tib. Kho.).

¹⁶⁰¹ te : Bth. pa.

¹⁶⁰² shin du bstan ching yang dag par btsud de / gzeng bstod nas / shin du dga' bar mdzad do : cf. Tib.

Kanj. *shin tu legs par yang dag par bstan / yang dag par 'dzin du bcug / yang dag par gzengs bstod / yang dag par rab tu dga' bar mdzad do*, KN. 464.12. *saṃdarśayati samādāpayati samuttejayati sampraharṣayati*.

¹⁶⁰³ btsud : cf. Tib. Kanj. 'dzin du bcug; KN. 464.12. (*saṃ*)ādāpayati ("instigates, incites" [cf. BHSD, s.v. *saṃādāpayati* (4)]).

¹⁶⁰⁴ lhags : BthT. *lhag* (s.e.); cf. KN. 464.11. *upasaṃkrāntaṃ*.

¹⁶⁰⁵ ky¹⁶⁰⁵ : J. gyi (= Tib. Kho.).

¹⁶⁰⁶ gyis : Bth. gyi (s.e.).

¹⁶⁰⁷ tu : J. du (= Tib. Kho.).

¹⁶⁰⁸ legs par : Bth. om. (= Tib. Kho.).

¹⁶⁰⁹ par : Bth. bar.

¹⁶¹⁰ par : Bth. om. (s.e.).

¹⁶¹¹ bcug : Bth. 'jug.

¹⁶¹² par : Bth. bar.

¹⁶¹³ gzengs : T. bzeng; JPhBPkC. gzeng (= Tib. Kho.).

¹⁶¹⁴ bstod : TJPkC. stod.

¹⁶¹⁵ rab tu : Bth. om. (s.e.).

¹⁶¹⁶ mdzad do // rigs ky¹⁶¹⁹ bu dag! de nas bcom ldan 'das des rgyal po DGE BA BKOD PA la chos ky¹⁶²³ gtam gyis
shin tu legs par yang dag par bstan / yang dag par 'dzin du bcug / yang dag par gzengs bstod / yang dag par rab tu
dga' bar : Bth. om. (s.e.).

¹⁶¹⁷ mdzad do : B. mdzod (s.e.).

¹⁶¹⁸ // : ST. // rigs ky¹⁶¹⁹ bu dag! de nas bcom ldan 'das des rgyal po DGE BA BKOD PA la chos ky¹⁶²³ gtam gyis
shin tu legs par yang dag par bstan / yang dag par 'dzin du bcug // yang dag par gzengs (T. bzeng) *bstod* (T. stod) /
yang dag par rab tu (T. om.) *dga' bar mdzad do* (s.e.; dittography).

¹⁶¹⁹ rgyal po DGE BA¹ RGYAN la / bcom ldan 'das des : cf. Tib. Kanj. *bcom ldan 'das des rgyal po DGE BA BKOD PA la*, KN. 464.12. *rājā Śubhavyūhas tena bhagavatā*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁶²⁰ dge bar : cf. Tib. Kanj. *legs par*; KN. 464.13. *sādbu*.

¹⁶²¹ btsud do : cf. Tib. Kanj. 'dzin du bcug; KN. 464.13. *saṃādāpitab*.

¹⁶²² des : Ph. de (s.e.).

¹⁶²³ bstan : TPh. stan (s.e.).

gzengs¹⁶²⁵ bstod¹⁶²⁶ / yang dag par rab tu

(ga 50a5) dga' bar byas te // de'i tshe¹⁶²⁷ dga' mgu rangs shing ○¹⁶²⁸ shin du dga' nas /
¹⁶²⁹bde ba dang yid bde ba skyes te / nu bo dar¹⁶³⁰ gyis ○ bcings nas / rgyal por
 bcug ste / bu

Kanjur: dga' bar mdzad pas / de'i tshe tshim¹⁶³¹ zbing mgu la yi¹⁶³² rangs te rab tu dga'
¹⁶³³zbing (S.258a3) dga'¹⁶³⁴ ba dang / yid bde ba skyes¹⁶³⁵ nas / nu bo¹⁶³⁶ cod pan¹⁶³⁷ gyis¹⁶³⁸
 bcings te / rgyal por bcug¹⁶³⁹ nas / bu

(ga 50a6) dang bchas / ¹⁶⁴⁰bdagi myi dang bchas / 'khor dang bcas pa dang / rgyal
 po'i chung ma DRI MA MYED PAS BYIN BA de ya[ng] bud med gyi¹⁶⁴¹ 'khor
 mang po¹⁶⁴² dang / khye'u de gnyis dang¹⁶⁴³ bchas

Kanjur: dang gnyen¹⁶⁴⁴ dab dang 'khor¹⁶⁴⁵ dang bcas pa dang / rgyal po'i chung ma DRI MA
 MED PAS BYIN PA¹⁶⁴⁶ de yang¹⁶⁴⁷ / (S.258a4) (KN.465) bud med kyi¹⁶⁴⁸ tshogs¹⁶⁴⁹ thams cad
 dang¹⁶⁵⁰ ¹⁶⁵¹'khor dang khye'u de¹⁶⁵² gnyis dang lhan cig

¹⁶²⁴ du : Ph. tu.

¹⁶²⁵ gzengs : T. bzeng; JPhBPkC. gzeng (= Tib. Kho.).

¹⁶²⁶ bstod : TJPhC. stod.

¹⁶²⁷ dga' : cf. Tib. Kanj. tshim (Bth. dga'); KN. 464.14. tuṣṭa~.

¹⁶²⁸ shin du dga' nas : cf. Tib. Kanj. rab tu dga' zbing; KN. 464.14. pramudita~.

¹⁶²⁹ bde ba : cf. Tib. Kanj. dga' ba; KN. 464.14. prīti~.

¹⁶³⁰ dar : cf. Tib. Kanj. cod pan; KN. 464.15. paṭṭa~.

¹⁶³¹ tshim : Bth. dga' (= Tib. Kho.).

¹⁶³² yi : BthPhPk. yid.

¹⁶³³ zbing dga' : T. om. (s.e.).

¹⁶³⁴ dga' : Bth. mgu (s.e.).

¹⁶³⁵ skyes : Ph. bskyed (s.e.).

¹⁶³⁶ bo : Ph. bor (s.e.); B. po (s.e.).

¹⁶³⁷ pan : Bth. ban.

¹⁶³⁸ gyis : Bth. gyi (s.e.); Ph. gyis bgyis (s.e.).

¹⁶³⁹ bcug : Bth. bcugs (s.e.).

¹⁶⁴⁰ bdagi myi : cf. Tib. Kanj. gnyen 'dab; KN. 464.15. -svajana~.

¹⁶⁴¹ 'khor dang po : cf. Tib. Kanj. tshogs (thams cad) dang 'khor; KN. 464.15. (sarva-strī-)gaṇa-parivāra~.

¹⁶⁴² Cf. Tib. Kanj. thams cad = KN. 464.15. sarva- (= O, D1, B1, C4, N1 etc.); K, C5, C6, N2 etc.

om. = Tib. Kho. om.

¹⁶⁴³ bchas te : cf. Tib. Kanj. lhan cig tu; KN. 465.1. -.

¹⁶⁴⁴ 'dab dang : Bth. 'deb ba (s.e.).

¹⁶⁴⁵ 'khor : Pk. 'kher (s.e.).

¹⁶⁴⁶ PA : Ph. om. (s.e.).

¹⁶⁴⁷ yang : NL. 'ang.

¹⁶⁴⁸ kyi : Ph. kyis (s.e.).

¹⁶⁴⁹ tshogs : T. 'khor (= Tib. Kho.).

¹⁶⁵⁰ dang : S. dang bcas pas (s.e.).

¹⁶⁵¹ 'khor dang : BthT. om. (s.e.).

¹⁶⁵² de : BthPh. om. (s.e.).

(ga 50a7) *te* // *srog chags* ¹⁶⁵³ [*stong*→] [*phrag*] *brgyad chu rṭsa* *bzhi* [*←*] *dang* / *lhan chig*
du 'grog̃s *ste* // *bcom ldan* 'das [*←*] 'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO
 KUN DU RGYAS «PA»→] // *de bzhin gshegs*

Kanjur: *tu* / *srog chags brgyad khri bzhi stong dang lhan cig* ¹⁶⁵⁴ *tu* ¹⁶⁵⁵ 'grog̃s *te* / *bcom ldan*
 'das *de bzhin gshegs*

(ga 50a8) *pa* / *dgra bcom ba* / *yang dag par rdzogs pa'i sangs rgyas* [*←*] *de'i* ¹⁶⁵⁶ *rab gyi*
tsbig *la* *dad pas* / *khyim nas khyim myed bar rab du byung ste* / *rab du byung*
nas / *rgyal po* DGE BA₁I₁

Kanjur: *pa dgra bcom pa yang dag* (S.258a5) *par rdzogs pa'i sangs rgyas* 'BRUG SGRA DBYANGS ¹⁶⁵⁷
 SNYAN SKAR MA'I RGYAL PO ME TOG ¹⁶⁵⁸ KUN TU ¹⁶⁵⁹ RGYAS PA *de'i gsung* ¹⁶⁶⁰ *rab la* / *dad pas*
khyim nas khyim med par rab tu ¹⁶⁶¹ *byung ste* ¹⁶⁶² / *rab tu byung nas rgyal po* DGE
 BA ¹⁶⁶³

(ga 50b1) RGYAN [] 'khorḍ *dang bcbas pas* / *lo* ¹⁶⁶⁴ [*stong*→] [*phrag*] *brgyad chu «rṭsa»*
bzhi→] / DAM PA'I CHOS PUN 'DA' RI KA'I CHOS *gyi gzhung* 'di *la bsam ba dang* /
bsgom ba dang / ¹⁶⁶⁵ *yongsu chud par*

Kanjur (KN. 465.4; Bth. 187a9; T. 219b5; J. 189a7; S.258a6; Ph. 395a7; B. 235b1; Pk.
 196a8; N. 268a6; D. 172b2; C. 203b1; L. 272b5) (S.258a6) BKOD PA 'khoṛ *dang bcbas*
pas lo brgyad khri bzhi stong du DAM PA'I CHOS PAD MA ¹⁶⁶⁶ DKAR PO 'i ¹⁶⁶⁷ *chos kyi rnam*
grangs 'di *la* ¹⁶⁶⁸ *bsam* ¹⁶⁶⁹ *pa* ¹⁶⁷⁰ *dang* / ¹⁶⁷¹ *bsgom pa dang* / *kun chub par*

(ga 50b2) *bya ba* {/} *la brtson bar* ¹⁶⁷² *spyod do* // *rigs gyi bu rnams* *de nas* // *rgyal po* DGE

¹⁶⁵³ *stong phrag brgyad chu rṭsa bzhi* : cf. Tib. Kanj. *brgyad khri bzhi stong*; = O, D1, T4, T5, A2, A3
 etc. *caturaṣṭi*~ (*prāṇi*)-*sabasa*~; ≠ KN. 465.1. *dvā-catvāriṃśat*~ (*prāṇi*)-*sabasa*~ (= Bj, K, C4, N1 etc.).

¹⁶⁵⁴ *cig* : Ph. *gcig* (s.e.).

¹⁶⁵⁵ *tu* : = Bth; T. *du* (= Tib. Kho.); the other Kanjurs omit this word.

¹⁶⁵⁶ *rab gyi tsbig* : cf. Tib. Kanj. *gsung rab*; KN. 465.3. *pravacana*~.

¹⁶⁵⁷ DBYANGS : Bth. DBYANGS DBYANG (s.e.).

¹⁶⁵⁸ TOG : Bth. TO (s.e.).

¹⁶⁵⁹ TU : JPKC. DU (= Tib. Kho.).

¹⁶⁶⁰ *gsung* : Ph. *gsungs* (s.e.).

¹⁶⁶¹ *byung ste* / *rab tu byung* : Bth. *byung* (s.e.).

¹⁶⁶² *ste* : Pk. *te* (s.e.).

¹⁶⁶³ BA : Ph. om. (s.e.).

¹⁶⁶⁴ *stong phrag brgyad chu rṭsa bzhi* : cf. Tib. Kanj. *brgyad khri bzhi stong*; KN. 465.4.
caturaṣṭi-(*varṣa*)-*sabasa*~.

¹⁶⁶⁵ *yongsu chud par bya ba* : cf. Tib. Kanj. *kun chub par bya ba*; KN. 465.5. *paryavādāpayat*~.

¹⁶⁶⁶ PAD MA : STJBNL. PAD-MA; the other Kanjurs read PAD MA instead.

¹⁶⁶⁷ PO'i : Bth. BO'i.

¹⁶⁶⁸ *la* : Ph. om. (s.e.).

¹⁶⁶⁹ *bsam* : BPK. *bsams* (s.e.).

¹⁶⁷⁰ *pa* : Bth. *ba* (= Tib. Kho.).

¹⁶⁷¹ *bsgom pa* : Bth. *sgom ba*.

¹⁶⁷² *spyod do* : cf. Tib. Kanj. *gyur to*; KN. 465.4. *vijabhāra*.

BA_[1] RGYAN [] / lo [stong→] phrag brgyad *chu rtsa bzhi* [←] 'das nas / ¹⁶⁷³YON TAN
[THAMS CHAD ¹⁶⁷⁴SNA TSHOGS→] GYI ¹⁶⁷⁵RGYAN [←]
Kanjur: ¹⁶⁷⁶bya ba la ¹⁶⁷⁷brtson par ¹⁶⁷⁸gyur to / (S.258a7) / rigs kyi bu dag! de nas rgyal po DGE
BA ¹⁶⁷⁹BKOD PA lo brgyad kbri bzhi stong 'das nas / YON TAN GYI ¹⁶⁸⁰RGYAN ¹⁶⁸¹THAMS CAD
BKOD PA

(ga 50b3) *ches* bya ba'i ting nge 'dzin thob *bo* // ting nge 'dzin [] thob ma thag *du* de'i
tshe / ¹⁶⁸²[←] ta la bdun *tsam* du [←] nam *ka* la, 'phagso // de nas rigs gyi bu
rnams / rgyal po DGE BA_[1] RGYAN [] /
Kanjur: *zhes* bya ba'i ting nge 'dzin thob ste / ting nge 'dzin *de* ¹⁶⁸³thob ma thag tu de'i
(S.258b1) *tshe* nam mkba' la ¹⁶⁸⁴ta la bdun ¹⁶⁸⁵tsam du 'phags so // de nas rigs kyi bu
dag ¹⁶⁸⁶! rgyal po DGE BA BKOD PA

(ga 50b4) nam *ka*'i dkyil na 'dug «nas» / bcom ldan 'das [←] BRU○G SGRA DBYANGS SNYAN
SKAR MA'I RGYAL PO [] KUN DU RGYAS PA→] / de b○zhin gshegs pa / dgra bcom *ba*
yang
Kanjur: *nam* mkba'i dkyil du ¹⁶⁸⁷'dug nas / bcom ldan 'das ¹⁶⁸⁸de bzhin gshegs pa ¹⁶⁸⁹dgra
bcom pa (S.258b2) yang

(ga 50b5) dag par rdzogs pa'i sangs rgyas [←] la 'di skad [] gso○ld to // bcom ldan 'das
/ bdagi bu 'di gnyis ston pa la ○gste / gang 'di dag gis rdzu 'phrul
Kanjur: *dag* par ¹⁶⁹⁰rdzogs pa'i sangs rgyas 'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO ME
TOG KUN TU ¹⁶⁹¹RGYAS PA la 'di skad ¹⁶⁹²ces gsol to // "bcom ldan 'das! bdag gi ¹⁶⁹³bu 'di

¹⁶⁷³ YON TAN THAMS CHAD SNA TSHOGS GYI RGYAN: cf. Tib. Kanj. YON TAN GYI RGYAN THAMS CAD BKOD PA;
KN. 465.6. *Sarvagunālamkāravvyūha*.

¹⁶⁷⁴ SNA TSHOGS: cf. Tib. Kanj. RGYAN; KN. 465.6. *-alamkāra-*.

¹⁶⁷⁵ RGYAN: cf. Tib. Kanj. BKOD PA; KN. 465.6. *-vyūha*.

¹⁶⁷⁶ bya ba: Bth. *byed pa* (s.e.).

¹⁶⁷⁷ la: Ph. *las* (s.e.).

¹⁶⁷⁸ gyur to: = Bth TPhB; Pk. *gyur ro*; the other Kanjurs read 'gyur ro instead.

¹⁶⁷⁹ BA: Ph. om. (s.e.).

¹⁶⁸⁰ GYI: T. *GYIS* (s.e.).

¹⁶⁸¹ RGYAN: TJNC. *BRGYAN*.

¹⁶⁸² ta la bdun tsham du nam ka la: cf. Tib. Kanj. *nam mkba' la ta la bdun tsam du*; KN. 465.7.
saptatālamātram vaihāyasam. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁶⁸³ de: S. 'di (= KN. 465.7. *asya*); BthPh. om. (= Tib. Kho.); the other Kanjurs, incl. T., read *de*
instead (= Bj, K, C4, N1, C5, C6 etc. *tasya*).

¹⁶⁸⁴ ta la: Ph. *rta la* (s.e.).

¹⁶⁸⁵ bdun: Ph. *bdun srid* (s.e.).

¹⁶⁸⁶ dag: Bth. om. (s.e.).

¹⁶⁸⁷ du: Bth. *na* (= Tib. Kho.).

¹⁶⁸⁸ 'das: T. 'das kyi (s.e.).

¹⁶⁸⁹ pa: Bth. *ba*.

¹⁶⁹⁰ par: Bth. *bar*.

¹⁶⁹¹ TU: JPKC. *DU* (= Tib. Kho.); Ph. om. (s.e.).

gnyis ston pa lags te / gang ^(S.258b3) 'di dag gis ¹⁶⁹⁴rdzu 'phrul

(ga 50b6) *dang / cho 'phrul₁ gyis lta bar* ¹⁶⁹⁵*song ba* {/} *chen po de* ¹⁶⁹⁶*dag₁ las bzlogste /*
de bzhin gshegs pa'i bstan pa la rab du bzhag go / yongsu smyin par bgyis so₁ /
¹⁶⁹⁷*shin du*

Kanjur: *gyis* ¹⁶⁹⁸*lta bar gyur pa chen po de las bzlog* ¹⁶⁹⁹*ste / de bzhin gshegs pa'i bstan pa la*
^(KN.466) *rab tu* ¹⁷⁰⁰*bzhag go / yongs su smin par* ¹⁷⁰¹ ¹⁷⁰²*bgyis / zhugs par*

(ga 50b7) *btsud do // de bzhin gshegs pa la blta bar* ¹⁷⁰³ *bskul to // bcom ldan 'das /*
khye'u 'di gnyis bdagi dge ba'i ¹⁷⁰⁴*bshes nyen te /* ¹⁷⁰⁵ *bu'i gzugs gyis / bdagi*
khyim du /

Kanjur: *bgyis so // de bzhin gshegs* ^(S.258b4) *pa la blta* ¹⁷⁰⁶ *ba dang /* ¹⁷⁰⁷ *phyag bgyi ba'i slad du* ¹⁷⁰⁸
yang ¹⁷⁰⁹ ¹⁷¹⁰*bskul lo // bcom ldan 'das! khye'u 'di* ¹⁷¹¹ *gnyis* ¹⁷¹² *bdag gi* ¹⁷¹³ *dge ba'i bshes*
gnyen te / ¹⁷¹⁴ *sngon gyi dge ba'i rtas ba dran par bgyi ba'i slad du / bu'i gzugs* ^(S.258b5)
kyis ¹⁷¹⁵ *bdag gi* ¹⁷¹⁶ *khyim du*

(ga 50b8) *skyes ste /* ¹⁷¹⁷ *de ni* ¹⁷¹⁸ *sngon gyi dge ba'i rtas ba dran bar bgyi ba'i slad du'o₁*

¹⁶⁹² *skad* : Ph. 'skad (s.e.).

¹⁶⁹³ *gi* : Ph. gis (s.e.).

¹⁶⁹⁴ *rdzu 'phrul dang cho 'phrul* : cf. Tib. Kanj. *rdzu 'phrul*; KN. 465.10. *rddhi-prātibhārya*~.

¹⁶⁹⁵ *song ba* : cf. Tib. Kanj. *gyur pa*; KN. 465.10. (*dr̥ṣṭi-gata*) (D1, B1, K, C4, C5, C6, N1, T8 etc.

[*dr̥ṣṭi-kṛta*~).

¹⁶⁹⁶ *dag* : cf. Tib. Kanj. -; KN. 465.10. - (*mahato dr̥ṣṭigatāt*).

¹⁶⁹⁷ *shin du btsud do* : cf. Tib. Kanj. *zhugs par bgyis so*; KN. 466.1. *avatārita*~.

¹⁶⁹⁸ *gyis* : BthPh. *gyi cho 'phrul gyi* (Ph. *gyis*) (= Tib. Kho. *dang cho 'phrul*).

¹⁶⁹⁹ *bzlog* : BPh. *zlog*.

¹⁷⁰⁰ *bzhag go* : Bth. *zhugs so*; T. *gzbag go* (s.e.); cf. KN. 466.1. *pratiṣṭhāpitah*.

¹⁷⁰¹ *par* : Bth. *bar*.

¹⁷⁰² *bgyis / zhugs par bgyis* : Bth. *bgyis* (s.e.).

¹⁷⁰³ Cf. Tib. Kanj. *dang / phyag bgyi ba'i slad du yang*; KN. 466.1.-.

¹⁷⁰⁴ *bshes nyen* : cf. Tib. Kanj. *bshes gnyen*; KN. 466.1. -*mitra*~.

¹⁷⁰⁵ *bu'i gzugs gyis ... skyes ste / de ni sngon gyi ... ba'i slad du'o* : cf. Tib. Kanj. *sngon gyi ... ba'i slad du / bu'i gzugs kyis ... skyes so*; KN. 466.2. *putrarūpeṇa mama gr̥ha upapannau yad uta pūrva-kuśalamūla-smaraṇārtham*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁷⁰⁶ *blta* : TPh. *lta* (s.e.).

¹⁷⁰⁷ *phyag bgyi ba* : there are no parallels either in the Tib. Kho. or in the Sanskrit version (KN. 466.1).

¹⁷⁰⁸ *du* : Pk. *tu* (s.e.).

¹⁷⁰⁹ *yang* : Bth. om. (s.e.); NL. 'ang.

¹⁷¹⁰ *bskul lo* : S. *skul to*.

¹⁷¹¹ 'di : Bth. om. (s.e.).

¹⁷¹² *gnyis* : Ph. *nyid* (s.e.).

¹⁷¹³ *gi* : BthPh. *gis* (s.e.).

¹⁷¹⁴ *sngon gyi* : = BthPhDL (= Tib. Kho.); T. *sngon gyis* (s.e.); JBPkNC. *sngon*.

¹⁷¹⁵ *kyis* : BthL. *kyi* (s.e.).

¹⁷¹⁶ *gi* : SBth. *gis* (s.e.).

¹⁷¹⁷ *de ni* : cf. Tib. Kanj. -; KN. 466.2. *yad uta*.

*pa*¹⁷³⁹ *dang* / *gang dag bla na med pa yang dag par*¹⁷⁴⁰ (S.259a1) *rdzogs pa'i byang chub*
*tu*¹⁷⁴¹ *lung ston pa*¹⁷⁴² *dang* / *dzud pa dang* / *yongs su smin*

(ga 51a4) *par byed pa'i* / *dge ba'i bshes nyen* ¹⁷⁴⁴ *rab du rnyed* ¹⁷⁴⁵ *par* ¹⁷⁴⁶ *'gyur ro* //
rgyal po chen po 'di lta ste / *dge ba'i bshes nyen* ¹⁷⁴⁷ *gyis* ¹⁷⁴⁸ *yongsu bzung ste* / *de*
bzhin gshegs {/}

Kanjur: *par byed pa'i*¹⁷⁴⁶ *dge ba'i bshes gnyen rnams rnyed*¹⁷⁴⁷ *sla bar 'gyur ro* // *rgyal po*
¹⁷⁴⁸ *chen po! 'di lta ste* / (S.259a2) *dge ba'i bshes gnyen gyis*¹⁷⁴⁹ *yongs su zin pa de bzhin*
gshegs

(ga 51a5) *pa* ¹⁷⁵⁰ *la* ¹⁷⁵¹ *ltar 'dzud pa* ¹⁷⁵² *de ni* / ¹⁷⁵³ *yangs pa* ¹⁷⁵⁴ *'i gnas* ¹⁷⁵⁵ *so* / *rgya* ¹⁷⁵⁶ *l po chen po*
khye'u 'di gnyis mthong ngam / *gsold pa* / ¹⁷⁵⁷ *l mthong ngo* / *bcom ldan*
¹⁷⁵⁸ *'das* ¹⁷⁵⁹ *l mthongo* / ¹⁷⁶⁰ *'i*

Kanjur: *pa*¹⁷⁵³ *ltar*¹⁷⁵⁴ *'dzud pa*¹⁷⁵⁵ *gnas 'di ni rgya che ba'o*¹⁷⁵⁶ // *rgyal po chen po! khye'u*
¹⁷⁵⁷ *'di* ¹⁷⁵⁸ *gnyis* ¹⁷⁵⁹ *mthong ngam?"* / *gsol pa* / *"bcom ldan 'das! mthong* (S.259a3) ¹⁷⁶⁰ *lags so*
 //

(ga 51a6) *bde bar gshegs pa* ¹⁷⁶¹ *'bcom ldan 'das gyis bka' stsal* ¹⁷⁶² *pa* // *rgyal po chen po*
 / *khye'u 'di gnyis* ¹⁷⁶³ *chu bo GANG 'GA' drug chu* ¹⁷⁶⁴ *rtsa lnga'i bye ma snyed* ¹⁷⁶⁵ *gyi*

¹⁷³⁸ *bar* : L. *par*.

¹⁷³⁹ *pa* : Ph. om. (s.e.).

¹⁷⁴⁰ *par* : T. *bar*.

¹⁷⁴¹ *lung ston pa* : w.r.; BthPh. *ston pa* (= Tib. Kho. *ston* = KN. 466.7. [*samyaksambodhau*] *śāsaka*~).

¹⁷⁴² *pa* : T. *ba*.

¹⁷⁴³ *'dzud pa dang* : Bth. om. (s.e.).

¹⁷⁴⁴ *rab du rnyed pa* : cf. Tib. Kanj. *rnyed sla ba*; KN. 466.6. *śulabha*~.

¹⁷⁴⁵ *yongsu bzung ste* : cf. Tib. Kanj. *yongs su zin pa*; KN. 466.8. *-parigraba*~.

¹⁷⁴⁶ *dge ba'i* : B. om. (s.e.).

¹⁷⁴⁷ *rnyed* : = BthT; Ph. *rnyed bar*; the other Kanjurs read *rnyed par* instead.

¹⁷⁴⁸ *chen po* : T. om. (s.e.).

¹⁷⁴⁹ *gyis* : Bth. *gyi* (s.e.).

¹⁷⁵⁰ *de ni yangs pa'i gnas so* : cf. Tib. Kanj. *gnas 'di ni rgya che ba'o*; KN. 466.8. *udāram etan*
 (*mahārāja*) *sthānam yad uta* ...

¹⁷⁵¹ *yangs pa* : cf. Tib. Kanj. *rgya che ba*; KN. 466.8. *udāra*~.

¹⁷⁵² *mthong ngo / bcom ldan 'das mthong* / *bde bar gshegs pa* / : cf. Tib. Kanj. *bcom ldan 'das! mthong*
lags so // *bde bar gshegs pa! mthong lags so*; KN. 466.9. *paśyāmi bhagavan paśyāmi sugata*. The word order of
 the Tib. Kho. agrees with that of the Sanskrit version.

¹⁷⁵³ *pa* : Bth. *ba*.

¹⁷⁵⁴ *ltar* : ST. *bltar*; Bth. *la* (s.e.).

¹⁷⁵⁵ *pa'i* : = T; the other Kanjurs read *pa* instead.

¹⁷⁵⁶ *ba'o* : Bth. *ba'i*; Ph. *'o* (s.e.).

¹⁷⁵⁷ *'di* : Bth. *de* (s.e.); cf. KN. 466.9. *etau*.

¹⁷⁵⁸ *gnyis* : T. *nyid* (s.e.).

¹⁷⁵⁹ *lags so* : Bth. *ngo* (= Tib. Kho.).

¹⁷⁶⁰ *chu bo GANG 'GA' ... de bzhin gshegs pa* ... : cf. Tib. Kanj. *de bzhin gshegs pa ... GANG GA'i klung* ...;
 KN. 466.10. *Gaṅgā-nadī-(vālikā-sama~) tathāgata*~. The word order of the Tib. Kho. agrees with that of

/ de bzhin {/}

Kanjur: *bde bar gshegs pa' mthong lags so" // bcom ldan 'das kyi*¹⁷⁶¹ *bka' stsal pa / "rgyal po*¹⁷⁶² *chen po! khye'u 'di gnyis de*¹⁷⁶³ *bzhin*

(ga 51a7) *gshegs pa / dgra bcom ba / yang dag par rdzogs pa'i sangs rgyas* [**←**] *la mchod pa byedo* // *sems chan rnams la snying brtse ba'i phyir* // *log par lta ba'i / sems*

Kanjur: *gshegs pa dgra bcom pa*¹⁷⁶⁴ *yang dag par*¹⁷⁶⁵ *rdzogs pa'i* (S.259a4) *sangs rgyas* GANG GĀ'i¹⁷⁶⁷ *klung drug cu*¹⁷⁶⁸ *rtsa lnga'i bye ma snyed la mchod par*¹⁷⁶⁹ *byed do*¹⁷⁷⁰ // *sems can rnams la snying brtse*¹⁷⁷¹ *ba'i phyir*¹⁷⁷² / *log par lta ba'i sems*

(ga 51a8) *chan rnams / yang dag par lta ba la / brtson 'grus bskyed pa'i* ¹⁷⁷³ *don du* DAM PA'I CHOS PUN 'DA' RI KA'I CHOS gyi *gzhung 'di 'dzin par 'gyur ro* // *rigs gyi*

Kanjur: *can*¹⁷⁷⁴ *rnams yang dag par*¹⁷⁷⁵ *lta ba la brtson 'grus bskyed* (S.259a5) *pa'i phyir* DAM PA'I CHOS PAD MA¹⁷⁷⁶ DKAR PO'i chos *kyi rnam grangs 'di 'dzin par 'gyur ro* / (KN.467) / *rigs kyi*

(ga 51b1) *du*¹⁷⁷⁷ *rnams / de nas rgya[l] po* DGE BA_[1] ¹⁷⁷⁸ *RGYAN DA* _□ *nam ka'i [d]kyil de nas bab ste / sor [m]o bcu thal mo sbyard nas /* _□ ¹⁷⁷⁹ [**→**] *'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO* _□ KUN DU RGYAS PA_[1] /

Kanjur (KN. 467.1; Bth. 187b9; T. 220b3; J. 190a3; S.259a5; Ph. 396a8; B. 236a8; Pk. 197a4; N. 269b1; D. 173a5; C. 204a6; L. 273b6) *bu dag*¹⁷⁸⁰ *de nas rgyal po* DGE

the Sanskrit version.

¹⁷⁶¹ *kyis* : Ph. *kyi* (s.e.).

¹⁷⁶² *chen po* : Bth. om. (s.e.).

¹⁷⁶³ *de* : Ph. *bcom ldan 'das de* (s.e.).

¹⁷⁶⁴ *pa* : Bth. *ba* (= Tib. Kho.).

¹⁷⁶⁵ *par* : Bth. *bar*.

¹⁷⁶⁶ *sangs rgyas* GANG GĀ'i : Bth. om. (s.e.).

¹⁷⁶⁷ GANG GĀ'i : SBNL. GANG-GĀ'i; Ph. GANG GĀ'i; the other Kanjurs, incl. T, read GANG GĀ'i

instead. Cf. Tib. Kho. GANG 'GA'.

¹⁷⁶⁸ *cu* : BthPhPk. *bcu*.

¹⁷⁶⁹ *par* : = T; the other Kanjurs read *pa* instead (= Tib. Kho.).

¹⁷⁷⁰ *do* : Bth. *pa*.

¹⁷⁷¹ *brtse* : TPh. *rtse* (s.e.).

¹⁷⁷² *phyir* : Bth. *phyir dang*.

¹⁷⁷³ *don du* : cf. Tib. Kanj. *phyir*; KN. 466.12. (*vīryasaṃjanana*)-*artham*.

¹⁷⁷⁴ *can* : BthPh. om. (s.e.).

¹⁷⁷⁵ *par* : = BthTL (= Tib. Kho.); the other Kanjurs read *pa'i* instead; cf. KN. 466.12. *samyagdṛṣṭi*~.

¹⁷⁷⁶ PAD MA : STBNL. PAD-MA; the other Kanjurs read PAD MA instead.

¹⁷⁷⁷ *du* : s.e. for *bu*.

¹⁷⁷⁸ RGYAN DA : s.e. for RGYAND.

¹⁷⁷⁹ Cf. Tib. Kanj. *bcom ldan 'das*; KN. 467.2. *bhagavat*~.

¹⁷⁸⁰ *dag* : Bth. om. (s.e.).

BA BKOD PA nam mkha'i dkyil¹⁷⁸¹ de¹⁷⁸² nas¹⁷⁸³ babs te / (S.259a6) sor mo bcu¹⁷⁸⁴ thal mo
 sbyar nas¹⁷⁸⁵ bcom ldan 'das de bzhin gshegs pa¹⁷⁸⁶ dgra bcom pa yang dag par¹⁷⁸⁷
 rdzogs pa'i sangs rgyas 'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO ME TOG KUN
 TU¹⁷⁸⁸ RGYAS PA

(ga 51b2) [de bzhin gshegs pa] / dgra bcom ba yang dag par rdzogs pa'i / sangs
 rgyas [de] la / 'di skad [] gsol to // bcom [ld]an 'da's de bzhin gshegs pa [] /
 ji lta bu'i

Kanjur: la 'di skad (S.259a7) ces gsol to // "bcom ldan 'das! de bzhin gshegs pa ji¹⁷⁹⁰ lta bu'i

(ga 51b3) ye shes dang ldan bas / de bzhin gshegs pa' / dgra bcom ba yang dag par
 rdzogs pa'i¹⁷⁹¹ sang rgyas gang gyis [] / dbu'i gtsug thor gda¹⁷⁹² // ¹⁷⁹³ [] dri ma
 myed pa'i [] spyang [] du' gyur /

Kanjur: ye shes dang ldan pas¹⁷⁹⁴ / ¹⁷⁹⁵ de bzhin gshegs pa dgra bcom pa¹⁷⁹⁶ yang dag par
 rdzogs pa'i sangs rgyas ¹⁷⁹⁷ gang gi slad du¹⁷⁹⁸ / (S.259b1) dbu'i gtsug tor¹⁷⁹⁹ rnam par
 mdzes / spyang dri ma ma¹⁸⁰⁰ mchis pa lags /

(ga 51b4) smyin mtshams gi mdzod spu [] «'» gyur¹⁸⁰¹ [] / zla ba dang dung ltar dkar
 zhing snang¹⁸⁰² [] mnyam zhing thags bzang ba'i / tshems gyi phreng ba / zhal
 gyi nang nas mdzes / bcom ldan¹⁸⁰³ da'

Kanjur: smin¹⁸⁰⁴ mtshams¹⁸⁰⁵ kyi mdzod spu mdzes shing / zla ba dang¹⁸⁰⁶ dung ltar dkar la

¹⁷⁸¹ dkyil : L. dkyil 'khor (s.e.).

¹⁷⁸² de : Ph. des (s.e.).

¹⁷⁸³ babs te : Bth. bab ste (= Tib. Kho.).

¹⁷⁸⁴ bcu : = TPh (= Tib. Kho.); the other Kanjurs read bcu'i instead.

¹⁷⁸⁵ nas : Bth. te.

¹⁷⁸⁶ pa : Pk. om. (s.e.).

¹⁷⁸⁷ par : C. pa'i (s.e.).

¹⁷⁸⁸ TU : JPkC. du (= Tib. Kho.).

¹⁷⁸⁹ de : cf. Tib. Kanj. -; KN. 467.2. tam.

¹⁷⁹⁰ ji : Bth. ci.

¹⁷⁹¹ sang rgyas : s.e. for sangs rgyas.

¹⁷⁹² gda' : cf. Tib. Kanj. rnam par mdzes; KN. 467.4. vibhāti.

¹⁷⁹³ dri ma myed pa'i spyang du' gyur : cf. Tib. Kanj. spyang dri ma ma mchis pa lags; = K. vimalanetrās
 ca bhavati; ≠ KN. 467.4. vimalanetrās ca bhagavān (= most of the MSS.; v.l. C1, C2. bhagavān bhavati).

¹⁷⁹⁴ ldan pas : ST. om. (s.e.); Bth. ldan bas.

¹⁷⁹⁵ de bzhin gshegs pa : = KN. 467.3. tathāgato; STDL. bcom ldan 'das de bzhin gshegs pa (w.r.).

¹⁷⁹⁶ pa : Bth. ba (= Tib. Kho.).

¹⁷⁹⁷ gang gi : S. Gang-gā'i (s.e.); T. Gang ga'i 'di (s.e.); Bth. gang gi'i (s.e.).

¹⁷⁹⁸ du : J. tu.

¹⁷⁹⁹ tor : S. tog (s.e.); T. gtor.

¹⁸⁰⁰ ma : Bth. om. (s.e.).

¹⁸⁰¹ gyur : cf. Tib. Kanj. mdzes; KN. 467.5. vibhāti.

¹⁸⁰² snang : cf. Tib. Kanj. mdzes; KN. 467.5. -ābhāsā (← °ābhā sā) (D1. bhāsate).

¹⁸⁰³ 'da' sa : s.e. for 'da's.

¹⁸⁰⁴ smin : Ph. smi (s.e.).

*mdzes mnyam zhing thags*¹⁸⁰⁷ *bzang ba'i tshems*¹⁸⁰⁹ *kyi* (S.259b2) *phreng ba zhal gyi*¹⁸¹⁰ *nang nas*¹⁸¹¹ *mdzes*¹⁸¹² / *bcom ldan 'das*

(ga 51b5) s[a] *gyi sgros* ¹⁸¹³ *byim 'ba'* ¹⁸¹⁴ *bshad na* ¹⁸¹⁵ *dge'o* // *de nas* ¹⁸¹⁶ *rigs gyi bu rnam* ¹⁸¹⁷ *rgyal* ○ *po dGe BA* ¹⁸¹⁸ *gyis* / *yon tan de snyed* /

Kanjur: *kyi*¹⁸¹⁶ *sgros*¹⁸¹⁷ *me tog*¹⁸¹⁸ *bim ba ltar dmar ba dang* / *bde bar gshegs*¹⁸²⁰ *pa'i spyen mdzes pa*¹⁸²¹ / ¹⁸²² *de bzhin gshegs pas legs par bshad* (S.259b3) *du*¹⁸²³ *gsol* / *rigs kyi bu dag*¹⁸²⁴ ¹⁸²⁵ *de nas rgyal po dGe BA BKOD PA*¹⁸²⁶ / *yon tan de snyed*

(ga 51b6) *gyis* / *bcom ldan 'da's* ¹⁸²⁷ *sang rgyas* ¹⁸²⁸ *de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i* ¹⁸²⁹ *rdzogs pa'i* ¹⁸³⁰ *sangs rgyas* (S.259b4) *'BRUG SGRA DBYANGS SNYAN SKAR MA'I RGYAL PO ME TOG KUN TU*¹⁸³¹ *RGYAS PA*

¹⁸⁰⁵ *mtshams* : Bth. *'tshams*.

¹⁸⁰⁶ *dang* : = TPhD (= Tib. Kho.); the other Kanjurs omit this word.

¹⁸⁰⁷ *thags* : Bth. *thag*.

¹⁸⁰⁸ *bzang ba'i* : T. *bzang pa'i*; D. *bzangs ba'i* (s.e.).

¹⁸⁰⁹ *tshems* : Ph. *tshims* (s.e.).

¹⁸¹⁰ *gyi* : BthPh. *gyis* (s.e.).

¹⁸¹¹ *nas* : Bth. *na* (s.e.).

¹⁸¹² *mdzes* : Pk. *mdos* (s.e.).

¹⁸¹³ *byim 'ba'* : = KN. 467.5. *bimba-(oṣṭha-)*; ≠ Tib. Kanj. *me tog bim ba ltar dmar ba*.

¹⁸¹⁴ Cf. Tib. Kanj. *de bzhin gshegs pas*; KN. 467.3. -; see n. 1822.

¹⁸¹⁵ *bshad na dge'o* : cf. Tib. Kanj. *legs par bshad du gsol*; KN. 467.3. *tat sādhu (bhagavan) nidarśitu*.

¹⁸¹⁶ *kyi* : Ph. *kyis* (s.e.).

¹⁸¹⁷ *sgros* : = KN. 467.5. *-oṣṭha-*; SDL. *zhal gyi sgros*, Bth. *zhal gyi sgo ni* (s.e.); T. *zhal gyis* (s.e.)

sgros.

¹⁸¹⁸ *tog* : Ph. *tog gis* (s.e.).

¹⁸¹⁹ *bim ba* : STB. *bim pa* (s.e.); Bth. *pim pa* (s.e.); NL. *bim-ba*.

¹⁸²⁰ *gshegs* : T. *gsheg* (s.e.).

¹⁸²¹ *pa* : Ph. om. (s.e.).

¹⁸²² *de bzhin gshegs pas* : there are no parallels either in the Tib. Kho. or in the Sanskrit version (KN. 467.3). The translator of the Kanjur version seems to have misunderstood the phrase of KN. 467.3. *tat sādhubhagavan nidarśitu tathāgataḥ kīḍṛṣṇa jñānena samanvāgatas* ("Please, Lord, tell [me], what knowledge the Tathāgata possesses.") and translated *tathāgataḥ* twice, namely here and above (ga 51b2, S.259a7).

¹⁸²³ *du* : J. *tu*.

¹⁸²⁴ *dag* : Bth. om. (s.e.).

¹⁸²⁵ *de nas* : BthT. om. (s.e.).

¹⁸²⁶ *PA* : Bth. *PA* (s.e.); Ph. *PA'i* (s.e.).

¹⁸²⁷ *sang rgyas* : s.e. for *sangs rgyas*.

¹⁸²⁸ *kyis* : Bth. *kyi* (s.e.).

¹⁸²⁹ *par* : Bth. *bar*.

¹⁸³⁰ *SNYAN* : Bth. *SNYEN* (s.e.).

¹⁸³¹ *TU* : JPKC. *DU* (= Tib. Kho.).

(ga 51b7) ¹⁸³²'la mngon bar bstod nas / ¹⁸³³'gzhan [] → ¹⁸³⁴'yang → ¹⁸³⁵'yon than bye ba khrag
khrig brgya stong [] gis / bcom ldan 'das de la bstode // de'i tshe bcom
ldan 'da's 'BRUG SGRA DBYANGS

Kanjur: *de la mngon par*¹⁸³⁴ *bstod nas / yon tan bye ba kbrag kbrig brgya stong gzhan dag*
*gis*¹⁸³⁵ *kyang bcom ldan 'das de*¹⁸³⁶ *la bstod de*¹⁸³⁷ // ¹⁸³⁸*de'i tshe bcom ldan 'das* (S.259b5)
de bzbin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas 'BRUG SGRA
DBYANGS

(ga 51b8) SNYAN SKAR MA'I RGYAL PO [] KUN DU [] RGYAS PA [] / ¹⁸⁴⁰[ng]o mtshar to [] // bcom l[dan]
¹⁸⁴¹de bzbin gshegs pa dgra bcom ba / yang dag par rdzogs *pha*¹⁸³⁹ sangs rgyas, la 'di skad [] gsol to

Kanjur: SNYAN SKAR¹⁸⁴¹ MA'I RGYAL PO ME TOG KUN TU¹⁸⁴² RGYAS PA *la 'di skad ces gsol to //*
"bcom ldan

(ga 52a1) ☉ // 'das / ¹⁸⁴³ngo mtshar tho / bde bar gshegs pa [] / ¹⁸⁴⁴'di ltar¹⁸⁴⁵ de bzbin
gshegs pa'i bstand pa / 'di don che'o / ¹⁸⁴⁶¹⁸⁴⁷[de bzbin gshegs pas /] ¹⁸⁴⁸*bstan pa'i*
→ ¹⁸⁴⁹2* [] → ¹⁸⁵⁰3* [] → ¹⁸⁵¹4* [] → ¹⁸⁵²5* [] chos 'dul ba []

Kanjur (KN. 467.10; Bth. 188a5; T. 221a2; J. 190b1; S.259b5; Ph. 396b8; B. 237a1;

¹⁸³²'la : s.e. for *de la*?

¹⁸³³*gzhan yang yon than ... stong gis* : cf. Tib. Kanj. *yon tan ... stong gzhan dag gis kyang*; KN. 467.8.
anyais ca guṇa-koṭi-nayuta-śata-sabasrais. The word order of the Tib. Kho. agrees with that of the Sanskrit
version.

¹⁸³⁴*par* : Bth. *bar* (= Tib. Kho.).

¹⁸³⁵*gis* : Bth. om. (s.e.).

¹⁸³⁶*de* : Pk. *da* (s.e.).

¹⁸³⁷*de* : = TPh; the other Kanjurs read *do* instead.

¹⁸³⁸*de'i tshe* : T. om. (s.e.).

¹⁸³⁹*pha'i* : s.e. for *pa'i*.

¹⁸⁴⁰*ngo mtshar to // bcom ldan 'das* : cf. Tib. Kanj. *bcom ldan 'das* (S.259b7) ... *ngo mtshar to* ; KN.
467.10. *ācāryaṃ bhagavan* The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁸⁴¹SKAR : T. DKAR (s.e.).

¹⁸⁴²TU : JPKC. DU (= Tib. Kho.).

¹⁸⁴³*ngo mtshar tho / bde bar gshegs pa* : = O, C4, T8, B, T7 etc. *ācāryaṃ sugata*; ≠ Tib. Kanj. -; KN.
467.10. - (= D1, B, K, N1, C5, C6 etc.).

¹⁸⁴⁴Cf. *ji tsam du* (v.l. -); KN. 467.10. *yāvat*.

¹⁸⁴⁵'di ltar : cf. Tib. Kanj. -; KN. 467.11. *idam*.

¹⁸⁴⁶*de bzbin gshegs pas / bstan pa'i chos 'dul ba ji tsham du de bzbin gshegs pas bslab pa / shin du bhas pa /*
bsam gyis myi khyab pa'i yon tan dang ldan no : cf. Tib. Kanj. *yon tan bsam gyis mi khyab pa dang ldan pa'i chos*
'dul ba gsungs te / ji tsam du de bzbin gshegs pas bslab pa legs par bcas pa ni; KN. 467.11. *acintya-guṇasamanvāgataś*
ca tathāgata-pravedito dharmavinayo yāvat suprajñaptā ca tathāgataśikṣā ("The Dharma-Vinaya proclaimed by
the Tathāgata possesses inconceivable virtues; the moral precepts of the Tathāgata are well set forth.").
The translator of the Tib. Kho. seems to have misunderstood the context here.

¹⁸⁴⁷*de bzbin gshegs pas* : cf. Tib. Kanj. -; KN. 467.11. *tathāgata-(pravedito)*.

¹⁸⁴⁸*bstan pa'i* : cf. Tib. Kanj. *gsungs te*; KN. 467.11. (*tathāgata-(pravedito)*.

Pk. 197b2; N. 270a3; D. 173b3; C. 204b5; L. 274a7) 'das ! ¹⁸⁴⁹ji¹⁸⁵⁰ (S.259b6) *tsam*
du de bzbin gshegs pa'i bstan pa 'di ¹⁸⁵¹don che¹⁸⁵² *zbing / yon tan bsam gyis* ¹⁸⁵³mi
khyab pa dang ldan pa'i ¹⁸⁵⁴chos 'dul ba¹⁸⁵⁵ *gsungs te /*

(ga 52a2) ji *tsam* du de bzbin gshegs pas bslab pa / ¹⁸⁵⁶shin du bcbas pa / ¹⁸⁵⁷bsam gyis
 myi khyab pa'i₁ ¹⁸⁵⁸yon tan₁ ¹⁸⁵⁹dang ldan ¹⁸⁶⁰no₁ ¹⁸⁶¹// bcom ldan 'das deng slan
 chad bdag slar sems

Kanjur: ji¹⁸⁵⁷ *tsam du de bzbin gshegs pas bslab* ¹⁸⁵⁸pa legs par (S.259b7) *bcas pa ni* ¹⁸⁵⁹ngo¹⁸⁶⁰
mtsbar ¹⁸⁶¹to // bcom ldan 'das! deng¹⁸⁶² slan chad¹⁸⁶³ bdag¹⁸⁶⁴ slar sems

(ga 52a3) *gyi dbang du* ¹⁸⁶⁵gro¹⁸⁶⁶ bar myi bgyi'o // slar log par lta ba'i dbang du *gro* bar
 myi bgyi'o // slar khro ba'i dbang du *gro* bar myi bgyi'o // slar sdig pa'i sems
 bskyed pa'i dbang du

Kanjur: *kyi dbang du mchi* ¹⁸⁶⁶bar¹⁸⁶⁷ *mi* ¹⁸⁶⁸bgyi'o // slar (KN.468) *log* ¹⁸⁶⁹par lta ba'i dbang du
¹⁸⁷⁰mchi bar¹⁸⁷¹ *mi* bgyi'o // slar khro¹⁸⁷² ba'i dbang du *mchi* ¹⁸⁷³bar¹⁸⁷⁴ (S.260a1) *mi* bgyi'o
 // slar sdig pa'i sems bskyed¹⁸⁷⁵ pa'i dbang du

(ga 52a4) *gro* bar myi bgyi'o // bcom ldan 'das bdag myi dOge ba ¹⁸⁷⁶// 'di snyed dang

¹⁸⁴⁹ji *tsam du* : T. om. (= Tib. Kho.).

¹⁸⁵⁰ji : Bth. ci.

¹⁸⁵¹don che : cf. KN. 467.10. *mahārgham* (s.e.); Nep. MSS. *mahārtham*.

¹⁸⁵²che : Ph. *chen* (s.e.).

¹⁸⁵³gyis : Bth. *gyi* (s.e.).

¹⁸⁵⁴pa'i : Bth. *T. ba'i*.

¹⁸⁵⁵ba : Ph. *ba 'di* (s.e.).

¹⁸⁵⁶shin du : cf. Tib. Kanj. *legs par*; KN. 467.11. *su-(prajñapta~)*.

¹⁸⁵⁷ji : Bth. ci.

¹⁸⁵⁸bslab : T. *bslabs* (s.e.).

¹⁸⁵⁹ni : Bth. om.

¹⁸⁶⁰ngo : Pk. *do* (s.e.).

¹⁸⁶¹mtsbar : Ph. *'tsbar* (s.e.).

¹⁸⁶²deng : Bth. *ding*; Pk. *ded* (s.e.).

¹⁸⁶³chad : Bth. *cad*.

¹⁸⁶⁴bdag : Bth. om. (s.e.).

¹⁸⁶⁵'gro ba ... 'gro ba ... : cf. Tib. Kanj. *mchi ba ... mchi ba ...*; KN. 467.12f. *(vaśa-)ga~ ... (vaśa-)ga~*

¹⁸⁶⁶mchi : Ph. *'chi* (s.e.).

¹⁸⁶⁷bar : B. *par* (s.e.).

¹⁸⁶⁸mi : Bth. om. (s.e.).

¹⁸⁶⁹log : Ph. *logs* (s.e.).

¹⁸⁷⁰mchi bar : T. om. (s.e.).

¹⁸⁷¹bar : B. *par* (s.e.).

¹⁸⁷²khro : Bth. *khon khro*.

¹⁸⁷³mchi : Ph. *'chi* (s.e.).

¹⁸⁷⁴bar : B. *par* (s.e.).

¹⁸⁷⁵bskyed : Bpk. *skyed* (s.e.).

¹⁸⁷⁶Cf. Tib. Kanj. *(mi dge ba'i) chos*; KN. 468.2. *(akuśalair) dharmaiḥ*.

ldan na / bcom ldan 'das gyi drung du m○chi_r myi 'tshal lo // ¹⁸⁷⁷ des bcom ldan {/}

Kanjur: *mchi bar*¹⁸⁷⁸ *mi bgyi'o* // *bcom ldan 'das! bdag mi*¹⁸⁷⁹ *dge ba'i chos 'di snyed*¹⁸⁸⁰ *dang ldan pas*¹⁸⁸¹ / *bcom ldan 'das kyi*¹⁸⁸² (S.260a2) *drung du*¹⁸⁸³ *mchi bar mi*¹⁸⁸⁴ *'tshal lo*" *zhes smras*¹⁸⁸⁵ *te / de*¹⁸⁸⁶ *bcom ldan*

(ga 52a5) 'das _r'BRUG SGRA DBYANGS SNYAND SKAR MA'I RGYAL PO ○ _□ KUN DU RGYAS PA_→ / de bzhin gshegs pa dgra bcom ba / yang ○ dag par rdzogs pa'i sangs rgyas _← *gyi*

Kanjur: 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas 'BRUG¹⁸⁸⁷ SGRA DBYANGS SNYAN¹⁸⁸⁸ SKAR MA'I¹⁸⁸⁹ RGYAL (S.260a3) PO ME TOG KUN TU¹⁸⁹⁰ RGYAS¹⁸⁹¹ PA'i

(ga 52a6) zhabs la mgo_□s phyag 'tshal_□ nas / bar snang [gnas]¹⁸⁹² la song ste 'dug go // de nas rgyal po DGE BA_I RGYAND _□ dang / rgyal po'i chung ma DRI MA MYED PAS {/} BYIN BA des /

Kanjur: *zhabs la mgo bos phyag 'tshal*¹⁸⁹³ *nas*¹⁸⁹⁴ *bar snang la song ste 'dug*¹⁸⁹⁵ *go / de nas rgyal po* DGE BA BKOD PA¹⁸⁹⁶ *dang / rgyal po'i chung ma DRI MA MED PAS BYIN PA*¹⁸⁹⁷ *des*

(ga 52a7) _□ brgya stong ri ba'i mu tig gi ¹⁸⁹⁸ _□ 'phreng _□ba / bcom ldan 'das gyi steng gi bar snang la gtord to // mu tig gi ¹⁸⁹⁹ _□ 'phreng _□ba de gtor ma thag du / bcom

¹⁸⁷⁷ Cf. Tib. Kho. ga 51b8. 'di skad gsol to; Tib. Kanj. 'di skad ces gsol to zhes smras te; KN. 467.10. *etad avocat*

¹⁸⁷⁸ *bar* : B. *par* (s.e.).

¹⁸⁷⁹ *mi* : Bth. om. (s.e.).

¹⁸⁸⁰ *snyed* : Bth. *snyed cig*.

¹⁸⁸¹ *pas* : = T; the other Kanjurs read *na* instead (= Tib. Kho.).

¹⁸⁸² *kyi* : Ph. *kyis* (s.e.).

¹⁸⁸³ *mchi bar* : T. *mchis bar mi mchi bar* (s.e.); Ph. *mchir phyir* (s.e.); B. *mchi par*. Cf. Tib. Kho.

mchir.

¹⁸⁸⁴ *mi* : Bth. om. (s.e.); N. *ma* (s.e.).

¹⁸⁸⁵ *smras* : T. om. (s.e.).

¹⁸⁸⁶ *de* : = KN. 468.4. *sa*; Ph. *des* (= Tib. Kho.); SBthTDL. *de nas* (w.r.).

¹⁸⁸⁷ 'BRUG : Pk. 'BUG (s.e.).

¹⁸⁸⁸ SNYAN : Bth. SNYEN (s.e.).

¹⁸⁸⁹ MA'I : Bth. MI'I (s.e.).

¹⁸⁹⁰ TU : PkC. DU (= Tib. Kho.).

¹⁸⁹¹ RGYAS : Ph. BRGYAS.

¹⁸⁹² *gnas* : cf. Tib. Kanj. -; KN. 468.5. -.

¹⁸⁹³ 'tshal : NL. *tsal*.

¹⁸⁹⁴ *nas* : Bth. *te*.

¹⁸⁹⁵ *dug* : = BthTPh (= Tib. Kho.); the other Kanjurs read 'chag instead (s.e.); cf. KN. 468.5.

astbāt.

¹⁸⁹⁶ PA : Ph. om. (s.e.).

¹⁸⁹⁷ PA : Ph. PAS BYIN PA (s.e.).

¹⁸⁹⁸ *phreng ba* : cf. Tib. Kanj. *rgyan phreng*; KN. 468.6. (*muktā*-)bāra-.

¹⁸⁹⁹ *phreng ba* : cf. Tib. Kanj. *rgyan phreng*; KN. 468.7. (*muktā*-)bāra-.

ldan 'das gyi /

Kanjur: (S.260a4) *srang*¹⁹⁰⁰ *brgya stong ri ba'i*¹⁹⁰¹ *mu tig gi*¹⁹⁰² *rgyan*¹⁹⁰³ *phreng bcom ldan 'das*
*kyi*¹⁹⁰⁴ *steng gi bar snang la gtor to*¹⁹⁰⁶ // *mu tig gi*¹⁹⁰⁷ *rgyan*¹⁹⁰⁸ *phreng*¹⁹⁰⁹ *de*¹⁹¹⁰
gtor ma thag tu bcom ldan 'das kyi

(ga 52a8) *steng na* / *mu tig gi*¹⁹¹¹ *phreng* [ba'i / ¹⁹¹² *brtsegs pa'i* *khang bu* _[←→]
¹⁹¹³ *gru bzhi* _[] *ka ba bzhi*¹⁹¹⁴ *yod pa* / *ngos mnyam ba* / *shin du* *rnam par phye ba* /
blta na sdug pa gnas par gyur te /

Kanjur: *steng na* / *mu tig*¹⁹¹⁵ *gi rgyan*¹⁹¹⁶ *phreng*¹⁹¹⁷ *gi*¹⁹¹⁸ *khang pa*¹⁹¹⁹ *brtsegs pa* (S.260a5)
*gru bzhi lham*¹⁹²¹ *pa* / *ka ba bzhi zug*¹⁹²² *pa* / ¹⁹²³ *ngos mnyam*¹⁹²⁴ *pa*¹⁹²⁵ *shin tu*¹⁹²⁶
*rnam*¹⁹²⁷ *par phye*¹⁹²⁸ *ba blta*¹⁹²⁹ *na*¹⁹³⁰ *sdug pa gnas*¹⁹³¹ *par gyur te*¹⁹³² /

(ga 52b1) ¹⁹³³ *brts(e)gs pa'i* *khang bu* _[←→] *der* / ¹⁹³⁴ *du sha* *brgya stong du ma bting*

¹⁹⁰⁰ *srang* : = T; the other Kanjurs omit this word (= Tib. Kho.).

¹⁹⁰¹ *ba'i* : B. *pa'i*.

¹⁹⁰² *gi* : Ph. *gis* (s.e.).

¹⁹⁰³ *rgyan* : Ph. *brgyan* (s.e.).

¹⁹⁰⁴ *kyi* : BthTPh. *kyis* (s.e.).

¹⁹⁰⁵ *steng gi* : Bth. om. (s.e.).

¹⁹⁰⁶ *to* : = TPhDL (= Tib. Kho.); Bth. *te* (s.e.); JBPkNC. *ro*.

¹⁹⁰⁷ *gi* : Ph. *gis* (s.e.).

¹⁹⁰⁸ *rgyan* : JPhC. *brgyan* (s.e.); T. om. (= Tib. Kho.).

¹⁹⁰⁹ *phreng* : T. *phreng ba* (= Tib. Kho.).

¹⁹¹⁰ *de* : Bth. *bcom ldan 'das kyi steng gi bar snang la* (s.e.; dittography); Ph. *'di* (s.e.).

¹⁹¹¹ *phreng ba* : cf. Tib. Kanj. *rgyan phreng*; KN. 468.7. (*muktā*-)*bāra*-.

¹⁹¹² *brtsegs pa'i kang bu* : cf. Tib. Kanj. *khang pa brtsegs pa*; KN. 468.7. *kūṭāgāra*-.

¹⁹¹³ *gru bzhi* : cf. Tib. Kanj. *gru bzhi lham pa*; KN. 468.8. *caturasra*-.

¹⁹¹⁴ *yod pa* : cf. Tib. Kanj. *zug pa*; KN. 468.8. *saṃsthito*.

¹⁹¹⁵ *gi rgyan phreng gi* : Bth. *gi* (s.e.).

¹⁹¹⁶ *rgyan* : Ph. *brgyan* (s.e.).

¹⁹¹⁷ *phreng* : Ph. *'phrang* (= Tib. Kho.).

¹⁹¹⁸ *gi* : Ph. *gis* (s.e.).

¹⁹¹⁹ *pa* : Ph. om. (s.e.).

¹⁹²⁰ *brtsegs pa* : Ph. *rtsegs pas*; B. *rtseg ma* (s.e.).

¹⁹²¹ *lham* : J. *ltam* (s.e.).

¹⁹²² *zug* : Bth. *btsug*; Ph. *gzugs* (s.e.).

¹⁹²³ *ngos mnyam pa* : Bth. om. (s.e.).

¹⁹²⁴ *mnyam* : Bpk. *sniam*.

¹⁹²⁵ *pa* : T. *ba* (= Tib. Kho.).

¹⁹²⁶ *tu* : JPkC. *du* (= Tib. Kho.).

¹⁹²⁷ *rnam* : Ph. *rnams* (s.e.).

¹⁹²⁸ *phye* : Ph. *che* (s.e.).

¹⁹²⁹ *blta* : N. *lta*.

¹⁹³⁰ *sdug pa* : B. *sdugs ba*.

¹⁹³¹ *gnas* : Bth. *gnas sa* (s.e.).

¹⁹³² *te* : T. *to* (s.e.).

¹⁹³³ *brtsegs pa'i kang bu* : cf. Tib. Kanj. *khang pa brtsegs pa*; KN. 468.8. *kūṭāgāra*-.

¹⁹³⁴ *du sha* : cf. Tib. Kanj. *ras bcos bu*; KN. 468.9. *-dūṣya*-.

ba'i khri byung ngo // khri de la de bzhin gshegs pa'i sku¹⁹³⁵ skyil mo *krum*
bchas ste / bzhugs par snang ngo // de nas

Kanjur (KN. 468.8; Bth. 188a10; T. 221b1; J. 190b7; S.260a5; Ph. 397a7; B. 237a8;
 Pk. 197b8; N. 270b3; D. 174a1; C. 205a3; L. 274b7) *khang pa brtsegs pa der ras*
*bcos bu brgya stong du ma bting*¹⁹³⁶ *ba'i khri byung*¹⁹³⁷ ngo // khri de¹⁹³⁸ la¹⁹³⁹ (S.260a6)
*de bzhin gshegs pa'i*¹⁹⁴⁰ sku¹⁹⁴¹ skyil¹⁹⁴² mo krung¹⁹⁴³ bcas te¹⁹⁴⁴ bzhugs par¹⁹⁴⁵ snang
 ngo // de nas

(ga 52b2) rgyal po DGE BA¹ *RGYAND* *'di snyam du sems* // sangs rgyas gyi ye shes
 ni¹⁹⁴⁶ *'di* *ltar* mthu che *ste* / de bzhin gshegs pa *'di* *ltar* *bsam*
 gyis myi khyab pa'i / *yon tan* dang

Kanjur: rgyal po¹⁹⁴⁹ DGE BA BKOD PA¹⁹⁵⁰ *'di snyam*¹⁹⁵¹ du sems te / "sangs rgyas kyi ye shes
*'di*¹⁹⁵² ni mthu che zhing / de bzhin gshegs (S.260a7) *pa*¹⁹⁵³ *ni yon tan* *bsam* gyis¹⁹⁵⁵ mi
 khyab pa dang

(ga 52b3) ldan bas / *'di* ltar de bzhin gshegs pa'i sku *brtsegs pa'i* khang bu¹⁹⁵⁶ *'i* dbus
 na / mdzes shing blta na sdug pa / *dam pa'i* kha dog rgyas pa mchog
 dang ldan bar gda'o /

Kanjur: ldan pas¹⁹⁵⁷ / (KN.469) *'di* ltar de bzhin gshegs pa'i sku¹⁹⁵⁸ khang pa¹⁹⁵⁹ brtsegs pa'i dbus

¹⁹³⁵ skyil mo krum : cf. Tib. Kanj. skyil mo krung; KN. 468.9. paryāṅka-(baddha-).

¹⁹³⁶ bting : S. gting (s.e.); BthTJPhBNDCL. bting; Pk. bteng (s.e.).

¹⁹³⁷ byung : S. 'byung (s.e.).

¹⁹³⁸ de : = BthT (= Tib. Kho.; = KN. 468.9. tasmim); Ph. om. (s.e.); the other Kanjurs read de dag instead (w.r.).

¹⁹³⁹ la : Ph. las (s.e.).

¹⁹⁴⁰ pa'i : T. pa (s.e.).

¹⁹⁴¹ sku : BthPh. sku'i.

¹⁹⁴² skyil : BthJPhBPK. dkyil.

¹⁹⁴³ krung : Bth. grungs; T. klung (s.e.); JPhPk. dkrung.

¹⁹⁴⁴ te : Bth. nas.

¹⁹⁴⁵ par : T. pa (s.e.).

¹⁹⁴⁶ 'di ltar : cf. Tib. Kanj. 'di; KN. 468.10. idam.

¹⁹⁴⁷ 'di ltar : cf. Tib. Kanj. -; KN. 469.1. -.

¹⁹⁴⁸ bsam gyis myi khyab pa'i yon tan : cf. Tib. Kanj. yon tan bsam gyis mi khyab pa; KN. 468.10. acintya-guṇa-. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁹⁴⁹ po : T. bo.

¹⁹⁵⁰ PA : ST. PA de (s.e.); Bth. PAs.

¹⁹⁵¹ snyam : Ph. snyams (s.e.).

¹⁹⁵² 'di : Bth. om. (s.e.); cf. KN. 468.10. idam.

¹⁹⁵³ pa ni : Bth. pa'i (s.e.).

¹⁹⁵⁴ ni yon tan : S. om. (s.e.).

¹⁹⁵⁵ gyis : Bth. gyi (s.e.).

¹⁹⁵⁶ dam pa'i kha dog : cf. Tib. Kanj. kha dog bzang po; KN. 469.2. -śubha-varṇa-.

¹⁹⁵⁷ pas : S. pa; T. ba; Bth. bas (= Tib. Kho.); Ph. pa'i (s.e.); the other Kanjurs read pas instead.

¹⁹⁵⁸ sku : BthPh. sku'i.

¹⁹⁵⁹ brtsegs pa'i : Bth. brtse ba'i (s.e.); Ph. rtsegs pa'i.

*na*¹⁹⁶⁰ *mdzes*¹⁹⁶¹ *shing*¹⁹⁶² *blta na sdug pa*¹⁹⁶³ / *kha dog bzang po rgyas pa mchog dang*
*ldan par*¹⁹⁶⁴ *gda'o*¹⁹⁶⁵ /

(ga 52b4) de nas bcom ldan 'das [BRUG SGRA DBYANGS SNYAN ○ SKAR MA'I RGYAL PO
 KUN DU RGYAS PA] / de bzhin gshegs pa [Khor bzhi po de dag la bka'
 stsal]

Kanjur: (S.260b1) / de nas bcom ldan 'das de bzhin gshegs pa¹⁹⁶⁶ 'BRUG SGRA DBYANGS SNYAN¹⁹⁶⁷
 SKAR MA'I RGYAL PO ME TOG KUN TU¹⁹⁶⁸ RGYAS¹⁹⁶⁹ PAS¹⁹⁷⁰ 'khor bzhi po de dag¹⁹⁷¹ la bka'
 stsal

(ga 52b5) pa / dge slong dag rgyal po DGE BA'I₁ BRGYAN [nam ka'i ○ dkyil na 'dug
 ching / seng ge'i sgra sgrog] pa mthong ngam // ○ gsold pa mthong [ngo /
¹⁹⁷²bcom ldan {}]

Kanjur: pa / "dge slong dag! rgyal po DGE BA BKOD PA (S.260b2) nam mkha'i dkyil na¹⁹⁷³ 'dug
 cing¹⁹⁷⁴ seng ge'i sgra¹⁹⁷⁵ sgrogs¹⁹⁷⁶ pa mthong ngam^{1977?} / gsol pa¹⁹⁷⁸ mthong lags so"
 //

(ga 52b6) 'das [bka' stsal] pa / dge slong rnam¹⁹⁷⁹ rgyal po DGE BA'I₁ RGYAN [nga'i
 bstand pa la / dge slong gi tshul [byas nas / ¹⁹⁸⁰[*→1*] [*→2*] [*→3*] [*→4*] ¹⁹⁸¹STSA LA'I

¹⁹⁶⁰ na : Bth. su.

¹⁹⁶¹ mdzes : Ph. 'jigs (s.e.); cf. KN. 469.1. prāsādikā.

¹⁹⁶² blta na : Pk. bltan (s.e.); N. lta na.

¹⁹⁶³ pa : Bth. ba.

¹⁹⁶⁴ par : Bth. om. (s.e.); T. bar (= Tib. Kho.).

¹⁹⁶⁵ gda'o : BthPh. bda'o.

¹⁹⁶⁶ pa : BthT. pa dgra bcom pa (Bth. ba) yang dag par rdzogs pa'i sangs (T.-) rgyas (T.-) (s.e.); KN.

469.3. -.

¹⁹⁶⁷ SNYAN : Bth. SNYEN (s.e.).

¹⁹⁶⁸ TU : JC. DU (= Tib. Kho.).

¹⁹⁶⁹ RGYAS : Ph. BRGYAS.

¹⁹⁷⁰ PAS : Ph. PA'i (s.e.).

¹⁹⁷¹ dag : Bth. om. (s.e.).

¹⁹⁷² bcom ldan 'das : = KN. 469.5. bhagavan (= D1, Bj, K, C4, N1 etc.); ≠ Tib. Kanj. - = C5, C6, R

etc. -.

¹⁹⁷³ na : = BthTPhDL (= Tib. Kho.); JBPkNC. nas.

¹⁹⁷⁴ seng ge'i : T. seng-ge'i; Ph. seng gi'i.

¹⁹⁷⁵ sgra : Bth. kbri (s.e.).

¹⁹⁷⁶ sgrogs : Bth. sgrog (= Tib. Kho.).

¹⁹⁷⁷ ngam : Bth. ngo (s.e.).

¹⁹⁷⁸ mthong lags so : = C5, C6, R etc. paśyāmo; Bth. bcom ldan 'das mthong lags so = KN. 469.5.

paśyāmo bhagavan (= D1, Bj, K, C4, N1 etc.) = Tib. Kho. mthong ngo bcom ldan 'das.

¹⁹⁷⁹ Cf. Tib. Kanj. bcom ldan 'das kyi; KN. 469.5. bhagavān; K, B, N2, A1. - = Tib. Kho. -.

¹⁹⁸⁰ STSA LA'I DBANG PO'I RGYAL PO de bzhin gshegs pa sangs rgyas / 'jig rten du 'byung ste // sangs
 rgyas bcom ldan 'das su 'gyur te // YANGS PA CHAN gyi 'jig rten gyi khamsu RMAD DU BYUNG BA'I RGYAL PO'i bskald
 pa la 'byung ste / : cf. Tib. Kanj. bskal pa MNGON 'PHAGS RGYAL PO zhes bya ba la / 'jig rten gyi khams YANGS
 LDAN du de bzhin gshegs pa sangs rgyas sangs rgyas bcom ldan 'das SĀ LA'I DBANG PO'I RGYAL PO zhes bya bar

DBANG PO'I RGYAL PO_{→5*}]¹⁹⁸² de bzhin gshegs

Kanjur: *bcom ldan 'das kyis bka' stsal pa / "dge slong dag! rgyal po* DGE BA BKOD (S.260b3) PAS¹⁹⁸³
*nga'i*¹⁹⁸⁴ *bstan pa la dge slong gi tshul du byas nas / bskal pa* ¹⁹⁸⁵MNGON¹⁹⁸⁶ 'PHAGS¹⁹⁸⁷
 RGYAL PO zhes bya ba la / 'jig¹⁹⁸⁸ rten gyi kham¹⁹⁸⁹YANGS LDAN du de bzhin gshegs

(ga 52b7) pa / dgra bcom ba / yang dag par rdzogs pa'i sangs rgyas_u / ¹⁹⁹⁰['jig rten du
 'byung ste_{→6*}] // ¹⁹⁹¹mkhyend pa dang / zhabsu ldan ba / bde bar gshegs pa / 'jig
 rten ¹⁹⁹²rig pa /

Kanjur: *pa dgra bcom pa yang dag par* (S.260b4) *rdzogs pa'i sangs rgyas*¹⁹⁹³ ¹⁹⁹⁴rig pa dang zhabs
 su ldan pa¹⁹⁹⁵ bde bar gshegs pa 'jig¹⁹⁹⁶ rten mkhyen pa

(ga 52b8) ¹⁹⁹⁷bla na myed pa_{→1} skyes bu 'dul ba'i «kha» lo bsgyur ba // [_{←1}] lha dang
 myi_]i ston pa / sangs rgyas bcom ldan 'das [_{←5}] su 'gyur te // [_{←4}] ¹⁹⁹⁸YANGS PA
 [CH]AN_] gyi_] [_{←3}] 'jig rten gyi kham_u / [_{←6}]

Kanjur: *skyes bu 'dul ba'i*¹⁹⁹⁹ *kha lo sgyur*²⁰⁰⁰ *ba / bla na med pa lha dang mi rnams* ²⁰⁰¹kyi
 ston pa / sangs rgyas (S.260b5) *bcom ldan 'das* ²⁰⁰²SA²⁰⁰³ LA'I DBANG PO'I²⁰⁰⁴ RGYAL PO zhes

'jig rten du 'byung ste, KN. 469.6f. *Śāleṇḍrarāja tathāgato ... -buddho loka bhaviṣyati buddho bhagavān Vistīrṇavatyāṃ lokadhātāv Abhyudgātārāja nāma sa kalpo bhaviṣyati.* The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁹⁸¹ sTSA LA'I : cf. Tib. Kanj. *Sā LA'i*; KN. 469.6. *Śāla-(indrārāja).*

¹⁹⁸² Cf. Tib. Kanj. *zhes bya bar*; KN. 469.6. *nāma.*

¹⁹⁸³ PAS : Bth. BAS.

¹⁹⁸⁴ nga'i : T. om. (s.e.); Ph. de'i (s.e.); Pk. da'i (s.e.).

¹⁹⁸⁵ MNGON 'PHAGS RGYAL PO : cf. KN. 469.8. *Abhyudgātārāja*; Tib. Kho. RMAD DU BYUNG BA'I RGYAL

PO.

¹⁹⁸⁶ MNGON : BthT. MNGON PAR.

¹⁹⁸⁷ 'PHAGS : Bth. 'PHAGS PA'I.

¹⁹⁸⁸ jig : Ph. jigs.

¹⁹⁸⁹ YANGS LDAN : Bth. YANG DAG LDAN (s.e.); Ph. YANG LDAN (s.e.); cf. KN. 469.8. *Vistīrṇavati*; Tib.

Kho. YANGS PA CHAN.

¹⁹⁹⁰ See n. 1980.

¹⁹⁹¹ mkhyend pa : cf. Tib. Kanj. *rig pa*; KN. 469.7. *vidyā-*.

¹⁹⁹² rig pa : cf. Tib. Kanj. *mkhyen pa*; KN. 469.7. (*loka-*)vid-.

¹⁹⁹³ rgyas : Ph. rgya (s.e.).

¹⁹⁹⁴ rig pa : Bth. rigs pa (s.e.); Ph. rigs ba (s.e.).

¹⁹⁹⁵ pa : BthT. ba (= Tib. Kho.).

¹⁹⁹⁶ jig : Ph. jigs.

¹⁹⁹⁷ bla na myed pa skyes bu 'dul ba'i kha lo bsgyur ba : cf. Tib. Kanj. *skyes bu 'dul ba'i kha lo sgyur ba bla na med pa*; KN. 469.7. *anuttaraḥ puruṣadamyasārathih.* The word order of the Tib. Kho. agrees with that of the Sanskrit version.

¹⁹⁹⁸ YANGS PA CHAN : cf. Tib. Kanj. YANGS LDAN; KN. 469.8. *Vistīrṇavati*.

¹⁹⁹⁹ ba'i : N. pa'i.

²⁰⁰⁰ sgyur : Bth. bsgyur (= Tib. Kho.).

²⁰⁰¹ kyi ston : T. kyis bston (s.e.).

²⁰⁰² SĀ LA'I DBANG PO'I RGYAL PO : cf. Tib. Kho. sTSA LA'I ...; KN. 469.6. *Śāleṇḍrarāja.*

²⁰⁰³ SA : BthJPhBPkN. SA.

²⁰⁰⁴ PO'I : JBPkC. PO.

*bya bar*²⁰⁰⁵ *'jig*²⁰⁰⁶ *rten du*

(ga 53a1) [₂←²⁰⁰⁷ *RMAD DU BYUNG BA'I RGYAL PO 'i*]₁ [₁← *bskal d pa*]₁ [₁ *la*]₁ 'byung ste / dge slong
rnams [_S *TSā LA'I DBANG PO 'I RGYAL PO*...]₁ / de bzhin gshegs pa / [d]gra bcom *ba* /
yang dag par rdzogs

Kanjur (KN. 469.8; Bth. 188b8; T. 221b8; J. 191a5; S.260b5; Ph. 397b7; B. 237b7;
Pk. 198a6; N. 271a4; D. 174a6; C. 205b1; L. 275b1) *'byung*²⁰⁰⁸ ste / ²⁰⁰⁹dge
slong²⁰¹⁰ dag! de bzhin gshegs pa dgra bcom pa²⁰¹¹ yang dag par rdzogs

(ga 53a2) pa'i sangs rgyas [₁←₁] de'i // byang chub sems dpa'i dge 'dun dpag *du* myed
ching / nyan thos [₁ *pa*]₁ dge 'dun dpag *du* myed par 'gyur ro // [₁ *YANGS PA CHAN*...]₁
gyi] 'jig rten ₁ khamis [₁←₁]

Kanjur: *pa'i sangs rgyas*²⁰¹² *SĀ LA'I DBANG PO 'I RGYAL PO de'i* (_{S.260b6}) *byang chub sems dpa'i dge*
*'dun dpag tu med pa dang / nyan thos kyi dge 'dun dpag*²⁰¹³ *tu med*²⁰¹⁴ *par 'gyur ro //*
*'jig*²⁰¹⁵ *rten gyi khamis YANGS*²⁰¹⁶ *LDAN*

(ga 53a3) [₁ *de*]₁ ²⁰¹⁷yang / lag mthil *lta bur* mnyam ²⁰¹⁸zhing / be du rya las byas₁ par 'gyur
ro // de ltar de bzhin gshegs pa / dgra bcom *ba* / yang dag par rdzogs pa'i sangs
rgyas /

Kanjur: *yang lag*²⁰¹⁹ *mthil*²⁰²⁰ *ltar mnyam par 'gyur ro //* de (_{S.260b7}) *ltar de bzhin gshegs pa*
*dgra bcom pa*²⁰²¹ *yang dag par*²⁰²² *rdzogs pa'i sangs rgyas*

(ga 53a4) de / yon tan bsam gyis myi khyab par 'gyur ro // ○ ₁ ²⁰²³ ²⁰²⁴gzhan zhig...₁

²⁰⁰⁵ *bar* : = TJNL; BthPhBPKDC. *ba*.

²⁰⁰⁶ *'jig* : Ph. *jigs*.

²⁰⁰⁷ *RMAD DU BYUNG BA'I RGYAL PO* : cf. Tib. Kanj. *MNGON 'PHAGS RGYAL PO*; KN. 469.8. *Abhyudgatarāja*.

²⁰⁰⁸ *'byung* : S. *byung* (s.e.).

²⁰⁰⁹ *dge slong dag* : T. om. (s.e.).

²⁰¹⁰ *slong* : Ph. *slongs* (s.e.).

²⁰¹¹ *pa* : T. *ba pa* (s.e.).

²⁰¹² *SĀ LA'I* : JBPKNC. *SA LA'I* (w.r.); BthPh. *SA LE'I* (s.e.).

²⁰¹³ *dpag* : TPk. *dbag* (s.e.).

²⁰¹⁴ *med* : Ph. om. (s.e.).

²⁰¹⁵ *'jig* : Ph. *jigs*.

²⁰¹⁶ *YANGS* : Bth. *YANG DAG* (s.e.); Ph. *YANG*.

²⁰¹⁷ *de* : cf. Tib. Kanj. -; KN. 469.10. *sā (Vistīrnavatī lokadhātur)*.

²⁰¹⁸ *zhing / be du rya las byas* : = KN. 469.10. *ca vaidūryamayī* (= T8, B, T7, N2, R etc.); = Bj.

«*vaidūryamayī*»; ≠ O, D1, K, C4, N1, C5, C6 etc. - = Tib. Kanj. -.

²⁰¹⁹ *lag* : Ph. *lags* (s.e.).

²⁰²⁰ *mthil* : Ph. *thil* (s.e.).

²⁰²¹ *pa* : Bth. *ba* (= Tib. Kho.).

²⁰²² *rdzogs pa'i sangs rgyas* : Ph. *rgyas ba'i sangs rdzog* (s.e.).

²⁰²³ Cf. Tib. Kanj. *rigs kyi bu dag*; KN. 470. *kulaputrā*.

²⁰²⁴ *gzhan zhig ... gzhan zhig rgyal po ... gyurd pa* : the second *gzhan zhig* is superfluous. Cf. Tib.

Kanj. *rgyal po ... gyur pa de gzhan zhig yin*; KN. 470.1. *anyaḥ sa ... Śubhavyūbo nāma rājā 'bhūt*.

de'i tshe de'i dus na / [gzhan zhig] rgyal po DGE ○ BA₁'I₁ RGYAN □ ches bya bar
gyurd pa □ [←→] □ snyam du /

Kanjur: de²⁰²⁵ yon tan bsam gyis mi khyab par²⁰²⁶ 'gyur ro" / (KN.470) / rigs kyi bu dag²⁰²⁷! de'i
tshe de'i dus na / rgyal po DGE BA BKOD PA zhes bya bar²⁰²⁸ gyur (S.261a1) pa de gzhan
zhig yin snyam du

(ga 53a5) khyed / ²⁰²⁹nem nur dang yid gnyis dang / the tshom za □ na / ○ / rigs gyi bu
rnams khyed gyis de ltar myi blta'o // de ji○'i phyir zhe na / ²⁰³⁰PAD MO'I DPAL
byang chub

Kanjur: khyod som nyi 'am yid gnyis sam / ²⁰³¹the tsom za bar gyur na / rigs kyi bu dag!
khyed²⁰³² kys de ltar mi blta'o²⁰³³ // de ci'i phyir zhe na? / byang chub

(ga 53a6) sems dpa' sems dpa' chen po [←→] 'di nyid // [←→] de'i dus [←→] de'i tshe. na /
rgyal po DGE BA₁'I₁ RGYAND □ ches bya bar 'gyur to // rigs gyi bu rnams²⁰³⁴ [gzhan
zhig→] de'i tshe de'i dus

Kanjur: (S.261a2) sems dpa' sems dpa' chen po ²⁰³⁵PAD MA'I DPAL 'di nyid²⁰³⁶ de'i tshe de'i dus na /
rgyal po DGE BA BKOD²⁰³⁷ PA zhes bya bar gyur to // rigs kyi bu dag²⁰³⁸! ²⁰³⁹de'i tshe de'i
dus

(ga 53a7) ²⁰⁴⁰na / rgyal po'i chu[ng] ma / DRI MA MYED PAS BYIN BA zhes bya bar gyurd pa
□ [←→] □ / snyam du khyed²⁰⁴¹ nem nur dang / yid gnyis dang / the tshom za bar
gyurd na / rigs gyi bu rnams khyed

Kanjur: na / rgyal po'i chung ma DRI MA MED PAS (S.261a3) BYIN PA²⁰⁴² zhes bya²⁰⁴³ bar gyur pa

²⁰²⁵ de : T. om. (s.e.).

²⁰²⁶ par : Bth. pa dang ldan bar (s.e.).

²⁰²⁷ dag : Bth. om. (s.e.).

²⁰²⁸ gyur pa : T. om. (s.e.).

²⁰²⁹ nem nur : cf. Tib. Kanj. som nyi; KN. 470.1. kākṣā~.

²⁰³⁰ PAD MO'I DPAL byang chub sems dpa' : cf. Tib. Kanj. byang chub sems dpa' ... PAD MA'I DPAL; KN. 470.3. Padmaśrī bodhisattva The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²⁰³¹ the tsom : = BthT; the other Kanjurs read the tshom instead (= Tib. Kho.).

²⁰³² khyed : BthC. khyod.

²⁰³³ blta'o : T. lta'o; Ph. ltar mi ltar mi lta'o (s.e.).

²⁰³⁴ gzhan zhig de'i tshe ... zhes bya bar gyurd pa : cf. Tib. Kanj. de'i tshe ... zhes bya bar gyur pa de gzhan zhig yin; KN. 470.4. anyā sā tena kālena ... nāma ... 'bbūt.

²⁰³⁵ PAD MA'I DPAL : SPhBNL. PAD-MA'I DPAL; Bth. PAD MO'I DPAL (= Tib. Kho.); T. om. (s.e.); cf. KN. 470.3. Padmaśrī.

²⁰³⁶ nyid : Ph. nyid ni (s.e.).

²⁰³⁷ BKOD : Ph. DKOD (s.e.).

²⁰³⁸ dag : Bth. om. (s.e.).

²⁰³⁹ de'i tshe : B. om. (s.e.).

²⁰⁴⁰ gzhan zhig de'i tshe ... zhes bya bar gyurd pa : cf. Tib. Kanj. de'i tshe ... zhes bya bar gyur pa de gzhan zhig yin; KN. 470.4. anyā sā tena kālena ... nāma (rājabbhāryā) 'bbūt.

²⁰⁴¹ nem nur : cf. Tib. Kanj. som nyi; KN. 470.4. kākṣā~.

²⁰⁴² PA : Bth. BA (= Tib. Kho.); B. PAS (s.e.).

*de gzhan*²⁰⁴⁴ *zbig yin*²⁰⁴⁵ *snyam*²⁰⁴⁶ *du kbyod*²⁰⁴⁷ *som nyi 'am yid*²⁰⁴⁸ *gnyis sam* / ²⁰⁴⁹*the*
tsom za bar gyur na / *rigs kyi bu dag! kbyod*²⁰⁵⁰

(ga 53a8) *gyis* / *de ltar myi blta'o* / *de ji'i phyir zhe na* / [_{←*}] *RNAM PAR SNANG BA'I* ²⁰⁵¹*'OD*
GZER SO SOR BRGYAN PA'I RGYAL MTSHAN zhes bya ba / [_←] *byang chub sems dpa'*
*sens dpa' chen po*₁

Kanjur: *kyis*²⁰⁵² *de ltar mi blta'o*²⁰⁵³ // *de ci'i phyir zhe*²⁰⁵⁴ *na?* / *byang chub sems* _(S.261a4) *dpa'*
sens dpa' chen po ²⁰⁵⁵*RNAM PAR SNANG BA'I 'OD ZER* ²⁰⁵⁶*GYIS* ²⁰⁵⁷*BRGYAN PA'I* ²⁰⁵⁸*RGYAL*
MTSHAN zhes bya ba

(ga 53b1) *'d[i]* □ / *de'i tsh[e]* *de'i dus na* / *rgyal po'i chung ma DRI MA MYED <PAS*
*BYIN>*²⁰⁵⁹ *PA zhes bya bar gyurd te* // *rgyal po DGE BA'I* ₁ *RGYAND* □ *dang sems chan*
de dag la / *snying brtse ba'i phyir* / *rgyal po* /

Kanjur (KN. 470.6; Bth. 189a5; T. 222a6; J. 191b2; S.261a4; Ph. 398a6; B. 238a6; Pk. 198b4; N. 271b4; D. 174b4; C. 205b7; L. 276a1) *'di nyid de'i tshe de'i dus na* /
*rgyal po'i chung*²⁰⁶⁰ *ma DRI MA MED PAS BYIN* ²⁰⁶¹*PA zhes bya bar gyur*²⁰⁶² *te* / *rgyal po*
DGE _(S.261a5) *BA BKOD PA dang*²⁰⁶³ / *sens can de dag la snying brtse*²⁰⁶⁴ *ba'i phyir* / *rgyal*
po

(ga 53b2) *DGE BA'I* ₁ *RGYAN* □ *gyi chung mar khas blangs par gyurd to* // *rigs gyi bu rnams*
²⁰⁶⁵*[gzhan* □ *zhig*_{←*}] *de'i tshe de'i dus na* // *khye'u de gnyis su gyurd pa* □ [_{←*}] □ /

²⁰⁴³ *bya* : Ph. om. (s.e.).

²⁰⁴⁴ *gzhan* : T. *bzhan* (s.e.).

²⁰⁴⁵ *yin* : Bth. om. (s.e.).

²⁰⁴⁶ *snyam* : Ph. *pa snyam* (s.e.).

²⁰⁴⁷ *kbyod* : Bth. om. (s.e.).

²⁰⁴⁸ *yid* : T. *yid*.

²⁰⁴⁹ *the tsom* : = BthTJPh; the other Kanjurs read *the tshom* instead (= Tib. Kho.).

²⁰⁵⁰ *kbyod* : = BthTD; the other Kanjurs read *khyed* instead (= Tib. Kho.).

²⁰⁵¹ *'OD GZER SO SOR BRGYAN PA* : cf. Tib. Kanj. *'OD ZER GYIS BRGYAN PA*; KN. 470.6. *-raśmi-pratimaṇḍita-*.

²⁰⁵² *kyis* : Ph. *kyi* (s.e.).

²⁰⁵³ *blta'o* : TPh. *lta'o*.

²⁰⁵⁴ *zbe* : Ph. *zhes* (s.e.).

²⁰⁵⁵ *RNAM PAR SNANG BA'I 'OD ZER GYIS BRGYAN PA'I RGYAL MTSHAN* : cf. KN. 470.6. *Vairocanaśmi-pratimaṇḍitadvajara*.

²⁰⁵⁶ *ZER* : Bth. *GZER* (= Tib. Kho.).

²⁰⁵⁷ *GYIS* : BthPh. *GYI* (s.e.).

²⁰⁵⁸ *PA'I* : Bth. *BA'I*.

²⁰⁵⁹ A scribal error.

²⁰⁶⁰ *chung* : Pk. *chud* (s.e.).

²⁰⁶¹ *PA zhes bya* : Bth. om. (s.e.).

²⁰⁶² *gyur* : Bth. *'gyur* (s.e.).

²⁰⁶³ *dang* : Ph. om. (s.e.).

²⁰⁶⁴ *brtse* : Bth. *ba'i* (s.e.); Ph. *rtse*.

²⁰⁶⁵ *gzhan zbig de'i tshe de'i dus na* // *khye'u de gnyis su gyurd pa* : cf. Tib. Kanj. *de'i tshe de'i dus na* / *khye'u de gnyis su gyur pa de gzhan dag zbig yin pa*; KN. 470.9. *anyau tau tena kālena tena samayena dvau*

snyam du²⁰⁶⁶ [↗] yid gnyis dang / [↗] ²⁰⁶⁷nem nur dang the
 Kanjur: DGE BA BKOD PA'i²⁰⁶⁸ chung²⁰⁶⁹ mar kbas²⁰⁷⁰ blangs par gyur to²⁰⁷² // rigs kyi bu
 dag! de'i tshe de'i dus na / kbye'u de²⁰⁷³ gnyis su gyur pa de²⁰⁷⁴ (S.261a6) gzhan dag²⁰⁷⁵
 zbig²⁰⁷⁶ yin pa²⁰⁷⁷ snyam²⁰⁷⁸ du kbyed²⁰⁷⁹ som nyi 'am / yid gnyis sam / ²⁰⁸⁰the

(ga 53b3) tshom za bar gyur na / rigs gyi bu rnams khyed gyis de ltar myi blta'o // de
 ji'i phyir zhe na / sMAN GYI RGYAL PO dang / ²⁰⁸¹sMAN KUN DU 'PHAGS / 'di gnyis
 de'i tshe de'i dus na /

Kanjur: tsom za bar gyur na / rigs kyi bu dag! kbyed²⁰⁸² kyi²⁰⁸³ de ltar mi blta'o²⁰⁸⁴ // de ci'i
 phyir zbe²⁰⁸⁵ na? / ²⁰⁸⁶sMAN GYI²⁰⁸⁷ RGYAL PO dang / ²⁰⁸⁸sMAN YANG (S.261a7) DAG 'PHAGS
 'di gnyis²⁰⁸⁹ de'i tshe de'i dus na /

(ga 53b4) rgyal po DGE BA'I₁ RGYAN [↗] de'i bur gyur to // ²⁰⁹⁰[de ltar↗] riOgs gyi bu
 rnams [↗] / sMAN GYI RGYAL PO dang / sMAN KUN DU 'PHAGS↗ / O byang chub
 sems dpa' sems dpa' /

Kanjur: rgyal po DGE BA BKOD ²⁰⁹¹PA de'i bur gyur to // rigs kyi²⁰⁹² bu dag²⁰⁹³! de ltar byang

dāraḥāv abbūtām. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²⁰⁶⁶ Cf. Tib. Kanj. *kbyed*; KN. 470.9. *yusmākaṃ*.

²⁰⁶⁷ *nem nur* : cf. Tib. Kanj. *som nyi*; KN. 470.9. *kāṅkṣā-*.

²⁰⁶⁸ PA'i : T. PA (s.e.).

²⁰⁶⁹ chung : Pk. *chud* (s.e.).

²⁰⁷⁰ kbas : ST. *des kbas* (w.r.?).

²⁰⁷¹ blangs par : Bth. *blang bar* (s.e.).

²⁰⁷² to : Bth. *te* (s.e.).

²⁰⁷³ de : Bth. om. (s.e.).

²⁰⁷⁴ de : S. *de dag*.

²⁰⁷⁵ dag : BthTPh. om. (= Tib. Kho.).

²⁰⁷⁶ zbig : S. *cig*. (s.e.).

²⁰⁷⁷ pa : Bth. om. (s.e.).

²⁰⁷⁸ snyam : Ph. *snyams* (s.e.).

²⁰⁷⁹ kbyed : = TJNCL; BthPhBPkD. *kbyod*.

²⁰⁸⁰ the tsom : = BthT; the other Kanjurs read *the tshom* instead (= Tib. Kho.).

²⁰⁸¹ sMAN KUN DU 'PHAGS : cf. Tib. Kanj. sMAN YANG DAG 'PHAGS; KN. 470.11. *Bhaiṣajyasamudgata*.

²⁰⁸² kbyed : Bth. *kbyod*.

²⁰⁸³ kyi : Ph. *kyi* (s.e.); Pk. *gyis*; C. *gyes* (s.e.).

²⁰⁸⁴ blta'o : T. *lta'o*.

²⁰⁸⁵ zbe : Ph. *zbes* (s.e.).

²⁰⁸⁶ sMAN GYI RGYAL PO : cf. KN. 470.11. *Bhaiṣajyarāja*.

²⁰⁸⁷ GYI : T. *GYIS*.

²⁰⁸⁸ sMAN YANG DAG 'PHAGS : cf. KN. 470.11. *Bhaiṣajyasamudgata*; Tib. Kho. sMAN KUN DU 'PHAGS.

²⁰⁸⁹ gnyis : ST. *nyid* (s.e.).

²⁰⁹⁰ de ltar rigs gyi bu rnams / sMAN GYI RGYAL PO dang ... byang chub sems dpa' : cf. Tib. Kanj. *rigs kyi bu dag de ltar byang chub sems dpa'* ... sMAN GYI RGYAL PO; KN. 470.12. *evam (acintyaḡuṇasamanvāgatau) kulaputrā Bhaiṣajyarāja ... bodhisattvau*.

²⁰⁹¹ PA de'i : = TPh (= Tib. Kho. *de'i*; = KN. 470.11. *tasya*); the other Kanjurs read PA'i instead.

²⁰⁹² kyi : Pk. *gyi* (s.e.).

²⁰⁹³ dag : T. om. (s.e.); J. *das* (s.e.).

chub sems dpa' sems dpa'

(ga 53b5) chen po ^[←→] ²⁰⁹⁴ ²⁰⁹⁵ ^[←→] bsam gyis myi khyab pa'i / ^[←→] yon tan, dang ldan ○
te / sangs rgyas bye ba khrag khrig brgya stong mang po la / dge ○ ba'i rtsa ba
²⁰⁹⁶bskrund pa'o // skyes bu dam

Kanjur: chen po sMAN GYI ²⁰⁹⁷ RGYAL PO dang / sMAN YANG DAG ^(S.261b1) 'PHAGS gnyis ²⁰⁹⁸ yon tan
bsam gyis mi khyab ²⁰⁹⁹ pa dang ldan te / sangs rgyas bye ba khrag khrig brgya stong
mang po la dge ba'i rtsa ba ²¹⁰⁰bskyed pa'o / ^(KN.471) skyes bu dam

(ga 53b6) pa 'di ²¹⁰¹ gnyis ska yang / bsam gyis myi khyab pa'i chos gyis ²¹⁰² [○] 'phags pa ste
// gang gis skyes bu dam pa / 'di gnyis gyi mying 'dzind pa / de dag thams chad
gyang / lha

Kanjur: pa 'di ²¹⁰³ ²¹⁰⁴ gnyis ka yang ²¹⁰⁵ bsam gyis ²¹⁰⁶ mi khyab ^(S.261b2) pa'i chos kyis ²¹⁰⁷ yang dag
par 'phags pa'o ²¹⁰⁸ // gang dag skyes bu dam pa 'di gnyis ²¹⁰⁹ kyi ming 'dzin pa ²¹¹⁰ de
dag thams cad ²¹¹¹ kyang lha

(ga 53b7) dang bchas pa'i 'jig rten gyis / phyag bya bar 'gyur ro // sNGON GYI ^{TSHUL} ²¹¹²
^{GYI} le'u 'di bshad pa na / srog chags ²¹¹³ ^[←→] stong ^[←→] phrag brgyad chu rtsa bzhi ^[←→]
²¹¹⁴ ^[←→] rdul myed ching /

²⁰⁹⁴ Cf. Tib. Kanj. gnyis (v.l. -); KN. 470.12. -.

²⁰⁹⁵ bsam gyis myi khyab pa'i yon tan dang ldan te : cf. Tib. Kanj. yon tan bsam gyis mi khyab pa dang
ldan te, KN. 470.12. acintya-guṇa-samanvāgata. The word order of the Tib. Kho. agrees with that of the
Sanskrit version.

²⁰⁹⁶ bskrund pa : cf. Tib. Kanj. bskyed pa; KN. 470.13. -avaropita-(kuśalamūla-).

²⁰⁹⁷ GYI : T. GYIS.

²⁰⁹⁸ gnyis : = Bth TDL; the other Kanjurs omit this word (= Tib. Kho.).

²⁰⁹⁹ khyab : Ph. khyam (s.e.).

²¹⁰⁰ bskyed pa'o : Bth. bskyed do; Ph. skyed ba'o. Cf. KN. 470.13. -avaropita-(kuśalamūla-).

²¹⁰¹ gnyis ska : cf. Tib. Kanj. gnyis ka; KN. 471.1. ubbau.

²¹⁰² 'phags pa : cf. Tib. Kanj. yang dag par 'phags pa; = Bj, K, C4, N1, C5, B, N2, T8 etc.
-samudgata~; ≠ KN. 471.1. -samanvāgata~ (= D1, D2, R, P3 etc.).

²¹⁰³ 'di : Bth. om. (s.e.).

²¹⁰⁴ gnyis ka : = Bth TNL; Ph. gnyis ga; JBPKDC. gnyi ga. Cf. Tib. Kho. gnyis ska.

²¹⁰⁵ yang : NL. 'ang.

²¹⁰⁶ gyis : Ph. gyi (s.e.).

²¹⁰⁷ kyis : BthPh. kyi (s.e.).

²¹⁰⁸ pa'o : = BthT; the other Kanjurs read so instead.

²¹⁰⁹ gnyis : Bth. nyid (s.e.).

²¹¹⁰ pa : Bth. ba (s.e.).

²¹¹¹ cad : = BthTPh (= Tib. Kho. chad); Pk. cad gyis; the other Kanjurs read cad kyis instead.

²¹¹² TSHUL : cf. Tib. Kanj. SBYOR BA; KN. 471.3. (Pūrva-yoga-).

²¹¹³ stong phrag brgyad chu rtsa bzhi : cf. Tib. Kanj. brgyad kbri bzhi stong; KN. 471.3. caturaṣṭi-
(prāṇi)-sahasra~.

²¹¹⁴ rdul myed ching / dri ma dang brald te / chos la chos gyi myig rnam par dag go : cf. Tib. Kanj. chos
rnam la chos kyi mig rdul med cing dri ma dang bral ba rnam par dag go; KN. 471.3. virajo vigatamalaṃ
dharmaṣu dharmacakṣur viśuddham ("The Dharma-eye [of sentient beings] became undefiled, spotless and

Kanjur: *dang bcas pa*²¹¹⁵ *'jig rten gyis*²¹¹⁶ *phyag*²¹¹⁷ *bya bar 'gyur ro*²¹¹⁸ // *sNGON GYI*²¹¹⁹
*SBYOR BA*²¹²⁰ *le'u*^(S.261b3) *'di*²¹²¹ *bshad pa na / srog*²¹²² *chags brgyad khri bzhi stong chos*
*rnams la chos kyi mig*²¹²³ *rdul med cing*

(ga 53b8) *dr(i) ma dang brald te* / *la chos gyi myig*₁ *nam par dag go* // //
₁²¹²⁴ *DGE BA*₁²¹²⁴ *RGYAN* ₁ *GYI SNGON GYI TSHUL*²¹²⁵ *GYI le'u zhes bya* ₁ *ste nyi shu* ₁
lnga'o // : : // *de nas* ₁ *KUN DU BZANG*

Kanjur: *dri ma*²¹²⁶ *dang bral ba*²¹²⁷ *nam par dag go* / *RGYAL PO DGE BA BKOD PA*²¹²⁸
*'i le'u zhes bya ba*²¹³⁰ *ste*^(S.261b4) *nyi*²¹³¹ *shu rtsa lnga'o*²¹³² //
^(KN.472) // *de nas byang chub sems dpa' sems dpa' chen po KUN TU*²¹³³ *BZANG*

(ga 54a1) *shard phyogs nas*₁ // *PO* / *byang chub sems dpa' sems dpa' chen po*₁ *shard*₁ *phyogs nas*₁
₁ // ₁ *bgrang ba las 'das pa 'i* / ₂ *byang chub sems dpa' sems dpa' chen po*₁

pure.”). The translator of the Tib. Kho. seems to have misunderstood this sentence.

²¹¹⁵ *pa'i* : Bth. *ba'i*.

²¹¹⁶ *gyis* : Bth. *gyi* (s.e.).

²¹¹⁷ *phyag* : Ph. *phyags* (s.e.).

²¹¹⁸ *bya bar* : = T (= Tib. Kho.); Bth. *bya bar 'ongs bar*; the other Kanjurs read *byas par* instead;

KN. 471.2. (*namaskaraṇīyā*) *bhaviṣyanti*.

²¹¹⁹ *GYI* : Ph. *GYIS* (s.e.).

²¹²⁰ *BA'i* : T. *PA'i*.

²¹²¹ *'di* : Ph. om. (s.e.).

²¹²² *srog* : Ph. *srogs* (s.e.).

²¹²³ *mig* : Bth. *nam grangs mig* (s.e.).

²¹²⁴ Cf. Tib. Kanj. *RGYAL PO*; KN. 471.5. *-rāja-*.

²¹²⁵ *TSHUL* : cf. Tib. Kanj. *SBYOR BA*; KN. 471.5. (*-pūrva-*)*yoga-*.

²¹²⁶ *dang bral ba* : Bth. *med bar* (s.e.).

²¹²⁷ *ba* : T. *bar* (s.e.).

²¹²⁸ *RGYAL PO DGE BA BKOD PA'i SNGON GYI SBYOR BA* : = T (= Tib. Kho. *DGE BA'i RGYAN GYI SNGON GYI TSHUL*); Ph. *RGYAL PO DGE BA BKOD PA'i SBYOR BA* (s.e.); ≠ Bj, K, C4, N2, C5, C6, B, A1. *Pūrvayoga-*; ≠ KN. 471.5. *śrīSaddharmapuṇḍarīke* (← °*rike dharmaparyāye* [≠ MSS.]) *Subhavyūharājapūrvayoga-* (= R, P3, A2, A3, C1 etc.) = JBPkNDCL. *'phags pa* (DL. om.) *DAM PA'i CHOS PAD MA* (BNL. *PAD-MA*) *DKAR PO las* / *RGYAL PO DGE BA BKOD PA'i SNGON GYI SBYOR BA*.

²¹²⁹ *SNGON GYI* : Ph. om. (s.e.).

²¹³⁰ *ba* : = TD; the other Kanjurs omit this word (= Tib. Kho.).

²¹³¹ *nyi* : Bth. *nye*.

²¹³² *lnga'o* : = Tib. Kho.; T. *lnga pa'o*; the other Kanjurs read *lnga pa'o* instead.

²¹³³ *TU* : JPKC. *DU* (= Tib. Kho.).

²¹³⁴ *shard phyogs nas* // *bgrang ba las 'das pa 'i* / *byang chub sems dpa' sems dpa' chen po dang lhan chig bskor ching mdun du byas nas* / *zhing shin du g-yo ba* (ga 54a5) *lha dang klu dang* / (ga 54a6) *gnod sbyin dang* / *myi ma yin bas* / *bskor ching mdun du byas ste* / : cf. Tib. Kanj. *byang chub sems dpa' sems dpa' chen po bgrang ba las 'das pa dag gis yongs su bskor cing mdun du bdar* / *lha dang klu dang* / *gnod sbyin dang* / *mi ma yin pa dag gis kyang* / *yongs su bskor cing mdun du bdar te* / *lhan cig tu shar phyogs nas zhing dag ni rab tu g-yo bar byed* /, KN. 472.2f. *pūrvasyām diśi gaṇanām samatīkrāntair bodhisattvair mahāsattvaiḥ sārddham parivṛtaḥ puraskṛtaḥ prakampadbhiḥ kṣetraih* KN. 472.7. *deva-nāga-yakṣa-* *-amanuṣyaḥ parivṛtaḥ puraskṛta*. The word order of the Tib. Kho. agrees with that of the Sanskrit version, while that of the Tib. Kanj. is modified greatly.

[*→3*] [*→4*] dang lhan

Kanjur (KN. 472.1; Bth. 189b2; T. 222b6; J. 191b8; S.261b4; Ph. 398b6; B. 238b7; Pk. 199a2; N. 272a6; D. 175a2; C. 206a6; L. 276b2) *po / byang chub sems dpa' sems dpa' chen po bgrang ba*²¹³⁵ *las*²¹³⁶ *'das pa dag gis* (S.261b5) *yongs su bskor cing*²¹³⁷ *mdun du*²¹³⁸ *bdar*²¹³⁹ / *lha dang khu dang*²¹⁴⁰ / *gnod sbyin dang / dri za dang / lha ma yin dang*²¹⁴¹ / *nam mkha' ldng dang / mi 'am ci dang / lto*²¹⁴² *phye chen po dang / mi dang mi ma*²¹⁴³ *yin* (S.261b6) *pa dag gis kyang / yongs su bskor cing mdun*²¹⁴⁵ *du bdar te / lhan*

(ga 54a2) *chig* [*1←*] [*3←] *bskor ching mdun du*²¹⁴⁶ *byas nas* / *zhing* *shin du g-yo ba* / *pad mo*²¹⁴⁹ *rab du 'bab*²¹⁵⁰ / *sil snyan bye ba khrag khrig brgya stong* *rab du*²¹⁵¹ *gsil te* / *byang chub sems dpa'i / mthu chen*

Kanjur: *cig tu shar phyogs nas*²¹⁵² *zhing dag ni*²¹⁵³ *rab tu*²¹⁵⁴ *g-yo bar byed* / *pad ma'i char*²¹⁵⁶ *ni rab tu 'bebs*²¹⁵⁷ / *sil snyan bye ba khrag*²¹⁵⁸ *kbrig*²¹⁵⁹ *brgya stong ni*²¹⁶⁰ *rab tu len cing / byang chub sems dpa'i mthu chen*

(ga 54a3) *po dang / byang chub sems dpa'i rnam par*²¹⁶¹ *spruld pa chen po dang / byang chub sems dpa'i rdzu 'phrul chen po dang / byang chub sems dpa'i*²¹⁶² *bdag nyid*

²¹³⁵ *ba* : Bth. *ba'i* (s.e.).

²¹³⁶ *las* : Ph. *la* (s.e.).

²¹³⁷ *cing* : T. *zhing*.

²¹³⁸ *du* : Pk. *tu*.

²¹³⁹ *bdar* : Bth. *bdar nas*. Cf. Tib. Kho. *byas nas*.

²¹⁴⁰ *dang* : B. om. (s.e.).

²¹⁴¹ *dang* : Bth. *dung* (s.e.).

²¹⁴² *'phye chen* : Ph. *'phyen* (s.e.).

²¹⁴³ *ma* : Bth. om. (s.e.); Ph. *dang* (s.e.).

²¹⁴⁴ *pa dag* : Bth. *bdag* (s.e.); Ph. *pa gang dag* (s.e.).

²¹⁴⁵ *mdun* : Ph. *bdun* (s.e.).

²¹⁴⁶ *bskor ching* : cf. Tib. Kanj. *yongs su bskor cing*; KN. 472.3. *parivṛtaḥ*.

²¹⁴⁷ *byas nas* : cf. Tib. Kanj. *bdar* (v.l. *bdar nas*); KN. 472.3. *(purāṣa-)kṛtaḥ*.

²¹⁴⁸ *shin du g-yo ba* : cf. Tib. Kanj. *rab tu g-yo bar byed*; KN. 472.3. *prakampat-*.

²¹⁴⁹ *pad mo* : cf. Tib. Kanj. *pad ma'i char ni*; KN. 472.3. *(pravarṣat-) padma-*.

²¹⁵⁰ *'bab* : cf. Tib. Kanj. *'bebs*; KN. 472.3. *(pra)varṣat-*.

²¹⁵¹ *gsil te* : cf. Tib. Kanj. *len cing*; KN. 472.3. *(pra)vādyamāna-*.

²¹⁵² *nas* : Bth. om. (s.e.).

²¹⁵³ *ni* : Ph. *na ni* (s.e.).

²¹⁵⁴ *g-yo bar* : Ph. *g-yos par* (s.e.).

²¹⁵⁵ *pad ma'i* : SPhBNL. *pad-ma'i*; the other Kanjurs read *pad ma'i* instead.

²¹⁵⁶ *char* : Ph. *'char* (s.e.).

²¹⁵⁷ *'bebs* : Bth. *'beb*; cf. Tib. Kho. *'bab*.

²¹⁵⁸ *kbrag* : B. *kbreg* (s.e.).

²¹⁵⁹ *kbrig* : Ph. *kbrig ni* (s.e.).

²¹⁶⁰ *ni* : Ph. om. (= Tib. Kho.).

²¹⁶¹ *spruld pa* : cf. Tib. Kanj. *'phrul pa*; KN. 472.4. *(-vi)kurvā-*.

²¹⁶² *bdag nyid chen po* : cf. Tib. Kanj. *che ba nyid*; KN. 472.5. *mābātmya-*.

chen po dang / byang chub

Kanjur: *po dang / byang chub sems dpa'i* ²¹⁶³ *rnam par* ²¹⁶⁴ *pbrul pa chen po dang / byang chub sems dpa'i rdzu 'pbrul chen* ²¹⁶⁵ _(S.262a1) *po dang / byang chub sems dpa'i che ba nyid dang / byang chub*

(ga 54a4) *sems dpa'i gzi brjid chen po* ²¹⁶⁶ *dang / byang chub sem* ²¹⁶⁷ *cho* *'pbrul* ²¹⁶⁸ *chen po dang / lha dang klu dang gnod sbyin*

Kanjur: *sems dpa'i gzi brjid chen po 'bar ba dang* ²¹⁶⁹ *byang chub sems dpa'i theg pa chen po dang / byang chub sems* _(S.262a2) *dpa'i rdzu 'pbrul chen po dang / lha dang klu dang / gnod sbyin*

(ga 54a5) *dang /* ²¹⁷⁰ *lha ma yin dang nam ka lding dang / myi 'am chi* ²¹⁷¹ *chen po dang // myi dang myi ma yin ba* ²¹⁷² *rnam par* ²¹⁷³ *'pbrul ba chen po* ²¹⁷⁴ *s* ²¹⁷⁵ *lha dang klu dang /*

Kanjur: *dang / dri za dang / lha ma yin dang / nam mkha' lding dang / mi 'am ci dang / lto 'pbye chen po dang / mi dang mi* ²¹⁷² *ma yin pa'i* ²¹⁷³ *rnam* _(S.262a3) *par 'pbrul pa* ²¹⁷⁴ *chen po dang /*

(ga 54a6) *gnod sbyin dang / dri za dang / lha ma yin dang / nam ka lding dang / myi 'am chi* ²¹⁷⁵ *dang / lto 'pbye chen po dang / myi dang myi ma yin ba* ²¹⁷⁶ *s* ²¹⁷⁷ *bskor ching / mdun du byas ste* ²¹⁷⁸ *de ltar*

Kanjur: *de ltar*

(ga 54a7) ²¹⁷⁷ *bsam gyis myi khyab pa'i* ²¹⁷⁸ *rdzu 'pbrul dang / cho 'pbrul* ²¹⁷⁹ *gyis*

²¹⁶³ *rnam par 'pbrul pa chen po dang / byang chub sems dpa'i* : Bth. om. (s.e.).

²¹⁶⁴ *'pbrul pa* : T. 'kbrul ba (s.e.); Ph. 'pbrul pe' (s.e.).

²¹⁶⁵ *chen* : Ph. om. (s.e.).

²¹⁶⁶ Cf. Tib. Kanj. 'bar ba; KN. 472.6. jāṇvāyamāna-.

²¹⁶⁷ *cho 'pbrul* : cf. Tib. Kanj. rdzu 'pbrul; KN. 472.6. -prātibārya-.

²¹⁶⁸ *lha dang klu dang myi ma yin ba rnam par 'pbrul ba chen po* : = Tib. Kanj. *lha dang klu dang mi ma yin pa'i rnam par 'pbrul pa chen po dang*; = D1, D2, Bj, K, C4, N1, C5, C6, T8, B, A1 etc. *mabatyā deva-nāga-yakṣa- -amanuṣyavikurvayā*; Bj. *m° bodhisatvavikurvayā d° -a°* (s.e.); ≠ KN. 472.7.- (= R, P3, A2, A3 etc.; w.r.).

²¹⁶⁹ / : Ph. / «byang chub sems dpa'i theg pa chen po dang /» // *gang dag sky(e)s pa dam pa 'd(i) gnyas mang 'dz(i)n pa d(e) dag* ²¹⁷⁰ *thams cad kyang bcas pa' 'jigs rten gy(i)s phag bas par 'gy(u)r r(o)* (s.e.).

²¹⁷⁰ A scribal error. Cf. Tib. Kanj. *dri za dang*; KN. 472.7. -; D1, D2, Bj, K. etc. -gandharva-.

²¹⁷¹ See n. 2134.

²¹⁷² *mi* : Bth. om. (s.e.).

²¹⁷³ *pa'i* : Bth. *ba'i*; Pk. *pa*; cf. Tib. Kho. *ba*.

²¹⁷⁴ *pa* : B. *ba* (= Tib. Kho.).

²¹⁷⁵ Cf. Tib. Kanj. *kyang* (above S.261b6); KN. 472.7. -.

²¹⁷⁶ *bskor ching* : cf. Tib. Kanj. *yongs su bskor cing* (above S.261b6); KN. 472.7. *parivṛtaḥ*.

²¹⁷⁷ *bsam gyis myi khyab pa'i rdzu 'pbrul dang cho 'pbrul* : cf. Tib. Kanj. *rdzu 'pbrul gyi cho 'pbrul bsam*

²¹⁷⁸ [KUN DU BZANG PO →] byang chub sems dpa' sems dpa' chen po [←] [MYI MJED
→] [gyi] 'jig rten gyi
Kanjur: rdzu 'pbrul gyi cho 'pbrul²¹⁷⁹ bsam gyis mi khyab pa²¹⁸⁰ dag²¹⁸¹ gis²¹⁸² / byang chub
sems dpa' sems dpa' chen po²¹⁸³ KUN TU²¹⁸⁴ BZANG PO²¹⁸⁵ 'jig rten gyi²¹⁸⁶

(ga 54a8) kham [←] 'dir phyind nas / ²¹⁸⁷ ²¹⁸⁸ ²¹⁸⁹ [gang na] [→] [←] BYA RGOD GYI PHUNG
PO [←] ri'i rgyal po [←] dang / bcom ldan 'das ²¹⁹⁰ [gang na] ba der song [s]te
phyin nas // bcom

Kanjur: kham (S.262a4) MI MJED²¹⁹¹ 'dir phyin nas / de²¹⁹² ri'i rgyal po BYA RGOD KYI PHUNG
PO²¹⁹³ ga la ba²¹⁹⁴ dang / bcom ldan 'das ga la ba der song ste²¹⁹⁵ phyin nas / bcom

(ga 54b1) ldan 'das gyi zhabs la mgo_g phyag 'tsal nas / bcom ldan 'das la lan bdun
bskor ba byas te // bcom ldan 'das la 'di skad _g gsol

Kanjur (KN. 472.9; Bth. 189b7; T. 223a5; J. 192a6; S.262a4; Ph. 399a6; B. 239a6; Pk.
199a8; N. 272b6; D. 175a6; C. 206b4; L. 277a3) ldan 'das kyi²¹⁹⁶ zhabs²¹⁹⁷ la mgo
bos phyag (S.262a5) 'tsal²¹⁹⁸ te²¹⁹⁹ / (KN.473) bcom ldan 'das la lan²²⁰⁰ bdun²²⁰¹ bskor²²⁰² ba

gyis mi khyab pa; KN. 472.7. *acintya~ rddhi-prātibhārya~*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²¹⁷⁸ KUN DU BZANG PO byang chub sems dpa' ... Myi mjed gyi 'jig rten gyi kham 'dir : cf. Tib. Kanj. byang chub sems dpa' ... KUN TU BZANG PO 'jig rten gyi kham MI MJED 'dir; KN. 472.8. *Samantabhadro bodhisattvo ... imām Sahām lokadhātum*.

²¹⁷⁹ 'pbrul : Ph. 'pbrul chen bo (s.e.).

²¹⁸⁰ pa : Bth. ba; T. pa de (s.e.).

²¹⁸¹ dag : Ph. bdag (s.e.).

²¹⁸² gis : Bth. gi (s.e.).

²¹⁸³ KUN TU BZANG PO : Bth. om. (s.e.).

²¹⁸⁴ TU : JPKC. DU (= Tib. Kho.).

²¹⁸⁵ PO : T. PO'i (s.e.).

²¹⁸⁶ gyi : T. gyis.

²¹⁸⁷ Cf. Tib. Kanj. de; KN. 472.8. sa.

²¹⁸⁸ gang na BYA RGOD GYI PHUNG PO ri'i rgyal po : cf. Tib. Kanj. ri'i rgyal po BYA RGOD KYI PHUNG PO ga la ba; KN. 472.8. *yena Gṛdhrakūṭaḥ parvatarājo*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²¹⁸⁹ gang na : cf. Tib. Kanj. ga la ba; KN. 472.8. yena.

²¹⁹⁰ gang na ba : cf. Tib. Kanj. ga la ba; KN. 472.9. yena.

²¹⁹¹ MJED : Ph. 'jed (s.e.).

²¹⁹² de : Ph. de'i (s.e.).

²¹⁹³ PO : Bth. BO.

²¹⁹⁴ dang / bcom ldan 'das ga la ba : T. om. (s.e.).

²¹⁹⁵ ste : Ph. te.

²¹⁹⁶ kyi : TPh. kyis (s.e.).

²¹⁹⁷ zhabs : Bth. zhab (s.e.).

²¹⁹⁸ 'tsal : NL. btsal.

²¹⁹⁹ te : T. om. (s.e.).

²²⁰⁰ lan : Ph. len (s.e.).

²²⁰¹ bdun : = KN. 473.1. *sapta-(kṛtvāḥ)*; SBthT. gsum (w.r.).

²²⁰² bskor : NL. skor.

byas nas / bcom ldan 'das la 'di skad ces gsol

(ga 54b2) to // bcom ldan 'das bdag ²²⁰³ [D_{KON} «MCHOG» GZI BRJID ²²⁰⁴] 'PHAGS RGYAL PO
 →] / de bzhin gshegs pa _[←→] 'i sangs rgyas kyi zhing nas 'dir mchis te / bcom ldan
 Kanjur: to // "bcom ldan 'das! bdag²²⁰⁵ bcom ldan 'das ²²⁰⁶ de bzhin (S.262a6) gshegs pa²²⁰⁷
²²⁰⁸ D_{KON} MCHOG GZI BRJID MNGON 'PHAGS RGYAL PO 'i sangs rgyas kyi zhing nas²²⁰⁹ 'dir
 mchis te / bcom ldan

(ga 54b3) 'das _[←→] MYI MJED →] [gyi] 'jig rten gyi kham _[←→] 'di na // DAM PA'I CHOS P
DA «'» RI KA'I CHOS [g]yi gzhung / 'di ston pa nyan pa'i slad du / bcom ldan 'das /
 Kanjur: 'das! 'jig²²¹⁰ rten gyi kham Mi MJED²²¹¹ 'di na DAM PA'I CHOS PAD MA²²¹² (S.262a7) DKAR
 PO 'i chos kyi rnam grangs 'di ston pa²²¹³ mnyan²²¹⁴ pa'i²²¹⁵ slad du²²¹⁶ / bcom ldan 'das

(ga 54b4) _[←→] SHAG KYA THUB PA →] de bzhin gshegs pa _[←→] 'i drung du bOdag mchis so //
 bcom ldan 'das byang chub sems O dpa' brgya' stong ²²¹⁷ 'di dag gyang /
 Kanjur: de bzhin gshegs pa²²¹⁸ ²²¹⁹ SHĀKYA THUB PA 'i drung du bdag ²²²⁰ mchis so // ²²²¹ bcom
 ldan 'das! byang chub sems (S.262b1) dpa' brgya stong ²²²² di snyed 'di²²²³ dag kyang /

(ga 54b5) DAM PA'I CHOS P
DA RI KA'I CHOS kyi gzhung 'Odi mnyan pa'i slad du mchis
 so // ²²²⁴ de bas na bcom ldan O 'das de bzhin gshegs pa dgra {/}
 Kanjur: DAM PA'I CHOS PAD MA²²²⁵ DKAR PO 'i chos kyi rnam grangs 'di mnyan pa'i slad du²²²⁶

²²⁰³ Cf. Tib. Kanj. *bcom ldan 'das*; KN. 473.1. *bhagavato*.

²²⁰⁴ 'PHAGS: cf. Tib. Kanj. MNGON 'PHAGS; KN. 473.1. *-abhyudgata-*.

²²⁰⁵ *bdag*: Bth. *bdag gis* (s.e.).

²²⁰⁶ *de bzhin gshegs pa*: Bth. om. (s.e.).

²²⁰⁷ *pa*: Ph. *ba*.

²²⁰⁸ D_{KON} MCHOG GZI BRJID MNGON 'PHAGS RGYAL PO: cf. KN. 473.1. *Ratnatejo'bbiyudgatarāja*.

²²⁰⁹ *nas*: Bth. om. (s.e.).

²²¹⁰ *jig*: Ph. *jigs*.

²²¹¹ MJED: BthPh. 'JED.

²²¹² PAD MA: STBNL. PAD-MA; the other Kanjurs read PAD MA instead.

²²¹³ *pa*: Bth and T read thus (= Tib. Kho.); the other Kanjurs, incl. S., read *pa de* instead (w.r.).

²²¹⁴ *mnyan*: T. *nyan* (= Tib. Kho.).

²²¹⁵ *pa'i*: Bth. *ba'i*.

²²¹⁶ *du*: J. *tu*; B. om. (s.e.).

²²¹⁷ Cf. Tib. Kanj. *'di snyed*; KN. 473.4. *etāvanti*.

²²¹⁸ *pa*: Bth. *pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas* (s.e.).

²²¹⁹ SHĀKYA: Bth. SHĀKYA. Cf. Tib. Kho. SHAG KYA.

²²²⁰ *mchis so*: T. *mchi'o* (s.e.).

²²²¹ *bcom ldan 'das*: B. om. (s.e.).

²²²² *'di snyed*: S. *'di dag snyed* (s.e.); Ph. om. (= Tib. Kho.).

²²²³ *'di*: Bth. om. (s.e.).

²²²⁴ *de bas na*: cf. Tib. Kanj. *de'i slad du*; KN. 473.5. *tat*.

²²²⁵ PAD MA: SBNL. PAD-MA; the other Kanjurs read PAD MA instead.

²²²⁶ *du*: J. *tu*; B. om. (s.e.).

mchis so // de'i slad du bcom ldan 'das de bzhin gsbegs pa dgra

(ga 54b6) bcom *ba* yang dag par rdzogs pa'i sangs rgyas gyis / DAM PA'I CHOS *PU 'DA RI*
KA'I CHOS gyi gzhung 'di byang chub sems dpa' sems dpa' chen po

Kanjur: *bcom pa*²²²⁷ (S.262b2) *yang dag par rdzogs pa'i*²²²⁸ *sangs rgyas kyis* / DAM PA'I CHOS *PAD*
*MA*²²²⁹ DKAR PO'i chos *kyi rnam*²²³⁰ *grangs* 'di byang chub sems dpa' sems dpa' chen
*po*²²³¹

(ga 54b7) 'di rnam la *rgyas par*²²³² *bshad na* [*...dge'o*] // de skad *gsol nas* //
 bcom ldan 'das *gyis* / [*KUN DU BZANG PO*] byang chub sems dpa' sems dpa'

Kanjur: *'di*²²³⁴ *rnam la rgya cher*²²³⁵ *legs par bshad du*²²³⁶ *gsol* / de skad ces *gsol* (S.262b3) *nas*²²³⁷
 / bcom ldan 'das *kyis*²²³⁸ *byang chub sems dpa' sems dpa'*

(ga 54b8) chen po [*...*] la 'di skad *bka'* stsal to // rigs *gyi bu* «byang chub» sems dpa'
 sems dpa' chen po 'di dag ni // ²²³⁹ *smos pa tsham gyis* khong du chud pa
²²⁴⁰ *sha dag ste* /

Kanjur: *chen po*²²⁴¹ *KUN TU*²²⁴² *BZANG PO la 'di skad ces bka' stsal to* // “rigs *kyi bu*²²⁴³! byang
 chub sems dpa' sems dpa' chen po²²⁴⁴ 'di dag ni²²⁴⁵ (S.262b4) *mgo*²²⁴⁶ *smos pa tsam gyis*²²⁴⁷
 khong²²⁴⁸ du chud pa²²⁴⁹ *sha stag go* /

²²²⁷ *pa* : Bth. *ba* (= Tib. Kho.).

²²²⁸ *pa'i* : Bth. *ba'i*.

²²²⁹ *PAD MA* : SBNL. *PAD-MA*, the other Kanjurs read *PAD MA* instead.

²²³⁰ *rnam* : Ph. *rnam*s (s.e.).

²²³¹ *po* : Bth. *bo*.

²²³² *rgyas par* : cf. Tib. Kanj. *rgya cher*; KN. 473.6. *vistarena*.

²²³³ *bshad na dge'o* : cf. Tib. Kanj. *legs par bshad du gsol*; KN. 473.5. *sādhū ... deśayatu* (“Please expound!”).

²²³⁴ *di* : Bth. om. (s.e.).

²²³⁵ *legs par* : Ph. *yang dag par* (s.e.); cf. KN. 473.5. *sādhū*.

²²³⁶ *du* : J. *tu*.

²²³⁷ *nas* : Bth. *pa dang*.

²²³⁸ *kyis* : Ph. om. (s.e.).

²²³⁹ *smos pa tsham gyis khong du chud pa* : cf. Tib. Kanj. *mgo smos pa tsam gyis khong du chud pa*; KN.

473.7. *udghaṭitajñā~*.

²²⁴⁰ *sha dag* : cf. Tib. Kanj. *sha stag*; KN. 473.7. *hi*.

²²⁴¹ *po* : Bth. *bo*.

²²⁴² *TU* : JC. *DU* (= Tib. Kho.).

²²⁴³ *bu* : Bth. *bu dag* (s.e.).

²²⁴⁴ *po* : Bth. *bo*.

²²⁴⁵ *ni* : ST. om. (s.e.).

²²⁴⁶ *mgo* : Ph. *'go* (s.e.).

²²⁴⁷ *gyis* : T. *gyi*.

²²⁴⁸ *khong* : Bth. *don go ba khong* (s.e.).

²²⁴⁹ *pa* : T. *par* (s.e.).

(ga 55a1) ㊟ // DAM PA'I CHOS PU 'DA' RI KA'I CHOS gyi gzhung ㊟²²⁵⁰ ni 'di lta ste / ²²⁵¹ yang
dag pa nyid tha myi dad pa'o ㊟ // byang chub sems dpa' de dag gis gsold pa / ²²⁵² ㊟
→*] ㊟ de bzhin no //

Kanjur (KN. 473.7; Bth. 190a4; T. 223b4; J. 192b3; S.262b4; Ph. 399b6; B. 239b5; Pk. 199b6; N. 273a7; D. 175b4; C. 207a2; L. 277b3) *DAM PA'I CHOS* PAD MA²²⁵³
*DKAR PO'i chos kyi rnam grangs*²²⁵⁴ *di ni 'di lta ste / de bzbin nyid*²²⁵⁵ *dang / yang dag*
*pa'i*²²⁵⁶ *mtsha' dang / chos kyi dbyings*²²⁵⁷ *dbyer med pa'o*²²⁵⁸ // _(S.262b5) *byang chub sems*
*dpa'*²²⁵⁹ *de dag gis*²²⁶⁰ *gsol pa / "bcom ldan 'das!*²²⁶¹ *de lta lags*²²⁶² *so //*

(ga 55a2) [←bcom ldan 'das₁ [←→] [] de bzhin no // [←bde bar gshegs pa₁ / de nas²²⁶³ [de'i
→] 'kor [←→] na / dge slong [pa₁ dang / dge slong ma dang / dge bsnyen₁ [pa₁ dang
/ dge bsnyen ma 'dus pa / de dag DAM

Kanjur: *bde bar gshegs pa! de*²²⁶⁴ *de lta lags*²²⁶⁵ *so” // de nas ’khor der*²²⁶⁶ *dge slong dang / dge slong*_(S.262b6) *ma dang / dge bsnyen*²²⁶⁷ *dang / dge bsnyen*²²⁶⁸ *ma ’dus pa de dag* *DAM*

(ga 55a3) PA'I CHOS PUN 'DA' RI KA'I CHOS «gyi» gzhung 'di la / rab du dgod pa'i phyir //
 yang _□ ²²⁶⁹ [KUN DU BZANG PO→,] byang chub sems dpa' sems dpa' chen po [←,] la
 'di skad _□ bka' stsal to

Kanjur: PA'I CHOS PAD MA²²⁷⁰ DKAR PO'i chos kyi rnam grangs 'di la rab tu²²⁷¹ dgod pa'i phyir /
yang²²⁷² bcom ldan 'das kyis byang chub sems dpa'²²⁷³ sems (S.262b7) dpa' chen po KUN

²²⁵⁰ Cf. Tib. Kanj. 'di; KN. 473.7. *ayam*.

²²⁵¹ yang dag pa nyid tha myi dad pa'o : = KN. 473.8. *asambhinna-tatbatā*; ≠ Tib. Kanj. *de bzbin nyid* (*dang / yang dag pa'i mtha' dang / chos kyi dbyings*) dbyer med pa'o.

²⁸² de bzbin no // bcom ldan 'das de bzbin no // bde bar gsbegs pa : cf. Tib. Kanj. bcom ldan 'das! de de lta lags so // bde bar gsbegs pa! de de lta lags so; KN. 473.8. *evam etad bhagavann! evam etad sugata!* The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²²⁵³ *PAD MA* : SPhBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

²²⁵⁴ *'di ni* : Ph. om. (s.e.).

²²⁵⁵ *dang / yang dag pa'i mtha' dang chos kyi dbyings* : cf. KN. 473.8.-.

²²⁵⁶ *pa'i* : B. *par* (s.e.).

²²⁵⁷ *dbyings* : = T; Ph. *dbyings la*; B. *dbyangs dang* (s.e.); the other Kanjurs read *dbyings dang* instead.

²²⁵⁸ *pa'o* : Ph. 'o (s.e.).

²²⁵⁹ *dpa'*: Bth. *dpa' sems dpa' chen po* (s.e.); Ph. om. (s.e.).

²²⁶⁰gis: Bth. om. (s.e.).

²²⁶¹ *de*: BthTPh. om. (= Tib. Kho.).²²⁶² *lags* : *S. legs* (s.e.).

²²⁶³ *de'i 'khor na* : cf. Tib. Kanj. *'khor der*, KN. 473.9. *tasyām paṣadi*.

²²⁶⁴ *de*: BthTPh. om. (= Tib. Kho.).

²²⁶⁵ *lags* : S. *legs* (s.e.).

²²⁶⁶ *der* : Bth. *de na*, Pk. *deng* (s.e.).

²²⁶⁷ *bsnyen* : Ph. *snyen* (s.e.).

²²⁶⁸ *bsnyen* : Bth. *bsnyan* (s.e.).

²²⁶⁹ A scribal error?; cf. Tib. Kanj. *bcom ldan 'das kyis*, KN. 473.10. *bbagavān*.

²²⁷⁰ *PAD MA*: STBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

²²⁷¹ *dgod pa'i* : : Bth. *dgad pa'i* (s.e.); Ph. *dgongs ba'i* (s.e.).

²²⁷² *yang*: Ph. om. (s.e.).

TU²²⁷⁴ BZANG PO *la*²²⁷⁵ 'di skad ces bka' stsal to /

(ga 55a4) rigs gyi bu chos bzhi dang ldan *ba'i* / bud med *gyis* / ○ DAM PA'I CHOS *PUN*
'DA' RI KA'I CHOS kyi *gzhung* 'di lag *du* ○ thob par 'gyur ro // bzhi gang zhe na /
 'di

Kanjur: / "rigs kyi bu! chos bzhi dang ldan *pa'i*²²⁷⁶ bud med *kyis*²²⁷⁷ DAM PA'I CHOS *PAD MA*²²⁷⁸
*DKAR PO'i chos kyi rnam grangs 'di lag tu thob*²²⁷⁹ par (S.263a1) 'gyur ro // bzhi²²⁸⁰
*gang*²²⁸¹ *zbe*²²⁸² na? / 'di

(ga 55a5) lta ste / sangs rgyas bcom ldan 'das *gyis* / byin gyi ○ s brlabs par 'gyur //
 dge ba'i rtsa ba²²⁸³ *bskrun* par 'gyur // nges pa'i phung *bo* la gnas par 'gyur //

Kanjur: lta ste / sangs rgyas bcom ldan 'das *rnams kyis*²²⁸⁴ byin *gyis*²²⁸⁵ *brlabs*²²⁸⁶ par 'gyur ba
*dang*²²⁸⁷ / dge ba'i rtsa ba²²⁸⁸ *bskyed* par²²⁸⁹ 'gyur ba dang / nges pa'i phung (S.263a2) po
 la gnas par 'gyur²²⁹⁰ ba dang /

(ga 55a6) sems *chan* thams *chad*²²⁹¹ *bskyab* pa'i phyir // bla na myed pa / yang dag par
 rdzogs pa'i byang *chub du* sems *bskyed* par 'gyur *te* // rigs gyi bu chos²²⁹² *de* →
 'bzhi *dang ldan ba'i*

Kanjur: sems *can* thams *cad* yongs su *bskyab*²²⁹³ *pa'i phyir* / bla na med pa (KN.474) yang dag
 par rdzogs pa'i byang *chub*²²⁹⁴ *tu* sems *bskyed* par 'gyur ba ste / rigs kyi bu! chos bzhi
 po de dag²²⁹⁵ dang (S.263a3) ldan *pa'i*²²⁹⁶

²²⁷³ *sems dpa'*: Bth. om. (s.e.).

²²⁷⁴ TU: JPKC. DU (= Tib. Kho.).

²²⁷⁵ *la*: T. om. (s.e.).

²²⁷⁶ *pa'i*: Bth. *ba'i* (= Tib. Kho.).

²²⁷⁷ *kyis*: Bth. *kyi* (s.e.).

²²⁷⁸ *PAD MA*: STBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

²²⁷⁹ *thob*: Bth. (*tho*)g (s.e.); Ph. *thog* (s.e.).

²²⁸⁰ *bzhi*: Ph. *gzbi* (s.e.).

²²⁸¹ *gang*: Bth. *gang gang* (s.e.).

²²⁸² *zbe*: Ph. *zbes* (s.e.).

²²⁸³ *bskrun pa*: cf. Tib. Kanj. *bskyed pa*; KN. 473.12. *avaropita*-.

²²⁸⁴ *kyis*: Bth. *kyi* (s.e.).

²²⁸⁵ *gyis*: Bth. *gyi* (s.e.).

²²⁸⁶ *brlabs*: Bth. *brlab* (s.e.).

²²⁸⁷ *dang*: Bth. *dang* / *sangs rgyas bcom ldan 'das rnams kyi byin gyis brlabs pa dang* (s.e.).

²²⁸⁸ *ba*: B. om. (s.e.).

²²⁸⁹ 'gyur ba dang /: Bth. om. (s.e.).

²²⁹⁰ 'gyur: Bth. *gyur* (s.e.).

²²⁹¹ *bskyab pa*: cf. Tib. Kanj. *yongs su bskyab pa*; KN. 473.13. *paritrāṇa*-.

²²⁹² *de bzhi*: cf. Tib. Kanj. *bzhi po de dag*; KN. 474.1. *ebbiḥ ... caturbbhir*.

²²⁹³ *bskyab*: Ph. *bskyabs* (s.e.).

²²⁹⁴ *tu sems bskyed par 'gyur ba ste*: T. *sems dpa' sems dpa' chen po* (s.e.).

²²⁹⁵ *dag*: Bth. om. (= Tib. Kho.).

²²⁹⁶ *pa'i*: BthJ. *ba'i* (= Tib. Kho.); T. *ba'i sems* (s.e.).

(ga 55a7) bud med *gyis* DAM PA'I CHOS PU 'DA RI KA'I CHOS *gyi gzibung* 'di lag *du* thob par
'gyur ro // de nas _[←1] KUN DU BZANG PO→2] byang chub sems dpa' sems dpa'
chen po_[←2→1]S /

Kanjur: *bud med kyis*²²⁹⁷ DAM PA'I CHOS²²⁹⁸ PAD MA²²⁹⁹ DKAR PO'i chos *kyi rnam grangs* 'di lag
*tu thob*²³⁰⁰ par 'gyur ro" // de nas *bcom ldan* 'das la byang chub sems dpa' sems dpa'
chen po KUN _(S.263a4) TU²³⁰¹ BZANG POS

(ga 55a8) _[←1]b[c]om ldan 'das la₁ 'di skad _[←1]gsold to // bcom ldan 'das / bdagis²³⁰² phyi
ma'i dus_{→1} phyi ma'i tshe _[←1] [phyi ma₁ lnga brgya tha ma la / ²³⁰³ 'di lta bu_[←1] →1
/ mdo sde _[←1] 'dzin pa'i dge slo[ng]

Kanjur: 'di skad ces gsol to // "bcom ldan 'das! ²³⁰⁴bdag gis *slad ma'i tshe*²³⁰⁵ *slad ma'i dus*²³⁰⁶
*lnga brgya*²³⁰⁷ *tha* ²³⁰⁸*ma la* / mdo sde 'di ²³⁰⁹*lta bu* 'dzin pa'i dge slong

(ga 55b1) rnames la / bsrung bar bgyi'o // ²³¹⁰dge ba'i sems skye bar bgyi'o // ²³¹¹chad pas
myi chod par bgyi'o // dug ²³¹²btsal bar bgyi ste // pi nas chos smra ba de dag la /
Kanjur (KN. 474.4; Bth. 190b2; T. 224a4; J. 193a2; S.263a4; Ph. 400a5; B. 240a6;
Pk. 200a4; N. 274a1; D. 176a3; C. 207b1; L. 278a4) *rnames la*²³¹³ *bsrung*²³¹⁴ *bar*
bgyi'o // bde legs su 'gyur _(S.263a5) *bar*²³¹⁵ *bgyi'o* // *chad pa spang*²³¹⁶ *bar bgyi'o* // ²³¹⁷*dug*
*gzbil*²³¹⁸ *bar bgyi'o* // ci nas chos smra ba de dag²³¹⁹ *la*²³²⁰

²²⁹⁷ *kyis* : Ph. *kyi* (s.e.).

²²⁹⁸ CHOS : Ph. MCHOS (s.e.).

²²⁹⁹ PAD MA : SBNL. PAD-MA; the other Kanjurs read PAD MA instead.

²³⁰⁰ *thob* : BthPh. *tbog* (s.e.).

²³⁰¹ TU : JPK. DU (= Tib. Kho.).

²³⁰² *phyi ma'i dus phyi ma'i tshe phyi ma lnga brgya tha ma la* : cf. Tib. Kanj. *slad ma'i tshe slad ma'i dus*
lnga brgya tha ma la; KN. 474.4. *paścime kâle paścime samaye paścimāyām pañcaśatyām vartamānāyām* (v.l.-).

²³⁰³ 'di lta bu'i mdo sde : cf. Tib. Kanj. *mdo sde 'di lta bu*; KN. 474.4. *evamrūpa- sūtrānta-*.

²³⁰⁴ *bdag gis* : = BthTPHDL (= Tib. Kho.; = KN. 474.3. *abam*); JBPkNC. om. (w.r.).

²³⁰⁵ *tshe* : S. *che* (s.e.).

²³⁰⁶ *dus* : Ph. *dus na* (s.e.).

²³⁰⁷ *brgya* : = T (= Tib. Kho.); Ph. *rgya* (s.e.); the other Kanjurs read *brgya'i* instead.

²³⁰⁸ *ma la* : Bth. *la* (s.e.); Ph. *ma las* (s.e.).

²³⁰⁹ *lta bu* : T. om. (s.e.).

²³¹⁰ *dge ba'i sems skye ba* : cf. Tib. Kanj. *bde legs su 'gyur ba*; KN. 474.5. *svastyayana-*. Cf. n. 2563.

²³¹¹ *chad pas myi chod pa* : cf. Tib. Kanj. *chad pa spang ba*; KN. 474.5. *daṇḍa-parihāra-*. Cf. n. 2564.

²³¹² *btsal ba* : cf. Tib. Kanj. *gzbil ba*; KN. 474.5. *(viṣa-)dūṣaṇa-*. Cf. n. 2574.

²³¹³ *la* : Ph. om. (s.e.).

²³¹⁴ *bsrung* : Ph. *bsrungs* (s.e.).

²³¹⁵ *bar* : TPh. *par*.

²³¹⁶ *spang* : Ph. *spangs* (s.e.).

²³¹⁷ *dug gzbil bar bgyi'o* // : Bth. om. (s.e.).

²³¹⁸ *gzbil* : T. *bzhin* (s.e.).

²³¹⁹ *dag* : T. om. (s.e.).

²³²⁰ *la* : Ph. om. (s.e.).

(ga 55b2) glags lta ba dang / ²³²¹glags 'tshol ba ²³²²dag gis gyang / glags myi rnyed par 'gyur ro // BDUD ²³²³SDIG [TO] CHAN ²³²⁴[*→] glags lta ba dang / ²³²⁵glags tshol ba _s gyang / glags myi rnyed par 'gyuro /

Kanjur: glags²³²⁶ lta ba dang / skabs tshol²³²⁷ ba²³²⁸ gang²³²⁹ gis kyang glags²³³⁰ mi²³³¹ rnyed par 'gyur ba dang / BDUD SDIG²³³² CAN dang (S.263a6) BDUD²³³³ kyi bu rnams dang / BDUD KYI²³³⁴ RIS²³³⁵ kyi²³³⁶ lha'i bu rnams dang / BDUD kyi²³³⁷ bu mo rnams dang / BDUD kyi 'khor²³³⁸ glags²³³⁹ lta ba dang / skabs tshol²³⁴⁰ ba²³⁴¹ rnams kyis glags²³⁴² mi²³⁴³ rnyed par 'gyur²³⁴⁴ ba nas /

(ga 55b3) [*BDUD gyi bu_s ²³⁴⁵ma yin / BDUD GYI RIS gyi l[h]a'i bu_s ma yin / BDUD gyi bu mo_s ma yin / BDUD [g]yi 'khor [gyis ma yin] / BDUD gyi²³⁴⁶ phyir ldang ba'i bar du²³⁴⁷ [myi] 'byung [ngo] // lha'i bus

²³²¹ glags 'tshol ba : cf. Tib. Kanj. skabs tshol ba; KN. 474.6. *avatāra-gaveṣin~*.

²³²² dag : cf. Tib. Kanj. gang (v.l. gang dag); KN. 474.6. *kaṣ(cit)*. Dag is used here as an expletive; cf. n. 2609; Hahn 1978; Pāsādika 1997: 489, n. 22; Tropper 2005: 248, n. a.

²³²³ SDIG TO CHAN : cf. Tib. Kanj. SDIG (v.l. SDIG TO) CAN; KN. 474.6. (*Māra*) *pāpiyāt~* (v.l. *pāpimat~*).

²³²⁴ glags lta ba dang / glags tshol bas gyang / glags myi rnyed par 'gyuro / BDUD gyi bus ma yin BDUD gyi 'khor gyis ma yin / BDUD gyi phyir ldang ba'i bar du myi 'byung ngo : cf. Tib. Kanj. (BDUD SDIG CAN dang) BDUD kyi bu rnams dang BDUD kyi 'khor glags lta ba dang / skabs tshol ba rnams kyis glags mi rnyed par 'gyur ba nas / BDUD kyis kun nas ldang ba'i bar du 'byung bar mi 'gyur ba; KN. 474.6f. na (*Mārah pāpiyān*) *avatārapreksy avatāragaveṣy avatāraṃ lapsyate. na Māraputrā na Mārakāyikā devaputrā na Mārakanyā na Māraparṣadyā yāvan na bhūyo Māraparyutthito bhaviṣyati*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²³²⁵ glags tshol ba : cf. Tib. Kanj. skabs tshol ba; KN. 474.7. *avatāra-gaveṣin~* (= D1, Bj, K, N1, T8, P3 etc.; A1, T3 etc. om.).

²³²⁶ glags : Bth. glag (s.e.).

²³²⁷ tshol : NL. 'tshol (= Tib. Kho.).

²³²⁸ ba : Bth. ba'i (s.e.).

²³²⁹ gang : = KN. 474.6. *kaṣ(cit)*; ST. gang dag (s.e.). Cf. Tib. Kho. dag.

²³³⁰ glags : BthJC. glag (s.e.).

²³³¹ mi rnyed par : = BthTPh (= Tib. Kho.); the other Kanjurs read *rnyed par mi* instead.

²³³² SDIG : T. SDIG TO (= Tib. Kho.).

²³³³ BDUD : Ph. BSUD (s.e.).

²³³⁴ KYI : T. KYIS (s.e.).

²³³⁵ RIS : Ph. RIGS (s.e.).

²³³⁶ lha'i bu : Bth. lha (s.e.).

²³³⁷ kyi : T. kyis (s.e.).

²³³⁸ 'khor : Ph. 'khor la (s.e.).

²³³⁹ glags : Bth. glag; T. glags pa (s.e.).

²³⁴⁰ tshol : NL. 'tshol; Pk. chal (s.e.).

²³⁴¹ rnams kyis : S. rnams kyi (s.e.); Bth. gang gis kyang. Cf. Tib. Kho. (tshol bas) gyang.

²³⁴² glags : Bth. glag.

²³⁴³ mi : B. ma (s.e.).

²³⁴⁴ ba nas : = TPh; Bth. ba na; the other Kanjurs read *bas na* instead.

²³⁴⁵ ma yin ... ma yin ... ma yin : = KN. 474.7f. na ... na ... na; cf. Tib. Kanj. dang ... dang ... dang.

²³⁴⁶ phyir ldang ba : cf. Tib. Kanj. kun nas ldang ba; KN. 474.8. (*Māra*-) *paryutthito (bhaviṣyati)*.

²³⁴⁷ myi 'byung ngo : cf. Tib. Kanj. mi 'gyur ba; KN. 474.8. (*Māraparyutthito*) *bhaviṣyati*.

Kanjur: *BDUD* _(S.263a7) *kyis*²³⁴⁸ *kun nas*²³⁴⁹ *ldang ba'i bar du 'byung bar mi 'gyur*²³⁵⁰ *ba dang / lba'i bu*

(ga 55b4) *ma yin / g[n]od sbyin gyis ma yin / yi dags gyis ma* ○ *yin / srul pos ma yin /*
²³⁵¹*byas pa pos ma yin / ro langs* □ *gyi* ○ *chos smra ba de la / glags lta ba dang /*

Kanjur: *dang / gnod sbyin*²³⁵² *dang / yi dags*²³⁵³ *dang / srul po dang / gshed*²³⁵⁴ *byed dang /*
*ro langs dag*²³⁵⁵ *las*²³⁵⁶ *chos smra ba*²³⁵⁷ *de*²³⁵⁸ *la*²³⁵⁹ *glags lta ba dang /*

(ga 55b5) ²³⁶⁰*glags tshol bas* □ / *glags*²³⁶¹ *myi* → *rnyed par* [←] *'gyur ro* ○ / *bcom ldan*
'das bdagis chos smra ba de □ ²³⁶² *khor mor* → *1'* [←] ²³⁶³ *rgyun* ○ *myi chad par* [←] *2'*
rtag du [←] ²³⁶⁴ *srung bar bgyi'o* //

Kanjur: _(S.263b1) *skabs tshol*²³⁶⁵ *ba na yang*²³⁶⁶ *skabs rnyed*²³⁶⁷ *par mi 'gyur bar*²³⁶⁹ / *bcom*
*ldan 'das! bdag gis chos smra ba de la rtag par*²³⁷⁰ *rgyun du*²³⁷¹ *dus thams cad du*²³⁷²
²³⁷³*bsrung bar bgyi'o* //

(ga 55b6) ²³⁷⁴ *nam*²³⁷⁵ *chos smra bas* □ / *chos gyi gzabzung 'di la /* ²³⁷⁶ *bsam ba'i* □ *shyor*

²³⁴⁸ *kyis* : = T; the other Kanjurs read *kyi* instead.

²³⁴⁹ *ldang ba'i* : Ph. *ldangs pa'i*; JBPkC. *ldan pa'i* (s.e.); cf. KN. 474.8. (*Māra-pary*)*utthita-*.

²³⁵⁰ *ba dang* : T. *bar mi 'gyur ba dang* (s.e.).

²³⁵¹ *byas pa po* : cf. Tib. Kanj. *gshed byed*; KN. 474.9. *kṛtya-*.

²³⁵² *sbyin* : T. *sbyin pa* (s.e.).

²³⁵³ *dags* : L. *dwags*.

²³⁵⁴ *gshed* : T. *bsbed* (s.e.).

²³⁵⁵ *dag* : Bth. *dang* (s.e.).

²³⁵⁶ *las* : = TD; the other Kanjurs omit this word.

²³⁵⁷ *ba* : Pk. *pa* (s.e.).

²³⁵⁸ *de* : BthPh. *de dag* (s.e.).

²³⁵⁹ *la* : Bth. *dang* (s.e.).

²³⁶⁰ *glags ... glags* : cf. Tib. Kanj. *skabs ... skabs*; KN. 474.9. *avatāra- ... avatāra-*.

²³⁶¹ *myi rnyed par 'gyur ro* : cf. Tib. Kanj. *rnyed par mi 'gyur bar*; KN. 474.9. *na ... lapsyante*.

²³⁶² *khor mor ... rtag du* : cf. Tib. Kanj. *rtag par ... dus thams cad du*; KN. 474.10. *śatata-(sāmītaṃ)*

nityakālaṃ.

²³⁶³ *rgyun myi chad par* : cf. Tib. Kanj. *rgyun du*; KN. 474.10. (*śatata-*)*sāmītaṃ*.

²³⁶⁴ *srung ba* : cf. Tib. Kanj. *bsrung ba*; KN. 474.10. *rakṣā-*.

²³⁶⁵ *tshol* : NL. *'tshol*.

²³⁶⁶ *ba na* : S. *na* (s.e.); BthT. *ba* (s.e.); Ph. *ba'i* (s.e.). Cf. Tib. Kho. *bas*.

²³⁶⁷ *yang* : NL. *'ang*; Ph. om. (= Tib. Kho.).

²³⁶⁸ *rnyed* : Bpk. *snyed* (s.e.).

²³⁶⁹ *bar* : Bth. *ro* (= Tib. Kho.).

²³⁷⁰ *par* : J. *bar*.

²³⁷¹ *du* : BthTPh. *tu*.

²³⁷² *du* : JPk. *tu*.

²³⁷³ *bsrung bar bgyi'o* : = Tib. Kho. *srung bar bgyi'o*; = KN. 474.10. *rakṣāṃ karīṣyāmi*; STDL. *bsrung bar bgyi'o* // *bskyab par bgyi'o* // (w.r.).

²³⁷⁴ *nam de na / bcom ldan 'das* : cf. Tib. Kanj. *bcom ldan 'das / gang gi tsbe de'i tsbe*; KN. 474.11. *yadā tadābhaṃ bhagavaṃs*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

[ba₁ la brtson zhing / 'chag pa la zhugs par gyurd pa²³⁷⁷ de na / [_←bcom ldan 'das,₁
²³⁷⁸ [_←1₁] [_←chos smra ba de'i²³⁷⁹ gam du₂] / bdag²³⁸⁰ ban glang
 Kanjur: bcom ldan^(S.263b2) 'das! / gang gi²³⁸¹ tshe²³⁸² 2383 chos smra ba de²³⁸⁴ 2385 chos²³⁸⁶ kyi
 rnam grangs 'di²³⁸⁷ la sems shing rnal 'byor la brtson pa²³⁸⁸ dang / 'chag²³⁸⁹ pa la zhugs
²³⁹⁰ par gyur pa²³⁹¹ de'i tshe / (KN.475) chos kyi rnam²³⁹² grangs 'di²³⁹³ bsrung²³⁹⁴ ba'i slad
 du²³⁹⁵ / bdag²³⁹⁶ glang^(S.263b3) po che'i

(ga 55b7) gi rgyal po²³⁹⁷ dkar po mche ba drug pa la²³⁹⁸ zhon te / [_←3₁] chos smra ba de'i
 / 'chag pa'i²³⁹⁹ khang bur / [_←3_←] byang chub sems dpa'₁ ²⁴⁰⁰ mang pos ²⁴⁰¹ bskor te₁ /
 [_←1_←] chos gyi gzhung 'di bsrung ba'i²⁴⁰² phyir₁ [_←2_←1]
 Kanjur: rgyal po thal²⁴⁰³ kar mche ba drug²⁴⁰⁴ pa²⁴⁰⁵ la 'tshal²⁴⁰⁶ te / byang chub sems dpa'i

²³⁷⁵ nam : cf. Tib. Kanj. gang gi tshe; KN. 474.11. yadā.

²³⁷⁶ bsam ba'i sbyor ba : cf. Tib. Kanj. sems shing rnal 'byor; KN. 474.11. cintā-yoga-.

²³⁷⁷ de na : cf. Tib. Kanj. de'i tshe; KN. 474.11. tadā.

²³⁷⁸ chos smra ba de'i gam du bdag ban glang ... la zhon te / chos smra ba de'i 'chag pa'i khang bur / byang chub sems dpa' mang pos bskor te / chos gyi gzhung 'di bsrung ba'i phyir mchi'o : cf. Tib. Kanj. chos kyi rnam grangs 'di bsrung ba'i slad du / bdag glang po che ... la 'tshal te / byang chub sems dpa'i tshogs kyis yongs su bskor nas / chos smra ba de'i 'chag pa'i gnas su chos smra ba de'i drung du mchi bar bgyi'o; KN. 475.1f. tasya dharmabbānakasyāntike śvetaśāddantam gajarājam abhirubhya tasya dharmabbānakasya cāṅkramakuṭim upasamkramiṣyāmi bodhisattvagaṇaparivṛto 'sya dharmaparyāyasyāraṅkāyā. The word order of the Tib. Kho. agrees almost with that of the Sanskrit version, while that of the Tib. Kanj. is modified greatly.

²³⁷⁹ gam du : cf. Tib. Kanj. drung du; KN. 475.1. antike.

²³⁸⁰ ban glang : cf. Tib. Kanj. glang po che; KN. 475.1. gaja-.

²³⁸¹ gi : Bth. gi (s.e.).

²³⁸² tshe : Pk. che (s.e.).

²³⁸³ chos smra ba de : Ph. om. (s.e.).

²³⁸⁴ de : Bth. de la (s.e.).

²³⁸⁵ chos kyi : T. dag (s.e.).

²³⁸⁶ kyi rnam grangs : Bth. om. (s.e.).

²³⁸⁷ 'di : Ph. de (s.e.).

²³⁸⁸ pa : Bth. ba.

²³⁸⁹ 'chag : BthPh. 'chags.

²³⁹⁰ par : T. ba dang (s.e.).

²³⁹¹ pa : SPh. ba.

²³⁹² rnam : Ph. rnam (s.e.).

²³⁹³ 'di : Bth. 'di la (s.e.).

²³⁹⁴ bsrung : BthTPh. srung.

²³⁹⁵ du : J. tu.

²³⁹⁶ bdag : T. bdag gi (s.e.).

²³⁹⁷ dkar po : = KN. 475.1. śveta- (= D1, Nep. MSS.); O, Wi. 123. pāṇḍara- =? Tib. Kanj. thal kar.

²³⁹⁸ zhon te : cf. Tib. Kanj. 'tshal te; KN. 475.1. abhirubhya.

²³⁹⁹ khang bu : cf. Tib. Kanj. gnas; KN. 475.2. -kuṇi-.

²⁴⁰⁰ mang po : cf. Tib. Kanj. tshogs; KN. 475.2. -gaṇa-.

²⁴⁰¹ bskor te : cf. Tib. Kanj. yongs su bskor nas; KN. 475.2. -parivṛto.

²⁴⁰² phyir : cf. Tib. Kanj. slad du; KN. 475.2. āraṅkāyā.

²⁴⁰³ thal : Bth. thar (s.e.).

²⁴⁰⁴ drug : N. rdug (s.e.).

²⁴⁰⁵ pa : Bth. om. (s.e.).

²⁴⁰⁶ 'tshal : Bth. phyag 'tshal (s.e.).

*tshogs kyis yongs su bskor nas*²⁴⁰⁷ / *chos*²⁴⁰⁸ *smra ba de*²⁴⁰⁹ *'chag*²⁴¹⁰ *pa'i gnas su chos*²⁴¹¹
*smra ba de*²⁴¹² *i drung du*

(ga 55b8) ²⁴¹²*mchi'o* // ²⁴¹³*nam* *chos smra ba de* / *chos gyi gzhung* 'di la / ²⁴¹⁴*bsam ba'i*
sbyor ba la brtson ba des chos gyi gzhung 'di la // ²⁴¹⁵*chung du na* / *tshig dang yi ge*
gchig tsham yang lan /

Kanjur: *mchi bar*²⁴¹⁶ *bgyi'o* // (S.263b4) *gang gi tsbe*²⁴¹⁷ *chos smra ba*²⁴¹⁸ *de*²⁴¹⁹ *chos kyi rnam*²⁴²⁰
*grangs 'di la*²⁴²¹ *sems shing rnal 'byor*²⁴²² *gyi*²⁴²³ *rjes su zbugs pa des*²⁴²⁴ *chos kyi rnam*²⁴²⁵
*grangs 'di las tha na tshig*²⁴²⁶ *dang yi ge*²⁴²⁷ *gcig*²⁴²⁸ *tsam yang*²⁴²⁹ *lan*

(ga 56a1) ཨོ // 'ga' nor par gyur pa²⁴³⁰ *de na* / *bdag is ban glang gi rgyal po*²⁴³¹ *dkar po*
mche ba drug pa ཨོ ²⁴³²*zhon te* / *cho* «s» *smra ba de*²⁴³³ ཨོ *ngo bstan te* / *chos gyi*
gzhung 'di ma nyams par / ²⁴³⁴*slosu stsal to* //

Kanjur (KN. 475.3; Bth. 190b8; T. 224b4; J. 193a8; S.263b4; Ph. 400b7; B. 240b6;
 Pk. 200b3; N. 274b3; D. 176b1; C. 207b7; L. 278b5) 'ga' nor bar²⁴³⁵ *gyur pa*

²⁴⁰⁷ *nas* : Bth. *ba nas* (s.e.).

²⁴⁰⁸ *chos* : Bth. om. (s.e.).

²⁴⁰⁹ *de*²⁴⁰⁹ : S. *de* (s.e.).

²⁴¹⁰ *'chag* : BthPh. *'chags*.

²⁴¹¹ *chos* : BthT. om. (s.e.).

²⁴¹² *mchi'o* : cf. Tib. Kanj. *mchi bar bgyi'o*; KN. 475.2. *upasamkramiṣyāmi*.

²⁴¹³ *nam* : cf. Tib. Kanj. *gang gi tsbe*; KN. 475.2. *yadā*.

²⁴¹⁴ *bsam ba'i sbyor ba la brtson ba* : cf. Tib. Kanj. *sems shing rnal 'byor gyi rjes su zbugs pa*; KN. 475.3.

cintāyogam anuyukta-.

²⁴¹⁵ *chung du na* : cf. Tib. Kanj. *tha na*; KN. 475.3. *antaśas*.

²⁴¹⁶ *bar* : B. *par*.

²⁴¹⁷ *chos smra ba de* : T. om. (s.e.).

²⁴¹⁸ *ba* : JPk. *pa*.

²⁴¹⁹ *de* : Bth. *de ni*.

²⁴²⁰ *rnam* : Ph. *rnams* (s.e.).

²⁴²¹ *la* : Bth. om. (s.e.).

²⁴²² *gyi rjes su* : Bth. *du* (s.e.).

²⁴²³ *gyi* : TPh. *gyis*.

²⁴²⁴ *des* : Ph. *de'i* (s.e.).

²⁴²⁵ *rnam* : Ph. *rnams* (s.e.).

²⁴²⁶ *tshig* : PhB. *tshigs* (s.e.).

²⁴²⁷ *gcig tsam yang* : cf. KN. 475.3.- (s.e.); MSS. *ekam api (padavyañjanam)*.

²⁴²⁸ *gcig* : Bth. *gtshig* (s.e.); PhBpk. *cig*.

²⁴²⁹ *yang* : Ph. om. (s.e.).

²⁴³⁰ *de na* : cf. Tib. Kanj. *de'i tsbe*; KN. 475.4. *tadā*.

²⁴³¹ *dkar po* : = KN. 475.4. *śveta-* (= D1, Nep. MSS.); O, Wi. 124. *prapañdara-* =? Tib. Kanj. *thal*

kar.

²⁴³² *zhon te* : cf. Tib. Kanj. *'tshal nas*; KN. 475.4. *abbirubya*.

²⁴³³ *ngo* : = D1, B, K, C6, T8 etc. *mukham* (= O. *mukha-*); ≠ KN. 475.4. *sammukham* (= R, P3, A2, A3 etc.); ≠ Tib. Kanj. *bdag gi ngo*.

²⁴³⁴ *slosu stsal to* : cf. Tib. Kanj. *slos su stsal to*; KN. 475.5. *pratyuccārayiṣyāmi*.

²⁴³⁵ *bar* : Bth. *ba* (s.e.); B. *par* (= Tib. Kho.).

(S.263b5) *de'i tshe / bdag glang po*²⁴³⁷ *che'i rgyal po thal*²⁴³⁸ *kar*²⁴³⁹ *mche ba drug pa la*²⁴⁴⁰
*'tsbal*²⁴⁴¹ *nas / chos smra*²⁴⁴² *ba*²⁴⁴³ *de la bdag gi*²⁴⁴⁴ *ngo*²⁴⁴⁵ *bstan*²⁴⁴⁶ *te / chos kyi rnam*²⁴⁴⁷
*grangs 'di*²⁴⁴⁸ *ma nyams par zlos*²⁴⁴⁹ *su*²⁴⁵⁰ *stsal to //*

(ga 56a2) *chos smra ba des* [gyang] *bdagi lus mthong nas / chos gyi gzibung 'di ma*
nyams par bdag las thos nas // *dga'*²⁴⁵¹ *mgu*_[] *rangs shing rab du dga' ste /*
²⁴⁵²*dga' ba dang / bde ba dang /*

Kanjur: *chos*²⁴⁵³ *smra ba des*²⁴⁵⁴ (S.263b6) *bdag gi*²⁴⁵⁵ *lus*²⁴⁵⁶ *mtbong zbing / chos kyi rnam*²⁴⁵⁷
*grangs 'di*²⁴⁵⁸ *ma nyams par bdag las*²⁴⁵⁹ *thos nas tsbim zbing mgu la yi*²⁴⁶⁰ *rangs te /*
*rab tu*²⁴⁶² *dga' zbing dga' ba dang /*

(ga 56a3) *yid bde ba skyes nas /*²⁴⁶³ *rab du chos gyi gzibung 'di la / brtson 'grus rtsom*
mo // *bdag mthong ma thag du*²⁴⁶⁴ *ti nge 'dzin thob par 'gyur ro //* *GZUNGS*
'KHYIL BA zhes bya ba'i

Kanjur: *yid bde ba skyes nas chos kyi* (S.263b7) *rnam grangs 'di la brtson 'grus*²⁴⁶⁵ *rtsom mo //*
*bdag mthong ma thag tu ting nge 'dzin thob*²⁴⁶⁶ *par*²⁴⁶⁷ *gyur ro //* *GZUNGS 'KHYIL*
²⁴⁶⁸

²⁴³⁶ *gyur pa* : Ph. 'gyur ba (s.e.).

²⁴³⁷ *che'i rgyal po* : T. che thal po (s.e.).

²⁴³⁸ *thal* : Ph. 'thal (s.e.).

²⁴³⁹ *kar* : BthTPh. dkar.

²⁴⁴⁰ *mche ba* : T. mche (s.e.); J. mchi pa (s.e.); Ph. che ba (s.e.).

²⁴⁴¹ *'tsbal* : Bth. phyag 'tsbal (s.e.).

²⁴⁴² *smra* : T. smras (s.e.).

²⁴⁴³ *ba* : Pk. pa.

²⁴⁴⁴ *gi* : Ph. gis (s.e.).

²⁴⁴⁵ *ngo* : S. om. (s.e.).

²⁴⁴⁶ *bstan* : T. bostan (s.e.).

²⁴⁴⁷ *rnam* : Ph. rnam (s.e.).

²⁴⁴⁸ *ma nyams par* : Bth. mnyam bar.

²⁴⁴⁹ *zlos* : Ph. mdos (s.e.).

²⁴⁵⁰ *stsal to* : Bth. rtsol bar bgyi'o.

²⁴⁵¹ *dga'* : cf. Tib. Kanj. tsbim; KN. 475.6. tuṣṭa~.

²⁴⁵² *dga' ba dang / bde ba dang* : cf. Tib. Kanj. dga' ba dang; KN. 475.6. prīti-(saumanasya-jāta~).

²⁴⁵³ *chos* : Ph. mchos (s.e.).

²⁴⁵⁴ *des* : Ph. de'i.

²⁴⁵⁵ *gi* : SBthPh. gis (s.e.).

²⁴⁵⁶ *lus* : Bth. sus (s.e.).

²⁴⁵⁷ *rnam* : Ph. rnam (s.e.).

²⁴⁵⁸ *ma nyams par* : Bth. mnyam bar.

²⁴⁵⁹ *las* : = TPh (= Tib. Kho.); the other Kanjurs read *la* instead.

²⁴⁶⁰ *yi* : BthPhPk. yid.

²⁴⁶¹ *rangs te* : Bth. rang ste (s.e.).

²⁴⁶² *dga' zbing* : Bth. om. (s.e.).

²⁴⁶³ *rab du* : cf. Tib. Kanj. -; KN. 475.7. bhūyasyā mātrayā.

²⁴⁶⁴ *ti nge* : presumably s.e. for *tinge*, i.e. ting ge.

²⁴⁶⁵ *rtsom mo* : Bth. brtsams so.

²⁴⁶⁶ *thob* : Ph. mthob.

BA²⁴⁶⁹ zbes bgyi²⁴⁷⁰ ba'i

(ga 56a4) gzungs [di²⁴⁷¹ so sor²⁴⁷² 'thob bo // BYE BA BRGYA STONG DU 'OKHYIL BA zhes
bya ba'i gzungs²⁴⁷³ [rab du, thob par 'gyur ro // SGRA THAMS CHAD LA²⁴⁷⁴ MKHAS
PAR 'KHYIL BA] /

Kanjur: gzungs²⁴⁷⁵ thob par 'gyur ro // ²⁴⁷⁶BYE BA BRGYA STONG DU²⁴⁷⁷ 'KHYIL BA²⁴⁷⁸ (S.264a1)
zbes bgyi²⁴⁷⁹ ba'i gzungs²⁴⁸⁰ thob par 'gyur ro // ²⁴⁸¹SGRA THAMS CAD LA MKHAS PA

(ga 56a5) zhes bya ba'i gzungs [rab du, thob par 'gyur ro // bOcom ldan 'das²⁴⁸² gang
gis²⁴⁸³ ma 'ongs pa'i dus / ma 'ongs pa'i tshe²⁴⁸⁴ 'i phyi ma lnga brgya tha ma la //
dge slong pha]

Kanjur: zbes bgyi²⁴⁸⁵ ba'i gzungs thob par 'gyur ro // bcom ldan 'das! slad ma'i²⁴⁸⁶ tshe slad
ma'i dus^(S.264a2) lnga brgya²⁴⁸⁷ pa²⁴⁸⁸ tha ma la dge slong²⁴⁸⁹

(ga 56a6) 'am / dge slong ma 'am / dge bsnyend [pa] 'am / dge bsnyen mas²⁴⁹⁰ 'di lta
bu'i mdo sde 'dzind pa dang / 'di lta bu'i mdo sde²⁴⁹⁰ 'dri ba dang
/ 'di lta bu'i mdo sde tshol ba dang / 'di

²⁴⁶⁷ 'gyur ro : TJ. gyur ro; Bpk. gyur to.

²⁴⁶⁸ GZUNGS 'KHYIL BA : T. GZUGS 'KHYIL BA (s.e.); Ph. GZUNGS KHYIL BA (s.e.); cf. KN. 475.8.

Dhāraṇyāvartā.

²⁴⁶⁹ BA : BthJB. PA.

²⁴⁷⁰ bgyi : T. bgyi bgyi (s.e.); BthPh. bya (= Tib. Kho.).

²⁴⁷¹ 'di : s.e.?, cf. Tib. Kanj. -, KN. 475.8. -.

²⁴⁷² so sor 'thob bo : cf. Tib. Kanj. thob par 'gyur ro, KN. 475.8. pratilapsyate.

²⁴⁷³ rab du thob par 'gyur ro : cf. Tib. Kanj. thob par 'gyur ro; KN. 475.8. pratilapsyate.

²⁴⁷⁴ MKHAS PAR 'KHYIL BA : = KN. 475.9. -kausalāyāvartā; ≠ O, Wi. 124. -kausalāyā = Tib. Kanj. MKHAS

PA. Cf. Krsh. 245~246.

²⁴⁷⁵ gzungs : T. gzugs (s.e.).

²⁴⁷⁶ BYE BA BRGYA STONG DU 'KHYIL BA : cf. KN. 475.8. Koṭīṣṭasahasrāvartā.

²⁴⁷⁷ DU : Bth. om. (s.e.).

²⁴⁷⁸ BA : BthTBpk. PA.

²⁴⁷⁹ bgyi : Bth. bya.

²⁴⁸⁰ gzungs : T. gzugs (s.e.); Ph. gzung.

²⁴⁸¹ SGRA THAMS CAD LA MKHAS PA : = O, Wi. 124. Sarvarutakausalāyā; ≠ KN. 475.9. °kausalāyāvartā =

Tib. Kho.

²⁴⁸² gang gis dge bsnyen mas : cf. Tib. Kanj. dge bsnyen ma gang dag; KN. 475.10. ye upāsikā.

The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²⁴⁸³ ma 'ongs pa'i dus ma 'ongs pa'i tshe'i phyi ma lnga brgya tha ma la : cf. Tib. Kanj. slad ma'i tshe slad
ma'i dus lnga brgya pa tha ma la; KN. 475.10. paścime kāle paścime samaye paścimāyām pañcaśatyām (MSS.
pañcaśat; cf. Krsh. 246.).

²⁴⁸⁴ dge slong pha : cf. Tib. Kanj. dge slong; KN. 475.10. bhikṣu-.

²⁴⁸⁵ bgyi : Bth. bya (= Tib. Kho.).

²⁴⁸⁶ ma'i : Ph. om. (s.e.).

²⁴⁸⁷ brgya : Bth. brgya'i; Ph. rgya (s.e.).

²⁴⁸⁸ pa : BthTPhB. om (= Tib. Kho.).

²⁴⁸⁹ slong : Bth. slong la (s.e.).

²⁴⁹⁰ 'dri ba : cf. Tib. Kanj. yi ger 'dri ba; KN. 476.1. (sūtrānta-)lekhaka-.

Kanjur: *ngam*²⁴⁹¹ / *dge slong ma* (KN.476) *'am*²⁴⁹² / *dge bsnyen nam* / *dge bsnyen ma gang*
dag mdo sde 'di lta ²⁴⁹⁴*bu* ²⁴⁹⁵*dzin pa dang* / ^{2496,2497}*mdo sde 'di lta bu* ²⁴⁹⁸ ²⁴⁹⁹*yi ger*
*'dri*²⁵⁰⁰ *ba dang* / ²⁵⁰¹*mdo sde 'di lta bu tshol*²⁵⁰² *ba* (S.264a3) *dang* / *mdo sde 'di*

(ga 56a7) *lta bu*²⁵⁰³ *'i* *[...mdo sde]* *klog pa dang* / *gang gis* *ma 'ongs pa'i dus ma 'ongs*
pa'i tshe / *[phyi ma]* *lnga brgya*²⁵⁰⁴ *'i* *tha ma la* / *chos gyi gzabung* *'di* *la* ²⁵⁰⁵*nyi ma*
bdun gsum nyi shu *gchig du* //

Kanjur: *lta bu klog pa*²⁵⁰⁶ *dang* / *gang dag slad ma'i tshe*²⁵⁰⁷ *slad ma'i dus*²⁵⁰⁸ *lnga*²⁵⁰⁹
*brgya*²⁵¹⁰ *tha ma la* / *chos*²⁵¹¹ *kyi rnam grangs 'di'i ched du*²⁵¹² / *gdugs bdun gsum*²⁵¹³
*nyi*²⁵¹⁴ *shu rtsa*²⁵¹⁵ *gcig tu*

(ga 56a8) *'chag ching brtson bar gyur na* / *de dag la bdag gis* / *sems chan thams chad*
[...] *mthong na* / *dga' ba'i lus bstan par bgyi'o* / *ban glang gi rgyal po* ²⁵¹⁷*dkar po*
mche ba [drug]

Kanjur: *'chag cing*²⁵¹⁸ ²⁵¹⁹*brtson par gyur na* / (S.264a4) *de dag*²⁵²⁰ *la bdag gis*²⁵²¹ *sems can*

²⁴⁹¹ *ngam* : Ph. *dang* (s.e.).

²⁴⁹² *'am* : Ph. *dang* (s.e.).

²⁴⁹³ *dge bsnyen nam* / : Bth. *dge bsnyen ma nam* / (s.e.); Ph. om. (s.e.).

²⁴⁹⁴ *bu 'dzin pa* : Bth. *bu'i dzin ba* (s.e.).

²⁴⁹⁵ *dzin pa dang* / *mdo sde 'di lta bu* : Ph. om. (s.e.).

²⁴⁹⁶ *mdo sde 'di lta bu yi ger 'dri ba dang* / : B. om. (s.e.).

²⁴⁹⁷ *mdo sde* : Bth. om.

²⁴⁹⁸ *bu* : Bth. *bu'i*.

²⁴⁹⁹ *yi ger* : Bth. *ye ge* (s.e.); J. *ye gir* (s.e.).

²⁵⁰⁰ *'dri* : Ph. *bri* (s.e.).

²⁵⁰¹ *mdo sde 'di lta bu tshol ba dang* / : Ph. om. (s.e.).

²⁵⁰² *tshol* : NL. *'tshol*.

²⁵⁰³ *ma 'ongs pa'i brgya tha ma la* : cf. Tib. Kanj. *slad ma'i tshe slad ma'i dus lnga brgya tha ma la*;

KN. 476.2. *paścime kāle paścime samaye paścimāyām pañcaśatyām* (MSS. *pañcāśat°*; cf. Krsh. 246).

²⁵⁰⁴ Cf. Tib. Kanj. *ched du*; KN. 476.2. -.

²⁵⁰⁵ *nyi ma* : cf. Tib. Kanj. *gdugs*; KN. 476.3. *divasa-*.

²⁵⁰⁶ *pa* : Ph. *pa pa* (s.e.).

²⁵⁰⁷ *tshe* : S. *dus* (s.e.).

²⁵⁰⁸ *dus* : S. *tshe* (s.e.).

²⁵⁰⁹ *lnga* : T. om. (s.e.).

²⁵¹⁰ *brgya* : = BthTB; Ph. *rgya* (s.e.); the other Kanjurs read *brgya pa* instead.

²⁵¹¹ *chos* : Bth. *dam pa'i chos* (s.e.).

²⁵¹² *du* : JPK. *tu* (s.e.).

²⁵¹³ *gsum* : T. *sum* (s.e.).

²⁵¹⁴ *nyi* : Bth. *nye*.

²⁵¹⁵ *rtsa* : = BthTPhDL; JBPkNC. om (= Tib. Kho.).

²⁵¹⁶ *ban glang* : cf. Tib. Kanj. *glang po che*; KN. 476.4. *gaja-* (Wi. 142. *basti-*).

²⁵¹⁷ *dkar po* : cf. KN. 476.4. *sveta-* (= Nep. MSS.); O, Wi. 142. *pāṇḍara-* =?Tib. Kanj. *thal kar*.

²⁵¹⁸ *cing* : T. *pa'i* (s.e.).

²⁵¹⁹ *brtson par* : Bth. *brtson bar* (= Tib. Kho.); BPK. *brtsom par* (s.e.).

²⁵²⁰ *dag* : Bth. om. (s.e.).

²⁵²¹ *gis* : Ph. *gi* (s.e.).

*thams cad kyis²⁵²² mthong na dga' ba'i lus bstan par²⁵²³ bgyi'o // glang po che'i rgyal po
thal kar mche ba drug*

(ga 56b1) pa la ²⁵²⁴*zbon* te / byang chub sems dpa'i ²⁵²⁵*mang pos* ²⁵²⁶ bskor te / [→] nyi
shu rtsa *gchig gi* [← ²⁵²⁷*nyi ma*] ²⁵²⁸*tha ma* la / chos smra ba de dag 'chag par ²⁵²⁹
mchi'o // mchis nas chos smra ba de ²⁵³⁰ bstan

Kanjur (KN. 476.4; Bth. 191a6; T. 225a3; J. 193b5; S.264a4; Ph. 401a6; B. 241a5;
Pk. 200b8; N. 275a4; D. 176b6; C. 208a5; L. 279a6) ²⁵³¹*pa la 'tsbal te / byang chub
sems dpa'i tshogs kyis²⁵³² yongs* (S.264a5) *su bskor nas / gdugs²⁵³³ nyi shu rtsa gcig pa²⁵³⁴ la
chos smra ba de dag²⁵³⁵ 'chag²⁵³⁶ pa'i²⁵³⁷ thad²⁵³⁸ du²⁵³⁹ mchi'o²⁵⁴⁰ // ²⁵⁴¹*mchis nas chos²⁵⁴²
smra ba²⁵⁴³ de dag la yang dag par²⁵⁴⁴ bstan**

(ga 56b2) par bgyi'o // ²⁵⁴⁵*gzud par* bgyi'o // ²⁵⁴⁶*gzeng* bstod par bgyi'o // ²⁵⁴⁷*shin du*
dga' bar bgyi'o // ²⁵⁴⁸*g[z]ungs* ²⁵⁴⁹*sbyin* bar bgyi'o // ²⁵⁵⁰*nam yang* chos smra ba
de dag la sus gyang myi tshugs

²⁵²² *kyis* : BthTPhBPk. *kyi* (s.e.).

²⁵²³ *par* : Bth. *bar*.

²⁵²⁴ *zbon te* : cf. Tib. Kanj. *'tsbal te*; KN. 476.4. *abbirubya*.

²⁵²⁵ *mang po* : cf. Tib. Kanj. *tshogs*; KN. 476.4. *-gaṇa-*.

²⁵²⁶ *bskor te* : cf. Tib. Kanj. *yongs su bskor nas*; KN. 476.4. *-parivṛta-*.

²⁵²⁷ *nyi ma* : cf. Tib. Kanj. *gdugs*; KN. 476.5. *divasa-*.

²⁵²⁸ *tha ma* : cf. Tib. Kanj. -; KN. 476.5. -.

²⁵²⁹ Cf. Tib. Kanj. *thad du*; KN. 476.5. -.

²⁵³⁰ *bstan par bgyi'o* : = Tib. Kanj. *yang dag par bstan par bgyi'o*; = K, T8. *saṃdarśayisāmi*; ≠ KN. 476.5. *parisaṃbarśayisāmi* (O, Wi. 142, D1, Bj, C4, N1 etc. *saṃbarśayisāmi*).

²⁵³¹ *pa la* : Bth. *la* (s.e.); BPk. *pa* (s.e.).

²⁵³² *kyis* : Ph. *kyi* (s.e.).

²⁵³³ *gdugs* : Ph. *'dugs*.

²⁵³⁴ *pa* : SJPK. *ba*.

²⁵³⁵ *dag* : Bth. om. (s.e.); T. *dag la* (s.e.).

²⁵³⁶ *'chag* : BthPh. *'chags*.

²⁵³⁷ *pa'i* : J. *ba'i*.

²⁵³⁸ *thad* : Bth. *slad* (s.e.).

²⁵³⁹ *du* : JPK. *tu* (s.e.).

²⁵⁴⁰ *mchi'o* : T. *'chi'o* (s.e.); Ph. *mchis so*.

²⁵⁴¹ *mchis nas* : Ph. om. (s.e.).

²⁵⁴² *chos* : Ph. *mchos* (s.e.).

²⁵⁴³ *ba* : T. *ba ba* (s.e.).

²⁵⁴⁴ *par* : Bth. *pa'i*.

²⁵⁴⁵ *gzud par bgyi'o* : cf. Tib. Kanj. *yang dag par 'dzin du stsal bar bgyi'o*; KN. 476.6. *saṃādāpayisāmi* ("I shall instigate.").

²⁵⁴⁶ *shin du* : cf. Tib. Kanj. *rab tu*; KN. 476.6. (*saṃ*)*pra*(*barśayisāmi*).

²⁵⁴⁷ Cf. Tib. Kanj. *de dag la* = KN. 476.6. *ṣāṃ* (Wi. 142. *aṣya*); O. = Tib. Kho. -.

²⁵⁴⁸ *sbyin bar bgyi'o* : cf. Tib. Kanj. *stsal bar bgyi'o*; KN. 476.7. *dāsyāmi*.

²⁵⁴⁹ *nam yang* : = Bj, C4, N1, N2, B, A1 etc. *yadā ca*; ≠ Tib. Kanj. *ci nas* = KN. 476.7. *yathā* (= O, Wi. 142, D1, T8, R etc.), K, C5, C6, T6 etc. *yathā ca*.

Kanjur: *par*²⁵⁵⁰ *bgyi'o* // *yang dag par 'dzin du*²⁵⁵¹ *stsal*²⁵⁵² *bar* (S.264a6) *bgyi'o* // ²⁵⁵³*yang dag*
*par gzengs*²⁵⁵⁴ *bstod*²⁵⁵⁵ *par bgyi'o* // *yang dag par rab tu dga' bar bgyi'o* // *de dag la*
*gzungs*²⁵⁵⁶ *kyang*²⁵⁵⁷ *stsal*²⁵⁵⁸ *bar bgyi'o* // ²⁵⁵⁹*ci nas chos smra ba de dag la*²⁵⁶⁰ *sus kyang*
²⁵⁶¹*mi tshugs*

(ga 56b3) *par bgyi'o* // *de* $\square$ *la myi 'am myi ma yin bas* / *glags myi rnyed par 'gyur ro* //
²⁵⁶²*bud med gan du myi 'ong bar 'gyur ro* / *de dag la bsrung bar bgyi'o* // ²⁵⁶³*dge'*
ba skye bar bgyi'o // ²⁵⁶⁴*chad pa* $\square_1$

Kanjur: *par* (S.264a7) *'gyur*²⁵⁶⁵ *ba dang* / *de dag la mi 'am*²⁵⁶⁶ *mi ma lags pas glags*²⁵⁶⁷ *mi*
²⁵⁶⁸*rnyed par 'gyur ba dang* / *bud med kyis*²⁵⁶⁹ ²⁵⁷⁰*phrogs par mi 'gyur bar*²⁵⁷¹ *de dag la*
*bsrung*²⁵⁷² *bar bgyi'o* // *bde legs su 'gyur bar bgyi'o* // (S.264b1) *chad pa*²⁵⁷³

(ga 56b4) *myi chod par bgyi'o* // *dug* ²⁵⁷⁴*bstsal* *bar bgyi'o* / *bcom ldan* $\bigcirc$ *'das chos smra*
ba [d]e dag la / *bdagis*²⁵⁷⁵ *gzungs* $\square$ *gyi tshig 'di* $\square$ *stsal* $\square$ $\bigcirc$ $\square$ *to* // *bcom ldan 'das*
gzungs $\square$ *gyi tshig 'di* $\square$

Kanjur: *spang*²⁵⁷⁶ *bar bgyi'o* // *dug gzibil bar bgyi'o* // *bcom ldan 'das! chos smra ba de dag*

²⁵⁵⁰ *par* : Bth. *bar*.

²⁵⁵¹ *du* : T. *pa* (s.e.); Ph. *tu*.

²⁵⁵² *stsal* : Bth. *rtsal*.

²⁵⁵³ *yang dag par gzengs bstod par bgyi'o* // : Bth. om. (s.e.).

²⁵⁵⁴ *gzengs* : TJBPKC. *gzeng* (= Tib. Kho.); Ph. *bzangs*.

²⁵⁵⁵ *bstod* : T. *stod* (s.e.).

²⁵⁵⁶ *gzungs* : T. *gzugs* (s.e.).

²⁵⁵⁷ *kyang* : Bth. om. (= Tib. Kho.); B. *kying* (s.e.).

²⁵⁵⁸ *stsal* : Bth. *bstsal*.

²⁵⁵⁹ // : Ph. *yang dag par rab tu dga' bar bgyi'o* // *de dag la gzungs kyang stsal bar bgyi'o* (s.e.; a dittography).

²⁵⁶⁰ *la* : Bth. *las* (s.e.).

²⁵⁶¹ *mi tshugs par* : Ph. *tshugs par mi* (s.e.).

²⁵⁶² *bud med gan du myi 'ong bar 'gyur ro* : = N2, B, A1, T6 etc. *na ca nāryo 'pasamkramiṣyanti*; ≠ Tib. Kanj. *bud med kyis 'phrogs par mi 'gyur bar* = KN. 476.8. *na ca nāryo 'pasambariṣyanti* (O, Wi. 142. *na ... nārībhīḥ sambhṛīyate*).

²⁵⁶³ *dge' ba skye ba* : cf. Tib. Kanj. *bde legs su 'gyur ba*; KN. 476.8. *svastyayana*~. Cf. n. 2310.

²⁵⁶⁴ *chad pas myi chod pa* : cf. Tib. Kanj. *chad pa spang ba*; KN. 476.9. *daṇḍa-parihāra*~. Cf. n. 2311.

²⁵⁶⁵ *'gyur* : Bth. *gyur* (s.e.).

²⁵⁶⁶ *mi 'am* : BthPh. om. (s.e.).

²⁵⁶⁷ *glags* : Bth. *glag*.

²⁵⁶⁸ *rnyed par* : Bth. *rnyed bar*; J. *rnyad par* (s.e.).

²⁵⁶⁹ *kyis* : BthPh. *kyi* (s.e.).

²⁵⁷⁰ *'phrogs par mi 'gyur bar* : Bth. *mi 'phrog par 'gyur ba*.

²⁵⁷¹ *bar* : BPK. *ba* (s.e.).

²⁵⁷² *bsrung* : BthPhBPK. *srung*.

²⁵⁷³ *pa* : Bth. *par*.

²⁵⁷⁴ *bstsal ba* : cf. Tib. Kanj. *gzibil ba*; KN. 476.9. (*viṣa*)-*dūsana*~. Cf. n. 2312.

²⁵⁷⁵ *gzungs* : cf. Tib. Kanj. *gzungs sngags*; KN. 477.1. *dhāraṇī*~.

²⁵⁷⁶ *spang* : Ph. *spangs* (s.e.); B. *shang* (s.e.).

²⁵⁷⁷ *la bdag gis* (KN.477) *gzungs*²⁵⁷⁸ *sngags kyi tshig*²⁵⁷⁹ 'di dag stsal²⁵⁸⁰ bar bgyi'o // bcom
ldan 'das!²⁵⁸¹ *gzungs sngags kyi*²⁵⁸² *tshig* (S.264b2) 'di dag

(ga 56b5) gsan du gsol // // ²⁵⁸⁴ *tad thya tha* / ²⁵⁸⁵ *dan 'de* / *dan* ḍa pa ○ ti / *dan* ḍā *bar*
ta ni / *dan* ḍa ²⁵⁸⁶ *ku sha lī* / *dan* ḍa {/} su *dhā* ri / su *dhā* ri / su *dhā* ra pa ○ ti /
bud dha {/} pa shya ne / *dhā* ra *ni* / *a bar ta ni* / ²⁵⁸⁷ *sam bar*
Kanjur: gsan du gsol // *tadya*²⁵⁸⁸ *thā*²⁵⁸⁹ / ²⁵⁹⁰ *a dan de* / ²⁵⁹¹ *dan* ḍa pa ti ²⁵⁹² *dan* ḍā *ba rta ni* /
²⁵⁹³ *dan* ḍa ²⁵⁹⁴ *ku sha le* / ²⁵⁹⁵ *dan* ḍa ²⁵⁹⁶ *su dhā* ri / ²⁵⁹⁷ *su dhā* ri / ²⁵⁹⁸ *su dhā* ra ²⁵⁹⁹ *pa ti* /
²⁶⁰⁰ *bud dha pa shya*²⁶⁰¹ *ne*²⁶⁰² / ²⁶⁰³ *dhā* ra *ni* / ²⁶⁰⁴ *ā ba rta ni* / ²⁶⁰⁵ *ā ba*

²⁵⁷⁷ *la bdag* : T. om. (s.e.).

²⁵⁷⁸ *gzungs* : Bth. *gsungs* (s.e.).

²⁵⁷⁹ *tshig* : SBth. *tshigs*.

²⁵⁸⁰ *stsal* : Bth. *rtsal* (s.e.).

²⁵⁸¹ *gzungs sngags* : Bth. om. (s.e.).

²⁵⁸² *kyi* : BthPh. *kyis* (s.e.).

²⁵⁸³ *tshig 'di dag* : Bth. *tshigs su* (s.e.).

²⁵⁸⁴ *tad thya tha* : s.e.?; cf. Tib. Kanj. *tadya thā*; KN. 477.1. *tadyathā*.

²⁵⁸⁵ *dan 'de* : = K. *danḍe*; ≠ KN. 477.1. *adanḍe* = Tib. Kanj. *a dan de*.

²⁵⁸⁶ *ku sha lī* : cf. Tib. Kanj. *ku sha le* = KN. 477.2. -*kuśale*.

²⁵⁸⁷ *sam bar ta ni* : = KN. 477.3. *saṃvartani*; ≠ K. *āvartani* = Tib. Kanj. *ā ba rta ni*.

²⁵⁸⁸ *tadya* : Bth. *tyadya* (s.e.).

²⁵⁸⁹ *thā* : S. *tha* (= Tib. Kho.).

²⁵⁹⁰ *a dan de* : = TB (= KN. 477.1. *adanḍe*); Bth. *a dan te* (s.e.); Ph. *ma dan ḍa* (s.e.); Pk. *su dan ḍāe* (sic.; s.e.); N. *su dan-ḍā* (w.r.); L. *su dan-ḍa* (w.r.); D. *su dan de*; JC. *su dan ḍā*. Cf. Tib. Kho. *dan 'de*.

²⁵⁹¹ *dan ḍa pa ti* : = TB (= KN. 477.1. *danḍapati*; = Tib. Kho. *dan ḍa pa ti*); Bth. *dan ḍa bhati* (s.e.); Pk. *dan ḍā ba ti* (s.e.); N. *dan-ḍā pa ti* (s.e.); L. *dan-ḍa pa ti*; D. *dan ḍa ba ti* (s.e.); JC. *dan ḍa pa ti*; Ph. om. (s.e.).

²⁵⁹² *dan ḍā ba rta ni* : JBPKD and C read thus; cf. KN. 477.2. *danḍāvartani*; ST. *dan ḍa pa rta na* (s.e.); Bth. *dan ḍa ba rta ni* (s.e.); Ph. *dan ḍa bar rta ni* (s.e.); B. *dan ḍa pa rta ni* (s.e.); NL. *dan-ḍā ba rta ni*. Cf. Tib. Kho. *dan ḍā bar ta ni*.

²⁵⁹³ *dan ḍa* : = TJNDK (= KN. 477.2. *danḍa*); BthPh. *dan ḍa* (= Tib. Kho.); B. *dat ḍa* (s.e.); Pk. *dan ḍā* (w.r.); L. *dan-ḍā* (w.r.).

²⁵⁹⁴ *ku sha le* : = TDL; PhB. *ku sha li* (w.r.; cf. Tib. Kho. *ku sha lī*); BthJPkNC. *ku sha la*; cf. KN. 477.2. -*kuśale* (v.l. *kuśala*).

²⁵⁹⁵ *dan ḍa* : = TJBDC (= KN. 477.2. *danḍa*); BthPh. *dan ḍa* (= Tib. Kho.); Pk. *dan ḍā* (w.r.); N. *dan-ḍa*; L. *dan-ḍā* (w.r.).

²⁵⁹⁶ *su dhā ri* : STBPK. *su dha ri* (= Tib. Kho.); Bth. *su ddā ri* (s.e.); Ph. *sun dha ri* (s.e.); cf. KN. 477.2. -*sudhāri*.

²⁵⁹⁷ *su dhā ri* : ST. *su dha ri* (= Tib. Kho.); Bth. *su ddhā ri* (s.e.); JPhBPkNDCL. om. (s.e.); cf. KN. 477.2. *sudhāri*.

²⁵⁹⁸ *su dhā ra* : SBthTPhB. *su dha ra* (= Tib. Kho.); cf. KN. 477.2. *sudhāra-(pati)*.

²⁵⁹⁹ *pa ti* : = BthTB (= KN. 477.2. -*pati*); JPhPkNDCL. *ba ti* (s.e.).

²⁶⁰⁰ *bud dha* : = BthTJBDC (= Tib. Kho.); NL. *bu ddha*; Pk. *bud dhā* (w.r.); Ph. *bud dya* (s.e.); cf. KN. 477.2. *buddha-(paśyane)*.

²⁶⁰¹ *shya* : Ph. *shye* (s.e.).

²⁶⁰² *ne* : ST. *ni* (w.r.); cf. KN. 477.2. (*buddhapasāya*)ne; Bj. (*buddhapasāya*)ti.

²⁶⁰³ *dhā ra ni* : T etc. read thus; SBD. *dha ra ni*; Ph. *dha ra ni* (= Tib. Kho.); Bth. *dha ra ne* (s.e.); cf. KN. 477.2. *sarvadbhāraṇi* (= O); Nep. MSS. *dhāraṇī*; Krsh. 247.

²⁶⁰⁴ *ā ba rta ni* : SBthTB. *a brta ni* (= Tib. Kho. *a bar ta ni*); Ph. *a prta ni* (s.e.); cf. KN. 477.2.

(ga 56b6) *ta* ni / sang gha pa *ri* kṣi te / sang gha nir *gha* ²⁶⁰⁶ *a* ne / dhar ma pa ri {/} kṣi
 te / sa rba sa twa ru ta / *ko-u* sha *lyā* / a nu ga te / sing *g[ha]* / bi *kri* ḍi te ²⁶⁰⁷ //
 // bcom ldan 'das ²⁶⁰⁸ gzungs ²⁶⁰⁹ *gyi* tshig 'di dag *ni* / ²⁶⁰⁹ *gang* ²⁶¹⁰ *+* /
 Kanjur: *rta* ni ²⁶¹⁰ _(S.264b3) *sang gha* ²⁶¹¹ *pa ri kṣi te* / ²⁶¹³ *sang gha* ²⁶¹⁴ *nir ghā sa ne* /
²⁶¹⁵ *dha rma* ²⁶¹⁶ *pa ri kṣi te* / *sa rba* ²⁶¹⁷ *sa twa* ²⁶¹⁸ *ru ta* ²⁶¹⁹ *ko sha lya* / a nu ga te /
²⁶²⁰ *sing ha* ²⁶²¹ *bi kri ḍi te* / a nu ²⁶²² *ba rte* / ²⁶²³ *ba rta* ni / ²⁶²⁴ *ba rta li swā hā* / bcom
 ldan 'das! gzungs sngags ²⁶²⁵ *kyi* _(S.264b4) *tshig* 'di dag /

(ga 56b7) byang chub sems dpa' ²⁶²⁶ _[←→] *dag* gi rna ba'i dbang po la grags *na* / de ni
_[KUN DU BZANG PO →] byang chub sems dpa'i ²⁶²⁶ _[←→] / byin gyi rlab²⁶²⁶su rig par
 bgyi'o // bcom ldan 'das DAM

āvartani.

²⁶⁰⁵ *ā ba rta ni* : SBthTB. *a brta ni* (s.e.); Ph. om. (s.e.); Pk. *mā ba rta ni* (s.e.); cf. KN. 477.3.
saṃvartani (= Tib. Kho. *saṃ bar ta nā*); K. *āvartani*; Krsh. 247.

²⁶⁰⁶ *a* : s.e. for *sa*.

²⁶⁰⁷ - : = O, Wi. 143, Bj, K, C4, N1, T8 etc. -; ≠ Tib. Kanj. *a nu ba rte* / *ba rta ni* / *ba rta li swā hā* =
 KN. 477.4. *anuvarte vartani vartāli svāhā* (= D1 etc.); cf. Krsh. 248.

²⁶⁰⁸ *gzungs* : cf. Tib. Kanj. *gzungs sngags*; KN. 477.4. *dhāraṇī* -.

²⁶⁰⁹ *gang* / byang chub sems dpa' *dag* gi : cf. Tib. Kanj. *byang chub sems dpa' gang gi*; KN. 477.4. *yasya*
bodhisattvasya. The word order of the Tib. Kho. agrees with that of the Sanskrit version. The word *dag* in
 Tib. Kho. is an expletive (see n. 2322).

²⁶¹⁰ / : ST. / *a brta ni* / (s.e.).

²⁶¹¹ *sang gha* : SBthTB. *sang ga* (w.r.); NL. *sang-gha*; cf. KN. 477.3. *saṃgha*-(*pari*)*ṣite*.

²⁶¹² *pa ri kṣi te* : S. *pa ri kṣe te* (s.e.); BthC. *pa ri kṣi ti* (s.e.); T. *pa ra ni ri kṣe te* (s.e.); B. *pa ri kṣi te*
 (s.e.); cf. KN. 477.3. (*saṃgha*)-(*pari*)*ṣite*.

²⁶¹³ *sang gha* : NL. *sang-gha*.

²⁶¹⁴ *nir ghā sa ne* : ST. *nir gha sa ne* (= Tib. Kho.); Bth. *ni ra gha «ta» ni ra gha ta ni ra gha ta ni*
 (s.e.); B. *nir ga ta ne* (s.e.); JPKDCL. *nir ga sa te* (s.e.); N. *ni ra ga sa te* (s.e.); Ph. *ni ra bha ta ne* (s.e.); cf.
 KN. 477.3. (*saṃgha*)-*nirghātani* (= D1); T8, N2 etc. -*nirghāsane*, K, C4, N1 etc. -*nirghoṣane* etc.

²⁶¹⁵ *dha rma* : B. *dha ma* (s.e.).

²⁶¹⁶ *pa ri kṣi te* : STB. *pa ri kṣi te* (= Tib. Kho.); Bth. *ba ri kṣa te* (s.e.); C. *pa ri kṣi ti* (s.e.); cf. KN.
 477.3. (*dharmā*)-(*pari*)*ṣite*.

²⁶¹⁷ *sa twa* : S. *sa ta* / (s.e.); Bth. *swa ta* (s.e.); Ph. *sa twe* (s.e.); cf. KN. 477.3. (*sarva*)-(*sattva*)-(*ruta*)-.

²⁶¹⁸ *ru ta* : Ph. *ru ka* (s.e.); D. *ru be* (s.e.).

²⁶¹⁹ *ko sha lya* / a nu ga te / : = T; Bth. *ko-u sha lya nu ga te* (s.e.); Ph. *ko-u sha lye na ga te* (s.e.); B.
ko sha lya na ga te (s.e.); ≠ Tib. Kho. *ko-u sha lyā* / a nu ga te; ≠ KN. 477.3. -*kausalāyānugate* (= most of the
 Nep. MSS.); JPKNDCL. *kau sha lya* (D. *lye* [s.e.]) / *kau sha lyā* (NL. *lya* [s.e.]) *nu ga te* = K. *kausalāye*
kausalāyānugate.

²⁶²⁰ *sing ha* : ST. *sang ga* / (s.e.); NL. *sing-ha*; cf. KN. 477.3. *simha*-(*vikrī*)*ḍite*; Tib. Kho. *sing gha*.

²⁶²¹ *bi kri ḍi te* : ST. *bi kri ḍi ta* (s.e.); Bth. *ba krā ḍi te* (s.e.); T. *bi kri ḍi ta* (s.e.); Ph. *bi kri ḍa te*
 (s.e.); cf. KN. 477.3. *simha*-(*vikrī*)*ḍite* (C1, C2. *vikrīḍita* [s.e.]); Tib. Kho. *bi kri ḍi te*.

²⁶²² *ba rte* : Bth. *ba rde* (s.e.); Ph. *prte* (s.e.).

²⁶²³ *ba rta ni* : S. *ba rte ni* (s.e.); Bth. *ba rda ni* (s.e.); Ph. *brta ni* (s.e.); cf. KN. 477.4. *vartani*.

²⁶²⁴ *ba rta li swā hā* : Bth. *ba te : li swa hā* (s.e.).

²⁶²⁵ *sngags* : Ph. om. (s.e.).

²⁶²⁶ - : = O, Wi. 143, D1, K, N1 etc. -; ≠ Tib. Kanj. *sems dpa' chen po* = KN. 477.5. *mahāsattvasya* (= B, C4 etc.).

Kanjur: *byang chub sems dpa'* ²⁶²⁷*gang gi rna ba'i dbang po la* ²⁶²⁸*grag pa de* ²⁶²⁹*ni* / ²⁶³⁰*byang chub sems dpa' sems dpa' chen po* ²⁶³¹*KUN TU* ²⁶³²*BZANG PO'i byin gyi* ²⁶³³*rlabs* ²⁶³⁴*su rig* ²⁶³⁵*par bgyi'o // bcom ldan* (S.264b5) *'das! DAM*

(ga 56b8) PA'I CHOS PU 'DA' RI KA' CHOS gyi gzabung 'di yang / 'DZAM BU'«'I» GLING ²⁶³⁶
na spyod pa na / byang chub sems dpa' gang ²⁶³⁷ gi lag ²⁶³⁸ du thob par gyur²⁶³⁹ na /
bcom ldan 'das / cho[s]

Kanjur: PA'I CHOS PAD MA ²⁶³⁷ DKAR PO'i chos ²⁶³⁸ *kyi* ²⁶³⁹*rnam grangs* 'di yang ²⁶⁴⁰ ²⁶⁴¹*'DZAM BU'I GLING* ²⁶⁴²*'di na spyod pa na / byang chub sems dpa' gang dag gi* ²⁶⁴³*lag tu thob par gyur* ²⁶⁴⁴*na / bcom ldan 'das! chos*

(ga 57a1) ཨོཾ // smra ba de dag gis ། KUN DU BZANG PO །, / byang chub sems dpa' །, ། i
mthu dang / ། KUN DU BZANG PO །, byang chub sems dpa' །, ། i gzi' brjid gyis //
DAM PA'I CHOS PU 'DA' [RI KA'] [I] CHOS

Kanjur (KN. 477.8; Bth. ²⁶⁴⁵; T. 225b4; J. 194a4; S.264b5; Ph. 401b8; B. 241b7; Pk. 201a8; N. 275b6; D. 177a5; C. 208b4; L. 280a1) *smra ba* ²⁶⁴⁶ *de* (S.264b6) *dag gis* /
'byang chub sems dpa' KUN TU ²⁶⁴⁷ *BZANG PO'i mthu dang / byang chub sems dpa' KUN TU* ²⁶⁴⁸ *BZANG PO'i gzi brjid gyis* ²⁶⁴⁹ ²⁶⁵⁰ *DAM PA'I CHOS* ²⁶⁵¹ PAD MA ²⁶⁵² *DKAR PO'i chos*

²⁶²⁷ *gang gi* : Bth. *gang gis* (s.e.); Ph. *gang dag gis* (s.e.).

²⁶²⁸ *grag pa* : = TJBPk; BthPh. *grags ba*; NDCL. *grags pa*. Cf. Tib. Kho. *grags na*; KN. 477.5. *avabhāsam āgamiṣyanti*.

²⁶²⁹ *de* : Pk. *da* (s.e.).

²⁶³⁰ / *byang chub sems dpa' sems dpa' chen po KUN TU BZANG PO'i byin gyis rlabs su rig par bgyi'o // (S.265b6) de dag gi yon tan gyi phan yon 'di snyed du 'gyur ro // bcom ldan 'das! de lta lags pas / ci nas bdag gi byin gyis brlabs kyi chos kyi rnam grangs 'di 'DZAM BU'I gling 'di na* : Bth. om. (s.e.).

²⁶³¹ *po* : Ph. *bo*.

²⁶³² *TU* : JBPkC. *DU* (= Tib. Kho.).

²⁶³³ *gyi* : = Tib. Kho.; the other Kanjurs read *gyis* instead.

²⁶³⁴ *rlabs* : = T (= Tib. Kho.); the other Kanjurs read *brlabs* instead.

²⁶³⁵ *rig* : Ph. *rigs* (s.e.).

²⁶³⁶ Cf. Tib. Kanj. 'di; KN. 477.7. *asmim* (O. *iba*).

²⁶³⁷ *PAD MA* : SPkBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

²⁶³⁸ *chos* : Ph. *mchos* (s.e.).

²⁶³⁹ *rnam grangs* : Ph. *rnams* (s.e.).

²⁶⁴⁰ *yang* : NL. 'ang.

²⁶⁴¹ 'DZAM BU'I : NL. *DZAM-BU'I*.

²⁶⁴² *GLING* : Ph. om. (s.e.).

²⁶⁴³ *gi* : Ph. *gis* (s.e.).

²⁶⁴⁴ *gyur* : = TPh (= Tib. Kho.); the other Kanjurs read *gyur pa* instead.

²⁶⁴⁵ See n. 2630.

²⁶⁴⁶ *ba* : Ph. *bar gyur pa* (s.e.).

²⁶⁴⁷ *TU* : JC. *DU* (= Tib. Kho.).

²⁶⁴⁸ *TU* : JPKC. *DU* (= Tib. Kho.).

²⁶⁴⁹ *gyis* : Ph. *kyi* (s.e.); the other Kanjurs read *kyis* instead.

²⁶⁵⁰ *DAM PA'I CHOS PAD MA DKAR PO'i chos kyi rnam grangs* : = Tib. Kho.; L. *dam pa'i chos kyi rnam grangs* = KN. 477.9. *dharmaparyāya*~.

(ga 57a2) gyi [g]z²⁶⁵⁴hung 'di bdag chagi lag du thob par ²⁶⁵³ rig par bgyi'o // bcom ldan
'das ²⁶⁵⁴ [→1*] sems chan de dag gis / [KUN DU BZANG PO→2*] byang chub sems dpa' [→2
←1] spyod pa thob par ²⁶⁵⁵ gyu_□

Kanjur: *kyi rnam grangs 'di*²⁶⁵⁶ *bdag cag*²⁶⁵⁷ *gi*²⁶⁵⁸ *lag* (S.264b7) *tu thob bo*²⁶⁵⁹ *snyam du de ltar*
*rig par bgyi'o // bcom ldan 'das! gang dag mdo sde 'di yi ger 'dri*²⁶⁶⁰ *ba dang / 'dzin*
*pa'i*²⁶⁶¹ *sems can de dag gis*²⁶⁶² *byang chub sems dpa' KUN TU*²⁶⁶³ *BZANG PO'i spyod pa*
(KN.478) *thob* (S.265a1) *par 'gyur*

(ga 57a3) ro // sems chan de dag gis / sangs rgyas mang po la / dge ba'i rtsa ba bskyed
par 'gyur ro // bcom ldan 'das sems chan de dag _□ de bzhin gshegs pa'i phyag gis
Kanjur: *ro // sems can de dag gis sangs rgyas mang po la dge ba'i rtsa ba bskyed*²⁶⁶⁴ *par 'gyur*
ro // bcom ldan 'das! sems can de dag ni de bzhin gshegs (S.265a2) *pa'i phyag gis*

(ga 57a4) spyi bo la byug_s par 'gyur ro // bcom ldan 'das [→1←gang _□ mdo sde 'di
²⁶⁶⁵ *'dzin pa dang / bris pa*_□ de dag gis bdag gyang dOga' bar bgyis par 'gyuro //
gang _□ [g]is_□

Kanjur: *spyi bo la byug*²⁶⁶⁶ *par 'gyur ro // bcom ldan 'das! de dag gis*²⁶⁶⁷ *bdag kyang dga'*
*bar bgyis*²⁶⁶⁹ *par 'gyur ro // gang dag*

²⁶⁵¹ CHOS : Ph. MCHOS (s.e.).

²⁶⁵² PAD MA : STBN. PAD-MA; the other Kanjurs read PAD MA instead.

²⁶⁵³ Cf. Tib. Kanj. *snyam du de ltar*; KN. 477.8. *evam* (veditavyam).

²⁶⁵⁴ *sems chan de dag gis gang mdo sde 'di 'dzin pa dang / bris pa de dag gis bdag gyang dga' bar bgyis*
par 'gyuro : cf. Tib. Kanj. *gang dag mdo sde 'di yi ger 'dri ba dang / 'dzin pa'i sems can de dag gis de dag gis*
bdag kyang dga' bar bgyis par 'gyur ro; KN. 477.10. *te* (bhagavan) *sattvā* (478.2) *ya idam sūtram likhīṣyanti*
dhārayīṣyanti mama ca (= MSS.) ← KN. *mama* *tair bhagavan priyam kṛtam bhaviṣyati*. The word order of
the Tib. Kho. agrees more or less with that of the Sanskrit version, while that of the Tib. Kanj. is modified
greatly.

²⁶⁵⁵ 'gyu ro : probably s.e. for 'gyuro, i.e. 'gyur ro.

²⁶⁵⁶ 'di : Ph. 'di yang.

²⁶⁵⁷ cag : ST. om. (w.r.); cf. KN. 477.9. *asmākam*.

²⁶⁵⁸ gi : Ph. gis (s.e.); L. om. (s.e.).

²⁶⁵⁹ bo : PhB. po.

²⁶⁶⁰ 'dri : Ph. dri.

²⁶⁶¹ pa'i : B. pa.

²⁶⁶² gis : S. gi (s.e.).

²⁶⁶³ TU : JPKC. DU (= Tib. Kho.).

²⁶⁶⁴ bskyed : Ph. skyed (s.e.).

²⁶⁶⁵ *'dzin pa dang bris pa* : s.e. for **bris pa dang dzin pa?*; cf. Tib. Kanj. *yi ger 'dri ba dang 'dzin pa* =
KN. 478.2. *likhīṣyanti dhārayīṣyanti*.

²⁶⁶⁶ byug : = T; the other Kanjurs read byugs instead (= Tib. Kho.).

²⁶⁶⁷ gis : Ph. gi (s.e.).

²⁶⁶⁸ bdag kyang : Bpk. kyang bdag (s.e.); cf. KN. 478.3. *mama ca* (= MSS.) ← KN. *mama*).

²⁶⁶⁹ bgyis : SPh. bgyid (w.r.).

(ga 57a5) mdo sde 'di²⁶⁷⁰ 'drir bcug pa dang / gang [gis] 'di'i do On khong du chud
par byed pa dang // bcom ldan 'das mdo sde 'di [ph]os

Kanjur: mdo sde²⁶⁷¹ 'di yi ger²⁶⁷² 'drir²⁶⁷³ stsol ba²⁶⁷⁴ dang / gang dag^(S.265a3) 'di²⁶⁷⁵ don
khong du chud par²⁶⁷⁶ bgyid pa dang / bcom ldan 'das! mdo sde²⁶⁷⁷ 'di yi ger²⁶⁷⁸ bris pa
de dag / 'di nas shi 'phos

(ga 57a6) nas / ²⁶⁷⁹SUM CHU RTSA GSUM GNAM GYI LHA rnams dang / ²⁶⁸⁰ris 'thun bar skyes
te // skyes ma thag du de'i drung du lha'i bu mo [stong→] [phrag] brgyad chu rtsa
bzhi^(←) ²⁶⁸¹ong bar 'gyur te // lha'i bu de ²⁶⁸²rnga

Kanjur: nas SUM CU²⁶⁸³ RTSA GSUM PA'I LHA rnams dang ²⁶⁸⁴skal ba mnyam par skye bar
'gyur^(S.265a4) te / skyes ma thag tu de'i drung du lha'i bu mo brgyad kbri bzhi stong
mchi bar 'gyur ro²⁶⁸⁵ / ²⁶⁸⁶lha'i bu de²⁶⁸⁷ dag ²⁶⁸⁸rnga bo che

(ga 57a7) tsham gyi²⁶⁸⁹ cod phan dang / lha'i bu mo de dag gi nang na gnas par 'gyur
ro // ²⁶⁹⁰chos gyi gzhung 'di [ph]os pa'i bsod nams gyi phung po 'ang de 'dra [pa]
/ gang [gis] ²⁶⁹¹lung mnos

Kanjur: tsam²⁶⁹² gyi²⁶⁹³ cod pan dang²⁶⁹⁴ / ²⁶⁹⁵lha'i bu mo de dag gi²⁶⁹⁶ nang na gnas par

²⁶⁷⁰ 'drir bcug pa : = Tib. Kanj. yi ger 'drir stsol ba; ≠ KN. 478.3. *likhiṣyanti* ("will write").

²⁶⁷¹ sde : = TD; the other Kanjurs omit this word (w.r.).

²⁶⁷² ger : Ph. ge 'di yi ge (s.e.).

²⁶⁷³ 'drir : Ph. 'drer (s.e.).

²⁶⁷⁴ ba : T. pa.

²⁶⁷⁵ 'di'i : Ph. 'di' (s.e.).

²⁶⁷⁶ bgyid pa : Ph. bgyis ba (s.e.).

²⁶⁷⁷ sde : Ph. om. (s.e.).

²⁶⁷⁸ ger : B. ge (s.e.).

²⁶⁷⁹ SUM CHU RTSA GSUM GNAM GYI LHA : cf. Tib. Kanj. SUM CU RTSA GSUM PA'I LHA; KN. 478.4.

Trayastrīṣat- deva~.

²⁶⁸⁰ ris 'thun ba : cf. Tib. Kanj. skal ba mnyam pa; KN. 478.4. *sabbāgatā-*.

²⁶⁸¹ 'ong bar 'gyur te : cf. Tib. Kanj. mchi bar 'gyur ro; KN. 478.5. *upasaṃkramiṣyanti*.

²⁶⁸² rnga tsham : = Tib. Kanj. rnga bo che tsam = Bj, K, C5, T8, C1, C2. *bherī-mātreṇa*, O. *bhairī-m°*;
≠ KN. 478.5. *te 'dbīmātreṇa* (= C4 etc.); cf. Krsh. 248.

²⁶⁸³ CU : JPh. BCU.

²⁶⁸⁴ skal ba : TPhB. bskal pa (w.r.).

²⁶⁸⁵ ro : = T; the other Kanjurs omit this word.

²⁶⁸⁶ lha'i bu : = TPh (= Tib. Kho.; = KN. 478.5. *devaputra-*); the other Kanjurs read *lha'i bu mo* instead (w.r.).

²⁶⁸⁷ de : ST. om. (w.r.).

²⁶⁸⁸ rnga bo che tsam : see n. 2682.

²⁶⁸⁹ cod phan : cf. Tib. Kanj. cod pan; KN. 478.5. *mukūṭa-*.

²⁶⁹⁰ Cf. Tib. Kanj. bcom ldan 'das ≠ KN. 478.6. *kulaputrā* (= D1, Nep. MSS.; O. -). Cf. Krsh. 248.

²⁶⁹¹ lung mnos pa : cf. Tib. Kanj. lung nod pa; KN. 478.7. *uddeṣyanti*.

²⁶⁹² tsam : Ph. rnams (s.e.).

²⁶⁹³ gyi : ST. gyis (s.e.); Ph. kyi.

²⁶⁹⁴ dang : = TPh (= Tib. Kho.); the other Kanjurs read *can* instead (l.c.?).

²⁶⁹⁵ lha'i bu mo : ST. lha'i bu (s.e.); cf. KN. 478.6. *apsaras-*.

'gyur ro // bcom ldan^(S.265a5) 'das! chos kyi rnam grangs 'di yi ger bris pa'i bsod nams²⁶⁹⁷
kyi phung²⁶⁹⁸ po yang²⁶⁹⁹ 'di 'dra²⁷⁰⁰ lags na / gang dag lung nod pa

(ga 57a8) da[ng] / kha ton [bye]d pa dang / sams pa dang²⁷⁰¹ bris pa dang; yid la byed
pa²⁷⁰² lta [ji→] smos [←] // []²⁷⁰³ de lta [] bas [na] DAM PA'I CHOS PU 'DA' RI KA'I
CHOS gyi gzabung 'di sams gyis kun bsams te [/]

Kanjur: dang /²⁷⁰⁵ kha ton bgyid pa dang / sams pa²⁷⁰⁶ dang / yid la bgyid²⁷⁰⁷ pa lta smos
kyang ci^(S.265a6) 'tshal /²⁷⁰⁸ bcom ldan 'das! de lta lags²⁷⁰⁹ pas / DAM PA'I CHOS PAD MA²⁷¹⁰
DKAR PO'i chos kyi rnam grangs 'di sams kyis²⁷¹¹ kun bsams te /

(ga 57b1)²⁷¹² [g]u(s) par [] br(i) [] (o) // gang g(i)s my(i) g-y[e]ng bar y[i]d la byed pas /
[] br[i]s na / de [] sangs rgyas stong gi phyag [gis]²⁷¹³ drang bar 'gyur ro // 'chi ba'i
tshe 'ang / sangs rgyas stong gi zh[a]l mthong bar /

Kanjur (KN. 478.8; Bth. -²⁷¹⁴; T. 226a4; J. 194b3; S.265a6; Ph. 402b1; B. 242a7; Pk.
201b7; N. 276b1; D. 177b3; C. 209a3; L. 280b2) yi ger²⁷¹⁵ bri bar bgyi'o // gang
mi g-yeng bas²⁷¹⁶ yid la bgyid pas^(S.265a7) yi²⁷¹⁷ ger bris²⁷¹⁸ na / de la²⁷¹⁹ sangs rgyas
²⁷²⁰ stong gis phyag rkyong²⁷²¹ bar 'gyur ro // 'chi ba'i tshe yang²⁷²² sangs rgyas stong

²⁶⁹⁶ gi : Ph. gis (s.e.).

²⁶⁹⁷ nams : Ph. rnam (s.e.).

²⁶⁹⁸ phung : Pk. pung (s.e.).

²⁶⁹⁹ yang : NL. 'ang (= Tib. Kho.).

²⁷⁰⁰ dra : T. 'dra ba (s.e.).

²⁷⁰¹ bris pa dang : = B, N2, T6, A1, A3. likhīyanti; ≠ Tib. Kanj. -; KN. 478.7. -.

²⁷⁰² lta ji smos : cf. Tib. Kanj. lta smos kyang ci 'tshal; KN. 478.7. kaḥ punar vādo.

²⁷⁰³ Cf. Tib. Kanj. bcom ldan 'das (= T6, O. bhagavan); KN. 478.8. kulaputrāḥ.

²⁷⁰⁴ de lta bas na : cf. Tib. Kanj. de lta lags pas; KN. 478.8. tasmāt tarbi.

²⁷⁰⁵ kha ton : JPhBPkC. kha don.

²⁷⁰⁶ pa : Ph. dpa' (s.e.).

²⁷⁰⁷ bgyid : Ph. bgyis (s.e.).

²⁷⁰⁸ bcom ldan 'das! : = T6, O. bhagavan; ≠ KN. 478.8. kulaputrāḥ.

²⁷⁰⁹ lags : Pk. ma lags (s.e.).

²⁷¹⁰ PAD MA : STBNL. PAD-MA, the other Kanjurs read PAD MA instead.

²⁷¹¹ kyis : Ph. kyi (s.e.).

²⁷¹² gus par : cf. Tib. Kanj. - (w.r.); KN. 478.8. satkṛtya.

²⁷¹³ drang bar 'gyur ro : cf. Tib. Kanj. rkyong bar 'gyur ro; KN. 478.9. upanāmayīṣyati (O. praṇāma°).

²⁷¹⁴ See n. 2630.

²⁷¹⁵ bri bar : = JBPkDC; T. bris par (s.e.); PhNL. 'dri bar.

²⁷¹⁶ bas : = T; the other Kanjurs read bar instead (= Tib. Kho.). Cf. KN. 478.9. avikṣiptena (manasikāreṇa).

²⁷¹⁷ yi : B. ye (s.e.).

²⁷¹⁸ bris : S. bri (s.e.).

²⁷¹⁹ la : B. lta (s.e.).

²⁷²⁰ stong gis : = T (= Tib. Kho.; = KN. 478.9. -sahasra~); Ph. stong gi (s.e.); the other Kanjurs read brgya stong instead (w.r.).

²⁷²¹ rkyong : Ph. skyong (s.e.).

²⁷²² yang : NL. 'ang (= Tib. Kho.).

²⁷²³*gi zhal mthong bar*

(ga 57b2) 'gyur ro // ngan 'gro ²⁷²⁴*nam* par ltung bar 'gro bar myi 'gyur ro // 'di nas
shi 'phos nas *gyang* ²⁷²⁵*gNAS BDE BA* [gnam] gyi lha rnam̐s dang ²⁷²⁶*ris 'tbun bar*
skyes _□ te // gang na _[BYAMS PA_→] byang chub sems
Kanjur: 'gyur ro // ngan 'gro ²⁷²⁷*log par ltung* ²⁷²⁸*bar* ²⁷²⁹*mchi bar mi* 'gyur ro // 'di nas shi
'phos _(S.265b1) nas kyang _{DGA'} LDAN gyi lha rnam̐s dang skal ²⁷³⁰*ba mnyam par* ²⁷³¹*skye*
bar 'gyur te / gang na byang chub sems

(ga 57b3) dpa' sems dpa' chen po _[*←*] / mtshan bzang po sum *chu* rtsa gnyis ²⁷³²_□
'chang ba de / byang chub sems dpa'i tshogs gyis ²⁷³³_□ bskor ching / lha'i bu mo
bye ba khrag khrig brgya stong gis ²⁷³⁴*mdun du byaste* / chos
Kanjur: dpa' sems dpa' chen po _{BYAMS PA} _(KN.479) *mtshan bzang po* ²⁷³⁵*sum cu* ²⁷³⁶*rtsa gnyis*
dang ldan pa de / byang chub _(S.265b2) *sams dpa'i tshogs kyis* ²⁷³⁷*yongs su bskor cing / lha'i*
bu mo bye ba khrag khrig brgya stong gis mdun ²⁷³⁸*gyis bltas* ²⁷³⁹*te / chos*

(ga 57b4) [']chad pa der skye'o // ²⁷⁴⁰*de bas na* / ²⁷⁴¹*rigs gyi bu* _[po] 'am / ri _○ gis gyi bu
mo mkas pas / DAM PA'I CHOS _{PU} 'DA' RI KA'I CHOS _{gyi} ○ *gzhung* 'di ²⁷⁴²*gus par*
_[byaste] _□ bri'o // gus par _[byaste]
Kanjur: 'chad pa ²⁷⁴³*der skye'o* // *de lta lags pas* ²⁷⁴⁴*rigs kyī bu 'am / rigs kyī bu* _(S.265b3) *mo*
mkhas pas / DAM PA'I CHOS _{PAD MA} ²⁷⁴⁵*DKAR PO'i chos kyī rnam* ²⁷⁴⁶*grangs 'di gus par*

²⁷²³*gi zhal* : T. *gis bzhal* (s.e.).

²⁷²⁴*nam par ltung bar 'gro ba* : cf. Tib. Kanj. *log par ltung bar mchi ba*; KN. 478.10. (*durgati*-)vinipāta-
gāmin~.

²⁷²⁵*gNAS BDE BA gnam gyi lha* : cf. Tib. Kanj. *DGA' LDAN gyi lha*; KN. 478.11. *Tuṣita~ deva~*.

²⁷²⁶*ris 'tbun ba* : cf. Tib. Kanj. *skal ba mnyam pa*; KN. 478.11. *sabbāgātā~*.

²⁷²⁷*'gro* : Ph. *'gror* (s.e.).

²⁷²⁸*ltung* : BPK. *bltung* (w.r.).

²⁷²⁹*bar* : Ph. *par*.

²⁷³⁰*skal* : Ph. *bskal* (s.e.).

²⁷³¹*par* : J. *bar*.

²⁷³²*'chang ba* : cf. Tib. Kanj. *dang ldan pa*; KN. 479.1. -.

²⁷³³*bskor* : cf. Tib. Kanj. *yongs su bskor*; KN. 479.1. -*parivṛta~*.

²⁷³⁴*mdun du byaste* : cf. Tib. Kanj. *mdun gyis bltas te*; KN. 479.2. *puraskṛto*.

²⁷³⁵*po* : T. *bo*.

²⁷³⁶*cu* : JPhPk. *bcu*.

²⁷³⁷*kyis* : Ph. *kyi* (s.e.).

²⁷³⁸*mdun* : Ph. *'dun* (s.e.).

²⁷³⁹*bltas* : Ph. *ltas*.

²⁷⁴⁰*de bas na* : cf. Tib. Kanj. *de lta lags pas*; KN. 479.2. *tasmāt tarhi*.

²⁷⁴¹*rigs gyi bu po* : cf. Tib. Kanj. *rigs kyī bu*; KN. 479.2. *kulaputra~*.

²⁷⁴²*gus par byaste ... gus par byaste* : cf. Tib. Kanj. *gus par ... gus par*; KN. 479.3. *satkṛtya ... satkṛtya*.

²⁷⁴³*pa* : TPk. *ba*; L. *bar* (s.e.).

²⁷⁴⁴*pas* : B. *par* (s.e.).

²⁷⁴⁵*PAD MA* : STBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

²⁷⁴⁶*nam* : Ph. *rnam* (s.e.).

*yi*²⁷⁴⁷ *ger bri*²⁷⁴⁸ *bar bgyi'o* // *gus par*

(ga 57b5) *lung mnod* *do* // (g)us par kha ton *bya'o* // *gus par yid la bya'o* / ○ /
²⁷⁴⁹*bcom ldan 'das chos gyi gzhung 'di* *bris pa dang* / *lung mno*○*d pa dang* /
kha ton byas pa dang / *bsgoms pa [da] «ng»* /

Kanjur: *lung mnod*²⁷⁵⁰ *par bgyi'o* // *gus par* ²⁷⁵¹*kha ton du bgyi'o* // *gus par yid* ^(S.265b4)*la*
bgyi'o // *bcom ldan 'das! chos kyi rnam*²⁷⁵² *grangs 'di*²⁷⁵³ *yi ger bris*²⁷⁵⁴ *pa dang* / *lung*
*mnod*²⁷⁵⁵ *pa dang* ²⁷⁵⁶*kha ton bgyis pa dang* / *bsgoms*²⁷⁵⁷ *pa dang* /

(ga 57b6) *yid la byas pa ni* / *de ltar yon tan* ²⁷⁵⁸*dpag du myed* *par 'gyur ro* // *bcom ldan*
²⁷⁵⁹*'das de bas na* / *rigs gyi bu* *[po]* *'am* / *rigs gyi bu mo mkhas pas* / DAM PA'I CHOS
PUN 'DA' RI

Kanjur: *yid la bgyis pa ni de ltar yon tan dpag*²⁷⁶⁰ *tu ma* ^(S.265b5)*mchis par 'gyur ro* // *bcom*
*ldan 'das! de lta*²⁷⁶¹ *lags pas* / *rigs kyi bu 'am* / *rigs kyi bu mo*²⁷⁶² *mkhas pas* / DAM PA'I
 CHOS *PAD MA*²⁷⁶³ DKAR

(ga 57b7) *KA'I CHOS gyi gzhung 'di* ²⁷⁶⁴*gzung bar bgyi'o* // *de dag* ²⁷⁶⁵*'di snyed* *gyi*
yon tan gyi ²⁷⁶⁶*bras bur* *'gyur te* / ²⁷⁶⁷*de lta bas na* / *bcom ldan 'das* *ji*
²⁷⁶⁸*nas* *chos gyi gzhung 'di* / 'DZAM BU'I {/}

Kanjur: *PO'i chos kyi rnam*²⁷⁶⁹ *grangs 'di bzung bar* ²⁷⁷⁰*bgyis te* / ^(S.265b6)*de dag gi*²⁷⁷¹ *yon tan*

²⁷⁴⁷ *yi* : Ph. *ye* (s.e.).

²⁷⁴⁸ *bri* : = TJBPkDC (= Tib. Kho.); Ph. *'bri*; NL. *'dri*.

²⁷⁴⁹ *bcom ldan 'das* : = Tib. Kanj. = O. *bbagavan*; ≠ KN. 479.4. *kulaputrā*; cf. Kṛsh. 248.

²⁷⁵⁰ *mnod* : = Tib. Kho.; T. *mnos* (s.e.); Ph. *gnod*; the other Kanjurs read *nod* instead.

²⁷⁵¹ *kha ton* : JBPkC. *kha don*.

²⁷⁵² *rnam* : Ph. *rnams* (s.e.).

²⁷⁵³ *'di* : T. om. (s.e.).

²⁷⁵⁴ *bris* : Ph. *'bris* (s.e.).

²⁷⁵⁵ *mnod* : = Tib. Kho.; Ph. *gnod* (s.e.); the other Kanjurs read *mnos* instead.

²⁷⁵⁶ *kha ton* : JBPkC. *kha don*.

²⁷⁵⁷ *bsgoms* : Ph. *sgom* (s.e.).

²⁷⁵⁸ *dpag du myed pa* : cf. Tib. Kanj. *dpag tu ma mchis pa*; KN. 479.5. *aprameya*~.

²⁷⁵⁹ *de bas na* : cf. Tib. Kanj. *de lta lags pas*; KN. 479.5. *tasmāt tarbi*.

²⁷⁶⁰ *dpag* : T. *dbag* (s.e.).

²⁷⁶¹ *lta* : Ph. *blta* (s.e.).

²⁷⁶² *mo* : Ph. *mo thabs* (s.e.).

²⁷⁶³ *PAD MA* : STBNL. *PAD-MA*; the other Kanjurs read *PAD MA* instead.

²⁷⁶⁴ *gzung bar bgyi'o* : cf. Tib. Kanj. *bzung bar bgyis te*; KN. 479.6. *dhārayitavya*~.

²⁷⁶⁵ *'di snyed gyi yon tan gyi 'bras bur 'gyur te* : cf. Tib. Kanj. *yon tan gyi phan yon 'di snyed du 'gyur ro*; KN. 479.6. *etāvantas teṣaṃ guṇānuṣaṃsā bhaviṣyanti*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²⁷⁶⁶ *'bras bu* : cf. Tib. Kanj. *phan yon*; KN. 479.7. *(guṇa-)anuṣaṃsā*.

²⁷⁶⁷ *de lta bas na bcom ldan 'das* : cf. Tib. Kanj. *bcom ldan 'das de lta lags pas*; KN. 479.7. *tasmāt tarbi bbagavan*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²⁷⁶⁸ Cf. Tib. Kanj. *bdag gi byin gyis brlabs kyi*; KN. 479.7. -.

²⁷⁶⁹ *rnam* : Ph. *rnams* (s.e.).

*gyi phan yon 'di snyed du*²⁷⁷² 'gyur ro // *bcom ldan 'das! de lta lags pas / ci nas bdag*
*gi*²⁷⁷³ *byin gyis*²⁷⁷⁴ *brlabs*²⁷⁷⁵ *kyis*²⁷⁷⁶ *chos kyi rnam*²⁷⁷⁷ *grangs 'di*²⁷⁷⁸ *DZAM BU'I*

(ga 57b8) *gling 'dir spyod par* _[de'i tshe] / *bdagis chos gyi gzabung 'di byin gyis brlab bo* / *de nas*
_{[bcom ba / yang dag par rdzo[gs]}

Kanjur: *gling 'di na*²⁷⁸⁰ *spyod*²⁷⁸¹ *par 'gyur* _(S.265b7) *bar*²⁷⁸² *bdag gis chos kyi rnam*²⁷⁸³ *grangs*
*'di byin gyis brlabs*²⁷⁸⁴ *par bgyi'o* // *de nas bcom ldan 'das*²⁷⁸⁵ *de bzbin gshegs pa dgra*
*bcom pa*²⁷⁸⁶ *yang dag par rdzogs*

(ga 58a1) ཨོ // [pa]'i sangs rgyas _[gyis] *KUN DU BZANG PO*_[la] / *byang chub sems*
dpa' sems dpa' chen po _[la] / *dge 'o* _[zhes bya ba byin te] // / *KUN «DU»*
BZANG PO _[di ltar] *khyod gyis* / _[gro ba ma](ng)

Kanjur (KN. 479.9; Bth. 191b5; T. 226b4; J. 195a2; S.265b7; Ph. 403a3; B. 243a1;
 Pk. 202a5; N. 277a4; D. 178a2; C. 209b3; L. 281a4) *pa'i sangs rgyas SHĀKYA*²⁷⁹⁰
thub pas _(S.266a1) *byang chub sems dpa' sems dpa' chen po KUN TU*²⁷⁹¹ *BZANG PO*²⁷⁹² *la* "KUN
*TU*²⁷⁹³ *BZANG PO! khyod skye bo mang*

(ga 58a2) *po la phan ba'i phyir* ²⁷⁹⁴*zhugs [b]a* _{[de lta[r]} *bsam kyi myi khyab pa'i*

²⁷⁷⁰ *bgyis te* : Ph. *bgyi ste* (s.e.).

²⁷⁷¹ *gi* : Ph. om. (s.e.).

²⁷⁷² *du* : JPK. *tu*.

²⁷⁷³ *gi* : Ph. *gis* (s.e.).

²⁷⁷⁴ *gyis* : = PhBPk; T. *kyis*; the other Kanjurs read *gyi* instead.

²⁷⁷⁵ *brlabs* : TNL. *rlabs*.

²⁷⁷⁶ *chos kyi* : T. om. (s.e.).

²⁷⁷⁷ *rnam* : Ph. *rnams* (s.e.).

²⁷⁷⁸ *'DZAM BU'I* : NL. *DZAM-BU'L*.

²⁷⁷⁹ *de'i tshe* : = KN. 479.9. *tasyāṃ velāyāṃ* (= B, T8, N2, P3, R etc.); O, D1, Bj, K, C4, N1, C5, C6, C1, C2. - = Tib. Kanj. -.

²⁷⁸⁰ *na* : Bth. *ni* (s.e.).

²⁷⁸¹ *spyod* : Ph. *spyad* (s.e.).

²⁷⁸² *bar* : Ph. om. (s.e.).

²⁷⁸³ *rnam* : Ph. *rnams* (s.e.).

²⁷⁸⁴ *brlabs* : = TPhBPk; the other Kanjurs read *brlab* instead (= Tib. Kho.).

²⁷⁸⁵ *'das* : Bth. *'das kyi* (s.e.).

²⁷⁸⁶ *pa* : Bth. *ba* (= Tib. Kho.).

²⁷⁸⁷ *dge 'o zhes bya ba byin te* // "KUN DU BZANG PO *dge 'o dge 'o*" : cf. Tib. Kanj. "KUN TU BZANG PO! *legs so legs so*" *zhes bya ba byin no*; KN. 479.10. *sādbukāram adāt "sādbu sādhu Samantabbadra!"*.

²⁷⁸⁸ *'di ltar* : = KN. 479.10. *evam*; ≠ Tib. Kanj. -.

²⁷⁸⁹ *'gro ba* : cf. Tib. Kanj. *skye bo*; KN. 479.11. *-jana-*.

²⁷⁹⁰ *SHĀKYA* : Bth. *SHĀKYA*; cf. Tib. Kho. *SHAG KYA*.

²⁷⁹¹ *TU* : JPKC. *DU* (= Tib. Kho.).

²⁷⁹² *PO* : Bth. *PO'i* (s.e.); Pk. *BO*.

²⁷⁹³ *TU* : JPKC. *DU* (= Tib. Kho.).

²⁷⁹⁴ *zhugs ba* : = Tib. Kanj. *zhugs pa dang* = O, D1, K, C5, C6. *pratipannāḥ*; ≠ KN. 479.11.

chos dang ldan zhing snying rje chen pos / ²⁷⁹⁶bzung ba'i lhag pa'i bsam ba dang
b[m]sam kyis myi /

Kanjur: *po la phan pa'i phyir zhugs*²⁷⁹⁷ *pa dang* / 'di ltar bsam gyis²⁷⁹⁸ *mi khyab pa'i chos*
dang ldan zhing (S.266a2) *snying rje chen pos zin*²⁷⁹⁹ *pa'i*²⁸⁰⁰ *lhag pa'i bsam pa dang* /
*bsam gyis*²⁸⁰² *mi*

(ga 58a3) khyab pa'i²⁸⁰³ bzung bas / sems bskyed pas²⁸⁰⁴ [gang] khyod [k]yis chos smra
ba de dag la byin «gyis» rlob pa_□ / byed pa²⁸⁰⁵ dge 'o dge 'o / [←] / ²⁸⁰⁶rigs kyi bu
rnam[s] gang la las

Kanjur: *khyab*²⁸⁰⁷ *pa yis zin pa'i*²⁸⁰⁸ *sems bskyed*²⁸⁰⁹ *pas* / *khyod kyis chos smra ba de dag la*
*byin gyis*²⁸¹⁰ *rlob*²⁸¹¹ *par*²⁸¹² *byed pa legs so*²⁸¹⁴ *legs so*²⁸¹³ *zhes bya ba byin* (S.266a3) *no*
/(KN.480) / *“rigs kyi bu gang la la*²⁸¹⁵ *dag*

(ga 58a4) [KUN DU BZANG P[O]→] byang chub sems dpa' <sems dpa'> chen po_[←] [O]i
mying 'dzin pa [de] / de dagis [SHAG KYA thub pa→] de bzhin [O] gshegs pa_□ [←]²⁸¹⁶
mthong bar²⁸¹⁷ [rig par bya' [O]]

Kanjur: *byang chub sems dpa' sems dpa' chen po KUN TU*²⁸¹⁸ *BZANG PO'i ming 'dzin pa de dag*
*gis*²⁸¹⁹ / *de bzhin gshegs pa dgra bcom pa*²⁸²⁰ *yang dag par rdzogs pa'i sangs rgyas* (S.266a4)

babujanasukhāya lokānukampāyai mahato janakāyasyārthāya hitāya sukhāya pratipannah. Cf. Krsh. 248.

²⁷⁹⁵ *de ltar* : cf. Tib. Kanj. 'di ltar; KN. 479.12. *evam*.

²⁷⁹⁶ *bzung ba* : cf. Tib. Kanj. *zin pa*; KN. 479.12. *-samgrhita-*.

²⁷⁹⁷ *zhugs* : T. *bzbugs* (s.e.).

²⁷⁹⁸ *gyis* : Ph. *gyi* (s.e.).

²⁷⁹⁹ *zin* : Ph. *bzin* (s.e.).

²⁸⁰⁰ *pa'i* : Bth. *ba'i*.

²⁸⁰¹ *lhag pa'i* : Bth. *byang chub sems dpa' sems dpa' chen po KUN TU BZANG PO lhag pa'i* (s.e.); Ph. *lhags*

ba'i (s.e.).

²⁸⁰² *gyis* : Ph. *gyi* (s.e.).

²⁸⁰³ *bzung ba* : cf. Tib. Kanj. *zin pa*; KN. 479.12. *-samgrhita-*.

²⁸⁰⁴ *gang* : = KN. 480.1. *yas (rvam)*; ≠ Tib. Kanj. -.

²⁸⁰⁵ *dge 'o dge 'o* : cf. Tib. Kanj. *legs so legs so*; KN. 479.10. *sādbu sādhu*.

²⁸⁰⁶ *rigs kyi bu rnam* : = KN. 480.1. *kulaputrāḥ*.

²⁸⁰⁷ *pa yis* : Bth. *pas'i* (s.e.); T. *pa'i yid* (s.e.); Ph. *pa'i* (= Tib. Kho.); the other Kanjurs read *pas*

instead.

²⁸⁰⁸ *pa'i* : Bth. *ba'i*.

²⁸⁰⁹ *bskyed* : T. *skyed*.

²⁸¹⁰ *gyis* : SPh. *gyi* (w.r.).

²⁸¹¹ *rlob* : Ph. *brlabs*.

²⁸¹² *par* : = BthT; Ph. *bar*; the other Kanjurs read *pa* instead (= Tib. Kho.).

²⁸¹³ *byed pa* : T. om. (s.e.); D. *byad pa* (s.e.)

²⁸¹⁴ *legs so* : L. *lags so* (s.e.); cf. KN. 479.10. (*sādbu*) *sādhu*.

²⁸¹⁵ *la* : Bth. om. (s.e.).

²⁸¹⁶ - : = KN. 480.3. -; ≠ O, D1. *arhan samyaksambuddho* = Tib. Kanj. *dgra bcom pa yang dag par*

rdzogs pa'i sangs rgyas.

²⁸¹⁷ *rig par bya'o* : cf. Tib. Kanj. -; KN. 480.2. *veditavyam*.

²⁸¹⁸ *TU* : JPKC. *DU* (= Tib. Kho.).

²⁸¹⁹ *gis* : T. *gi* (s.e.).

²⁸²¹SHĀKYA *thub pa mthong ba dang* /

(ga 58a5) DAM PA'I CHOS PU 'DA RI KA'I CHOS *kyi gzbung* 'di ○ yang / bcom ldan 'das
SHAG KYA *thub pa'i gan nas tho*○s *so* / de *dagis* [SHAG KYA *thub pa...*] de

Kanjur: DAM PA'I CHOS PAD MA²⁸²² DKAR PO 'i²⁸²³ *chos kyi rnam*²⁸²⁴ *grangs* 'di yang²⁸²⁵ bcom
ldan 'das²⁸²⁶ SHĀKYA²⁸²⁷ *thub pa'i gan nas thos pa dang* / de *dag gis*²⁸²⁸ de

(ga 58a6) bzhin gshegs pa [...] mchod *do* / [SHAG KYA *thub pa...*] de bzhin gshegs pa [...]
s chos bstan²⁸²⁹ *pa la* *dge* 'o zhes bya ba byin *no* // chos *gyi gzbung* 'di la rjes su
yi rang

Kanjur: *bzhin gshegs pa* SHĀKYA²⁸³⁰ *thub pa*²⁸³¹ *mchod pa* (S.266a5) *dang* / de *bzhin gshegs pa*
SHĀKYA²⁸³² *thub pas*²⁸³³ *chos bstan* ²⁸³⁴*pa la* "legs so"²⁸³⁵ *zhes bya ba byin pa dang* / *chos*
*kyi rnam*²⁸³⁶ *grangs* 'di la rjes su yi²⁸³⁷ rang

(ga 58a7) bar 'gyur ro / [SHAG GYA²⁸³⁸ *thub pa...*] de bzhin gshegs pa [...]s / de *dagi spyi*
bor [ph]yag bzhag par 'gyur ro // ²⁸³⁹[...] bcom ldan 'das SHAG KYA *thub pa* «la» [...]
de *dagis*₁ /

Kanjur: *ba dang* / de *bzhin gshegs pa* SHĀKYA²⁸⁴⁰ *thub*²⁸⁴¹ *pas de dag gi*²⁸⁴² *spyi* (S.266a6) *bor*
*phyag bzhag*²⁸⁴³ *pa dang* / de *dag gis*²⁸⁴⁴ bcom ldan 'das²⁸⁴⁵ ²⁸⁴⁶SHĀKYA *thub pa la*²⁸⁴⁷

²⁸²⁰ *pa* : Bth. *ba*.

²⁸²¹ SHĀKYA *thub pa* : Bth. om. (s.e.).

²⁸²² PAD MA : SBNL. PAD-MA; the other Kanjurs read PAD MA instead.

²⁸²³ PO'i : Ph. POS (s.e.).

²⁸²⁴ rnam : Bth. *rnam rnam* (s.e.); Ph. *rnams* (s.e.).

²⁸²⁵ yang : NL. 'ang.

²⁸²⁶ 'das : Bth. 'di yang (s.e.); L. om. (s.e.).

²⁸²⁷ SHĀKYA : Bth. SHĀKYA; cf. Tib. Kho. SHAG KYA.

²⁸²⁸ gis : SBthTPH. gi (s.e.).

²⁸²⁹ dge 'o : cf. Tib. Kanj. *legs so*; KN. 480.4. *sādbu-(kāra-)*.

²⁸³⁰ SHĀKYA : Bth. SHĀKYA; cf. Tib. Kho. SHAG KYA.

²⁸³¹ *pa* : BthPh. *pa la*.

²⁸³² SHĀKYA : Bth. SHĀKYA; cf. Tib. Kho. SHAG KYA.

²⁸³³ *pas* : Ph. *bas pas* (s.e.).

²⁸³⁴ *pa la* : Bth. *ba* (s.e.); Ph. *ba la*.

²⁸³⁵ *so* : Bth. *so legs so* (s.e.).

²⁸³⁶ rnam : Ph. *rnams* (s.e.).

²⁸³⁷ *yi* : Ph. *yid* (s.e.).

²⁸³⁸ GYA : s.e. for KYA.

²⁸³⁹ bcom ldan 'das ... de dagis chos gos kyis : cf. Tib. Kanj. *de dag gis bcom ldan 'das ... chos gos kyis*; KN. 480.6. *bbagavāṃś ca Śākyamunis taiś cīvarair*. The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²⁸⁴⁰ SHĀKYA : Bth. SHĀKYA; cf. Tib. Kho. SHAG KYA.

²⁸⁴¹ *thub* : B. om. (s.e.).

²⁸⁴² *gi* : BthPh. *gis* (s.e.).

²⁸⁴³ *bzbag* : T. *gzbag* (s.e.).

²⁸⁴⁴ *gis* : T. *gi* (s.e.).

(ga 58a8) chos gos kyis g-yogs par ²⁸⁴⁸gyur ro // KUN [D]U ²⁸⁴⁹BRLAB BO // rigs kyi bu
 [po] 'am rigs <kyi> bu mo de dag de bzhin gshegs paṣ bstan pa' 'dzind
 Kanjur: chos²⁸⁵⁰ gos kyis²⁸⁵¹ g-yogs²⁸⁵² par²⁸⁵³ rig²⁸⁵⁴ par bya'o // KUN TU²⁸⁵⁵ BZANG PO! rigs kyi
 bu 'am / rigs kyi bu mo²⁸⁵⁶ de dag de bzbin gshegs²⁸⁵⁷ pa'i (S.266a7) bstan pa 'dzin

(ga 58b1) (bar) [r](i)g [par] ²⁸⁵⁸.. + + + 'J(i)G RT(E)N PA H(H)Y(I)L BA²⁸⁵⁹ la / ²⁸⁶⁰[s](e)[m](s?)
 gzb[ol]l (ba?) [r my] (i) [g]yu[r ro] // ²⁸⁶¹[rang bzo] la zhugs pa' (i) s[e]ms can
 rnams la ²⁸⁶²[sred pa ma] (yin no)
 Kanjur (KN. 480.7; Bth. 192a4; T. 227a3; J. 195a8; S.266a7; Ph. 403b3; B. 243b1;
 Pk. 202b3; N. 277b4; D. 178a7; C. 210a1; L. 281b4) par²⁸⁶³ rig²⁸⁶⁴ par bya'o // de
 dag 'JIG²⁸⁶⁵ RTEN RGYANG²⁸⁶⁶ PHAN²⁸⁶⁷ PA²⁸⁶⁸ la dga' bar mi 'gyur ro // de dag snyan
 dngags²⁸⁶⁹ la zhugs pa'i sems can rnams la dga' bar mi 'gyur ro //

(ga 58b2) ²⁸⁷⁰[gar] ²⁸⁷¹(ga)[r] [] dang ²⁸⁷²[gyad da[ng]] / rol mo [] dang / ²⁸⁷³[gar] / ²⁸⁷³[gar]

²⁸⁴⁵ 'das : Ph. 'das de bzbin gshegs pa (s.e.).

²⁸⁴⁶ SHĀKYA thub pa : Bth. SHĀKYA thub pa; T. om. (s.e.).

²⁸⁴⁷ la : = BthT (= Tib. Kho.); the other Kanjurs omit this word.

²⁸⁴⁸ 'gyur ro : = KN. 480.6. (avacchādito) bhaviṣyati; ≠ O. (abbicchādito) vedayitavyaḥ = Tib. Kanj. rig
 par bya'o.

²⁸⁴⁹ BRLAB BO : probably s.e. for BZANG PO (= Tib. Kanj. = KN. 480.7. [Samanta-]bhadra)

²⁸⁵⁰ chos : Ph. chos kyi (s.e.).

²⁸⁵¹ kyis : Bth. kyi (s.e.).

²⁸⁵² g-yogs : Bth. g-yog (s.e.).

²⁸⁵³ rig par bya'o : = O. vedayitavyaḥ; ≠ KN. 480.6. bhaviṣyati (= Nep. MSS.) = Tib. Kho. 'gyur ro.

²⁸⁵⁴ rig : Ph. rigs (s.e.).

²⁸⁵⁵ TU : JPKC. DU (= Tib. Kho.).

²⁸⁵⁶ de dag : Bth. om. (s.e.).

²⁸⁵⁷ pa'i bstan pa 'dzin par rig par bya'o : T. ba dgra bcom pa yang dag par bya'o (s.e.).

²⁸⁵⁸ .. + + + : four characters are illegible here. Cf. Tib. Kanj. bya'o // de dag; KN. 480.7.
 (ved)itavyaḥ sa ca teṣāṃ.

²⁸⁵⁹ 'Jig rten PA P(H)Y(I)L BA : the reading is not certain due to damage to the manuscript. Cf. Tib.
 Kanj. 'JIG RTEN RGYANG PHAN PA; KN. 480.8. Lokāyata~.

²⁸⁶⁰ sems gzbol ba : the reading is not certain. Cf. Tib. Kanj. dga' ba; KN. 480.8. ruci~.

²⁸⁶¹ rang bzo' : cf. Tib. Kanj. snyan dngags; KN. 480.8. kāvya~.

²⁸⁶² sred pa ma (yin no) : cf. Tib. Kanj. dga' bar mi 'gyur ro; KN. 480.8. na ... abhirucitā bhaviṣyanti.

²⁸⁶³ par : Bth. bar.

²⁸⁶⁴ rig : Ph. rigs (s.e.).

²⁸⁶⁵ 'JIG : Ph. 'JIGS.

²⁸⁶⁶ RGYANG : D. RGYAD (s.e.).

²⁸⁶⁷ phan : S. 'phen (s.e.); BthPk. 'phan; TL. pan (s.e.).

²⁸⁶⁸ PA : Bth. PA dag (s.e.).

²⁸⁶⁹ dngags : Bth. sngags; Ph. sdags (s.e.); B. ngags (s.e.).

²⁸⁷⁰ gar sems can la de dag sred pa ma yin no : cf. Tib. Kanj. de dag gar byed pa sems can rnams
 la dga' bar mi 'gyur ro; KN. 480.9. na nṛttakā sattvās teṣāṃ abhirucitā bhaviṣyanti. The word order of the
 Tib. Kho. agrees more or less with that of the Sanskrit version.

²⁸⁷¹ gar : cf. Tib. Kanj. gar byed pa; KN. 480.9. nṛttaka~ (= D3 etc.; D1 etc. nṛtta~; Bj, K, C4 etc.
 nṛtya~).

²⁸⁷⁴phag gsod pa dang_{→2} / ²⁸⁷⁵lug gsod pa dang / « ²⁸⁷⁶[₁+khyi ra₁] <dang /> ²⁸⁷⁷bya
sod pa dang» [₂+₁] / bud myed gso₁ ba'i sems can₁ la [₁+de dag₁] ²⁸⁷⁸sred pa ma yin
no // mdo s[d]e 'di lta bu thos pa da[ng] /

Kanjur: de dag gar_(S.266b1) byed pa dang / rol mo byed pa ²⁸⁷⁹dang / gyad dang / ²⁸⁸⁰sha
'tshong pa²⁸⁸¹ dang / ²⁸⁸²shan pa dang / bya gag 'tshong ba²⁸⁸³ dang / phag 'tshong ba²⁸⁸⁴
dang / ²⁸⁸⁵bud med gso ba²⁸⁸⁶ sems can rnam²⁸⁸⁷ la dga' bar mi 'gyur ro // _(S.266b2) mdo
sde 'di lta bu thos pa dang /

(ga 58b3) ₁ bris pa dang / 'dzind pa da[ng] / ²⁸⁸⁸plags pa de dag gzhan la sred par myi
'gyur ro / sems can de dag chos kyi ngo bo nyid dang l[d]an bar 'gyur ro // de
dag

Kanjur: yi ger bris pa dang / 'dzin pa dang / ²⁸⁸⁹bklags pa_(KN.481) de²⁸⁹⁰ dag gzhan la sred
par mi 'gyur ro // sems can de dag chos kyi ngo bo nyid dang ldan par 'gyur²⁸⁹¹ ro // de
_(S.266b3) dag

²⁸⁷²gyad dang / rol mo dang : = KN. 480.9. malla- (na) jballaka- (←*ṣṭlaka*- [= T8, R etc.]; s.e.; the characters *r* and *jba* resemble each other in many scripts; N2, B, A1 etc. *jballa*-; ≠ O, D1, D3, Bj, K, C4, N1. *jballa*-(O. *jalla*) (na) malla- = Tib. Kanj. rol mo byed pa dang / gyad dang.

²⁸⁷³phag gsod pa dang / lug gsod pa dang / khyi ra <dang> / bya sod pa dang / bud myed gso' ba. = Bj, K, C4. *saugarika* (K. *sūk*^o)-*aurabbrika*-*kaukuṭika*-*saugarika* (probably w.r. for *saunika*)-*strīpoṣakāḥ*; = D1. *saunika*-*kaukuṭika*-*strīpoṣakāḥ*; ≠ KN. 480.9. *saundika*-*aurabbrika*-*kaukuṭika*-*saugarika*-*strīpoṣakāḥ* (= R, T8, N1 etc.); ≠ N2, B, A1. *saunikā*-*aurabbrika*-^o = Tib. Kanj. sha 'tshong pa dang / shan pa dang / bya gag 'tshong ba dang / phag 'tshong ba dang bud med gso ba = O. *sonikā* *nōrabbri(k)ā* na *kaukuṭikā* na *saugarikā* na *str(īpoṣa)kā(h)*.

²⁸⁷⁴phag gsod pa : cf. Tib. Kanj. phag 'tshong ba; KN. 480.9. -*saugarika*- ("pork butcher", BHSD, s.v.).

²⁸⁷⁵lug gsod pa : cf. Tib. Kanj. shan pa; KN. 480.9. -*aurabbrika*- ("a mutton-butcher; a butcher", BHSD, s.v.). Cf. Tib. Kho. kha 51a4~5. *lug gi shend pa* = Tib. Kanj. shan pa = KN. 280.2. -*aurabbrika*-.

²⁸⁷⁶khyi ra : cf. Tib. Kanj. sha 'tshong pa; = D1, N2, B, A1. *saunika*-, O. *sonikā* ("a butcher; a hunter," MW, s.v. *saunika*); ≠ KN. 480.9. *saundika*- (= R, T8, N1 etc. "a vendor of spirituous liquors," MW, s.v.); ≠ Bj, K, C4 etc. -*saugarika*- ("pork butcher"). Cf. Krsh. 249.

²⁸⁷⁷bya sod pa : cf. Tib. Kanj. bya gag 'tshong ba; KN. 480.9. -*kaukuṭika*- ("a poulterer", MW, s.v.).

²⁸⁷⁸sred pa ma yin no : cf. Tib. Kanj. dga' bar mi 'gyur ro; KN. 480.9f. na *abbirucitā bhaviṣyanti*.

²⁸⁷⁹dang / : Ph. *dpa'* (s.e.).

²⁸⁸⁰sha : S. *shā* (s.e.).

²⁸⁸¹pa : BthJPkNC. *ba*; STPh. om. (w.r.).

²⁸⁸²shan pa : = BthTJPhBDC; Pk. *shan ba*; NL. *bshan pa*.

²⁸⁸³ba : BthTJBPk. *pa*.

²⁸⁸⁴ba : PhB. *pa*.

²⁸⁸⁵bud med : = BthTPh (= Tib. Kho.); the other Kanjurs read *bud med dag* instead; cf. KN. 480.9.

strī-(*poṣaka*)-.

²⁸⁸⁶ba'i : B. *pa'i*.

²⁸⁸⁷rnam : Bth. om. (= Tib. Kho.).

²⁸⁸⁸plags pa : probably s.e. for *kags pa*; cf. Tib. Kanj. *bklags* (v.l. *kags*) *pa* = KN. 480.10. *vācayitvā*.

²⁸⁸⁹bklags pa : = DL; Bth. *kag pa*; TJBPkNC. *kags pa*; Ph. *glags pa* (s.e.).

²⁸⁹⁰de : Bth. *deng* (s.e.).

²⁸⁹¹'gyur : T. *mi 'gyur* (s.e.).

(ga 58b4) ²⁸⁹² bdag nyid [gyis] ²⁸⁹³ rag la rten pa yid la byed pa[r] © 'gyur ro // ²⁸⁹⁴ bdagi
bsod noms «[gyi stobs]» bskyed par 'gyur ro // de dag sems «²⁸⁹⁵ chan rnams»
mthong na / dga' bar 'gyur ro

Kanjur: so ²⁸⁹⁵ so' ²⁸⁹⁵ bdag nyid tshul bzbin ²⁸⁹⁶ yid la byed par 'gyur ro // rang gi bsod noms kyi
stobs bskyed ²⁸⁹⁷ par 'gyur ro // ²⁸⁹⁸ de dag sems can rnams kyi ²⁸⁹⁹ mthong na ²⁹⁰⁰ dga' bar
'gyur ro //

(ga 58b5) ²⁹⁰¹ [←1*] [']di lta bu 'i₁→2*] mdo sde [←2←*] 'dzin pa 'i₁ [←1] dge slong [←1] de dag [la]
© 'dod cags gyis gzir par myi 'gyur ro // zhe sdang ○ myed pa dang gti mug
myed pa dang //

Kanjur: dge slong ^(S.266b4) gang dag mdo sde 'di lta bu ²⁹⁰² 'dzin pa ²⁹⁰³ de ²⁹⁰⁴ dag ²⁹⁰⁵ 'dod chags
kyis ²⁹⁰⁶ gzir bar mi 'gyur ro // zhe sdang med pa dang / gti mug med pa dang /

(ga 58b6) ²⁹⁰⁷ jungs pa myed pa dang / 'chab pa myed pa dang / ²⁹⁰⁸ nga [] myed pa dang
/ ²⁹⁰⁹ lhag pa'i nga [] myed pa dang / log pa'i nga [] myed par 'gyur [] // KUN DU
<BZANG PO> chos smra ba de [] bdagi rnye[d] pas ²⁹¹⁰ chog [] par

Kanjur: ser sna ²⁹¹¹ med pa dang / 'chab ²⁹¹² pa med pa dang / nga ²⁹¹³ rgyal med ^(S.266b5) pa
dang / che ba'i nga rgyal med pa dang / log pa'i nga rgyal ²⁹¹⁴ med par 'gyur ro // KUN

²⁸⁹² bdag nyid : cf. Tib. Kanj. so so'i bdag nyid; KN. 481.2. pratyātmika~.

²⁸⁹³ rag la rten pa : cf. Tib. Kanj. tshul bzbin; KN. 481.2. yonīśas. Cf. also Tib. Kho. kha 52a4. rag
la rten du / Tib. Kanj. tshul bzbin / KN. 282.6. yonīśas.

²⁸⁹⁴ bdagi : i.e. bdag gi; cf. Tib. Kanj. rang gi; KN. 481.2. sva~.

²⁸⁹⁵ so'i : ST. sor (s.e.).

²⁸⁹⁶ bzbin : Bth. bzbin du.

²⁸⁹⁷ bskyed : TPh. skyed.

²⁸⁹⁸ de dag sems can : Bth. sems can de dag.

²⁸⁹⁹ kyi : BthPh. kyi (s.e.).

²⁹⁰⁰ dga' bar : T. dga par (s.e.).

²⁹⁰¹ 'di lta bu'i mdo sde 'dzin pa'i dge slong de dag la : cf. Tib. Kanj. dge slong gang dag mdo sde 'di lta bu
'dzin pa de dag; KN. 481.3. evaṃ sūtrāntadhāraḥ ca ye bhikṣavo bhaviṣyanti.

²⁹⁰² lta bu : Bth. om. (s.e.).

²⁹⁰³ pa : Bth. ba.

²⁹⁰⁴ de : T. gang (s.e.).

²⁹⁰⁵ dag : Bth. dag la (= Tib. Kho.).

²⁹⁰⁶ kyi : BthPh. kyi (s.e.).

²⁹⁰⁷ jungs pa : cf. Tib. Kanj. ser sna; KN. 481.4. mātsarya~.

²⁹⁰⁸ nga ... nga ... nga : cf. Tib. Kanj. nga rgyal ... nga rgyal ... nga rgyal; KN. 481.5. māna~ ...
-māna~ ... -māna~.

²⁹⁰⁹ lhag pa'i nga : cf. Tib. Kanj. che ba'i nga rgyal; KN. 481.5. adhi(māna~) (= D1, K etc.); ≠ Bj, C4,
N1, A1 etc. abhi(māna~).

²⁹¹⁰ chog pa : cf. Tib. Kanj. chog shes pa; KN. 481.5. (svalābha-)saṃtuṣṭa~.

²⁹¹¹ sna : T. na (s.e.).

²⁹¹² chab : Bth. 'chal (s.e.).

²⁹¹³ nga : D. om. (s.e.).

²⁹¹⁴ rgyal : Ph. brgyal.

TU²⁹¹⁵ BZANG PO²⁹¹⁶! *chos smra ba de dag*²⁹¹⁷ *bdag gi*²⁹¹⁸ *rnyed pas chog*²⁹¹⁹ *shes*²⁹²⁰ *par*

(ga 58b7) '[g]yur ro // KUN DU BZANG PO [] phyi ma'i dus / phyi ma'i tshe lnga brgya,
[] tha ma la / DAM PA'I CHOS PU 'DA RI KA'I CHOS gyi gzbhung {/} 'di 'dzind pa'i dge
slong m[th]ong na (/)

Kanjur: 'gyur ro // KUN TU²⁹²¹ BZANG PO! *gang*²⁹²² *gis phyi* (S.266b6) *ma'i dus*²⁹²³ *phyi ma'i*
*tshe*²⁹²⁵ / *lnga* ²⁹²⁶*brgya pa tha ma* ²⁹²⁷*la* / DAM PA'I CHOS PAD MA²⁹²⁸ DKAR PO'i chos kyi
rnam grangs 'di 'dzin pa'i²⁹²⁹ dge slong mthong na /

(ga 58b8) ²⁹³⁰[s[e]ms] 'di snyam «du» [bskyed par bya'o] // rigs kyi bu 'di ni byang chub
gyi snying por 'gro_[]'o // rigs kyi bu 'di_[] ni / BDUD gyi thab mo'i ²⁹³¹'shob(?) ²⁹³².. ..
+

Kanjur: 'di snyam du "rigs kyi bu 'di²⁹³³ ni byang chub kyi snying por ²⁹³⁴gro bar²⁹³⁵ 'gyur
ro // (S.266b7) rigs kyi bu 'di²⁹³⁶ ni BDUD kyi ²⁹³⁷thab mo'i tshogs las rgyal bar 'gyur ro / ...
(S.267a1) ... 'dug par 'gyur ro" snyam du sems bskyed par bya'o"

²⁹¹⁵ TU: JPKC. DU (= Tib. Kho.).

²⁹¹⁶ PO: Bth. POS (s.e.).

²⁹¹⁷ dag: Ph. om. (= Tib. Kho.).

²⁹¹⁸ gi: BthT. gis (s.e.).

²⁹¹⁹ chog: Ph. chos (s.e.).

²⁹²⁰ shes: B. ces (s.e.).

²⁹²¹ TU: JPKC. DU (= Tib. Kho.).

²⁹²² gang: = KN. 481.6. *yab*; STPh. *gang dag* (w.r.).

²⁹²³ dus: Ph. *tshe* (s.e.).

²⁹²⁴ phyi ma'i tshe: Bth. om. (s.e.).

²⁹²⁵ tshe: Ph. *dus* (s.e.).

²⁹²⁶ brgya pa: Bth. *brgya*; Ph. *rgya* (s.e.).

²⁹²⁷ la / DAM PA'I CHOS: T. *de dag* (s.e.).

²⁹²⁸ PAD MA: SBNL. PAD-MA; the other Kanjurs read PAD MA instead.

²⁹²⁹ pa'i: Bth. *ba'i*.

²⁹³⁰ sems 'di snyam du bskyed par bya'o rigs kyi bu 'di: cf. Tib. Kanj. 'di snyam du "rigs kyi bu 'di"
snyam du sems bskyed par bya'o; KN. 481.7. *evaṃ cittam utpādayitavyaṃ: "(gamiṣyaty) ayaṃ kulaputro"*.

²⁹³¹ 'shob: or 'shor; cf. Tib. Kanj. *tshogs*; KN. 481.8. (*Māra-kali-*)*cakra*~.

²⁹³² ... +: three characters are illegible here.

²⁹³³ 'di: Bth. 'am rigs kyi bu 'am 'di (s.e.); T. 'di dag (s.e.).

²⁹³⁴ gro bar: Bth. om. (s.e.).

²⁹³⁵ bar: T. *ba dang* (s.e.).

²⁹³⁶ 'di: Bth. 'am rigs kyi bu mo 'di (s.e.); T. 'di dag (s.e.).

²⁹³⁷ thab mo'i: = TJBCD (= Tib. Kho.); Ph. 'thabs mo'i; BthNL. 'thab mo'i; Pk. *zab mo'i* (s.e.); cf.
KN. 481.8. (*Māra-*)*kali-*(*cakra*~).

A half-written folio without folio number

(?a1) ལྷོ // ²⁹³⁸*chung zad kyang* my[e]d ky(i)s / bdag dbul po 'i gnas ²⁹³⁹*gang na* ba der song na₁[o]₁ / der bdag gi zas dang gos nyon myi mongs *bar* rnyed kyi : bdag 'dir ring du thogsu zin na myi rung ngo 'dir bdag ²⁹⁴⁰*tsam zung* su [z](i)n

Kanjur²⁹⁴¹: (KN. 103.8; Bth. 46b5; T. 51a5; J. 46a3; S. 60a1; Ph. 204b8; B. 54a6; Pk. 46b7; N. 60a4; D. 40b6; C. 48a6; L. 63b4) “ 'di na²⁹⁴² bdag gi²⁹⁴³ bya²⁹⁴⁴ ba ci²⁹⁴⁵ yang²⁹⁴⁶ med kyis²⁹⁴⁷ / bdag dbul po 'i²⁹⁴⁸ gnas ga la ba der song na²⁹⁴⁹ / der bdag gi²⁹⁵⁰ zas²⁹⁵¹ (T.51a6) dang / gos nyon mi²⁹⁵² mongs²⁹⁵³ par²⁹⁵⁴ rnyed kyi²⁹⁵⁵ / bdag 'dir ring du thogs²⁹⁵⁶ su zin na²⁹⁵⁷ mi rung ngo // 'dir bdag²⁹⁵⁸ tsam zungs²⁹⁵⁹ su zin²⁹⁶¹

(?a2) tam : nyes pa gzhan la {;} la dang phrad par gyur du myi 'ong ngam snyam nas : ²⁹⁶²*de nas* bcom ldan {;} 'das myi dbul po de ²⁹⁶³*chig [phy]i[r]d* gchig pha du₁ 'jigs pa yid la *byed ching* / b₁skrag nas : ²⁹⁶⁴*de ni* myi gnas

²⁹³⁸ *chung zad kyang* : cf. Tib. Kanj. *ci yang*; KN. 103.8. *kimcit*.

²⁹³⁹ *gang na ba* : cf. Tib. Kanj. *ga la ba*; KN. 103.8. *yena*.

²⁹⁴⁰ *tsam zung* : cf. Tib. Kanj. *tsam zungs*; KN. 103.10. *vaiṣṭika-*.

²⁹⁴¹ Here the Tibetan Kanjur from the Kawaguchi Collection (abbr. T) is used as the base manuscript of the Kanjur edition.

²⁹⁴² *na* : Ph. *ni* (s.e.).

²⁹⁴³ *gi* : Ph. *gis* (s.e.).

²⁹⁴⁴ *bya* : Ph. *byi* (s.e.).

²⁹⁴⁵ *ci* : Ph. *cig* (s.e.).

²⁹⁴⁶ *yang* : NL. 'ang.

²⁹⁴⁷ *kyis* : BthL. *kyi* (s.e.).

²⁹⁴⁸ *po 'i* : Pk. *bo 'i*.

²⁹⁴⁹ *na* : = S (= Tib. Kho. *na'o*); BthPh. *nas*; the other Kanjurs read *la* instead.

²⁹⁵⁰ *gi* : Ph. *gis* (s.e.).

²⁹⁵¹ *zas dang gos* : Bth. *gas zas* (s.e.).

²⁹⁵² *mi* : Bth. *ma* (s.e.).

²⁹⁵³ *mongs* : B. *rmongs* (s.e.).

²⁹⁵⁴ *par* : Bth. *ba* (s.e.); Pk. *bar* (= Tib. Kho.).

²⁹⁵⁵ *kyi* : PhD. *kyis*.

²⁹⁵⁶ *thogs* : Ph. *thog* (s.e.).

²⁹⁵⁷ *na* : Bth. *bar*; Ph. om. (s.e.).

²⁹⁵⁸ *bdag* : = BthSPH (= Tib. Kho.; = KN. 103.9. *abam*); the other Kanjurs read *bag* instead (w.r.).

²⁹⁵⁹ *tsam zungs* : = S; Bth. *tsams zungs*; Ph. *btsan* (s.e.) *zungs*; the other Kanjurs read *tsam gzungs* instead. Cf. Tib. Kho. *tsam zung*; KN. 103.10. *vaiṣṭika-* (“forced laborer,” BHSD, s.v.).

²⁹⁶⁰ *zungs* : = BthSPH; the other Kanjurs read *gzungs* instead.

²⁹⁶¹ *zin* : Ph. 'dzin.

²⁹⁶² *de nas bcom ldan 'das* : cf. Tib. Kanj. *bcom ldan 'das de nas*; KN. 103.11. *atha khalu bhagavan*.

The word order of the Tib. Kho. agrees with that of the Sanskrit version.

²⁹⁶³ *chig phyird gchig pha du* : cf. Tib. Kanj. *rgyud mar*; = D2, B₁, K, N1, C5, C6 etc. *paramparā-*; ≠ KN. 103.11. *duḥkha-paramparā-* (“continuation”).

²⁹⁶⁴ *de ni* : s.e. for *de na* (= Tib. Kanj. = KN. 103.12. *tatra*).

Kanjur: *tam* / *nyes pa gzhan la*²⁹⁶⁵ *la dang phrad*²⁹⁶⁶ *par gyur*²⁹⁶⁷ *du*²⁹⁶⁸ *mi 'ong*²⁹⁶⁹ *ngam*²⁹⁷⁰
*snyam*²⁹⁷¹ *nas* / *bcom ldan* (T.51a7) *'das*²⁹⁷² *de nas mi dbul po*²⁹⁷³ *de 'jigs pa*²⁹⁷⁴ *rgyud*²⁹⁷⁵
*mar yid la bgyid cing skrag*²⁹⁷⁶ *nas* / *de*²⁹⁷⁷ *na mi gnas*

(?a3) *par rings bar bro*²⁹⁸³ *s*²⁹⁸⁴ *the* / *mchis pa dang* [de nas_→] *bcom ldan 'das* [→] *myi phyug*
*po de bdagi*²⁹⁷⁸ *mchi[s]* *bra* [s] *brang* [g]i²⁹⁷⁹ [sg]o [na²⁹⁸⁰ seng] *gi* [:] 'i khri [:] *la*
mchis [:] *pas*²⁹⁸¹ *bdag gi* [s :] *bu de mthong ma thag du* : *ngo*²⁹⁸² *'tshal te*

Kanjur: *par*²⁹⁸³ *rings par bro*²⁹⁸⁴ *te mchis pa dang* / *bcom ldan 'das*²⁹⁸⁵ *de nas mi phyug po*
*de*²⁹⁸⁶ / *bdag*²⁹⁸⁷ *gi mchis* (T.51a8) *brang gi*²⁹⁸⁸ *chab sgo na*²⁹⁸⁹ / *seng*²⁹⁹⁰ *ge'i kbri*²⁹⁹¹ *la*²⁹⁹²
*mchis pas*²⁹⁹³ *bdag gi*²⁹⁹⁴ *bu de*²⁹⁹⁵ *mthong*²⁹⁹⁶ *ma thag tu ngo mtshar te* /

²⁹⁶⁵ *la dang* : Bth. om. (s.e.).

²⁹⁶⁶ *phrad* : BthPh. *'phrad*.

²⁹⁶⁷ *gyur* : Bth. *'gyur*.

²⁹⁶⁸ *du* : Ph. *tu*.

²⁹⁶⁹ *'ong* : Ph. *'ongs*.

²⁹⁷⁰ *ngam* : BthPh. om.

²⁹⁷¹ *snyam* : Bth. *snyam du*.

²⁹⁷² *de nas* : Bth. om. (s.e.).

²⁹⁷³ *po* : Pk. *ba*.

²⁹⁷⁴ *pa* : Bth. *par*.

²⁹⁷⁵ *rgyud* : = SBPhPk; Bth. *rgyun* (s.e.); the other Kanjurs read *brgyud* instead.

²⁹⁷⁶ *skrag* : Bth. *skrag*; Ph. *sgrag* (s.e.). Cf. Tib. Kho. *bskrag*.

²⁹⁷⁷ *de* : Ph. *de nas de* (s.e.).

²⁹⁷⁸ *mchis bra sbrang* : cf. Tib. Kanj. *mchis brang*; KN. 103.12. *niveśana-(dvāra~)*.

²⁹⁷⁹ *sgo* : cf. Tib. Kanj. *chab sgo*; KN. 103.12. *(niveśana-)dvāra~*.

²⁹⁸⁰ *seng gi* : cf. Tib. Kanj. *seng ge*; KN. 103.12. *simha~*.

²⁹⁸¹ *bdag gi bu* : s.e. for *bdag gi bu* (= Tib. Kanj. = KN. 103.13. *svakaṃ putraṃ* ("[his] own son").

²⁹⁸² *ngo 'tshal te* : = KN. 103.13. *pratyabbijānīyāt* ("recognised"); ≠ Tib. Kanj. *ngo mtshar te* (l.c.).

²⁹⁸³ *rings par* : Ph. *ring bar* (s.e.); cf. Tib. Kho. *rings bar*.

²⁹⁸⁴ *bro* : B. *bris* (s.e.).

²⁹⁸⁵ *de nas* : Bth. om. (s.e.).

²⁹⁸⁶ *de* : T. om. (s.e.).

²⁹⁸⁷ *bdag* : Ph. *dag* (s.e.).

²⁹⁸⁸ *gi* : Ph. *gis* (s.e.).

²⁹⁸⁹ *na* : BthPh. *nas* (s.e.).

²⁹⁹⁰ *seng* : Bth. *sing*.

²⁹⁹¹ *kbri* : T. om. (s.e.).

²⁹⁹² *la* : Ph. *las* (s.e.).

²⁹⁹³ *pas* : Bth. *pa* (s.e.).

²⁹⁹⁴ *gi* : Bth. *gis* (= Tib. Kho.; w.r.).

²⁹⁹⁵ *de* : Bth. om. (s.e.).

²⁹⁹⁶ *mthong* : D. *mtshor* (s.e.).

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Findings about a Northern Song Dynasty Pattra Sutra Kept in the Lingyinsi Temple

FANG Guangchang

I. The Discovery

Since 1984, I have been engaged in investigation on the lost Dunhuang documents and other Buddhist literature stored in various locations. In 1993, I saw a volume of lost Dunhuang documents on exhibit in the cultural relic display room in the Lingyinsi Temple or Temple of Soul's Retreat in Hangzhou, Zhejiang Province, but I was not able to give it a careful study at that time. Later, I offered this very message to those who were compiling the Collection of Dunhuang Manuscripts in Zhejiang Province. Still later, I received a feedback from the compiling team that it was not in the cultural relic display room but in the storehouse that a volume of lost Dunhuang documents was found. Then it started me constantly wondering how many volumes of lost Dunhuang documents on earth were stored up in the Lingyinsi Temple.

In 2002, I asked Dharmacarya Ding Yuan of the Lingyinsi Temple to check and make sure of this matter. He replied that the Lingyinsi Temple did have only one volume of lost Dunhuang documents, and it had been included in the Collection of Dunhuang Manuscripts in Zhejiang Province. At the same time, he also mailed me some pictures of the lost Dunhuang document. In addition, one of the pictures was of a scripture in Sanskrit kept in the Temple. From the picture, it did not look like an often-sutra in Sinhalese, rather it seemed to be a rare copy in Sanskrit. As far as my knowledge of Sanskrit serves me, the style of writing of the script in the pattra scripture should be somewhere between the alphabet the Ranjana alphabet. In August, 2004, I went to Hangzhou for an academic conference. I took this opportunity and went to the Temple for a second time. With the help of Dharmacarya Jue Cheng, who was the temple supervisor, I was able to examine the lost Dunhuang document and the Sanskrit pattra sutra stored in the Temple. The following is the notes I took of the pattra sutra on that visit:

Pattra scripture in Sanskrit, bound clamped in between wood planks. There exist now 43 pattra leaves, each of which is 31.5 cm long and 4.7 cm in width at both ends but 4.9 cm in the middle. Of these pattra leaves, 42 were written in Sanskrit on both sides; the 43rd had only three lines in Sanskrit on one side, below which there are traces of fragments of some Sanskrit words and there are no words on the other side. The pattra sutra was sandwiched between two pieces of thin wood planks which are 32.6 cm in length and 5.5 cm in width. Both the pattra leaves and the wood planks

have a hole in their middle, through which goes a yellow silk ribbon. There are two ties on one end of the ribbon and on the other end is tied a copper coin inscribed with the Chinese characters of “嘉慶通寶” (Jiaqing Tong Bao, meaning money in circulation in the reign of Jiaqing, an emperor in the Qing Dynasty).

The words on the original are clearer than on the pictures, so I am sure I was right in my previous judgement about the age of the writing style of the scripts. Dharmacarya Ding Yuan, who was accompanying me, said that he remembered reading some records somewhere about the Lingyinsi Temple pattra scripture. I asked him to try to call it back to his mind. Then we found a camera and took some pictures.

I went back to Shanghai by train on the same day. Just before I left, the Temple presented me with a new photocopy of chronicles of the Lingyinsi Temple including four books: A Chronicle of the Lingyinsi Temple, A New Chronicle of the Lingyinsi Temple, A Chronicle of the Yunlinsi Temple and A Sequel to A Chronicle of the Yunlinsi Temple. They were contained in a beautiful wood box. Half way to Shanghai, Ding Yuan called me, saying that he had found the records about the pattra sutra in Volume 6 of A Sequel to A Chronicle of the Yunlinsi Temple. I immediately opened the chronicle presented to me. And reading it, I was amazed at coming upon such a great pleasant surprise. According to the chronicle, the pattra is no other than what was introduced into China in the third year of Xianping in the Northern Song Dynasty (1000 A.D.). Then it should be something left over from the Buddhist Sutra Translation House of the Northern Song Dynasty or Bei Song Yi Jing Yuan (BSTH), and it was over 1000 years old now. I saw the value and importance of the pattra sutra immediately. It was worthy of careful studies just for its relationship with the BSTH alone.

For this very reason, I went to Hangzhou once more in September the same year, in the hope of making a comprehensive study of this pattra scripture. Abbot Mu Yu, a senior Dharmacarya of over 90 years of age, and Dharmacarya Jue Cheng, the Temple Supervisor, were both good supporters of the idea and they agreed to have pictures taken of the whole pattra sutra. So I took out a digital camera that I took with me and photographed the sutra for a second time. At the previous occasion, I had to take two pictures of each side of a pattra leaf because I had to move the silk ribbon while I was shooting in order to reveal the words covered underneath. This time, Dharmacarya Jue Cheng offered to take off the ribbon and therefore I was able to take one picture of one side, which makes it much more convenient for scholars concerned to read for their studies. Before taking pictures, we carefully checked the page numbers. Though the pattra pages are numbered in Sanskrit, and the numbers are written in a way different from what I had learned in Sanskrit before, there is a sequential order to follow and it is easy to identify the numbers. After the pictures were taken, we rebound up the pattra scripture and restored it to its previous condition. I also had a group picture taken together with Dharmacaryas Jue Cheng, Wu Zhi, Da Zaho and Ding Yuan as a souvenir.

As Dharmacarya Mu Yu is in his senescence, the affairs of the Lingyinsi Temple are the responsibility of Dharmacarya Jue Cheng. From our association, I have learned that the new generation of Buddhist monks have an extensive range of knowledge, a wide vision and an open mind. The Way doesn't manifest the human being, but the

human being manifests the Way. The prospects of Chinese Buddhism are great indeed with such young leaders. Here, I wish to express my heartfelt thanks to Dharmacaryas Mu Yu, Jue Cheng and Ding Yuan for their assistance.

II. About Ding Jing's Song of the Pattra Sutra

As mentioned above, Dharmacarya Ding Yuan discovered some records about the pattra sutra in A Sequel to A Chronicle of the Yunlinsi Temple. The most important of these records is Ding Jing's Song of the Pattra Sutra in the Jieqiuge Pavilion, with a Prologue (hereafter referred to as Pattra Song). This Pattra Song was written by Ding Jing in the Qing Dynasty and collected in volume 6 of A Sequel to A Chronicle of the Yunlinsi Temple, which was written by Shen Rongbiao in the 9th year of Emperor Daoguang in the Qing Dynasty (1829) and was reprinted by the Ding's in the 14th year (1888) of Emperor Guangxu. The person of the Ding's who did the reprinting should be Ding Bing to be mentioned in the 6th part of this study, who was an offspring of Ding Jing, the author of the Pattra song. The pattra sutra that this study is about served, for a period of over 100 years, as a sort of medium whereby the Ding family had a profound predestined relationship with the Lingyinsi Temple. This A Sequel to A Chronicle of the Yunlinsi Temple was published in photo-printing in August 2003 by the Hong Kong Baitong Publishing House. What I am using now is a copy of this photo-printed edition.

Now let me quote the Pattra Song below:

Song of the Pattra Sutra in the Jieqiuge Pavilion, with a Prologue by Ding Jing, also named Long Hong

On the day of Double Ninth Festival (the 9th day of the 9th month of the Chinese lunar calendar) in the year of gengchen (Heavenly Stem 7 and Earthly Branch 5, i.e., 1760), I went on a Buddhist pilgrimage to the Yunlisi Temple. I climbed to the Jieqiuge Pavilion (Borrow-Autumn Pavilion) on the right of the Temple together with Foji Shangren. We talked over tea for quite a while sitting amidst the picturesque charming lush autumn scene. The Pavilion master took out a book of pattra scripture and showed it to me. It looked exotic, ancient, revered and majestic. We opened the case with awe. We covered the table with a piece of thick silk and put the pattra scripture on it. Then we began to turn over the pattra leaf pages slowly with deliberation, feeling as though we were touring the Saha World. But ignorant of Sanskrit, I know not what it was about or what sutra it was from. Therefore, I am writing this long song to wait for the arrival of great Dharmacaryas like Yan Zong and Yuan Zang (Xuan Zang). Yet I am happy that I am blessed with this affinity to the scripture; this is no coincidence but written in the stars.

(Lines 29-32 of the Song:) It is half an elbow horizontally and three fingers vertically (its length and breadth). Its colour is that of cattail and sheaths of shoots of bamboo. We went over 44 leaves one by one, With Sanskrit words running to and fro.

(Lines 49-54) It is bound in the middle with a piece of silk ribbon winding round, Smooth and even, sandwiched between two light wood planks. The ribbon is knotted with

a copper coin of afore ages engraved with dark red inscriptions, A horse image lively like a steed galloping in the moon.

It is recorded in horizontal writing that the pattra sutra was presented in the years of Xianping. And officials of the Song Dynasty must have read it in olden times.

(Lines87-90) Looking again I saw words clear on a piece of paper stuck on the pattra, They were the name of a prominent gentleman whose family line traced back to Feng Xuan (who is known throughout history for complaining by singing and clapping his sword about having no opportunity to use his talents). The hallowed pattra is treasured and preserved in a fragrant case, It is a blessing for piety and predestined cause that the sutra rests here.

The pattra scripture has 44 pattra leaves with Sanskrit words written on both sides. Side 87 has no Sanskrit words on it but it has ten Chinese words written in small characters of regular script meaning in English “Presented on the seventeenth day of the ninth lunar month in the third year of Xianping”. These Chinese characters were written horizontally on a piece of paper stuck to the pattra. On the inside of the protecting wood cover, there is also stuck a piece of paper. On the upper left part of the paper are written three Chinese characters meaning in English “Pattra Leaf Sutra”, and in the lower right part are some Chinese words meaning in English “By courtesy of Feng Wu, a disciple of our ancient Buddha”, under which are two seals cut in intaglio. Transcribed into English the two seals read: “Private Seal of Feng Wu” and “Also named Li Ling”. The Chinese words were written in a vigorous and graceful manner. Feng Wu lived in the Ming Dynasty.

The trees bearing pattras in Magadha, India can grow as tall as 20 meters or so, and shed no leaves even in winter. If well preserved, a pattra can last for five or six hundred years (Duan Chengshi, Youyang Zazu).

Ding Jing was also called by other names such as Yin Jun, Jing Shen, Dun Ding, Long Hong Shan Ren, Yan Lin, Gu Yun, Shi Sou, and Sheng Dai Lao Ren. He was from Hangzhou, Zhejiang, born in the 34th year of Emperor Kangxi in the Qing Dynasty (1695) and died in the 30th year of Emperor Qianlong in the same dynasty (1765). He was devoted to the study of inscriptions on ancient bronzes and stone tablets. He was well-versed in poetry and painting, particularly good at seal cutting. He was very skilled in the chopping method of seal cutting. He was a very famous seal cutter of the Qing Dynasty. His seal cutting was of a unique style, forming the Zhejiang School. He was number one of the eight masters of the Xiling School. His works include Wu Lin Jin Shi Ji (Notes on Inscriptions on Ancient Bronzes and Stone Tablets in Wulin. Wulin refers to Hangzhou), Yan Lin Shi Ji (Poems of Yan Lin), Yan Lin Yin Cun (Seals of Yan Lin). His biography is carried in the section of biographies in A History of the Qing Dynasty.

The above quoted Pattra Song contains words intentionally used to avoid a taboo, and I would rather leave them as they are (The same is true of all the following quotations). The whole work consists of three parts, the prologue, the Pattra Song and the afterword. The prologue tells us that Ding Jing went to the Lingyinsi Temple on the day

of Double Ninth Festival of the 25th year (1760) of Emperor Qianlong for a pilgrimage, when he saw the pattra scripture in the Jieqiuge Pavilion in the Temple. According to Dharmacaryas Jue Cheng and Ding Yuan, the Jieqiuge Pavilion was once a part of the Lingyinsi Temple.

In his long Pattra Song, Ding Jing gave quite a detailed description of the pattra scripture that he saw:

“(Line 29) It is half an elbow horizontally and three fingers vertically.” This is a description of its length and breadth.

“(Line 30) Its colour is that of cattail and sheaths of shoots of bamboo.” This depicts its colour.

“(Line 31) We went over 44 leaves one by one.” This tells us that it has 44 leaves.

“(Line 49) It is bound in the middle with a piece of silk ribbon winding round.” This means that in the middle it is pierced with a ribbon which is also used to bind around it.

“(Line 50) Smooth and even, sandwiched between two light wood planks.” This tells us about the two pieces of wood planks that sandwich the pattra sutra.

“(Line 51) The ribbon is knotted with a copper coin of afore ages engraved with dark red inscriptions.” This explains that an ancient coin is tied to the ribbon.

“(Line 52) A horse image lively like a steed galloping in the moon.” From the context, this is about the shape and appearance of the ancient copper coin.

“(Lines 53-54) It is recorded in horizontal writing that the pattra sutra was presented in the years of Xianping. And officials of the Song Dynasty must have read it in olden times.” This means that the pattra sutra was presented to the court of Northern Song Dynasty in the 3rd year of Xianping.

“(Lines 87-88) Looking again I saw words clear on a piece of paper stuck on the pattra, They were the name of a prominent gentleman whose family line traces back to Feng Xuan.” These two lines show that this pattra sutra was collected by Feng Wu. There is an allusion here to Feng Xuan, implying that Feng Wu is of great family origin, the offspring of Feng Xuan.

“(Lines 88-90) The hallowed pattra is treasured and preserved in a fragrant case, It is a blessing for piety and predestined cause that the sutra rests here.” These two lines mean that it is a predestined blessing for the Lingyinsi Temple to have collected and preserved this pattra.

The afterword consists of two parts. The first part is some further information about the pattra, while the second part is a textual research on the pattra. So the second part of the afterword has little to do with my present topic and so it will be skipped. However, the first part is of great importance, thus its citation again as follows:

The pattra scripture has 44 pattra leaves with Sanskrit words written on both sides. Side 87 has no Sanskrit words on it but it has ten Chinese words written in small characters of regular script meaning in English “Presented on the seventeenth day of the ninth lunar month in the third year of Xianping”. These Chinese characters were written horizontally on a piece of paper which was then stuck to the pattra. On the inside of the protecting

wood cover is also stuck a piece of paper. On the upper left part of the paper are written three Chinese characters meaning in English “Pattra Leaf Sutra”, and in the lower right part are some Chinese words meaning in English “By courtesy of Feng Wu, a disciple of our ancient Buddha”, under which are two seals cut in intaglio. Transcribed into English the two seals read: “Private Seal of Feng Wu” and “Also named Li Ling”. The Chinese words were written in a vigorous and graceful manner. Feng Wu lived in the Ming Dynasty.

These lines and the long Pattra Song verify and confirm one another. They tell us the following facts:

1. In the autumn of the 25th year of Emperor Qianlong in the Qing Dynasty (1760), Ding Jing saw a pattra leaf sutra written in Sanskrit in the Lingyinsi Temple.
2. The pattra sutra has 44 leaves, of which 87 sides have Sanskrit writing on them and one side is blank. The pattra scripture is sandwiched between two pieces of wood planks. A string goes through the middle and there is an ancient coin engraved with a horse image tied to the string.
3. There is a piece of paper stuck on the blank page, on which the following Chinese characters are written horizontally: “咸平三年九月十七日進” (Presented on the seventeenth day of the ninth month of the Chinese lunar calendar in the third year of Xianping).
4. On the inside (that is the interior) of the wood plank clamping the sutra, there is a piece of paper, too. On the upper left part of the paper are written three Chinese characters meaning in English “Pattra Leaf Sutra”, and in the lower right part are eight Chinese words meaning in English “By courtesy of Feng Wu, a disciple of our ancient Buddha”, under which are two intaglio seals, which, transcribed into English, read: “Private Seal of Feng Wu” and “Also named Li Ling”. And this Feng Wu lived at the end of the Ming Dynasty.

Against the above information contained in the Pattra Song, I did a careful check of the pattra leaf sutra now kept in the Lingyinsi Temple. My findings are as follows:

1. The pattra scripture described in the Pattra Song and that kept in the Lingyinsi Temple now are the same in size. But only 43 leaves have survived, one leaf fewer than what is described by Ding Jing. Judging from the page numbers, I know that it is the first leaf that is missing.
2. As is noted in the Pattra Song, the pattra scripture now kept in the Lingyinsi Temple is also sandwiched between two pieces of wood planks, with a binding string pierced through the middle and an ancient coin tied to the string. But Ding Jing’s notes are taken in the Qianlong years of the Qing dynasty, and therefore, his so-called ancient coin should have been from the Ming Dynasty or even earlier. Now the coin on the string is one of “Jiaqing Tong Bao” (嘉慶通寶, money issued and circulated in the Jiaqing (嘉慶) years of the Qing Dynasty). Obviously, the coin that Ding Jing noted has been replaced with this “Jiaqing Tong Bao”.

3. Of the surviving 43 leaves, the first 42 have writing on both sides, while the last leaf has writing on one side only, which is just as Ding Jing has noted. So now there are 85 sides (pages) which have Sanskrit writing.

4. The original piece of paper which is stuck onto the blank side of the pattra leaf and which reads “Presented on the seventeenth day of the ninth month of the Chinese lunar calendar in the third year of Xianping”, and the other original piece of paper which is stuck onto the wood plank saying that the pattra sutra is collected and kept by Feng Wu, have both been lost. Yet, careful observation will reveal the traces of something previously stuck on both the blank side of the leaf and on the inside (that is the interior) of the wood plank.

From the above it may very well be concluded that the present pattra scripture is indeed what Ding Jing saw in spite of the differences that have occurred over the past 244 years.

As is recorded in the above notes, this pattra sutra came to China in the third year of Xianping (1000 A.D.) and was presented to the court of the Northern Song Dynasty. So the sutra should have come into being in the 10th century A.D. at the latest. At the present moment, most of the pattra sutras left over from the Han Dynasty monasteries are of Hynayana Buddhism and written in Sinhalese. But of Mahayana Buddhism, this is the only surviving pattra sutra which is basically complete and has a recorded history coming down from the BSTH of the Northern Song Dynasty. Therefore, it is of great significance not only for the study of Sanskrit but also for the study of Chinese Buddhist documents. And the pattra sutra is itself a rare and invaluable cultural relic.

But here is a question I would like to raise: Is Ding Jing’s record reliable that there was a piece of paper stuck to the pattra with the words “咸平三年九月十七日進” (Presented on the seventeenth day of the ninth month of the Chinese lunar calendar in the third year of Xianping)?

The following is my findings.

III. Other Relevant Information Recorded in A Sequel to A Chronicle of the Yunlinsi Temple

Is Ding Jing’s record credible? The answer to this question may be found in Volume 6 of A Sequel to A Chronicle of the Yunlinsi Temple.

First, the Postscript by He Qi:

While staying in Yangzhou, I saw a book of poems written by my native folk Mr. Tang Xiya, Vice President of the Ministry of Civil Personnel. The book was in the collection of Mr. Wang Xuejiang, a late friend of mine. There are marks of proof reading and correction over half of the poems. It is a treasure, nearly contending with Huang Lugong (another name of Huang Tingjian) for a seat. Now reading the Pattra Song by Ding Jing, I think of the fact that Ding Jing did not finalize his Pattra Song until the seventh draft. Indeed, the Pattra Song is a masterpiece in the fragrant circle of poets. So may the monks cherish and preserve it. —He Qi.

The pattra sutra has 44 leaves. On the first leaf there is writing on one side only. All the rest have writing in Sanskrit on both sides. On the last side (page), it is written “咸平三年七月十九日進,” which means in English: “Presented on the nineteenth day of the seventh month of the Chinese lunar calendar in the third year of Xianping.” These words are written horizontally from left to right, with the diameter of each Chinese character being two fen (1% of a chi). The diameter of each Sanskrit word being one fen. Ding Long Hong’s Pattra Song went through seven revisions before it was finalized. Zhang Qitang has examined it and counted 98 sentences (lines) recording 686 characters. Attached is a clearly written copy with a calligraphic piece. A study of the said pattra sutra can also be found at the end of the sutra.

He Qi’s postscript is written to the Pattra Song. He Qi admires Ding Jing for revising the Pattra Song seven times. He asks the monks to “treasure and preserve” it. This means that at that time the Pattra Song was kept at the Lingyinsi Temple. Something noteworthy in the postscript is that the following words are not seen in the Pattra Song: “These words are written horizontally from left to right, with the diameter of each Chinese character being two fen (1% of a chi). The diameter of each Sanskrit word being one fen”. This shows that He Qi had also seen the pattra scripture in person. The postscript mentions that “The pattra sutra has 44 leaves. On the first leaf there is writing on one side only. All the rest have writing in Sanskrit on both sides. On the last side or page, it is written “咸平三年七月十九日進,” which means in English: ‘Presented on the nineteenth day of the seventh month of the Chinese lunar calendar in the third year of Xianping.’ This can be checked against Ding Jing’s records and they can verify each other.

He Qi was from Hangzhou in the Qing Dynasty. He was known by quite a few other names, including Dong Fu, Chun Zhu, Nanwan Yu Sou (Old Fisherman on the South Bay), Xiang Yan Sheng and San Jie Ju Shi. He was well versed in poetry, and very good at lishu (official script, an ancient style of calligraphy allegedly invented by Chengmiao in the Qin Dynasty but current in the Han Dynasty). He was author of Xiao Shan Ju Shi Gao (Poems Written in a Small Mountain Hut). It is not known what time he was born or died, but roughly, he was the younger of Ruan Yuan (1764-1849). Ruan Yuan had recommended He Qi for an official position for his filial piety and clean record as well as righteousness and integrity. But He Qi wrote a poem of thanks and refused the offer. Further research is yet needed before it can be decided what time the postscript was written.

Secondly, A Hymn to the Pattra Song by Liang Tongshu:

A Hymn to the Pattra Song Liang Tongshu

(Lines 1-2) Master Long Hong wrote a pattra song, Shining brilliant with seven revisions.

(Lines 11-12) Kept in Jieqiuge Pavilion beside the pattra sutra, Both the original Song and a copy were worshiped with burning incense.

Written on the first day of the eighth month of the Chinese lunar calendar, by Shan Zhou Tongshu at the age of eighty-four.

Liang Tongshu was from Hangzhou. He was known by other names including Yuan Ying and Shan Zhou, and late in his life he also called himself Shi Weng and Xin Wu Chang Weng. He was born in the first year (1723) of Emperor Yongzheng in the Qing Dynasty and died in the twentieth year (1815) of Jiaqing. He was a calligraphist in the Qing Dynasty. He ascended on the political ladder to a position of Shijiang (consultant to the emperor) in the Imperial Academy. He was well versed in poetry and good at calligraphy. He was the author of *Pin Luo An Yi Ji*, *Ji Du* (Using lines from various poems written by Du Fu to compose one's now new poems) and *Zhi Yu Bu Zheng*. His biography is carried in the section of biographies in *A History of the Qing Dynasty*. He wrote this poem when he was eighty-four, that is, in the eighth month of the twelfth year (1807) of Jiaqing. He mentioned in this poem that the original and a copy of Ding Jing's *Pattra Song* and the *pattra* scripture were all collected in the *Jieqiuge Pavilion* of *The Lingyinsi Temple*. This poem was written to praise the *Pattra Song* without saying anything about the *pattra* sutra.

Thirdly, the Postscript by Wei Jiagu:

The Ding Yinjun of Qiantang is named Ding Jing. He is also known as Jing Shen, Dun Ding and Long Hong Shan Ren. His personality is given a full account in *The Life of Ding Yinjun*, written by Hang Shijiun, Tai Shi (his official rank). Ding was the author of *Yan Lin Shi Ji* (a collection of poems by calligraphers). In this book is collected the *Pattra Song*. A handwritten version of the *Song* is kept in the *Jieqiuge Pavilion*. The *Pattra Song* had undergone seven revisions, and the sequence of the revisions was confused with the passage of time. My younger brother Chuncen, also named Jing Wan, who is a *maocai* (same as *xiuca*, one who has passed the imperial examinations at the county level during the Ming and Qing dynasties), scrutinized it intently for a whole day and re-arranged them in their chronological sequence. The diligence and relentlessness of the author in choice of words is fully revealed. Written by junior student Wei Jiagu with respect.

Wei Jiagu remains unknown. The above notes provide some new information about the *Pattra Song* and its author Ding Jing.

Fourthly, *Song of the Pattra Leaf Sutra* by Wu Xiqi:

Song of the Pattra Leaf Sutra by Wu Xiqi

(Lines 1-2) I've heard of forty clamps of *pattra* sutras, Submitted by Dao Yuan in one of the *Qiande* years.

(Lines 3-4) This one, as written, is presented in the *Xianping* years, Shame no name is handed down of the presenter's.

(Lines 21-22) A fine autumn day in the *Jieqiuge Pavilion*, In fragrant plants with cool dews.

(Lines 23-24) The sutra is opened for the guest to see, Who scrutinized and saw a halo arising.

(Lines 27-28) The pattra sutra is a chi in length and two cun in width, Its texture dense and thick as catkins.

(Lines 35-36) I've heard about the late upasaka Hong Long, Who with a select choice of words wrote a pattra song.

The above poem was my work in the year of renchen (Heavenly Stem 9 and Earthly Branch 5). It has been missing for quite some time until I hit upon it in a box this year when I was going through my old works. It happened that the Inspector Chun Song was asking me to write a few words for this volume. And therefore I copied the above poem onto it. Our forgone master would accomplish a poem with seven revisions, such was his diligence. Yet I would do some scribbling at random and call it poetry. No wonder it will be missing. This is also for commemorating my shame. Written by Wu Xiqi, a valley-dweller, in the seventh lunar month of the year of bingyin (Heavenly Stem 3 and Earthly Branch 3).

Wu Xiqi was from Hangzhou, Zhejiang, in the Qing Dynasty. He was also known as Sheng Zheng and Yi Ren. He was born in the eleventh year of Qianlong in the Qing Dynasty (1746) and died in the twenty-third year of Jiaqing (1818). He rose up to the position of chancellor of the Imperial College (the highest educational administration in dynastic China). He was well-versed in poetry, parallel prose in particular. He was the author of Zheng Wei Zhai Ji (Works from Food-for-Thought Study). His biography is carried in the section of biographies in A History of the Qing Dynasty. The poem was originally written in the year of renchen (the thirty-seventh year of Qianlong, 1772). In his poem, he also mentioned the dimensions of the pattra sutra: "The pattra sutra is a chi in length and two cun in width." It also said that "This one, as written, is presented in the Xianping years." Clearly this poem was also written after the author had seen the pattra sutra, but he did not see the Pattra Song of Ding Jing while writing the poem. The postscript was written in the year of bingyin (the eleventh year of Jiaqing, 1806). From the context, we may conclude that Wu Xiqi quickly drafted this poem after seeing the pattra leaf scripture in 1772. He then put his draft away into a small suitcase. In 1806, at the request of Wei Chengxian, he copied his poem at the end of the Pattra Song of Ding Jing and then added a postscript. The contents of this poem and those of Ding Jing's Pattra Song may verify each other.

Fifthly, Inspecting the Pattra Scripture in the Jieqiuge Pavilion by Huang Mo:

Inspecting the Pattra Scirpture in Jieqiuge Pavilion by Huang Mo, also named Shu Ya

(Lines 1-2) Forty-four pattra leaves of holy scripture, Not silk nor bamboo strips nor paper.

(Line 8) At the end it was recorded as presented in a Xianping year.

Huang Mo was from Hangzhou, Zhejiang in the Qing Dynasty. He was also known as Xiang Pu. His date of birth and death was not known. He was the author of Xia Xiao Zheng Fen Jian (Annotation to Xia Xiao Zheng. Xia Xiao Zheng is a chapter in the Book of Rites, telling about the behaviour of some of the animals and plants), Xia Xiao Zheng Yi Yi (Another Approach to Xia Xiao Zheng), Wulin Xian Ya, and Shou De Tang

Shi Ji (A Collection of Poems from Hall of Longevity and Virtue). The pattra leaf scripture that he saw was of “Forty-four pattra leaves of holy scripture”, i.e., there are altogether 44 leaves; and “At the end it was recorded as presented in a Xianping year”, meaning the sutra was introduced into China in a year during the reign of Emperor Xianping. All this is exactly the same as in the Pattra Song of Ding Jing.

Sixthly, A Psalm of the Pattra Sutra by Wei Chengxian:

A Psalm of the Pattra Sutra by Wei Chengxian

(Lines 1-2) A pattra sutra is kept at the Jieqiuge Pavilion, For which Ding Dun Ding composed a song to eulogize.

(Line 13) Learned scholar Zhang held the Pattra Song worm-eaten.

(Lines 17-20) I'm touched by Zhang presenting me the lost Song, Few of my friends like the morning stars are still around. I won't keep it in my house but in the temple, For future to see as an example.

(Lines 23-24) Accompanying the 44 leaves of Sanskrit sutra, the Pattra Song will remain green with the Jiufeng Peak outside the Pavilion.

The Pattra Song of the late scholar Ding Yinjun, also called Long Hong, was together with the ancient pattra sutra kept in the Jieqiuge Pavilion of the Lingyinsi Temple. The Pattra Song had been revised seven times by its author. Zhang Qitang, one of my same-age contemporaries, got all of them and presented them to me. I bound them into a volume and passed it on to the monks and instructed them to keep it for a story in the mountains. Written by Wei Chengxian, also named Chun Song, on the first day of the twelfth lunar month of the bingyin year of Jiaqing.

Wei Chengxian was from Renhe in Zhejiang of the Qing Dynasty. He was also known as Bao Chen and Chun Song. His date of birth and death was unknown. He was a palace graduate (successful candidate in the highest level of imperial civil service examination) in the forty-ninth year (1784) of Qianlong. His official rank rose up to Yu Shi (imperial historian). He was versed in poetry and authored Qing Ai Tang Ji (A Collection from Hall of Purity and Love). The above poem was written in the twelfth lunar month of the eleventh year (1806) of Emperor Jiaqing. Wei Chengxian is the “Inspector Chun Song” mentioned in the postscript of Wu Xiqi. Wei Chengxian had access to the Pattra Song at the house of his same-age contemporary Zhang Qitang. He gave it a re-binding, had a postscript written and then sent it back to the Lingyinsi Temple for safekeeping.

We can see from the above information that during the period of almost half a century from 1760 to 1806, quite a few men of letters visited and inspected this pattra sutra and left words of worship and praise. These words are consistent in their description of the pattra sutra: it had 44 leaves and was introduced into China in the third year of Xianping (1000 A.D.). Therefore, Ding Jing's records are credible.

The above references have also proved that the Pattra Song by Ding Jing had come a long and tortuous way before it was finally bound up and delivered to the Lingyinsi Temple for safekeeping and preservation.

IV. About Feng Wu

This pattra sutra had been in the possession of Feng Wu. Ding Jing said that this Feng Wu lived at the end of the Ming Dynasty. Who was Feng Wu after all? I have been able to get three pieces of information about this person by means of the e-edition of Si Ku Quan Shu (Complete Library in the Four Branches of Literature):

1. General Table of Contents Vol. 113 (Authorized Version of Si Ku Quan Shu)

Shu Fa Zheng Chuan (Regular Script of Calligraphy), 10 Volumes. Version of Salt Administration of Liang Huai

Written by Feng Wu of this Dynasty. Feng Wu, also named Jian Yuan, is from Changshu. He is a nephew of Feng Ban's. Feng Ban is well known for his calligraphy and Feng Wu learned calligraphy from him. At the age of 81, Feng Wu stayed at the house of Miao Yueqi in Suzhou, where he wrote a monograph on the regular script of Chinese calligraphy. First, he accomplished a volume on Chen Yizeng's Knack of the Imperial Academy. Secondly, he wrote a volume on the Three Secrets of Calligraphy left over by Zhou Boqi, and thirdly, a volume on Li Puguang's Yong Zi Ba Fa . This was because the theory of these three calligraphers had a unique mastery of the essence of calligraphy. Wu wrote notes and annotations to expose and clarify the implications where they were not explicit. Fourthly, he wrote a volume to elaborate on Li Dun's Eighty-four Methods of Writing Large Characters. Fifthly, he compiled three volumes of Essays on Calligraphy, profound comments by previous calligraphers to be modeled on. Sixthly, he wrote a volume of Brief Biographies of Calligraphers and a volume of Well-known Calligraphy Works And their Evolution respectively. The ending volume or last volume was Dun Yin Shu Yao (Dun Yin's Key to Calligraphy) written by Feng Ban. In each volume, Feng Wu would give some comments on everyone respectively, which were often apt and sharp to the point. This is because Feng Wu had been immersed in a long tradition of family learning in calligraphy.

2. General Table of Contents Vol. 168 (Authorized Version of Si Ku Quan Shu)

Works of Gouqu Waishi, 3 Volumes; Addendum, 3 Volumes; Additional Poems, 1 Volume; Version collected by the Bao Shigong's of Zhejiang

Written by Zhang Yu of the Yuan Dynasty. Zhang Yu had put down in writing his Yuan Pin Lu (on 135 Taoists who were classified into ten categories from the Zhou Dynasty to the Song Dynasty). At his time, Zhang Yu copied his poems and other works into handwritten drafts but they were not block-printed and published. And therefore, critics often had access to

pieces of his calligraphy in odds and ends. So no collection of his works had come down in book form. In the Chinghua years of the Ming Dynasty, Yao Shou bought some of his works in drafts. In the year of jiawu (Heavenly Stem 1 and Earthly Branch 7) of the reign of Jiaqing, Chen Yingfu sorted them out into three volumes, collated them and put them into print, to which were attached the epitaph written by Liu Ji and a short biography written by Yao Shou. In the middle of the Chongzhen years, Mao Jin from Changshu took the lost poems copied by Min Yuanqu of Wucheng and compiled them into a three-volume supplement, to which was annexed some poems that had been written in response to each other with the contemporaries. In addition, Mao Jin and his sister's son (nephew) Feng Wu found and gathered a number of poems so far missing in the collections and placed them at the end of the supplement. This is the edition with the prologue originally written by Xu Shida. Zhang Yu's poetry is bold, heroic and full of dash, in a terse and forceful style. In his lifetime, he got acquainted with quite a few well-known calligraphers of his day, such as Zhao Mengfu, Ni Zan, Gu Aying, Yang Weizhen, Yu Ji, Fan Peng, Yuan Jue, Huang Jin. They enjoyed deep friendship and learned from one another in the sphere of calligraphic art and literature.

Thirdly, General Table of Contents Vol. 181 (Authorized Version of Si Ku Quan Shu)

Feng Dingyuan's Works, 11 Volumes; Version purchased by Governor of Zhejiang

Written by Feng Ban of this Dynasty. Ban is the author of *Dun Yin Za Ji* (Dun Yin's Miscellaneous Works), which has already been put down in writing. Ban and his elder brother Feng Shu are both known for their poetry, and they are known as the two Fengs of Haiyu. Their nephew, named Feng Wu, wrote a work of commentary on *Cai Diao Ji* (Poems of Talents). In his guide to the work, Feng Wu said that Feng Shu's theory of prosody was most strict in terms of the four steps of Chinese classic writing—introduction, elucidation of the theme, change of approach and summing up (also called opening, developing, changing and concluding), but Ban's theory of poetry is different, preferring not to be restrained by these established steps. However, both modeled on examples of the late Tang Dynasty, tracing all the way from Wen Tingyun and Li Shangyin up to the dynasties of Qi and Liang. So in addition to *Cai Diao Ji*, they also made a critique of *Yu Tai Xin Yong*, as their roots originated from both these books. Their theory, which rejects that of Yan Yu and particularly expels the Jiangxi Poetic School, produced some original and apt commentary from time to time. Yet their works are all of the Kunti style, which was ornate and showy, too sentimental to be lofty in style. Quite a few volumes of poems and some essays are included in the works. And valuable are the comments on some poems and poets in the works.

Furthermore, there is an entry on Feng Wu in *Zhongguo Lidai Renming Da Cidian* (Biographical Dictionary of Chinese Personages through the Dynasties). Although the information is not much, it is adequate. Feng Wu was from Changshu of Jiangsu, and he was also named Dou Bo and Jian Yuan. He lived at the end of the Ming and the beginning of the Qing Dynasties. He was a nephew of Feng Ban's as well as Mao

Jin's. He was probably a son of Feng Shu. Feng Shu and Feng Ban were both famous poets of the time, while Mao Jin was a famous bibliologist, known far and wide for cutting excellent stencils for engraving printing. Feng Wu learned calligraphy from Feng Ban. So Feng Wu was himself a good calligrapher and poet. He was author of *Shu Fa Zheng Chuan* (Regular Script of Calligraphy) and *Yao Zhi Ji* (In light of his family background and learning, it should be credible that he collected this pattra sutra for one cause or another).

V. Submission of Sanskrit Pattra Sutras to the Song Dynasty

On the pattra sutra there was originally stuck a piece of paper on which it was written in Chinese “咸平三年九月十七日進,” meaning in English “Presented on the 17th Day of the 9th lunar month in the 3rd year of Xianping”. The word “Presented” clearly signifies that the pattra sutra was not something ordinary circulated among the common people, but something submitted. To whom? No doubt to the court of the Northern Song Dynasty, because the BSTH had been established and was translating Buddhist scriptures on a grand scale. All sorts of measures were being taken to encourage monks at home and abroad to submit Sanskrit pattra scriptures. With regard to this setting, there is a good reason to infer that the pattra sutra kept in the Lingyinsi Temple had been among the collections of the BSTH.

During the reign of the three emperors Taizu, Taizong and Zhenzong of the Northern Song Dynasty, the central government pursued a policy of positive aid to Buddhism. It was recorded in Volume 43 of *Fo Zu Tong Ji* (A History of Buddhism in China): “In the 3rd year (965 A.D.) of Qiande, a sramana (Buddhist monk) named Dao Yuan from Cangzhou took 18 years to go to visit the Five Regions of India and come back again. At his return, he went to the capital together with an envoy from Udyana. He submitted Buddha relics and pattra scriptures. The emperor summoned him to a rest or feasting palace and asked him about the Western Regions and then bestowed him with purple Buddhist monk dresses, articles and money.” This is why Wu Xiqi said at the beginning of his *Song of the Pattra Leaf Sutra*, “I’ve heard of forty clamps of pattra sutras, Submitted by Dao Yuan in one of the Qiande years.” Emperor Taizu may have been encouraged by Dao Yuan’s presentation, for he sent Xing Qin and 156 other monks to the West to seek Buddhist sutras.

On the one hand, Emperor Taizu did these things for his personal religious faith. On the other, they may be regarded as an effort to expand the Song Dynasty’s foreign relations to make friends with other countries by means of the ties of Buddhism. Emperor Taizu initiated the project to block-print the first engraved edition of China’s first Buddhist Tripitaka scripture—*Kai Bao Zang* (*Kai Bao* was the title of the reign of Emperor Taizu of the Northern Song Dynasty and *Zang* means Buddhist scripture). This *Kai Bao Zang* was presented to all the neighbouring countries at their request, which was another attempt to extend the Dynasty’s relations with other countries. Later, with more and more Buddhist monks going West to seek Buddhist scriptures and coming East to spread Buddhism, a batch of pattra leaf sutras was collected in the court of the Northern Song Dynasty. In the 5th year (980 A.D.) of Taiping Xingguo during the reign of Emperor Taizong, the arrival of Dharmadeva (later he renamed himself Dharmavisva), Devasanti

and Damapala prompted the imperial court to issue an order to establish the BSTH, which was completed in the 7th year (982 A.D.) of Taiping Xingguo. Then, the Northern Song Dynasty started to translate on a large scale Buddhist classic sutras written in Sanskrit.

The following is some information about the translation work done in the BSTH and submission of Sanskrit pattra sutras from abroad. The information is extracted from Da Zhong Xiang Fu Fa Bao Lu (Records of Sutras in the Years of Da Zhong Xiang Fu) and Fo Zu Tong Ji, starting from the 7th year (982 A.D.) of Taiping Xingguo and ending in the 4th year of Xianping (1001 A.D.).

In the 7th year of Taiping Xingguo (982 A.D.), temples were built on both the east and west of the BSTH. “Statues of Buddhas were placed in the eastern temple and sutras in the west. All the pattra sutras of the imperial palace were delivered to the BSTH.” (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 3)

In the sixth lunar month of the 8th year of Taiping Xingguo (983 A.D.), Scramana Fa Yu arrived from the West (ancient Buddhist name for India), and presented relics of Buddha’s skull and pattra scriptures.” (See Fo Zu Tong Ji, Vol. 43.)

In the 8th lunar month of the 8th year of Taiping Xingguo (983 A.D.), the emperor decreed that the BSTH serve as a place for preaching Buddhism. (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 3)

In the 2nd year (985 A.D.) of Yongxi, “Devasanti and others said: It is heard that some pattra sutras are collected by Buddhist disciples and layman Buddhists in regions in Sha’anxi. So we request permission to go down there and look for them so as to have them translated. The emperor agreed and issued an order accordingly. (See Fo Zu Tong Ji, Vol. 43.)

In the 1st lunar month of the 1st year (988 A.D.) of Duangong, a Buddhist monk from India, named Suddhamitra (Jing You), submitted 6 books (clamped between wood planks) of Brahmasutras. (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 6)

In the middle of the 10th lunar month of the 2nd year of Duangong (989 A.D.), “three Buddhist monks—Xing Da, Bao Ji and Dao Chu—returned from India, and submitted 8 books of Brahmasutras (clamped between wood planks) that they had obtained. The emperor summoned them for a meeting and bestowed each of them with purple Buddhist monk dresses and five bolts of silks. And from now on, the same treatment would be given to those who went from China to the West and returned with Brahmasutras.” (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 7)

In the 3rd lunar month of the 2nd year (991 A.D.) of Chunhua, “A Buddhist monk named Anugulji (Ji Xiang Zhi) from Magadha in Central India submitted 3 books of Brahmasutras (clamped between wood planks).” (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 8)

In the 5th lunar month of the 2nd year (991 A.D.) of Chunhua, “Singhalese (Ceylonese) Buddhist monk named Buddhapala and five of his disciples arrived in the court and submitted 20 books of Brahmasutras (clamped between wood planks).” (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 8)

In the 5th lunar month of the 2nd year (991 A.D.) of Chunhua, “The emperor issued an edict that in the four administrative areas along the western border—Lizhou, Jiezhou, Qinzhou and Guangzhou, if there are any Brahmasutras and sarira brought by Buddhist monks from India or Chinese Buddhist monks coming back from their visit to India, they must all be submitted to the Court well packed and sealed with the title clearly labeled.” (See *Da Zhong Xiang Fu Fa Bao Lu*, Vol. 8)

In the 7th lunar month of the 2nd year (991 A.D.) of Chunhua, “A Buddhist monk named Buddhapala coming from Central India submitted 5 books of Brahmasutras (clamped between wood planks).” (See *Da Zhong Xiang Fu Fa Bao Lu*, Vol. 8)

In the 2nd year (991 A.D.) of Chunhua, “Zhong Da, a sramana (Buddhist monk) from Taiyuan, returned from a visit to the West that took him 10 years. He submitted sarira and pattra Brahmasutras, for which he was bestowed with purple dresses and the privilege of living in Guang’aisi Temple in Xi Jing (West Capital).” (See *Fo Zu Tong Ji*, Vol. 43)

In the 2nd year (991 A.D.) of Chunhua, “Pudacita, a sramana (Buddhist monk) from Nalanda Monastery in Central India came to pay tribute to the emperor. He submitted sarira and pattra Brahmasutras, for which he was bestowed with purple dresses.” (See *Fo Zu Tong Ji*, Vol. 43)

In the 2nd year (991 A.D.) of Chunhua, Suddhasila (Jing Jie), a sramana (Buddhist monk) from Champa in the South Sea came to court and submitted a ruyi, gilded copper bell and vajra and borneo camphor.” (See *Fo Zu Tong Ji*, Vol. 43)

In the 11th lunar month of the 4th year (991 A.D.) of Chunhua, “A Buddhist monk named in Chinese as Hui Ji Xiang from southern India submitted one book of Brahmasutra (clamped between wood planks).” (See *Da Zhong Xiang Fu Fa Bao Lu*, Vol. 8)

In the 11th lunar month of the 4th year (991 A.D.) of Chunhua, “Ceylonese Buddhist monk named Bodhinanda submitted 62 books of Brahmasutras (clamped between wood planks), sarira of Buddha bones, bodhimudra, white felt statues, and some Buddhist dharma instruments such as tantracakra and cintamanicakra.” (See *Da Zhong Xiang Fu Fa Bao Lu*, Vol. 8)

In the 4th year (993 A.D.) of Chunhua, “The emperor issued an edict that in the western prefectures, if there are any Buddhist monks coming from India or Chinese Buddhist monks coming back from their visit to India, the Brahmasutras that they have with them must all be submitted to the Court well packed and sealed with the title clearly labeled.” (See *Fo Zu Tong Ji*, Vol. 43)

In the 1st year (995 A.D.) of Zhidao, Garasanti (Jia Luo Shan Di), a sramana (Buddhist monk) from Central India came to court to pay tribute to the emperor and submitted skull sarira and pattra scriptures. (See *Fo Zu Tong Ji*, Vol. 43)

In the 9th lunar month of the 3rd year (997 A.D.) of Zhidao, Rahula, a sramana (Buddhist monk) from West India came to court to pay tribute to the emperor and submitted pattra scriptures, for which he was bestowed with purple dresses. (See *Fo Zu Tong Ji*, Vol. 43)

In the 12th lunar month of the 3rd year (997 A.D.) of Zhidao, Rahula, a sramana (Buddhist monk) from Nepal submitted 26 books of Brahmasutras (clamped between wood planks). (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 10)

In the 4th lunar month of the 1st year (998 A.D.) of Xianping, Karanusanti, a Buddhist monk from northern India submitted 31 books of Brahmasutras (clamped between wood planks). (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 10)

In the 5th lunar month of the 1st year (998 A.D.) of Xianping, Tathagataanagul, a Buddhist monk from northern India submitted one book of Brahmasutra (clamped between wood planks) and a copper statue of Guanyin (Avalokitesvara). (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 10)

In the 1st year (998 A.D.) of Xianping, Niveni and some other Buddhist monks from Central India came to court and submitted sarira, Brahmasutra, bodhi leaves and bodhi seeds, for which they were bestowed with purple dresses. (See Fo Zu Tong Ji, Vol. 44)

In the 1st year (998 A.D.) of Xianping, Buddhapala, a Buddhist monk from West India came to court and submitted Brahmasutras, for which he was bestowed with purple dresses. (See Fo Zu Tong Ji, Vol. 44)

In the 2nd year (999 A.D.) of Xianping, "It is heard that in the 5th lunar month of this year, Buddhapala, a Buddhist monk from northern India submitted 7 books of Brahmasutras. (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 11)

In the 2nd lunar month of the 3rd year (1000 A.D.) of Xianping, "Aphayashanti, a Buddhist monks from Central India submitted 4 books of Brahmasutras. (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 11)

In the 7th lunar month of the 3rd year (1000 A.D.) of Xianping, "Singhalese Buddhist monk Mitra submitted 19 books of Brahmasutras together with sarira and bodhimudra, etc. (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 11)

In the 4th lunar month of the 4th year (1001 A.D.) of Xianping, "Two Buddhist monks from southern India, Dharmakirti and Buddhacandra came to court. Dharmakirti submitted 8 books of Brahmasutras together with a string of bodhi seeds. Buddhacandra submitted one book of Brahmasutra together with sarira and bodhimudra, etc. (See Da Zhong Xiang Fu Fa Bao Lu, Vol. 11)

There are a few differences in the above information, which need further investigation and verification. In spite of this, the above information is adequate to outline the following background: After Emperor Taizong of the Northern Song Dynasty set up the BSTH, there was a bad need for Buddhist classics. And so a series of encouraging policies were implemented. Encouraged by these policies, monks of both the West and China had a high enthusiasm to submit Brahmasutras. According to the Fo Zu Tong Ji, mediocre monks at that time went one after another to the West to seek true Buddhism, which gave rise to a lot of complaint in the imperial court. It was under these circumstances that the pattra sutra of the Lingyinsi Temple was introduced into China. In light of this fact, we have no reason to deny the truth of the piece of note which said it was "Presented on the 17th day of the 9th lunar month in the 3rd year of Xianping", unless there is adequate and irrefutable evidence.

In Ding Jing's Pattra Song, he wrote that stuck on the pattra sutra that was kept in the Lingyinsi Temple there was a piece of paper, on which it was written "Presented on the 17th day of the 9th lunar month in the 3rd year of Xianping". Though there is no mention of this presentation either in Da Zhong Xiang Fu Fa Bao Lu or in Fo Zu Tong Ji, I do not think that there is anything strange about the omission. The Da Zhong Xiang Fu Fa Bao Lu was compiled in the Da Zhong Xiang Fu years of the Northern Song dynasty, while the Fo Zu Tong Ji was compiled in the Southern Song Dynasty. Though they have their respective references to rely on, there is no excluding the possibility of errors and omissions. This assumption can be justified by the differences and disagreements in the information recorded in the two works that we will find by comparing them. I think that we may further promote research in this regard by gathering more information on how pattra scriptures were introduced into China through the study of official histories, biographies of monks and other materials.

Of the thousands of Buddhist pattra scriptures that were introduced into China from other countries during the 900 years from the Eastern Han dynasty to the Song Dynasty, most have been lost, which is indeed a great pity. Now except in Tibet, most of the pattra sutras preserved in the mainland of China are of Hynayana Buddhism written in the Pali language. Those written in the Sanskrit language that have survived so far are mostly fragments or individual leaves. It is a a delight beyond expectation and a blessing for Chinese culture that the Lingyinsi Temple of Hangzhou should have a complete book of pattra sutra in Sanskrit that had belonged to the BSTH of the Northern Song Dynasty.

VI. The Survival and Return of the Pattra Sutra in the Lingyinsi Temple

As mentioned above, this pattra sutra originally had 44 leaves but now 43. The original piece of paper with the year of the submission—Xianping—is now missing. Also missing is the piece of paper with the signature of Feng Wu. The ancient coin which was determined in the Qianlong years by Ding Jing to be from bygone ages is now replaced by one on which is written "Jiaqing Tong Bao". When did these changes occur? What did the pattra sutra go through since the reign of Jiaqing?

The answer to this question is found in the references preserved in the Lingyinsi Temple.

The long scroll of Pattra Song now kept in the Lingyinsi Temple is not the original written by Ding Jing, but it was re-copied and rebound in the 8th year (1869) of Emperor Tongzhi. At the top of the scroll there is a label which reads "Wu Huang of Shanyang, the 3rd lunar month of the 8th year (jiashen, Heavenly Stem 1 and Earthly Branch 9) of Tongzhi". In the long scroll, there is a detailed account of the reason for re-copying and rebinding the Pattra Song. In addition, there is some other information about the pattra scripture. Given the limited space here, I will only give two excerpts, as follows:

One:

Thinking back, on the 9th day of the 8th lunar month in the year of jiwei (Heavenly Stem 6 and Earthly Branch 8, that is, 1859) in the reign of Emperor Xianfeng, I went with my master Yang Fenyuan to burn incense and worship Buddha in the Tri-Tianzhu Hills.

When we came to the Lingyinsi Temple, we went for a rest and went up to the Jieqiuge Pavilion to see the pattra sutra. We saw that its texture was smooth and lustrous, written in exotic ancient Sanskrit. We counted only 43 leaves. We did not see the 87th side or page on which was allegedly written horizontally in small regular script "Presented on the 17th day of the 9th lunar month in the 3rd year of Xianping". We asked the Pavilion master immediately and he took out a note written by Dai Luchuang, Shilang (Vice President of one of the Six Boards in the Ming and Qing Dynasties), which reads: One day, a young monk in the Pavilion cut off the two characters of "咸平" (Xianping)" with a pair of scissors just for play and broke the leaf in two. It was already of no use when the master saw and scolded him. Now I have wrapped up the torn leaf in a piece of paper and will leave it with the Temple. The horse coin from the reign of Emperor Chongzhen in the Ming Dynasty had been replaced with another. The piece of paper on the inside of the wood plank that protects the sutra is still stuck there. On the left upper part of the paper are written three Chinese characters meaning in English "pattra leaf sutra" and on the right lower part are some Chinese words meaning in English "By courtesy of Feng Wu, a disciple of our ancient Buddha", under which are two seals that transcribed into English read: "Private Seal of Feng Wu" and "Also named Li Ling". Long Hong (another name of Ding Jing) praised that the Chinese words were written in a vigorous and graceful manner, saying that Feng Wu lived in the Ming Dynasty. ... In the 2nd lunar month of the following year (1860), the year of gengshen (Heavenly Stem 7 and Earthly Branch 9), Yue [Dun/Xin] captured the city of Hangzhou. At that time the mountains were still not ravaged by the war. In the 11th lunar month of still the next year (1861), the year of xinyou (Heavenly Stem 8 and Earthly Branch 10), the city of Hangzhou fell again.... By the 2nd lunar month of the 3rd year of Emperor Tongzhi (1864), the imperial troops wiped out the headquarters of the bandits and the people began to see the light of Buddha again. And I went back home from Hudu (Shanghai).... when I arrived at the Jieqiuge Pavilion, it was lying waste, nowhere to put your foot. A maimed monk was lying in a corner, moaning. I asked him about the heritage and was told that Long Hong's poem and the scroll and the leaf cut in two were all lost or destroyed. But the 43 leaves of pattra sutra, consecrated and blessed, were still there. Then I left some money with the monk and told him to take good care of it.

On a midwinter morning, a monk suddenly came to me with the pattra sutra, saying that the above mentioned sick monk had already passed away. The dying monk said that this pattra had had a lot to do with Upasaka Ding. The dying monk told him to come to me with the pattra and request me to pay for his medicaments and burial. I was terror-stricken and did as was told and accepted the pattra sutra. On free days, I looked through Yan Lin Yi Gao (Posthumous Manuscripts of Yan Lin) and saw the old Pattra Song. Then I asked Yuan Shuangqiu, who was a xiaolian (second-degree scholarly title for successful candidate of provincial civil examinations in the Ming and Qing Dynasties), to re-copy the long scroll to make up for the loss. It was stamped with Long Hong's seals and then put in the original box. Finally, it was delivered to the monk of the Pavilion to be kept together with the pattra scripture....

Written with respect by Upasaka Ding Bing, on the day of the Double Ninth Festival in the year of guichou (Heavenly Stem 10 and Earthly Branch 10) (1873).

Yue Yi said: Take my Xianping Yuan Bao (咸平元寶) coin that I have kept in the box and fix it the ribbon for tying up the sutra, which is to make up for the pity left by the monk's cutting. PS of Song Seng.

Two:

This scroll was completed on the day of Double Ninth Festival of the year of guimao (Heavenly Stem 10 and Earthly Branch 4). It was to have been returned to the Yunlinsi Temple, but in the end it was not and still kept in my house. Last winter, I got the Tian Ju Shi Gao (Poems Written While Residing in the Country) by Deputy Inspector General Gong Hengpu, in which there was a poem titled "Seeing A Pattra Sutra in the Miaoxiangge Pavilion. In its forward, it was written: "The pattra sutra has 44 leaves that are one chi and two cun in length and approximately a cun in width. Sanskrit words were written horizontally on the leaves, counting some 22 thousand words. At the end it was written in regular script: 'Presented on the 19th day of the 7th lunar month in the 3rd year of Xianping'. There was a hole in the middle with a leather thong binding through it. Nobody knows how many ages it has been kept in the Temple. Some foreign monk has seen it and said that it was the Saddharmapundarika Sutra of the West (one of the earliest Buddhist classics of Mahayana doctrine). The monk kneeled down, chanted through it and then left." As the poem goes: "A rare treasure is the pattra leaves bound with a leather thong, The ancient writing is still clear and bright. It's not written in ink I suspect, Sudden revelation without words is true essence of Chan. It came all the way through boundless sands to this pure soil, True meaning revealed through its teachings over the millenniums. How many years has it been across the river, But we only know it came to Luo in the year of Xianping." Then we came to know it was the Saddharmapundarika Sutra. My ancestor Long Hong said of himself that he was ignorant of Sanskrit and therefore did not know where it was from. This is because he did not see this poem. This spring, my younger brother Yi Sheng wrote two poems following the rhyme scheme of the former verse as a dedication. He soon passed away on the 16th day of the 7th lunar month. It happened that Monk Mu Tong went from Tri-tianzhu Mountains to Xi. The Yunlinsi Temple got its master and the pattra sutra got where it belonged. Long Hong's Pattra Song dates back to the year of gengchen (Heavenly Stem 7 and Earthly Branch 5) during the reign of Emperor Qianlong. Now it is the year of gengchen again, in the reign of Emperor Guangxu. So it is 120 years now, during which the pattra sutra came to the hands of my family several times, which I do not think is a coincidence but a matter of cause. It is devoutly wished that my younger brother Yi will be saved, by the kind incantation of this scripture, from the sea of misery and stay in the sukhavati for ever and never drop into the sea of words again.

PS of Ding Bing, on the 8th day of the 12th lunar month of the same year.

There is a separate entry about Ding Bing in Zhongguo Lidai Renming Da Cidian (Biographical Dictionary of Chinese Personages through the Dynasties). He was from Hangzhou of Zhejiang in the Qing Dynasty. He was also named Jia Yu, Song Sheng, and later in life Song Cun. He was born in the 12th year (1832) of the reign of Emperor Daoguang and died in the 25th year (1899) of the reign of Emperor Guangxu. He was an

offspring of Ding Jing. In the reign of Emperor Tongzhi, General Zuo Zongtang captured Hangzhou and put Ding Bing in charge of the remaining issues as well as the bureaus of relief and medicine. Ding Bing set up relief stations offering porridge to the hungry and dredged the West Lake. He used his own personal money to collect lost volumes of *Si Ku Quan Shu* (Complete Library in the Four Branches of Literature), and he then returned them to the *Wen Lan Ge* Tower (library of the Qing Dynasty, in Hangzhou, set up in the 49th year of Qianlong). His family had a rich collection of books and compiled quite a few kinds of local documents. He also compiled *Shan Ben Shi Cang Shu Zhi* (Records of the Collection in Rare-Book Studio), *Song Meng Liao Shi Gao* (Verses Written in the Song Mengliao Study), *Geng Xin Qi Hang Lu*. Because of his relationship to Ding Jing, he was naturally quite concerned with the pattra sutra that his ancestor had so highly praised and eulogized. The above quotation of his remarks was rich in content, of which the following points deserve attention:

1. By the 9th year (1859) of the reign of Xianfeng, the first leaf of this pattra sutra was cut in two by a *sramanera* or Buddhist monk in the Temple and the piece of paper which read "Presented on the 17th day of the 9th lunar month of the 3rd year of Xianping" and that had been stuck to the last leaf was also missing. But the piece of paper that read "By courtesy of Feng Wu", which was stuck on the wood plank, was still there.

2. Hangzhou was laid waste during the wars of the Taiping Heavenly Kingdom, but the 43 leaves of the pattra sutra were still left intact. However, there is no evidence to prove whether the piece of paper with "By courtesy of Feng Wu" was still on the sutra at that time. Maybe it was missing then. Later, the sutra was collected by the Ding's and finally it was returned to the Lingyinsi Temple again in the year of Gengchen (Heavenly Stem 7 and Earthly Branch 5) (1880) during the reign of Guangxu.

3. The "ancient coin" mentioned in Ding Jing's Pattra Song was actually a coin from the years of the reign of Emperor Chongzhen in the Ming Dynasty, and it had an image of a horse inscribed on it. In the 9th year (1859) of the reign of Xianfeng, the coin had been replaced. When the pattra sutra was with Ding Bing, there was someone named Yue Ji, who expressed that he was willing to donate a Xianping Yuan Bao coin that he had collected, but it is not known whether this was done or not. If done, it means that this Yuan Bao coin of the reign of Emperor Xianping was later replaced again with a Xianfeng Tong Bao coin (a coin in use in the reign of Emperor Xianfeng).

4. It deserves mention in particular that Gong Yilin, previous to Ding Jing, had seen this pattra scripture, which was recorded in his *Tian Ju Shi Gao*. Gong Yilin (misprinted as Gong Xianglin in *Biographical Dictionary of Chinese Personages through the Dynasties*) was from Renhe of Zhejiang in the Qing Dynasty. He was also named Tian Shi, Heng Pu and later in life Tian Ju. He passed the Shuntian provincial civil service examination in the 20th year of the reign of Kangxi. His tenure of public office gradually went up from *zhushi* (the lowest rank) in the then Ministry of Public Works to *yushi* (imperial historian). Gong Yilin was versed in poetry and known together with Zhu Zunyi and others as the Six Schools of West Zhejiang. His biography is carried in *History of the Qing Dynasty · Biographies*. So far I have not been able to track down *Tian Ju Shi Gao*. But in the above remarks quoted by Ding Bing, some

relevant lines of the poems and the forward were copied. According to the records of Gong Yilin, the pattra sutra had originally been kept in the Miaoxiangge Pavilion. Yet where was this Miaoxiangge Pavilion and what is its relationship with the Jieqiuge Pavilion? These are questions that need further investigation. Gong Yilin's description of the pattra sutra was similar to that of Ding Jing, except that Gong did not mention a piece of paper with "By courtesy of Feng Wu", nor a horse coin. In addition, the time of submission recorded by Gong Yilin was different from that mentioned by Ding Jing. In my mind, I believe that this sutra may have been a collection of the Miaoxiangge Pavilion, but somehow it went out of the Pavilion and was collected by Feng Wu, who tied a horse coin to the ribbon. Later the pattra sutra was collected by the Jieqiuge Pavilion and was seen by Ding Jing. Gong Yilin mentioned that the pattra sutra was in the Miaoxiangge Pavilion and "It is not known for how many ages it has remained in the Pavilion." That is to say, this pattra sutra is indeed something coming down from remote ages. As to some foreign monks calling it the Saddharmapundarika Sutra, we might as well leave it out; there is no harm in saying that anyway.

5. According to Ding Jing, the piece of paper on the pattra sutra said that it was "Presented on the 17th day of the 9th lunar month in the 3rd year of Xianping". According to Ding Bing, the records of Gong Yilin said that it was "Presented on the 19th day of the 7th lunar month in the 3rd year of Xianping". There is a difference of around two months between the two dates. Which is right? At the moment, Sanskrit scholars have made a preliminary study of the pattra scripture. They have discovered that on Side B of the 43rd leaf, there is a line of remarks written by the copyist. It is possible to convert the date in the remarks into the date on the Western calendar. The Sanskrit scholars disagree as to the rendition: One date transcribed into the Gregorian calendar is 5 August, 1400 and the other is 5 August, 1000. If it is the former, then it is in contradiction with the information recorded in Chinese. In case of the latter, it is in agreement with the Chinese information, because "The 17th day of the 9th lunar month in the 3rd year of Xianping" is converted to 17 October, 1000 on the Gregorian calendar. At this date, it was almost two months since the writing of the sutra was completed. This Buddhist classic was perfectly capable of being sent to China by sea in two months. However, if it was "Presented on the 19th day of the 7th lunar month in the 3rd year of Xianping", it was two months earlier and there was only half a month left in which to send this sutra to China. It is doubtful whether this can be accomplished in the ancient world. Of course, we cannot resolve this question until we have access to Tian Ju Shi Gao. Let's leave a question mark here then.

At the moment, Professor Duan Qing and other Sanskrit scholars of the Peking University are making a study of this pattra scripture. This thesis is an attempt at determining the age of this scripture by means of the records written in Chinese. My purpose is to confirm the value of this sutra as a cultural relic and secondly to provide some reference for the study of the BSTH of the Northern Song Dynasty. In addition, I wish to provide some new information, so that attention will be paid to the style of writing and the content of transcription in the study of this pattra sutra.

Who Was Ch'ing-mu ("Blue-Eyes")?

Kiyotaka GOSHIMA

1. Preamble

In an earlier examination of the content and structure of the *Twelve-Gate Treatise* (*Shih-erh-men lun* 十二門論), I showed that it was premised on the *Akutobhayā* and *Ch'ing-mu's Commentary* (*Chung-lun* 中論 [*Middle Treatise*, **Madhyamaka-śāstra*]), with some chapters making use sometimes of passages from the former and sometimes of passages from the latter, and I surmised that the author postdated Ch'ing-mu 青目 and predated Kumārajīva (or may possibly have been Kumārajīva himself) (Goshima 2002). This leads to the question of who Ch'ing-mu actually was. From the time of Chi-tsang 吉藏 down to the present day he has been regarded as the compiler of the *Twelve-Gate Treatise* (Goshima 2004), and since the Meiji era (1868-1912) he has also come to be identified by some with Āryadeva, but some confusion is evident in this latter view. In the following, I shall review as faithfully as possible the history of research pertaining to Ch'ing-mu.¹

2. Historical Source Material Relating to Ch'ing-mu

The only historical information on Ch'ing-mu is the following passage found in Seng-jui's 僧叡 preface to the *Middle Treatise*.

今所出者，是天竺(1)梵志名(2)賓伽羅(3)秦言青目之所訳也。(4)其人雖信解深法而辭不雅中。其中乖闕煩重者，法師皆裁而裨之，於經通之理尽矣。²

Problematic in this passage are the four underlined sections. (1) Why is Ch'ing-mu described as a *brāhmaṇa* (*fan-chih* 梵志) rather than an ordained monk? (2) The main text of the Taishō edition has Pin-chia-lo 賓伽羅, but a footnote gives the variant reading Pin-lo-chia 賓羅伽, and one needs to consider which was the original form. (3) Is Ch'ing-mu 青目 ("Blue-Eyes") a translation of Pin-chia-lo (or Pin-lo-chia)? (4) Did Seng-jui know by hearsay of "this person" (其人) who "believed and understood the profound Dharma" (信解深法) but whose "language was not elegant and apposite" (辭不雅中), or was he personally acquainted with him?

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1. This article elaborates in greater detail on my earlier article "Jūnimonron to Ryūju, Shōmoku, Rajū (2) — toku ni Shōmoku ni tsuite" 『十二門論』と龍樹・青目・羅什 (2) — 特に青目について, *Indogaku Bukkyōgaku Kenkyū* 印度学仏教学研究 55-2 (2007), pp. (97)-(103).
 2. Taishō 30: 1a26-b1.

3. “Pin-chia-lo” or “Pin-lo-chia”?

I shall begin with (2), which will serve as the basis of our subsequent observations. Many modern Japanese scholars have equated Ch'ing-mu with Piṅgala, and this is because they consider Pin-chia-lo to be a transliteration of Piṅgala. For example, Ui has “Pin-chia-lo (Piṅgala) = Ch'ing-mu, ca. 300-350,”³ and this view was endorsed by Hatani, who likewise has “Pin-chia-lo (Piṅgala) = Ch'ing-mu, first half of 4th century.”⁴ However, judging from the footnote in the Taishō edition, the form Pin-chia-lo is found in Seng-jui's preface to the *Middle Treatise* only in the Koryō edition, while the Sung, Yüan, and Ming editions all have Pin-lo-chia, and in the same preface quoted in the *Ch'u san-tsang chi-chi* 出三藏記集 all editions have Pin-lo-chia.⁵ The *Fan-i ming-i chi* 翻訳名義集, on the other hand, quoting the “Preface to the *Middle Treatise*,” has Pin-chia-lo.⁶ On the basis of these scant materials it is impossible to determine which was the original form.

4. The Identification of Ch'ing-mu (Pin-chia-lo) with Āryadeva

It was probably Nanjio who first identified Pin-chia-lo with Piṅgala, although he did so with some reservations, writing, “Nīlacakṣus (? ‘blue eye,’ or Piṅgalanetra).”⁷ At the time, there had as yet been little research on commentaries of the *Mūlamadhyamakakārikā*, and Nanjio confused Nīlanetra (i.e., Ch'ing-mu), the author of the *Middle Treatise* preserved in Chinese translation, with Āryadeva, Candrakīrti, and also Bhāviveka. Of particular interest is the following statement: “Ārya Deva, also called Nīlanetra, on account of his having two spots, as large as the eyes, on his cheeks. His real name was Candrakīrti.”⁸ Suzuki also considered “Ch'ing-mu” to be a translation of Piṅgalanetra, “otherwise called Kāṇadeva or Candrakīrti.”⁹ Takakusu subsequently pointed out that Piṅgala means “tawny” and could not be the original term underlying “Ch'ing-mu,”

3. Ui 1921: 15-19. As is explained below, Teramoto tries to link *ch'ing* 青 (“blue”) with *piṅgala* by interpreting *ch'ing* as “dark reddish-brown,” but Ui points out with reference to the entry 氷伽羅, 梁言蒼色 in the *Fan-i ming-i chi* (Taishō 54: 1109c16), etc., that the Chinese translations of colour words are not necessarily accurate. As further examples of the inaccuracy of the translations of colours, one could cite Mvyut. 2090 & 3315 “Piṅgalaḥ Ser-skya 黃白色” and Mvyut. 3240 “Piṅgalo nāgarājā Ser-skya 青白龍王, 黃色龍.” The Tibetan word *ser skya* is usually used as the equivalent of *kapila* or *pāṇḍara*, but the former means “tawny, reddish,” while the latter means “pale-white.”

4. Hatani 1930: 33.

5. An examination of currently accessible editions of the Chinese canon reveals that, in the case of Seng-jui's preface, the Koryō 高麗 edition and Fang-shan 房山 Stone Canon have Pin-chia-lo, while the Chi-sha 鎮沙, Southern and Northern Ming, and Dragon editions all have Pin-lo-chia, as does the Chin 金 edition. In Seng-jui's preface as reproduced in the *Ch'u san-tsang chi-chi*, the Chi-sha, Koryō, Chin, and Southern and Northern Ming editions all have Pin-lo-chia (with the *Ch'u san-tsang chi-chi* not being included in the Fang-shan Stone Canon and Dragon edition).

6. Taishō 54: 1066c. The Taishō edition gives no variant readings. Robinson (1967: 29) surmises that the editors of the Taishō edition altered the reading, but the Southern Ming and Dragon editions (with the Chin edition adding it from the Southern Ming edition), as well as the Chia-hsing 嘉興 edition of the Ming, which all include the *Fan-i ming-i chi*, have Pin-chia-lo.

7. Nanjio 1883: s.v. 1179 (Kuñ-lun 中論).

8. Nanjio 1883: Appendix I, Bodhisattvas, 4 Deva. Nanjio is here quoting Das 1882: 96.

9. Suzuki 1898: 20. Suzuki mentions the view that Candrakīrti, also known as Nīlanetra or Piṅgalanetra, was the author of the *Hundred Treatise* (*Pai-lun* 百論), i.e., Āryadeva or Kāṇadeva (*sic*) (*ibid.*: 22).

whom he identified with Candrakīrti, otherwise known as Āryadeva.¹⁰ Not surprisingly, there have since then been no researchers who have associated the seventh-century Candrakīrti with the third-century Āryadeva. Teramoto, who published a Japanese translation of the Tibetan translation of the *Akutoḥhayā*, considered Pin-chia-lo (i.e., Piṅgala) to be an abbreviation of Piṅgalākṣa, meaning “tawny-eyed,” which he regarded as a type of nickname rather than a proper name, and he identified him with Āryadeva, who had the nickname of Kāṇadeva (“One-Eyed Deva”). His single eye (*kāṇa*) was, namely, tawny (*piṅgala*), and accordingly in Seng-jui’s preface we find the comment “called in Chinese ‘Blue-Eyes’” (秦言青目). Teramoto further notes with regard to Ch’ing-mu that *ch’ing* 青 “is not green, but refers to a colour between light ink-black and grey, that is, dark reddish-brown or dark blue.”¹¹ In other words, Teramoto identified the author of the *Middle Treatise* (i.e., *Ch’ing-mu’s Commentary*) with Āryadeva. In addition, Demiéville writes that the author of the *Madhyamaka-sāstra* was Ts’ing-mou (Ch’ing-mu), whom he equates with Piṅgala, and that this name is perhaps a nickname of Āryadeva.¹² Lamotte too identifies the author of the *Madhyamaka-sāstra* with Āryadeva, and he mentions several of Āryadeva’s sobriquets — Kāṇadeva, Nīlanetra, Piṅgalanetra, Piṅgalacakṣus, and Karṇaripa — without, however, citing any sources.¹³

Since then, there have been no scholars who explicitly argue for the identity of Ch’ing-mu and Āryadeva, but a number of scholars have remained open to the possibility that they may be the same person. For instance, May writes that if one accepts the identity of Āryadeva with Shōmoku (Ch’ing-mu), Āryadeva would also be the author of the *Chūron* (*Chung-lun*) and he may also have written the commentary on the *Jūnimonron* (*Shih-erh-men lun*).¹⁴ Ruegg mentions in a note that the identity of Āryadeva and Ch’ing-mu was rejected by Tucci,¹⁵ but in the main body of his text he also notes that Ch’ing-mu (whose other name he gives as Pin-lo-chieh [=Pin-lo-chia]) has been identified with Āryadeva and has also sometimes been credited with the commentary preserved in Chinese on the *Shih-erh-men lun*.¹⁶ Mimaki too writes that if the identification of Piṅgalanetra (i.e., Ch’ing-mu) with Āryadeva is correct, then Āryadeva would have composed a commentary on the *Mūlamadhyamaka-kārikā* (i.e., *Chung-lun*).¹⁷

The *Grub mtha’ shel gyi me long*, the original of Das’s English translation on which Nanjio relied, has “the blue-eyed *ācārya* — this is another name for Candrakīrti, who was so called because he had a pair of blue spots like eyes on both cheeks,” and there is no mention of Āryadeva.¹⁸ This occurs in a passage explaining the lineage of the

10. Takakusu 1903: 182.

11. Teramoto 1974: 13-17.

12. Demiéville 1953: 447.

13. Lamotte 1970: 1373. In his review of Lamotte’s book, De Jong (1971: 109) rejects Lamotte’s view, stating that the *Akutoḥhayā* and *Ch’ing-mu’s Commentary* were written by authors familiar with Āryadeva’s works.

14. May 1979: 480.

15. Tucci 1929: xvii.

16. Ruegg 1981: 48.

17. Mimaki 1987: 432.

18. Das took considerable liberties in his English translation, and by way of comparison I shall give his translation of the passage in question, the original Tibetan, a more literal English translation, and a Chinese translation.

Indian Madhyamaka school, a precursor of the Chinese T'ien-t'ai 天台 and Hua-yen 華嚴 schools, and it would seem that Das identified the said *ācārya* with Āryadeva on account of his position in the lineage. If this is so, then this would mean that this English translation by Das was the starting point of the (groundless) identification of Ch'ing-mu with Āryadeva, which was to perdure for more than one hundred years after the publication of Nanjio's *Catalogue*.

5. The Identification of Ch'ing-mu (Pin-lo-chia) with Vimalākṣa

Teramoto's views had been based on the earlier views of Walleser,¹⁹ who had deemed Pin-lo-chia rather than Pin-chia-lo to be the correct form and speculated that it might

IV The Spread of the Sūnyatā Philosophy. Buddha delivered this philosophy to Manju Ghosha who in turn delivered it to Nāgārjuna. The following were the eminent teachers of this philosophy: — 1. Nāgārjuna. 2. Ārya Deva, also called Nīla-netra, on account of his having two spots, as large as the eyes, on both his cheeks. His real name was Candrakīrti. 3. Svāmi Prajñā-raśmi. 4. the Chinese sage Yeśe-pal who was miraculously visited by Nāgārjuna. 5. Yeśe-Lodoi, from whom Ti-chi-ta-śi learnt it. (Das 1882: 96-7)

*bzhi pa zab mo lta ba'i brgyud pa ni / ston pa bcom ldan 'das / rje btsun 'jam pa'i dbyangs / dpal mgon 'phags pa klu sgrub / slob dpon mthing mig can / 'di zla ba grags pa'i mtshan gyi mam grangs te [m]khur tshos gnyis la sme ba mthing kha zung mig dang 'dra ba yod pas de ltar grags / rje legs ldan 'byed phyi ma'am legs ldan 'byed chung ba / rje pra jnyā ra smi / rgya nag slob dpon ye shes dpal / 'di la klu sgrub kyi nye brgyud kyang yod par gdā' / de nas slob dpon ye shes blo gros / de la ti ce dā shi'u ste slob dpon chen po ye shes ldan bya bas gsan / (Grub mtha' shel kyi me long, in *Collected Works of Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma*, ed. and reproduced by Ngawang Gelek Demo, with introd. by E. Gene Smith, 1969, vol. 2, Kha, p. 468)*

IV. The lineage of the profound view is: the Teacher Bhagavān, the Venerable Mañjuḥśa, the glorious protector Holy Nāgārjuna, the blue-eyed *ācārya* — this is another name for Candrakīrti, who was so called because he had a pair of blue spots like eyes on both cheeks —, the master Later Bhāviveka or Small Bhāviveka, the master Prajñāraśmi, and the Chinese *ācārya* Hui-wen 慧文. Here is the lineage close to Nāgārjuna. Next, the *ācārya* Hui-ssu 慧思, from whom Chih-che 智者的大師, that is, the Great Ācārya Endowed with Wisdom, heard [the teachings].

四、深观派。由本师薄伽梵依次递传有文殊菩萨，圣龙树，青目。青目为月称论师的异名。因为师的二面颊上有二青痣，如二眼相似，故有此称。还有后清辩论师或名小清辩论师，般若罗什弥与及汉土大师慧文等。慧文得有龙树菩萨之亲传，慧文传慧思，思传智凯大师，凯是具有智慧的大阿闍黎。(Lo-sang-ch'üeh-chi-ni-ma 羅桑却吉尼瑪 [Blo-bzang-chos-kyi-nyi-ma], tr. Liu Li-ch'ien 劉立千, *T'u-kuan tsung-p'ai yüan-liu, Chiang-shu i-chieh tsung-p'ai yüan-liu ho chiao-i shan-shuo ching-ching shih* 上觀宗派源流・講述一切宗派源流和教義善說晶鏡史, Lhasa: Hsi-tsang Ch'u-pan-she 西藏出版社, 1985 [repr. 1999], p. 211)

Fa-tsang 法藏 of the T'ang writes in his *Shih-erh-men lun tsung-chih i-chi* 十二門論宗致義記 (Taishō 42: 213a5-25) that he heard directly from Divākara, a monk from Central India, that Prajñāraśmi, who was at Nālandā Monastery in Central India together with Śīlabhadra, had transmitted the teachings of the middle view and true emptiness, having received them distantly from Mañjuśrī and Nāgārjuna and directly from Ch'ing-mu and Bhāviveka. A similar account appears in the *Fan-i ming-i chi* (Taishō 54: 1159b18-20) and *T'ang Ta-chien-fu-sū ku sū-chu fan-ching ta-te Fa-tsang ho-shang chuan* 唐大薦福寺故寺主翻經大德法藏和尚伝 (Taishō 50: 284c26-27). The author of the Tibetan doxography quoted above probably based himself on works such as these. It is, however, unlikely that the Indian monk Divākara would have mentioned Ch'ing-mu, and the Tibetan text records the lineage found in the *Hua-yen ching t'an-hsüan chi* 華嚴經探玄記 (Taishō 35: 112a2) and *Ta-ch'eng ch'i-hsin lun i-chi* 大乘起信論義記 (Taishō 44: 242b20), which give more or less the same account, namely, Mañjuśrī → Nāgārjuna → Āryadeva → Bhāviveka → Prajñāraśmi. It is not clear why Ch'ing-mu was confused with Āryadeva in China, but it would seem to be unrelated to the thesis identifying Ch'ing-mu with Āryadeva. Cf. Peri 1911: 367; Huntington 1986: 181.

19. Teramoto based himself on Walleser, who, however (as is discussed below), speculated on the original Sanskrit on the basis of the form Pin-lo-chia, whereas Teramoto changed this to Pin-chia-lo when developing his own arguments.

correspond to either Piṅgalakkha (a Prakrit form of Piṅgalākṣa) or a corrupt form of Vimalākṣa, and while no one with the former name is mentioned in Tibetan histories of Buddhism, the latter would correspond to Kumārajīva's Vinaya master Pei-mo-lo-ch'a 卑摩羅叉 in Kucha. According to Walleser, Pei-mo-lo-ch'a, who arrived in Ch'ang-an 長安 five years after Kumārajīva and edited the *Shih-sung lü* 十誦律 (*Daśabhāṇavāra-vinaya*), revised an early commentary on the *Mūlamadhyamaka-kārikā*, traces of which survive in the Tibetan translation of the *Akutobhayā*, and composed *Ch'ing-mu's Commentary*. As is indicated by the statement at the start of *Kao-seng chuan* 高僧傳 2 that "Pei-mo-lo-ch'a means Untainted Eyes" (卑摩羅叉, 此云無垢眼), Vimalākṣa does not mean "blue-eyed" (Ch'ing-mu 青目), but a close equivalent would be Ch'ing-mu 清目 ("pure-eyed"). Walleser suggested that if the author of the *Middle Treatise* was Vimalākṣa, then Seng-jui mistakenly wrote 青目 for 清目, or, if the author was Piṅgalakkha, then Seng-jui misinterpreted *piṅgala* as "blue" rather than "tawny."²⁰ In this connection, Robinson suggests that the two words "pure" (清) and "blue" (青) might have been identical in Ch'ang-an speech or that Kumārajīva's Kuchean accent may have obscured the difference; alternatively, a scribe may simply have omitted the water radical in what had originally been 清目, resulting in 青目. In other words, Robinson regards Pin-lo-chia (賓羅伽) as a corrupt form of Vimalākṣa and considers the Chinese equivalent to have been 清目 (though it was actually written as 青目). If this was case, it is not necessary, according to Robinson, to equate this Vimalākṣa with Kumārajīva's Vinaya master Pei-mo-lo-ch'a, and he may have been some otherwise unknown Indian.²¹

6. Is "Ch'ing-mu" (Pin-chia-lo/Pin-lo-chia) a Translated Name?

Here I wish to consider the third question raised earlier, namely, whether "Ch'ing-mu" is a translation. As was noted above, Teramoto considered "Ch'ing-mu" to be a translation of "Pin-chia-lo (Piṅgalākṣa)," and he took *ch'ing* 青 ("blue") to mean "dark reddish-brown." Walleser, taking Pin-lo-chia to be the original form, considered "Ch'ing-mu" 青目 either to be a scribal error for Ch'ing-mu 清目 if Pin-lo-chia corresponded to a corrupt form of Vimalākṣa or, if Pin-lo-chia corresponded to Piṅgalakkha, to be the result of a misunderstanding of the colour designated by *piṅgala*. Robinson too took "Ch'ing-mu" to be a translation of Pin-lo-chia, with 清目 having been mistakenly written as 青目. In other words, these three scholars all considered "Ch'ing-mu" to be a translation. In contrast, Bocking, while taking Pin-lo-chia to correspond to Vimalākṣa, as Walleser had suggested, considers "Ch'ing-mu" to be not a translation of Vimalākṣa but a descriptive nickname given to him by the Chinese.²² In support of this he cites the biography of Pei-mo-lo-ch'a in the *Kao-seng chuan*, at the end of which it is stated that because he actually had blue eyes, people at the time called him the "blue-eyed Vinaya master" (又為人眼青, 時人亦號為青眼律師).²³ Bocking accordingly translates the opening section of

20. Walleser 1912: ix-xiii.

21. Robinson 1967: 29-30.

22. I have not seen Bocking 1985 and have relied on the published version of his dissertation (Bocking 1995).

23. Taishō 54: 333c13. In the entry on Pei-mo-lo-ch'a 卑摩羅叉 in the *Fan-i ming-i chi* it is stated that "he was widely known as the Blue-Eyed Vinaya Master" (世號青目律師; Taishō 54: 1069a11). In the *Hsü Kao-seng chuan* 續高僧傳, Pei-mo-lo-ch'a is also referred to as the "Blue-Eyed Vinaya Master" (青目

Seng-jui's preface quoted above as follows: "The commentary which is now issued is by the Indian Brahman Vimalākṣa, called in Chinese 'Blue-eyes'."

7. Was Seng-jui Personally Acquainted with Ch'ing-mu?

If the author of the *Middle Treatise* preserved in Chinese translation is considered to correspond to Pei-mo-lo-ch'a, Kumārajīva's Vinaya master and the editor of the *Shih-sung liü*, the answer to the fourth question posed earlier, regarding whether or not Seng-jui was personally acquainted with the author of the *Middle Treatise*, would be that he was from the year 406 onwards. According to Bocking, it was because Seng-jui knew him well that he was able to write that though the author of the *Middle Treatise* believed and understood the profound Dharma, his language was not elegant and apposite.²⁴ But this raises a question: Why would Pei-mo-lo-ch'a, a Vinaya master of the so-called Hīnayāna, have written a commentary on Nāgārjuna's *Mūlamadhyamaka-kārikā*, which expounds the teachings of *śūnyatā*? Moreover, according to Kumārajīva's biography in the *Kao-seng chuan*, he studied the Mahāyāna under Sūryasoma and converted to the Mahāyāna, at which time he committed to memory the *Middle Treatise*, *Hundred Treatise* (*Pai-lun* 百論), *Twelve-Gate Treatise*, etc., which means that he would have been familiar with the *Middle Treatise* in Kashghar or Kucha, long before he arrived in China. Bocking addresses this question in the following manner. If Kumārajīva had arrived in Ch'ang-an in 401 with a copy of the original version of the *Middle Treatise* (or carrying it in his memory), he would have translated it well before 409, when it was actually translated. In contrast, the *Hundred Treatise* was translated in 402 and revised in 404.²⁵ The *Middle Treatise* represented the core of Nāgārjuna's thought, and if Kumārajīva had already had a copy when he arrived in Ch'ang-an he would have immediately set about translating it. It took him less than five months to translate the *Lotus Sūtra* in seven fascicles and about two years to translate the voluminous *Great Perfection of Wisdom Treatise* (*Ta chih-tu lun* 大智度論) in 100 fascicles, and it is therefore inconceivable that it should have taken him eight years to translate a work of only four fascicles. What is more, there are no direct quotations from the *Middle Treatise* in any work produced in Ch'ang-an before 409.²⁶ For instance, in 406 Seng-chao 僧肇, one of Kumārajīva's leading disciples, wrote a treatise called the *Pan-jo wu-chih lun* 般若無知論,²⁷ in which he shows hardly any knowledge of the *Middle Treatise* and relies for his understanding of the Mādhyamika on the *Hundred*

律師; Taishō 50: 620b3-4).

24. Bocking 1995: 395-405 (Appendix: The Problem of the Authorship of the *Middle Treatise*).

25. Bocking cites no sources in regard to this point, but in his commentary on the preface to the *Hundred Treatise* in his *Pai-lun su* 百論疏 Chi-tsang writes in regard to the two prefaces to the *Hundred Treatise*, "Master [Seng-]jui's preface is an early version from the fourth year of the Hung-shih 弘始 era.... Master [Seng-]chao's preface is the present text, which is a second version from the sixth year [of the Hung-shih era]" (Taishō 42: 232a13-15).

26. A number of verses considered to have been quoted from the *Mūlamadhyamaka-kārikā* are found in the *Great Perfection of Wisdom Treatise* (translated in Hung-shih 7 [405]), and according to Saitō (2003: 196) there are at least 14 such verses, quoted 18 times in all. But Bocking writes that a comparison of the two works would suggest that whatever borrowing took place was completed before the translation of the *Middle Treatise*.

27. According to Tsukamoto (1972: 150), it was composed around Hung-shih 7 (405).

Treatise and *Great Perfection of Wisdom Treatise*.²⁸ Though Seng-chao would have received direct instruction in Mādhyamika ideas from Kumārajīva, he does not quote directly from the *Middle Treatise*. This implies that no written text of the *Middle Treatise* was available during the first five or six years after Kumārajīva's arrival in Ch'ang-an. Bocking suggests that Pei-mo-lo-ch'a arrived in Ch'ang-an in 406 together with the *Mūlamadhyamaka-kārikā* and his own commentary, which Kumārajīva then spent two to three years revising and translating.

In this fashion, Bocking accepts the identification of Ch'ing-mu with Pei-mo-lo-ch'a, suggested as one possibility by Walleser. But is it conceivable that a master of the Sarvāstivāda Vinaya, hailing from Kashmir, would have written a commentary on a Mahāyāna work? In this regard, Walleser mentions the possibility that Pei-mo-lo-ch'a may have been led to the Mahāyāna by his disciple Kumārajīva in Kucha. Huntington, meanwhile, regards Bocking's views as the only comprehensive thesis to connect the transliterated name "Pin-lo-chia" with the supposedly translated name "Ch'ing-mu" through the intermediary of a historical figure (Pei-mo-lo-ch'a).²⁹

In the above three sections (§§ 5-7), we have examined chiefly the identification of Ch'ing-mu with Pin-lo-chia. But is it actually possible to link Pin-lo-chia to Vimalākṣa? According to Coblin, the character *pin* 賓 can be used to transcribe *pin(g)*-, but not *vim-*, *vin-*, *biṃ-*, etc.,³⁰ and the character *chia* 伽 is not used to transcribe *-kkha* or *-kṣa*.³¹ In other words, when considered from a phonological point of view, Pin-lo-chia cannot correspond to Vimalākṣa, and the form Pin-chia-lo, equating with Piṅgala, is supported. If this is the case, then the arguments of Walleser (who posited *vim-*)³² and also Robinson and Bocking, as well as Huntington's endorsement of Bocking's thesis, all turn out to be without foundation.

8. Was Ch'ing-mu a Brahman?

Lastly, I wish to consider the question of why Ch'ing-mu is described as a *brāhmaṇa* (*fan-chih* 梵志) rather than an ordained monk. In this connection Ui writes, "He would have been a Brahman scholar who had converted to Buddhism, which he was studying,

28. The *Pan-jo wu-chih lun* contains a single half-verse thought to have been taken from the *Mūlamadhyamaka-kārikā* (XXIV.18ab). The three Chinese translations of the full verse are given below (with underlines indicating the corresponding half-verse).

Pan-jo wu-chih lun: 故中觀云, 「物從因緣有 故不真 不從因緣有 故即真」 (Taishō 45: 154a20-21)

Great Perfection of Wisdom Treatise: 「因緣生法 是名空相 亦名假名 亦名中道」 (Taishō 25: 107a11-12)

Ch'ing-mu's Commentary: 「衆因緣生法 我說即是無 亦為是假名 亦是中道義」 (Taishō 30: 33c11-12)

29. Huntington 1986: 185. This is merely the conclusion to Huntington's discussion of the name "Ch'ing-mu," and he himself considers that there is a possibility that Ch'ing-mu may have written an Indian work possessing points in common with the *Akutoḥbhayā* and *Middle Treatise* or that he may have edited and enlarged on such a work (*ibid.*: 187).

30. Coblin 1994: 356. I should like to express my sincere gratitude to Prof. Seishi Karashima (Soka University). Without his advice on phonological reconstructions of "Ancient Chinese", I could not have completed this paper.

31. *Ibid.*: 128.

32. Walleser 1912: xii.

and rather than being ordained and becoming a monk, he would have maintained the outward appearance of a Brahman instead of assuming the appearance of a monk.”³³ Likewise, Hatani considers him to have been “not a Buddhist *śramaṇa* but a layman who, though a Brahman, had studied Buddhism and attained a quite deep understanding.”³⁴ Teramoto, on the other hand, who identified Ch’ing-mu with Āryadeva, makes no mention of this point, while Bocking, who argues for the identification of Ch’ing-mu with Pei-mo-lo-ch’a, has “the Indian Brahman Vimalākṣa” in his translation, but he essentially ignores this issue. Saigusa, to whom Bocking submitted a paper entitled “The Problem of the Authorship of the *Chung-lun*” shortly before his departure from Japan in 1982, takes Bocking’s Pei-mo-lo-ch’a thesis into account in an overview of past research on Ch’ing-mu, but ultimately rejects Bocking’s thesis on the grounds that the Vinaya master Pei-mo-lo-ch’a could not have been a *brāhmaṇa* and it would have been quite strange for Kumārajīva, who had already gained a good understanding of the *Middle Treatise* while in Kashghar (or Kucha) and had even committed it to memory, to have obtained a copy of the *Middle Treatise* from Pei-mo-lo-ch’a, who arrived in Ch’ang-an after Kumārajīva.³⁵ It should also be noted that only Takakusu equates *fan-chih* with *brahmacārī* (sic; = *brahmacārin*).³⁶

Because there is so little material on the basis of which to form a judgement, nothing conclusive can be said about the meaning of *fan-chih* in the present context, but I would nonetheless like to refer to the example of “Ch’ang-chao (Dīrghanakha: ‘Long-Nailed’) *fan-chih*” 長爪梵志, mentioned in the *Great Perfection of Wisdom Treatise* translated into Chinese by Kumārajīva.³⁷ “Dīrghanakha” was, as is well-known, a nickname, and his real name was Koṣṭhila (Chü-ch’ih-lo 俱絺羅), who was a maternal uncle of Śāriputra, a leading disciple of the Buddha. Modern translators of the *Great Perfection of Wisdom Treatise* have all rendered *fan-chih* in this case as *brahmacārin*,³⁸ presumably because it is stated that “in order to broaden his discussions he left home and became a *fan-chih*” (為廣論議故出家作梵志).³⁹ But in other texts that record the story of Dīrghanakha he is described as a wandering mendicant (*parivrājaka*),⁴⁰ and in the above example too *fan-chih* should probably be understood in the sense of *parivrājaka*. Likewise, in Kumārajīva’s translation of the *Lotus Sūtra* the term *fan-chih* corresponds to *parivrājaka*,⁴¹ and the term *paribbājaka* appearing in the “Dīghanakka Sutta” (*Majjhima Nikāya* 74) is translated in the *Tsa a-han ching* 雜阿含經 and *Pieh-i tsa a-han ching* 別記

33. Ui 1921: 16.

34. Hatani 1930: 33.

35. Saigusa 1984: 51-52.

36. Takakusu 1903: 182.

37. Taishō 25: 61b18-62a28.

38. Lamotte (1949: 46): “le brahmacārin Dīrghanakha”; Saigusa (1973: 24): “Chōsō *bonji* [Ch’ang-chao *fan-chih*] (brahmacārin Dīrghanakha)”; Kajiyama and Akamatsu (1989: 36): “the seeker of the way, Chōsō [Ch’ang-chao] (Brahmacārin Dīrghanakha).”

39. Taishō 25: 61b28.

40. *Avadānaśataka* (ed. P. L. Vaidya, BST No. 19, Darbhanga, 1958), “Dīrghanakha,” pp. 255-259; *Mūlasarvāstivāda-Vinayavastu* (ed. N. Dutt, *Gilgit Manuscripts*, Vol. 3, Part 4), “Pravrajakavastu,” pp. 1-25. For the Chinese equivalent of the former, see note 43. In the case of the latter, *parivrājaka* is invariably translated as *fan-chih* (*Ken-pen shuo i-ch’ieh yu-pu p’i-na-yeh ch’u-chia shih* 根本說一切有部毘奈耶出家事, Taishō 23: 1020b-1031a).

41. Karashima 2001: 88, s.v. 梵志 (*fàn zhì*).

雜阿含經 as *wai-tao ch'u-chia* 外道出家 and *fan-chih* 梵志 respectively.⁴² In other words, “Ch’ang-chao *fan-chih*” was a nickname for a “non-Buddhist wandering mendicant (*parivrājaka*) with long nails.”⁴³ Similarly, would it not be possible to take the appellation “Ch’ing-mu *fan-chih*” in the sense of a “former *parivrājaka* with blue eyes”?

9. Concluding Remarks

When considered in light of the above, it is evident that, in spite of a long history of research on the subject, almost nothing about Ch’ing-mu has been clarified. About all that can be said with any certainty is that the author of the *Middle Treatise* preserved in Chinese translation was called Pin-chia-lo, i.e., Piṅgala, and in China he was known as “Ch’ing-mu” or “Ch’ing-mu *fan-chih*.”

Setting aside this research on Ch’ing-mu’s name, there are also some researchers who, basing themselves on comparative textual research, regard him as the compiler of the *Twelve-Gate Treatise* or *Akutobhayā*. Gard (1954) and Tanji (1982) may be mentioned as examples of the former and latter respectively, and Lindtner (1982) suggests that he may have compiled both of these works. These scholars all base themselves on the connections between the *Akutobhayā*, *Ch’ing-mu’s Commentary*, and *Twelve-Gate Treatise* to be seen in quotations, borrowings, and appropriated passages in these three works, and this type of research may also be assumed to have been influenced, albeit indirectly, by earlier research on Ch’ing-mu.

In order to probe the truth about Ch’ing-mu, careful text-based research, such as that conducted by Huntington (1986) and Saitō(2003), will need to be continued and accumulated. I too hope to be able to make some contribution, even if it is only small, through an examination of the relationship between the *Twelve-Gate Treatise*, the Tibetan translation of the *Akutobhayā*, and the *Middle Treatise* preserved in Chinese translation.

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42. *Majjhima-Nikāya*, Vol. 1, No. 74, “Dīghanakhasutta” (PTS, pp. 497-501); *Tsa a-han ching*, no. 969 (Taishō 2: 249a-250a); *Pieh-i tsa a-han ching*, no. 203 (Taishō 2: 449ab). There is also the *Ch’ang-chao fan-chih ch’ing-wen ching* 長爪梵志請問經 (Taishō 14: 928a-c), and according to Hosoda (1989), the title of the corresponding Sanskrit text is *Dīrghanakhaparivrājaka-paripṛcchā*.
 43. Slightly anomalous among versions of the story of Dīrghanakha is the *Chuan-chi pai-yüan ching* 撰集百緣經, at the start of which the Brahman father of Dīrghanakha is referred to as “a *fan-chih*” (一梵志). Elsewhere in the same text the word *fan-chih* is used several times to refer to people other than Dīrghanakha, and since the word *p’o-lo-men* 婆羅門 is used to refer to Brahmins, *fan-chih* should presumably be understood to mean *parivrājaka*. After Dīrghanakha has become a *śramaṇa* and gained the state of an *arhat*, other monks call him “*fan-chih pi-chiu*” 梵志比丘, which, judging from the context, probably means a “*bhikṣu* who was formerly a *parivrājaka*.”

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吐魯番博物館蔵梵文宝徳蔵般若木版本断片 論攷追補

湯山 明

Dieter Schlingloff zum 80. Geburtstag am 24. April 2008

はじめに—筆者が、1979年に吐魯番 (Turfan) で見つけた上記資料を扱った論稿を、在職中最後の年次報告として、本誌前号に発表したと同時に (下記脚注12参照)、ミュンヘン大学名誉教授ディーター・シュリングロフ博士 (Prof. em. Dr. phil. Dieter Schlingloff) の八十歳の祝賀論集への寄稿の誘いを受けた。企画したのは、ドイツ・ライプツィヒ大学のインド学主任教授エリ・フランコ博士 (Prof. Dr. Eli Franco) とミュンヘン・ライプツィヒ両大学講師モニカ・ツィン博士 (Priv.-Doz. Dr. Monika Zin) の二人である。なお、この傘寿記念論集は、ライプツィヒのインド学・中央アジア学の新叢書の一巻をなす由、ともに成功を心から祈念したい。

実は、本断簡の解読できなかった部分の、より鮮明な写真コピーを、幸いにも新たに入手したので、追補すべき重要な資料を提供するものとして、邦文で小論を認めたいと思っていた。そこへ論集への勧誘を受けたので、吐魯番資料に極めて縁の深かったシュリングロフ博士に、追補論攷を英文で献呈することにした。そして、論集編者の許しを得たので、この学史的背景の寸描を前付けして、少し内容も変えた日本語版も書き上げることにした。

シュリングロフ博士は、文字通り名誉教授 (Honorary professor) として、いま協力者として名高いツィン博士と共に、ライプツィヒ大学のインド学中央アジア学研究所 (Institut für Indologie und Zentralasienwissenschaft) で、例によって精力的な研究を推し進めている。ここまで書けば、誰もがなるほど、まさしく東洋学の老舗の大学で、引き続きアジャンターなどの仏教美術・説話の、さらなる研究を遂行しているのであろうと、想像がつこう。

ここに詳しく触れる余裕はないが、ライプツィヒといえは、1841年に初代インド学教授に就いたブロックハウス (Hermann Brockhaus: 1806-1877) 以来、インド学仏教学の分野で多くの俊秀を学界に輩出し、活躍した学者は枚挙に暇がなく、ドイツ東洋学会の創設 (1845)、有名な学術出版社・書肆などでも、親しみを覚えている人が少なくないだろう (see e.g. ARIRIAB, X: 2006/2007, p. 503f.: §3.5.1b; also perh. Yuyama, Burnouf, 2000, p. 33f.: §4.2.4)。

ところで、シュリングロフ博士は、同じザクセン州のチェコ共和国と国境を接する、エールツ連山中 (Erzgebirge) の景勝地に居を移している。ミュンヘン大学教授時代 (1972-1996) の活動の一端は、筆者の連載漫録の中で、インド学イラン学講座について簡略に触れ (see esp. ARIRIAB, X, p. 493-497: §3.1.2)、彼についても言及したが

(*ibid.*, p. 497: §3.1.2g)、ここにもう一度強調しておきたいことがある。

シュリングロフ博士は、いわば徹底した文献学的な基礎をもって、美術を解明して行くことで、早くに文献学と文化学とを一身に具現し、斯学の先導役として、インド学・仏教の学界全域におよぶ影響を与えてきた、数少ない学者の一人というべきであろう。ここに彼の業績を評価する資格も余裕もないが、筆者が文献学徒として、常に脳裡にあるのは、ゲッティンゲン大学でヴァルトシュミット (Ernst Waldschmidt / 恩斯特・瓦爾特施密特: 1897-1985) 教授を輔けて、二十世紀初頭にドイツのトゥルファン探検隊が将来し、第二次世界大戦後に疎開先から戻って、再びベルリンに保管された梵語写本の調査整理をした学者として、極めて高く評価していることである。これに大方の異論はないと思う。

あの困難な時代に、シュリングロフ博士は、辛酸を舐めながら、東西ベルリンを往復して、その成し遂げた業績を思うと、まさに脱帽の一語である。この周辺の学史を繙くとなると、とても数語数行ですむものではない。文献学の極めて基礎的な点から出発したシュリングロフ教授にして、仏教美術の中の説話文学を、はじめて真に文化学的に追究できるのであろう。

勿論、ここで、ヴァルトシュミット博士も、ベルリン学派の伝灯を受け継いで、インド文化圏の言語・文学・芸術一般に強い関心を寄せ、周知のごとく造詣が深く、プロシヤ帝国の文化遺産 (*Preußischer Kulturbesitz*) を、広く人類共通のものにもしてくれた、立役者の一人であることを、忘れることはできない。

ベルリンの民族学博物館から、インド美術館の現在にいたる伝統は、ドイツの中央アジア探検隊のグリュンヴェーデル (Albert Grünwedel / 格倫威德爾: 1856-1935)¹ とフォン・ル・コック (Albert von Le Coq / 阿爾伯特・勒柯克: 1860-1930)² 両教授からリュース (Heinrich Lüders: 1869-1943)、そしてゲッティンゲンへ移ってヴァルトシュミットが、さらにヘルテル (Herbert Härtel: 1921-2005) などの人材を育てた賜物であったのだ³。いわずと知れた北京大学の季羨林教授 (*1911) も、同時代にゲッティンゲンで、ジーク (Emil Sieg: 1866-1951) とヴァルトシュミット両教授の薫陶を受けた。これまた、簡略に触れたことはあるが⁴、ここでも詳細を記す余裕がない⁵。季羨林博士の著作・業績に関しては、今なお執筆に余念がなく、旧稿を統一主題に纏めて活きかえらせて一書となすなど、枚挙に暇がないので省くほかない⁶。

¹ Siehe z.B. *Albert Grünwedel - Briefe und Dokumente*, herausgegeben von Hartmut Walravens (= *Asien- und Afrika-Studien der Humboldt-Universität zu Berlin*, X) (Wiesbaden: Harrassowitz Verlag, 2001), XXXVI, 206 p. — ISSN 0948-9798 / ISBN 3-447-04454-3.

Cf. Review by Oskar von Hinüber, *Indo-Iranian Journal*, XLVI, 3 (2003), p. 290.

² Siehe z.B. Ernst Waldschmidt, "Albert von Le Coq", *LAZ = Indo-Asiatische Zeitschrift: Mitteilungen der Gesellschaft für indo-asiatische Kunst, Berlin*, IV/V (Berlin 2000-2001), p. 160-164 (inkl. Photo auf p. 161). = Nachdruck nach *Ostasiatische Zeitschrift*, N.F. VI (1930).

On von Le Coq's works see Günther Weibgen, "Bibliographie", *Orientalistische Literaturzeitung*, XXXIII, 6 (Juni 1930), Sp. 395-398.

³ Siehe bes. z.B. Lore Sander, "Ernst Waldschmidt 15.7.1897 – 25.2.1985: Ein Leben für die indische Philologie und Kunstgeschichte", *LAZ*, I (Berlin 1997), p. 65-77 (mit Ills.).

Auch Heinz Bechert, "<Nachrufe auf verstorbene Mitglieder> – Ernst Waldschmidt: 15. Juli 1897 – 25. Februar 1985", *Jahrbuch der Akademie der Wissenschaften in Göttingen*, 1990, p. 94-103.

⁴ See on Chi's career and works briefly e.g. Yuyama, "Prabodh Chandra Bagchi (1898-1956): A Model in the Beginnings of Indo-Sinic Buddhist Philology", *ARIRIAB*, V: 2001 (2002), p. 135-146, esp. 140f.; —, "Additional Remarks", *ARIRIAB*, VI: 2003 (2004), p. 342 (on Chi's departure from and arrival back in Peking (1935-) 1936 & 1946).

⁵ See also e.g. Yuyama, "Misc. Philol. Buddh. (I)", *ARIRIAB*, VI: 2002 (2003), p. 348-351 (with reference to *SWTF = Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfanfunden*), esp. p. 350f.

⁶ See on his works e.g. *The Mahāvastu-Avadhāna in Old Palm-Leaf and Paper Manuscripts*. With Introductory Remarks by A. Yuyama (= *Bibliotheca Codicum Asiaticorum*, XV) (Tokyo: Centre for East Asian Cultural Studies for UNESCO, 2001), p. lv-lvi: §8.1; further Yuyama, "Misc. Philol. Buddh. (II)",

ヘルテルに関しては、いわば新鮮なインド美術館の育成に大きく貢献したことで、広く知られている。彼の数ある業績の中でも、筆者は、とくにクシャーナ期のソク遺跡の発掘を高く評価し、関心を懐いてきた⁷。ついでながら、ベルリンのインド美術館 (Museum für Indische Kunst) も、二〇〇〇年十月に、改装なって開館した。折良く、筆者は、ベルリンの官立図書館に、マハーヴァストゥ・アヴァダーナの写本類の最終的な調査に赴いて、ベルリンに滞留中であったので、内覧会の席上で、悲しいかな今は鬼籍に入ってしまった友人たちも含めて、短い時間ではあったが、いうまでもなくシュリングロフ教授をはじめ、多くの知友と幸いにも再会できた。なお、インド美術館と東アジア美術館 (Museum für Ostasiatische Kunst) は、二〇〇六年十二月に構造改革で統合され、今はアジア美術館 (Museum für Asiatische Kunst) となっている。今後、どのように展開して行くのか注目したい。

ところで、シュリングロフ博士と本邦の関連の学者との交流も、双方からうまく築きあげてきたと思う。最近年の、アジャンターの研究で、例えば、わが高田修 (1907-2006) 博士との学的交流も、刊行された業績の使用言語の壁を超えて、理解しあえていたと思う⁸。シュリングロフ博士の、益々の健康と長寿を祈念してやまない。六十五歳の誕生日を迎えた時にも、多方面から祝賀の論稿が寄せられた⁹。これからも、他に裨益する業績が、続出するに相違ない¹⁰。この球上での学的交流が、さらに発展するよう心から願って、ここに駄文を弄した次第である。

いま考えると、研究発表などの場はさておき、交流の場で筆者から先ず議論を挑んだりしたことは殆どなかったが、研究者たちとごく普通の会話を交わしているうちに、人柄だけでなく、彼らの書いた論稿の書面には見えない背景や意図が、読むほどによく判ることがある。学生時代に、研究室で聴いた碩学の講演は、難しい内容で皆目判らずとも、あの時のあの言葉は、こういうことだったのか、と後に論稿を読んで思い当たることもあった。シュリングロフ・高田修両教授の交友の関係は、まったく知らないが、世代の差を超えて、何かがあったように感じたのだ。勿論、それ以前からの学的交流は、次世代へと堅く受け継がれている。

以上、シュリングロフ教授に託けて、極めて簡略に、その周辺を見回してみた。

ARIRIAB, VII: 2003 (2004), p. 278f.: §9 “季羨林書誌追録”。

⁷ Siehe z.B. Raffael Dedo Gadebusch & Corinna Wessels-Mevissen, “Nachruf Professor Dr. Herbert Härtel: 7. Mai 1921 – 23. November 2005”, *LAZ*, X (2006), p. 145 (mit Photo).

Otherwise, Yuyama, “Misc. Philol. Buddh. (V)”, *ARIRIAB*, X: 2006 (2007), p. 527: “遊余白(6)”, cum. n. 1.

⁸ 参看・湯山明, “近刊書数行紹介(3)”, 創大仏高研年報 / *ARIRIAB*, VI: 2002 (2003), p. 354f. (*ad Ajanṭa paintings by Schlingloff & Takada*).

⁹ *Festschrift Dieter Schlingloff zum Vollendung des 65. Lebensjahres dargebracht von Schülern, Freunden und Kollegen*, herausgegeben von Friedrich Wilhelm (Reinbek: Dr. Inge Wezler Verlag für Orientalistische Fachpublikationen, 1996), XIII, 346 p., ink. Figs., Ills.

¹⁰ Cf. *Dieter Schlingloff – Publications 1955 – 2000* (Selbstverlag?), 6 pages (without pagination).

§0.0. まえがき — この極めて重要な版本について、筆者は最初に邦文で、¹¹ 二度目は紙数を得たので、断簡の周辺にも目を配って、英文で報告した。¹² ここでは重ねての詳説は避けたい。ただ、この小さな断簡の精細な写真／コピーを入手できぬままに、拙論を展開しなければならなかったのが、非常に残念であった (see esp. *ARIRIAB*, X: 2006/2007, p. 20f.). 実は、手許で参照したコピーで、原典籍の小さな文字で印刷された部分が、明確に解読できなかったのだ。¹³ しかし、この小字部分が、僅か三ヶ所であるが、必ず一々の偈頌の末尾に見られるところから、筆者は偈頌の番号かも知れないと考えた (see esp. *ARIRIAB*, X, p. 24, top). これを承知していたと思しき松田和信教授が、例によって資料発掘の天賦の才を活かして目にした、最近中国で出たばかりの書物に本断簡のコピーがある由で、その本の該当頁のコピーを有難くも早速に送ってくださった。¹⁴ 落手したのは、2007年の猛暑の続く盛夏のとある日であった。労を惜しまず、老輩を助けてくれた松田教授の学的友情に、深く感謝したい。完全に勤務先を退いた筆者には、資料の探索や新刊書への着眼が、明らかに急降下して疎くなっているはずである。この断簡の写真複製の更なるコピーでは、完璧な満足とは行かないまでも、先ずは解読できるものであった。一枚の紙も値打ちは重い。なお、かつて筆者が訪ねた1979年には、吐魯番縣展示館と称したが、今は吐魯番博物館と呼んでいる由、恐らく展示内容が、その名に相応しく整備されてきたに相違ない。

§0.1. この断簡が仏教学徒、とくに般若經典類の專家の注目を浴びないばかりか、実は宝徳藏般若に対しての関心も非常に薄いように思われて、誠に残念でならない。本典籍の地位・成立などにも興味はつきないが、延いては般若經典類、更には大乘仏典の成立・展開にも注目すべきと願っている。この断簡が、こうした問題に更に一石を投ずるものと思い、ここに更めて邦文で認めて、得られた二三の問題点を提起し、筆者の蒙を啓く提言を專家から仰ぎたい。

§1.0. 松田博士から頂戴したコピーを見て、小字部分が解読できそうな喜びを味わうとともに、いまだに博物館では当該資料の正鵠を射ていないようで、筆者は甚だしく落胆してしまった。ランチャ文字による宝徳藏般若の断簡を、八思巴文とする誤解から、内容を読解できないままに出発して、幾つかの誤謬を重ねてしまうことになる (cf. *ARIRIAB*, X, p. 21f., cum n. 84-86). 今日までに、筆者も彼地の專家との交流が、決してうまくいかなかったのを、今更ながら嘆くのみである。

§1.1. 該書の断簡写真の見出しは、次の通りである：

八思巴文佛經印本／*Printed copy of Buddhist sutra in Phagpa*

□ 回鶻高昌國時期。

□ 長24厘米、寛22.5厘米。

¹¹ 湯山明, “梵文宝徳藏般若木版本断簡”, 平川彰博士古稀記念論集・仏教思想の諸問題 (東京・春秋社, 1985), p. 443-453.

¹² Akira Yuyama, “On and Around a Hitherto Unknown Indic Version of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*”, *ARIRIAB*, X: 2006 (2007), p. 3-38.

¹³ 石嘉福, 天山南路を往く シルクロード 絲綢之路千里／序文・井上靖／解説・藤堂明保 (東京・講談社, 1979), p. 30-31: Photo No. 4.

¹⁴ 李蕭主編／侯世新・張永兵副主編, 吐魯番文物粹／／*Selected Treasures of Turfan Relics*／توریان [ISBN 7-5326-2011-5] (上海・上海辭書出版社, 2006.6), p. 189.

□ 吐魯番市柏孜克里克千佛洞出土。現藏吐魯番博物館。

§1.2. これは、恐らく、博物館の当該断簡の展示見出し文と大差はなかろうと、見過ごしてしまいそうだ。筆者が訪ねた1979年の折りには、確か次の通りであった (see esp. *ARIRIAB*, X, p. 6):

八思巴文仏經印本・元代 (公元1280-1368年)・柏孜克里克千仏洞

§1.3. ここで両者の記述が、たとえ誤りであっても、八思巴文とした博物館が、断簡の時代を元代とした理由は判るが、上記の「回鶻高昌國時期」とする根拠を見出すことはできない。高昌國といえば、吐魯番地域を支配した漢人系の王国 (ca. 460-640 CE) を指して、他所・他期を考えられようか。パスパ／パクパ／八思巴字は、いうまでもなくフビライ汗 (Khubilai Khan: 1216-1294, r. 1260-1294 CE) に招かれて國師、後に帝師となった八思巴 (‘Phags-pa: 1235-1280 CE) が、皇帝の命を受けて、モンゴル民族のために考案した文字体系である。これを八思巴字とするならば、せめて博物館側の時代考証は理解できよう。しかし、いずれにしても、この断簡が八思巴字であるということが、全くの誤りであるから、両説ともに根拠は瓦解するのみである (cf. again *ARIRIAB*, X, p. 21f., cum n. 84-86).

§2.0. ところで、筆者が偈頌番号であろうと想定した事は的を射ていた。ただ、この数字が、筆者の思いも寄らぬ事までも暗示するものであった。つまり、宝徳藏般若の成立・地位に関して、思いもかけぬ問題を孕んでいたのだ。

§2.1. さて、件の小字部分は、複製写真の上の葉／頁の5行目、下の葉／頁の2行目と4行目に見られる (cf. *ARIRIAB*, X, p. 24). 再構築した原典では、宝徳藏般若梵本Aの第十四章の偈頌番号5, 6, 7のそれぞれの末尾になる (cf. *ARIRIAB*, X, p. 24f.). これらの数字を、筆者は、次のように解釈できると思う。百・十・一の単位を、それぞれ一桁ごとに文字を当てるから、ちょうど漢数字に置き換えれば、佰／百・廿／廿・參／仨／三、佰／百・廿／廿・四／四、佰／百・廿／廿・伍／五などと、色々に書けるかもしれない。算用数字にすれば、 $100 \cdot 20 \cdot 3$, $100 \cdot 20 \cdot 4$, $100 \cdot 20 \cdot 5$ 、詰まるところは123, 124, 125となる。

§2.2. これらの数字を見て、一瞬戸惑うが、これが宝徳藏般若の最初からの通しの偈頌番号に相違なかろうと、すぐに思いつく。梵藏漢の宝徳藏般若に、偈頌の出入がかなり複雑にあることは知られていよう。偈頌の総数にも一二の出入りがある。筆者校訂のいわゆる梵文A本にも、僅少なが、整合を欠く偈頌の配列がある。しかし、一応素直に勘定すると、この三偈は、 $124 \cdot 125 \cdot 126$ となる。つまり、両本は、一つだけずれていることになる。いずれにしても、通し番号であるという事に、疑いの余地はないと思う。これが極めて重要な点である。

§2.3. つまり、この木版本に偈頌の通し番号を付すのは、いわゆる章区分がなかったものと思う。梵文B本は、八千頌般若系統を謳い、従って三十二の章区分を明確にする。梵文A本も、各章末に章名を明記して三十二品とし、ただし自らは十万頌般若に属す

るという。一万八千頌般若の第八十四章を成すとする蔵本Bもある。¹⁵ 十万頌般若所属とする梵本Aは、敦煌出土の若干の蔵訳異本に合致する (cf. *RgsA*, ed. Yuyama, 1976, p. xxxi: §II.A, N.B. 3). ただし、宝徳蔵般若蔵本で、章区分を見せるのは、実は梵蔵対照に印刻された北京町版にあるのみであるという、驚くべき事実、大きく注目しなくてはならない (cf. *RgsA*, ed. Yuyama, 1976, p. xxx, bottom).

§2.4. さて、この木版本は、今われわれが、ここで見る限りでは、どの系統に属するのか断定できまい。上に見た以上の事の真相を知りたいければ、この版本の完本の出現とまで行かなくとも、せめて数葉でも眼前に現れてくれれば、手っ取り早く判定もできよう。いつの日にか、全貌を見せてくれ、と念ずるより仕方ない。ただ、展示してある版本の上頁の欄外に手書きで、「十一上」と漢数字「十一」に「上」字が見られるから (see esp. *ARIRIAB*, X, p. 22f.), この両頁を「十一上」と「十一下」と見て、そのページ数から典籍の分量を推測すると、恐らくは章区分もなく、単行したものであろうと想像できる。更に、写真でも分かるように、その形状は、いわゆるアコーディオン式の一巻本であったと、正しく容易に想像できよう。

§2.5.0. しかも、この断簡は、ごく僅かな分量の一片であるが、夙に指摘してきたように、極めて興味深い特異な異読を提供する。

§2.5.1. その好例が、木版断簡両頁の次頁の第2行に見える ... *bodhim agryām* で、再構文の第十四章・第6偈末になる。¹⁶ この読みは、心憎いまでに、律動的で快く響き、しかもいうまでもなく韻律・文法を満足させているのである (see further *ARIRIAB*, X, p. 27, note *ad Verse 6d, end!*). なお、ここで *bodhi-* が、女性名詞として用いられていることに、多少の注意を払ってもよからう (cf. e.g. Edgerton, *BHSD*, p. 402a, s.v.; Yuyama, *RgsGrammar*, Canberra 1973, §6.27, 10.7, 10.23, *et passim*).

§2.5.2. さもなければ、現存の梵本に一般化しているように、ごく平凡に定型句ともいえるべき ... *agra-bodhim* で十分に事足りるわけである (so reads *RgsA*, ed. Yuyama, 1976, p. 56, l. 2). この語句は、宝徳蔵般若のような小部小冊の典籍にも、句末・行末に若干の例を見出すことができる。¹⁷ そうした場合でも、木版断片が見せる特異な異読を、現存の梵本写本類に見つけることはできない。この木版本が、珍重すべき異本を伝える一証左と考えても良いのではなかろうか。

¹⁵ Cf. *RgsA*, ed. Yuyama, Cambridge 1976, p. lix: Table I: “Explanations as to which Prajñāpāramitā text each recension belongs”.

¹⁶ See e.g. esp. *ARIRIAB*, X, p. 24, second folio, line 2; and *ibid.*, line –3 *end*: ... *bodhim agryām*.

¹⁷ See *RgsA*, ed. Yuyama, XXX 4b: ... *agra-bodhim*, or at the end of *pādas*, e.g. XIX 2a: ... *agra-bodhim*; cf. further e.g. *ibid.*, V 4d, X 6d, XV 1b, XVIII 8d (*uttamā-*); cf. moreover in somewhat different types of versified sentence construction like *agra-bodbau*: XXI 8b (*niyatāgra-*), XXIX 2c (*varāgra-*), XXX 12b, XXXI 6a: *agra-bodbau*. One may perhaps compare with a paraphrastic expression like XXII 2d: ... *buddha-bodhim*.

§2.6. 以上、宝徳蔵般若の成立や性格を攷究する上で、本断簡は極めて重要な一点であるといえよう。¹⁸

あとがき・

つい最近になって國際佛教學高等研究所から、木版本のデジタル写真複製を頂戴した。これほど精緻な原色写真が、公刊されているとは知らなかった。ここに記して謝意を表したい。

なお、この場を借りて、次の二点を訂正加筆しておきたい：

1. 木版本写真の上の葉 (= 十一上) の6行目: *siya* (Yuyama, *ARIRIAB*, X: 2006/2007, p. 24, l. 10 & l. 30: = Verse 6a) の *s* が *p* になっている。恐らく, *sa* 字の尖った斜線を(見)落として、明かな誤彫である。筆者も、二十年前に、この誤写・誤彫を見落としていたようだ。
2. 木版本の音写にあたって、筆者の単純な誤植: 写真の上の葉 (= 十一上) の5行目: *geham* (Yuyama, *ARIRIAB*, X: 2006/2007, p. 24, l. 9: = Verse 5d, *end*) は、いうまでもなく句末・行末で、*-m* はあり得ず、*anusvāra* で終わらねばならない: i.e. *gehaṃ*. — For numerous examples see Yuyama, *RgsGrammar* (Canberra 1973), p. 19f.: §2.137!

Title in English: “Supplementary Remarks on the Blockprint Text of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* from ‘Turfan’.

Keywords: Dieter Schlingloff (*1928); 吐魯番博物館／吐魯番縣展示館・単行木版本断簡・宝徳蔵般若梵本・*Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*・偈頌通し番号

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¹⁸ なお、上記のシュリングロフ教授傘寿記念論集にも、少しく内容・形式を変えた論攷を、英文で寄稿したので、参照戴ければ幸いである: “Further Remarks on the Blockprint Text of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* from ‘Turfan’”, *Leipziger Studien zur Kultur und Geschichte Süd- und Zentralasiens* (Berlin, in press).

『カルマ・ヴィバング』における節付加の問題

工藤 順之

0. はじめに

サンスクリット本『カルマ・ヴィバング』(*Karmavibhaṅga*, abbr. KV) は所謂「鸚鵡経類」に分類される諸テキストのうち増広された第二類に属するが、それが第一類と明白に区別される特徴の一つはそこに説かれている業報の数である¹。第一類は共通して十四項目（七つの事柄について優劣一対の業報）を説くが、第二類ではそれらに加えて数倍の数にのぼる業報が説かれる。即ち、KV = 80, Ch-5 = 75, Ch-6 = 98², Tib1 = 101, Tib2 = 84, Tib3 = 80 項目である。付け加えられた業報項目が現存するかどうかを正確に跡づけるのは容易ではないが、中には一つのグループとしてまとまった業報を説いている箇所が散見される以上、それら一つ一つが単に無軌道な追加・挿入であったわけではなく、項目として説かれている何らかの典拠が他に存在したであろうことは想像しやすい。事実、一部についてはまとまった典拠を他文献にトレースすることも出来る。

本稿では、「鸚鵡経類」第二類の業報項目に関して、先ずテキスト全体の構成を

¹ 所謂「鸚鵡経類」の諸テキストの分類については工藤 2005b 参照のこと。

² Lévi は Ch-6 (= Cht.) に §§ 40-41 という二つの節があるとするが、それらに相応する部分は存在しない。即ち、KV § 38 「貧乏でありながら布施を好む業」は Ch-6. 36 「復云何業有補特伽羅。一生貧苦愛樂布施。」に対応し、KV § 38bis 「貧乏でしかも吝嗇」（実際には Skt. にはないのだが、「裕福／貧乏・布施／吝嗇」の組み合わせから考えると節としてあり得る説示内容である）は Ch-6. 37 「復云何業有補特伽羅。一生貧苦又復慳貪。不行少施。」に相当する。このあと Ch-6 は「復云何業。得身心快樂譬如輪王又樂作福。」、「復云何業有補特伽羅身心快樂。如極老人家務久棄不樂作福。」という二つの短い節を持っていて（ここで漢訳の上巻が終わる）、更に下巻は「復云何業有補特伽羅。若身及心俱不快樂又不修福。」から始まる節を持っている。Lévi が纏めている Ch-6 の分節、即ち “XXXVIII: bien fait de coeur et d'esprit, donne, XXXIX: id., ne donne pas, XL: heureux de corps et d'esprit avec des mérites (cf. XLVI Kv.), XLI: id. mais <sans mérites> (cf. XLIII Kv.), XLII: malheureux de corps et d'esprit, sans mérites” に付き合わせてみると、実際の Ch-6 には 38-41 の内、最初の二つだけしか無いのである。つまり Lévi の対照表にある Ch-6 の項目数はここで二つ減ることになり、それ以降の番号は全てマイナス 2 して数えなければならない。

更に、Cht. (= Ch-6) の節番号を見ていくと、55 の後に 56 が欠落している。つまり Cht. 57 に KV § 57 が、そして Cht. 58 に KV § 59 が対応しているとなっているが、実際は欠落した番号の 56 に KV § 57 が対応し、Cht. 57 には KV § 58 が対応しなければならない。両者で一つずつの節番号が落ちていることで後の番号はきちんと対応することになる。

ところが、Cht. では KV に対応しない十善業道による果報が挿入され (Cht. 62-71)、次いで五戒を破ることによる報いを説く段になると、再び番号がおかしくなる。Lévi による Cht. は 72-76 の 5 節となっているが、これらは Tib1 73-76 の 4 節に対応することになっている。それに続く Cht. 77 は Tib1 77 に対応しているが、これは飲酒による業報である。つまり、明らかに Cht. には 1 節多いことになる。これ以降の番号は最後まで Tib1 或いは Skt. と番号上の不一致はない。

以上のことから、Lévi による Cht. の番号付けには 3 節分の不一致があることが判明した。従って、Ch-6 (= Cht.) に新たな節番号を付せば Ch-6 には 98 節しかないことになる。

概観し、第14節以降に付加された諸節の中でもその内容が他文献にまともって典拠を求めることができるものを扱いながら、どのようにして増広された形になっていったのかを検討する。

1. 業報項目のグループ化

1.1. 業報項目各論の記述の違い

KV における業報項目の内容やその列挙の仕方については、テキスト自体の形成過程と同様にこれまで特に考察されてきたとは言えないが³、次のようにまとめることが出来る。

§§ 1-14. 七種の事例についてそれぞれ優劣が区別された果報（短寿・長寿、多病・無病、端正・不端正、権勢・無権勢、有財・無財、貴族・卑俗、有智・無智）をもたらす業について説く。これらは「鸚鵡経類」に属する全てのヴァージョンに共通している⁴；

§§ 15-22. 地獄に始まる六道と欲・色・無色界の三界に生まれる業を説く。つまり現世における業が何処で異熟するのかをまとめたものである；

§§ 23-26. 為される／為されないと積集／無積集の四句分別によって業を四種に分類する；

§§ 27-29. 地獄に生まれた者が地獄での寿命を全うするか否かによって区別される業を説く；

§§ 30-31. 生まれを選べる／選べない業を述べる（その具体的な内容は全く不明である）；

§ 32. 他所で報いを受ける業についての説明部分に、このテキストでは一つの文献から引用・言及されるものとしては最も長い物語が含まれ、それ以外にも相当数の他文献の言及や引用がなされている。その結果、この節は KV では最も大きなものになっている。内容的には、許可無く他所へ出掛けることが、両親の許可を得ない事例から和尚・阿闍梨の許可を得ないことへと展開され、最後は世尊への帰依、そして世尊亡き後では阿闍梨・和尚を尊重することについて説いて終わる；

§§ 33-36. ある業を為した者が人生の前半／後半に幸／不幸となるという四句分別によって、どのような業を為したためにそうなったのかが説かれる；

§§ 37-39. ある業を為した者が貧／富にして喜捨を好む／好まないという組み合わせによって、どのような業を為していたのかを示すが、Skt. には「貧乏・慳貪」の項目がなく、ここでは四句分別になっていない。しかし対応する二つの漢訳にはそれがある；

³. 複数のヴァージョンを用いて、それらの構成を検討し、ヴァージョン相互の関係を論じた研究は並川 1984c だけであると言ってよい。一部の資料間の問題としては、Tib3 の存在を明らかにした Simon 1970 も梵本とチベット訳との関係について、テキスト構成上の問題点を指摘している。

⁴. 共通しているのは七種についての優・劣、即ち十四の業報を説くという点であって、その具体的な中身は必ずしも一致しているわけではない。単純に幾つかの業を説く文献もあれば、項目を十に集約し、テキストの構成をより洗練したものもある。

また、項目対照表で示したように、KV の順序で言えばパーリの § 9, 10 と § 11, 12 が入れ替わり、KV § {9-10-11-12} が Pāli § {11-12-9-10} と対応する。更に Ch-6 も KV {7-8-9-10} に対して {9-10-7-8} が対応する。尚、コータン語テキストは KV {7-8-9-10-11-12} に対して {11-12-9-10-7-8} と全く異なった順序になる。

共通十四項目に関する *uddeśa* を見ると、著しく異なるのが Ch-4 である。このテキストは後代の訳出でありながらパーリテキストに酷似し、その伝承に謎が残るものであるが、個別の業報解説部分では他の漢訳と同じ順序で節が並んでいる。ところが、*uddeśa* では次のように対になる二つの項目が逆となる場合が幾つか存在する：Ch-4 { 2-1-3-4-6-5-8-7-9-10-12-11-13-14 }。 *uddeśa* におけるこの順序はパーリのそれとも異なっている。

このようなパーリと Ch-4 とにおける十四項目の順序について並川孝儀博士は「単なる項目列挙の個所であり、恐らく同一伝承中における改変か、或いは訳出上の理由として解消されうであろう」（並川 1984c: 31）とし、他方、解説部分では Ch-4 が他の漢訳に一致しているのは「伝承問題とも関連しているようでもあり、簡単に解せない」（同）とする。

§§ 40-43. 業と寿命が尽きるか尽きないかを説くが、そこに煩惱と功德が紛れ込んで組み合わせられており、それぞれのヴァージョンによって中身が一致しない。内容的には既に説かれた業報について、尽きるか尽きないかを説いただけにすぎない；

§§ 44-47. 心／身と苦／楽を四句分別によって、そのような境遇をもたらす業が何であるのかを説く；

§§ 48-50. 不幸な境遇に生まれた者の容姿についてその違いをもたらす業を説く；

§§ 51-61. 所謂「十不善業道」によってその当人にもたらされる果報と外界に現れる結果とが併記して述べられる；

§§ 62-76. 仏塔崇拝に関連する、或いはサンガに対する供養によって得られる功德を十ずつ挙げていく；

§§ 77-79. 出家・林住・喜捨の生活による功德

§ 80. 十種の自信を説く。

以上が KV 諸節のテーマを小グループ化したものである。各グループ間の順序に何らかの意図があったと思わせるような一貫性或いは連続性を示唆する要素は特段見当たらないが、その点は教説の内容として業を列挙する節と果報を挙げる節とが混在していることにも明らかであろう。即ち、或る果報についてそれをもたらす幾つかの業について説く場合 (§§ 1-22, 33-39)、単なる業の説明をするだけの場合 (§§ 23-32, 40-47)、或る業についてそれによってもたらされる幾つかの果報を説く場合 (§§ 48-79) である。このように業とその結果を説くということに関して全体として統一がとれていない（或いは整備されていない）ことが明確になっている。こうした記述のスタイルの違いがテキスト内に断続的に見られることはこの文献が徐々に増広されてきたことを如実に物語っている。

また、扱われる業と果報に関しても、§§ 51-61 を境とした前半部分では世俗的生活における倫理的観点から業または業報が説かれるのに対して、§ 62 以降は仏塔崇拝を明らかに意識しており⁵、業の果報として列挙される内容の最後には共通して「天界に生まれる。そして速やかに涅槃に至る」(svargeṣūpapadyate. kṣipraṇ ca parinirvāti) ことが含まれていて、出家・在家の区別なく、より宗教性の強い、救済を意識させる内容を説く⁶。このような共通の内容を含み、数として十に整備された功德を説く § 62 以降はそのテーマが仏塔に関わることから間違いなくかなり後になってから付加されたものと思われる。先ずはその点を明確にしておこう。

1.2. § 61 までと § 62 以降

§ 62 以降の節が或る程度の時期を跨いで § 61 の後に付加されたことが「鸚鵡経類」諸訳の uddeśa の記述から確認出来る。テキストの構成でいえば、「鸚鵡経類」の多くのヴァージョンは冒頭に因縁譚を持ち、次いで世尊がこれから説こうとする業報を列挙する uddeśa 部分があつて、各論に入っていくのだが、先ずは KV を基点として諸資料のテキスト構成を一覧してみよう (○、×はその有無を意味する)：

⁵ KV の前半部分で仏塔に関わる記述は本稿末に資料として提示した。

⁶ 並川 1984c: 38, 40 参照。全てに共通ということから言えば、ここに挙げた二つだけになるが、「裕福となる」(mahābhogo bhavati) という内容も § 67 の A 写本を除けば (B 写本にはある) §§ 63-76 までの各節全てに含まれている。

| | Skt. | Pāli | Ch-1 | Ch-2 | Ch-3 | Ch-4 | Ch-5 | Ch-6 | Tib1 | Tib2 | Tib3 |
|--------|------|------|------|------|------|------|------|------|------|------|------|
| 因縁譚 | ○ | × | ○ | ○ | ○ | × | × | ○ | × | × | ○ |
| uddeśa | | | | | | | | | | | |
| § 1-14 | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | × | ○ | ○ |
| § ~50 | ○ | × | × | × | × | × | ○ | ○ | × | ○ | ○ |
| § ~61 | ○ | × | × | × | × | × | ○ | ○ | × | ○ | ○ |
| § ~80 | ○ | × | × | × | × | × | ○ | × | × | × | × |

上記資料の内、Pāli と漢訳 4 本(Ch-1, 2, 3, 4)は業報十四項目のみを有する「鸚鵡経類」第一類の文献であり、§ 15 以降の節を持たない。従って、uddeśa を持つと言っても第二類のように第15節以降は有しないので、KV の後半部分のテキストを考察対象にする本稿では問題にしない。他方、より拡大した姿を持つ「鸚鵡経類」第二類を見ると、uddeśa に § 61 までの項目を記載するものは uddeśa そのものを欠く Tib1 以外の全てであるが、§ 62 以降の節見出しを記載するものは僅かに KV と Ch-5 だけである。実際の各論部分では Ch-6 も Tib1-3 も § 62 以降の節を有している。Ch-5, 6 と Tib-2-3 の uddeśa 部分の最後を引用しよう。

Ch-5 [891a25-26]:

或有衆生。習行十不善業。得外惡報。或有衆生。習行十種善業。得外勝報
復次長者。若有衆生。禮佛塔廟。得十種功德。

Ch- 6 [896b29-c19]:

爾時佛告長者言。「汝應善聽。一切有情造種種業起種種惑。衆生業有黑白。果報乃分善惡。
黑業三塗受報。白業定感人天。又業有分限命乃短長。(中略)或復有業補特伽羅。諸根具足
不具足等」

爾時佛告長者子言。「有十善業應當修習。若十惡業汝應除斷。」

Tib-2: uddeśa⁷ [D600.1; H493a4-5; L138b4; N466b1-2; Q312a5; S300.3-4]:

ma na ba yang 'di lta ste | mi dge ba bcu'i las kyi lam byas pa'i rgyus |₍₁₎ phyi rol gyi yul sa'i don₍₂₎
du 'gyur ba yang₍₃₎ yod do₍₄₎ |

(1). HN *omit*. (2). HQ *add*: ngan. (3). HS: 'nga. (4). H *omits*: do.

Tib-3: uddeśa⁸ [L305b8-306a2; F162b7-163a1; F2.337b4-5; S728.3-4; N135b7-136a2; H432b3-5]:

bram ze'i khye'u mi dge (H432b4) ba'i las kyi lam₍₁₎ bcu po (L306a1) dag₍₂₎ |₍₃₎ yang (F162b8) dag
par blangs (N136a1) pa'i rgyus₍₄₎ (F2.337b5) phyir₍₅₎ rol gyi dngos po bcu rgud₍₆₎ par₍₇₎ snang |
dge ba bcu'i las kyi lam mams₍₈₎ yang dag par (S728.4) blangs pa'i rgyus |₍₉₎ (H432b5) phyi rol gyi
dngos (L306a2) po bcu (N136a2) phun sum₍₁₀₎ tsogs par (F163a1) snang ste₍₁₁₎ | 'di ni mdoṣṭan
pa'o ||

(1). F *omits*: kyi lam. (2). F2 *omits*. (3). FF2HNS *omit*. (4). FF2HN *add*: | (5). FS: phyi. (6). F2: dgud. (7).
F *omits*: rgud par. (8). F2 *omits*. (9). FS *omit*. (10). F2: gsum. (11). F: te; F2: ba ste.

上記資料を見れば明白であるが、Ch-6 の uddeśa に相当する部分では一旦世尊の言葉が終わり、続いて「爾時佛告長者子言。『有十善業應當修習。．．．』」とい

⁷. uddeśa そのものは D598.2-600.1; H491b5-493a5; L137b2-138b4; N465a5-466b2; Q311a6-312a5; S297.7-300.4 にある。尚、ここで挙げたチベットテキストは全ての異読を網羅していない。

⁸. uddeśa そのものの該当頁は以下の通り：L304b3-306a2; F161b5-163a1; F2.336b1-337b6; S725.1-728.4; N134a7-136a2; H431a1-432b5。尚、F はおよそ一行と三分の一にあたる文章が欠けている。その為 uddeśa は第3節の項目から始まる。

う新たな発言があつて十（不）善を挙げ、その後に再び次なる会話部分、即ち「於是長者白佛言。『世尊。有情短命何業所獲。．．．』」として各論が始まっていく。つまり、この「十善・十悪業」についての一文は、世尊の台詞が終わり各論に入っていくその間にある別の台詞であつて、その中身も実際の各論部分の当該節で説かれている「外法の悪化」に関しては全く触れていない。uddeśa 部分に全ての業報項目を列挙する Ch-5 も十不善業道を挙げた後で一旦は世尊の台詞に区切りを付けている。

Simon 1970 によってその存在が明らかにされた Tib3 の uddeśa でも、十不善・十善業道の見出しを挙げた後、各論では扱われている仏塔崇拜等の功德に関する業報項目が列挙されずに uddeśa が終わり、そして各論に入る。また Tib-2 も新たな台詞の導入によって十不善を挙げるものの § 62 以降の項目を列挙していない。

それぞれのヴァージョンでの uddeśa の記載内容を簡条書きにまとめてみよう：

- ① KV と Ch-5 のみが § 62 以降の項目を uddeśa に含め、Ch-6 と Tib2-3 は KV § 61 に相当する節までの項目しか含まないこと
- ② 各論としては全てのテキストで § 62 以降も論じられていること
- ③ Tib-2 と Ch-6 の uddeśa では世尊の新たな会話文を導入して十不善業道を説くことを述べる
- ④ Ch-5 では同一の会話文中に十不善業道を挙げ、その後で話題転換の呼びかけがあつて KV § 62 に相当する節の見出しを挙げる

以上のような文脈の乱れがあるということと uddeśa の見出しと各論での項目が食い違うという事実は、先ず § 51 以降の後半部分が後から追加されたが uddeśa 部分ではそのことの辻褄合わせが十分に為されなかったために文脈に生じた齟齬を反映し、§ 62 以降の項目を含んでいないのは §§ 51-61 が付加された後で更に加えられた為であると説明できる。Simon 1970: 162 はこれについて次のように理解している：

「これらの見出し（即ち、§ 62以降。引用者注）が項目リストには挙げられていないという事実は明らかにそれらが後代の挿入であることを意味しており、従つて「因縁談」と「項目リスト」は現行のものよりも原初的なサンスクリット本を体現しているに違いない。」

(... the fact that their headings have not been listed in this table of contents clearly shows that they constitute a later addition to the Sūtra and that therefore both the introductory tale and the table of contents must represent an earlier Sk. text than the one which has survived.)⁹

したがって、テキスト形成過程を考えると、KV § 50 までのテキストに対して、十不善・十善業道に関係する業報項目 (§§ 51-61) が追加された後で、更に仏塔等への寄進・布施による功德を説く後半部分 (§ 62~) が追加されたと考えてよいだろう¹⁰。

また、各ヴァージョン毎の違いは次のように考えられる。KV は確かに因縁譚や uddeśa を含み、テキストの構成としては最も拡大されている。そうした構成を有するものは他には Tib3 があるが、こちらは引用文献を有さず、それ故 KV より前の段階のテキストを反映している。Tib1 には uddeśa そのものがなく Tib-2 や Ch-6 の uddeśa には § 62 以降の節が挙げられないのに対して、Ch-5 が有する節の見出しを

⁹ Simon 1970: 162.

¹⁰ §§ 51-61 がある意図のもとに付加された可能性については工藤 2005c 及び 2004a を参照。

全て uddeśa に記載する点は、それ自体がヴァージョンの先後を決定するものではなく、むしろ節の増加にあわせてテキストの構成が整備されていたことを表しているに過ぎない。場合によれば、漢訳への訳出段階でテキストの内容に合わせて纏め直されたものかもしれない。つまり、uddeśa に節見出しを全て含む KV と Ch-5 を一つのグループにまとめる理由にはならない。Tib1 に全く uddeśa が存在しないことについては、伝承の途中で丸ごと削除された可能性があるのではないかと考えている。何故なら「鸚鵡經類」第一類では uddeśa が存在し、この類が共通して有する §§ 1-14 の節見出しは全て含まれているからである。第一類という阿含・ニカーヤ系の伝承から第二類への展開がなされたとするならば、第一類には存在したテキスト上の一構成要素（即ち uddeśa）を丸ごと含まないのは不自然である。uddeśa 全体が存在しない点を捉えると、Tib1 と Tib2 が相違するのは伝承上の違いを反映していると言えそうである。

次いで第14節以降にある諸節の中でも、KV と対応する節をそのヴァージョン自体の順番に並べ合わせて眺めると、小グループが或る程度まとまって並べられていることが分かる。§ 22 までは節の順序がほぼ一致するが、それ以降の節では KV §§ 23-47 に対応する節がかなり異なっているのである（ここに挙げたのは説示内容がひとまとまりとなるグループを { } に入れて分けただけの対応節番号である。実際にはグループ内での順番も連番でなかったり、昇順に並んでいない場合もある。ここで示そうとしているのは節の小グループが別のヴァージョンのテキストでは固まりであることは保持しつつも、テキスト内では別の小グループと順序を入れ替えて存在しているという事実である）。

| | | | | | | | | |
|-------|---------|---------|---------|------|---------|---------|----------|---------|
| KV: | {23-26} | {27-29} | {30-31} | {32} | {33-36} | {37-39} | {40-43} | {44-47} |
| Ch-5: | {30-33} | {27-29} | {23-24} | {25} | {34-37} | {39-41} | {46-48} | {42-45} |
| Ch-6: | {24-27} | {28-30} | {x} | {23} | {31-34} | {35-39} | {44(45)} | {40} |
| Tib1: | {23-26} | {27-29} | {30-31} | {32} | {33-36} | {37-39} | {40-43} | {44-47} |
| Tib2: | {26-29} | {30-32} | {23-24} | {25} | {33-36} | {37-40} | {41-44} | {45-48} |
| Tib3: | {25-27} | {28-30} | {22-23} | {24} | {31-34} | {35-38} | {43-46} | {39-42} |

Tib3 と Ch-6 とがほぼ共通しているが、それらが第二類初期段階のテキストを反映しているとするならば、それらの順序が本来のものであった可能性が高く、他方 KV は節の順序（但し小グループでのまとまりは残している）をかなり入れ替えたことになる。Tib1 ではほぼ KV と順序が一致する。

尚、小グループが或る程度まとめられるとは言え、§ 15 から § 50 までの節がどのような順序で付加されてきたのかは uddeśa の記載からは知ることが出来ない。元々の順序が一度にそれらが整備されたとは考えにくい、順序よく後ろに付加する形で徐々に増えてきたと言い切るわけにもいかない。おそらくは後者の可能性の方がありえそうであるが、順序に関する限り、これ以上の手がかりは見出せない。ただ注目すべきはこれらの節の教説が「四句分別」の形式をとっている点である。全体から見れば一部ではあるが、「四句分別」の小グループが随時付加されてきたものであることは確実であろう。

2. 四句による業報項目のグループ

上述したように、四句分別を構成すると見なせる小グループがそのまとまり毎に付加されながら、「鸚鵡経類」第二類が発展してきたと考えられる。四句分別という教説の形式は実際に多くの仏教文献に見られるものであるが、このKVにも他文献にパラレルを見出すことが出来る内容が記述されている。以下では、それらをKVのテキストと比較対照していくことにする。あくまでも筆者が管見する限りでの調査の結果であるので、現存する全ての仏教文献を網羅し切れたものではない。他にもパラレルになる資料を発見出来る可能性はある。そうした資料が見出せたならば、場合によれば、小グループ相互の関係を明確にし、付加された順序をより精密に確定できるかもしれない。

2.1. KVにおける「四句分別」の諸節

KVには以下の節で「四句分別」による業報が説かれる¹¹。ここで「四句分別」というのは一つの事例に関して相反する2項を立て、二つの事例を組み合わせで合計四種の組み合わせで業報を説く場合を意味する。つまり{++} {+-} {-+} {--} というものである。但し、節の順序としてこの組み合わせの順序にはなっていない。

§§ 23-26: 為される／為されないと積集／無積集。

§§ 33-36: 人生の前半／後半に幸／不幸。

§§ 37-39: 貧／富にして喜捨を好む／好まない。

§§ 44-47: 心／身と苦／楽。

2.1.1. §§ 23-26

先ず、業の作・不作 (kṛta-akṛta)／積集・不積集 (upacita-anupacita) の組み合わせを見てみよう。

§ 23 「為されても積集しない業」

Lévi 47.25-48.2; A24r.2-4; B14r.1-3; E8v.7-8¹².

yat kṛtvā karma ārtīyati | jīhreti [B, E: [je]hīyati] | vijugupsati [B, E: vibhavati, vijugpsate] | deśayaty ācakṣati [B, E: ācaṣṭe] | vyaktīkaroti [B, E: vyantīkaroti] | āyatyāṃ saṃvaram āpadyate | na punaḥ karoti |

「行為をした後、(その行為に) 苦しみ、恥じ、不快になり、嫌悪し、打ち明け、告白し、懺悔する。それが続く時に決して二度としないと自制する (行為である)」

§ 24 「為されていなくとも積集する業」

Lévi 48.3-5; A24r.4-5; B14r.3; E8v.8-9.

yat karma [na] kāyena paripūrayitavyaṃ | tatra praduṣṭacitto vacāṃ bhāṣate [B, E: bhāṣati] | 'evaṃ te kariṣye' iti [B, E: idaṃ te kariṣyāmīti] |

¹¹ §§ 40-43 も四句分別の形式を踏まえているものと思われるが、その内容に関してはヴァージョンによって組み合わせの仕方が異なり、必ずしも共通したものになっていない。KVの内容で言えば、「業と寿命が尽きる／尽きない」ということに加えて煩惱と功德とが組み合わせられる組み合わせになっている。

¹² サンスクリットテキストについては Lévi 出版本と Kudo 2004 に示した2本の写本の該当箇所を挙げた。後者の出版以降に見いだされた写本Eについても該当箇所を挙げる (テキストは Kudo 2007にある)。

「身体によって完成されるべき行為である。その時、悪しき心をもって『このように私はしよう』と言葉で表現する場合である」

§ 25 「為されて積集する業」

Lévi 48.6-15; A24r.5-v.3; B14r.3-6; E8v.9-9r.1.

yat kamma saṃcetanikaṃ¹³

「故意に行われた行為のことである」

§ 26 「為されなくて積集しない業」

Lévi 48.16-18; A24v.3-5; B14r.6; E9r.1-2.

yat karma saṃcetanīyaṃ [B, E: saṃcetanikaṃ] svapnāntare [B, E: omit svapnāntare; add na¹⁴]
kṛtaṃ kārītaṃ vā |

「故意に行われた行為であるが、夢の中で為されたり、為さしめられた行為である」

残念乍ら、筆者の調べた範囲ではこの区分の直接の典拠となる他文献は見出せなかったが、よく似た区分を持つ文献が『俱舍論』にある。

AKBh, iv. 120 (271.17-272.4):

kṛtaṃ copacitam ca karmocyate | kathaṃ karmopacitaṃ | pañcabhiḥ karaṇaiḥ |

saṃcetanasaṃpattibhyāṃ niṣkaukṛtya vipakṣataḥ |

paroivārād vipākāc ca karmopacitam ucyate || 120 ||

kathaṃ saṃcetanataḥ | saṃcintya kṛtaṃ bhavati nābuddhipūrvam na sahasā kṛtaṃ | kathaṃ samāpattitaḥ | kaścid ekena duṣcaritenāpāyānyāti kaścid yāvat tribhiḥ | kaścid ekena karmapathena kaścid yāvad daśabhiḥ | tatra yo yāvatā gacchati tasminn asaṃpate kṛtaṃ tat karma nopacitam samāpate tūpacitam | kathaṃ niṣkaukṛtyavipakṣataḥ | nirvipratīṣāraṃ ca tat karma bhavati niṣpratipakṣaṃ ca | kathaṃ parivārataḥ | akuśalaṃ cākuśalaparivāraṃ ca bhavati | kathaṃ vipākataḥ | pākādānaniyataṃ bhavati | evaṃ kuśalaṃ api yojyam | ato 'nyathā karma kṛtaṃ bhavati nopacitam |

玄奘訳『阿毘達磨俱舍論』「分別業品第四之六」(T 1558, vol. 29, 97a2-16):

「有二種業。一造作業。二增長業。何因說業名增長耶。由五種因。何等為五。頌曰

由審思圓滿 無惡作對治

有伴異熟故 此業名增長

論曰。由審思故者。謂彼所作業非先全不思。非率爾思作。由圓滿故者。謂諸有情中。或由一惡行便墮惡趣。或乃至三。或由一業道便墮惡趣。或乃至十。此中若有齊此量業應墮惡趣。未圓滿時但名造作不名增長。若此已圓滿亦得增長名。由無惡作對治故者。謂無追悔無對治業。由有伴故者。謂作不善業不善為助伴。由異熟故者。謂定與異熟善翻此應知。異此諸業唯名造作。」

真諦訳『阿毘達磨俱舍釋論』卷第十三「中分別業品之四」(T 1558, 29, 251a17-b1):

「經中說業有二種。一所作。二所長。云何業是所長。由五種因。偈曰。

故意作圓滿。無憂悔對治。由伴類果報。說業所增長。

釋曰。云何由故意作。此業故意所作。非無意為先非匆促所作。熟研尋簡擇然後方作。云何由圓滿。有人由一邪行墮惡道。有人乃至由三。有人由一業道墮惡道。乃至有人由十墮惡道。此中若人由此業量應墮惡道。此量未圓滿。此業但是所作未是所長。若已圓滿方是所長。云何由無憂悔

¹³. この後で例証として Dhp., Uv. からの引用 (Lévi 48.9-14; A24v.1-3; B14r.4-5)がある。

¹⁴. この文章は写本Aには合わない。むしろ Ch-5 に合う (T 81, 1, 893c20-21): 「若有衆生。自不造業。亦不教他。無記業等。」

對治。若人作業於中無憂悔心。不受善行為對治。云何由伴類。惑作惡以惡為伴類。云何由果報。此業已定能與果報。善業亦應如此思。若異此相所作業。但作非長。」

「造作業／増長業」或いは「所作／所長」という二つの区分の典拠となる經典について、Yaśomitra『俱舍論』註は何も教える所がないが、『冠導阿毘達磨俱舍論』（卷十八・十四b）では次のような割り注（{ }で示す）が付されている：

「如 {明造作増上} 契經 {業報差別經} 說有二種業」(II, 766)

ここで言われる經典は Ch-5 である。以下、その対応箇所を挙げるが、Ch-6 では節自体の分別されたテーマが異なっているのでここには挙げない。

§ 23. Ch-5 ¶-30 [893c14-16]:

復有業作而不集。若有衆生。身口意等。造諸惡業。造已怖畏。慙愧遠離。深自悔責。更不重造。

是名作而不集。

§ 24. Ch-5 ¶-31 [893c16-18]:

復有業集而不作。若有衆生。自不作業。以惡心故。勸人行惡。

是名集而不作。

§ 25. Ch-5 ¶-32 [893c18-20]:

復有業亦作亦集。若有衆生。造諸業已。心無改悔。而復數造。亦勸他人。

是名亦作亦集。

§ 26. Ch-5 ¶-33 [893c20-21]:

復有業不作不集。若有衆生。自不造業。亦不教他。無記業等。

是名不作不集。

Ch-5 と KV とを比較すると、内容が一致するのは KV § 23 に対応する部分だけであり、他の節の教示内容は全く異なる。そして Ch-5 の内容はその全てが『俱舍論』に一致しない。これは業の区分の仕方が異なることにも由来する。

次の『成實論』には故意の行為かそうでないかを説明する部分に「作・集」によって四句分別を挙げている。

『成實論』卷第七「故不故作第九十七」(T 1646, vol. 32, 290b28-c20):

「問曰。經中說故作業不故作業。云何名故不故作。」

答曰。先知而作名為故作。與此相違名不故作。

問曰。若不故作不名為業。

答曰。有是業但心故作業則有報。又決定心作業名故。不決定心作名不故。如卒語名不故。不卒語是名故。如經中說汝有過失我當數。若卒語我則不數。乃至三問。

若先無作心而作。如人行時。踐踏殺虫是名不故。是不故業以不集故不能生報。

業有四種。有作不集。有集不作。有亦作亦集。有不作不集。

作不集者。如作殺等業後則心悔。作施等業後亦心悔。又起作業心不復憶。是名作非集。

集不作者。若他作殺等則心生喜。他作施等心亦生喜。

亦作亦集者。若作殺等罪施等福亦心生喜。

不作不集者。亦不作亦不生喜。

於是中。亦作亦集是必受報。

如經中說若業亦作亦集。是業必受果報。是故作集業。若現受報。若生受報。若後受報。

問曰。若故作集業必受報者。則無解脫。

答曰。業雖故作得真智故不復更集。譬如焦種不能復生。」

ここに言及されている「經」とは、その直前にある四句が明らかに Ch-5 の一節とパラレルになっている。しかし四句は対応するが内容的には異なる。

§ 23: 「作・不積集」

KV: 行為をした後、その行為に苦しみ、恥じ、二度としないと誓う行為。

Ch-5: 身口意の業をなし、その後で後悔し、二度としない誓う行為。

『成』: 殺生や布施をした後で心で悔いる

§ 24: 「不作・積集」

KV: 身体で為されるべき行為。悪心を以てそうしようと表現する。

Ch-5: 自分はしないが悪心を以て他人に悪を為させる行為。

『成』: 他人が殺生したとき・布施をした時に、心に喜びを生ずるもの。

§ 25: 「作・積集」

KV: 故意の行為。

Ch-5: 業を為しても後悔せず、また繰り返す。そして他人にもさせる行為。

『成』: 殺生したとき・布施をした時に、心に喜びを生ずるもの。

§ 26: 「不作・不積集」

KV: 故意であるが、夢中の行為や強制された行為。

Ch-5: 自分も為さず、他人にもさせない行為。

『成』: 殺生・布施をせず、心に喜びを生じないもの。

更に『瑜伽師地論』にも殺生を始めとする十不善業がどのように果を引くのかについて説明して、次のように四句分別をもって言及されている：

『瑜伽師地論』卷第六十「攝決擇分中有尋有伺等三地之三」(T 1579, vol. 30, 633b10-26):

「復次殺生所引不善諸業。或有是作而非增長。或有增長而非是作。或有亦作亦復增長。或有非作亦非增長。

初句謂無識別童稚所作。或夢所作或不思而作。或自無欲他逼令作。或有暫作續即還起猛利悔心及厭患心。懇責遠離正受律儀令彼微薄。未與果報便起世間離欲之道損彼種子。次起出世永斷之道。害彼種子令無有餘。

增長而非作者。謂如有一為害生故於長夜中數隨喜伺。由此因緣彼遂增長殺生所引惡不善法。然不能作殺生之業。

亦作亦增長者。謂除先所說作非增長增長非作。所餘一切殺生業相。

非作非增長者。謂除上爾所相。如是所餘不與取等乃至綺語。隨其所應如殺應知。

於貪欲瞋恚邪見中。無有第二增長而非作句。於初句中無有不思而作及他逼令作。餘如前說」

ここで説明されている内容は第一句の「作・不積集（非增長）」のみが対応し、その他は異なる。また『同』卷第九「本地分中有尋有伺等三地之六」では業の差別として幾つかの分類を示しているが、その中にも「作・不作」、「増長・不増長」の区別が挙げられている。

「業差別云何。謂有作業有不作業。有増長業有不増長業。有故思業有不故思業。．．．」(ibid.,

319b1-2).

YBh. 189.14-15:

karmaṇāṃ paryāyaḥ katamaḥ. asti karma kṛtaṃ asty akṛtaṃ. asty upacitaṃ asty anupacitaṃ. asti sāñcetanīyaṃ asty asāñcetanīyaṃ. ...

「作業者。謂若思業。若思已所起身業語業。

不作業者。謂若不思業。若不思已不起身業語業。

増長業者。謂除十種業。何等為十。一夢所作業。二無知所作業。三無故思所作業。四不利不數所作業。五狂亂所作業。六失念所作業。七非樂欲所作業。八自性無記業。九悔所損業。十對治所損業。除此十種。所餘諸業名為増長。

不増長業者。謂即所說十種業。

故思業者。謂故思已若作業若増長業。

不故思業者。謂非故思所作業。

順定受業者。謂故思已若作若増長業。

順不定受業者。謂故思已作而不増長業。」(ibid., 319b13-24).

YBh. 190.6-17:

kṛtaṃ karma katamat | yac cetitaṃ cetayitvā punaḥ kāyena vācā samutthāpitaṃ | akṛtaṃ karma yad acetitaṃ acetayitvā punar na kāyena na vācā samutthāpitaṃ ||

upacitaṃ karma katamat | daśavidhaṃ karma sthāpayitvā | tadyathā | svapnakṛtaṃ ajñānakṛtaṃ asañcīyakṛtaṃ atīvrānatīkṣṇakṛtaṃ bhrāntikṛtaṃ smṛtisampramoṣakṛtaṃ anicchākṛtaṃ prakṛtyavyākṛtaṃ vipratīśāropahataṃ pratipakṣōpahataṃ ca | ity etad daśavidhaṃ karma sthāpayitvā yad anyat karma ||

anupacitaṃ karma daśavidhaṃ yathānirdiṣṭaṃ eva ||

sañcetanīyaṃ karma yat sañcintya kṛtaṃ upacitaṃ vā ||

asañcetanīyaṃ karma yad asañcintya kṛtaṃ ||

niyatavedanīyaṃ karma yat sañcintya kṛtaṃ upacitaṃ ca ||

aniyatavedanīyaṃ karma yat sañcintya kṛtaṃ nopacitaṃ ||

ここでの区分は対となる見方で業の分類を幾つか挙げたに過ぎず、四句分別での分類にはなっていない¹⁵。

以上、KV と同じ四句分別を持つ文献を取り上げたが、そこで与えられる説明は異なり、また他文献は業とその結果（異熟果）との関係を様々な観点から分類する中の一つとして「作・不作」や「集・不集」が取り上げられ、その上で意志的な行為の下位区分として組み合わされている。文献における分類の先後関係は不明であるが、意図的であるかどうかを問う観点から業を分類していることは明らかであり、部派的な思想であると言ってよいだろう。

他方、KV でも同様に意志的行為であるかどうかを問いながら、四種を分別している。ただ、この四句分別が他の業報項目とどのような関係にあるのか、或いは部派的な区分でもある思業・思已業、表・無表業とどのように関係するのか、といった問題には関わっていない。おそらくは業報区分としての四種を単に持ち込むだけ

¹⁵ 尚、Abhidharmasamuccaya 及びその注釈でも意図的になされた業について「作・増長」を区別することを記述している。（早島理博士による対照テキストを参照のこと。『梵藏漢対校 E-TEXT 『大乘阿毘達磨集論』・『大乘阿毘達磨雜集論』』第二巻, 2003, pp. 428-429 が該当する。）

でしかなかったように思える。

2.1.2. §§ 33-36

KV §§ 33-36 は人生の前半と後半を、苦・楽の二種で組み合わせ、合計四種の業報を説く¹⁶。

§ 33 「前半は楽、後半は苦となる業」

Lévi 65.1-66.13; A38v.2-39v.1; B21r.6-22r.2:

ihaikatyo dānaṃ yācitaḥ samānaḥ pūrvam prakṛṣṭaḥ [B: prahrṣṭaḥ] pratijānīte [B: prajānīte] | pramudito dadāti | datvā ca khalu vipratīṣārī bhavati | sa yadā manuṣyeṣūpāpadyate | ādhyeṣu kuleṣūpāpadyate | mahādhaṇeṣu mahābhogeṣūpāpadyate | tasya paścāt te bhogaḥ parikṣayaṃ [B adds paryādānaṃ] gacchanti | sa paścād daridro bhavati¹⁷

「この世で布施を請われた人が最初は快く、喜んで承諾する。喜んで布施した後で、それを後悔する。そのような人は人界に生まれると、裕福な家、財産の豊富な、豊かな家に生まれる。しかし、後に彼の財産はなくなってしまう。」

§ 34 「前半には苦であるが後半には楽になる業」

Lévi 66.14-68.3; A39v.1-40v.3; B22r.2-v.5:

ihaikatyo dānaṃ samāpitaṃ mātra [B: samādāpitaḥ] samānaḥ [B adds (p)[r](a)tijānīte] kṛcchreṇa dadāti | datvā tu dānaṃ paścāt prītim utpādayati | sa yadā manuṣyeṣūpāpadyate daridreṣu kuleṣūpāpadyate | tasya paścāt te bhogaḥ abhivṛddhiṃ gacchānti¹⁸

¹⁶. 尚、これらは『法苑珠林』巻第六十九 (T 2122, vol. 53, 814b16ff.) に引用されている。

¹⁷. この後二つの例証が挙げられる。

先ず、ゴーバカの話であるが(Lévi 65.7-66.9; A38v.4-39r.4; B21v.2-22r.1)、彼はクラックチャンダの時代にサンガに乳牛を布施した。人々の批判にあつて布施が嫌になった。生まれ変わるたびに大金持ちになるが最後は貧乏になった。この部分では KV に言われる「最初は布施を快く引き受けるが、後になって後悔し、その業の結果として、裕福な家に生まれるが最後は貧乏となる」という業報に合う。ゴーバカの話は更に続き、最後の生では、過去世の功德によって生き延びられたことが語られている。この過去世の功德とは何によってのことなのかははっきりしないが、布施したことで積まれた功德であるとする、生まれ変わって大金持ちになるという果報以外にかつて為した布施による別の果報を述べていることになる。

第二はチャンパーの長者の息子の話である(Lévi 66.9-12; A39r.4-5; B22r.1)。イーシュヴァラという長者の息子が従者たちに全財産を預けて四方に商売に行かせたが、全て外国で失われ、逆に召使いとなってしまった、という概略だけが語られている。KV の説明と合わせて考えるならば、この長者の息子は過去世において布施をしたが後に後悔した、という事跡がどこかになければならぬ。その果報として「召使いたちに預けられる程の財産をもち」(＝裕福な家)、しかし「その財産は失われた」(＝貧乏となる)のである。従つて、この長者の息子の話が何らかの果報を述べているとすれば、内容的には KV と合う。

¹⁸. この後で二つの例証がある。一つはアニルッダのアヴァダーナである(Lévi 66.19-67.4; A39v.3-5; B22r.4-5)。これは前世においてアニルッダが独覺のウパーリシュタに食事の供養をし、その結果、王から八つの村を与えられ、これが最後の貧乏生活となった、というものである。§ 34 の業報では「布施を快く引き受けるが、嫌々行う」のであり、また「布施の後で喜びを感じる」のであるから、アニルッダのこの前世物語でもそのような内容で語られていなければならない。

ところが、アニルッダのアヴァダーナを伝える多くの文献では彼が布施する際に「嫌々ながら」という内容はどこにもかかれていない。むしろ、独覺が辞退しようとするのを押しとどめ、積極的に供養しようとしている。KV にはこの典拠を Pūrvāparāntakasūtra とするが、勿論この經典にもアニルッダが「嫌々ながら」という内容は書かれていない。(詳しくは工藤 2005a 参照)。

第二は貧しい男が働きに出ている間、その妻が次々と訪れてくる仏弟子、世尊に対して食事の供養をし、そのため自分たちの食べるものまでなくなってしまう、という話である(Lévi 67.4-14; A39v.5-40v.1; B22r.5-v.4)。妻が世尊に帰依して「貧乏な暮らしをしないで済むように」と願い、世尊がそれに同意すると、その日の内にその家に財産が現れた。この財産を横取りしようとしたプラセーナジット王は奪い取った金貨が炭に変わってしまい、返すとまた金貨に戻ることを見て世尊に訳を問う。世尊は答えて「苦況にありながらも布施をし、その後で帰依の心を起こすと、はじめは

「この世で布施を請われ、快く承諾するが、嫌々ながら布施する。布施した後で、喜びを感じる。そのような人は人界に生まれると、卑しい家に生まれる。しかし、後に彼の財産が増大する。」

§ 35 「前半にも後半にも楽になる業」

Lévi 68.4-12; A40v.3-41r.1; B22v.6-23r.2:

ihakatyo dānaṃ yācitāḥ sa prahr̥ṣṭaḥ pratijānīte | prakṛṣṭo [B: prahr̥ṣṭo] dadāti | datvā ca prītimān bhavati | sa yadā manuṣyeṣūpapadyate āḍhyeṣu kuleṣūpapadyate | mahādhaṇeṣu mahābhogeṣu |¹⁹

「この世で布施を請われた人が喜んでそれを承諾する。喜んで布施した後で満足する。そのような人は人界に生まれると、裕福な家、財産の豊富な、豊かな家に生まれる。」

§ 36 「前半にも後半にも苦になる業」

Lévi 68.13-69.14; A41r.1-42r.1; B23r.2-v.3.

ihakatyo kalyāṇamitravirahito bhavati | sa dānaṃ na dadāti | na ca tena [B adds kiñcit-] pāpakaṃ karma kṛtaṃ bhavati | sa yadā manuṣyeṣūpapadyate daridreṣu kuleṣūpapadyate | alpānnapānabhojaneṣu |²⁰

「この世で朋友を持たない。彼は布施せず、いかなる悪行を為すこともない。そのような人は人界に生まれると、卑しい家、飲食物に乏しい家に生まれる。」

さて § 33-36 の四句分別には漢訳とパーリに二群の対応する文献が見出せる。一つは以下の文献でプラセーナジット王が発した問いに対して世尊が教説し、経典最後には世尊がそのまとめを韻文で説くものである。

①Pāli: SN III.3.1: *Puggalasutta* (I. 93-96).

『雑阿含經』卷第四十二・第一一四六經 (T 99(42.1), vol. 2, 304b27-305b5).

『別譯雜阿含經』卷第四・第六九經 (T 100, vol. 2, 398a1-c8).

『增壹阿含經』卷第十八「四意斷品」第二十六・第五話 (T 125(26.5), vol. 2, 636a6-637a17).

『佛說四人出現世間經』 (T 127, vol. 2, 834c2-835c12).

第二は他者からの問いかけがなく、世尊が自ら僧たちに教えを説く文献である。

貧乏であっても後に大金持ちになる」と述べた。

この話では貧しい者が布施をした後で帰依の心を持ったので、初めは貧乏であっても大金持ちになるという筋立てになっていて、ここでも KV に言われるような「嫌々ながら布施をした」という内容とは異なる。また、KV では「人界に生まれたならば」とあるので、前世の業の果報が後世に現れることになっているのだが、ここの例証はその人生中にそうなるということになっている。二つの話について共通する点は「布施し、その後で何らかの淨信を抱く」ということである。それによって得られる果報とは「貧乏から金持ちになる」ことである。ところが引用される例証では KV に述べられた説明にある「快く、嫌々ながら」という部分が見当たらない。

¹⁹ バドラカ城のミンダから四人の布施主 (Lévi 68.8-11; A40v.5-41r.1; B23r.1-2) が独覺タガラシキンに握り飯を供養した話が言及される。そして「ここで律の因縁物語が述べられるべきである」とあって節が終わる。これはそのような話を引用しようとして途中でやめたのではないと思われる文章で、より具体的な内容を更に加えようとしたのではない。

²⁰ この後で一つの例証が挙げられる (Lévi 68.17-13; A41r.3-v.5; B23r.4-v.3)。

ある貧乏な若者が世尊に甘蔗を請う話である。ここには直接的に KV の内容を受けた部分が見当たらない。甘蔗を欲しいという点で、それは「飲食物に乏しい家に生まれた」からであるという説明付けが可能であるが、ここに登場する若者についてはよく判らない。つまり、この節で説かれる業、即ち「朋友を持たない。彼は布施せず、いかなる悪行を為すこともない」人がこの若者であるとは書かれていないのである。無論、そうした業をなした人であることが前提であると思われるが、他文献にこれと同様の話は今のところ見出せない。アーナンダを対告衆とするのでアーガマ関連ではあろうが、見つかっていない。

②『增壹阿含經』卷第二十一「苦樂品」第二十九・第一話 (T 125(29.1), vol. 2, 655a2-656a5).

Pāli: AN IV. 85: *Tamotamasutta* (II. 85-86).

Cf. Pāli *Peṭakopadesa* (pp. 212-14); *Puggalapaññatti* IV. 19 (pp. 227-28).

以上の文献の当該箇所は Kudo 2004: “Annotations” Note 48 (pp. 269-273) に示したのでそちらを参照していただきたいが、一つの資料だけここに引用する。

『增壹阿含經』第二十九・第一話:

聞如是。一時。佛在舍衛國祇樹給孤獨園

爾時。世尊告諸比丘。「今有四人出現於世。云何為四。或有人先苦而後樂。或有人先樂而後苦。或有人先苦而後苦。或有人先樂而後樂。

(§ 34 =) 云何人先苦而後樂。或有一人生卑賤家。... ..

若復見沙門婆羅門修善法者。便向懺悔。改往所作。若復所有之遺餘。與人等分。彼身壞命終。生善處。若生人中。多財饒寶。無所乏短。是謂此人先苦而後樂

(§ 33 =) 何等人生先樂而後苦。於是。或有一人生豪族家。... ..

若彼見沙門婆羅門奉持戒者。起瞋恚心。此人虛偽。何處當有福報之應。彼人身壞命終之後。生地獄中。若得作人。在貧窮家生。無有衣食。身體戶露。衣食不充。是謂此人先樂而後苦。

(§ 36 =) 何等人生先苦而後苦。於是。有的人生貧賤家。... ..

彼若身壞命終。生地獄中。若生人中。極為貧賤。衣食不充。是謂此人先苦而後苦。

(§ 35 =) 彼云何人先樂而後樂。彼或有一人生富貴家。... ..

然常好喜施惠於人。彼人若見沙門道士者。隨時問訊可否之宜。供給衣被飲食床臥具病瘦醫藥。盡惠施之。若復命終之後。生善處天上。若人中。生富貴之家。饒財多寶。是謂此人先樂而後樂。... ..

上記資料の関係を見る為に四句分別の挙げられる順序を比較してみよう。

①『增』 26.5.

先闇而後明；先明而後闇；先闇而後闇；先明而後明。

②『增』 29.1.

先苦而後樂；先樂而後苦；先苦而後苦；先樂而後樂。

①『世間經』.

先醜而後妙；先妙而後醜；先醜後醜；先妙後妙。

= KV § 34→§ 33→§ 36→§ 35

①SN. *Puggalasutta*.

tamotamaparāyaṇo; tamojotiparāyaṇo; jotitamaparāyaṇo; jotijotiparāyaṇo.

②AN IV. 85: *Tamotamasutta*.

tamo tamaparāyaṇo; tamo jotiparāyaṇo; joti tamaparāyaṇo; joti jotiparāyaṇo.

①『雜』 1146.

從冥入冥；從冥入明；從明入冥；從明入明。

= KV § 36→§ 34→§ 33→§ 35

①『別譯』 69.

從明入明；從明入冥；從冥入明；從冥入冥。

= KV § 35→§ 33→§ 34→§ 36

以上、比較したように、4種の組み合わせを述べる順序は固定していない。經典構成の違いによって分けたグループ番号を付して示すと、①『増』26.5、①『世間經』、②『増』29.1が同じ順序、①『雜』1146、①SN., ②AN IV. 85が同じ、そして①『別譯』69は前二者とも異なる。またKVもどれにも対応していない。

このようなグループ間の違いを越えた対応関係が伝承上の違いを示しているかどうかについて、例えば水野弘元博士が述べているように「雜阿含經には諸部派によって三類の相違」があり「『別訳雜阿含經』は第一類に属し、五十卷の『雜阿含經』とパーリ『相應部』は第三類に属する」（水野 1970 [1996: 344]）とすれば、ここでの対応関係の内、第二グループと第三グループの違いが所属部派の違いに由来すると理解することが可能となる。（尚、水野博士は法藏部または化地部あたりで伝えられていたものではないかとしている。同 1970 [1996: 355]）。また「現存の漢訳『増一阿含經』がパーリ『増支部』や断片的に現存する曇摩難提訳の『増一阿含經』とも、さらには一般の四阿含全体とも違った」（水野 1989 [1996: 435]）点を有することからも、ここでの対応関係が『増壹』とANとは異なることも説明出来る。つまり、漢訳經典に関する限りここでの対応関係の違いは、これまでの研究によって明らかにされた部派所伝のテキストの違いに奇麗に一致するのである。となれば、KVが上記のテキストとも異なっていると言う点も部派による違いを反映していると言えそうである。勿論、これには積極的な裏付け資料はないのであるが。

2.1.3. §§ 37-39

KVには「貧乏・慳貪」の項目がなく、ここでは四句分別になっていない。しかし対応する二つの漢訳にはそれがある。漢訳に関してはその見出しのみを引用する。

§ 37 「裕福であるが物惜しみする業」

Lévi 69.15-71.4; A42r.1-43r.4; B23v.3-24v.1:

ihaikatyena alpamātran dānaṃ dattaṃ bhavati | śīlavati pātrabhūte na tu punaḥ punas tyāgacittam abhyastaṃ bhavati | sa yadā maṇuṣyeṣūpapadyate ādhyeṣu kuleṣūpapadyate | mahādhaneṣu mahābhogeṣu | tena dānaviṣeṣeṇa yat tena na punas tyāgacittam abhyastaṃ bhavati | sa tena karmaṇā matsarī bhavati ²¹

「この世においてある人がほんの僅かな布施をするが、戒を護り世間から尊敬される人に対しては喜捨の心を全く持たない。彼は人間界に生まれると彼の優れた布施のお陰で裕福な家、大金持ちの家に生まれる。しかし二度と喜捨の心を持たなかったことで物惜しみするようになる」

²¹ この後で一つの例証が引用される(Lévi 69.20-71.3; A41r.3-43r.3; B23v.5-24v.1)。シュラーヴァスティーのヒリシャール長者はタガラシッキンに食物を供養しようとしたが、惜しくなって与えなかった。長者は天上の人間の幸福を享受したのち、シュラーヴァスティーの上流家庭にうまれたが吝嗇となって死んだ。

ここまでの節のテーマである内容に相應しい例証である。ところが、更に「Rājopakīrnakaに語られるところでは」と話が続き、長者には相続人がいなかったのでブラセーナジト王に財産を没収されたこと、そして世尊の言葉として「七度にわたって財産を没収されたが、タガラシッキンに握り飯を供養したのでその業は消滅した。しかしそれ以外の善根を積んでいないのでマハーラウラヴァ地獄で煮られることになる」と説明が加えられる。これは長者の死後について語った部分であるが、これとほぼ同じ内容が§ 43の例証として引用される。この§ 43では功德と寿命が尽きることがテーマとなっており、死後の有り様について語るのとは不思議ではない。しかし、§ 37で節のテーマに相應する内容を語った後で、特定の文献を明示してその節のテーマにはそぐわない話を加えるのは余分なことに思える。

Ch-5 ¶-39 [894a8-10]:

復有業富而慳貪。

Ch-6 ¶-35 [898b22-29]:

復云何業。有補特伽羅得大富貴。貪惜財物無纖毫施。

§ 38 「貧乏であるが喜捨を好む業」

Lévi 71.5-13; A43r.4-v.1; B24v.1-4:

ihaikatyena [B: add. pudgalena] bahu dānaṃ dattaṃ bhavati | tiryaggaṭṭeṣu manuṣyeṣu ca duḥśīleṣv
abrahmacāriṣu | punaḥ punas tyāgacittam abhyastaṃ [B omits] | sa yadā manuṣyeṣūpapadyate
daridro bhavati tyāgavān | tena dānābhyāseṇa | yat tu yā tenāpātrabhūteṣu dānaṃ dattaṃ tena
daridraḥ [A omits] ²²

「この世においてある人が沢山の布施をし、畜生や人間のみならず、戒を護らない人や非梵行者に対しても繰り返し喜捨の心を起こす。彼は人間界に生まれかわると貧しいが喜捨を好む者となり、繰り返し布施を行う。しかし尊敬に値しない者に布施を行ったことで貧しくなる」

Ch-5 ¶-38 [894a5-8]:

復有業貧而樂施。

Ch-6 ¶-36 [898b29-c5]:

復云何業有補特伽羅。一生貧苦愛樂布施。

§ 39 「金持ちであっても喜捨を好む業」

Lévi 71.14-23; A 43v.2-44r.1; B24v.4-25r.2:

ihaikatyena [B adds pudgalena] bahu dānaṃ dattaṃ bhavati | śīlavatsu pātrabhūteṣu punaḥ punas
tyāgacittam abhyastaṃ bhavati | sa tena karmaṇā yadā manuṣyeṣūpapadyate ādhyeṣu
kuleṣūpapadyate | mahādhaneṣu mahābhogeṣu | yas tu tena punaḥ punas tyāgacittam abhyastaṃ |
tena tyāgavān bhavati |

「この世においてある人が沢山の布施をし、戒を護る尊敬に値する人に繰り返し喜捨の心を起こす。彼はその行いによって人間界に生まれた時には裕福な家、大金持ちの家に生まれる。そして繰り返し喜捨の心を起こしたことで喜捨を好む人となる」²³

Ch-5 ¶-40 [894a10-12]:

復有業富而能施。

Ch-6 no correspondence

Ch-5 ¶-41 [894a12-15]:

復有業貧而慳貪。

Ch-6 ¶-37 [898b5-11]:

²². この後で一つの例証が引用される (Lévi 71.10-12; 43r.5-v.1; B 24v.3-4)。シュラーヴァスティーの機織りは喜捨を好んだが貧乏だった。しかし繰り返し喜捨の心を起こしたという話である。律の因縁物語とあるが、対応するものは見出せない。しかし、説明の中に人から尊敬をうけない者たちに布施をしたことで貧乏となるとあるので、その部分がこの例証を挙げた理由なのかもしれない。律の中には戒制定の因縁話としてウパナダ（或いは六群比丘）がそう言われていないのに勝手に自分の好みで布を織らせたという話があり、これを尊敬に値しない者へ布施（布を織った）と解釈すれば、この節のテーマに合致する。尚、その場合の対応する律文献については Kudo 2004: "Annotations" Note 57, pp. 283-84 参照のこと。

²³. この後で一つの例証が引用される (Lévi 19-22; A43v.4-5; B24v.6-25r.1)。アナータピンダダ長者がクラクチャダ仏の時代にジェータ・ヴァナを寄進し、僧院を建てた。カナカムニの時も、カーシャパ仏の時も、サルヴァ・アルタ・シッダ仏の時も同様であった。マイトレーヤ仏の時も大地に黄金を敷いて寄進するだろうとの話。この例証は節のテーマに合致する。

復云何業有補特伽羅。一生貧苦又復慳貪。不行少施。

残念ながら、このような業の組み合わせをまとまりとして説いている他文献は見出せなかった。

2.1.4. §§ 44-47.

これらの節では身体と心に関して、楽・苦を区別する。

§ 44 「身体は安楽、心はそうでない業」

Lévi 75.13-16; A47r.5-v.1; 27r.2-3:

kṛtapuṇyaḥ pṛthagjanāḥ kāyena sukhī na cittaena |

「功德を積んだ凡愚の人は身体は安楽であるが、心はそうではない」

§ 45 「心は安楽、身体はそうでない業」

Lévi 75.17-76.8; A47v.1-48r.1; B27r.3-v.2:

yathārham alpapuṇyaḥ cittaena sukhī na kāyena ||²⁴

「功德を積んでいない（阿羅漢）は、心は安楽であるが、身体はそうではない」

§ 46 「心身共に安楽な業」

Lévi 76.9-77.5; A48r.1-v.4; 27v.2-28r.1:

arhan kṣīṇāśravaḥ kṛtapuṇyaḥ |²⁵

「煩悩を滅し、功德を積んだ阿羅漢である」

§ 47 「心身ともに安楽ではない業」

Lévi 77.6-10; A missing; B28r.1-3:

akṛtapuṇyāḥ pṛthagjanā + + + + [n]t[i] | utsannakuśalavaṃśāḥ vastrānnapānavirahitāḥ
paragheṣu hiṃṣanti | tathā vyādhībhiḥ kuṣṭhakṣayakāśajvarapāṇḍurogadadrupāmādhībhiḥ
parigatāḥ hastapādavika(lāś ca)kṣurvihīnāś ca ||

「功德を積んでいない凡愚の人たちは、．．．よき家系を滅し、衣服・食べ物・飲物を欠き、他人の家々を彷徨く。また、ハンセン氏病・肺病・咳・熱病・黄疸・白癬病等の病気に罹り、手足に欠陥があり、眼も見えなくなる。」

²⁴ この後で二つの例証がある。一つはソーノッタラの話 (Lévi 75.18-76-2; A47v.2-4; B 27r.4-6)。前世において水浴をしている独覺にカピ・カッチュ樹を混ぜた牛糞の団子を水浴に使うように与えた。その報いとしてハンセン氏病となった。もう一つはジャンガー・カーシャパの話 (Lévi 76.3-8; A47v.4-48r.1; B27r.6-v.1)。ヴァーラーナシーにおいて独覺に食物を与えるとの約束をしたが、手に入れるのに苦労して時間が遅くなってしまった。生まれ変わってからは食欲のない者になったが、朝の托鉢をしても時間がかかってようやく食物を手に入れることになる。

これら二つの例証は独覺に対して何らかの形で無礼を働いたことによって身体上のトラブルを抱えることになった内容になっており、節のテーマに合う。

²⁵ 次いで二つの例証が挙げられる。一つはカシュミール王ダルマ・ヤシャスの息子バクラの話 (Lévi 76.10-16; A48r.2-5; B27v.2-4)。出家以来八十年頭痛を患ったことがない。それは前世においてヴァーラーナシーの香料商であった時、クラクッチャンダ仏と僧たちを招待して薬剤を送った。僧はそれぞれハリータキーを受けた。この果報として無病となった。もう一つはアニルッダの言葉として「食施の果報として七度は三十三天、七度は人間に生まれ王位についた云々」 (Lévi 76.17-77.4; A48r.5-v.3; B27v.4-28r.1)。

前者の例は節のテーマに合う。しかし後者の例では預流果としての話を挙げているのであって、阿羅漢として功德を積んだことを述べているわけではない。勿論、第二章第三節 2.1.3, 4 で見たように、アニルッダも阿羅漢果を得たという言及は存在する。

この四句分別は以下の經典に典拠を求めることができる。

『增壹阿含經』卷第二十一・第二十九「苦樂品」第二話 (T 125(29.2), vol. 2, 656a6-28)²⁶:

聞如是。一時。佛在舍衛國祇樹給孤獨園。

爾時。世尊告諸比丘。「有四人出現於世。云何為四。或有人身樂心不樂。或有人心樂身不樂。或有人心亦不樂身亦不樂。或有人身亦樂心亦樂。

(§ 44 =) 彼何等人身樂心不樂。於是。作福凡夫人。於四事供養衣被。飲食。床臥具。病瘦醫藥。無所短乏。但不免餓鬼。畜生。地獄道。亦復不免惡趣中。是謂此人身樂心不樂。

(§ 45 =) 彼何等人心樂身不樂。所謂阿羅漢不作功德。於是四事供養之中。不能自綉。終不能得。但免地獄。餓鬼。畜生之道。猶如羅漢唯喩。比丘。是謂此人心樂身不樂。

(§ 47 =) 彼何等人身亦不樂心亦不樂。所謂凡夫之人不作功德。不能得四事供養衣被。飲食。床臥具。病瘦醫藥。恒不免地獄。餓鬼。畜生道。是謂此人身亦不樂心亦不樂。

(§ 46 =) 彼何等人身亦樂心亦樂。所謂作功德阿羅漢。四事供養無所短乏。衣被。飲食。床臥具。病瘦醫藥。復免地獄。餓鬼。畜生道。所謂尸波羅比丘是。... ..」

内容的にどれほど一致しているのかを示すために、対応部分だけを取り出して対照してみよう。KV の対応漢訳の内、Ch-5. §§ 42-45 [894a16-20] も引用する。尚、Ch-6 はこれら 4 つの節に対応していない。§ 38 [898c11-14]; § 39 [898c14-19] が心身ともに安樂という内容になっているが、中身は全く対応せず、§ 40 [898c28-899a3] には心身ともに不快という内容も一致しない。

KV §44: kṛtapuṇyaḥ pṛthagjanaḥ kāyena sukhī na cittaena.

Ch-5: 復有業能令衆生得身樂。而心不樂。如有福凡夫。

増: 彼何等人身樂心不樂。於是。作福凡夫人。

KV §45: yathārhan apuṇyaḥ cittaena śukhī na kāyena.

Ch-5: 復有業能令衆生得心樂而身不樂。如無福羅漢。

増: 彼何等人心樂身不樂。所謂阿羅漢不作功德。

KV §46: arhan kṣīṇāśravaḥ kṛtapuṇyaḥ (kāyena sukhī cittaena ca).

Ch-5: 復有業能令衆生得身心俱樂。如有福羅漢。

増: 彼何等人身亦樂心亦樂。所謂作功德阿羅漢。

KV §47: akṛtapuṇyaḥ pṛthagjanāḥ (na kāyena sukhī na cittaena).

Ch-5: 復有業能令衆生得身心俱不樂。如無福凡夫。

増: 彼何等人身亦不樂心亦不樂。所謂凡夫之人不作功德。

上記の文献はその内容が完全に一致する。違いが出てくるのは、『增壹阿含經』の經典が四種の人の有り様を更に具体的に記述しているのに対して、KV と Ch-5 ではそのコンテキストの見出しだけを引き出したような、つまり業報の主体を表す部分だけ（例えば、「功德を積んだ何々」）を抜き出したような内容になっている点である。このような対応を示す以上、KV の典拠として見なすのが適当であり、KV は増広にあたって要点のみを抜粋したものであろう。

26. パーリに対応はない。

【参考：§§ 40-43】

§ 40 「寿命が尽きるにも拘わらず業が尽きない」

Lévi 71.23-73.23; A44r.1-46r.1; B25r.2-27v.1:

yaḥ pudgalo narakāc cyuto narakeṣūpapadyate | tiryagbhyaś cyuto tiryakṣūpapadyate | yamalokāc cyuto yamaloce upapadyate | devebhyaś cyuto deveṣūpapadyate ²⁷

「ある人が地獄から生まれかわって地獄に生まれる。畜生から生まれかわって畜生に生まれる。ヤマ界からヤマ界に生まれる。天界から天界に生まれる」

§ 41 「業は尽きるが寿命は尽きない」

Lévi 74.1-3; A46r.1-2; B26v.1:

yaḥ pūrvaṃ sukhito bhūtvā paścād duḥkhito bhavati | pūrvaṃ yo duḥkhito bhūtvā paścāt sukhito bhavati |

「ある人が前半は安楽で後半に不幸になる。また前半が不幸で後半が安楽になる人である」

【§§ 33-34 参照】

§ 42 「業も寿命も尽きる」

Lévi 74.4-19; A46r.2-v.4; B26.v.1-27r.1:

yaḥ pudgalo narakāc cyutaḥ tiryakṣūpapadyate | tiryagbhyaś cyuto yamaloce upapadyate | yamalokāc cyuto manuṣyeṣūpapadyate | tataś cyuto deveṣūpapadyate ²⁸

「地獄から生まれかわって畜生界に生まれる人。畜生界から生まれかわってヤマ界に生まれる人。ヤマ界から生まれかわって人間界に生まれる人。そこから生まれかわって天界に生まれる人である」

§ 43 「功德と寿命が尽きる」

Lévi 74.20-75.8; A46v.5-47r.1; B absent:

ここでは一切の説明なしに例証に入る²⁹。

§ 43b 「寿命も業も尽きず、煩惱が減する人」

Lévi 75.9-12; A absent; B 27r.1-2:

śrotaāpannasya sakṛdāgāmīno 'nāgāmināḥ pratyekabuddhasya |

「預流果を得た人、一來果を得た人、不還果を得た人、独覚である」

²⁷ この後で四つの例証がある。いずれも畜生に生まれかわる例として挙げられる。

・ヴァルシャカーラが猿に生まれ変わった話 (Lévi 72.2-3; A44r.2-3; B25r.3)。

・カーシュミラーの長者が何度も家畜に生まれ変わった話 (Lévi 72.3-4; A44r.3; B25r.3-4)

・シュラーヴァスティーのある貧乏な世帯主 (Lévi 72.4-9; A44r.3-5; B25r.4-6)。家に心残りがあった彼は牝牛の肩にウジ虫として生まれ変わった。

・マードガリヤーヤナの托鉢での出来事 (Lévi 72.9-73.22; A44r.5-46r.1; B25r.6-26r.6)。マードガリヤーヤナが托鉢に向いた先の一家がその行為によって魚や犬に生まれ変わったという話。

これらの挿話に共通するのは今世或いは前世における寿命が尽きても、その時に為した業の影響によって同じものに何度も生まれ変わることである。ただ最後の挿話については繰り返しという点で明確ではない。

²⁸ この後で一つの例証が引用される (Lévi 74.7-19; A46r.4-v.4; B26v.2-27r.1)。シュラーヴァスティーの商人の息子は妻と共に公園に行った。妻に言われてアショカ樹に登るが枝が折れて石の上に落ちて死んだ。彼は死んだ後地獄に生まれ、業と寿命が尽きたのである。

この話と対応するものが漢訳にあるが、どのような業によって五道を巡ることになったのかの説明はない。Kudo 2004: "Annotations" Note 59, pp. 288-291 参照。

²⁹ ヒリッシャーラ長者の死後の有様について (Lévi 75.1-3; A46v.5-47r.1; B absent) と Prasenañjit の末期 (Lévi 75.3-7; A47r.1-3; B absent) について。後者は王位から追われて、ラージャ・グリハに到着し、人が投げ捨てた萎びた大根の葉を食べ、口を泥だらけにしたまま死んだ。

両者の言及とも具体的には功德が何であり (前者は独覚に食事を布施したとの言及が § 37 にある)、寿命が尽きないことへの説明が一切ない。

これらの節は四句分別にはなっていない。また、テキストとしても両写本が混乱している。この組み合わせにはパラレルとなりうるような資料は見出せなかった。

2.2. 四句分別の形を取らない節

四句分別の形式を取らないが、他文献に相応する内容が残されている節もある。

2.2.1. §§ 48-50.

ここでは不幸な境遇に生まれた者の容姿についてその違いをもたらし業を説く。

§ 48 「悪趣に生まれても容色端正で美しく、姿柔らかく、皮膚はなめらかで、目元麗しく見栄えが良くなることをもたらす業」

Lévi 77.11-17; A48v.4-5; B28r.3-5:

yah pudgalo rāgasamutthitena dauṣṭīlyena samanvāgataḥ apāyeṣūpapadyate | yathā mayūraśukaśārikākāraṇḍavacakraṇvāka(pra)bhṛtayah ||

「情欲に駆られて不道德な行為をして悪趣に生まれる。例えば孔雀、鸚鵡、サーリカー、カーランダヴァ、チャクラヴァーカ等である」

§ 49 「悪趣に生まれて顔色悪く、身体は痩せ、醜悪な外見をもたらし業」

Lévi 77.18-23; A not available; B28r.6-v1:

yah pudgalo dveṣasamutthitena dauṣṭīlyena samanvāgataḥ apāyeṣūpapadyate | yathā simbhavyāghrakākāśṛṅgālakṣṇasarpapretapiśācādayah ||

「憎しみに駆られて不道德な行為をして悪趣に生まれる。例えば、獅子、虎、鳥、豹、黒蛇、餓鬼、ピシャーチャ等である」

§ 50 「悪趣に生まれて悪臭を放ち、感覚器官は鈍くてあやふやになることをもたらす業」

Lévi 77.24-78.3; A not available; B28v.1-4:

yah pudgalo mohasamutthitena dauṣṭīlyena samanvāga(ta)ḥ apāyeṣūpapadyate | yathā cchucchundarīkīmyajagarayūkāmākṣikādayo yathā śarīre viṃśatikṛmijātayah ||

「愚癡に駆られて不道德な行為をして悪趣に生まれる。例えば麝香鼠、蛆虫、錦蛇、虱、蜂等である」

これら3節は所謂「三毒」によって引き起こされる行為の結果としての業報を扱っている。三毒は仏教の極めて初期の段階から説かれているもので、業報を説く場合にまとめて持ち込まれることは不思議なことではない。この業報で特徴的なことは悪趣が人間以外の動物、昆虫等の畜生や餓鬼に特定されている点である。このような生まれ変わりに関する記述は『大智度論』に見出される。

『大智度論』釋初品中第二十七・卷第十六 (T 1509, vol. 25, 175a6-b1)³⁰:

復次爾時菩薩觀三界五道衆生各失所樂。

無色界天樂定心著。不覺命盡。墮在欲界中受禽獸形。色界諸天亦復如是。從清淨處墮。還受姪欲在不淨中。

³⁰ 現代語訳に関しては Lamotte, *Mpps*, II. 951-952 参照。

欲界六天樂著五欲。還墮地獄受諸苦痛。

見人道中。以十善福質得人身。人身多苦少樂壽盡多墮惡趣中。

見諸畜生受諸苦惱。鞭杖驅馳負重涉遠。項領穿壞熱鐵燒爍。

此人宿行因緣。以觀縛衆生鞭杖苦惱。如是等種種因緣故。受象馬牛羊鹿畜獸之形。

(§ 48 =) 姪欲情重無明偏多。受鵝鴨孔雀鴛鴦鳩鴿撞楠鸚鵡百舌之屬。受此衆鳥種類百千。

姪行罪故。身生毛羽隔諸細滑。嘴[口*(甚-其+庚)]娑不別觸味。

(§ 49 =) 瞋恚偏多。受毒蛇蝮蝎龜蜂百足含毒之虫。

(§ 50 =) 愚癡多故。受蚬蛾聰驢蟻蠅卓楠角鴟之屬諸呆虫鳥。

(§ 49 =) 躁慢瞋恚多故。受師子虎豹諸猛獸身。

邪慢緣故。受生驢豬駱駝之中。

慳貪嫉妬輕躁短促故。受莽猴戰杼熊羆之形。

邪貪憎嫉業因緣故。受猫狸土虎諸獸之身。

無愧無慚饕餮因緣故。受烏鵲鴟鷂諸鳥之形。

輕慢善人故。受撞狗野干等身。

大作布施瞋恚曲心。以此因緣故受諸龍身。

大修布施心高陵虐苦惱衆生。受金翅鳥形。

如是等種種結使業因緣故。受諸畜生禽獸之苦。

勿論、ここに示した『大智度論』を典拠にして KV に引用されたわけではないだろうが、貪瞋癡という三毒によってもたらされる生まれ変わりの在り方が人間以外のものになるという発想が別のところでも流布していたことの証拠になる。資料の依拠関係が明確ではないが、『大智度論』の訳出年代（～弘始七年[405]、羅什訳）を考えれば、KV §§ 48-50 は何らかの典拠に基づいて付加されたものだろう。

3. 小結

本稿で検討したことは以下の四点である。

- ① uddeśa に列挙される節見出しリストからテキスト発展に関してのある程度の見通しが得られること。
- ② KV と他のヴァージョンとでは節の順序に違いがあること。
- ③ 節は小グループに分けられ（四句分別の形式をとるものが多い）、そのグループを一つの単位として順序が前後していること。
- ④ 小グループの幾つかは他文献にパラレルとなる記述を見出せること。

以上のことから導かれることは、第二類では小グループ単位で節が付加されてテキスト全体が拡大されてきたということである。その際に uddeśa がその都度更新されたものと思われ、その痕跡は文脈に残っている。KV が小グループ単位では他のヴァージョンと対応するにも拘わらず、節の順序としては全く異なっているのは間違いなく KV に挿入された他文献からの引用に関係している。おそらく引用を含める段階で節の順序が、小グループ単位は保持しながら、大幅に入れ替えられたのであろう。同じく引用を含む Tib1 が節の順序に関しては KV とほぼ一致していることからそれは言えるであろう。このことを別の視点から言えば、テキストの伝承の違い（伝持していた部派の違い）に起因するのではないかと思われる。

【補足資料・塔供養に関する記述】

節としてまとまったものばかりではないが、仏塔に関わる記述があちこちの節に散見される。後半の §§ 62-76 は全てが仏塔に関係する施与とその果報に関係するもので、これらは明らかに仏塔崇拝が盛んになった流れに呼応して付加された節であろう。他方、前半部分にも細かく見ると文脈として異質なものと思える形で仏塔に関する記述も残されている。

これまでの研究では、並川 1984c において §§ 62-76 の塔供養項目に列挙される功德の最後「速やかに涅槃に達する」(kṣipraṇ ca parinirvāti) という句が部派理解を可能にするかどうかという観点から検討され、そこで KV に見られる塔供養の諸相について扱われているのが唯一である³¹。博士によれば、塔供養項目に必ず現れるこの句は「後代における大乘の影響を受けた部派の実情を反映する資料と捉える方が妥当性がある」とし(1984c: 38)、更に「在家者が生天と共に解脱涅槃するとの説示がなされていることは」「大乘仏教成立以後、次第に在家仏教が台頭するにつれ、それが部派教団に対して、在家者との係わり方に影響を与えたその一つの結果」であるとする(ibid.: 40)。また出家することの功德が塔供養の項目と「並列的に列挙された」形で説かれることから、「在家者が出家しなければという必然性が失われ、在家者のままでも涅槃し得るといった部派仏教における出家主義の崩壊を示唆しているのかも知れない」という³²。

このような歴史的状況があった可能性を考慮するならば、「鸚鵡經類」第二類が拡大的に節を増やしていくという変遷の中で、仏塔への施与をテーマとする節がテキストの後ろに単純に増やされただけでなく、第一類文献と共通する節の中にも挿入されたのではないと思われる。テキストの拡大に関しての外的要因が何であったのかはかつて扱ったが³³、テキスト全体に散らばる形で仏塔に関する記述が残っているということは、テキストが伝承されていく過程でそれを取り巻く社会的或いは思想的な状況の変化によってテキストの改変なり増広が行われたことの痕跡である。

仏塔に関する記述は大乘經典には数多く見出せるが、KV に見られるような仏塔に対する施与の記述と直接パラレルになる他文献を現時点では具体的に指摘することは難しい。その大きな理由の一つとして挙げられることは、他文献では必ずしも業報という観点から仏塔に関わる記述をしているわけではないことである。以下では KV 前半で業報を説明する部分に見出される仏塔に関する記述を抜粋する。KV の対応漢訳の中で同様に仏塔に関わる記述を持つものがある場合はその該当箇所も掲げるが、そのような記述も持たない漢訳は挙げない。(筆者としては、これらの記述が後半の第62節以降に見られる仏塔への供養の賛美と合わせ、他の仏教文献、とりわけ近年、新資料の発見やその所属部派という観点からも著しく研究の進展がみられる律文献といかなる関わりを有するのか、という視点からあらためて考察してみたいと考えている。現時点ではあくまでも資料提示の段階にとどまるものの、したがって「補足資料」とする所以である。)

§ 2. tathā stupa(< stūpa)c[ai]t[y]avihārāṇaṃ (E. -bimbānāṃ) {vi}śīrṇānā(ṃ) (E adds: bhagna-pratiṣṭa(ṃ)skāraṇaṃ (34.4-5; A12v.2-3; B7v.4-5; E5r.2-3):

「壊れた塔・廟・精舎の再建である」

Ch-6 [896c24-28]: 十幡燈供養。

³¹ KV に見られる塔供養の諸相に言及したものは杉本卓洲博士のものがあるが、その言及は Mahāvastu 中の Avalokitasūtra とチベット訳『聖・觀大乘經』(Āryāvalokana-mahāyānasūtra) に見られる塔供養の記述を比較対照する際に注記として KV にも「比較さるべき」内容があることを指摘するだけである(1984: 519, n. 11)。

³² この点に関しては §§ 77-79 の取り扱いをどうするかという問題が残る。これらの節では塔供養を説き終わってから出家の功德、更に林住・托鉢の功德が説かれているからである。在家者のままでも涅槃出来るという点はその通りであるが、「出家しなければという必然性が失われ」ていたならば、§§ 77-79 は果たして必要であったのか。むしろ在家者への徳目を説いた最後の箇所出家・林住・托鉢の功德を説くことから、出家主義的な部分は依然として共存しているのではないか。

全くの憶測であるが、例えば §§ 77-79 が先にあって、その後 § 62 以下の仏塔に対する施与を扱う節が挿入されたとするならば、出家主義から在家主義へのシフト転換が行われていたと言えるかも知れない。その場合でも、完全には在家主義に軸足をおろしたわけではないだろう。

³³ 工藤 2005c 参照のこと。

- § 5. stūpāṅgaṇacetra(< caitya)gṛhavihārāṇāṇ (E omits: gṛha) ca bhūme(r) viśodhanaṃ (e. bhūmivinaśanaṃ) | stūpānā(ṃ) pratimānāṇ ca dīpavyucchedaḥ | (38.1-3; A15v.3-4; B lost; E5v.10-6r.1):

「塔の中庭・廟・堂舎・精舎の地面を掃除しないこと。塔や（仏）像への燈明を消すこと。」

Ch-5 [892a28-b5]: 八者於佛塔廟斷滅燈明。

Ch-6 [897a8-12]: 七盜佛光明。九壞佛光明。

- § 6. vastrapradānaṃ | stūpac(ai)tyagr̥heṣu ca sudhādānaṃ | suvarṇṇap(ā)tradānaṃ | gandhalepapradānaṃ (E. gandhalepo vastrālaṃkārapradānaṃ) | alaṃkārapradānaṃ | ... stūpāṅganavihārāṇā(ṃ) sa(ṃ)mārjjanam | satataṃ gṛhasaṃmārjjanam (38.6-9; A16r.1-3; B lost; E6r.2-3):

「... 塔・廟・堂舎を塗ること。黄金の鉢を布施すること。香・軟膏を布施すること。裝飾品を布施すること。... 塔の中庭・精舎を掃除すること。常に堂舎を清掃すること。」

Ch-5 [892b5-10]: 五者塗飾佛塔。六者掃灑堂宇。七者掃灑僧地。八者掃灑佛塔。

Ch-6 [897a12-17]: 二惠施佛塔。三塗掃塔寺。四修嚴精舎。五莊嚴佛像。

- § 8. Bhagavataś caityastūpakārāṇam (E. stūpacaityakāritotsukatā) (39.9-10; A17r.2; B lost; E6r.9):

「世尊の塔廟を建立させること」

Ch-5 [892b19-26]: 六者發菩提心。造佛形像。奉施寶蓋。

Śukasūtra (Hoernle) 56r.3-4: (cha)trapradānam bodhicittotpādaḥ tathāgatabiṃbakaraṇam.

§ 10 Skt. x

Ch-6 [897a21-26]: 五施佛傘蓋。六修嚴塔寺。

以上のように、仏塔に関わる内容を記述しているのは「鸚鵡經類」第二類に属する漢訳であるが、第一類に属する中央アジア写本の Śukasūtra が § 8 での記述で Ch-5 と一致する内容を残している³⁴。この点は第一類に属する中阿含經異訳に複数の伝承があったこと、Ch-5 が阿含系の伝承を比較的残していることと無関係ではあるまい。

後半の節では次のような対応で仏塔に対する施与を説く。

| Skt | Ch-5 | Ch-6 |
|------------|---------|-----------------|
| 62 如来塔への合掌 | 75 恭敬合掌 | 75 於如来塔合掌恭敬 |
| 63 如来塔への敬礼 | 65 禮佛塔廟 | 76 於如来塔合掌禮拜 |
| ----- | ----- | 77 拂拭佛塔 |
| 64 傘蓋 | 66 奉施寶蓋 | 78 於如来塔布施傘蓋 |
| ----- | 67 奉施袈幡 | 80 於如来塔布施幢幡 |
| 65 宝鈴 | 68 奉施鍾鈴 | 79 於如来塔以鍾鈴布施 |
| 66 衣服 | 69 奉施衣服 | 81 於如来塔以衣布施 |
| 67 座具 | ----- | 88 施佛床座 |
| ----- | 72 奉施靴履 | 89 布施鞋履供養僧佛 |
| 68 鉢 | 70 生施器皿 | 90 以鉢器什物施佛及僧 |
| 69 食物 | 71 奉施飲食 | 91 齋食供養佛及衆僧 |
| 70 乗物 | ----- | 92 以象馬車乘施佛及僧 |
| 71 避難所 | ----- | 93 修嚴房室屋宇殿堂施佛及僧 |
| 72 飲物 | ----- | 94 以美飲湯藥施佛及僧 |
| 73 華鬘 | ----- | 83 以鬘布施如来之塔 |
| 74 散華 | 73 奉施香華 | 82 於如来塔施花供養 |

³⁴. Hoernle: No. 149 x/1-2, 260x60 mm, folio-nos. 56-57 (in: Hoernle 1916: 46-52).

| | | |
|-------|--------|-------------|
| 75燈明 | 74奉施燈明 | 84施燈供養佛舍利塔 |
| 76香料 | (73香華) | 85施塗香供養如來之塔 |
| ----- | ----- | 86以妙音樂供養佛塔 |
| ----- | ----- | 87於如來塔歡喜讚歎 |

更にサンスクリットテキストを伝承する別の写本、即ち MS[C] とスコイエン・コレクションの写本断片がこの塔供養の部分を残している。

| MS[C] | Skt. | SC | Ch-5 | Ch-6 | Tib1 | Tib2 | Tib3 |
|-------|------|----|------|------|------|------|------|
| | 65 | #2 | 68 | 79 | 82 | 66 | 61 |
| | -- | | 67 | 80 | 83 | -- | 62 |
| | 66 | | 69 | 81 | 84 | 67 | 63 |
| *1 | -- | | -- | 87 | 90 | 73 | 69 |
| *2 | 67 | | -- | 88 | 91 | 74 | 70 |
| *3 | -- | | 72 | 89 | 92 | 75 | 71 |
| *4 | 68 | | 70 | 90 | 93 | 76 | 72 |
| *5 | 69 | | 71 | 91 | 94 | 77 | 73 |
| *6 | 70 | | -- | 92 | 95 | 81 | 74 |
| *7 | 71 | | -- | 93 | 96 | 78 | 75 |
| *8 | 72 | | -- | 94 | 97 | 80 | 76 |
| | 73 | | -- | 83 | 86 | 69 | 65 |
| | 74 | #4 | 73 | 82 | 85 | 68 | 64 |
| | 75 | | 74 | 84 | 87 | 70 | 66 |
| | 76 | #3 | (73) | 85 | 88 | 71 | 67 |
| | -- | | -- | 86 | 89 | 72 | 68 |
| *9 | 77 | | -- | 95 | 98 | 79 | 77 |

MS[C] の節の順序は現行の KV とは全く異なり、Ch-6 と Tib1, 3 に完全に一致する。また、SC 断片は6つの小さな断片が一枚に辛うじて接合できるだけのもので前後が不明なものの、4節分（そのうち最初の節はどの節に対応するか不明である）が回収できる。その対応が分かる3節はどのテキストとも順序が対応しない³⁵。こうした同じサンスクリット本であっても節の順序の異なる資料が複数発見されているという点からも KV が独自にテキスト構成を動かして作り上げられたものであることが窺え、他方 KV と同様に引用を有する Tib1 が第二類の初期段階のテキストを、少なくとも節の順序に関しては忠実に保持しているとも言えよう。

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[Sanskrit]:

Manuscript (preserved at National Archives of Nepal, Kathmandu):

| | | | | | |
|--------|----------------|-----------|-----------------|----|---|
| MS[A]: | Ms.-No. 4-20 | palm-leaf | Nevārī | 76 | 5 |
| MS[B]: | Ms.-No. 1-1697 | palm-leaf | Nevārī | 27 | 6 |
| | Ms.-No. 5-141 | palm-leaf | Nevārī | 3 | 6 (first 3 folios; see Diwakar/Kudo 2006) |
| MS[C]: | appended to B | palm-leaf | Varutūla Nepālī | 2 | 5 |
| MS[D]: | appended to A | palm-leaf | Nevārī | 1 | 3 |
| MS[E]: | Ms.No. 4-951 | paper | Nevārī | 10 | 10 (see Kudo 2006, 2007) |

³⁵ スコイエン・コレクションの写本断片については一部を工藤 2005b に扱った。詳細については別の機会に発表する予定である。

Śukasūtra (from Central Asia)

Hoernle No. 149 x/1-2 (published in: Hoernle 1916: 46-52)

[Chinese translations]:

- Ch-1: *Fóshuō Dōudiào jīng* 『仏説兜調經』 失訳, [265-316CE.] (T 78, vol. 1, 887b5-888b11).
 Ch-2: *Zhōngāhán jīng* 『中阿含』 第百七十經 「鸚鵡經」 (*Yīngwǔ jīng*), 瞿曇僧伽提婆 (Gautama Samghadeva), [397-398 CE.] (T 26(170), vol. 1, 703c21-706b11).
 Ch-3: *Fóshuō Yīngwǔ jīng* 『仏説鸚鵡經』 (求那跋陀羅 (Guṇabhadra), [435-443 CE.]) 曇摩難提 (Dharmānandin) [384-5 CE.] (T 79, vol.1, 888b16-891a13).
 Ch-4: *Fóshuō Jīngyì yōupósāisūwèn jīng* 『仏説淨意優婆塞所問經』, 施護 (Dānapāla), [982-1017 CE.] (T 755, vol. 17, 588c9-590b7).
 Ch-5: *Fówéishǒujīāzhǎngzhěshuōyèbào chābié jīng* 『佛爲首迦長者說業報差別經』, 瞿曇法智 (Gautama Dharmaprajña), [582 CE.] (T 80, vol. 1, 891a18-895b21) [= Lévi: Chg].
 Ch-6: *Fēnbīeshànèbàoyīng jīng* 『分別善惡報應經』, 天息災 (Tiānxīzāi), [982-1000 CE.] (T 81, vol. 1, 895b26-901b19) [= Lévi: Cht].

[Tibetan translations]:

Tib-1:

- C: Cone No. 977 [Las rnam par 'byed pa. Karmavibhaṅga] (Vol. 52, Sa, 331b5-358a1)
 D: Derge No. 338. Las rnam par 'byed pa (Taipei ed. vol. 15, [553-596]).
 Derge: *The Tibetan Tripitaka*, Taipei Edition, Taipei 1991.
 N: Narthang No. 323 (Vol. 72, 434a4-464a6 [= IASWR Microfiche. vol. 72, Lmpj026.072, 22-24/25]).
 Q: Peking No. 1005 Las rnam par 'byed pa (TTP, vol. 39, 117-1-5~126-3-3).
 D.T. Suzuki, *The Tibetan Tripitaka, Peking Edition* (repr.), 168 Vols., Tokyo/Kyoto 1965-1961.
 H: Lhasa No. 344. Las rnam 'byed chung ba (vol. 72, mdo, la(26), 455a7-490b5 [IASWR Microfiche, Lmpj022.072]).
 J: 'Jang Sa-tham No. 278. Las rnam 'byed (/) bam po gnyis [= P. 1005], tome 67 mdo-mang sa(28).
 Urga: No. 338 Las rnam par 'byed pa (*Śatapiṭaka* Vol. 72, [553-596]).
 Na: Newark Mdo bsde tsha // 20.472, 186a9-203a3.

Tib-2:

- C: Cone No. 978 [Las kyi rnam par 'gyur ba shes bya ba'i chos kyi gshung. Karmavibhaṅga-nāma-dharmagrantha] (Vol. 52, Sa, 358a1-371a6).
 D: Derge, No. 339 Las kyi rnam par 'gyur ba shes bya ba'i chos kyi gshung (Taipei, vol. 15, [596(7)-619]).
 N: Narthang, No. 324 (Vol. 72, 464a6-481a6) [= IASWR Microfiche. Lmpj026.072, 24-25/25].
 Q: Peking, No. 1006. Las kyi rnam par 'gyur ba shes bya ba'i chos kyi gshung (TTP, vol. 39, 126-3-3~131-1-7).
 L: London Manuscript Kanjur, Or. 6724. No. 213. Las kyi rnam par 'gyur ba shes bya ba'i chos kyi gshung (mDo, Chi, Vol. 36, 136b4-151a8) [= Microfiche 25D-27F/63, uin 3788-3790].
 S: sTog Palace Kanjur, No. 298. Las kyi rnam par 'gyur ba shes bya ba'i chos kyi gshung bampo gcig. Karmavibhaṅga-nāmadharmaparyāya (Vol. 87, 148b2-165b3 [= IASWR Microfiche. Lmpj014.308, 7-8/17]).
 T: Tokyo (Kawaguchi) M. vol. 92-10, No. 295, 135b7-150b4.
 H: Lhasa, No. 345 Las kyi rnam par 'gyur ba'i mdo (vol. 72, mdo, la(26), 490b5-510a2 [IASWR Microfiche, Lmpj022.072]).
 J: 'Jang Sa-tham No. 279. Las rnam par 'gyur ba (/) rnam bzhungs so / [= P. 1006], tome 67 mdo-mang sa(28).
 Urga: No. 339 Las kyi rnam par 'gyur ba zhes bya ba'i chos kyi gzhung bam po gcig (Vol. 72, [596-673])

Tib-3:

- L: London Manuscript Kanjur, Or. 6724. No. 202. Las rnam par 'byed pa (mDo, Ci, Vol. 35, 300a7-325a1) [= Microfiche 52B-56C/68, uin. 3747-3751].
 S: sTog Palace Kanjur No. 287. Las rnam par 'byed pa. Karmavibhaṅga (Vol. 86, 358a5-385a3, bampo: 1358a6; 2-371b2) [= IASWR Microfiche, Lmpj014.307, 15-16/20]).
 F: Phug brag No. 186 Las rnam par 'byed pa (vol. 71, Tsha, 157a6-165/166-182b3 [= IASWR Microfiche, Lmpj016.870, 25F-30A/25])
 F2: Phug brag No. 404 Las rnam par ('byed) (vol. 97, Na, 333b1-356a8 [= IASWR Microfiche, Lmpj016.896, 56F-60D/64]).
 N: Narthang No. 784 (783?) (vol. 102, 130a1-157b7 [= IASWR Microfiche. kha-skong Lmpj 026.000, 23-28/56]).

T: Tokyo (Kawaguchi) M. vol. 91-6, No. 284, 300a8-324/25b8

H: Lhasa No. 343 Las mam 'byed (vol. 72, mdo, la(26), 425b6-455a7 [= IASWR Microfiche, Lmpj022.072]).

AKBh: *Abhidharmakośabhāṣyam of Vasubandhu*. ed. by P. Pradhan, 1967 (TSWS 8).

YBh: *Yogacārabhūmi*, ed. by V. Bhattacharya, University of Calcutta, 1957.

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<Key Words> *Karmavibhaṅga*, 『佛爲首迦長者説業報差別經』, 『分別善惡報應經』, 『鸚鵡經類』, 節の増広

Appendix: 節対応表 (Comparative Table of Contents)

Cf. Lévi 1932: 14-19

1-1. 第 1 – 14 節対応表 (Table of Contents corresponding to KV §§ 1-14)

| Skt | Pāli | Ch-1 | Ch-2 | Ch-3 | Ch-4 | Ch-5 | Ch-6 | Tib1 | Tib2 | Tib3 |
|-----|-----------|------|------|------|------|------|-----------|------|------|------|
| 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 |
| 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 |
| 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 |
| 7 | 7 | 7 | 7 | 7 | 7 | 7 | <u>9</u> | 7 | 7 | 7 |
| 8 | 8 | 8 | 8 | 8 | 8 | 8 | <u>10</u> | 8 | 8 | 8 |
| 9 | <u>11</u> | 9 | 9 | 9 | 9 | 9 | <u>7</u> | 9 | 9 | 9 |
| 10 | <u>12</u> | 10 | 10 | 10 | 10 | 10 | <u>8</u> | 10 | 10 | 10 |
| 11 | <u>9</u> | 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 |
| 12 | <u>10</u> | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 |
| 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 |
| 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 |

節見出し (Section Heading)

- 1 短命をもたらす業
- 2 長命をもたらす業
- 3 多くの苦勞をもたらす業
- 4 苦勞をもたらさない業
- 5 顔色を悪くする業
- 6 顔色を良くする業
- 7 汚名をもたらす業
- 8 高名をもたらす業
- 9 賤しい家に生まれさせる業
- 10 高貴な家に生まれさせる業
- 11 財をほとんどもたらさない業
- 12 多財をもたらす業
- 13 無智ならしめる業
- 14 理智ならしめる業

1-2. 第 15 - 80 節対応表 (Table of Contents corresponding to KV §§ 15-80)

| Skt | Ch-5 | Ch-6 | Tib1 | Tib2 | Tib3 | Section Heading |
|-----|------|------|------|------|------|--------------------|
| 15 | 15 | 15 | 15 | 15 | 15 | 地獄に生まれる業 |
| 16 | 16 | 16 | 16 | 16 | 16 | 畜生の胎に生まれる業 |
| 17 | 17 | 17 | 17 | 17 | 17 | ヤマ（餓鬼）界に生まれる業 |
| 18 | 18 | -- | 18 | 18 | -- | アスラ界に生まれる業 |
| 19 | 19 | 18 | 19 | 19 | 18 | 人界に生まれる業 |
| 20 | 20 | 19 | 20 | 20 | 19 | 欲界天に生まれる業 |
| 21 | 21 | 20 | 21 | 21 | 20 | 色界の天に生まれる業 |
| 22 | 22 | 21 | 22 | 22 | 21 | 無色界の天に生まれる業 |
| 23 | 30 | 24 | 23 | 26 | 25 | 為されても積集しない業 |
| 24 | 31 | 25 | 24 | 27 | 26 | 為されていなくとも積集する業 |
| 25 | 32 | 26 | 25 | 28 | 27 | 為されて積集する業 |
| 26 | 33 | 27 | 26 | 29 | -- | 為されず積集しない業 |
| 27 | 27 | 28 | 27 | 30 | 28 | 地獄に生まれ寿命を満了して死ぬ業 |
| 28 | 28 | 29 | 28 | 31 | 29 | 地獄に生まれ寿命を半分満了して死ぬ業 |
| 29 | 29 | 30 | 29 | 32 | 30 | 地獄に生まれただけで死ぬ業 |
| 30 | 23 | (32) | 30 | 23 | 22 | 確定された生まれをもたらす業 |
| 31 | 24 | (32) | 31 | 24 | 23 | 確定されていない生まれをもたらす業 |
| 32 | 25 | 23 | 32 | 25 | 24 | 他国で異熟する業 |
| -- | 26 | -- | -- | -- | -- | 「生得中國」 |
| 33 | 34 | 31 | 33 | 33 | 31 | 前半は幸福、後半は不幸となる業 |
| 34 | 35 | 32 | 34 | 34 | 32 | 前半は不幸、後半は幸福になる業 |
| 35 | 36 | 33 | 35 | 35 | 33 | 前半にも後半にも幸福になる業 |
| 36 | 37 | 34 | 36 | 36 | 34 | 前半にも後半にも不幸になる業 |
| 37 | 39 | 35 | 37 | 37 | 36 | 裕福であるが物惜しりする業 |
| 38 | 38 | 36 | 38 | 38 | 37 | 貧乏であるが喜捨を好む業 |
| 38a | 41 | 37 | -- | 40 | 38 | 貧乏であって物惜しりする業 |
| -- | -- | 38 | -- | -- | -- | 「身心快樂又樂作福」 |
| -- | -- | 39 | -- | -- | -- | 「身心快樂不樂作福」 |
| 39 | 40 | -- | 39 | 39 | 35 | 裕福であって喜捨を好む業 |
| 40 | 46 | -- | 40 | 41 | 43 | 寿命が尽きるが業は尽きない |
| 41 | 47 | (45) | 41 | 42 | 44 | 業は尽きるが寿命は尽きない |
| 42 | 48 | 44 | 42 | 43 | 45 | 業も寿命も尽きる |
| 42a | -- | -- | 43 | -- | -- | [寿命も業も尽きない] |
| 43 | -- | (45) | 43 | -- | 46 | 功德と寿命が尽きない業 |

| | | | | | | |
|-----|----|-------|-------|-------|------|-------------------|
| 43b | 49 | -- | -- | 44 | -- | 寿命も業も尽きず、煩惱が減する |
| 44 | 42 | -- | 44 | 45 | 39 | 身体は安楽、心はそうでない業 |
| 45 | 43 | -- | 45 | 46 | 40 | 心は安楽、身体はそうでない業 |
| 46 | 44 | -- | 46 | 47 | 41 | 心身共に安楽な業 |
| 47 | 45 | 40 | 47 | 48 | 42 | 心身共に安楽ではない業 |
| -- | -- | 41 | -- | -- | -- | 「人間命短三塗命長」 |
| -- | -- | 42 | -- | -- | -- | 「三塗命短人中命長」 |
| -- | -- | 43 | -- | -- | - | 「人中及三塗命短」 |
| -- | -- | 45 | -- | -- | -- | 「煩惱乃盡壽命不盡」 |
| 48 | 50 | 46 | 48 | 49 | 47 | 悪趣に生まれても容色端正になること |
| 49 | 51 | 47 | 49 | 50 | 48 | 悪趣に生まれて顔色悪くなること |
| 50 | 52 | 48 | 50 | 51 | 49 | 悪趣に生まれて悪臭を放つこと |
| 51 | 53 | 48 | 51 | 52 | 50 | 十不善業道による結果 |
| 51a | 64 | 59 | 62 | -- | (50) | 十善業道による結果 |
| 52 | 54 | 49 | 52 | 53 | (50) | 殺生業の結果 |
| 53 | 55 | 50 | 53 | 54 | (50) | 不與取の結果 |
| 54 | 56 | 51 | 54 | 55 | (50) | 邪淫の結果 |
| 55 | 57 | 52 | 55 | 56 | (50) | 妄語の結果 |
| 56 | 58 | 53 | 56 | 57 | (50) | 二枚舌の結果 |
| 57 | 59 | 54 | 57 | (*58) | (50) | 悪口の結果 |
| 58 | 60 | 55 | 58 | 59 | (50) | 綺語の結果 |
| 59 | 61 | 56 | 59 | 60 | (50) | 貪の結果 |
| 60 | 62 | 57 | 60 | 61 | (50) | 瞋恚の結果 |
| 61 | 63 | 58 | 61 | 62 | (50) | 邪見の結果 |
| -- | -- | 60-69 | 63-72 | -- | 51 | 十善業道の果報 |
| -- | -- | 70 | 73 | -- | 52 | 殺生による果報 |
| -- | -- | 71 | 74 | -- | 53 | 偷盜による果報 |
| -- | -- | 72 | 75 | -- | 54 | 邪淫による果報 |
| -- | -- | 73 | 76 | -- | 55 | 妄語による果報 |
| -- | -- | 74 | 77 | -- | 56 | 飲酒による果報 |
| 62 | 75 | 75 | 78 | 63 | 57 | 四大聖地巡礼の功德 |
| 63 | 65 | 76 | 79 | 64 | 58 | 如来の塔廟に敬礼すること |
| -- | -- | 77 | 80 | -- | 59 | 塔廟を掃除すること |
| 64 | 66 | 78 | 81 | 65 | 60 | 傘蓋の施与 |
| 65 | 68 | 79 | 82 | 66 | 61 | 宝鈴の施与 |
| -- | 67 | 80 | 83 | -- | 62 | 幢幡の施与 |
| 66 | 69 | 81 | 84 | 67 | 63 | 衣服の施与 |
| 67 | -- | 88 | 91 | 74 | 70 | 座具の施与 |

| | | | | | | |
|----|------|----|-----|----|----|-----------|
| -- | 72 | 89 | 92 | 75 | 71 | 履物の施与 |
| 68 | 70 | 90 | 93 | 76 | 72 | 鉢の施与 |
| 69 | 71 | 91 | 94 | 77 | 73 | 食物の施与 |
| 70 | -- | 92 | 95 | 81 | 74 | 乗物の施与 |
| 71 | -- | 93 | 96 | 78 | 75 | 避難所の施与 |
| 72 | -- | 94 | 97 | 80 | 76 | 飲物の施与 |
| 73 | -- | 83 | 86 | 69 | 65 | 華鬘の施与 |
| 74 | 73 | 82 | 85 | 68 | 64 | 散華の施与 |
| 75 | 74 | 84 | 87 | 70 | 66 | 燈明の施与 |
| 76 | (73) | 85 | 88 | 71 | 67 | 香の施与 |
| -- | -- | 86 | 89 | 72 | 68 | 音曲の施与 |
| -- | -- | 87 | 90 | 73 | 69 | 塔廟を讃歎すること |
| 77 | -- | 95 | 98 | 79 | 77 | 出家すること |
| 78 | -- | 96 | 99 | 82 | 78 | 林住すること |
| 79 | -- | 97 | 100 | 83 | 79 | 乞食すること |
| 80 | -- | 98 | 101 | 84 | 80 | 十の無所畏 |

注記：表中で括弧内に入れて示した項目はその内容が当該節見出しの内容に部分的には関連すると思われるが、全体として対応するものとは言い難いものを表している。

また、Tib2 § 58 に相当する部分はないのだが、それは十不善業道の第六（悪口）に相当する箇所であり、本来は存在したものがいかなる理由からか欠けてしまったものと推測することが妥当と思われる。したがって、§ 58 を欠番にはしていない。

節見出しのうち、「」に入れたものはその節を唯一有する文献 (Ch-5 もしくは Ch-6) の当該節冒頭部分から取り出したものである。

Brief Communication

The Omission of the Verses of the *Samantamukha-parivarta* in a Kanjur Edition

The verses of the *Samantamukha-parivarta* of the Lotus Sutra are wanting in two old Central Asian Sanskrit fragments¹ and in the oldest Chinese translation of the Lotus Sutra by Dharmarakṣa (trans. 286 C.E.; Taishō 9, No. 263). Though the extant version of Kumārajīva's translation of this text (trans. 406 C.E.; Taishō 9, No. 262) contains these verses (57c~58b), they are thought not to have been in his original translation and were interpolated from Jñānagupta's later translation of the same scripture (trans. 601 C.E.; Taishō 9, No. 264)². While Ji 基 (632~682 C.E.)'s commentary on the Lotus Sutra contains comments on these verses (Taishō 34, No. 1723, 849bf.), Jizang 吉藏 (549~623 C.E.) did not make any remarks on them intentionally, saying that they were translated not by Kumārajīva but allegedly by Jñānagupta (Taishō 34, No. 1719, 358a3f.)³. As well as this, neither a manuscript fragment of Kumārajīva's translation of the Lotus Sutra, dated 559 C.E., from Bezeklik⁴, nor a Chinese stone inscription of the said text from the Northern Qi Period (550~577 C.E.)⁵ contains the verse portion totally.

Among the Tibetan translations of the *Saddharmapuṇḍarīkasūtra*, both the old Tibetan manuscript from Khotan and most of the Kanjur editions contain the verses in question, as can be seen in my edition of the aforementioned translations, "An Old

¹ One fragment was Stein Kha. i. 177, discovered in Khadalik and now preserved in the British Library (see note 7) and the other is Otani (Lüshun), B-17, discovered in Khotan and now preserved in the Lüshun Museum, China (see note 7).

² Cf. *Saddharmapuṇḍarīka*, ed. Hendrik Kern and Bunyiu Nanjio, St. Petersburg 1908~12: Académie Imperiale des Sciences (Bibliotheca Buddhica X), p. 447, fn. 1; *The Threefold Lotus Sutra*, translated by B. Kato, Y. Tamura and K. Miyasaka with revisions by W. E. Soothill, Wilhelm Schiffer and Pier P. Del Campana, Tokyo 1975: Kosei Publishing Co., p. 323, fn. 3; Seishi Karashima, *The Textual Study of the Chinese Versions of the Saddharmapuṇḍarīkasūtra— in the light of the Sanskrit and Tibetan Versions*, Tokyo 1992: The Sankibō Press (Bibliotheca Indologica et Buddhologica 3), p. 235.

³ Also in another commentary on the Lotus Sutra, he did not comment on the verse portion: Taishō 34, no. 1721, 629ab.

⁴ *Ryojun Hakubutsukan zō Shinkyō Shutsudo Kanbun Bukkyō Kenkyū Ronbunshū* 旅順博物館藏新疆出土漢文佛經研究論文集 (*A Collection of Articles on the Chinese Buddhist Scriptures from Xinjiang Held in the Lüshun Museum*), ed. Lüshun Museum and Ryukoku University, Kyoto 2006: Research Institute for Buddhist Culture, Ryukoku University, p. 265.

⁵ *Xiangtangshan Shiku Beike Tiji Zonglu* 響堂山石窟碑刻題記總錄 (*A Collection of Colophons to the Inscriptions of the Xiangtangshan Stone Caves*), Beijing 2007: Waiwen Chubanshe 外文出版社, pp. 17f.

Tibetan Translation of the Lotus Sutra from Khotan: The Romanised Text Collated with the Kanjur Version (4),” pp. 201~217 in this volume. However, while reading the Tibetan translation in various Kanjur editions, I discovered that all these verses are wanting in the Phug brag Kanjur, which reads as follows:

“rigs kyi bu! byang chub sems dpa’ sems dpa’ chen po SPYAN RAS GZIGS DBANG PHYUG
 ’jigs (sic.) rten gyi khams Mi ’jed (= mjed) ’di na de lta bu’i rnam par ’phrul pas
 rnams (sic.) par rgyu’o” // de nas byang chub sems dpa’ sems dpa’ chen po SA ’dzin
 stan las lang<s> te⁶ (“With such [a faculty of] transformation, O noble man,
 the Bodhisattva-Mahāsattva *Avalokiteśvara* moves in this *Saha*-world.” [33
 verses are missing here] Thereupon the Bodhisattva-Mahāsattva
Dharaṇīṃdhara rose from his seat ...”)

Here, the wording in this Kanjur agrees completely with that in the old Sanskrit fragments and Dharmarakṣa’s Chinese translation.⁷ Therefore, the omission of the verse portion in the Phug brag Kanjur is not to be attributed merely to a simple scribal error.

As far as the translation of the Lotus Sutra is concerned, this Kanjur generally preserves older readings, which agree with those in the old Tibetan manuscript from Khotan and the Bathang Kanjur edition. While the manuscript from Khotan and other Kanjur editions as well as most of the Sanskrit manuscripts of the same text contain these verses, why the Phug brag Kanjur edition lacks them, which coincides with the old Sanskrit manuscript fragments and the older Chinese translations by Dharmarakṣa and Kumārajīva, remains an enigma to me.

This verse portion had originally been an independent text, which was later incorporated into the Lotus Sutra. However, even after that, it still continued to be circulated as an independent scripture in Sanskrit, Chinese, Tibetan and in other languages — to this day, in East Asia, hundreds of millions of people worship *Avalokitasvara* (觀世音, 觀音) / *Avalokiteśvara* (觀自在), and many of them also recite these verses in question, praising this merciful Bodhisattva. The editor of the Phug brag Kanjur might have somehow noticed that the verse portion was a later interpolation and therefore returned the chapter to its original form by deleting it, just like Jizang 吉藏 had omitted these verses in his commentaries on the Lotus Sutra, saying that they were not original.

Seishi Karashima

⁶ Phug brag Kanjur, No. 94, vol. 60, mDo sde, Dam pa’i chos padma dkar po, ja 390b7~8.

⁷ Kha. i. 177 recto 8. *īdṛṣyā kulaputra (v)iku(rvayā) /// (verso 1)/// (Dharaṇīṃdhar)o bodhisatvo mahāsattvaḥ u(ttbā)y(‘) āsanād* (cf. Hirofumi Toda, *Saddharmapuṇḍarikasūtra, Central Asian Manuscripts, Romanized Text*, Tokushima 1983 : Kyoiku Shuppan Center, p. 275); Otani (Lüshun), B-17, verso 1~2. ... [A](va)[loki]tasvaro [bo] /// /// (Sa)[bhā]yām lokadātāu pravarati (atba khalu) Dharaṇīṃdharo bodbi(sa)[tv]o (ustbā)y(ā)[sa](nāto) /// (Jiang Zhongxin, *Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text*, Dalian and Tokyo 1997: The Lüshun Museum and The Soka Gakkai, p. 163); Dharmarakṣa’s translation, T. 9, No. 263, 129c19~21. 其族姓子！普爲一切，以是之故，神足變化遊忍(*Sabā*)世界，無所不濟。於是持地(*Dharaṇīṃdhara*)菩薩即從座起。

Brief Communication:

Some Remarks on the Relationship between a Sanskrit Manuscript of the *Advayasamatāvijaya* from Tibet and its Tibetan Translation*

A more complete name of the *Advayasamatāvijaya* is *Advaya-samatā-vijaya-mahākālpa-rājā* (ASVM). The manuscript treated in this paper belongs to the collection of Sanskrit manuscripts formerly kept in the China Ethnic Library in Beijing.¹ This ASVM manuscript had been first recorded by Rāhula Sāṅkrtyāyana (1893-1963) in his renowned catalogue and was later photographed by Giuseppe Tucci (1894-1984) in Zhwa lu Ri phug.²

For my researches I used microfilms which belong to the Research Institute of Sanskrit Manuscripts and Buddhist literature of Peking University. Judging from the microfilms the manuscript catalogued by Wang Sen as no.76 consists of 25 folios.³ Most of the folios contain seven lines of writing, only folio 25 has three lines on each the recto and verso sides. The manuscript has neither colophon nor date, its material is palm leaf, and its script is called *kuṭilā* by Rāhula Sāṅkrtyāyana, but actually shows the characteristic features of *vartulā*, the hook-topped Nepalese script. Noteworthy is that the leaves have two different numeral systems, namely Tibetan numerals on the recto side and Sanskrit numerals on the verso. Both are written in the middle of the left margin, but their numbering is not the same. For instance, the beginning

* I am sincerely grateful to Professor Duan Qing who kindly suggested for my Ph.D. dissertation the manuscript treated in the present paper, and for supervising and correcting my work. I am also very grateful to Professor Jens-Uwe Hartmann for his kind and patient guidance and support during my stay at the Institut für Indologie, University of Munich. I also like to express my heartfelt thanks to Professor Adelheid Mette (Munich) and Professor Harunaga Isaacson (Hamburg) who kindly offered me valuable suggestions. For the Tibetan materials I am indebted to Dr. Saerji of the Department of Indian Languages and Culture of Peking University and Dr. Kano Kazuo from Hamburg University. I further would like to thank Mr. Iain Sinclair and Dr. Elsa Legittimo for helping me with my English.

¹ This collection was brought to Beijing from Tibetan monasteries in 1961 and was returned to Tibet in 1993. At present it is preserved in the Tibet Museum in Lhasa. Cf. Ernst Steinkellner, *A Tale of Leaves: On Sanskrit Manuscripts in Tibet, their Past and their Future*, 2003 Gonda Lecture, Amsterdam: Royal Netherlands Academy of Arts and Sciences (Amsterdam 2004), pp. 20-23.

² Cf. Rāhula Sāṅkrtyāyana, "Search for Sanskrit MSS. in Tibet", *The Journal of the Bihar and Orissa Research Society*, Vol. XXIV, Part IV (Patna 1938), p. 145; Francesco Sferra, "Sanskrit Manuscripts and Photos of Sanskrit Manuscripts in Giuseppe Tucci's Collection: A Preliminary Report", P. Balcerowicz and M. Mejer, ed., *On the Understanding of Other Cultures (=Studia Indologica 7)* (Warsaw 2000), p. 441.

³ Cf. Wang Sen 王森, 民族圖書館藏梵文貝葉經目錄 *A Catalogue of the Sanskrit Manuscripts preserved in the China Ethnic Library*, (Beijing 1985); Haiyan Hu-von Hinüber, "Some Remarks on the Sanskrit Manuscript of the Mūlasarvāstivāda-Prātimokṣasūtra found in Tibet", Ute Hüsken, Petra Kieffer-Pülz and Anne Peters, ed., *Jaina-itiḥāsa-ratna: Festschrift für Gustav Roth zum 90. Geburtstag*, Indica et Tibetica 47 (Marburg 2006), pp. 297-335.

of the ASVM is found in the folio placed as the fourth one in the microfilms, with the Tibetan number 4 on the recto and Sanskrit number 2 on the verso. The numbering of the following folios then runs regularly and the recto and verso sides always display this difference of two pages: Tibetan 5 is Sanskrit 3, etc. As for the six sides of the first three (unnumbered) folios only two bear writing. First, the recto of the first folio has two lines in Tibetan writing that represent some introductory notes on the Tibetan translation of the ASVM. Second, on the verso of the second folio there are three lines in Sanskrit containing a passage of a commentary on the second chapter of the *Guhyasamājantra* (GS).⁴ The third folio is blank. These three folios do not actually belong to the manuscript. The folio with the Sanskrit numeral 2 is without doubt the second folio of the actual manuscript of the ASVM. These findings agree with Rāhula Sāṅkrtyāyana's description and his statement that the first folio is missing.⁵

Unlike other cases in which the Tibetan translations of Sanskrit Buddhist Literature are based on various manuscript versions, in the case of the ASVM Bu ston Rin chen grub (A.D. 1290-1364) had only one Sanskrit manuscript at his disposal.⁶ We further know that the beginning part of the manuscript was incomplete already when Bu ston translated it.⁷

On the basis of a comparison between the Sanskrit manuscript and the Tibetan translation, we can ascertain that the beginning of the Sanskrit text on the recto of the folio bearing the Sanskrit numeral 2 corresponds exactly to the first sentence of the Tibetan translation in the following three editions, namely, Pk, L, and S. The Derge in contrast contains a complete version of the ASVM, but its beginning section was translated by Gung mGon po skyabs from the Chinese version.⁸ It is therefore certain that the incomplete Tibetan translation was made from the manuscript still extant in Tibet.⁹

By a comparative analysis of selected passages from the manuscript of the ASVM and its corresponding Tibetan translation I will further exemplify the relationship between these two versions. First I will deal with illegible portions of the manuscript that are left out in the Tibetan translation. Then I will present some errors found in the Tibetan translation that can be accounted for by scribal errors in the manuscript.

⁴ I am indebted to Professor H. Isaacson for the identification of this text.

⁵ See note 2.

⁶ This is stated in the colophon at the end of the Tibetan translation, cf. D 102b3, Pk 42b5, S 347a2. The Tibetan text reads *rgya dpa'i dpe dpang ma rnyed cing l.*

⁷ This is also stated in the colophon, cf. D 102b4, Pk 42b7, S 347a3. The Tibetan text reads *de nas 'di la dbu nas shog lto gcig ma tshang bas rnyed na bsgyur bar bya'o l.*

⁸ This is mentioned in the introductory note of the Tibetan translation on the folio placed as the first in the microfilms. The Tibetan text reads *mgo ma tshang ba phyis gung mgon skyabs kyes rgya nag gi bka' 'gyur las bsgyur te bsabl.* As a supplement, in the *Blue Annals* it mentions Gung mGon po skyabs had, at the request of the Emperor K'ang hsi (1654-1722) translated the pages, left untranslated by Bu ston. Cf. G. N. Roerich, trans., *The Blue Annals* (Calcutta 1953), p. 417.

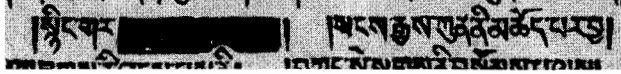
⁹ This agrees with dGe 'dun chos 'phel's statement. Cf. dGe hDun Chos 'Phel, *gTam rGyud gSer Gyi Thang Ma of With an Introduction cum Review by Ven. S. Rinpoche* (Varanasi 1986), pp. 23-24. The Tibetan text reads *'di thar lo'i phyag dpe nyang stod smon 'gro'i lha khang nas rnyed cing bu ston gyis bsgyur ba'i hor kong can gyi dpe de ka rang yin par thag chod cing l.*

1. Illegible portions in the manuscript

In this section I will present some passages of the manuscript that are so badly blurred that they can hardly be read. My examples refer to the end of several lines on the verso of the second folio and to the first line on the verso of the eighteenth folio.

1.1 [hrda]ye [s]ar[vva]buddhā[m]s tu pūjayet* / (fol. 2v4-5)

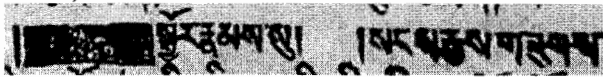

snying gar // sangs rgyas kun ni mchod par bya / (D 61a5; L 250b8; Pk 3b3; S 295b5)



In the above case, the Tibetan translation of the first pāda has only *snying gar* which corresponds to *hrdaye* (“in the heart”). And the illegible *akṣaras* following *hrdaye* were omitted. Among the four Tibetan editions I have examined, only the Derge leaves space after *snying gar*, probably for the purpose of completing the translation in the future with the help of another manuscript version.

1.2 yogeṣu buddhabimbam vibhāvayet* / (fol. 2v6-7)


sbyor rnams su ¹⁰ sangs rgyas gzugs ni rnam bsgom bya / (D 61b2; L 251a5; Pk 3b8; S 296a3)



Again, due to their illegibility the *akṣaras* preceding *yogeṣu* (“in the union”) which corresponds to the Tibetan translation *sbyor rnams su* have not been translated.

1.3 nām dharmmarājāḥ¹¹ <|> / (fol. 2v7-3r1)


chos kyi rgyal / (D 61b5; L 251a8; Pk 4a2; S 296a6)



此名金剛手菩薩法王法門。(施 516a13)

The Tibetan translation *chos kyi rgyal* corresponds to *dharmarājāḥ*, therefore the illegible *akṣaras* preceding *nām* are absent in the Tibetan version.

1.4 kapālām trīṇi samsthā / (fol. 18r7-v1)


thod pa gsum la kun bzhag nas / (D 93b1; Pk 34a7; S 335b2)

¹⁰ L omits this pāda.

¹¹ Read °rājāḥ.

The Tibetan translation of this verse corresponds to the first pāda *kapālām trīṇi samsthāpya* (“after placing the three skulls”). In this case too, the rendering of the second pāda was not attempted due to the illegibility of the *akṣaras*.

2. Scribal errors in the manuscript

- 2.1** *svabimbam buddhabimbañ ca yathesthāneṣa buddhimān[*] /*
*yojayanti*¹² ○ *yathānyāyaṃ vajrasatva(ṃ) vibhāvayet* /* (fol. 2v4)
rang gi gzugs dang sangs rgyas gzugs /
ji ltar gnas ltar blo dang ldan /
*ji ltar rigs par sbyor ba*¹³ *ni /*
rdo rje sems dpar bsgom par bya / (D 61a3; L 250b6; Pk 3b1; S 295b2)
 自影像佛相，智者五處觀。
 依相應法門，想金剛薩埵。(施 515c2-3)

For the *akṣaras* preceding *buddhimān*, the Tibetan translator may have read *yathāsthāne* (“in the respective place”) which could be reluctantly accepted, whereas the Chinese translation possibly corresponds to *pañcasthāneṣu* (“in the five places”) which makes more sense. In tantric works, especially in later Yogatantra the term *pañcasthāna* as well as visualizations in the five places are very common. The Five Buddhas and the five syllables are visualized by associating them with five specific places within one’s body.¹⁴ The reading therefore should be *pañcasthāneṣu*. There are similar verses that prove this reading, for example:

bimbam vāpi samutpādya pañcasthāneṣu buddhimān / (fol. 16a3)
catuḥsandhyaprayogena pañcasthāneṣu buddhimān / (GS, p. 41, XII.43)

- 2.2** *pañcasūrya nyased vajrām hrdayesu*¹⁵ *vidhānataḥ /* (fol. 3r6)
rdo rje thugs su cho ga las /
*nyi ma lnga ni dgod bya ba*¹⁶ (D 62b3; L 252a7; Pk 4b8; S 297b1)
 五銚金剛杵，依法想於心。(施 516b26)

In this passage there is a problem with regard to the word *pañcasūrya* (“five suns”) which coincides with the Tibetan rendering *nyi ma lnga ni*. It is difficult to find a possible meaning for this wording, as *pañcasūrya* can hardly be employed to modify the *vajra*. This unfitted rendering is probably due to a scribal error. A reconstruction can be undertaken based on the Chinese translation 五銚金剛杵 which stands for *pañcaśūlam vajram* (“the five-pronged thunderbolt”). Besides *pañcaśūla* is a common word for describing a *vajra*, for instance:

¹² It could be corrected to *yojayamś ca* in accordance with the subject.

¹³ Pk *sbyar*.

¹⁴ The five places are the head, the throat, the heart, the navel, and the genitals. Cf. D.L. Snellgrove, *The Hevajratāntra: A Critical Study*, Vol. I: Introduction and Translation (London 1959), p. 38.

¹⁵ Read *hrdayeṣu*.

¹⁶ S, L *nyi ma lnga ni dgod bya ba / rdo rje thugs su cho ga las / nyi ma lnga ni dgod bya ba /*.

pañcaśūlaṃ mahāvajraṃ nāsāgre tu vibhāvayet[]* (fol. 9v7)

pañcaśūlaṃ mahāvajraṃ bhāvayed yogavit sadā / (GS, p. 30, X.11)

pañcaśūlaṃ mahāvajraṃ pañcāvālā vibhūṣitaṃ (GS, p. 36, XI.37)

Besides *pañcaśūla*, other variants can be taken into account, for example *pañcaśūci* which is also a good term to qualify a *vajra*.

2.3 *bhṛkuṭā caikaṭāvidyā bhayasyāpi bhayaṅkarī* < > (fol. 20r2)

khro gnyer tsai kaṭa rig ma /

'jigs pa yang ni 'jigs par byed / (D 92b2; Pk 33b2; S 334a7-334b1)

顰眉一髻尊大明，能作廣大怖畏事。(施 532a25)

As a result of a scribal error, the Tibetan translator could not understand the meaning of the *akṣaras* following *bhṛkuṭ*, and therefore transcribed them phonetically. In this case too the Chinese translation 顰眉一髻尊大明 (“the goddess wearing twisted hair with her brows contracted”) can give us some indication of the original meaning. I tentatively suggest that the Sanskrit might have been *bhṛkuṭyekajaṭāvidyā* or *bhṛkuṭī caikaṭāvidyā*.¹⁷ In the maṇḍala of Akṣobhya, Bhṛkuṭī and Ekajaṭā are the goddess consorts of the Krodhas.¹⁸ Admittedly the compound *bhṛkuṭyekajaṭāvidyā* is unusual.

Conclusion

The above examples as well as the additional aforementioned material¹⁹ can serve as evidence to support the hypothesis that the manuscript of the ASVM discussed in this paper is nothing other than the manuscript from which Bu ston's translation was made. This finding is extremely valuable for comparative researches, as we can observe the influence of the manuscript and all its particularities on the Tibetan translation. Although the Sanskrit text can not be reconstructed on the basis of the Tibetan translation, the Tibetan translation may support the ongoing decipherment efforts. With the additional help of the Chinese translation certain errors of the manuscript can be corrected and some missing parts can even be reconstructed. This procedure too, however, poses certain problems since the Chinese translation is based on a different manuscript and does not always correspond precisely to our Sanskrit text. A certain number of problems therefore remain unsolved.

FAN Muyou

¹⁷ The pāda should be hypermetrical in this case.

¹⁸ Cf. Alex Wayman, *Yoga of the Guhyasamājatantra* (Delhi 1977), p. 129.

¹⁹ Cf. notes 6-9.

Conventions

- () restorations in a gap
- damaged *akṣara*(s)
- ◇ omission of (part of) *akṣara*(s) without gap in the Ms.
- . illegible part of an *akṣara*
- .. one illegible *akṣara*
- * virāma
- string hole
- ▼ line break

Abbreviations

- D Derge (sDe dge) blockprint edition of the bKa' 'gyur and bsTan 'gyur: rGyud 'bum (cha) 58b-103a.
- L London Manuscript version of the bKa' 'gyur in the British Library: rGyud (ca) 454b-517a.²⁰
- Pk Peking edition of Kanjur and Tanjur, *The Tibetan Tripiṭaka*, ed. D. T. Suzuki, Kyoto, 1955-61: rGyud (cha) 1-42b (Vol. 3, No. 87, 265-1-1 to 282-4-3).
- S sTog Palace Manuscript version of the bKa' 'gyur: rGyud (ca) 293a-346b (Vol. 96, No. 414, pp. 587-694).
- 施 Dānapāla's translation of ASVM, T 887 佛說無二平等最上瑜伽大教王經, Song dynasty, A. D. 1006.

²⁰ A microfiche copy of the London Kanjur is available at the Bavarian State Library, Munich.

活動報告（平成18年2月以降）

「研究所運営委員会」を年に2、3回の割合で開会。

「国際仏教学高等研究所委員会」を月2回の割合（夏期・冬期休暇中を除く）で開会。

「ORC検討委員会」を月2回の割合（夏期・冬期休暇中を除く）で開会。

以下、月日を追って研究所および所長・所員の主要な活動を記す。（ORC関連事業については下線を付す）

平成19年

2月8日(木) 北京大学教授 段 晴博士、同講師 サルジェ博士、来所。(2月23日まで)

2月17日(土) 元ベルリン美術館学芸員 ローレ・ザンダー博士 (Dr. Lore Sander) 招聘研究員として来日し、共同研究を行う。(5月1日まで)

2月22日(木)～23日(金) シンポジウム「仏教文献学と美術」（辛嶋静志教授主催「ブラーフミー・クラブ」一周年記念）を本部棟にて開催（詳細は別途）

3月22日(木)～23日(金) 菅野博史所長
（東洋哲学研究所 第23回学術大会に出席）

4月17日(火)～28日(土) ナティエ オーストリア、イタリア出張
Austrian Academy of Sciences 主催 Symposium on Early Chinese Buddhist Translations に参加し、“Who Wrote the Damingdu jing 大明度経 (T225)? A Reassessment of the Evidence” と題して発表 (4/18, Vienna)
University of Padova にて “The Beginnings of the Mahāyāna: Stages in the Emergence of the Idea of the Bodhisattva Career” と題して講演 (4/27, Padova)

4月25日(水) 第15回ORC「仏教文献学研究センター」公開講演会 (=第41回仏教学懇話会)
講師：元ベルリン美術館学芸員 ローレ・ザンダー博士 [本研究所招聘研究員]
テーマ：「南トルキスタン・ブラフミー正書体とその異体に関する所見」 (Remarks on the South Turkestan Brāhmī and its Variants)
(大学全学休校の為、外部からの参加者なし)

5月7日(木)-11日(金) ナティエ アメリカ出張
Stanford University Center for Buddhist Studies にてワークショップに参加。
“Stages of the Path: The Origins and Development of the Bhṛmi Systems” と題して発表

5月10日(木), 18日(金) 年報発送
『創価大学・国際仏教学高等研究所・年報』平成18年度(第10号) [3月31日付]

5月12日(土) 菅野所長 東アジア仏教研究会第11回定例研究会（於: 大正大学）に出席。

5月17日(木)～19日(土) 辛嶋 イギリス出張
大英博物館・大英図書館・英国学士院で開催されたシンポジウム A Hundred Years of Dunhuang 1907-2007 に出席し「BLSF: The British Library Sanskrit Fragments」と題して発表。

5月22日(火) ワシントン大学教授 リチャード・サロモン博士 (Prof. Dr. Richard Salomon, University of Washington) 招聘研究員として来日し、共同研究を行う。(6月28日まで)

6月20日(水) 第16回ORC「仏教文献学研究センター」公開講演会 (=第42回仏教学懇話会)

講師：ワシントン大学教授 リチャード・サロモン博士 [本研究所招聘研究員]

テーマ：「仏教、昔と今：ガンダーラ写本から学びつつあること」(Buddhism Then and Now: What we are learning from Gandharan manuscripts)

8月10日(金) 姜 南氏(北京大学博士課程生) 中国政府奨学生として来日(指導：辛嶋教授)。研究所研究生として一年間滞在予定。

7月13日(金) ウィーン大学助手 グードゥルン・メルツァー博士(Dr. Gudrun Melzer) 来所。(8月17日まで)

7月28日(土) 菅野所長 東アジア仏教研究会第12回定例研究会(於：駒澤大学)に出席。

8月6日(月)~10日(金) 菅野所長、中国出張

中国人民大学において、「中国日本の《法華經》思想与《法華經》的现代意義」と題して集中講義

8月24日(金) 菅野所長 2007年度創価大学夏季大学講座にて「『法華經』を読む読む(3)——藥草喻品・授記品・化城喻品」と題して講演。

9月4日(火)~5日(水) 菅野所長 第58回日本印度学佛教学会学術大会(於：四国大学)に参加。理事会に出席

9月16日(土) 菅野所長 第66回日本宗教学会学術大会(於：立正大学)に参加。評議員会に出席

9月21日(金) ロシア科学アカデミー東洋写本研究所 マルガリータ・I・ヴァロビョーヴァ-デシヤトフスカヤ博士(Dr. Margarita I. Vorobyova-Desyatovskaya) 来所。(10月8日まで)

10月1日(月) フライブルク大学名誉教授 オスカー・フォン・ヒニューバー博士(Pro. Emer. Dr. Oskar von Hinüber) 招聘研究員として来日。11月26日まで共同研究。

10月2日(火) 葉 少勇氏(北京大学博士課程生) 仏教伝道教会奨学生として再来日(12月15日迄)

10月3日(水) 第17回ORC「仏教文献学研究センター」公開講演会(=第43回仏教学懇話会)開催

講師：ロシア科学アカデミー東洋写本研究所 マルガリータ・I・ヴァロビョーヴァ-デシヤトフスカヤ博士

テーマ：「ベレゾフスキとそのクチャへの探検」(Berezovsky and his expedition to Kucha)

10月5日(金) フライブルク大学 ハイエン・フー・フォン・ヒニューバー博士(Dr. Haiyen Hu von Hinüber) 来所。(10月10日まで)

10月15日(月) 菅野所長 東京大学仏教青年会において「『法華經』を読む」(1)の講演

11月2日-4日 辛嶋 ナティエ 中国出張

中国、人民大会堂・北京大学で開催されたシンポジウムBeijing Forum 2007に出席。

辛嶋「A Study of the Language of the Chinese Buddhist Translations」と題して発表。

ナティエ“Shan nanzi 善男子 and Shan nüren 善女人: Exploring the Substructure of Two Well-known Buddhist Terms”と題して発表。

11月5日(月) 菅野所長 東京大学仏教青年会において「『法華經』を読む」(2)の講演

11月14日(水) 第18回ORC「仏教文献学研究センター」公開講演会(=第44回仏教学懇話会)開催

講師：フライブルク大学名誉教授 オスカー・フォン・ヒニューバー博士

テーマ：「最初の比丘尼は誰か：最初期仏教史への貢献」(Who were the first Buddhist nuns? — A contribution to the earliest history of Buddhism)

11月19日(月) 菅野所長 東京大学仏教青年会において「『法華経』を読む」(3)の講演

12月1日(土) 菅野所長 東アジア仏教研究会第6回年次大会(於: 駒澤大学)に出席。

12月10日(月) 菅野所長 東京大学仏教青年会において「『法華経』を読む」(4)の講演

平成20年

1月15日(火) 葉 少勇氏(北京大学博士課程生) 中国政府奨学生として再来日(指導: 辛嶋教授)。
研究所研究生として半年間滞在予定。

1月29日(火) ヴァンサン・トゥルニエ氏(Vincent Tournier, フランス高等研究院・第五部門博士課程生) 日本学術振興会外国人特別研究員(欧米短期)来日(指導: 辛嶋教授)。研究所研究生として5月末日まで滞在予定。

Brāhmī Club 一周年記念シンポジウム
『仏教美術史・考古学と仏教文献学の出会い』

The Encounter of the Buddhist Art History or the Archaeology, and the Philology of the Buddhist Scriptures: 1st Anniversary of the Brāhmī Club

2007年2月22日(木)、23日(金)

於: 創価大学本部棟M402教室

2007年2月22日(木)

9:30 開場

9:50 開会

10:00 辛嶋静志(創価大学・国際仏教学高等研究所教授)

仏典の読み方: あるがままに、疑問をもって、自分の感性で

10:35 ジャン・ナティエ(創価大学・国際仏教学高等研究所教授)

Masquerading as Transcription: Substitution Terms in Chinese Buddhist Translations

11:10 段晴(北京大学教授)

Middle Iranian as the Carriage of Cultural Exchange Between Western and Eastern

11:45 米澤嘉康(大正大学講師)

『維摩経』と『智光明莊嚴経』

13:15 前田たつひこ(平山シルクロード美術館学芸部長)

カピサ出土双神変図の文化的解釈

13:50 渡辺章悟(東洋大学教授)

(般若経と金剛について)

14:25 吉田豊(京都大学教授)

ソグド語律典について — ソグド語仏典はウイグル仏典を超えられるか —

15:15 栗田功(欧亞美術社長)

仏像、奉獻塔に「埋め込まれた縁起偈」について

15:50 山部能宣(東京農業大学教授)

Transformation Tableaux “Based on” the *Amitāyus Visualization Sūtra*: Their Deviations from the Text

16:25 森祖道(大正大学総合仏教研究所顧問)

スリランカ大乘仏教研究の問題点

17:00 宮治昭(名古屋大学教授)

ガンダーラの菩薩の図像について

2月23日

9:00 開場

9:30 田辺和子（東方学院専任研究員）／畝部俊也（名古屋大学助教授）
（タイのパーリ・ジャータカについて）

10:05 小山満（創価大学教授）／川崎建三（創価大学嘱託職員）
ダルヴェルジン・テパ第二仏教寺院址について

10:40 佐々木閑（花園大学教授）
仏教の変遷過程 — アビダルマと大乘 —

11:15 加藤九祚（民族博物館名誉教授）
（カラ・テパ仏跡の発掘現状報告）

12:50 ローレ・ザンダー（ベルリンインド美術館元学芸員）
Śālabhañjikā について

13:25 原實（東京大学名誉教授、日本学士院会員）
The Holding of the Hair (Keśa-graḥaṇa)

14:00 ユベール・デュルト（国際仏教学大学院大学教授）
A few questions related to the Life of the Buddha

14:35 入澤崇（龍谷大学教授）
Newly Discovered Buddhist Sites West of Bāmiyān

15:25 榮新江（北京大学教授）
闐氏高昌国与柔然、西域的關係

16:00 田辺勝美（中央大学教授）
ガンダーラ菩薩像の首飾りの意義？

16:35 定方晟（東海大学名誉教授）
文献と美術作品の照合：ショペン『大乘仏教興起時代のインドの僧院生活』I. 3~4 を読んで

17:10 彌永信美（仏教学者）
仏教神話研究 — 方法論、中正の「三面の神々」の例

国際仏教学高等研究所所長・所員の著作
(List of Publications of the IRIAB Director and Fellows)

菅野 博史 (Hiroshi KANNO) Director

『法華文句』(I), 第三文明社, 2007.6.

『大乘仏教の挑戦—人類的課題—』II (共著) 2007.9, 東洋哲学研究所.

「中国初期仏教の機と感応思想—道生と僧亮を中心として」『創価大学人文論集』19, 2007.3, pp. 33-51.

"A General Survey of Research Concerning Chinese Commentaries on the Lotus Sūtra," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2006*, vol. X, 2007.3, pp. 417-444.

「『法華経』における菩薩道と現実世界の重視」『東洋学術研究』46-1, 2007.5, pp. 86-103.

「『法華経』の菩薩道及其重視現實世界的思想」『儒釋道之哲学対話』商務印書館, 2007.7, pp. 221-237.

"The Bodhisattva Way and Valuing the Real World in the Lotus Sūtra," in: *The Journal of Oriental Studies* 17, 2007.10, pp. 180-197.

[翻訳]

陳繼東「近代中日仏教徒の対話—楊文会と南条文雄の交流」『東洋学術研究』46-1, 2007.5, pp. 104-117.

姚治華「莊子『蝴蝶の夢』の深層分析—道家、仏家と現代心理学」『東洋学術研究』46-1, 2007.5, pp. 126-144.

黃耀堃「法理と屈服—韓愈『論仏骨表』と儒・仏の対話」『東洋学術研究』46-1, 2007.5, pp. 145-162.

I. 学会研究機関等・役員：

1. 日本印度学仏教学会・理事／評議員 (2001-).
2. 日本宗教学会・評議員(2004-).
3. 中国人民大学客員教授(2001-).
4. 勸東洋哲学研究所研究員(1985-)/主任研究員(2004-)/評議員(1992-).
5. 勸東京大学仏教青年会評議員(2003-).
6. 東アジア仏教研究会会長 (2003-)
7. 日本印度学仏教学会・学術情報委員会・運営委員 (2007.9.3-).

ジャン・ナティエ (Jan NATTIER)

"A Report on the International Symposium 'Aspects of the Language of Chinese Buddhist Translations'," Karashima Seishi and Jan Nattier, *Mahāpīṭaka, Newsletter New Series* No. 12, 2007年1月1日, 仏教伝道協会, pp. 5-6.

- "Indian Antecedents of Huayan Thought: New Light from Chinese Sources," In Imre Hamar, ed., *Reflecting Mirrors: Perspectives on Huayan Buddhism*, Asiatische Forschungen 151 (Wiesbaden: Harrassowitz Verlag, 2007), pp. 109-138.
- "Avalokiteśvara in Early Chinese Buddhist Translations: A Preliminary Survey," In William Magee and Yi-hsun Huang, eds., *Bodhisattva Avalokiteśvara and Modern Society: Proceedings of the Fifth Chung-Hwa International Conference on Buddhism* (Taipei: The Chung-Hwa Institute, 2007), pp. 181-212.
- "Buddhist Eschatology," in Jerry Wallis, ed., *The Oxford Handbook of Eschatology* (New York: Oxford University Press, 2007), pp. 151-169.
- "One Vehicle" (一乘) in the Chinese Āgamas: New Light on an Old Problem in Pāli," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2006*, vol. X, 2007.3, pp. 181-200.
- "The Names of Amitābha/Amitāyus in Early Chinese Buddhist Translations (2)," in: *do.*, pp. 359-394.
- "Brief Communication: A reassessment of the dates and translator attributions of the Laonüren jing 老女人經 (T559) and the Laomu jing 老母經 (T561)," in: *do.*, pp. 529-532.

辛嶋静志 (Seishi KARASHIMA)

- "A Report on the International Symposium 'Aspects of the Language of Chinese Buddhist Translations'," Karashima Seishi and Jan Nattier, *Mahāpiṭaka, Newsletter New Series* No. 12, 2007年1月1日, 仏教伝道協会, pp. 5-6.
- 「『大阿弥陀經』訳注(八)」『佛教大学総合研究所紀要』第十四号, 2007年3月, pp. 1-17.
("An Annotated Japanese Translation of the Earliest Chinese Version of the *Sukhāvativyūha* [8]," in: *Bulletin of the Research Institute of Bukkyo University* 14, 2007.3, pp. 1-17).
- "Some Buddhist Sanskrit Fragments from the Collection of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences (1)," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2006*, vol. X, 2007.3, pp. 45-56 + 3 plates [with Margarita I. VOROBYOVA-DESYATOVSKAYA].
- "Who were the icchantikas?" in: *do.*, pp. 67-80.
- "Miscellaneous notes on Middle Indic words (2)," in: *do.*, pp. 81-91.
- "An Old Tibetan Translation of the Lotus Sutra from Khotan: The Romanised Text Collated with the Kanjur Version (3)," in: *do.*, pp. 213-324 + 21 plates.
- "A Project for a Buddhist Chinese Dictionary," in: *do.*, pp. 337-358.
- 「漢訳仏典の言語の研究」『創価大学・国際仏教学高等研究所・年報』第10号, 2007.3, 445-460頁.
("A Study of the Language of the Chinese Buddhist Translations," in: *do.*, pp. 445-460).
- 和訳「季羨林著『浮屠』と『佛』再論」『同』第10号, 2007.3, 461-470頁. [裘雲青と共訳]
(Japanese translation: "Ji Xianlin 'Futu 浮屠 and Fo 佛' Revisited" (translated by 辛嶋静志 Seishi Karashima and 裘雲青 Qiu Yunqing), in: *do.*, pp. 461-470).
- "The *Prātimokṣa-Vibhaṅga* of the Mahāsāṃghika-Lokottaravādins in Early Western Gupta Script," in: *Manuscripts in the Schøyen Collection I, Buddhist Manuscripts*, vol. 3, ed. Jens Braarvig et al., Oslo 2007 (Hermes Publishing), pp. 161-176.
- 「早期漢譯佛教經典所依據的語言」(徐文堪譯) 四川大學漢語史研究所・四川大學中國俗文化研

究所編『漢語史研究集刊』第十輯, 成都: 巴蜀書社, 2007年9月, pp. 293-305.

("Underlying Languages of Early Chinese Translations of Buddhist Scriptures," translated into Chinese by Xu Wenkan, in: *Studies on the History of Chinese Language X*, ed. Research Institute for History of Chinese Language, Institute for Non-orthodox Chinese Culture, Sichuan University, Chendu 2007: Bashu Shushe, pp. 293-305).

工藤順之 (Noriyuki KUDO)

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"One More Manuscript of the *Karmavibhaṅga* in the National Archives of Nepal, Kathmandu: Transliteration of Manuscript E (2)," in: *do.*, pp. 93-116.

"Review: Eli FRANCO (ed.), *The Spitzer Manuscript: The Oldest Philosophical Manuscript in Sanskrit*, 2 vols.," in: *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā* 26, 2007, 169-173.

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(2006.2~2007.1)

- * We should like to express our gratitude to those who have kindly sent us their publications. The following list of books and CD-ROMs, exclusively in the fields of Indology and Buddhism, is certainly by no means complete.
- BÜHNEMANN, Gudrun, *Pūjā. A Study in Smārta Ritual*. (Publications of the De Nobili Research Library, vol. 15), 1987, Wien: Institut für Indologie der Universität Wien
- CZERNIAK-DROZDZOWICS, Marzenna: *Pāncarātra Scripture in the Process of Change. A Study of the ParamasaMhitā*. (Publications of the De Nobili Research Library, vol. 31), 2003, Wien: Institut für Indologie der Universität Wien.
- EGAWA, Atsushi (ed.), *Comparative History of the Civilizations Concerning Funerals and Commemoration of the Dead: Relatives, Neighboring Societies and States*, 2007.
- GALAMBOS, Imre, *Orthography of Early Chinese Writing: Evidence from Newly Excavated Manuscripts*. (Budapest Monographs in East Asian Studies, 1), 2006, Budapest: Department of East Asian Studies, Eötvös Loránd University.
- HAHN, Michael, *Haribhaṭṭa in Nepal: Ten legends from his Jātakamālā and anonymous Śākyasiṃhajātaka*. (Studia Philologica Buddhica, Monograph Series, 22), 2007, Tokyo: The International Institute for Buddhist Studies.
- HONS, Pavel, *Auxiliary in Tamil with special reference to auxiliary verbs iru, viṭu and kolḷu*, (Studia Orientalia Pragensia, 24), 2006, Prague: Charles University in Prague.
- IMAEDA, Yoshiro, Tsuguhito TAKEUCHI, Izumi HOSHI, Yoshimichi OHARA, Iwao ISHIKAWA, Kazushi IWAQ, Ai NISHIDA and Brandon DOTSON (eds.), *Tibetan Documents from Dunhuang kept at the Bibliothèque Nationale de France and the British Library*. (Old Tibetan Documents Online Monograph Series, vol. 1), 2007, Tokyo: Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies.
- KELLNER, Birgit, *Jñānaśrīmītra's Anupalabdhirahasya and Sarvaśabdābhāvacarā: A Critical Edition with A Survey of his Anupalabdhi-Theory*. (Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 67), 2007, Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien.
- KELLNER, Birgit, Helmut KRASSER, Horst LASIC, Michael TORSTEN MUCH and Helmut TAUSCHER (eds.), *Pramānakīrtih : papers dedicated to Ernst Steinkellner on the occasion of his 70th birthday, part 1*, (Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 70.1), 2007, Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien.
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編集後記 (Editorial Postscript)

本誌第11号をお届けします。今号は英文12篇と和文論文2篇の計14篇、更に Brief Communication 2編を掲載することが出来ました。巻頭論文は2008年度本研究所外国籍客員研究員として滞在されたオスカー・フォン・ヒニューバー博士が本研究所で行った講演を纏めていただいたものです。その他にも前号と同じく、学外から多くの先生方の寄稿をうけました。ご多忙の中、寄稿下さった諸先生方にあらためてお礼申し上げます。

研究所出版物について。本年度の研究叢書としてジャン・ナティエ教授の *A Guide to the Earliest Chinese Buddhist Translations: Texts from the Eastern Han 東漢 and Three Kingdoms 三國 Periods*. (Bibliotheca Philologica et Philosophica Buddhica X) が3月末に出版されます。仏典の初期漢訳に関する俯瞰図を提示するものです。これはまた「オープン・リサーチ・センター整備事業」《仏教文献学研究センター》の研究成果の一端でもあります。入手方についてはこれまでの研究叢書と同様に、郵送手数料としての1500円分の切手を同封の上申し込みいただければ残部のある限りお送りいたします（本号末に案内を掲載しておりますのでご覧下さい）。

「オープン・リサーチ・センター整備事業」《仏教文献学研究センター》。文部科学省の「私立大学学術研究高度化推進事業」に採択されたこのプロジェクトでは、昨年度 *Buddhist Manuscripts from Central Asia: The British Library Sanskrit Fragments [= BLSF]*, Vol. I (『中央アジア出土仏教写本：大英図書館所蔵仏教写本断簡』第1巻) を刊行致しましたが、第2巻を近日中に出版するべく準備しております。また、第1巻に掲載された研究成果の一部は写真と共に、既に大英図書館のデータベースで公開されることになっており (http://idp.bl.uk/database/catalogue_search.4ad)、それとは別の形態で本研究所のウェブページにても公開する予定です。

次年度は本プロジェクトの最終年度となります。研究計画にしたがって秋には写本研究に関する国際シンポジウムを開催する予定です。詳細が決まりましたらウェブページ等でお知らせしたいと存じます。

研究所の日々の活動は、事務全般担当の草場陽子さん、川崎建三さんと図書管理の林久子さん、藤井祐太さん、蔵書整理の及川弘美さん、そして多くの学生・院生・留学生諸氏の献身的な協力に支えられております。また学事部から稲垣部長、永井事務長をはじめ、関係各機関・部署からの様々な支援の下、研究所は運営されております。我々の研究を支えて下さる多くの方々にこの場を借りて深くお礼申し上げます。

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