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国際仏教学高等研究所
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（第８号）

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2004

創価大学・国際仏教学高等研究所
東 京・2005・八王子

The International Research Institute for Advanced Buddhology
Soka University
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創価大学・国際仏教学高等研究所・年報
平成16年度（第８号）

目　次

● 研究報告

楞伽島備忘襍記の雑學的拾遺 ..... 湯山　明 3

(Mahā-)Karmavibhaṅga 所引経典類研究ノート(2):
— Pūrvāparāntakasūtra / Devatāsūtra — ..... 工藤　順之 21

Some recently identified Sanskrit fragments from the Stein and Hoernle collections
in the British Library, London (1) ..... Klaus WILLE 47

Two Sanskrit Fragments of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*
in the Mannerheim Collection ..... Seishi KARASHIMA 81

A Trilingual Edition of the Lotus Sutra --- New editions of the Sanskrit, Tibetan and
Chinese versions (3) ..... Seishi KARASHIMA 105

An Old Tibetan Translation of the Lotus Sutra from Khotan:
The Romanised Text Collated with the Kanjur Version (1) ..... Seishi KARASHIMA 191

Cutting across categories: The ideology of relics in Buddhism ..... Peter SKILLING 269

The Proto-History of the *Buddhāvataṁsaka*: The *Pusa benye jing* 菩薩本業經 and
the *Dousha jing* 兜沙經 ..... Jan NATTIER 323

Qiuluzi 秋露子, An Early Chinese Name for Śāriputra ..... Seishi KARASHIMA and
Jan NATTIER 361

Miscellanea Philologica Buddhica (III) ..... 湯山　明 377

Brief Communication:
An Additional Note on the Terms 念 and 待 in the Kongō-ji Manuscript Text of An Shigao's
Shi'er men jing 十二門經. ..... Stefano ZACCHETTI 395

● 国際仏教学高等研究所彙報

活動報告 397
所長・所員の著作 400
受贈受入図書・雑誌 404

●

執筆者紹介／編集後記 410
新刊案内

● Plates

Annual Report of The International Research Institute for Advanced Buddhology (ARIRIAB) at Soka University for the Academic Year 2004
Vol. VIII

CONTENTS

*: paper written in Japanese

● *RESEARCH ARTICLES:*

*Akira YUYAMA:
Further Notes on the Island of Laṅkā 3

*Noriyuki KUDO:
Philological Notes on the Quotations in the *(Mahā-)Karmavibhaṅga* (2):
— *Pūrvāparāntakasūtra / Devatāsūtra* — 21

Klaus WILLE:
Some recently identified Sanskrit fragments from the Stein and Hoernle collections in the British Library, London (1) 47

Seishi KARASHIMA:
Two Sanskrit Fragments of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* in the Mannerheim Collection 81

Seishi KARASHIMA:
A Trilingual Edition of the Lotus Sutra --- New editions of the Sanskrit, Tibetan and Chinese versions (3) 105

Seishi KARASHIMA:
An Old Tibetan Translation of the Lotus Sutra from Khotan: The Romanised Text Collated with the Kanjur Version (1) 191

Peter SKILLING:
Cutting across categories: The ideology of relics in Buddhism 269

Jan NATTIER:
The Proto-History of the *Buddhāvataṁsaka*: The *Pusa benye jing* 菩薩本業經 and the *Dousha jing* 兜沙經 323

Seishi KARASHIMA and Jan NATTIER:
Qiuluzi 秋露子, An Early Chinese Name for Śāriputra 361

*Akira YUYAMA:
Miscellanea Philologica Buddhica (III) .....
Brief Communication: 377
Stefano ZACCHETTI: An Additional Note on the Terms 念 and 待 in the Kongō-ji Manuscript Text of An Shigao's *Shi'er men jing* 十二門經 395

● *IRIAB BULLETIN:*

IRIAB Activities 397
List of Publications of the IRIAB Director and Fellows 400
Books/Journals Received 404

● *EDITORIALS:*

Contributors to this Issue / Editorial Postscript 410
New Publication

● *PLATES*

楞伽島備忘襍記の雑學的拾遺

湯山 明

0.0. まえがき・ 三笠宮崇仁殿下の米寿を記念して刊行された論集に，忝なくも拙稿が掲載される栄誉に浴した.[1] 筆者は五十年も昔の青い頃に，とある学会で殿下を拝見した折り，非常な親しみを覚えた事を鮮明に記憶している．その後，暫くして外国に長年滞留し，最終的に帰国して間もなく，いわゆるかつての国際東洋学者会議，すなわち国際アジア・北アフリカ人文科学会議 (= CISHAAN) の第三十一回大会が 1983 年に東京と京都で開催された．その会議の山本達郎会長と高崎直道事務局長の重なる膝詰め談判で，国際仏教学会も同時開催する羽目に追い込まれて，偶々そのアジア地区代表委員をしていたために，第六回会議の事務局を任されてしまった．そこで折りに触れては，種々と殿下からお力添えを戴いた思い出がある．それにしては駄作を献呈してしまい申し訳なく思う．本論集の寄稿者の専攻分野は多岐にわたったので，どうしたものかと迷いつつ，仏教梵語文献学に拘らず，ランカー島に託けて，東西洋の交流という見地からも気懸かりな事々を交えて，備忘録として限られた紙数の中で綴った．しかし擱筆してみると，書き足りない件が多々あったので，もう少し触れておきたいと思う．雑学的な冗長を平にご容赦いただきたい!

1.0. 亜欧堂田善の世界図・ 悉曇学の伝統ある国にして，司馬江漢 (1747-1818) の梵字には落胆したと述べたが，もちろん同時代人の世界観に影響を与えた功績を過小に評価するつもりは毛頭ない．それどころか新しい知識を貪欲に吸収し，外国から移入された技術を取り入れ向上させた．「阿蘭陀覗き」と称する組立式の行燈型反射式眼鏡箱で見る銅版の手彩色の絵も遺っている．その江漢の弟子で，後に破門されて必ずしも目立たない存在であるが，面白い仕事をしたことで「江戸のオランダ人」と呼ばれて親しく知られるようになった，その名も東西交流の旗印を掲げた亜欧堂田善 (Aeudoo Denzen: 1748-1822 CE) の勉強ぶりと作品は誠に興味深い．十九世紀初頭前後の江戸での世界地図版画について，この天才に纏わる話を書きとどめておきたい．— 田善は江漢より一才年下ながら，江戸に出たのは五十を過ぎてからで，秋田に出向いて西洋画を広めた平賀源内の流れを汲むという.[2] 今は生まれ故郷の陸奥須賀川 (Mitinokoe Soekagawa) = 福島県須賀川市に，1970 年に開館した市立博物館の貴重な蒐集品の一つで，県の重要文化財として保管・展示されている．筆者はいまだに実物を見る機会に恵まれないが，東北電力が出している月刊広報誌で情報を得ることができた.[3] ところで，心ある社団の広報誌に優れた編者を得て，単なる読み物だけに終わらせない内容

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[1] 湯山明, "楞伽島備忘襍記 (Miscellaneous Notes on the Island of Laṅkā)", 三笠宮殿下米寿記念論集 / *Collected Articles and Essays in Honour of His Imperial Highness Prince Mikasa on the Occasion of His Eighty-Eighth Birthday* (東京・刀水書房, 2004), p. 743-760.

[2] Calvin L. French doubt the *guru-śiṣya-paramparā* relationship between Kōkan and Denzen in his *Shiba Kōkan: Artist, Innovator, and Pioneer in the Westernization of Japan* (= *Studies of the East Asian Institute, Columbia University*) (New York-Tokyo: Weatherhill, 1974), p. 180, n. 14!

[3] 『白い国の詩』, 通巻 567 号 (仙台, 2003.XI), p. 18-21: "晩成画工、世界を刻す/亜欧堂田善の銅版画/須賀川市立博物館".

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の記事を公刊するものがあるが，残念なことに筆者などは偶然に巡り合わせるしか術がない．— 誠に，田善の銅板による世界地図 (1810) の精緻さには驚く.[4] 銅版画完成の祖と仰がれるわけであろう.[5] 門外漢の筆者には，彼の作品が国の内外でほかに保管されている事情までは知らないが，あの大英博物館などにもないらしい．その後は稚拙なものも混じりながら，地図なども正確さを急速に増して行くようである.[6] ところで筆者がもう一つ関心をいだくのは，時代の産物で当たり前だろうが，各所にみせる彼のオランダ語の習得ぶりである．上の二つの引用でも判るように，日本語をローマ字にする時も敏くオランダ流である．

1.1. 地図・図説・ まことにもって地図が人類文化に与えた影響は，東西古今計り知れないものがある．ごく最近になって興味深く見逃せない書が出たので挙げておきたい．精度の高い複製が豊富で，色々の角度から地図作製の歴史を考察している.[7] もう一つ視覚に訴えて世界観を拡げる役をした博覧強記のイエズス会士キルヒャー (Athanasius Kircher: Geisa / Röhn 1602 - Roma 1680) の「シナ図説」刊行(1667)は，先の拙稿にも少し触れたように遍く知られているが，21 世紀に入って丁度キルヒャーの生誕 400 年を前後に関心は高まり，生地のガイザ・中等教育を始めたフルダ (Fulda)・大学で教鞭を執ったヴュルツブルク (Würzburg)・イエズス会創立 (1534) 縁のスペインはマドリッド・活躍の場ローマをはじめとして，世界各地で展覧会などが催されて，それぞれが専家の監編集になる学術的な図録を出したり，町の誇るべき先達として紹介書を出したりしている.[8] キルヒャーは，ヨーロッパに知的好奇心を昂揚させ，工芸にいわゆる中国趣味 (chinoiserie) を移入させるのにも一役買ったのだろう．色々の角度からの研究が刊行されている．これらの展示にも関係した研究者たちが共同執筆した，非常に有難い論集が出た．十八人の専家を招集して，バロック期学芸の天才キルヒャーを解き明かそうというもので，大方の強い関心を惹くものと思う．無い物ねだりをすれば，何事をも解明しようとしたキルヒャーは，インド文化史を知る上でも重要な役割を果たした人であるだけに，筆者からすればインド文化圏の専家にも参加して解明して貰いたかった.[9]

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[4] Cf. French, *op.cit.*, p. 186, n. 23.

[5] 生誕 250 年記念特別展・江戸の和蘭(オランダ)人／亜欧堂田善／*Miitnokoe* [sic *Mitinokoe*] *Soekagawa*／*Aeudoo Denzen* (須賀川市立博物館: 1998.IV.25-V.24), 50 p. (incl. num. col. & b/w pl.).
須賀川市立博物館図録・亜欧堂田善作品集・*Aeudoo Denzen* (= 須賀川市立博物館調査研究報告書,第 12 集) (2001), (ii), 64 p. (incl. col. & b/w pl.).

[6] Cf. e.g. John Clark, *Japanese Nineteenth-Century Copperplate Prints*, edited by Tim Clark (= *British Museum Occasional Papers*, LXXXIV) (London: British Museum – Department of Japanese Antiquities, 1994), iv, 71 p., 117 pl. — *ISBN 0-86159-084-8*.
つい最近になって，かねて見てみたいと思って果たせなかった書を目にすることができた: Eva Kraft, *Illustrierte Handschriften und Drucke aus Japan. 12.-19. Jahrhundert* (= *Ausstellung der Staatsbibliothek Preussischer Kulturbesitz*) (Berlin-Bonn 1981), 4, 112 p. — ただ残念ながら，なべて期待の地図類がなかった．

[7] Ute Schneider, *Die Macht der Karten: Eine Geschichte der Kartogtaphie vom Mittelalter bis heute* (Darmstadt: Primus Verlag – Lizenzausgabe für die Wissenschaftliche Buchgesellschaft, 2004), 144 p., inkl. 81 Abbildungen — *[No ISBN]*. — Siehe e.g. p. 10f. = Abb. 1: *1482 Ulmer Weltkarte nach Ptolemaios*).

[8] イエズス会系のギムナジウムに入学するために，北東 35km 程の小さな町ガイザから十歳でフルダに来て，その後ここを出発点に他郷に遊んだことから，屢々大まかにフルダの人ということがある．

[9] *Athanasius Kircher: The Last Man Who Knew Everything*, ed. Paula Findlen (New York-London: Routledge, 2004), xii, 465 p., incl. num. figs. — *ISBN 0-415-94016-8 (pb)*:
- Section VI: The Global Shape of Knowledge, Article 14: Carlos Ziller Camenietzki, "Baroque Science between the Old and the New World: Father Kircher and His Colleague Valentin Stansel (1621-1705)", p. 311-328 (incl. 2 figs.);

2.0. 西周のオランダ留学・ 江漢・田善から半世紀も経たぬ 1862 年に，いわば官費支給留学生第一号として十一名が，長崎の港からオランダに派遣される．石見津和野の西周 (1829-1897) は，翌 1863 年にレイデンに到着してから二年間を同地に滞留して法学を専らにする．因みに，その翌年に，イギリスへ向けて出発した伊藤博文など後に明治の元勲と称された人たちは，横浜からの密出国による留学である．ちょうど日蘭修好 400 年の祝祭を目前に，西周と同道した津山の津田真道 (1829-1903) 両名の勉学先も見つかり，レイデン市も銅板の銘文を壁にはめ込むのを許し共に祝い，大々的にかの地の新聞を賑わしたりした.[10] どうしたわけか銅板にオランダ語がなかった.[11] 感傷的な話だが，実は筆者は奇しくも，彼らの後ちょうど百年して，今度はオランダの国費留学生として二学年滞留した．1997 年秋には，偶々かの地に招かれて出講中で，親しく若い後輩と机を囲む機会を得ていて，その式典を目にすることができた．インド学仏教学の分野で，折角早くも，わが南條文雄 (1849-1927) がケルン (Johan Hendrik Caspar Kern: 1833-1917) と共に，法華経梵本の校訂出版をしたという輝かしい伝統を築いたのに，両人も相見えることがなかったようだし，その後に相互の人的な交流もないままに二つの大戦を過ぎ去らせてしまったのは残念でならない．今はレイデンに統合されているオランダのインド学の周辺を，かつて勧められるままに詳しく訳注を書いたことがある.[12] こうした中で，ふとまた法華経梵本研究や関連学問の歴史などに思いを馳せてしまう．西周などの日本の当時の若者たちが西欧の学問に関心を示していたころ，法華経を含む仏教経典類の梵本は既に存在を知られ，西周たちがオランダへ出発する十年前にはビュルヌーフ (Eugène Burnouf: 1801-1852) の仏教文献学は正しく作動し始めていたのだ.[13] もう一度，きちんと整理して探ってみたいと思うが，どうやら時間切れのようなので，少しく過去を振り返って学術交流の願望を述べた次第である．

2.1. シーボルト (Philipp Franz von Siebold: 1796-1866／日本滞在 1823-1828／1859-1861)・ シーボルトのレイデンでの住居跡 (現に博物館) も，西周と津田真道の縁の地の近くにある．彼が当所に居を構えたのは 1836-1847 年である．この界隈は，レイデン大学の中心であり，日本からの訪問者の好んで歩く所らしい．シーボルトは日本人にとって何かロマンを誘う人物なのだろうか．ちなみに，長崎には今や彼の名を付した県立大学もある由，日蘭交流の研究も刺激を得て急展開しているに相違ない．西周たちが長崎からオランダへ向けて出発したのが文久二年・1862 年 11 月 2 日である．シーボルトも，この年にオランダに帰

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15. Paula Findlen, "A Jesuit's Book in the New World: Athanasius Kircher and His American Readers", p. 329-364 (incl. 9 figs.); 16. J. Michelle Molina, "True Lies: Athanasius Kircher's *China Illustrata* and the Life Story of a Mexican Mystic", p. 365-381; 17. Florence Hsia, "Athanasius Kircher's *China Illustrata* (1667): An Apologia Pro Vita Sua", p. 405-420 (incl. 3 figs.). — Paula Findlen, "Introduction: The Man Who Knew Everything ... or Did He? Athanasius Kircher, S.J. (1602-80) and His World', p. 1-48 (incl. 11 figs.).

[10] Cf. e.g. *Leidsch Dagblad*, Nr. 41520 (Vrijdag 17 oktober 1997), p. 13.

[11] "The House of Professor S. Vissering where Tsuda Mamichi (津田真道) and Nishi Amane (西周) studied Western law systems from 1863-1865. / 日本国津山市・津和野町, 1997 / Tsuyama and Tsuwano".

[12] 湯山明, "J. W. ドゥ・ヨング著:オランダのインド學佛教學", 印度學佛教學研究, XIV, 1 (1965), p. 382(73)-359(96). — [A Japanese translation with detailed annotations of J. W. de Jong, "Sanskrit Studies in The Netherlands", *Indian Studies Abroad*, edited by The Indian Council for Cultural Relations, New Delhi (Bombay, etc.: Asia Publishing House, 1964), p. 60-64].

[13] Cf. A. Yuyama, *Eugène Burnouf: The Background to his research into the Lotus Sutra* (= *Bibliotheca Philologica et Philosophica Buddhica*, III) (Hachioji/Tokyo: IRIAB, 2000), xiv, 192 p. — *ISBN 4-9980622-2-0*

っていて，あくる年にドイツへ戻っているから，ここで西・津田・シーボルトが折りに触れて会い，何か学問的な交流があったかもしれないが，筆者は調査不足で知らない．

2.2. シーボルトと日本地図・ 西周やシーボルトに縁のある所からすぐ近くにレイデン大学の由緒ある本部建物やケルン・インド学研究所があるが，その裏手に大学の植物園が拡がる．園内にはシーボルトの記念碑もあり，日本から彼が持ち帰った植物のうち十五種類が，確かに今に生きて大事に育てられている．彼はオランダへ最初に戻るとき，荷物の中に日本の精緻な地図を入れて持ち出したかったのだろう．世に名高いシーボルト事件の発端である．伊能忠敬 (1745-1818) に学んだ間宮林蔵 (1775-1844) が，精確な測量を通してできた地図を持っていた．偶々船の漂着で，地図事件発覚ということになる．当時，シーボルトと親しくしていたという天文方兼書物奉行・高橋景保 (1785-1829) は囚われて獄死してしまう．事件の始まりは林蔵の幕府への密告によるというが，筆者などに審かにできる問題ではない．ただ，ヨーロッパ，就中オランダが，世界市場への覇権をかけて，地図作製で一歩先んじていた事実と合わせて読みとれる流れであることに疑いあるまい．

2.3. 先端的企画・ 先の拙稿で，オランダの地図作製の流れに話題が行ったときに，その先端的な計画に限って紹介したが，ほかに是非とも触れておきたかった企画もあった．その一が，カリフォルニア大学バークレーが中心となって推し進めているもので，結束した強い指導力の下になる極めて壮大にして動的な企画であり，単に地図などに限ってみると，その本質を見誤りかねない．今後の発展に怠りなく注目したいと思う．[14]

3.0. 赤銅色・色・ インドで古くダイアモンドの産地を種々の色で言いあてる件 (あるいは産地で色を区別する件というべきか) ということを書いてからというもの，化学的に同じ色でもその表現と感性の微妙は，かくも民族それぞれに千差万別かと驚くばかりである．赤銅は銅に金と銀を小量くわえた日本特有の合金だそうで，色に用いる時は人の肌が日に焼けて黒光りするようなものをいい，その赤銅(しゃくどう)色に似た名称の銅(あかがね)色とは区別しなければならないという．[15] 色彩の微妙を言葉で言い表すことは筆者には不可能であることがよく判った．ただ，ややもすると，我々は欧米の表現と感性で視覚も変化させられているようでならない．[16] ましてや横文字・カタカナ名が多すぎる．日本の繊細な色は，古来時を経て名も変え，時には品も変え伝えられてきた．[17] 伊原昭 (*1919) は，あくまでも色彩に徹して文学を観察し，数多の業績を世に問うた．それらを復元したりする貴重な試みや，学術的な論書・随筆がかなりある事に気付く．[18] 単純に一色で表現されていても，超極微を透視する顕微鏡で覗

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[14] ECAI: Electronic Cultural Atlas Initiative. — *Central Office*: 310 Dwinelle Hall, University of California, Berkeley, under the Dean of International and Area Studies (IAS), and under the Founding Diction of Lewis R. Lancaster: — *http://ecai.org/*

[15] 参看・武井邦彦，日本色彩事典 (東京・笠間書院, 1973), p. 79f.: “しゃくどう色[赤銅色]”, s.v. — 因みに，本書は 192 の色見本を図版にしている．

[16] 例えば，単純に英語の色彩表現をみても，次著は誠に面白く東西の文化を比較して説いてくれる：赤池鉄士 (*1933), 英語色彩の文化誌 (東京・研究社, 1981), xii, 236 p. — *ISBN 4-327-37621-3*.

[17] 見本を貼付して美しい仕上がりの本があった：総合デザイナー協会編／編集責任・谷川順一 (*1911), 日本の色／*The Color of Japan* (東京・毎日新聞社, 1965.1), 173 p.

[18] ほんの一例が彼女の啓蒙的な書である：文学にみる日本の色 (= 朝日選書, CLXCIII) (東京・朝日新聞社, 1994.02),(vi), 257 p., 2-page frontisp. — *ISBN 4-02-259593-0*.

けば複雑な色の複合体であることも多いという．単純な色も，色を識別できるようになった人間には，複雑微妙な心理的働きをする．そこでまた，色彩を化学的な解析をするというよりは，文明史・文化史の中に見出そうと試みた研究者もいる．つまり色は，理工系の基礎応用両面の科学から心理学・生理学などをも通して，さらに総合的な科学として，はたまた文芸・服飾などへの応用へと果てしない広がりをもつものであることに気付く．ただ，それらをここで追いまくるなど，到底できることではない．肝心のインドの色彩・色彩論について，恐らく今日まで見逃し・見過ごしてきてしまったのだと非常に怖れているが，余りにも無知蒙昧なので，先ずは足許の地固めをしておきたいと思い，赤銅色と楞伽島を念頭に置きながら，ちょっと雑学的日本人になってみたいのである．

3.1.0. 楞伽島のギリシャ語源などを論って，*tāmra-*, nt. (*tāmrá-*, adj.) “銅” から赤銅色をあれこれと述べた時にふと気付いたことであるが，日本の色には植物に由来する色名が極めて多いということである．ここでも伊原昭が，すでに興味深い統計を挙げてくれていた：日本文学の中では，植物名と他との比率が，上代では 23:10，平安時代では 100:18，中世では 90:31，近世では 274:26，現代では伝統色 225 のうち植物は 150 (= 66%)であり，明治以降の合成染料にいたるまでは一貫して植物であり，一方英仏語では植物名が僅かに 30%だという.[19] その日本語名の実例が，きわめて簡にして要を得た解説として，彼女の集大成された研究成果から抽出してくれてあるのも有難い.[20]

3.1.1. 何はともあれ，言葉の動きでインド学徒にちょっと面白い例がある．物理的な事柄でも，言葉の意味の移ろいを知るのは難しい．同じ言葉が，経由地を異にして，別物を指す例もある．色に因んで，「弁柄」はオランダ語 *bengala* “Indian red” が日本語に入って当てられたものだという．この赤はまさにベンガル風という“インド”の「赤」であり，色彩に関連した多くの書物に，その色見本が見られる.[21]

3.1.2. 同じ「ベンガル風」で，誰しもが思い浮かべるのは，英語バンガロー *bungalow* であろう．英語・日本語に入ってからは，指すものが大分変わってしまった．元来は，深い軒下に，ベランダ *verandah* / *°da* のある瀟洒な家だが，日本では「キャンプ場などに設けられた宿泊用の簡易な小屋」(広辞苑) になったり，どうやら最近は南国の観光地などでの簡素ながら洒落たものになっている．英語には，ベランダはバンガローよりは大分遅れて，18 世紀初頭 (正確には 1711 CE) に入ってきたものらしいが,[22] 果たしてどういう経路でインドからやって来たのか，サンスクリットをきちんと修めて語源に寄与した学者オニオンズの改訂・編纂した辞書に頼るしかない．ところでベランダは，本来は乾草などの束のようなものから形を色にとなると話はややこしく不明な点が多いが，日本語には一体いつどこから入ってきたのだ

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19 伊原，上掲書・文学にみる日本の色, p. 195-197.

20 同書, p. 217-253: “色彩用語解説”.

21 *Indian red* といってしまえば，それは元来亜大陸周辺で採れる酸化鉄粘土を染料にしたものらしく，*Persian red*, *Spanish brown* などと種々の異名もあるようで，筆者には正しくお手上げで，言葉を覗くしか術がない：Cf. Hindī: *baṅglā* / बंगला = बङ्गला / बंग्ला.

22 Cf. Eng. *verandah*, Amer. *°nda*; Mind. *varaṇḍā*, Hindī *bar°*, Beng. *bārāṇḍā*; Pers. *barāmda*; Portug. *varanda* .

ろうか.[23] 現在に至るまで色々と指すものが変わってきたようにみえる.

3.2.0. さて色に関して, 筆者を魅了するのが前田千寸(ゆきちか) (1880-1960) である. 彼は古来伝わる色の復元を試み, その上に関連の文献を渉猟し, 生活に密着した調査を土台に, 文化を読みとろうという先駆的な仕事をした人だと思う. 有名な著作は, 五百部に限定して自らの染色見本を貼付し, 図版図表も豊富である. 同書のはしがきに自ら略伝を記す.[24] 1912 年に静岡県立沼津中学校に赴任して以来, 同地を愛して永住した. 井上靖 (1907-1991) や芹沢光治良 (1897-1993) も学んで影響を受けているといわれる. ここまでくると戦時中に入学した大岡信 (*1931) も, 色彩の影響を受けたのかな, などと下衆が勘ぐりを巡らすのである. 彼が監修した「日本の色」という特集には教えられることが多い.[25] これぞまさに日本の「いろ」物語である. 二十余人の専家のエッセイ集に相違ないが面白い. 内容は学術的だと思う. もともとエッソ・スタンダード石油の広報誌 (編集・高田宏) に特集されたものが, 単行したもので, 本書にまとめた際に前田千寸の上掲書からの抜粋 (四百字詰原稿用紙百数十枚分) があったのを省いてしまったという. 版元との調整が出来なかったのか, これは大岡の姿勢を知る好材料だったのに, 残念至極であった. どこかで入手したいと思っていたら, ふとしたことで目を通すことができた. 太田越智明との共編であるというが, 彼の思想と熏習のあとが読み取れて感激した. その頃でも稀覯の書であった大著から特に染料に関する記事を三点に絞って抜粋し, 頁数を挙げて誠に親切である.[26] 大岡が, 日本人は色を純粋視覚の見地からではなく, 触覚的な見地から捉えるということに習熟しているという.[27] 面白いと思う. ところで, 同校に学んだ千寸の子息・薫が, 沼津市庄司美術館に, 彼が持っていた全ての資料を寄贈したというが, 筆者は訪問して収蔵品を見る機会を得たいと念じているとこである.

3.2.1. ここまでくると, 前田千寸と関係があるかどうか知らないが, 染色工芸家 (型絵染作家) として名高い静岡市出身の芹沢銈介 (1894-1984) の色・彩を思い浮かべてしまう. いずれにしても色々の方面で最近は前田千寸が注目を浴びているようだ. 私的な事で恐縮だが, 筆者は父が恐らくは配電事業のために二年の約束で, 勤務する電力会社から戦時占領下のジ

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[23] Cf. Ralph Lilley Turner, *A Comparative Dictionary of the Indo-Aryan Languages* (London: Oxford University Press, 1966), p. 659b-660a: No. 11317: *varaṇḍa-*. m., *s.v.*; *Addenda et Corrigenda*, ed. J. C. Wright (University of London, 1985), p. 92, *q.v.*; see for further details R. L. Turner, *A Comparative and Etymological Dictionary of the Nepali Language* (London: Routledge & Kegan Paul Ltd., 1931, repr. with corrctions1965), p. 422a, *barandā / baramdā*, ss.vv. (with lit.); Manfred Mayrhofer, *Kurzgefaßtes etymologisches Wörterbuch des Altindischen* (= *Indogermanische Bibliothek*, II. Reihe: *Wörterbücher*), Lieferung 19 (1967) = Band III (Heidelberg 1976), p. 149: *varaṇḍakaḥ*, s.v.(mit Lit.); ferner *Etymologisches Wörterbuch des Altindoarischen*, Leiferung 26 = III. Band (1999), p. 456, *varaṇḍa-*, s.v.; — regrettably not recorded by Sukumar Sen, *An Etymological Dictionary of Bengali: c. 1000-1800 A.D.*, 2 vols. (Calcutta: Eastern Publishers, 1971).

[24] 前田千寸, 日本色彩文化史 (東京・岩波書店, 1960), 31 cm.: 566 p., 42 sample cloth sheets, 37 ills. [覆刻版 1983]. — Sample 15: 「赤」は Indian red か? 「赤銅色」という呼称は本書に見当たらないように思う. 著者は, 先に刊行した書に関心を集めたから, 本書の上梓を勧奨されたのであろうという. 筆者は, 残念ながら, 先行の稀覯書を見る機会に未だ恵まれていない: 前田千寸, むらさきぐさ・日本色彩の文化史的研究 (東京・河出書房, 1956)[古代紫復原染布].

[25] 大岡信編・日本の色 (= 朝日選書, CXXXIX) (東京・朝日新聞社, 1979.7),270 p.

[26] *energy*, IX, 3 (Serial No. XXXIII) (東京・エッソ・スタンダード石油株式会社広報部, July 1972) [A4: 81 p.], p. 67-80: "日本の色彩文化 — 前田千寸氏の著作より": I. 色彩の内容; II. 色名・色相; III. 時代の色. — なお, ここには前田千寸の両書の目次を詳しく再録している.

[27] 大岡信, "古典詩歌の色 — 「色離れ」をめぐって", 上掲大岡編『日本の色』(1979), p. 66.

ャワへ徴用・派遣されて，戦況悪化の中で四年間留守にしたとき，沼津中学を受験せよとの長兄の強い勧めを振切って隣県の中学に入ったが，この先生の薫陶を受けなかったことは今にして残念に思う．— イロにことよせて詰まらぬことを書き並べてしまったが，実は，近頃，百年の計をもって，新風を入れながら古典学の興隆を望むべき時に直面しているのに，師事相承の真の愛情ある学的熏習を忘れがちではないかとつくづく思うのである．

3.3. 繰り返すが，こうしてみると，インド学仏教学の立場から，もっともっと資料を探索しなければならないと思う．インド人の色彩文化について如何に無知であるか！ 染色美術などについても知らないことばかりである．植物や薬草・医学史に関する研究はかなり目に付く．嘆いてみたとて手遅れかもしれないが，大方の教示を仰ぎながら勉強しなおさなければならない．僧侶たちの衣も，位で色分けする慣わしとみえる．世に名高い紫衣事件もある．面白い論文を最近見た.[28] 紫衣もあれば，緇衣もある．しかし，あの鮮やかな歌舞伎の衣裳に関する色彩論が，まったく皆無だと知って驚きもした.[29] せめてこんな時に，いつもながら示唆に富み興味を惹く，もう一つ最新の小論文が目を惹いたので挙げておきたい.[30]

3.4. さて，実は，ここまで認めてきたところで，かねてバンベリーの古代ギリシャ・ローマの古地理研究などは見ていたので,[31] 未見を片手落ちと私かに嘆いていたカニンガム (Alexander Cunningham: 1814-1893) の稀覯書を見ることが出来た．ちょうど同じ時代に，後者はインドの考古学的調査で多くの業績を遺し，1871 年に古地理に関する書の初版を出している.[32] いわば再版の再刷のお陰である.[33] 筆者が知りたかったのは，著者の Ταπροβάνη の意味の紹介と理解であった．先の拙稿でも述べたように，詮議は専家に委ねたいが，ただ *tāmra-* を「赤」に決めていることだけを記しておきたい.[34]

4.0. アラビア海に浮かぶイエーメン領の小島・スクトラー (Suquṭrā)・インド洋に関してのアラブ・イスラム圏の資料について極めて簡略に触れて，参考文献の興味深いものを先行の拙論にも若干あげたが(注 60-62)，このように古くからヨーロッパとアジアを海路が結んでいたことや，アデンが古くからインドと地中海沿岸地域との交易の重要な中継地であることも知られていた．ランカー島からアデンを結ぶ直線の上のアラビア海に浮かぶイェーメン領の 132 x 40 km ほどの小島・スクトラー (*Suquṭrā*, Eng. *Socotra*: ca. 54E°/13N°) にアラブ・インド両民族の居住した痕跡を見つけたとの極めて精細にして衝撃的な学術報告が出て

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[28] Cf. Antonino Forte, "On the Origin of the Purple *Kāṣāya* in China", *Buddhist Asia*, I (Kyoto 2003), p. 145-166.

[29] 安田武, "歌舞伎の色", 上掲大岡編『日本の色』, p. 107.

[30] Cf. e.g. Siegfried Lienhard, "'Blood' and 'Lac': On Skt. *rakta / lakta* and related lexemes denoting redness", *Pandanus 02: Nature in Indian Literatures and Art*, ed. Jaroslav Vacek and Hana Preinhaelterová (= *Publications of Charles University of Prague, Faculty of Arts, Institute of Indian Studies*)[2002], p. 63-73.

[31] E. H. Bunbury, *A History of Ancient Geography among the Greeks and Romans from the earliest ages till the fall of the Roma Empire*, 2nd ed.: Vol. I (London: John Murray, 1883), p. 567 et al. [— 参看・先の拙稿・注 1].

[32] Cf. Alexander Cunningham, *The Ancient Geography of India*. Edited with introduction and notes by Surendranath Majumdar Sastri (New Delhi: Munshiram Manoharlal, 2002), lxxii, 770 p., XIV maps. — *ISBN 81-215-1064-3*.

[33] Cf. Hanayama's *Bibliography on Buddhism* (1961), Nos. 2393-2394.

[34] See Cunningham, *op.cit.*, p. 637-643 on Ceylon, esp. p. 638f.

驚いているところである.[35] 西洋古典世界に紹介されていることも見たが，考古学的な証左を見出したことで興味は倍増してきた.

4.1. 実はアデンは，こうして東西の文化の中継地として重要な役割を果たしてきた. 14 世紀後半にアデンの王が著したといういわゆる「王の辞書」は，アラビア・ペルシャ・トルコ・ギリシャ・アルメニア・モンゴルの六カ国語の辞典で，当時の交流の跡を偲ばせる.[36] これにインド語とシナ語が加われば，全世界を股に掛ける感がするであろうと， 残念に思いながら筆者未見! — 筆者は蘭国から豪州に赴任するとき，地中海から紅海を抜けてアデンには英国籍の船で立ち寄った. 1967 年にスエズ運河が中東戦争で閉鎖される直前の 1965 年 7 月 2 日であった. 紅海(Red Sea)上では，筆者はエリュトゥラー海という古い言葉の響きに，同じ色でも何か東西交流の歴史を勝手に思い浮かべていた. ギリシャの強烈な太陽のもとでの乾いた空と海の青・沙漠の黄・灼熱の湿った空と海の青への通過で，文化の風土を感じていたのである. アデン港の埠頭で近づいてきた少年が，いよいよアジア文化圏に入る時の感慨に耽る筆者の足許を指さして，そこに爆薬を仕掛けてあるなどとからかったりして，既に港にも中東の不穏な空気が漂っていて氣が引き締まった. ポート・サイードからアデンまでは，スエズ運河をゆっくりでも，紅海を経てアデン湾まで三日の旅だが，アデンからコロンボまでは大洋上の直線を航行して丸五日はかかる. — 今にして思えば，シバの女王の領土内で最大の島であり，珍しい動植物が生育する自然の美しいところなのに，スクトラー島が東西交流の重要な所であったことを知らなかったのを悔やむ.

4.2. インド洋・アラビア海を股に掛けた交流は，実は想像以上に早くあったようで，それだけにまた情報の混乱もあったのかもしれない. どうやらこの辺りの件を論じたのかと思しき大冊が出たが，残念ながら未見である. 最近の研究者を刺激してやまない課題なのだろう. 省くよりは，備忘のために録しておきたい.[37]

5.0. 泉州・南海交易・インド洋から東アジアにいたる海路と文物の交流に関しての研究も多岐にわたり，インド学仏教学を専攻するものにとっても最近の動向を見逃せない. 南海への出入口としての泉州ついて，興味を強く惹く例として，1935 年にエッケとドゥミエヴィルが公刊した労作がある.[38] ついで筆者の関心を惹いたのは，呉文良が泉州の宗教に関連した石刻文物を公刊してくれたことであろう.[39] 更にその後，驚くべき研究成果を発表して関心

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[35] Hédi Dridi, "Indiens et Proche-Orientaux dans une grotte de Suquṭrā (Yémen)", *JA*, CCXC, 2 (Année 2003), p. 565-610 (incl. 13 figs.). — cf. *ibid.*, p. 638: "Monsieur Hédi DRIDI présente une communication intitulée: *Indiens et Proche-Orientaux dans une grotte de Suqutra (Yémen)*. ... ... [Séance du mai 2002]."

[36] *The King's Dictionary: The Rasūlid Hexaglot – Fourteenth Century Vocabulary in Arabic, Persian, Turkic, Greek, Armenian and Mongol*, edited and translated by Peter B. Golden, Louis Ligeti, Edmund Schutz and Tibor Halasi-Kun (= *Handbook of Oriental Studies*, Section VIII: *Uralic & Central Asian Studies*, IV) (Leiden: Brill, 2000), xvi, 442 p., 22 ills. — *ISBN 90-04-11769-5*. — Unseen.

[37] Pierre Schneider, *L'Éthiopie et l'Inde: Interférence et confusions aux extrémités du monde antique (VIIIe siècle avant J.-C. – VIe siècle après J.-C.)* (Paris: De Boccard, 2004), 568 p.

[38] *The Twin Pagodas of Zayton: A Study of Later Buddhist Sculpture in China*. Photographs and Introduction by Gustav Ecke (p. 1-26) / Iconography and History by Paul Demiéville (p. 27-95) (= *Harvard-Yenching Institute Monograph Series*, II) (Cambridge, Mass.: Harvard University Press, 1935), viii, 95 p., 2 frontisp., 1 ills., pl. (partly folded), folded maps, folded plan.

[39] 呉文良編著・中國社会科学院考古研究所編輯，泉州宗教石刻 (= 考古學專刊・乙種第七號) (北京・科学出版社, 1957), 2, 66 p., 94-page ills.

を惹き付けたのは，西域記の猿の上陸地として泉州に注目した中野美代子の諸著作であろう．先ずは 1980 年に刊行された一書が忽に注目を浴びた.[40] しかし，わが国で我々の分野から大きな貢献が見られないようで残念の極みである.[41] 文献学と文化学の共生・共存を望む．ここを簡潔にして脱稿したところへ，研究史をも網羅した，簡にして要を得た見逃せない論稿を目にしたので書き加えておきたい.[42]

5.1. 中国内でも，泉州の海外交易・文化交流についての関心が高まりつつあり，最近には「泉州港与海上絲綢之路國際学術研討會」なども開催されているようで慶ばしく思う．それを機会に，“泉州学”と称して内外の優れた研究論文を集めた論集も刊行されるとて大いに期待したところ，便利な刊行であるが，南インドやスリランカなどの南海との交流に焦点を合わせた論攷がほとんど全く載せられていないし，いわば中国(語)で書かれた論著を扱うものである.[43] いわば中国(語)で書かれた論著を扱うものである.[44] 研究史を繙いて，「泉州学」なるものの起点に日本や欧米の成果にも少しく触れるところがあるが，折角の研究回顧も中国(語)で書かれた成果ばかりを追うだけのようである．それはそれで多岐にわたる中国の研究状況を知るのに役立つが，近年さわがしく研究の進んでいる表題にもある海上絲綢の路，あるいは研究者が敢えて海上陶磁の路とさえ名付けるようになった通商路に関して，洋の東西に拡がる東洋史・海上交通史学者の研究成果が無視されているかのようで，率直に落胆したというほかない．一方で，近年，偽書騒ぎを産んだ書の紹介が，いち早くあったりする.[45] しかし，確かに，わが印度学仏教学の領域からも，数と質の上で，もう少し堅実な研究を将来に期待したいものだ．

5.2. インド洋から南シナ海への途次にあり，かつてプトレマイオスが「金の半島」と呼んだ場所はマレイ半島の一部を指したに過ぎないが，インド人が金の島 (Suvarṇadvīpa) と名付けた所で,[46] 最近になって興味深い研究も目立つ.[47] アラブ人たちはザーバジュと呼んだが，

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40 中野美代子，孫悟空の誕生 — サルの民話学と「西遊記」 (東京町田・玉川大学出版部, 1980),294 p. (incl. num. figs., maps, tables). — ついでながら，小野忍の岩波文庫版の西遊記和訳の全面改訂も間もなく完成をみるようなので，その学識に触れたく鶴首して待ち望む向きも多いに相違ない. — 第一巻が 2005 年 1 月 18 日に出た!

41 例えば，平木光二，“中国泉州開元寺のヒンドゥー教神像”，印佛研，LII, 2 (2004), p. 748(207)-744(211). — 自注・中野論文を見よ!

42 中野美代子，“福建省泉州の宗教石刻 — ヒンドゥー教石刻を中心に —”，印度哲学仏教学, XIX (札幌, 2004.10), p. 276-295 (incl. 21 b/w figs).

43 中国航海学会・泉州市人民政府／編：泉州港与海上絲綢之路 (北京・中國社會科學出版社, 2002), (ii), 4, 3, 618 p. — *ISBN 7-5004-3550-9*.

44 陳延杭，“彭德清与海交史研究”，前掲書, p. 540-553; 許集美，“紀念呉文良先生”, p. 554-556; 馬丁尼，“‘海上絲綢之路’研究与呉文良”, p. 557-566; 庄景輝・侯真平，“庄爲璣対海上交通史研究的貢献”, p. 571-574; 王連茂，“‘泉州学’与海交史研究芻議”, p. 575-593; 李玉昆，“20 世紀泉州海外交通史研究回顧”, p. 594-616.

45 Cf. Jacob d'Ancona: *Before Marco Polo, a Jewish-Italian Merchant Embarked on a Perilous Voyale to the East, his Destination a Chinese Metropolis Called* The City of Light, translated and edited by David Selbourne (London: Little, Brown and Company, November 1997), viii, 392 p. — [Map by Alec Hezler / Index by Frank Dunn]. — *ISBN 0-316-63968-0*; 王連茂が関心を寄せているのが面白い：前掲論文, esp. p. 588.

46 See *La géographie de Ptolémée: L'Inde (VII, 1-4)*. Texte établi par Louis Renou (Paris: Librairie Ancienne Édouard Champion, 1925), p. 9, l. 2-3: §7.1.15 ... *Χρυσῆν Χερσόνησον*.. ., “... pour la Chersonèse d'Or ...”; p. 45, l. 3: §7.2.5 *Χρυσῆς Χερσονήσου*... ; p. 50, l. 12: §7.2.12. ... *Χρυσήν Χερσονήσον* ...; p. 58, l. 2: §7.2.25 ... *Χρυσή Χερσονήσῳ* ... : “Dans la Chersonèse d'Or: ... ” [周知のように附録の地図が面白い].

Cf. G. E. Gerini, *Researches on Ptolemy's Geography of Eatsern Asia (Further India and Indo-Malay Archipelago)* (= *Asiatic Society Monographs*, I) (London: Royal Asiatic Society & Royal Geographical Society, 1909) [Indian reprint - New

この語がイスラーム文化圏の拡大によって経度の東に位置する諸々の島国を指すようになるという，誠に興味深い研究報告を目にした．参考に挙げた文献は，角度を変えて読まねばならないと思う直近の出来事である.[48]

6.0. 海上交易・五百商人・難破船・羅刹女島・ インド洋を舞台にした海上交易は，早くから東西に伸びていたことが知られているが，それだけに時に荒波に呑み込まれて悲惨な難破船も多くでた.

6.1. 五百人もの商主たちが遭難して，羅刹女島に漂着する奇譚は，数多くの典籍・美術にみられる．いわゆる羅刹女國の話は，なにも古代インド人たちだけが愛でて伝えたものではない.[49] 数多くの同類の伝承が各地にあって枚挙に暇がない程らしく，説話の研究者は類型を洋の東西に分類の詳細を極めるが,[50] この羅刹女の話の系統だった成果を，実は，よく知らないでいる．色々の国のメルヘン叢書などに形跡を辿るのがとても難しい．拾える筈であろうが，羅刹女・魔女のインドから日本にいたる展開を簡潔に見ることも能わない．ただひとつ今に最も身近に求めれば，井上靖の『羅刹女國』『僧伽羅國縁起』などは，誠にもって面白いものであったと思う.[51] 羅刹女国のまさしく「赤銹色の鐵城」という描写も，先の拙論で触れた赤銅色などを思い浮かばせるに十分である．作者は玄奘の大唐西域記から取材したという(同書，p. 43)．しかし，文学書の分類にあるように，単に歴史小説と一口にいってしまえるものなのだろうか.

7.1.0. 法顕巌窟・ランカー島には，いま法顕の滞留に関しての実しやかな岩窟伝説もあるようで，日本にも近年になって非常に興味深く「ファーヒン・ガラ (法顕岩窟)」という村があるとて伝えられた．何を隠そう，筆者は我が国のテレビ報道関係の記録で初めて知った.[52] 法顕窟は，コロンボから車で二時間の所という．どの方角なのかも定かでない．最初に日本語で触れた筆者には，疑問ばかりが大いに湧くばかりであった.

Delhi: Oriental Book Reprint Corporation, 1974], p. 81 (cum Table XI).

Also André Berthelot, *L'Asie ancienne centrale et sud-orientale d'après Ptolémée* (Paris: Payot,1930), p. 404f. (cum figs. 13 et 15).

47 Cf. e.g. J. Lennart-Berggren & Alxander Jones, *Ptolemy's Geography: An Annotated Translation of the Theoretical Chapters* (Princeton-Oxford: Princeton Universiy Press, 2000), Maps 8A-8B on p. 140f.

48 Cf. Michael Laffan, "From Zâbaj to Jâva", *IIAS Newsletter*, #35 (Leiden, November 2004), p. 17 (with two b/w ills.).

49 最近刊の拙稿で少し触れたところである: 湯山明, "マハーヴァストゥ・アヴァダーナに表題のみ見せる長爪経の周辺", 神子上惠生教授頌寿記念論集・インド哲学佛教思想論集 (京都・永田文昌堂, 2004), p. 4f.:§0.2-0.4.

50 Cf. Stith Thompson, *Motif-Index of Folk-Literature. A Classification of Narrative Elements in Folk-Tales, Ballads, Myths, Fables, Mediaeval Romances, Examples, Jest-Books and Local Legends* (revised & enlarged edition), Vol. III: *F-H* (Bloomington: Indiana University Press, n.d.), Motif G369 (under G: "Ogres"), esp. p. 352f.; see also e.g. VI (Index), p. 804: "Witch". [— Vol. III was originally published in the series *FF Communications*, Vol. XLI, No. 108 (Helsinki: Academia Scientiarum Fennica, 1934)]. — To my regret, however, I have failed to find this specific literature either in: Hiroko IKEDA, *A Type and Motif Index of Japanese Folk-Literature* (= *FF Communications*, No. 209) (Helsinki 1971), or in Nai-Tung Ting, *A Type Index of Chinese Folktales in the Oral Tradition and Major Works of Non-Religious Classical Literature* (= *FF Communications*, No. 223) (Helsinki 1978).

51 井上靖, 羅刹女國 [杉本健吉装幀] (東京・文藝春秋新社, 1965), p. 5-26 (羅刹女國), p. 27-43 (僧伽羅國縁起).

52 小笠原昌夫・原口卓也, "仏陀の宝石", NHK 海のシルクロード, 第四巻 (東京・日本放送協会, 1988), p. 61-63; 中野美代子, "蓬莱は南海へ", NHK 海のシルクロード, 第五巻 (1988), p. 14; —, ひょうたん漫遊録 — 記憶の中の地誌 (= 朝日選書, 425) (東京・朝日新聞社, 1991), p. 288.

7.1.1. 現代シンハラ語に果たして [f] 音が存在するとは信じがたいし，ガラという片仮名では原語が判然としない．勿論ガラが付く地名は多い．しかし法顕窟というから，咄嗟に誰もが思うであろうように，もしかしてガラは中期インド語にみる"家"のシンハラ語 *gara-* (cf. Mind. *ghara-*, Mod. Ind. *ghar*) かな? いやいや "岩山" を意味するという報道からするとガラは *gara-* ではなく *giri-*, *gala-* のどちらかに相違ないなど，筆者には何か腑に落ちない点が多すぎた．古中期インド語の "家" (*grhá-*, *gehá-*, *ghara-*) に関係あれば，語源問題も絡んで話は更にややこしくなってしまう.[53] これらの疑問をかつて補遺に認めて配ったことがあるので，目にした方もあろうかと思う.[54] 種々の角度から再検討する必要があるのは間違いないので，当地の同僚学者に疑問点を並べて，これは単に民間伝承であろう，もしやして一地方の長い間にわたって村人たちに語り継がれてきた言い伝えに相違あるまいかなどと，書簡に認めてみた．幸いに親切な返事に，貴重な資料もつけて送って下さった.[55] しかも，既に彼女が詳しく紹介していた論稿を，恥ずかしくも筆者は見落としていたのだ.[56] 本家のスリ・ランカ国民の間でも誇りとすべき事として捉えれているようにみえる．英字新聞にも，気になる誤字・誤報も散見するが，"Pahiyangala Cave" と称される中石器時代の大きな洞穴が「法顕窟」であると，大々的に取り上げられている.[57] 蛇足かもしれないが，現在の人口 1890 万，仏教徒 69%，識字率 91.8%の国の報道である．

7.2. 法顕伝にいう「山頂」・ 法顕は非常な危険を覚悟で，仏典を求めて大海に船出した。『法顯傳』に見る荒海の光景描写は，ここでも往路に沙漠を行く足取りを描くときと同じように生々しい。法顯の佛國記にでてくる，商人たちの行き交う宝の島の山頂とは，誰しもが思うように，島の最高峰の一つの雄・アダムの峰 (Śrī Pāda) に相違ない．この事は，夙に専家の指摘するところであった.[58] 法顕の旅行記が，楞伽島の古い記録として，きわめて重要な

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[53] Cf. Manfred Mayrhofer, *Kurzgefaßtes Wörterbuch des Altindischen* (= *Indogermanische Bibliothek*, II. Reihe: *Wörterbücher*), Band I (Heidelberg: Carl Winter, 1952-1956), p. 344, *grhḁ́h*, p. 345, *gehám*; III (1976), "Nachträge und Berichtigungen", p. 697, *grhḁ́h*, ss.vv.

— , *Etymologisches Wörterbuch des Altindoarischen* (= *Indogermanische Bibliothek*, II. Reihe: *Wörterbücher*), Band I, Lieferung 7 (Heidelberg: Carl Winter – Universitätsverlag, 1990), p. 495, *grhá-*; p. 496, *gehá-*, ss.vv.

Wilhelm Geiger, *Etymologie des Singhalesischen* (= *Abhandlungen der königlichen bayerischen Akademie der Wissenschaften*, I. Classe,XXI. Band, II. Abteilung) (München: Verlag der Akademie in Commission des Franz'schen Verlags – J. Roth, 1898), p. 30: Nr. 433 *gara*, & Nr. 434 *gala* 1, ss.vv.

— , *An Etymological Glossary of the Sinhalese Language* (Colombo: The Royal Asiatic Society, Ceylon Branch, 1941), p. 53: No. 782 *gala*[1]/*gal*.

Cf. further Ralph L. Turner, *A Comparative Dictionary of the Indo-Aryan Languages* (London: Oxford University Press, [1962-]1966), p. 223b, No. 4161, *giri-*, "rock, mountain"; p. 239a, No. 4428, *ghara-*, s.v. — ターナーが，*giri-* のターミル (*kal-*) 語源説を排してシンハラ語 *gira* "rock", *gala* "rock, mountain" を参照することに注意したい．See also Turner's *Addenda et Corrigenda* ad *op.cit.*, ed. J. C. Wright (London: School of Oriental and African Studies, 1985), p. 29b: No. 4161 (*giri-*); p. 31ab: No. 4428 (*ghara-*).

[54] "Addenda et Corrigenda" (dated 21 February 1992) *ad*: 湯山明, "インド学仏教学の黎明", 印度哲学仏教学, III (札幌 1988), p. 323-348.

[55] Dr. Ratna Handurukande of Kandy, Professor Emeritus of Sanskrit at the University of Peradeniya, kindly wrot e back (dated 23 April 2003) with useful information in reply to my letter of 09 April 2003.

[56] Ratna Handurukande, "Sundry Notes on Fa-hsien", *Sri Lankan Journal of the Humanities*, XXIV-XXV, 1-2 (Peradeniya 1998-1999), p. 123-142, esp. p. 136-139.

[57] See e.g. Upali Salgado, "What Fa Hsien saw and did", *The Sunday Times Plus* (Sunday, 13.VIII.2000), p. 6 (with 2 photos & an ill.).

[58] See e.g. *A Record of Buddhist Kingdoms, being an account by the Chinese monk Fâ-hien of his travels in India and Ceylon*

資料としての価値を持つことに疑いない.[59] ところで, アダムの峰は, 呼び名も種々であるが, ものの本によって 2242m を前後して定かでない! 実は, 寡聞にして, これら最高峰群の正確な公的海抜測定値というものを探し当てないでいる.

> ... 佛至其國欲化惡龍。以神足力一足躡城北。一足躡山頂。兩跡相去十五由延。王於 (v.l. 於王) 城北跡上起大塔。高四十丈。... ... (Taisho 2085: Vol. XI p. 864c21-22).

7.3.0. 法顯傳説再考・ 筆者の疑問としていた点を雑えながら, 大方の批正を仰ぎたく, ここに更めて書き留めておきたい. 法顕がアヌラーダプラから南下して, 佛足石のある最高峰を目指したのも, また, その折りに, 滞留した付近の岩窟で修行をしたことも不思議ではない. 法顕が大きな商船に乗って楞伽島に到着したのは, 正確には409年10月頃とされる.[60] この島を旅してわかるように, 写真集などに載っているような岩山は方々に見られる. "Gal-Vihāra" なる表現も, 岩窟の僧舎・窟院に相違あるまい. 島の北東部に位置し, 11-13 世紀に栄えた首府ポロンナルワ (Polonnaruwa)・世界遺産都市の典型的な石窟僧院群を日本語で小冊子にして紹介しているのを見た.[61] 法顕がしばらく居を構えた岩窟の場所も, 考古学的な検証を受けているという.[62]

7.3.1. もしやファーヒンが法顕のこととして, 間違いなく法顕窟が確認されたとすれば, 誠にもってこれに勝る面白い話はあるまい. しかし, 本当に法顕の名がインド化して, 更には現代シンハラ語にまで発音を正しく伝えて来ただろうか. 確かに, この窟は "Fahiengala / Pahiengala" と呼ばれると言う. インド・アーリャ語の中で, 長い間にもっと転訛してしまっている筈であるが, これは復古音なのだろうか. 現代シンハラ語には, [f]音はない筈であるが, ガラは *gala-* "(岩)山"で誤りはなかろう. 「○×山」といった山丘の名に用いることも多々ある. 今にこの °*-gala* の名のつく多くの場所は, 先のポロンナルワ地方も含めて全土に散在し, そうしたところに極めて古い碑文が多数残されていることにも注意を払う必要がある.[63]

7.3.2. してみると, 正しく伝えたものかどうかは別にしても, 昔々チーナから高僧が来て滞

(A.D. 399-414) in search of Buddhist books of discipline, translated and annotated with a Corean recension of the Chinese text by James Legge (Oxford: The Clarendon Press, 1886), p. 102 n. 2.

足立喜六, 考證 法顯傳 (東京・三省堂, 1936), p. 232 n. 2.

長沢和俊(訳注), 法顕伝・宋雲行記 (= 東洋文庫, CXCIV) (東京・平凡社, 1971, 1979[2]), p. 138 n. 10; further 長澤和俊, 法顕伝／訳注・解説／北宋本・南宋本・高麗大蔵経本・石山寺本四種影印とその比較研究 (東京・雄山閣, 1996), p. 112b, n. 10, also p. 177b & a map on p. 178.

章巽, 法顯傳校註 (上海・上海古籍出版社, 1986), p. 150 n. 2.

59 Cf. e.g. D. P. M. Weerakkody, *Taprobanê: Ancient Sri Lanka as known to Greeks and Romans* (= *indicopleustoi: archaeologies of the indian ocean*) (Turnhout: Brepols, 1997), p. 13 et al.

60 参看・長澤, 上揚書 (1996), p. 177a.

61 チャンドラ・ウィックラマガマゲー著／ワドゥレッセ・アリヤワンサ, 三上于志男共訳, ガル・ヴィハーラ, ポロンナルワ／希少なる仏教美術 (Published by Academy of Sri Lankan Culture, Mattegodagama, Polgasovita, 1993), 12 p., incl. 3 figs., 8 photos.

62 Handurukande, *op.cit.*, p. 137: "... cave, situated in Yatagampitiya village near Bulathsinhala in the Kalutara District in the lowland Wet Zone, ... ".

63 See e.g. among others a meticulous work with a detailed introduction on various topics by S. Paranavitana, *Inscriptions of Ceylon*: Volume I: *Containing Cave Inscriptions from 3rd Century B.C. to 1st Century A.C. and Other Inscriptions in the Early Brāhmī Script* (= *Archaeological Survey of Ceylon*) (Colombo: Department of Archaeology, Ceylon, 1970), B4: cxxix, 136 p., CXXX Plates (incl. 1234 ills.), 1 photographic plate (incl. 2 photos showing *gal*-caves / rubbing an inscription), a folded map of Ceylon showing sites of inscriptions, a folded table of "Brāhmī Script in Ceylon"

留したという伝承のある村落に,「法顕」の実名が甦って命名されたのかもしれない. しかし, 法顕の居所であったといわれる窟が, その村の言い伝えであったとしても, この標高 2500 メートルの聖山一帯に纏わる伝承とともに, 楞伽島の信仰形態を如実に物語るものなのかもしれない. また, そこで見逃せないのは, "Pahiengala" はもしかしてシンハラ語で全く異なる意味の語の訛かもしれないという見解であるが, 著者もいうように法顕滞留を否定する証左とはならないであろう.[64]

7.3.3. 史実を解明する努力とともに, 民間の伝承の美談として捉えることも時に必要かとも思えてくるのである. 法顕窟の存否・在処を栓索することは, 彼の渡海・上陸した時代の仏教事情を知るうえで大事あろうが, スリランカ仏教の現代に至るまでの社会的な背景を知ることも欠かせないであろう. 法顕伝説にはスリランカ仏教を理解するうえでの一つの鍵も秘められているように思う.

8.0.0. 楞伽經／*Laṅkāvatāra-sūtra*・ こうして楞伽島に纏わる多様な件を見てきたが, なおどうして楞伽経がこの島を説所として選んだのか判然としない. その栓索は筆者のよくなし得ることではないので, 楞伽経に関しての興味深い出版を紹介しておきたい. これは本誌前号に載せる予定であったが, 紙数を食みすぎたので遅れてしまった:

常盤義伸,『楞伽阿跋多羅寶經』— 求那跋陀羅譯 本文校訂と訓読 — ／ 楞伽宝経四巻本の研究 — 漢文 —(私家版・大阪 2003), (i), xvi, 232 p. [非売品].

— , *Laṅkāvatāra-Ratna-Sūtram:Sarva-Buddha-Pravacana-Hṛdayam — A Sanskrit Restoration — : A Study of the Four-Fascicle Laṅkāvatāra Ratna Sūtram* (Private edition: Osaka 2003), (i), 369, xvii p. [Not for sale].

— , *The Laṅkāvatāra Sūtram: A Jewel Scripture of Mahāyāna Thought and Practice — An English Translation — : A Study of the Four-Fascicle Laṅkāvatāra Ratna Sūtram* (Private edition: Osaka 2003), lxxvii, 522 p. [Not for sale].

8.0.1. かつて著者・常盤義伸 (*1925) は, 梵文校訂を試みながらの和訳を公刊している. 南條文雄の古稀 (1918) を記念して刊行されたいわゆる南條本 (1923)が土台である.[65] 南條が十戒しているように, 当時のオックスフォード大学の出版の体裁をもった出版である. これは幸いにも, 1956 年に当時の大谷大学長・山口益の序を付して再版されたが, またもや長らく絶版である. また非売品としての純学術書刊行は, すべての関心を抱く研究者に行渡らないので実に困る! 常盤の出版も研究報告書としてで, 単行標題を表に示さぬ非売品で, この極めて重要な典籍の貴重な研究が, あまり周知されていないのは残念至極である:

常盤義伸: 『ランカーに入る』 — 梵文入楞伽経の全訳と研究 — (= 花園大学・國際禪學研究所・研究報告・第二册 / *Studies of the International Research Institute for Zen Buddhism*, Volume II) (京都・花園大学国際禅学研究所, 1994):

分冊一: 本文・研究, (xii), 16, 376 p. — *ISBN 4-938796-15-5*.

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[64] Handurukande, *op.cit.*, p. 138f.: "... [W. H.] Wijayapala says [Thesis Peradeniya 1997] that according to some scholars the word Fahiengala or Pahiengala could be a linguistic derivation of *Pa-him-gala*, which in the Sinhala language means the 'lower boundary rock'. However, Wijayapala concedes that no one can deny the possibility of the Buddhist monk Fa-hsien's stay in this cave on his way to Srī Pāda or the Samanala area. ... ".

[65] 南條文雄校訂・梵文入楞伽經・大谷大學藏版／*The Laṅkāvatāra Sūtra*, edited by Bunyiu Nanjio (= *Bibliotheca Otaniensis*, I) (Kyoto at the Otani University Press, 1923), (ii), xix, 376 p. (with 4-page corrections). — [非売品]. — cf. Emeneau's *Union List*, No. 3888.

— 南條文雄 (1849-1927) が, 笠原研壽 (1851-1883) とともにマックス・ミュラー (Friedrich Max Müller: 1823-1900) の許に留学した頃に遡る研究の成果である (cf. Yuyama, *Burnouf*, 2000, §3.4.0-1).

分冊二: 註, (i), 261 p. — *ISBN 4-938796-16-3*.

著者は, 楞伽経にまつわる書誌・内容・思想など種々の問題を取り上げた 1993 年度のレイデン大学の十三回の講義録の和訳を分冊一に付している:

"大乗経典『ランカーに入る』研究 十三講", p. 278-376.

8.0.2. 分冊二は, 訳者による原典校訂を含む注 (p. 1-131) と訳語の原典参照の部分 (p. 132-211) から成る. 注記はすべて南條本の相当個所を明示してあるので有難い. 漢訳三点は常に親しく参照して, いわゆる最初の四巻本・楞伽阿跋多羅寶經に強い関心を寄せていたと思われる:

5 世紀半ばの Guṇabhadra / 求那跋陀羅譯四巻 (Nanjio No. 175: T 670, XVI, p. 480a-514b).
6 世紀前半の Bodhiruci / 菩提流支譯十巻 (Nanjio No. 171: T 671, XVI, p. 514c-576b).
8 世紀初の Śikṣānanda / 實叉難陀譯 (Nanjio No. 177: T 672, XVI, p. 587b-640c).

8.0.3. これが基礎になって, 最初に挙げた最新刊の三点が見て取れる. つまり四巻本の重要性に鑑みて, これを校訂して訓読を試み, 主要な語彙を梵文と対照して収録する. これを土台に, 南條本を底本にして, その原梵本を再構築しようとする. さらに再構築した梵本を, 詳細な序論を付して, 英語に翻訳し大冊に仕上げた. 禅や唯識の研究にとって不可欠の経典であろう.[66] この貴重な労作が私家版として百部限定で刊行されて, 欲する研究者の手に必ずしも渡らないのは残念至極である. おそらく今後の多方面の研究者にとって, その専門領野での理解を助ける資料となることに疑いない. そこで一言, ここでも"再構築"したという梵本は, 厳密には原典籍ではないということ, これが一人歩きをしないように, 肝に銘じておかなければならない. この点は偶々最近触れたところであるのでくり返さない.[67]

8.1.0. ただ, 極めて最近の維摩経梵本の発見は, 仏教学のあらゆる見地から見逃せない出来事であり, 幻の梵文原典も手の届かない値段ながら刊行され, ローマ字本公刊も加わり, 非常に親切な研究も上梓されて, 有難くも貴重な経典の研究に重要な礎石を築いてくれた. その一連の研究の中に, Candrakīrti, *Prasannapadā*, Śāntideva, *Śikṣāsamuccaya*, Kamalaśīla, *Bhāvanākrama* から Advayavajra, *Kudṛṣṭinirghātana* に至るまでの維摩経の引用, さらには竺法護『正法華經』(Taisho No. 263) の『維摩詰所説法門經』(失譯)[68] による増広関係の是非についての問題提起がある.[69] 資料の提供が懇切に取り扱われていて有り難いが, まさに今後の文献学的研究の貴重な基礎をなすものであり, 今こそ更に突っ込んだ精細な研究成果を期待すべき時であろう. 原典批判的な興味もさることながら, カマラシーラの『修習次第』のみならず, 中観思想の研究者にとっても, 引用問題は非常に重要なものであることに疑いあ

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66 ここに研究文献の書誌を記す余裕はないが, 少しく古くなったとはいえ非常に優れた周知の関連書があるので挙げておきたい: 高崎直道, 楞伽經 (= 佛典講座, XVII) (東京・大蔵出版社, 1980), 436 p. (incl. comparative tables of textual contents).

67 Cf. A. Yuyama, ""Restoration - Translation - Emendation: Along the Way to Revisit the *Vimalakīrti-nirdeśa* Cited by Kamalaśīla in his *Bhāvanākrama III*", *Buddhist and Indian Studies in Honour of Professor Sodo Mori* [森祖道博士頌寿記念・仏教学インド学論集] (Hamamatsu: Kokusai Bukkyoto Kyokai / 国際仏教徒協会 / International Buddhist Association, November 2002), p. 215-224.

68 Cf. *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)*, traduit et annoté par Étienne Lamotte (Louvain 1962), p. 6f.: §4. Wei-mo-kie king 維摩詰經, Vimalakīrtisūtra.

69 鈴木晃信・古宇田亮修, "<維摩經解題 附録 1 >他書における引用との対照", 『維摩經』『智光明莊嚴經』解説 (東京・大正大学綜合佛教研究所・梵語佛典研究会編, 2004), p. 23-41.

るまい．してみれば，施護訳の蓮華戒『廣釋菩提心論』に言及される「維摩」についての引用も,[70] 対照すべき原典の有無が電子資料の中から比較的容易に言い当てられる立場から，もう少し丁寧に扱って欲しかった．更なる研究成果を鶴首して待つ次第である．

8.1.1. 蓮華戒が度々登場するので，上に触れた再構・翻訳の問題に関連して，かねて論じておきたかった書を挙げて，一言だけ指摘しておきたい.[71] チベット文を読まず，梵文で典籍を理解したい学徒の便宜にはなろうが，正しく理解できる事もあろうが，大きな誤解を招くことも多々あるに違いない．著者も丁寧に長年の労苦を伴う仕事を，しかも謙虚で成し遂げている．例えば，楞伽経を含めて梵語原典も注意して引用しているようにみえる．そこで，この非常に重要な論書の将来の研究ために，とくに文献学的な問題点を関係の専家に詳論して貰いたいと乞い願うわけである．就中，Śāntarakṣita – Kamalaśīla への流れを精力的に解明するために本論書の精確な和訳を世におくり，既に大著を公刊した一郷正道に期待している.[72]

8.2.0. 楞伽経の梵本は，南條文雄が，当時の状況の中で出来る限りの資料を蒐集して校訂したもので，仏教梵語文献学の見地からしても歴史的な労作であることに異論はあるまい．近年の目覚ましい梵文写本類の調査研究は，未知の写本の発見を報告をしている．東京大学図書館には，日付けのない貝葉写本が一点ある．高楠順次郎 (1866-1945) が将来したもので (No. 333)，南條文雄も校合に用いている．寡聞にして，いまだ外に楞伽経の貝葉などに書写された梵本が発見されたという報に接していないが，決して望みを捨てきれない現状にあることも付け加えておきたい．

8.2.1. 楞伽経は，また，金光明経の漢蔵の関係にも比せられるような面白さもあろう．敦煌出土の諸文献なども夙に関心を喚んだ．さらに上にも触れたように，十地経と宝徳蔵般若の散文と韻文の部分との関係，従って経典成立に関する問題などの興味は尽きない．何としても早く慎重に批判校訂された梵本が見たい．常盤義伸も，数多くの原典批判的な修正を試みているように，研究の現段階では新しく校訂しなおさなければならない仏教梵語典籍の一である．これまでに高崎直道が，当時入手できた写本の情報も記述して，刹那品第六の校訂を試みているので記録しておきたい．これを是非とも公の場に刊行してほしい．また，今後さらに他の章の公刊も期待される．恐らくは，如来蔵思想の研究の貴重な原資料の一としての成果であろうかと思うが，楞伽経の原型を探る大きな手がかりを提供することになろう．まだ隠れた写本類が存在するに違いない．既刊の写本覆刻版もあるが，その後本邦で公刊された貴重な資料もある:

A Revised Edition of the Laṅkāvatāra-Sūtra: Kṣaṇika-Parivarta, ed. by Jikido TAKASAKI (Tokyo 1981), (5), 3, 74 p. — 昭和 53～55 年度科学研究費補助金・一般研究(C)研究成果報告書・351007:「入楞伽経研究」.

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70 『廣釋菩提心論』(Taisho No. 1664): T. XXXII, p. 565a14-28, 565c2-4 (cf. *Bhāvanākrama* , ed. Tucci, 1958 , p. 195.16-196.19, p. 198.2-5; further Paul Demiéville, *Le Concile de Lhasa*, I, 1952, p. 334). — 参看・湯山明, "Kamalaśīla の *Bhāvanākrama* に引用された維摩經", 東方學, XXXVIII (1969), p. 105-90 (and 9), esp. p. 100-98; さらに一郷正道, "『修習次第』「後編」に登場する反論者について", 佛教學セミナー, LXXVIII (2003), p. 1-67.

71 *Madhyamakāloka of Ācārya Kamalaśīla*. Restored and critically edited by Dr. Penpa Dorjee [Supervisor: Prof. Ram Shankar Tripathi] (= *Bibliotheca Indo-Tibetica Series*, XLVII) (Sarnath, Varanasi: CIHTS= Central Institute of Higher Tibetan Studies, B.A. 2545 / CE2001), xxv, 145, 551 p.

72 一郷正道，中観荘厳論の研究 — シャーンタラクシタの思想 —，二册（京都・文栄堂，1985), (vii), 217 p.; (i), CXLV, 409 p.; —, "カマラシーラ著『中観の光』(1)", 京都産業大学・人文科学系列, 18 号 (1991), p. 229-279; etc.

Laṅkāvatāra-sūtra: Sanskrit Manuscripts from Nepal, reproduced by Lokesh Chandra from the Collection of Raghuvira (= *Śātapiṭaka Series*, CCXXXIV) (New Delhi: Sharada Rani – International Academy of Indian Culture, 1977), 165 p.

Sanskrit Manuscripts of the Buddhist Sūtras from Nepal, ed. Taijun INOKUCHI (= *Facsimile Series of Rare Texts in the Library of Ryukoku University*, IX) [龍谷大学佛教文化研究所編／井ノ口泰淳・責任編集・梵文佛典写本聚英 (龍谷大学善本叢書, 9)] (京都・法藏館, 1990), p. 251-326 (with a Plate 3: fol. 3b, in colour): *Laṅkāvatāra*, paper MS, 150 folios, dated 1647 CE [Not used by Nanjio].

8.3.0. 楞伽經韻文部分の経典成立からみた意味・ 常盤義伸は，いわば偈のみを集めた最後の章を和訳から外した理由を次のようにいう．これは初期の大乗経典の編纂に関する重大な問題提起でもあり，近い将来に著者の研究成果を公刊して貰いたいと，鶴首して待つところである:

"第一〇章偈頌品を訳文に含めなかった理由は，その八八三偈のなかに前九章の全四三二偈のうちの二二三偈を含むだけで，残り六六〇偈は本文には見られないものであることから考えて，本文の内容を明らかにした後で一々の偈について検討すべきものと考えたからです." (常盤 1994, 本文・研究「まえがき」: p. vii [頁付欠]).

8.3.1. かつてオーベルミレル (Evgennij Evgen'evič Obermiller: 1901-1935) は,[73] 十地経や楞伽経の偈部を纏めたことについて，これまでに看過されてきた注目すべき提言をしている．いわば作業仮説であろうが，宝徳蔵般若の場合と同様に，これらを本来は別行した提要とみたのだと思う．ただ，これらが本来はプラークリットで書かれたとするのは，俄に賛同できるものではない.[74] 今後の専家の議論を期待したい．

8.3.2. 強いて将来の問題提起として疑問解明を期待したいものに，大乗経典類の中で，法華経や維摩経などの提要としてコータン語文献が残っているのはどうしてだろうか.[75] 単なる民衆教化のためのものだろうか．あるいはこうした流れがインドに既に台頭していたのだろうか．『宝徳蔵般若』は，非常に面白い例だと思うが，残念ながら，せいぜい『八千頌般若』の提要であるとの議論から先へ進んでいないのではないか，その経典的な地位についての論議が喚起されずにいる．楞伽経偈文にも議論の展開を期待したい．それぞれに専家の議論を傾聴して，筆者もじっくり考え直して見たい．中央アジアには，経典の簡要化の気運もあって，提要作成の機運も熟し始めていたかも知れない．羅什の訳経についても，そうした背景を見てとれないだろうか.[76] さらに今後出現するであろう「中央アジア本」なるものについての専家の研究を待ちたい．

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[73] Cf. S. D. Miliband, *Biobibliografičeskij slovar' otečestvennyx vostokovedov s 1917 g.*, II (Moskva: Nauka, 1995[2]), p. 163a-164a: "Obermiller", s.v..

[74] See *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā: Sanskrit and Tibetan Text*, ed. E. Obermiller (= *Bibliotheca Buddhica*, XXIX) (Moskva 1937), p. 3f.: "The *Prajñā-pāramitā-ratna-guṇa-saṃcaya* represents a summary of the *Prajñā-pāramitā* in verse, its *gāthā* portion, similar to the *gāthās* of the *Laṅkāvatāra* and those of the *Daśabhūmaka-sūtra*, ... ".

Cf. *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)*, ed. A. Yuyama (Cambridge 1976), p. xvi: §12. — 湯山明, "宝徳蔵般若に関する若干の問題", 中村元博士還暦記念論集・インド思想と仏教 (東京・春秋社, 1973), p. 271-282, esp. p. 274 et 279 (cum p. 280 n. 12).

[75] 参看・湯山明, "Miscellanea Philologica Buddhica (III)", *ARIRIAB*, VIII: 2004 (2005), §2: "維摩経と法華経のコータン語提要".

[76] 参看・湯山明, "中央亜細亜における仏教典籍の受容からみた鳩摩羅什の漢訳妙法蓮華経の特色", 鳩摩羅什生誕 1650 年・平安京建都 1200 年記念・第 5 回日中仏教学術会議・発表論文集: テーマ『仏教史における鳩摩羅什の巨大な業績』(京都・中外日報社, 1993), p. 80-97.

8.3.3. 書誌的補遺・ 筆者は，カシュミール出身のジュニャーナシュリーバドラ (Jñānaśrī-bhadra / Ye-śes-dpal-bzaṅ-po) が著わしたという註釈書 (*Ārya-Laṅkāvatāra-vṛtti* / *'Phags-pa laṅ-kar gśegs-pa'i 'grel-pa*) に興味を覚える．幸いに楞伽経の梵本や蔵漢訳諸本を対照できるようにし，精細な序言を羽田野伯猷が付して原本を写真覆刻し，更には諸版の異読も注記して刊行してくれているので，参照にあたって極めて便利で有り難い出版である:[77]

イェーシェーペルサンポ・ヂニャーナシュリーバドラ・聖入楞伽経註／東北総目録 No. 4018／箋要 (= チベット佛典研究叢書, IV) [羽田野伯猷編輯／磯田熙文・蜜波羅圭之介・古坂紘一分担] (仙台・チベット佛典研究会, 1973, repr. 1987), B4: (xiv), XII, 533 p.

8.3.4. 古くから禅思想はもとより，楞伽経を如来蔵や唯識思想との関連に着目した学徒が内外に多い．楞伽経の原典が刊行されるや，わが国の東アジアの仏教に通暁した研究者の貢献もあるに違いないが，種々の角度からの研究もみられる．なべて大乗経典類の系統的な書誌学的研究も待たれるところである．そこで先ずは，筆者にはちょっと気掛かりな労作であるが，残念ながら遠い分野で学史上の判定ができないもの，あまり取り上げられていないかに見えるものだけでも挙げておきたい:

J. W. Hauer, *Das Laṅkāvatāra-Sūtra und das Sāṃkhya (Eine vorläufige Skizze)* (= *Beiträge zur indischen Sprachwissenschaft und Religionsgeschichte*, herausgegeben von J. W. Hauer, Heft I) (Stuttgart: Verlag von W. Kohlhammer, 1927), (iv), 17 p.

— , *Die Dhāraṇī im noördlichen Buddhismus und ihre Parallelen in der sogenannten Mithrasliturgie* (= *Beiträge zur indischen Sprachwissenschaft und Religionsgeschichte*, Heft II) (1927), (iv), 25 p.

Erich Wolff, *Zur Lehre vom Bewußtsein (Vijñānavāda) bei den späteren Buddhisten unter besonderer Berücksichtigung des Laṅkāvatārasūtra* (= *Materialien zur Kunde des Buddhismus*, XVII) (Heidelberg: Carl Winters Universitätsbuchhandlung, 1930), 90 p.

8.4.0. 楞伽島蛇足・ スリ・ランカを含むインド洋関連の書誌を始めたら際限がない．ましてや西欧の列強がインド洋周辺国を植民地化する時代以降をみると，大洋の交易やキリスト教の伝道を通しての文化史など興味は尽きない．スリ・ランカに限ってみても，近年になってアメリカやフランスで専家を統合する組織ができたりしている．今後も成果を見守ってみたい.[78]

8.4.1. 例えば，専家でもない筆者を惹き付けるのが，船長ノックス親子 (Robert Knox, Sr. +1666 / Jr. 1641-London, 19.VI.1720) の楞伽島に漂着してから，いわばポルトガル統治 (1517-1656) 直後の 20 年近く (1658 年 1 月・イギリス発／1659 年 11 月・セイロン難破上陸／滞在 1659-1679／1679 年 10 月頃・離島／1680 年 9 月・ジャカルタ等経由してロンドン帰着) を過ごした時代は，ちょうどキャンディ王朝のラージャシンゲ二世 (Rājasinghe II: 1609-1687, r. 1634-1684) 王政下で，仏教を含めて文化一般の興隆が図られた時という．有名な佛牙寺は，この王の直後に出来たものらしい．決して改宗したりしなかったノックス子は，

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[77] Cf. HADANO Hakuyū, "A Note on the *Ārya-Laṅkāvatāra-vṛtti* by Jñānaśrībhadra, Toh. 4018", *Acta Asiatica*, XXIX: Special Issue: *Tibetan Studies in Japan* (Tokyo 1975), p. 75-94.

羽田野伯猷, チベット・インド学集成・第四巻: インド篇 II (磯田熙文解説) (京都・法藏館, 1988), p. 100-121: "ジュニャーナ・シュリー・バドラ著『聖入楞伽経註』おぼえがき". — 初出・まなさろわら, I (1974). — 貴重な論稿いずれにも二次資料の注記が省略されているのは残念至極である.

[78] Paris: Cercle d'études et de recherches sri lankaises.

American Institute for Sri Lankan Studies (= AISLS; www.aisls.org), est. 1995 (affiliated to the Association for Asian Studies, Ann Arbor / Member of the Council of American Overseas Research Centers); its Center is also located in Colombo (*www.aisls.org/colombo.html*).

祖国で母と死別し，父はここで客死して，家庭をもたず非常に孤独な生活であったろうが，何としてでも帰英を心に秘めていた．いわばイギリスの植民地支配の始まるまでには一世紀以上前のことになる．1680年に帰国後ものした滞留記は，今日にいたるまで貴重な史料として古くから扱われ，多数の研究成果も出ているといわれる．確かに，伝道や通商を担った人たちとは異なる観察力をもっていたにちがいない．卑近な例が，島の人々の茶・酒などの飲食の習慣とか，こんにち我々の常識となっていることなどと違う物があるようだ．ランカー人を生で知る好材料ではなかろうか．いうまでもなくノックスのみた日常の宗教生活が興味を惹く．まったく知らないことばかりなので，一から勉強してみたい．知る限りでの最新刊は残念ながら未見である.[79]

あとがき・本稿の擱筆直前に，何世紀に一度あるかないかというインド洋沿岸諸国の巨大地震・津波の被害が報じられた．現時の論題の舞台であるばかりか，専攻分野の仲間の多い地域であり，いかんとも同情と慰安の言葉が見つからない．— 中東問題が騒がれている今でも，2004年末のスマトラ沖巨大地震で起きた津波の被害が，イエーメン本土にまで達していて，スクトラー島民にも史上未曾有の恐怖を煽ったという報道を，片隅で耳にしたのが数週間も経たのちであった．わが国は世界のどこにあるのだろうか．

Title in English: "Further Notes on the Island of Laṅkā".
Keywords:
Sri Lanka / Śrī Laṅkā, Taprobánē / *Ταπροβάνη, tāmra-* / 地図，南海交易・海難，赤銅色・色彩，楞伽経，法顕窟.

[79] See e.g. Éric Meyer, *La nature des contacts entre Sud-Asiatiques et Européens avant l'ère coloniale: Robert Knox à Kandy et François Pynard aux Maldives* (= *Cahiers du cercle d'études et de richerches sri lankaises*) (Paris: IANALCO, 2003). — *Unseen*.

(Mahā-)Karmavibhaṅga 所引経典類研究ノート (2)[1]
— Pūrvāparāntakasūtra / Devatāsūtra —

工藤　順之

はじめに

前拙稿では (Mahā-)Karmavibhaṅga に引用される数多くの文献の内、経典名を明示し尚かつ複数回引用される４種の経典の中で、1. Nandikasūtra を取り上げた[2]。本稿では引き続き、他の二つの経典、即ち 2. Pūrvāparāntakasūtra と 3. Devatāsūtra を取り上げて検討する[3]。

2. Pūrvāparāntakasūtra

Pūrvāparāntakasūtra という名を挙げて言及するのは § 8 と § 34 の二箇所である。更に経典名を明示していないが、恐らくはこの経に基づいていると思われる言及個所も § 46 に見出せる。

2.1. 引用・言及箇所

2.1.1. § 8

最初は § 8 「高名をもたらす業」での例示である。ここで挙げられる業は、「嫉妬心がないこと、貪りのないこと、他人の所得を喜ぶこと、他人が名声を受けたり・

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[1] 本稿から、Lévi 出版本に由来する Mahākarmavibhaṅga というテキスト名を Karmavibhaṅga に統一し直すことにした。その理由は Kudo 2004a: x-xi に述べたが、第一に前者の読みは写本Aの奥書にのみに見出され、その写本には当該テキストとそれに対する注釈書が続けざまに筆写されていて、我々が対象とするテキスト単体の名前とは思われないこと、第二に写本Bは当該テキストのみが筆写され、その終わりに Karmavibhaṅgasūtra とあること、第三に対応するチベット訳冒頭には「インド語で Karma vibhaṅga」とあること、以上の理由からである。テキストは、形式的には「スートラ」と呼べるものではなく、内容的にもそれ自体がスートラの注釈書と見なせるものであるから（写本Bの読みは、したがって、注釈の対象としての経典名をそのまま流用したものであろう）、「鸚鵡経類」第一類のスートラが増広され、他文献からの引用を挿入して出来上がった論書のようなものとして扱うべきであると考える。問題とするテキストを Karmavibhaṅga と呼ぶことは、筆者が最初ではなく、対応するチベット訳、コータン語、クチャ語等のテキストを扱った研究でも為されている。このような扱いがされていることもテキスト名の統一を図る理由の一つである。

[2] 工藤 2002 を参照されたい。この経典にはサンスクリットテキストが現存せず、チベット訳のみが存在する。内容を検討することによって、経典名が全く異なるものであるが、KV で言及される内容を有し、更にチベット訳にもほぼ相当する内容を持った漢訳経典が存在することを明らかにした。それは訳者が不明ながら（經録では安世高とされるがその同定は極めて疑わしい）、『佛説出家縁經』(T No. 791, vol. 17, 736b3-c19) である。

[3] 複数回引用・言及される４種の経典の内、残る一つは Cakravartisūtra である。これについては並川 1984b, 1985a と工藤 2004b: 239-245 を参照されたい。

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賞賛されたりする声を聞くことを喜ぶこと、他人を賛辞することを好むこと、世尊の塔廟を建立させること、卑しい人・誠実でない人・善根に欠ける人を遠ざけること、高名となる善根を持つ人を奨励すること、菩提心を生ずること、高名な人となる善根の全てに向けて菩提心を生ずること」の十種である[4]。上記の十の行為のうち、恐らくは後半三項目を例証する経典として言及されたものであると思われるが、下に見るように内容的には引用というより経典の一部を要約したものであるから、具体的にどの業を例証するものなのかは特定できない。尚、ここの部分にはA写本からのみテキストが得られ、B写本は当該貝葉が欠落している。

§ 8-a). 39.13-40.7 [TEXT: 56]; A17r.4-v1; B lost.[5]
yathoktaṃ Bhagavatā Vārāṇasyāṃ **Pūrvāparāntake sūtre** Ajitasya Bodhisatvasya samuttejanaṃ kṛtaṃ | mah(a)te khalu te 'jita autsukyāya cittaṃ damayati | yad idaṁ saṁghaparihāp{aṇ}āya | vakṣyate hi |

Maitreyas tuṣitasurālayādhivāsī
prāptavyā divi bhuvi ceha yena pūjā |
sa śrīmān daśabalatām avāpya śīghraṃ
lokānāṃ bhavatu śaśīva nityapūjyaḥ |

「例えば世尊がヴァーラーナシーにおいてボサツ・アジタを鼓舞したことが『プールヴァ・アパラーンタカ・スートラ』に説かれている。
実にアジタは壮大なる意欲を自制した、それは即ち、サンガを捨てることである。
それについて次のように言われる。
『トソツ天に住むマイトレーヤは天上でも地上でも供養されるべきである。聖なる彼は速やかに十力を得て、世間の人々が常に供養するものとなれ、恰も月のように』」

アジタを鼓舞したのは何故なのか、サンガを捨てるというアジタの意欲がどのような経緯で語られたのか、そのきっかけは何であったのか、ここで言及されている前後の脈絡は全く不明であり、それ故内容を取意した言及であると言える。

続いて偈が引用されるが、Pūrvāvarāntakasūtra からの引用であるかどうかも不明である。その内容もトソツ天に住むマイトレーヤに言及し、アジタの事を語った直後の引用であることから、弥勒仏思想に見られる「（経典が語られている時点での現在世の）アジタ＝（未来世の）マイトレーヤ」という関係を前提としているようにも受け取れるが、後述する対応漢訳ではアジタとマイトレーヤが別人として登場しているので、ここでの言及個所が当該経典に全て含まれていたとは今のところ言えない。

この言及例から判る Pūrvāvarāntakasūtra の内容はアジタが登場すること、出家生活を捨てようとして世尊に思い留まされたこと、更に明確ではないもののアジタとマイトレーヤの両者（或いは同一人物）に関わる内容が含まれていることになる。

2.1.2. § 34

KV §§ 33-36 にかけては「幸福・不幸」と「生涯の前半・後半」との組み合わせ

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[4] この部分はサンスクリットテキストで言えば、「鸚鵡経類」第一類に属する中央アジア写本の Śukasūtra (Hoernle 56r.2-v.1)にも対応箇所がある。

[5] テキストの提示に際しては、該当する Lévi 出版本での分節番号、Lévi 出版本の頁・行数に加え、[TEXT: ***] に筆者による KV 写本の再翻刻テキストの対応頁と二つの写本の葉・行数を挙げた。写本における細かな異読の類は再翻刻テキストを見られたい (Kudo 2004a)。

で４種の業報を説いていくが、この第34節はその第二番目になる「前半は不幸であるが後半は幸福になる業」を説明する。この業は布施を請われて一旦は承知するが、いざその段になると布施することを渋る人物が、結局布施をして喜びの心を生じることである。こうした業によってこの人物が人間として生まれた場合、貧乏な家に生まれるが後に財産が増大するとされる。

その例示として二つの物語(avadāna)が言及される。一つは今問題にしている Pūrvāvarāntakasūtra、もう一つは典拠不明であるがシュラーヴァスティーの貧しい男の妻の布施物語である[6]。Pūrvāvarāntakasūtra への言及部分は両写本ともあり、その内容はほぼ一致している。

§ 34-a). 66.19-67.4 [Text: 134-35]; A39v.3-5; B22r.4-5:
atra cĀniruddhasyāvadānaṃ vaktavyaṁ | tena kila Rājagṛhe [B adds: nagare] śyāmākataṇḍulabhaktam Upāriṣṭasya pratyekabuddhasya piṇḍapāto dattaḥ | taddivasam eva rājñā tuṣṭenāṣṭau mahāgrāmā dattāḥ | tac ca paścimakaṁ dāridryam | yathā tasyaiva vyākaraṇaṁ **Pūrvāparāntake [B: Pūrvāparānte] Sūtre** |
「さてアニルッダの因縁物語が語られるべきである。（即ち、彼は）ラージャグリハにおいてウパーリシュタという独覚[7]に粟と米との食事を供養した。その日の内に、感激した王は（彼に）八つの大きな村を与えた。これが（彼にとっては）最後の貧乏暮らしであった。『プール

[6] 漢訳仏典の中にほぼ同じプロットで語られる文献がある。Kudo 2004a: "Annotations" Note 51, 277-78参照。

[7] この独覚の名前には Lévi の校訂に問題がある。Lévi は当該箇所の脚注で B 写本では Upāriṣṭa (upa + ariṣṭa) とあり、A 写本では apāci. tasya とあるとし [1932: 66-7, fn.14]、おそらくはパーリからの類推で Uparisṭha としたものであろう。Edgerton は BHSD にこの語を引いて、次のように用心している：「Lévi はテキストの中で Uparisṭha と印刷しているが、写本に裏付けられたものではない。脚注で彼は一つの写本が Upāriṣṭa とあると言う（もう一方の写本は欠損しているが apā- と始まっていることから第二音節が ā であることを表している）」(BHSD p. 146, upāriṣṭa)。Upāriṣṭa とする写本は先に見たように B 写本であるが、A 写本は実際には欠損していない。何故、欠損したかのような表記で、しかも語頭の u- を a- と、-ṣṭha- を -ta- と間違えた読みを挙げているかが理解し難い。語頭の読みについて言えば、その音は A 写本では直前の -m と一文字を構成していて、基字 m- の下には明らかに母音記号 -u が書かれている。また ṣtha も綺麗に残っている。この写本では ṣṭ と ṣṭh とが頻繁に交代し、それも僅かな筆写上の差異で起こりうる。従って、-ṣṭh- とあっても -ṣṭ- と読替することに何ら差し支えはない。Lévi の読みは原写本でなく転写された写本に基づいた為のミスであろう。テキストを upāriṣṭasya と訂正する。

更に Lévi は対応漢訳である『中阿含經』「説本經」での独覚の名前（無患）を前出の注の中に挙げている。この訳語はサンスクリット語の a-riṣṭa に対応する。諸漢訳からこの独覚の名前を拾い出してみよう。あくまでもアニルッダに関係する記述を持つ文献だけに限ることにする。

「説本經」：「有一辟支佛。名曰無患(Wúhuàn)」；
『佛説古來世時經』：「彼有緣覺名曰和里(Hélǐ)」；
『佛本行集經』：「有辟支佛。名婆斯吒(Pósīzhà)」；
『佛五百弟子自説本起經』：「遭遇見沙門　大通和莅吒(Hélìzhà)」；
『根本説一切有部毘奈耶破僧事』(T 1450, vol. 24, 144b22-23): 「鳥波利瑟吒(Niǎobōlìsèzhà)辟支佛」；
『經律異相』(T 2121, vol. 53, 68ab4): 「有辟支佛。名披栗吒(Pīlìzhà)」(この典拠は『中阿含經』第十二巻とあるが、現行のそれには対応しない);
『大乘大義章』巻上 (T 1856, vol. 45, 127b):「阿泥律陀。供養波利陀(Bōlituō)辟支佛」.

以上のように、「説本經」以外は全てが音写語となっている。尚、Yaśomitra の『倶舎論』註にはアニルッダが供養する独覚の名前は「タガラシッキン」である [IV, v. 95a]: *tena janmāntare Tagaraśikhine pratyekabuddhāya piṇḍapāto dattāḥ.*

ヴァ・アパラーンタカ・スートラ』に説かれている彼の授記のように。」

この言及部分の最後になって Pūrvāvarāntakasūtra を例示として挙げているので、その前に書かれた彼の事跡全てが同経からの直接の引用かどうかは断定できない。しかし、アニルッダが嘗てウパーリシュタ独覚に食事の供養をしたことで授記をうけたことになっており、その内容は「最後の貧乏暮らし」という点から、過去世から見た未来世（即ち現在世）における富裕な生活を約束されたことであろうと思われるから、この経典に含まれていてもおかしくはない内容に言及していると言えよう。またここでは過去における業によって王から報賞を受けたことも書かれている。いずれにせよこの経にはアニルッダが独覚への布施によって授記を受けた内容が書かれていることになる。

2.1.3. § 46

§ 46 では「心身ともに安楽となる人」として煩悩を全て焼き尽くし、徳ある所行をした阿羅漢が挙げられ、その一例としてアニルッダが言及されている。しかし、典拠についての明示はされていない。

§ 46. 76.17-77.4 [TEXT: 166-67]; A48r.5-v.3; B27v.4-28r.1:
yathā cārya-Aniruddhaḥ kathayati |
"tasya khalv āyuṣmantaḥ (eka)piṇḍapātasya vipākataḥ saptakṛtvaḥ praṇītaṃ trāyastriṃśadevanikāyeṣūpapannaḥ saptakṛtvo manuṣyeṣu rājyaṃ kāritaṃ | tasyaiva ca piṇḍapātasya vipākenaitarhy apy ahaṃ lābhī [B: (pi)ṇḍapātavipākena arhatvaphalalābhī] cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyapariskārāṇāṃ lābhī | tathā hi tasya Bhagavatā durbhikṣe pañca bhikṣuśatāni dattāni | tasya puṇyānubhāvena sarveṣāṃ divyānantaryabhaktaṃ prādurbhavati" |
「例えばアニルッダ尊者は次のように語った。
『諸賢よ、（一度の）食施の果報として七度に渡って三十三天の天界に生まれ、七度に渡って人間界で王位に就いた。食施の果報として実に私は【下線部：MS[B]では「阿羅漢果を得て、」】衣・食物・臥具・医薬など身の回りの物を得た。』
こうした理由で世尊は飢饉の際、五百人の僧たちを預けたのである。彼の福徳の力によって全ての人に妙なる無限の食べ物が出現したのである」

この箇所は、アニルッダの言葉を引用する形になっているので一部は直接の引用として見なすことができるだろう。内容的には食物の供養によってそれぞれ七回ずつ天上界と地上とに生まれ、不自由の無い生活を送ったことが述べられている。ここでは、アニルッダは食施によって前世において部派的な修行階梯である預流果を得ていたこと、そして写本の読みの違いによって今生では「阿羅漢果を得た」ということを記述している。更に、それに続く部分では、アニルッダの言葉であるのかどうか判断がつかないのだが、世尊が五百人の僧衆を彼に預けたこと、また彼の食施の力によって彼だけではなく全ての人に行き渡るだけの食物が得られたことが書かれている。

ここでは典拠に関して何ら情報は提供されていないが、アニルッダの過去世に言及する § 34 の引用例との関連から Pūrvāvarāntakasūtra からの引用である可能性は捨てきれない。

2.1.4. KVU における言及箇所

KV ではないが、その注釈書とされる Karmavibhaṅgopadeśa にもアニルッダに言及した箇所がある。これは世尊に対して浄信を向けることの果報を述べる中で、カルネースマナ、アショーカなどが得た果報を挙げた後で語られる部分である。

KVU. Lévi 154.16-18; A62v.1:
tathā cĀniruddhaprabh(ṛ)tīnāṃ caikapiṇḍapātapradānena cakravarttirājya(ṃ) sapta devarājā pa(ś)cime ca bhave a{{ra}}rhatvaṃ cāgrata evamādīni ca bahūni vaktavyāni।
「また、アニルッダ等が一回の食事の供養によって転輪聖王の位に就くこと七回、天の王となること（七回）、そして最後の生涯では阿羅漢位を得た。以上のように種々説かれている。」

この部分は特定の経典からの引用と示されていないが、2.1.2-3 で見た内容に一致する。アニルッダの得た果報としては預流果から阿羅漢果という二つが記述され、KV § 34 の写本Bに見られる読みと一致する。

以上、Pūrvāvarāntakasūtra からの引用もしくは取意の内容を挙げてきた。例示として挙げられた内容から、この経にはアジタ、マイトレーヤ、アニルッダという3人が登場し、またそれぞれに関係する因縁話が語られていることになる。

2.2. 対応漢訳

さて、サンスクリット本 Pūrvāvarāntakasūtra そのものは現存しないが、対応する漢訳文献は以下の通りである[8]。

『中阿含經』第六十六経「説本經」 (T 26(66), vol. 1, 509c9-511a29).
『佛説古來世時經』失訳 (T 44, vol. 1, 829b6-831a2).

両経は同本異訳の関係にあるとされるが、詳しく検討していくと「中阿含経」の伝承に関係する極めて面白い事実が判明する。それについては本項末の【二つの対応漢訳について】(p. 34 以下)で扱うので、先ずは『中阿含經』「説本經」の内容を概観しておこう[9]。

この経はおおよそ内容を三つの部分に分けることが出来る。食事後、僧たちが出家と在家とではどちらが勝るのかを論じていた時に語られる阿那律の過去物語、次いで世尊がその出現を予言する未来世の転輪聖王と弥勒仏及びそれぞれになりたいとするアジタと弥勒の話、そして現在世での波旬による世尊の説法妨害とである。各部分について事跡として語られることを簡単にまとめておく。

世尊が波羅奈國、鹿野園に居たときのこと。
(1) 過去世：阿那律過去物語
波羅奈國に住み、貧窮で、家畜にやる草を集めては運ぶ仕事をしていた。当時国は災害と旱魃で飢饉の状態にあり、無患という名の辟支佛がいたが、乞食をしても鉢はいつも空であった。

[8] チベット訳は存在しない。しかしシャマタデーヴァによる倶舎論註にはこの経典が言及されている：本庄 1983: 66-67。寺岡 1986 は『説本經』を中心として弥勒思想の起源を探ろうとしたものであり、本庄の指摘に基づきこのサンスクリット語タイトルを *Pūrvāparānta-sūtra 或いは *Pūrvāparāntika-sūtra と予想している。特に後者の推定は Maitreyavyākaraṇa（ネパール写本）冒頭で為されるこの経への言及に基づく。

[9] この経の、特に後半は渡辺照宏博士による現代語訳がある（渡辺 1966[1982]: 76-82).

それを見て阿那律は自分の食事を供養しようとしたが、辟支佛は半分ずつにしようと言った。しかし、阿那律は自分はいくらでも食べることは出来るといって、辟支佛に全て与えた。この供養によって彼は天界の王と地上の王とにそれぞれ七回生まれ変わり、現在世では釈迦族に生まれることになった。

(2) 未来世：人寿八万歳の時代に出現する転輪聖王・螺と弥勒仏[10]

世尊は比丘たちが阿那律の過去物語を聞き法を説くのを知って講堂にやって来て、今度は未来の事を以て法を説き始める。

人寿八万歳の時、螺という名の転輪聖王が出現する。その後彼は出家し、成道に至るとする。それを聞いたアジタはそのようになりたいとの望みを世尊に告げる。世尊は彼を叱責するが願いを承認する。

続いて世尊は人寿八万歳の時代に出現する弥勒仏について語る。それを聞いた弥勒はそのようになりたいと世尊に告げ、世尊はそれを賞賛し、願いを承認し、金縷織成衣を授与する。

(3) 現在世：摩波旬による世尊の説法妨害（KVで何ら触れられていないので省略）

2.2.1. § 8-a) との対応[11]

KV § 8-a) に見られる言及では、「アジタがサンガを捨てるという望みを持ったこと」、「それを世尊に叱責され撤回したこと」が述べられている。こうした内容は先の『説本經』では、人寿八万歳の時代に現れるとされる転輪聖王になりたいとするアジタの願いと[12]、世尊がアジタの願いを聞いて彼が「更に一度死して再び終わることを求めている」として「愚癡である」と叱責する部分に相当する。しかし、世尊はアジタの願いを承認するだけでアジタがその願いを撤回したことは書かれていない。

次いで対応漢訳では、世尊が未来において弥勒如来が出現することを説き、それを聞いた尊者・弥勒が未来世にその弥勒如来になりたいと願い、同じく世尊にその事を約束され、世尊から金色の衣を授与される[13]。この部分は KV には述べられていないが、KV にはマイトレーヤ仏に関する偈が存在する。しかし対応漢訳には弥勒仏に関係する韻文はない。KV の言及箇所に見られる偈は、この経典のサンスクリットテキストに存在した可能性も捨てきれないが、漢訳との対応関係から推測すると別の文献からここに引用されたものと考えるのが適当であろう[14]。

【資料】

『中阿含』「説本經」(T 26(66), vol. 1, 509b26-511b9, esp. 509c9-511a29);

世尊告曰。「諸比丘。未來久遠當有人民壽八萬歲。人壽八萬歲時。此閻浮洲極大富樂。多有人民。村邑相近。如雞一飛。諸比丘。人壽八萬歲時。女年五百乃當出嫁。諸比丘。人壽八萬歲時。唯有如是病。謂寒．熱．大小便．欲．飲食．老。更無餘患。

諸比丘。人壽八萬歲時。有王名螺。為轉輪王。聰明智慧。有四種軍。整御天下。由己自在。如法法王成就七寶。……」

爾時。尊者阿夷哆在衆中坐。於是。尊者阿夷哆即從坐起。偏袒著衣。叉手向佛。白曰。「世尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。……」

於是。世尊訶尊者阿夷哆曰。「汝愚癡人。應更一死。而求再終。所以者何。謂汝作是念。『世

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[10] Divy. No. 3: Maitreyāvadāna には Vāsava 王と Danasamanta 王が覚者 Ratnaśikhin に食事の供養をした後で、それぞれが一方は「この善根によって転輪聖王に成りますように」と、他方は「この善根によって正等覚者に成りますように」との誓願をたてる。この誓願の為に将来、転輪聖王シャンカと如来マイトレーヤが出現すると世尊は語る。これについては平岡 2002: 279 を見よ。

[11] Cf. Kudo 2004a: "Annotations" Note 9, 238-40.

[12] 「説本經」では世尊が転輪聖王の出現を語ったあとで転輪聖王についての長々とした話が続く。しかし『古來世時經』にはない。

尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。……』」
世尊告曰。「阿夷哆。汝於未來久遠人壽八萬歲時。當得作王。號名曰螺。為轉輪王。……」

佛告諸比丘。「未來久遠人壽八萬歲時。當有佛。名彌勒如來．無所著．等正覺．明行成為．善逝．世間解．無上士．道法御．天人師。號佛．衆祐。猶如我今已成．．．」
爾時。尊者彌勒在彼衆中。於是。尊者彌勒即從坐起。偏袒著衣。叉手向佛白曰。「世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來．……」
於是。世尊歎彌勒曰。「善哉。善哉。彌勒。汝發心極妙。謂領大衆。所以者何。如汝作是念。『世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來．……』」
佛復告曰。「彌勒。汝於未來久遠人壽八萬歲時。當得作佛。名彌勒如來．……」

『佛説古來世時經』(T 44, vol. 1, 830a5-c2).
佛言。「當來之世人當長命壽八萬歲。此閻浮提人民熾盛五穀豐賤。人聚落居鷄鳴相聞。女人五百歲乃行嫁耳。都有三病老病大小便。有所思求。
爾時有王號曰為軻。主四天下為轉輪聖王。治以正法。自然七寶金輪白象紺馬明珠玉女之婦藏臣兵臣。……」
爾時賢者比丘在會中。即從坐起。偏袒右肩。長跪叉手白世尊曰。「我當來世當為軻王乎。……」
於是世尊呵詰比丘。「咄愚癡子。當以一生究成道德。而反更求周旋生死。言我來世為轉輪聖王貪於七寶。千子勇猛然後入道。」
佛告比丘。「汝當來世得為軻王主四天下。廣施一切出家成道。」

佛告比丘。「後來世人其命增長八萬歲。當有世尊號曰彌勒如來至真等正覺明行成為善逝世間解無上士道法御天人師號佛世尊。如我今也。……」
爾時賢者彌勒處其會中。即從坐起偏袒右肩。長跪叉手前白佛言。「唯然世尊。我當來世人壽八萬歲時。當為彌勒如來至真等正覺。教化天上天下如今佛耶。」
於是世尊讚彌勒曰。「善哉善哉。乃施柔順廣大之慈。欲救無數無極之衆。乃興斯意欲為當來一

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[13] 同様の記別を受ける内容が『賢愚經』（五七）「波婆離品」第五十にもある (T 202, vol. 4, 435b27-c4): 「於時彌勒。聞佛此語。從座而起。長跪白佛言。願作彼彌勒世尊。佛告之曰。如汝所言。汝當生彼為彌勒如來。如上教化。悉是汝也。於時會中。有一比丘。名阿侍多。長跪白佛。我願作彼轉輪之王。佛告之曰。汝但長夜。貪樂生死。不規出耶。」これは波婆梨が十六人のバラモンを世尊の下に派遣し、それぞれに質問させる内容である。これは『スッタ・ニパータ』第五章「彼岸に至る道の章」に遡ることができる。ここではアジタはマイトレーヤとは別人であるが、後に別のアジタが弥勒と同一視され、未来仏の弥勒となる。

漢訳に残る所謂「弥勒経典類」の研究は、主立ったものだけでも古くは松本文三郎『彌勒淨土論』（丙午出版社, 1912)、林屋友次郎『異譯經類の研究』（東洋文庫, 1945: 141-172）、赤沼智善『佛教経典史論』（1939年, [復刻, 1981年], pp. 194-216）等があり、また Sylvain Lévi, "Maitreya le consolateur" (in: *Études D'orientalisme: La Mémoire de Raymonde Linossier*. Tome II, 1932, pp. 355-402), É. Lamotte, *Histoire du Bouddhisme Indien*, Louvain 1958, pp. 775-788 がある。最近の論考では、弥勒思想の起源に関連して以下に詳しい：香川 1963, 1964; 櫻部 1965 [2002]; 梶山 1994; 石上 1994。本稿は弥勒思想全体の考察を目的としたものではないので、詳細については上述の研究を参照して戴きたい。その内の一つ、梶山 1994 では弥勒（如来）が登場する最古の文献であるパーリ『長部』第26経「転輪聖王獅子吼経」から『スッタ・ニパータ』第５章、そして北伝阿含の諸文献、即ち本稿で取り上げている『中阿含』「説本經」とその異訳の記述を辿り、最終的に『増壱阿含經』第48-3経に弥勒説話が一応の完成を見ることを明らかにしている。そしてそのような説話が未来仏・弥勒を主人公とする大乗経典に受け継がれたことを指摘する。それら大乗経典は所謂「弥勒経典類」であるが、石上 1994 がそれらの経典相互の関係について概略している。

[14] 尚、『中阿含經』「説本經」や『古來世時經』が所謂「弥勒経典」とどのような関係にあるのかについては寺岡 1986 を参照のこと。この論文では、これら経典の第二部に記述される弥勒の出現を中心に論じられている。阿那律の過去物語については経典の構成を論じた部分に扱われるだけである。

切唱導。亦如我今也。汝當來世即當成佛。號曰彌勒如來... ...」

2.2.2. § 34-a) との対応[15]

KV にはアニルッダが「ウパーリシュタ独覚に食事の供養をしたこと」、「そのことによって王から八つの村を与えられたこと」、「それが最後の貧乏暮らしとなったこと」が述べられていて、「授記」の形で示されていることになっている。

二つの対応漢訳は内容の詳しさに多少の違いはあっても、粗筋としては同じである。『説本經』では「無患」（『古來世時經』では「和理」）という独覚に食事[16]を供養したことが語られている。即ち、独覚が乞食をしようとして城内を廻っても全く鉢が空のまま戻ってくるのを見た阿那律は自分の食事を供養しようとする。独覚は今が飢饉であることからその食事を半分にしようと言うが、阿那律は自分にはまだ食べるものがあるといって全てを独覚に供養する。

漢訳を見る限り、アニルッダの事跡のうち、独覚に食事の供養をしたという記事は見つかるが、それによって「そのことによって王から八つの村を与えられたこと」、「それが最後の貧乏暮らしとなったこと」については触れられていない。後者に関しては解脱に達したという内容から「最後の生」というニュアンスが、そして食施をした後では何不自由ない生活を送ったという記事がある以上、食施をしたのが彼の「最後の貧乏暮らしの時代」であったと読むことも出来よう。

KV での引用例が原文そのものであるとは限らず、現在残っている資料が KV のテキスト形成期にも存在したわけでもないので、KV に見られる内容が現存対応文献に見出せないことは不思議ではないが、場合によれば、KV に残された内容は Pūrvāparāntakasūtra 以外のソースからの内容を混入させたものである可能性も否定できない。

【資料】

『中阿含』「説本經」(508c19-520a20):

是時。尊者阿那律陀亦在衆中。於是。尊者阿那律陀告諸比丘。「諸賢。何用益利百千萬倍。設復過是。唯此至要。若有比丘持戒妙法。成就威儀。入家受食。非為朝朝益利百千萬倍。所以者何。

我憶昔時在此波羅奈國為貧窮人。唯仰捃拾客擔生活。是時。此波羅奈國災旱早霜蟲蝗不熟。人民荒儉。乞求難得。

是時。有一辟支佛。名曰無患。依此波羅奈住。於是。無患辟支佛過夜平旦著衣持鉢。入波羅奈而行乞食。

我於爾時為捃拾故。早出波羅奈。諸賢。我登出(520a)時。逢見無患辟支佛入彼。時。無患辟支佛持淨鉢入。如本淨鉢出。

諸賢。我時捃還入波羅奈。復見無患辟支佛出。彼見我已。便作是念。『我旦入時。見此人出。我今還出。復見此人入。此人或能未得食也。我今寧可隨此人去。』時。辟支佛便追尋我。如影隨形。

諸賢。我持捃還到家。捨擔而迴顧視。便見無患辟支佛來追尋我後。如影隨形。

我見彼已。便作是念。『我旦出時。見此仙人入城乞食。今此仙人或未得食。我寧可自闕己食。分與此仙人。』

作是念已。即持食分與辟支佛。白曰。「仙人。當知此食是我己分。為慈愍故。願哀受之。」

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[15] Cf. Kudo 2004a: "Annotations" Note 50, 274-77.

[16] 『賢愚經』卷第十二（五七）「波婆離品」第五十 (T 202, vol. 4, 435a21): 「索其自分稗子之糜。」とある。『法苑珠林』卷第四十一、請僧部第二「如賢愚經云」(T 2122, vol. 53, 607c10-) として「稗子糜」(608a10) とある。具体的な食事の中身について述べている資料はこれだけである。

時。辟支佛即答我曰。「居士。當知今年災旱早霜蟲蝗。五穀不熟。人民荒儉。乞求難得。汝可減半著我鉢中。汝自食半。俱得存命。如是者好。」
我復白曰。「仙人。當知我在居家自有釜窖．有樵薪．有穀米。飲食早晩亦無時節。仙人。當為慈愍我故。盡受此食。」
時。辟支佛為慈愍故。便盡受之。 ... ...
　我憶昔貧窮　　唯仰捃拾活　闕已供沙門　　無患最上德 [v.1]
　因此生釋種　　名曰阿那律 [v.2ab]

『佛説古來世時經』(829b15-c5):
於時賢者阿難律在彼會中。聞説法言。「答報之曰。何但百千。正使過此無極之寶。猶不及長者供養飯食真戒比丘。所以者何。
　憶念吾昔在波羅奈國。穀米踊貴人民飢饉。我負擔草賣以自活。
　彼有緣覺名曰和里。來遊其國。
　我早出城欲擔負草。爾時緣覺著衣持鉢入城分衛。中道吾負草還於城門中。復與相遇空鉢而出。和里緣覺遙見吾來。即自念言。『吾早入城此人出城。今負草還。想朝未食。吾當隨後往詣其家。乞可以適飢。』
我時擔草自還其舍下草著地。顧見緣覺追吾之後如影隨形。
　我時心念。『朝出城時見此緣覺入城分衛。而空鉢還。想未獲食。吾當斷食以奉施之。』
即持食出長跪授之。「身安隱具。願上道人愍傷受之。」
　時緣覺曰。「穀米飢貴人民虚饑。分為二分。一分著鉢一分自食。爾為應法耳。」
身報之曰。「唯然聖人白衣居家。炊作器物食具有耳。徐炊食之早晩無在。道人願受加哀一門。」
時彼緣覺悉受飯食。 ... ...
吾曾擔負草　　貧窮傭以活　　供養於沙門　　和里緣覺稱 [v.1]
因斯生釋種　　號曰阿難律 [v.2ab]

2.2.3. § 46 との対応[17]

前節で検討した対応漢訳の当該箇所の後で、阿那律は自分の行為がどのような果報をもたらしたのかを比丘たちに告げる。それによると、天上界と地上とでそれぞれ七回ずつ王となったこと、衣食住に関して何ら不自由ない生活を送ることが出来たことが残されていて、KV　で言及されているアニルッダの事跡と一致する。ただ対応漢訳には飢饉に際して世尊が五百人の比丘を阿那律に預けたという内容は書かれていない。引用／言及元が Pūrvāparāntakasūtra であったとすれば、この点も前節と同様に、現存する対応漢訳と KV が引用したソースとの違いがあった可能性を充分考慮しなければならない。阿那律ただ一人の事跡に言及する為に、複数の資料から引用或いは言及されたと考えるよりも、この例証も Pūrvāparāntakasūtra を典拠としたものと見なしても良いだろう。

【資料】

『中阿含』「説本經」(509a20-b5):
諸賢。我因施彼一鉢食福。七反生天。得為天王。七反生人。復為人王。
諸賢。我因施彼一鉢食福。得生如此釋種族中。大富豐饒。多諸畜牧封戸食邑。資財無量。珍寶具足。
諸賢。我因施彼一鉢食福。棄捨百千垓金錢王。出家學道。況復其餘種種雜物。
諸賢。我因施彼一鉢食福。為王王臣梵志居士一切人民所見識待。及四部衆比丘比丘尼優婆塞優婆夷所見敬重。

[17] Cf. Kudo 2004a: "Annotations" Note 64, 300-3.

諸賢。我因施彼一鉢食福。常為人所請求。令受飲食衣被氈氍毹氎氎氈床褥綩綖病瘦湯藥諸生活具。非不請求。
若我爾時知彼沙門是無著真人者。所獲福報當復轉倍。受大果報。極妙功德。明所徹照。極廣甚大。
於是。尊者阿那律陀無著真人逮正解脫。說此頌曰 ... ...
我得識宿命　知本之所生　生三十三天　七反住於彼 [v. 4]
此七彼亦七　世受生十四　人間及天上　初不墮惡處 [v. 5]

『佛說古來世時經』(829c5-13):
吾因是德七反生天為諸天王。七反在世人中之尊。
因此一施。為諸國王長者人民群臣百官所見奉事。四輩弟子比丘比丘尼。清信士女所見供養。
衣被飲食床褥臥具病瘦醫藥。自來求吾。吾無所望。
初生在家為釋種子。諸藏踊出金銀珍寶不可勝計。及餘財物無能限者。
棄家損業行作沙門。假使爾時知其道人緣覺道成。廣大其心福不可量。
於是頌曰 ... ...
便知本宿命　前世所更歷　在彼忉利天　受安則七反 [v.4]
於彼七此七　計終始十四　在天上世間　未曾至惡道 [v.5]

さて、完全には対応しない内容であることが確認できたが、§ 34 の場合と同様に Pūrvāparāntakasūtra 以外の文献からアニルッダの事跡が混ぜ込まれた可能性もある。そこで他の資料でアニルッダの事跡を少し辿って見よう。

2.3. 他文献に基づくアニルッダの事跡

2.3.1. パーリ文献

アニルッダ（阿那律）の過去物語はパーリ文献にも残っている。パーリではアヌルッダ (Anuruddha) とされるが、彼に関する事跡は多岐に渡るため到底ここでその全てを扱うわけにはいかない。その点に関しては専門の研究等に譲り[18]、KV に引かれている内容だけに注目しよう。彼の前世における出来事の中で独覚に供養したという話を伝えているものは Theragāthā である。vv. 910-919 が Anuruddha (= Aniruddha) の偈となっており、漢訳仏典とは異なって非常に簡潔にその過去世における彼の事跡を伝えている。

Annabhāro pure āsiṃ daḷiddo ghāsahārako.
samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinaṃ || 910
so 'mhi Sakyakule jāto Anuruddho 'ti maṃ vidū.
upeto naccagītehi sammatāḷappabodhano || 911
ath' addasāsiṃ sambuddhaṃ satthāraṃ akutobhayaṃ.
tasmiṃ cittaṃ pasādetvā pabbajiṃ anagāriyaṃ || 912
pubbenivāsaṃ jānāmi yattha me vusitaṃ pure.
Tāvatiṃsesu devesu aṭṭhāsiṃ sakkajātiyā || 913
sattakkhattuṃ manussindo ahaṃ rajjam akārayiṃ.
cāturanto vijitāvī Jambusaṇḍassa issaro.
adaṇḍena asatthena dhammena anusāsayiṃ || 914
ito satta ito satta saṃsārāni catuddasa.

[18] 赤沼『印度佛教固有名詞辞典』 pp. 47-51; Malalasekera, DPPN. s.v. Anuruddha.

nivāsam abhijānissaṃ devaloke ṭhito tadā || 915[19]
「かつて私はアンナバーラという貧しい飼い葉運搬人であった。ウパリッタという有名な沙門を供養したことがある[910]。
それ故私はシャカ族に生まれ、人々はアヌルッダという名で私を知るようになった。歌や踊りに耽り、銅鑼とシンバルで目を覚ました[911]。
そして完全に目覚めた人、何ものにも恐れない師を見、彼に浄心を向けて家なき状態へと入った[912]。
私はかつて暮らしていた前世を知る、それは三十三天にあってサッカとして生まれたのである[913]。
七度人間の王として国を統治し、全世界を支配し、ジャンブ洲の主として、警棒なく剣なく、法によって統治した[914]。
ここから七度、またここから七度と、十四回にわたって私はかつての暮らしを知った。そうしてその時神の世界にいた[915]。

パーリ文献と漢訳仏典との違いは彼の過去世における名前を一方は「アンナバーラ」とし他方は明示していない点くらいのもので、事情説明の詳しさが異なる点を除けば、大きな違いはないといってよい。つまり南伝であれ北伝であれ、阿那律が独覚に食事の供養をしたことで天と地上にそれぞれ七回生まれたこと、そして後に出家したこと（これは現在世のことか？）は共通に持たれていたことがはっきりしている。

以上の内容は KV で言及される内容にほぼ一致しているといえるのだが、KV での言及例の後半に挙げられている「王によって八つの村があたえられたこと」、「最後の貧乏生活」という内容が上記のパラレル文献には見当たらない。§ 34 の引用例で見たように、後者の事跡についてはその内容を推測することが可能である。従って、パラレル文献には見当たらない「八つの村を与えられた」という事跡は、少なくとも KV が典拠としたサンスクリット文献だけの伝承といえるのであろうか。

その点について『テーラガーター・アッタカター』には、アヌルッダが前世において王から報償を受け取った記事が残されており[20]、また同様の内容は『ダンマパダ・

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[19] これについての注釈書は次のように解説する。*Theragāthā Aṭṭhakathā* (Paramatthadīpanī V. vol. III, 1959 (rep. 1984), 72.20-27): On 910. *Annabhāro ti, evaṃnāmo purim'attabhāve. Ghāsahārako ti ghāsamattassa atthāya bhatiṃ katvā jīvanako. Samaṇan ti samitapāpaṃ. Paṭipādesin ti paṭimukho hutvā pādāsiṃ: pasādena abhimukho hutvā āhāradānaṃ adāsin ti adhippāyo. Upariṭṭhan ti evannāmakaṃ paccekabuddhaṃ. Yasassinan ti kittimantaṃ patthaṭayasaṃ. Imāya gāthāya yāva carim'attabhāvā uḷārasampattibhūtaṃ attano pubbakammaṃ dasseti. tenāha so 'mhi Sakyakule jāto ti ādi.* On 915. *Ito sattā ti, ito manussalokato cavitvā devaloke dibbena ādhipaccena sattā. Tato sattā ti, tato devalokato cavitvā manussaloke cakkavattibhāvena sattā. saṃsārāni catuddasā ti, catuddasa bhavantarasaṃsaraṇāni. Nivāsam abhijānissan ti pubbenivāsaṃ aññāsiṃ. Devaloke ṭhito tadā ti, taṅ ca kho na imasmiṃ yeva attabhāve,, atha kho yadā ito anantarātīte attabhāve devaloke ṭhito, tadā aññāsinti attho.*

[20] Cf. *Theragāthā-Aṭṭhakathā* (III.64.29-65.25): tena pasannacitto Sumanaseṭṭhi tassa sahassaṃ datvā "ito paṭṭhāya tuyhaṃ sahatthena kammakaraṇakiccaṃ n' atthi, paṭirūpaṃ gehaṃ katvā vaṇijjena jīvāhī"ti āha (65.10-13) ... taṃ sutvā rājā tussitvā sahassaṃ datvā "asukasmiṃ nāma ṭhāne gehaṃ katvā vasā"ti gehaṭṭhānam āṇāpesi. tassa taṃ ṭhānaṃ sodhāpentassa mahantiyo nidhikumbhiyo uṭṭhahiṃsu. tā disvā so rañño ārocesi. rājā sabbaṃ taṃ dhanaṃ uddharāpetvā rāsikataṃ disvā "ettakaṃ dhanaṃ imasmiṃ nagare kassa gehe atthī?"ti. "na kassaci, devā"ti. "tena hi ayaṃ (Annabhāro imasmiṃ nagare) Mahādhanaseṭṭhi nāma hotū"ti (taṃ divasam eva) tassa seṭṭhiṭṭhānaṃ ādāsi (65.19-25).
これ以外の言及に関する情報については前掲赤沼『辞典』s.v. Anuruddha; Malalasekara, do. を参照されたい。

アッタカター』にも挙げられている[21]。それら注釈書に書かれている内容を簡単にまとめておけば次のようである。彼はパドゥムッタラ仏の時代にある比丘が天眼第一であることを誇っていたことを聞き、自分もそうなりたいとの願いを持つ。そしてゴータマ仏の時代に彼の教えを聞いてアヌルッダという名の人物となり、天眼を得ることを授記される。さて彼はバラナシの貧しい一家に生まれ、スマナという人物の家で草刈りをする仕事をしていた。その為「アンナバーラ（飼い葉を運ぶ人）」と呼ばれていた。ある日ウパリッタという名の独覚がガンダマーダナで瞑想していた時、アンナバーラの親切心を見ようと考え、彼の前に現れた。アンナバーラは家に帰り、妻が自分たちの為に用意していた食事を持ってきて、ウパリッタに供養した。スマナは自分の日傘に宿る神からその話を聞き、アンナバーラを賞賛し取り立ててやった。また王もその出来事を聞き、多くの財を与え商人の地位(Mahādhānaseṭṭhi)に就けてやった。

パーリの註釈書と KV とで異なる点は幾つかある。例えば、独覚ウパーリシュタに供養した場所が前者ではバラナシであるのに対して後者はラージャ・グリハであること、七度ずつの転生があったかどうか、供養した食事の内容である。しかしこうした違いより、王によって報償を与えられたという共通点が見出せたことの方が重要である。何故なら、そのことによって KV で言及されたアニルッダの事跡が孤立したものではなく、Pūrvāparāntakasūtra の対応漢訳に存在しなくとも、別のソースから持ち込まれた可能性が出てくるからである。

2.3.2. 漢訳文献

ここでは漢訳から阿那律の事跡を辿ろう。但し、KV に言及する範囲での事跡を記述している文献のみに限ることにする。

先ず、貧乏生活をしていた頃に独覚に食事を供養したこと、七回ずつの生まれ変わりで王となったことは以下に述べられている[22]。

『佛五百弟子自説本起經』(T 199, vol. 4, 198c):

昔我曾不食	彼世時施與	遭遇見沙門	大通和莅吒 [v.1]
以故生釋種	號曰阿那律 [v.2ab]		
自識本宿命	造行所更歴	於忉利天上	積七世在彼 [v.5]
七返還人間	人間轉勢尊	富貴君子家	金珠寶自然 [v.6]
於是七彼七	生死凡十四	本悉識知之	前世之所行 [v.7]

[21] *Dhammapada-Aṭṭhakathā* (on Sumanasāmaṇeravatthu, IV. 120.19-123.18).

[22] 対応するサンスクリットテキストである Anavataptagāthā にはこのアニルッダの節は失われている (Bechert 1961: 170-74 参照)。漢訳の対応等については Kudo 2004a: "Annotations" Note 50, 274-75; Note 64, 300-1 参照のこと。また、ここに挙げた箇所とパラレルになる内容が AKBh に見出せる: yat tarhi sthavirāniruddhenoktaṃ — so 'haṃ tasyaikapiṇḍapātasya vipākena saptakṛtvas trayastriṃśeṣu deveṣūpapanno yāvad etarhy ādye śākyakule jāta — iti (258, 14-15). この言及では途中で省略された部分があるが、明らかに『説本經』或いは『古來世時經』の一節と対応している。対応漢訳では次のように Skt. 文では省略された部分が残されている：『阿毘達磨倶舎論』卷第十七「分別業品第四之五」(T 1558, vol. 29, 92a26-29): 「尊者無滅自言。我憶昔於一時於殊勝福田一施食異熟便得七返生三十三天。七生人中爲轉輪聖諦。最後生在大釋迦家豐足珍財多受快樂」。尚、この部分に対する Yaśomitra 註ではこの食事の供養をした独覚の名は Tagaraśikhin である（上記注 7 参照）。諸経論に引用されたと思われる『説本經』については寺岡 1986: 94-96 参照のこと。但し、後で見るように引用或いは言及に際してその出典名を『説本經』とするものは存在しない。

『根本説一切有部毘奈耶藥事』卷第十七(T 1448, vol. 24, 86b-c):
我先無攝録　貧窮負草活　歸投備名稱　奉覲大沙門 [v.1]
今生釋迦種　名阿泥嚕馱 [v.2ab]
於三十三天　七返而受生　七返生人趣　亦為作人主 [v.6]
灌頂刹帝利　獨化於贍部　彼七此亦七　輪迴十四返 [v.7]

阿那律の事跡を纏めた上記の資料には「飢饉の際に世尊が五百人の比丘を阿那律に預けたこと」は見出せないが、その出来事は筆者が確認できた範囲では次の漢訳文献に残されている。

『佛本行集經』卷第六十「摩尼婁陀品」(T 190, vol. 3, 928a20-b15):
汝諸比丘。摩尼婁陀。昔有如是種殖善根。由彼業力。今得出家。受具足戒得羅漢果。汝諸比丘。我復授記。於我聲聞弟子之中。摩尼婁陀。最為第一。
復有一時。世尊在於波羅奈城舊仙居處鹿野苑中。彼時天雨。長老阿難。詣向佛所。頂禮佛足。卻住一面。住一面已。白言。「世尊。今日天雨。無有飲食。當作何計。令諸比丘。過一日夜。」
佛告阿難。「汝莫愁也。摩尼婁陀比丘。現在福力甚強。今日比丘應當得過一日一夜」
(928b)爾時長老摩尼婁陀。詣向佛所。到已頂禮。卻住一面而白佛言。「世尊。今者受我微供。若食我食。堪令一切諸比丘等過一日夜。」
於時世尊。默然受許。
爾時長老摩尼婁陀。於晨朝時。著衣持鉢。往至入彼彼羅奈城。其入城已。未曾告乞。亦更無有親舊識知。當於爾時。忽然即有五百釜食。來至彼前爾時長老摩尼婁陀。尋時送彼五百釜食。向鹿苑中。即敷諸座。敷設已訖。往白佛言。「世尊時至。飯食已辦。唯願就食」
爾時世尊。日在東方。著衣持鉢。共諸比丘。來至食堂。於所敷設。次第而坐。爾時長老摩尼婁陀。見佛及僧次第坐已。奉持如上五百釜食。施佛及僧。恣飽滿已。然後自食飯食亦訖。共諸比丘。詣向講堂。敷座而坐

更にもう一つの事跡「王から報償として村を貰った」ということは、また別の文献に見出すことが出来た。それは阿那律が独覚に食事の供養をした後で、その独覚が神通力を発揮し、白骨を金へと変え、それを獲得した阿那律は王に献上するという挿話を物語る文献である。この話を伝えるものに二つの資料があるが、一つは先に引用した『佛本行集經』であり、もう一つは『雜寶藏經』である[23]。特に取り上げたいのは後者である。

『雜寶藏經』卷第四「(五〇) 大愛道施佛金縷織成衣并穿珠師緣」(T 203, vol. 4, 470a14-471a25, esp. 470c29-471a25):
時賣薪人。即便(471a)授與。辟支佛受而食之。食訖之後。飛騰虛空。作十八變。即還所止。即還所止。
時賣薪人。後更取薪。道見一兔。以杖撩之。變成死人。卒起而來。抱取薪人項。彼取薪人。種種方便。欲推令去。不能得離。脱衣雇人。使挽卻之。亦不得離。展轉至闇。負來向家。既到家中。死人自解。墮在於地。作真金人。
時賣薪人。即便截卻金人之頭。頭尋還生。卻其手脚。手脚還生。須臾之間。金頭金手滿其屋裏。積為大積。鄰比告官。「此貧窮人。屋裏自然。有此金積。」
王聞遣使。往覆撿之。即到屋裏。純見爛臭死人手頭其人自捉金頭。來以上王。便是真金。
王大歡喜。此是福人。即封聚落。
從是命終。生第二天。為天帝釋。下生人中。為轉輪聖王。天王人王。九十一劫。不曾斷絶。今最後身。生於釋種。

[23] Cf. Kudo 2004a: "Annotations" Note 64, 302-3.

最後に書かれているように（「王大歡喜。此是福人。即封聚落」）、「王から八つの村を与えられた」という事跡に近い内容が述べられている。勿論この文献が KV の直接のソースであったわけではないだろうが、こうした説話系の資料に残っているということは、食事の供養がどのような果報をもたらすかを様々な形で説く中で、おそらくは単純には「食事の供養→衣食に不自由しない」という業報がその事例を帰せられた人物自身の事跡と相まって、より膨れあがった内容になったのではないかと思われる。

2.4. 小結

以上、僅かな資料ではあるが、他文献でのアニルッダの事跡を辿ってみた。その結果、KV に記述される彼の事跡、即ち「ウパーリシュタ独覚に食事の供養をしたこと」、「そのことによって王から八つの村を与えられたこと」、「それが最後の貧乏暮らしとなったこと」、「それぞれ七回に渡って天上界と地上の王となったこと」、「衣食住に何ら不自由の無い生活を送ったこと」、「飢饉の際、世尊は五百人の僧を彼に預け、彼は全員に食事を与えたこと」の全ては、その典拠を明示される Pūrvāparāntakasūtra だけでは見出せなかった。しかし、アニルッダのことを記述する他の資料にはそうした内容にほぼ相当する内容が見出せた。このことは、何度も繰り返すことになるが、KV に言及される文献と実際に対応する文献との違いを反映しており、KV が多種多様な文献から構成されていることを裏付ける。KV に引用或いは言及される文献はあくまでも業報を例証する一つの代表的な典拠として明示されていて、実際 KV テキストに残る種々の事跡は更に多くの資料を背景に語られているケースが多い、と言ってよいだろう。勿論、KV が現存する資料と対応しない部分を有する未知の文献（未知のヴァージョン）を典拠にしていた可能性はあるが、その場合でも KV が多様な文献を背景に拡大展開したことに変わりはない。

【二つの対応漢訳について】

ここで問題にした『中阿含經』「説本經」と『佛説古來世時經』の関係に関して、両者の関係をまとめておく。

『中阿含經』は知られているように、二度漢訳されており、現存するものは第二訳である。水野弘元博士は『中阿含經』と『増壹阿含經』の漢訳問題を論じ、両者が共に僧伽提婆によって改訳されたもので、曇摩難提の初訳の一部が実は単行経典として大蔵経中に残っていることを明らかにした。そして『經律異相』に「中阿含經」からの引用とされる五つの物語が曇摩難提の訳になるものであると結論している。この五つの物語には KV の対応漢訳の一つ「鸚鵡經」からの引用とされるものだけでなく、今問題にしている阿那律の前世物語も含まれている[24]。

前者の事例については、『中阿含經』「鸚鵡經」と『佛説鸚鵡經』(T 79)、そして『經律異相』引用文を抜粋対照して相互の親近性を指摘した。その考察によれば、『經律異相』引用文は『佛説鸚鵡經』に類似していることが明白であり、それ故『佛説鸚鵡經』は失われた「中阿含經」第一訳から単行経典として生き残ったものであると結論するのが適当であろう。従って、「鸚鵡経類」第一類に属する漢訳経典の

[24] 水野 1989 [1996] 参照のこと。その論旨は簡単に工藤 2005 に扱った。

うち、『佛説兜調經』、『中阿含』「鸚鵡經」、『佛説鸚鵡經』は全てが「中阿含經」の異訳であると推定される。また水野博士による検討でも『經律異相』に引用される他の物語は現存『中阿含經』の対応経典の文章とは相違している。

しかし、今問題にしている「説本經」の異訳である『古來世時經』については、阿那律の前世物語が第一訳「中阿含經」から生き残ったものとの指摘だけで、その具体的な比較は為されていない。そこで KV に引用される阿那律の事跡に関わる問題として、ここで三者の比較対照を行い、「鸚鵡經」のケースと同様であるのかどうかを検討しよう。水野博士の提示の仕方に従って、引用文を分節した上で、

A 『經律異相』巻十三「阿那律前生貧窮施縁覺食七生得道」(T 2121, vol. 53, 68a28-b15);

B 『中阿含經』「説本經」;

C 『佛説古來世時經』.

の順で掲げる[25]。尚、一部は省略したが、その部分は +++ によって表した。

A: 佛在鹿野苑中。
B: 我聞如是。一時。佛遊波羅奈。在仙人住處鹿野園中。+++
C: 聞如是。一時佛遊波羅奈仙人鹿處。

A: 阿那律語諸比丘。我念過去。在此波羅奈爲貧窮人。客作荷擔以自存言。時世穀貴飢餓多有終者。乞食難得。
B: 尊者阿那律陀告諸比丘。+++ 我憶昔時在此波羅奈國為貧窮人。唯仰捃拾客擔生活。是時。此波羅奈國災旱早霜蟲蟥不熟。人民荒儉。乞求難得。
C: 於時賢者阿難律在彼會中。聞説法言。答報之曰。+++ 憶念吾昔在波羅奈國。穀米踊貴人民飢饉。我負擔草賣以自活。

A: 有辟支佛。名披栗吒。亦依此住。
B: 是時。有一辟支佛。名曰無患。依此波羅奈住。
C: 彼有縁覺名曰和里。來遊其國。

A: 時辟支佛早起乞食。時我早起出欲荷擔。見辟支佛。我荷擔還又復見之。
B: 於是。無患辟支佛過夜平旦著衣持鉢。入波羅奈而行乞食。我於爾時為捃拾故。早出波羅奈。諸賢。我登出時。逢見無患辟支佛入彼。時。無患辟支佛持淨鉢入。如本淨鉢出。諸賢。我時捃還入波羅奈。復見無患辟支佛出。彼見我已。
C: 爾時縁覺著衣持鉢入城分衛。中道吾負草還於城門中。復與相遇空鉢而出。和里縁覺遙見吾來。

A: 便作是念。是人早起時我見之。今又見出必未得食。
B: 便作是念。我旦入時。見此人出。我今還出。復見此人入。此人或能未得食也。我今寧可隨此人去。
C: 即自念言。吾早入城此人出城。今負草還。想朝未食。吾當隨後往詣其家。

A: 便随我後至于我家。即作此念。意欲請之。
B: 時。辟支佛便追尋我。如影隨形。諸賢。我持捃還到家。捨擔而迴顧視。便見無患辟支佛來追尋我後。如影隨形。我見彼已。便作是念。『我旦出時。見此仙人入城乞食。今此仙人或未得食。我寧可自闕己食。分與此仙人。』作是念已。
C: 我時擔草自還其舍下草著地。顧見縁覺追吾之後如影隨形。我時心念。朝出城時見此縁覺入

[25] また『法苑珠林』巻第五十(T 53, No. 2122, 664a1-20)にも『佛説古來世時經』からの引用が見られるが、ほぼ同経と一致する。

城分衛。而空鉢還。想未獲食。吾當斷食以奉施之。

A: 即便分食持至其所。到已語言仙人。「此是我分。當慈愍我故納此食。」
B: 即持食分與辟支佛。白曰。「仙人。當知此食是我己分。為慈愍故。願哀受之。」
C: 即持食出長跪授之。「身安隱具。願上道人愍傷受之。」

A: 時辟支佛以鉢受半。「汝自食半可爲俱足。」
B: 時。辟支佛即答我曰。「居士。當知今年災旱早霜蟲蟥。五穀不熟。人民荒儉。乞求難得。汝可減半著我鉢中。汝自食半。俱得存命。如是者好。」
C: 時緣覺曰。「穀米飢貴人民虛饑。分為二分。一分著鉢一分自食。爾為應法耳。」

A: 答言。「仙人。我有家居得隨時食。汝仙人見慈盡受此施。此辟支佛以慈愍故。而盡受之。」
B: 我復白曰。「仙人。當知我在居家自有釜窖有樵薪有穀米。飲食早晚亦無時節。仙人。當為慈愍我故。盡受此食。時。辟支佛為慈愍故。便盡受之。」
C: 身報之曰。「唯然聖人白衣居家。炊作器物食具有耳。徐炊食之早晚無在。道人願受加哀一門。時彼緣覺悉受飯食。」

A: 我因此施七生天上。得爲天王。七生人間亦爲人王。
B: 諸賢。我因施彼一鉢食福。七反生天。得為天王。七反生人。復為人王。
C: 吾因是德七反生天為諸天王。七反在世人中之尊。

A: 今生釋種財富無量。棄此出家學道得證（出中阿含經第十二卷）
B: 諸賢。我因施彼一鉢食福。得生如此釋種族中。大富豐饒。多諸畜牧．封戶．食邑。資財無量。珍寶具足。+++ 於是。尊者阿那律陀無著真人逮正解脫。
C: 初生在家為釋種子。諸藏踊出金銀珍寶不可勝計。及餘財物無能限者。棄家損業行作沙門。假使爾時知其道人緣覺道成。廣大其心福不可量。

こうしてみると、『經律異相』引用文は明らかに現行『中阿含經』と異なっているが、更に単行経典である『佛説古來世時經』とも相違している。「鸚鵡經」のケースのように『經律異相』引用文が初訳「中阿含經」の一部である可能性が他にも存在することを考慮しても、『佛説古來世時經』は「聞如是。一時佛遊波羅奈仙人鹿處。爾時．．．佛説是時莫不歡喜」という冒頭と末尾を持ち[26]、例えば水野博士が指摘したような曇摩難提訳の特徴（「聞如是一時薄伽婆在．．．彼時．．．聞世尊所説、歓喜而楽」）を持っていない。すると、『佛説古來世時經』は『中阿含經』の第一訳とも第二訳とも異なる伝承を承けている異訳であると言わざるをえない。

経録では『古來世時經』は全て失譯とされていて、例えば『出三藏記集』では「闕経」の中に「古來經一巻」があるが、『開元釋教録』巻第五(T 2154, 55, 534b)には「古来經一巻(今疑是藏中古来世時經)」とある。その後の法経『衆經目録』巻第三(T 2146, vol. 55, 129c)では「古来世時經一巻(出第十三巻)」は「中阿含別品異譯」である。また『開元釋教録』巻第十三も同じ扱いである[27]。

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[26] 「佛説是時莫不歡喜」という末尾を有する経典は他に、『生經』巻第二、竺法護譯「佛説舅甥經」第十二(T 154, vol. 3, 78b5-79a28)（冒頭は「聞如是。一時佛遊舍衛國祇樹給孤獨園。」）,『法句譬喩經』巻第一「華香品第十二」(T 211, vol. 4, 584b25-585a8)（冒頭は「昔佛在舍衛國。」）,『佛説龍施女經』支謙譯(T 557 [= No. 558], vol. 14, 909c6-910a24)にある（冒頭は「聞如是。一時佛遊於維耶離奈氏樹園。」）。

[27] T 2154, vol. 54, 612a:「古来世時經一巻　失譯今附東晉録　右出中阿含經第十三巻。與説本經同本異譯（比於本經此文稍略）」。『貞元新定釋教目録』巻第二十三 (T 2157, vol. 55, 945b5-7) も同様。

また、『説本經』と『古來世時經』が他文献に引用されているかどうかを、漢訳経典で確認すると、『説本經』という名を明記した引用はただの一つもない。後者の名前は『法苑珠林』における引用に見られる（その箇所は上記で検討したところである。内容は現存する『古來世時經』と一致する）。他方、内容的にこれらの経典を引いている、或いは言及していると思われる例も存在するが、例えば『大智度論』では「本末經」、弥勒経典類では「前後經」という名で見出される[28]。確かに梵語名 Pūrva-aparântaka-sūtra から見ると、pūrva(-anta) / apara(-anta) がそれぞれ「本・末」、「前・後」と訳されたものとして経典名は対応しているといってよい。しかし、漢訳の諸經録を見ると、「本末經」或いは「前後經」という名は一切見出せない。つまり、現存する経典名である『説本經』・『古來世時經』という名での引用は無い代わりに、經録には残っていない「本末經」・「前後經」という名での引用或いは言及が存在していることになる。このことは果たして、『經律異相』引用文が經録にない経典名のテキストから引かれたことを示唆しているのかどうか。

サンスクリット文献で言及されているのは、筆者が知る限りでは『マイトレーヤ・ヴャーカラナ』(Maitreya-vyākaraṇa)だけであり、チベット文献でもシャマタデーヴァの『倶舎論註』(Abhidharmakośa-Upāyikā)だけである[29]。前者ではネパール写本の読みが "sūtre pūrvāparāntike" とあり（対応チベット訳では"Sngon dang phyi mtha'i mdo" で "Pūrv-a-apara-anta-sūtra" となる）、これは韻文に現れることを考慮すれば "Pūrvāparāntikasūtra" と呼ばれていたと理解出来る[30]。後者では "Sngon gyi mtha' dang phyi ma'i mtha'i mdo" とあり、"Pūrva-anta-apara-anta-sūtra" に戻すことが出来る。従って、KV に現れる経典名は梵蔵資料ではほぼ対応が確認できる。

さて、いずれにせよここで比較対照した三種の文献は相互に異訳の関係に立つことになる。それは丁度「鸚鵡経類」で『兜調經』、『中阿含經』「鸚鵡經」、『佛説鸚鵡經』が全て「中阿含經」の異訳であるが、その伝承された時期や地域による違いを反映した発展段階の異なるものであったのと同じような関係にあるのかも知れない。KV には幾つかの伝承の異なる文献が言及されていることになるが、依然として KV にうまく対応する資料というのは見出せないことになる。

4. Devatāsūtra

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[28] 寺岡 1986: 100 参照。

[29] この点については本庄 1983: 66-67 [34]、それに基づく寺岡 1986: 90, 100-101、或いは Skilling 1997: 283 (10) 参照。『マイトレーヤ・ヴャーカラナ』に言及される「前後經」が『中阿含』「説本經」に対応することについては、石上 1994: 1067 にも指摘されている。

[30] この文献のサンスクリットテキストは Lévi "Maitreya et consolateur" (1932) にあるが、彼が用いたネパール写本（コルカタ、アジア協会所蔵）は第25偈abまでを欠く。その為、「説本經」の名が現れる第２偈は対応するチベット訳の "Sṅon daṅ phy mthaḥi mdo" から復元して "Pūrvāparāntasūtra" とされている（Lévi, op. cit. p. 362）。他方、ギルギットから見出された写本(folio nos. 1536-1542)にもこのテキストがあるが、これも冒頭の第30偈までも欠き、校訂者である Majunder 1959 (*Ārya-Maitreya-Vyākaraṇa.* Calcutta, 1959) は当該箇所にチベット訳からの還梵 ("sūtrāntare purā'khyātaṃ," p. 3)を挙げているだけである。その後、石上 1989 はネパール写本に完本となるものを見出し、そのテキストを公表した（但し、それは暫定的なものとして提示されている）。この写本はネパール国立古文書館に保存されているもので (Ms. No. 5. 189)、それを再度読み直すと本稿で挙げたものが確認出来る（尚、石上 1989: 297 では "sūtrapūrvāparāntike" と読んでいる）。

この経典は§66, 70に引用される。前者での引用に際して写本Aはその文献名を特定しないものの、写本BではDevatāsūtraとある。後者の例では両写本共に文献名を出す。

4.1. 引用箇所

4.1.1. §66

第一例は§66「衣服を施与することの十の功徳」の例証である。十種の功徳の異同について言えば、写本Aの第1「皮膚が白く」(śukla-cchavir)が写本Bには無く、その代わり写本Bは第4番目に「見た目に美しい」(priyadarśana)が加えられている。従って、数の上では共に十となる。

§66. 89.5-6 [TEXT: 186-87]; A53v.3-4; B31r.6.
yathā coktaṃ Bhagavatā Devatāsūtre ।
"vastraprado bhavati varṇṇavān* ।।"
「例えば世尊が『デーヴァター・スートラ』で説く（が如し）。
『衣服を施与する人は妙色となる』」

写本Aでは経典名が特定されていないが、おそらくはハプログラフィーによる脱落であろうと思われる(Bhagavatā (Devatā)sūtre)。

4.1.2. §70

第二例が現れる§70は「乗り物を施与することの十の功徳」を列挙し、二種の文献を引用する。一つがこのDevatāsūtraであり、他方はCakravartisūtraである[31]。両写本とも九つの功徳だけしか挙げていないが、伝承の異なるもう一つのKV写本である写本Cでは第4「敵は多くない」(na ca bahumitro bhavati)の前に「安楽となる」(sukihito bhavati)を含む。またAB写本で「道を行くことの疲労がない」(mārgaklamo na bhavati)とあるものがC写本では「徒歩で行く者でも疲労しない」(padbhyāṃ gacchato na klāmyati)とあり、またAB写本にある第8「大金持ちになる」(mahābhogo bhavati)の代わりに「従者に不自由しない」(upasthāyakair avakailyaṃ)となる。これらの功徳の違いは或る意味で伝承の違いを反映しているようである。

§70. 94.6-7 [TEXT: 192-93]; A55r.4; B32r.5.
yathā coktaṃ Devatāsūtre ।
"yānadaḥ sukhito bhavati yo dadāty upānahau ।"
「例えば世尊が『デーヴァター・スートラ』で説く（が如し）。
『乗物を施与する人は安楽になる。履物を施与する者も（同様である）』」

いずれの引用も韻文と思える文章になっているが、前後の脈絡が正確にはとれないので、どのようなタイプの韻文かはわからない。

4.2. 対応文献

[31] この経典については前注3参照。引用に際して挙げられる経典名は、写本Aでは "Abhidharmma Cakravarttisūtre" とあり、写本Bでは "(Cakra)vattisūtre" とある。

Devatāsūtra という名を冠する経典はサンスクリット本とチベット訳、そして漢訳が現存している。しかもそれらは徐々に展開してきたこの経典のそれぞれ異なった段階を体現していることが明らかにされている。以下に挙げる資料は後述する Mette、榎本文雄、松村恒各博士の研究に基づき、その後利用できるようになった幾つかの資料を加えたものである。

Skt.: Devatāsūtra
Gilgit Ms. Serial No. 13 (1542.5-1545.3) [Mette 1981; 修正：松村 1982, 1983].
Tib. Narthang No. 314 (La 405b6-408a2); Lhasa 333 (La 393b1-395b4); Derge 329 (Sa 257a7-258b7); Cone 968 (Sa 309b6-311a7); Peking 995 (Śu 256a7-267a5); sTog Palace 148 (vol. 67, mdo MA, 291b4-293b2); Phug bdag 134 (#864. 55A-55C/61. vol. 65, Na, 325b4-327b5); Phug bdag 278 (#885. 10B-10D/72./ vol. 85, Ku, 56αa5-56β-57a5) [see 松村 1982: 986, fn. 4].
漢訳：『天請問經』(T 592, vol. 15, 124b9-125a7).
『雑阿含經』第一二九一経 (T99(1291), vol. 2, 355c19-356a8).
『別譯雑阿含經』第二八九経 (T 100(289), vol. 2, 474b8-25).

直接の資料は以上であるが、それら以外にもこの経典の一連の展開の中に位置づけられる関連資料があって、実は KV に引用される偈に対応するものは関連資料の方にのみ見出される。

敦煌写本中の蔵訳本：Pelliot tibétain 103, 731, 732 [see Mette 1981: 139, fn. 2; 榎本 1982: 398-6].
Ratnāvadānamālā Ch. 8: *Devatāpariprcchāsūtra*.
SN, I. 5.2: *Kiṃdadasuttaṃ*, (SN, I. 32).
『雑阿含經』第九九八經 (T 99(998), vol. 2, 261b17-c4).
『別譯雑阿含經』第一三五經 (T 100(135), vol. 2, 426b27-c13).

上記の諸資料間の関係は榎本 1982b によって明らかにされており、ここでは博士の成果を基にこの文献の相互関係についての概略をまとめておこう。

この経典の梵本は Mette (1981) によってギルギット写本 No. 13 の中、1542.5-1545.3 に残されていることが確認され（続く 1545.3-8 には Alpadevatāsūtra が筆写されている）、Mette は蔵訳と対照し独訳を付して発表した。漢訳との対応は同論文140頁の注5に玄奘訳『天請問經』(T 592, vol. 2, 124b9-125a7) を挙げるに留まり、具体的な検討は行われていない。

この Mette のテキストに対して松村博士が読みの訂正と漢訳との対照を行い、梵・蔵・漢相互の韻文の順序について論じた（松村 1982）。博士は経典の構成の面から本来あったであろう韻文の順序を復元し、発展段階の一端を明らかにしている。それによれば、偈の順序に関しては漢訳が本来のものを保持しており、梵・蔵で問答形式の整合性を図る為に一部順序が入れ替えられ、蔵本には更に梵・漢本にはない偈が挿入されたのであるという。

松村博士のこの論文を受けて発表されたものが榎本 (1982b) である。榎本博士は主に松村博士の成果に基づいて、この経典の発展段階を次のように考えている：漢訳の元となった梵本（C本。榎本論文による略号。以下同）に二偈が加えられたものが現行梵本（G本）の原型となり、その韻文の順序がかなり入れ替えられたものが現在のG本であり、更に二偈付け加えられたものが蔵本の元となったT本である。

更に榎本博士は上記の伝承以外の文献の存在、即ち現存の T 本とは異なるテキス

トが敦煌写本中の蔵訳本にも存在し、また、Ratnāvadānamālā ch. 8: Devatāparipṛcchāsūtra にも T 本に相当するものが丸ごと引用され、CGT 本には存在しない多くの偈が含まれていることを明らかにした。そしてその両者には KV に引用されている偈が含まれているのである。（榎本 1982b: 398）

榎本博士は梵本（ギルギット写本）や漢訳『雑阿含経』所収の経典よりも更に増広された Devatāsūtra が転用されて Rv ch. 8 の元になったものと考えている。言い換えれば、KV に見出される引用は Rv が基にしたような、より発展した形のものからであったことになる。

4.3. 対応関係

では具体的にどのように対応しているかを見ていこう。

KV § 66: vastraprado bhavati varṇṇavān.
KV § 70: yānadaḥ sukhito bhavati yo dadāty upānahau ।

Ratnāvadānamālā, VIII: Devatāparipṛcchāsūtra, v. 48 (Takahata ed., p. 100)[32]:
annado balavān bhogī vastradaḥ śobhito bhavet ।
pānadaḥ sukhitaḥ [< yānadaḥ sukhito?] tṛptaś cakṣumān bhavati dīpadaḥ ।। 48 ।।

MSS[33]:
Matsunami 27, 54a7-b1:
annado balavān bhogi [> bhogī] vastradaḥ śobhito bhavet* ।
pānadaḥ sukhitaḥ tṛptaḥ cakṣuṣmān bhavati dīpadaḥ ।
Bendall Add. 1620, 61b8:
annado balavān bhogī vastradaḥ {।} śobhito bhavet* ।
pānadaḥ sukhitaḥ tṛptaś cakṣuṣmān bhavati dīpadaḥ ।
MBB-II-23, 79b6-80a1:
annado balavān bhogī vastradaḥ {{।।}} śobhito bhavet* ।।
pānadaḥ sukhitaḥ tṛptaś cakṣuṣmān bhavati dīpadaḥ ।।

それぞれの施与によってどのような結果がもたらされるのかという内容に関してはほぼ対応するが、逐語的には一致しない。具体的には、KV にある「履物云々」という内容に対応する箇所は Rv には見当たらず、また特に注目すべきは「乗物」(yāna)ではなく、「飲物」(pāna)の施与が述べられている点である。高畠本で用いら

[32] 高畠が用いた写本は京都大学所蔵の２写本（A = Goshima/Noguchi No. 88 [chs.1-12]; A' = Goshima/Noguchi No. 87 [chs. 13-38]）、榊亮三郎個人蔵写本（B）、パリ国立図書館所蔵写本（P = Filliozat nos. 104-105 [34 chs.]）である。（第１章に関しては更に一つの写本と編者不明の出版テキストを用いているが、我々が問題としている章ではないのでここでは用いない。詳細は高畠による序論を参照されたい。）

[33] ここでは当該箇所を有する写本のうち、高畠本で用いられていない写本、即ち東京大学写本(Matsunami No. 26)、世界宗教研究所(The Institute for Advanced Studies of World Religions)からマイクロフィッシュで刊行されているネパール写本(“Devatāparipṛcchāsūtra”)、そしてケンブリッジ大学所蔵写本(Bendall Add. 1620)を用いた。関連する写本の情報については岡野潔博士によるインターネット上に公開されている『インド仏教文学研究史９：中世の Avadāna 文献の研究史と写本』B-5 (http://member.nifty.ne.jp/ OKANOKIYOSHI/medieval-avadana-index.html) を参照されたい。

れた写本には yānadaḥ という読みを示したものはなく、高畠本で用いられていない３種の写本でも全てが pānadaḥ とあり、Rv の読みは一貫して pānadaḥ であったと考えてよいだろう。このような違いは ya- と pa- の誤写に由来する可能性も考えられるが、元々 yāna- であったものが pāna- に読み替えられたか或いはその逆であったかははっきりしない（後述するように、パーリとの対応から本来は yāna であって、単なる誤写によるか「食物の施与」との関連から pāna に読み替えられた可能性の方が高そうである）。

このように部分的な引用ではあるが、 Devatāsūtra のより発展した形態を示したテキストを反映するものでありながら、KV と Rv とは異なったテキストに基づいていた可能性が高い。

他方、Lévi (1932: 94, fn. 5) と榎本 (1982b: 398) が指摘するように、より逐語的な対応を見せる文献がある。それは『雑阿含經』・『別譯雑阿含經』、SN に含まれる以下の文献である。いずれも何を布施することによって、例えば力・妙色を得るのかという問いに対する世尊の答の部分に対応している。

SN, I. 5.2: Kiṃdadasuttaṃ (I. 32):
annado balado hoti, vatthado hoti vaṇṇado.[34]
yānado sukhado hoti, dīpado hoti cakkhudo ||
so ca sabbadado hoti, yo dadāti upassayaṃ.
amataṃ dado ca so hoti, yo dhammam anusāsatīti ||

『雑阿含經』卷第三十六・第九九八經 (T 99(998), vol. 2, 261b25-29):
爾時。世尊説偈答言
施食得大力　施衣得妙色
施乘得安樂　施燈得明目
虚館以待賓　是名一切施
以法而誨彼　是則施甘露

『別譯雑阿含經』卷第八・第一三五經 (T 100(135), vol. 2, 426c5-9):
爾時世尊以偈答曰
施飲食得力　施衣得盛色
施乘得安樂　燈明得淨目
屋宅一切施　如法教弟子
能作如是施　是名施甘露

KV 引用文に対応する部分だけを対照してみると以下のようになる。

KV: vastraprado bhavati varṇṇavān.
Rv.: vastradaḥ śobhito bhavet.
SN: vatthado hoti vaṇṇado.
『雑』: 施衣得妙色
『別』: 施衣得盛色

[34] Cf. SN-*Aṭṭakathā* (*Kiṃdadasutta-vaṇṇanā*) [I, 85]: *"vatthado" ti. yasmā surūpo pi duccoḷo vā acoḷo vā virūpo hoti obīḷito duddasiko, vatthacchanno devaputto viya sobhati, tasmā "vatthado hoti vaṇṇado" ti āha.*

KV: yānadaḥ sukhito bhavati.
Rv.: pānadaḥ (yānadaḥ?) sukhitaḥ.
SN: yānado sukhado hoti.
『雑』: 施乗得安樂
『別』: 施乗得安樂

KV: yo dadāty upānahau.
Rv.: x
SN: yo dadāti upassayaṃ.
『雑』: 虚館以待賓
『別』: 屋宅一切施

KV における引用は節のテーマに沿った内容を元の文献から部分的に引いたものであると思われるから、順序が一致しないことはさほど不思議ではない。 Rv が有する「飲物の施与」という項目はパーリ、漢訳共になく、このことは Rv の伝承の過程で読み替えられたものであることは確実であろう。

さて、KV だけが「履物」(upānah)という布施物をあげるが、これはパーリの upassaya に対応すべき部分が誤読されたか、或いは伝承を別にする部分ではないかと思われる。パーリ、漢訳とも乗物の施与に引き続いて「避難所」(Pāli: upassaya; Chs.: 虚館・屋宅)とあり、更に Pāli *SN-Aṭṭhakathā* によれば次のように履物を乗物の施与の中に含めており、履物の施与を別に立てることが元々は存在しなかったことが分かる。

SN-Aṭṭakathā. (*Kiṃdadasutta-vaṇṇanā*) [vol. I, 83]:
"yānado" ti hatthiyānādīnaṃ dāyako. tesu pana —
"na hatthiyānaṃ samaṇassa kappati,
na assayānaṃ, na rathena yātuṃ.
idañ ca yānaṃ samaṇassa kappati,
upāhanā rakkhato sīlakhandhan" ti ||
tasmā chattupāhanakattarayaṭṭhimañcapīṭhānaṃ dāyako, yo ca maggaṃ sodheti, nisseṇiṃ karoti, setuṃ karoti, nāvaṃ paṭiyādeti, sabbopi yānadova hoti
(「乗物の施与者」とは。象の乗物等を施与する者ということである。それについてまた（次のようにも言われている）—
「象の乗物はサマナには相応しくない。
馬の乗物も、車に乗っていくことも（相応しくない）。
この乗物こそがサマナには相応しい。
（即ち）靴によって戒蘊が守られる」
それ故、「乗物を施与する人」とは傘蓋、靴、杖、ベッド、椅子を与える人のことであり、道を清掃する、梯子を掛ける、橋を架ける、船を用意する人のことであり、要するに移動手段を用意する人のことである。）

Rv に見出される一節との対応で述べたように、KV には「施飲物」ではなく「施乗」が挙げられている点、他方「履物」もしくは「避難所」の施与についての記述が Rv には含まれていない点を考慮すると、KV が「『デーヴァター・スートラ』において説かれている」と出典元を明記する文献は上記の『雑阿含經』等に対応する経典をほぼ丸ごと含めた、更にそれより拡大された Devatāsūtra であると考えてよいだろう。それは Rv に残る Devatāsūtra の発展したテキストとは異なった伝承を反映

したものであろう。

4.4. 小結

二度にわたって言及される経典としては全体像が見えない部分的な引用ではあるが、KV における引用は原文の一部をそのまま引用したものであって取意引用ではないと言える[35]。そして現在までに知られている Devatāsūtra には含まれていない文を同名の経典からの引用とすることから、KV は現時点では原文が回収されていないが嘗ては存在した、より増広された Devatāsūtra を典拠として用いていたことになる。その増広された経典は、敦煌写本中の蔵訳本や Rv 第８章が典拠とした拡大版 Devatāsūtra とは異なるものである。このような Devatāsūtra の伝承の違いは、榎本 (1982: 396) が指摘するように、G本や『雑阿含經』のような有部系のテキストや Ratnāvadānamālā が「大衆部の『摩訶僧祇律』の伝承に近い場合もある」ことを考え合わせると、KV の引用の元になったテキストは上記の部派とは異なる部派に伝承されていたものであったこと、少なくとも KV が有部や大衆部とは異なる部派に保持されていたことを示唆する。この推測は、KV の有部所属を否定した先行研究の結論に反していない。

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[35] 尚、この経典は以下の文献にも引用されている：

『彌勒菩薩所問經論』巻第七、菩提流支譯(T 1525, vol. 26, 260c25027): 「如是施衣得色施乘得樂施燈得眼。施音樂者得淨天耳。如是乃至施髓腦者得金剛身堅固不壞如是等。」

『瑜伽師地論』巻第三十九「本地分中菩薩地第十五初持瑜伽處施品第九」(T 1579, vol. 30, 507a7-9): 「謂施飲食能感大力。施諸衣服能感妙色。施諸車乘能感快樂。施諸燈明能感淨眼。如是等類廣説應知。」

『菩薩地持經』巻第四、曇無讖於姑臧譯「菩薩地持方便處施品第九」(T 1581, vol. 30, 907a22-25):「菩薩自知。一切種施因緣故。生一切種如實果報。不由於他而行布施。所謂施食得力。施衣得色。施乘得樂。施燈得眼。如是一切應當廣説。」

『菩薩善戒經』巻第四、求那跋摩譯「菩薩地施品第十」(T 1582, vol. 30, 980b25-27): 「如經中説。施食得力。施衣得色。施乘者得樂。施燈得好眼。施房舍者得隨意物。終不_D1A9_得如是等果而行布施。」

『成實論』巻第四、鳩摩羅什譯「分別根品第四十六」(T 1646, vol. 32, 266b16-19):
「問曰。諸外道言。眼中火大多。所以者何。似業因故。因施明得眼。如經中説。施衣得色。施食得力。施乘得樂。施燈得眼。是故眼中火大多。」

Abbreviations and Bibliography

Edition:

AKBh: *Abhidharmakośabhāṣyam of Vasubandhu*. ed. by P. Pradhan, 1967 (TSWS 8).

Divy = *Divyāvadāna. A Collection of Early Buddhist Legends*, eds. by E. B. Cowell and R. A. Neil, Cambridge: The Cambridge University Press, 1886.

DPPN = *Dictionary of Pāli Proper Name*, ed. by G. P. Malalasekera, 2 vols., The PTS, 1938 (rep. 1974).

KV = *(Mahā-)Karmavibhaṅga*, see Lévi 1932; Kudo 2004a.

Rv = *Ratnamālāvadāna. A Garland of Precious Gems or A Collection of Edifying Tales, told in a metrical form, belonging to the Mahāyāna.* Ed. by K. Takahata, Tokyo: The Toyo Bunko, 1954 (Oriental Library Series D. 3).

Vyākhyā. = *Sphuṭārthā Abhidharmakośa Vyākhyā*. ed. by U. Wogihara, 2 vols, Tokyo: The Pub. Association of Abhidharmakośavyākhyā, 1932-1936 [rep. in one volume].

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Some recently identified Sanskrit fragments from the Stein and Hoernle collections in the British Library, London (1)*

Klaus WILLE

1. Manuscript remains from the northern Silk Road

1.1. Stein collection

1.1.1. Jigdaliq

Images of 25 Sanskrit fragments from Jigdaliq near Kučā are now included in the database of the International Dunhuang Project.[1]

During his third expedition Aurel Stein on the way from Kučā to Kashgar also visited the Ming-oi of Jigdaliq.[2] About one cave he wrote: "The highest of these, seen on the extreme left of the photograph, and marked Jig. I in the sketch-plan (Pl. 44), was pointed out to me as that where Ṣāhib 'Alī, the Indian Ak-sakāl of Kuchā, guided by one of his local factotums, had dug up, about seven years (?) before, a large packet of manuscript leaves, which he had subsequently transmitted to Sir George Macartney. [...] Minute fragments from various paper manuscripts showing Brāhmī characters of the Central-Asian Gupta type abounded among this refuse. I also recovered some twenty fragments of a similar character but larger, showing how roughly Ṣāhib 'Alī's clearing was done. It is probably that the cave had been searched before, and perhaps more than once, by people burrowing for treasure, with consequent damage to its manuscript remains. Half a dozen paper fragments of larger size were recovered from the passage, together with a very small piece each of a palm leaf and a birch-bark manuscript. Insignificant as the written remnants are, they may yet help to determine the origin of manuscripts from Kuchā which have been purchased at different times by the Kāshgar Consulate General and otherwise for the Indian Government collection, and which were formerly in Dr. Hoernle's charge." A first transliteration of three Sanskrit fragments from Jigdaliq was provided by F.E. Pargiter in InAs, Appendix E, pp. 1024f.

The script of the small palm-leaf fragment may belong to one of the Gupta alphabets[3]

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* As usual I profited by discussing some of the fragments with J.-U. Hartmann. I wish to express my thanks to him as well as to Ursula Sims-Williams who, on various occasions, provided me with valuable materials and informations about the Central Asian collections in the British Library. Michael O'Keefe also gave me a helping hand during the last ten years.

[1] http://idp.bl.uk/ManuscriptSearch

[2] Cf. InAs, pp. 832ff.

[3] Sander 1968, pll. 9ff.

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and is found under Or. 8212/1666(A). The two birch-bark fragments [Or. 8212/1666(B) and (C)] are too small to determine the script. The writing material of the other fragments is paper. The fragment Or. 8212/1671(B) is written in the Turkestan Gupta type,[4] the fragment Or. 8212/1669(B) in the early Turkestan Brāhmī (alphabet r) and the fragment Or. 8212/1671(A) in the southern Turkestan Brāhmī (main type).[5] The script of the remaining fragments is the northern Turkestan Brāhmī. Unfortunately I could not find any fragment in the Hoernle collection[6] as belonging with one of the Jigdaliq fragments to the same folio.

1) Jig.1.02 [Or. 8212/1667(D)]: **Arthavistarasūtra**, cf. AvDh 41-48; first transliteration InAs, p. 1025[7]

2) Jig.I.i.03 [Or. 8212/1669(F)]: **Prātimokṣasūtra**, cf. PrMoSū Śai.C.27-D.12

recto	*verso*
a /// .. ti 25 [sā] ///	a /// + + .. + ///
b /// .o gṛhī[ṇ]. ///	b /// [t]asyāglā(na) ///
c /// + + [ma] .. ///	c /// 11 na vi[ny]. ///

ra: Cf. PrMoSū Śai.C.27: *iti śikṣā karaṇī(yā 27)* (v.l. GH: *25*) *sāvadānaṃ piṇḍapātaṃ*; the numbering of the rule is different.
rb: Cf. PrMoSū Śai.C.29: *chorayiṣyāmo gṛhiṇam.*
rc: Cf. PrMoSū Śai.D.1: *deśayiṣyāma iti.*
vb: Cf. PrMoSū Śai.D.10: *°kṛtasyāglānasya.*
vc: Cf. PrMoSū Śai.D.11f.: *11 na vinyastikākṛtasyāglanasya.*

3) Jig.I.i.03 [Or. 8212/1669(G)]: **Arthavistarasūtra**, cf. AvDh 38-44.8[7]

4) Jig.I.i.03 [Or. 8212/1670(B)]: **Prātimokṣasūtra**, cf. PrMoSū Śai.C.2-20

recto

2 /// + [pa] prati[g]ṛ .. .. + ///
3 /// ○ kaṃ pi[ṇ]ḍapāt. + ///
4 /// [ma]hatālopa[ṃ] kari[ṣ]. ///
5 /// + .[ukhadvāraṃ] .. [variṣ](y)ā[m]. ///

verso

1 /// + [kaṃ] piṇḍapātaṃ pari[bho] .[y]. ///
2 /// .. kaṃ piṇḍapātaṃ paribh[o] ///

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[4] Sander 1968, pll. 31ff.

[5] There is another fragment in the southern Turkestan Brāhmī from Jigdaliq (Jigdaliq I.i.02; Or. 12637/41; ed. Skjærvø 2002, p. 136) containing a Sanskrit/Khotanese bilingual of the Guṇāparyantastotra, which is not yet included in the IDP database.

[6] Cf. Hartmann/Wille 1992, especially pp. 18ff.

[7] The text of the fragment will be edited by J.-U. Hartmann.

3 /// ○ gṛhyāhāraṃ pi .. ///
4 /// + + [5] na jihvā[n]i .. ///
5 /// + + + .o[kṣ]. + + + ///

r2: Cf. PrMoSū Śai.C.2: *sūpaṃ pratigṛhīṣyāma iti śikṣā karaṇīyā.*
r3: Cf. PrMoSū Śai.C.5: *samasūpikaṃ piṇḍapātaṃ.*
r4: Cf. PrMoSū Śai.C.8: *nātimahāntam ālopaṃ* (note 218: "HV: °mahad=.") *kariṣyāma.*
r5: Cf. PrMoSū Śai.C.10: *mukhadvāraṃ vivariṣyāma.*
v1 and 2: Restore at the end to *paribhokṣyāma iti.*
v3: Cf. PrMoSū Śai.C.16: *na gṛṣmahārakaṃ* (note 247: "So LA. - AS: gṛ(ṣmahā?)[r](aṃ] (oder '°(hāra)[k](aṃ)'? Vgl, Teil I, Anm. zu AS uu R1). - AX /// hāhāraṃ") *piṇḍapātaṃ.*
v4: Cf. PrMoSū Śai.C.17-18: *(17)* (cf. note 249: "In LA erscheinen die Regeln C.17-18 in umgekehrter Reihenfolge und mit der Zählung 15-16") *na jihvāniścārakaṃ.*
v5: Cf. PrMoSū Śai.C.20: *paribhokṣyāma.*

5) Jig.I.i.04 [Or. 8212/1673(A)]: **Udānavarga**, cf. Uv 23.12b-24a

recto	*verso*
a /// + [r]o bhave[t*] ///	a /// .. + + [p]. + ///
b /// nt(e)na dha[rma]ṃ + ///	b /// .. sudānte + ///
c /// ṇ(ḍ)i .. [10] + ///	c /// + m* 23 [ā] ///

ra: Cf. Uv 23.12b: *ko nu nātha(ḥ) paro bhavet.*
rb: Cf. Uv 23.13cd: *ātmanā hi sudāntena dharmaṃ labhati paṇḍitaḥ.*
rc: Cf. Uv 23.14d: *yaśo labhati paṇḍitaḥ* ‖ *14.*
va: Cf. Uv 23.21.b: *ko nu nāthaḥ paro bhavet.*
vb: Cf. Uv 23.22c: *ātmanā hi sudāntena.*
vc: Cf. Uv 23.23d-24a: *sarvaṃ chindati bandhanam* ‖ *23 ātmā tv ihātmano nāthaḥ.*

1.1.2. Toyuq

For Stein's visit to Toyuq in the Turfan region see InAs, pp. 614ff.

6) Toy.II.i.01 [IDP database Or. 8212/1662][8]: **Udānavarga**, cf. Uv 1.21c-2.6a

recto

s /// + + + + + .. + + + ///
t /// + + + + + bh[o]gā[n v]. + ///
u /// + + + + [ka]rma gami[ṣ]u ///
v /// + + + [pr](a)viśya [: na v]i .[y]. ///
w /// + + [r]y. car[e]ta 2[6] + ///
x /// .. rām upai[t]i [•] sa .. + ///
y /// .[ṛ]tyuparāyaṇaḥ an[u] ///
z /// .[ā] ca rātrau [ca] ca[rata]s [t]i .. ///

[8] The script is the northern Turkestan Brāhmī.

verso

1 /// [pra]bhaṅgu[ram* bh](e)[t]sy(a) .. ///
2 /// + · nityaṃ rogābhibhūte ///
3 /// + [y]. ty e[va]m antarā[y](a)[ṃ] ///
4 /// + .[i]bhūtasya na .[i] + ///
5 /// + + [r]aṃ sasai[ny]am a[bh]. ///
6 /// + + + [m]. bhyo jāya .. ///
7 /// + + + + .[i]nandi .. ///
8 /// + + + + + .āḥ .. + ///

rt: Cf. Uv 1.21c: *bhogāṃ vai samudānīya.*
ru: Cf. Uv 1.23c: *yathākarma gamiṣyanti.*
rv: Cf. Uv 1.25bc: *na parvatānāṃ vivaraṃ praviśya | na vidyate 'sau pṛthivīpradeśo.*
rw: Cf. Uv 1.26d: *dharme sthito brahmacaryaṃ careta.*
rx: Cf. Uv 1.28bc: *hy atho śarīram api jarām upaiti | satāṃ tu dharmo na jarām upaiti.*
ry: Cf. Uv 1.30bc: *so 'pi mṛtyuparāyaṇaḥ | anu hy enaṃ jarā hanti.*
rz: Cf. Uv 1.32ab: *āyur divā ca rātrau ca caratas tiṣṭhatas tathā.*
v1: Cf. Uv 1.34bc: *roganīḍaṃ prabhaṅguram | bhetsyate pūty asaṃdehaṃ.*
v2: Cf. Uv 1.36c: *nityaṃ rogābhibhūtena.*
v3: Cf. Uv 1.38cd: *bālo vicinta(ya)ty (e)vam antarāyaṃ na paśyati.*
v4: Cf. Uv 1.40cd: *antakenābhibhūtasya na hi trāṇā bhavanti te.*
v5: Cf. Uv 1.42c: *māraṃ sasainyaṃ hy abhibhūya* (v.l.: *sasainyam=abhibhūya*; note 4: "Unmetrisch.") *bhikṣavo.*
v6: Cf. Uv 2.2a: *kāmebhyo jāyate śokaḥ.*
v7: Cf. Uv 2.4b: *kaṭukā hy abhinanditāḥ.*
v8: Cf. Uv 2.6a: *etad dṛḍhaṃ bandhanam āhur āryāḥ.*

1.2. Hoernle collection

1.2.1. Fragments available in the IDP database

In the IDP database there are 822 images under the heading IOL Toch to date. Most of them contain texts in Tocharian language only, some are Sanskrit/Tocharian bilinguals, and a few are in Sanskrit only. Except for IOL Toch 285-307 from the Stein collection the fragments belong to different consignments of the Hoernle collection.

7)[9] IOL Toch 309[10] (H. 152 unnumbered): **Prātimokṣasūtra**, cf. PrMoSū Pāt.42-49

recto

a /// .. āsa[n](e) [n](i)ṣadyāṃ [k]. ///
b /// + .[e] niṣa .[ā] kalpa[y]e ///
c /// + ... + + [j]i[k]. .. ///

verso

a /// + + + + + ... + ///
b /// + k(a)[m]u(khaṃ) vā pā[t]. + ///
c /// [ta]yaṃti[k]. 8 yaḥ ///

[9] If not otherwise noted the script of the fragments is the northern Turkestan Brāhmī.

[10] Two separate fragments which belong together.

ra: Cf. PrMoSū Pāt.42: *āsane niṣadyāṃ kalpayet pātayantikā.*
rb: Cf. PrMoSū Pāt.43: *praticchanne niṣadyāṃ kalpayet pātayantikā.*
rc: Cf. PrMoSū Pāt.44: *parivrājikāyā.*
vb: Cf. PrMoSū Pāt.47: *vā anīkadarśanaṃ* (v.l. EB: *anekamukhaṃ*) *vā pātayantikā.*
vc: Cf. PrMoSū Pāt.48-49: *pāta(yantikā) 48 (yaḥ puna)r.*

8) IOL Toch 311 (H. 152 unnumbered): **Mātṛceṭa, Prasādapratibhodbhava**, cf. PPU 54d-64d

recto	*verso*
w /// + + vidadhāti na	1 /// + t* vaineyārthaṃ
x /// + .[ā]gatā guṇā	2 /// [d]ā ye svaguṇo
y /// [ṇ]ā 57 sarvam evā	3 /// [ṇ]ākaruṇābha
z /// + [s t](va)ṃ saṃsāre dh[ṛ]ta	4 /// + [thā] hi bā[dha]

rw: Cf. PPU 54d: *vidadhāti navāṃ navām.*
rx: Cf. PPU 56b: *ime tāthāgatā guṇāḥ.*
ry: Cf. PPU 57d-58a: *guṇāḥ* ‖ *57 sarvam evāviśeṣeṇa.*
rz: Cf. PPU 59cd: *yayaivam api doṣajñas tvaṃ saṃsāre dhṛtaś ciram.*
v1: Cf. PPU 61bc: *tvaṃ hi nāga iva hradāt* | *vineyārthaṃ* (v.l. *vaineyā*) *karuṇayā.*
v2: Cf. PPU 63ab: *ṛddhir yā siṃhanādā ye svaguṇodbhāvanāś ca yāḥ.*
v3: Cf. PPU 64d: *karuṇākaruṇābhavat.*
v4: Cf. PPU 66c: *tathā hi bādhamānāpi.*

9) IOL Toch 312 (H. 152 unnumbered)[11]: **Mātṛceṭa, Prasādapratibhodbhava**, cf. PPU 56d-71b

recto	*verso*
u /// + + jv. .. + ///	1 /// (ṇ)[ā]karuṇābhav. ///
v /// + + śair b. + ///	2 /// + va tu vyaktam (a) ///
w /// [y](a)yaiva .. + ///	3 /// + ṇi ca • gū .[o] ///
x /// + tat te karu[ṇ]. ///	4 /// + .. sarvaj[ñ]. + ///
y /// .. paśamastho '(p)[i].. ///	5 /// + .. kṣṇaṃ [ya] + + ///
z /// [y]āḥ vāntecchopa ///	6 /// + + m* .. + + ///

ru: Cf. PPU 56d: *lakṣaṇavyañjanojjvalāt.*
rv: Cf. PPU 58b: *kleśair baddham idaṃ jagat.*
rw: Cf. PPU 59c: *yayaivam api doṣajñas.*
rx: Cf. PPU 60d: *tat te karuṇayā kṛtam.*
ry: Cf. PPU 62a: *paramopaśamastho 'pi.*
rz: Cf. PPU 63bc: *svaguṇodbhāvanāś ca yāḥ* | *vāntecchopavicārasya.*
v1: Cf. PPU 64d: *karuṇākaruṇābhavat.*
v2: Cf. PPU 66ab: *tvadicchayaiva tu vyaktam anukūlā pravartate.*
v3: Cf. PPU 67bc: *tathyāni madhurāṇi ca* | *gūḍhottānobhayārthāni.*
v4: Cf. PPU 68cd: *tvayi pratihatasyāpi sarvajña iti niścayaḥ.*
v5: Cf. PPU 70a: *yac chlakṣṇaṃ yac ca paruṣaṃ.*

[11] Two separate fragments which belong together.

v6: Cf. PPU 71b: *karmaṇāṃ naipuṇaṃ param.*

10) IOL Toch 321 (H. 152 unnumbered): **Udgatā stotra**, cf. Stotras F

There are a few manuscripts in the Turfan collection found in Qizil which contain this stotra. All are very fragmentary so that only some verses are more or less complete. As no colophon is extant, D. Schlingloff calls this stotra according to the metre Udgatā stotra.[12]

recto	*verso*
a /// .. .. [d]ās tama ///	a /// + + nuka .. ///
b /// ○ tibahubhaye ///	b /// ○ m[m]anas tava .. ///
c /// + .. pāra[g]. ///	c /// + [ś]. mam* 11 ///

It is also possible that the fragment IOL Toch 321 is from the left margin and not from the right side of the punch hole (cf. rb).

ra: Cf. Stotras F 6cd: *– ⏑ ⏑ na .i .i ⏑ .e dh. ⏑ das tamasāvṛte timi(ranud di)vākaraḥ.*

rb: Cf. Stotras F 7b: *atibahubhayeṣu nirbhayaḥ.*

va: Cf. Stotras F 10d: *pratigṛhyatām tad anukampayā mama.*

vc: Cf. Stotras, p. 51, No. 100.2: */// .. mavāṅmanaḥśramam* 11.*

11) IOL Toch 323 (H. 152 unnumbered): **Udānavarga**, cf. Uv 30.42b-colophon

The text corresponds to recension two of the Udānavarga, the order of the verses agrees with that of the Tibetan translation; Uv(Z) 44 = Uv 42, Uv(Z) 45 = Uv 43, Uv(Z) 46 = Uv 45, Uv(Z) 47 = Uv 46, Uv(Z) 48 = Uv 48, Uv(Z) 49 = Uv 47, Uv(Z) 50 = Uv 44, Uv(Z) 51 = Uv 49, Uv(Z) 52 = Uv 50, Uv(Z) 53 = Uv 51, Uv(Z) 54 = Uv 52.

recto	*verso*
1 /// + + ... [su] .. ///	1 /// .. 49 susu .. ///
2 /// + .. ta jī[v]. ///	2 /// + tibhakṣā bha ///
3 /// + [ṣ]y. ṣu viha[r]. ///	3 /// + ..[ṃ] .[p]. rśāḥ ///
4 /// .. keṣu tv avai[ri] ///	4 /// + + māpta .. ///

r1: Cf. Uv(Z) 30.44 = Uv 30.42b: *sarvam ātmavaśaṃ sukham*?

r2: Cf. Uv(Z) 30.46 = Uv 30.45a: *susukhaṃ bata jīvāmo.*

r3: Cf. Uv(Z) 30.47 = Uv 30.46cd: *hiṃsakeṣu manuṣyeṣu viharāmo hy ahiṃsakāḥ.*

r4: Cf. Uv(Z) 30.49 = Uv 30.47b: *vairikeṣu tv avairikāḥ.*

v1: Cf. Uv(Z) 30.51 = Uv 30.49a: *susukhaṃ bata jīvāmo*; the verse numbering 49 in v1 is the same as in the Tib. ed. by H. Beckh whereas the numbering 50 in Uv(Z) is due to one more verse by deviding 30.17 in 30.17 and 18 [cf. Uv(Z), pp. 14 and 25].

v2: Cf. Uv(Z) 30.52 = Uv 30.50c: *prītibhakṣā bhaviṣyāmo.*

v3: Cf. Uv(Z) 30.53 = Uv 30.51d: *niraupadhiṃ kiṃ sparśāḥ spṛśeyuḥ.*

v4: Cf. Uv 30.colophon (v.l. AH81): *sukhavargaḥ samā(ptaḥ) 30.*

[12] Cf. Stotras, pp. 94ff.

12) IOL Toch 329 (H. 152 unnumbered): **Udānavarga**, cf. Uv 24.28d-30a

recto	*verso*
z /// [l]ām a[r]gh. ///	1 /// .. ṣṭañ ca [hu] ///
	2 /// .. ○ ///

rz: Cf. Uv 24.28d: *kalām arghati ṣoḍaśīm.*
v1: Cf. Uv 28.30a: *yat kiṃ cid iṣṭaṃ ca hutaṃ ca loke.*

13) IOL Toch 330 (H. 152 unnumbered): **Udānavarga**, cf. Uv 21.12c-18c

recto	*verso*
a /// [ath]. [p]. ///	a /// [thā] ○ ///
b /// + nam* ///	b /// [vi]śvā[tt]. ///
c /// .. ○ ///	c /// [th]ā h[y a] .. ///

ra: Cf. Uv 21.12c: *athāpi vihariṣyanti.*
rb: Cf. Uv 21.13d: *smaratā buddhaśāsanam.*
va: Cf. Uv 21.16a: *tathāgataṃ buddham iha svaya(ṃ)bhuva(ṃ).*
vb: Cf. Uv 21.17b: *viśvottara(ḥ) sarvabhayād vimukta(ḥ).*
vc: Cf. Uv 21.18c: *tathā hy asau dharmamayaṃ sumedhāḥ.*

14) IOL Toch 331 (H. 152 unnumbered): **Udānavarga**, cf. Uv 28.28b-31b

recto	*verso*
y /// [m]* ā ○ ///	1 /// .. kṛt[e] ///
z /// .. jet* 2[9] //	2 /// .. cira ///

ry: Cf. Uv 28.28bc: *śarīrasya ca bhedanam | ābādhaṃ vāpi paruṣaṃ.*
rz: Cf. Uv 28.29d: *daśamāṃ durgatiṃ vrajet || 29.*
v1: Cf. Uv 28.30c: *rahasi ca kṛte 'pi nāśvased.*
v2: Cf. Uv 28.31ab: *puṇye tu kṛte tv ihāśvace(c) cirakṛte dūrakṛte 'pi cāśvaset.*

15) IOL Toch 333 (H. 152 unnumbered): **Pṛṣṭapālasūtra**, parallel to Poṭṭhapādasutta (DN I 178f.)[13]

16) IOL Toch 334 (H. 152 unnumbered): **Mātṛceṭa, Varṇārhavarṇa**, cf. VAV(UH) 11.5b-10c

recto	*verso*
x /// + + + .ṛ + ///	1 /// .. ṣṭha vasa[ṃ] .. ///
y /// .. saṃb. .. + ///	2 /// .āṃ sauga .. ///
z /// .i 7 drava .. ///	3 /// + + .. + ///

rx: Cf. VAV(UH) 11.5b: *yā mukhād abhinirhṛtā.*
ry: Cf. VAV(UH) 11.6d: *yad asaṃbādhaśāyinī.*

[13] The text of the fragment will be edited by Gudrun Melzer.

rz: Cf. VAV(UH) 11.7d-8a: *prabhāvo 'syā bhaviṣyati* ‖ *7 dravajāmbūnadākāra°.*
v1: Cf. VAV(UH) 11.9b: *śi[k]ṣās[au](ṣṭha)vasaṃpadaḥ.*
v2: Cf. VAV(UH) 11.10c: *yeṣāṃ saugandhyam āghrāya.*

17) IOL Toch 341 (H. 152 unnumbered): **Udānavarga**, cf. Uv 5.21b-26a

recto	*verso*
y /// [l lo]kāt pa[r]. ///	1 /// + [ḥ] k. r. k. ///
z /// + [h](i) sā 20 ///	2 /// nuśāsī[t]. ///
	3 /// .ā .. + + ///

ry: Cf. Uv 5.21b: *asmāl lokāt paraṃ gatam.*
rz: Cf. Uv 5.22d: *pratiṣṭhā prāṇināṃ hi sā.*
v1: Cf. Uv 5.24c: *ātmanaḥ kārakaṃ santaṃ.*
v2: Cf. Uv 5.26a: *avavadetānuśāsīta.*

18) IOL Toch 343 (H. 152 unnumbered): **Mātṛceṭa, Varṇārhavarṇa**, cf. VAV(UH) 2.69a-col

recto	*verso*
a /// (s) t(e) '[s]tu [na]ma[s] (t)[e] ///	a /// + + ne + ///
b /// + + .. [m]. + ///	b /// .. r[ṇ]ār[h]ava(r)[ṇ]. ///

ra: Cf. VAV(UH) 2.69ab: *tasmān namo namas te 'stu na[ma]s te 'stu [na]mo'rhate.*
va: Cf. VAV(UH) 2.75a: *antarhite 'ntakanisūdanaśāsane 'smin*?
vb: Cf. VAV(UH) 2.col.: *varnārha(varṇe) buddha[st](o)tre mūrdhābhiṣeko nāma dvitīyaḥ paricchedaḥ.*

19) IOL Toch 346a (H. 152 unnumbered): **Udānavarga**, cf. Uv 31.24b-30b

recto	*verso*
x /// n(a)ḥ(ś)r(e) + + + ///	1 /// + + v[ā] 27 a .. ///
y /// .. tte[n](a) [d]u .. + ///	2 /// .. vaṇā .i .[i] + ///
z /// .ā[ta]ṃ caiva n[iḥ] ///	3 /// + v(a)rt. + + + + ///

rx: Cf. Uv 31.24b: *manaḥśreṣṭhā manojavāḥ.*
ry: Cf. Uv 31.25ab: *nāprasannena cittena duṣṭena kṣubhitena vā.*
rz: Cf. Uv 31.26c: *āghātaṃ caiva niḥsṛjya.*
v1: Cf. Uv 31.27d-28a: *saṃrambhabahulena vā* ‖ *27 anavasthitacittasya.*
v2: Cf. Uv 31.29b: *manaḥprasravaṇāni hi.*
v3: Cf. Uv 31.30b: *puruṣaṃ cittavaśānuvarta(kam).*

20) IOL Toch 352 (H. 152 unnumbered)[14]: **Nagaropamasūtra**, cf. NagSū II.1-2

recto	*verso*
a /// ○ .ry. + + ///	a /// + [śā]yāṃ dve ma[h]. ///
b /// .. sthitaḥ br. .[m]. ///	b /// nuṣikān [pr](a) ..ṃ + ///
c /// + .. viṣapra .. ///	c /// ○ .. .. + + ///

ra: Cf. NagSū II.1: *Bra(h)m(ā Sanatkumāro 'tikrā)ntavarṇaḥ atikrāntāyāṃ rātryāṃ.*
rb: Cf. NagSū II.1: *ekāntasthitaḥ Brahmā Sa(natkumāro).*
rc: Cf. NagSū II.1: *kleśaviṣapraghā(tanī).*
va: Cf. NagSū II.2: *(pu)rastimāyāṃ diśi* (v.l. *diśāyāṃ*, cf. SWTF s.v. *diśā*) *(dve mahārākṣasi prativasataś).*
vb: Cf. NagSū II.2: *(mānuṣikāṃ prajāṃ rakṣāṃ guptiṃ).*

21) IOL Toch 355 (H. 149 unnumbered): **Āṭānāṭikasūtra**, cf. ĀṭānSū 33-37[15]

22) IOL Toch 356 (H. 149 unnumbered): **Udānavarga**, cf. Uv 18.1a-17a

recto	*verso*
a /// [○] m. pṛ[th]. .. + ///	a /// + + [s]. nar. ///
b /// ○ devakam* .. ///	b /// ○ ntakaḥ kuru[te] ///
c /// + + [bha]va[t]. ///	c /// ○ [y]a[m] i[m](a)ṃ .i + ///

It is also possible that the fragment is from the left margin and not from the right side of the punch hole (cf. ra, b and vb, c).
ra: Cf. Uv 18.1a: *ka imāṃ pṛthivīṃ vijeṣyate.*
rb: Cf. Uv 18.2b: *yamalokaṃ ca tathā sadevakam.*
rc: Cf. Uv 18.3d: *nirvaṇā bhavata bhikṣavaḥ.*
va: Cf. Uv 18.14b: *vyāsaktamanasaṃ naram.*
vb: Cf. Uv 18.15d: *tv antakaḥ kurute vaśam.*
vc: Cf. Uv 18.17a: *kumbhopamaṃ kāyam imaṃ viditvā.*

23) IOL Toch 357 (H. 149 unnumbered): **Mahāparinirvāṇasūtra**, cf. MPS 40.61-41.6 or 11

recto	*verso*
a /// dharmahitā[y]. ///	a /// + + .. + + ///
b /// .. .[ā] i[m]e + ///	b /// + .. catvā + ///
c /// + + [s].ā + + ///	c /// [v]ā[ṃ] jāta i[h]. ///

ra: Cf. MPS 40.61: *dṛṣṭadh(arma)h(i)tāya.*
rb: Cf. MPS 40.62: *°dharmopadeśāḥ | ime te dharmā.*
rc: Cf. MPS 41.1: *asmākaṃ (śāstā).*
vb: Cf. MPS 41.4f.: *manasikāreṇa | catvāra*; MPS 41.10: *apar(aṃ) catvāraḥ.*
vc: Cf. MPS 41.6, 11: *iha bhagavāñ jātaḥ | iha bhagavān.*

[14] The script is the Turkestan Gupta type.
[15] The text of the fragment will be edited by Lore Sander.

24) IOL Toch 358 (H. 149 unnumbered): **Udānavarga**, cf. Uv 33.~50

A	B
a /// .. + + ///	a /// brā[hm]. ///
b /// + bhūṃ .. ///	b /// m* 50 ///
c /// .. ta[m*] ///	c /// .. .. ///

Ab: Cf. Uv 33.51a: *sarvābhibhūṃ bhavātītam.*
Ac: Cf. Uv 33.15d, 16d, 17c, etc.: *bravīmi brāhmaṇaṃ hi tam.*
Ba: Cf. Uv 33.24d, 25d, etc. up to 49d: *bravīmi brāhmaṇaṃ hi tam* or Uv 33.50d, 51d, 52d, etc.: *brāhmaṇaṃ taṃ bravīmy aham.*
Bb: Cf. Uv 33.50d, 51d, 52d, etc.: *brāhmaṇaṃ taṃ bravīmy aham.*

25) IOL Toch 399 (H. 149 unnumbered): **Udānavarga**, cf. Uv 28.13c-27d

To the same folio belongs Hoernle 149add without no. (microfilm IOL 17A[16] folio 170; 2nd row, left), here in italics.

recto

1 /// + .. *paṇḍit[o]* + + + + + + + + + + + + + + + [13] vaṇ[i]g vā ///
2 /// + .. *ni pariva* .. + + + + + + + + + + + + .. d dhārayet pā[ṇ]. ///
3 /// ○ *15 su[k].* + + + + + + + + + + + + [t]. .. ca • yad v[ai] .i ///
4 /// ○ *nā sādhu sā[dhu]* + + + + + + + + + + + + [s]u[ka]raṃ pāpam ā ///
5 /// + *pacyate* • *yadā* .. + + + + + + + + + .. [c]ch(a)ti [1]8 pāpo ///
6 /// *.[āp](a)m atha pāpāni* .. + + + + + + + + + + + + + + .. + + ///

verso

1 /// *.āc cet puruṣaḥ pā[p].* + + + + + + + + + + + + [nd]. .. + .. .u ///
2 /// *[n]aṃ punaḥ punaḥ* .. + + + + + + + + + + + .[y]. saṃcayaḥ 22 .. ///
3 /// ○ *kurvataḥ p[u]* + + + + + + + + + + + + [lpa]m api kṛta[ṃ] pā .. ///
4 /// ○ *viṣaṃ koṣṭha* + + + + + + + + + + + + .. [ṇyaṃ] paralo[k]e .. ///
5 /// + + *[5] adaṇḍe* + + + + + + + + + + + + + ... m anya ///
6 /// + + *[nā] vā pa .[i]* + + + + + + + + + + + + + ... sudā[r]. .. ///

r1: Cf. Uv 28.13c-14a: *paṇḍito jīvaloke 'smiṃ pāpāni parivarjayet* ‖ *13 vaṇig vā sabhayaṃ mārgam.*
r2: Cf. Uv 28.14d-15b: *pāpāni parivarjayet* ‖ *14 pāṇau cāsya vraṇo na syād dhārayet pāṇinā viṣam.*
r3: Cf. Uv 28.16a-c: *sukarāṇi hy asādhūni svātmano hy ahitāni ca* | *yad vai hita(ṃ) ca pathya(ṃ) ca.*
r4: Cf. Uv 28.17a-c: *sukaraṃ sādhunā sādhu sādhu pāpena duṣkaram* | *pāpaṃ pāpena sukaraṃ.*

[16] For a survey of the Sanskrit Hoernle fragments written in the northern Turkestan Brāhmī contained on this microfilm see Hartmann/Wille 1992; for additions s. Wille 1998 (see also p. 243, note 10) and 2004, fragment 10 and note 5. The following identified fragments are now found in the IDP database: H. 149/47 = IOL Toch 16; H. 149/108 = IOL Toch 35; H. 149/112 = IOL Toch 26; H. 149/148 = IOL Toch 39; H. 149/152 = IOL Toch 38; H. 149/165 = IOL Toch 45; H. 149/198 = IOL Toch 52; H. 149/215 = IOL Toch 54; H. 149/231 = IOL Toch 71; H. 149/236 = IOL Toch 70; H. 149/245 = IOL Toch 75; H. 149/289 = IOL Toch 77; H. 149/331 = IOL Toch 122; H. 149add.124 = IOL Toch 164; H. add.149/53 = IOL Toch 180; H. add.149/62 = IOL Toch 187; H. add.149/79 = IOL Toch 202; H. add.149/85 = IOL Toch 206; H. add.149/94 = IOL Toch 221; H. add.149/96 = IOL Toch 228; H. add.149/109 = IOL Toch 233; H. add.149/111 = IOL Toch 243; H. 150/106 = IOL Toch 267.

r5: Cf. Uv 28.18b-19a: *yāvāt pāpaṃ na pacyate | yadā tu pacyate pāpam atha duḥkhaṃ nigacchati ‖ 18 pāpo 'pi pa(ś)yate bh(adraṃ).*

r6: Cf. Uv 28.19cd: *yadā tu pacyate pāpa(m) atha pāpāni paśyati.*

v1: Cf. Uv 28.21: *kuryāc cet puruṣaḥ pāpaṃ nainaṃ kuryāt punaḥ punaḥ | na tatra cchandaṃ kurvīta duḥkhaṃ pāpasya saṃcayaḥ.*

v2: Cf. Uv 28.22b-c: *kuryāc cainaṃ punaḥ punaḥ | tatra cchandaṃ ca kurvīta sukhaṃ puṇyasya saṃcayaḥ.*

v3: Cf. Uv 28.23c-24a: *dhandhaṃ hi kurvataḥ puṇyaṃ pāpeṣu ramate manaḥ ‖ 23 alpakaṃ pi* (v.l. AB 40: *alpam api*) *kṛtaṃ pāpaṃ.*

v4: Cf. Uv 28.24d-25b: *viṣaṃ koṣṭhagataṃ yathā ‖ 24 alpakaṃ pi kṛtaṃ puṇyaṃ paraloke sukhāvahaṃ.*

v5: Cf. Uv 28.26a-c: *adaṇḍeṣu hi daṇḍena yo 'praduṣṭeṣu duṣyate | daśānām anyatamaṃ sthānaṃ.*

v6: Cf. Uv 28.27b-d: *bhogānāṃ vā parikṣayam | rājato hy upasargaṃ vāpy abhyā(kh)yānaṃ ca dāruṇam*: pāda d in Tib.: *mi sñan śin tu mi bzad dam.*

26) IOL Toch 400 (H. 149 unnumbered): **Catuṣpariṣatsūtra**, cf. CPS E.20-25

recto	*verso*
a /// h. tam a .. v. t. .. .. ///	a /// + .. ta[s]yaivaṃ j[ā]na[t]. .. ///
b /// vāṃ uru[b]i[l]v[ā]y[āṃ v]i ///	b /// .y. kṛtaṃ karaṇīyaṃ n. ///
c /// .[y]ā[y]a[j]ñānasākṣ[ī]kri ///	c /// .. [p]akṣikeṣu dharmeṣu [bh]. ///
d /// + .i[rṇā]mayati sa ///	d /// .. dharmeṣu k[ṣ]īṇā [m]e [j]ā .. ///

ra: Cf. CPS E.20, CPS(F), p. 214: *asamāhitaṃ samāhitam abhāvitaṃ bhāvitam.*

rb: Cf. CPS E.20, CPS(F), p. 214: *iti bodhisatvo bhagavān urubilvāyāṃ viharaṃ na(dyā nairaṃjanāyās).*

rc: Cf. CPS E.21, CPS(F), p. 214: *(cetaḥparyāyajñānasākṣīkriyām).*

rd: Cf. CPS E.23f.: *(abhinirṇāmayati | idaṃ duḥkham āryasatyam iti)*; SBV I 118.32f.: *abhinirṇamayati; sa idaṃ duḥkham āryasatyam iti.*

va: Cf. CPS E.24: *tasyaivaṃ jānata evaṃ paśyataḥ.*

vb-d: E. Waldschmidt has restored the text of CPS E.24-25 partly according to Abhidh-k-vy 654.20-26 and SBV I 119.4-6; the following text (CPS 1.1-2) is also completely restored; obviously we have in vb the end of CPS E.24, the following text seems to be a repetition, may be uttered by the two *brahmakāyika devatās* in CPS 1.2.

vb: Restore to: *brahmacaryaṃ kṛtaṃ karaṇīyaṃ*? Cf. CPS E.24, SBV I 119.3f.: *jñānadarśanaṃ bhavati | kṣīṇā me jātir uṣitaṃ brahmacaryaṃ kṛtaṃ karaṇīyaṃ nāparam asmād bhavaṃ.*

vc: Restore to: *saṃbodhapakṣikeṣu* [CPS(F) *saṃbodh(i)pakṣikeṣu*] *dharmeṣu bhāvanāyogam anuyukto*; cf. CPS E.1 etc.

vd: Cf. vb; the first *akṣara* of the line cannot be read as *ṣu*, but as *.ā*; cf. MAV(re-ed), p. 142.24-27: *jñānaṃ cāsya darśanaṃ cotpannaṃ* ***saṃbodhapakṣikeṣ(u) dharmeṣu k(ṣ)īṇā me jātir*** *uṣitaṃ brahmacaryaṃ kṛta(ṃ) ka(ra)ṇī(yaṃ) nāpa(ram asmād bhavaṃ prajānāmy an)u(tta)rāṃ (sa)my(aksaṃ)bodhim abhi(saṃ)buddho 'smīty.*

27) IOL Toch 419 (H. 149 unnumbered): **Mātṛceṭa, Prasādapratibhodbhava**, cf. PPU 27c-39a

recto	*verso*
u /// + + .. [n]. +	1 /// + .y. n[ā](ṃ) dhruv.
v /// + + (s)p(ar)[dh](ā)[ṃ tv].	2 /// + lavaṇā
w /// .. ṇā 28	3 /// [a]kamp[y]e [s](a)
x /// .ā doṣā va(r)[dh].	4 /// [y]e bhūmiṃ khā
y /// yā yathaiṣā	5 /// + [38] a
z /// .. nyatra d[ṛ]	6 /// + .. + +

rv: Cf. PPU 27cd: *agatvā sadṛśaiḥ spardhāṃ tvaṃ loke śreṣṭhatāṃ gataḥ.*
rw: Cf. PPU 28d: *tvayi niṣṭhāṃ guṇā gatāḥ* [v.l. *niṣṭhāgatā guṇāḥ*; *niṣṭhāṃ ga(tā) guṇā*].
rx: Cf. PPU 30ab: *karśayitvoddhṛtā doṣā vardhayitvā viśodhitāḥ.*
ry: Cf. PPU 31bc: *doṣeṣu prahṛtaṃ tvayā* | *yathaiṣām ātmasaṃtāne.*
rz: Cf. PPU 32d: *yathā nānyatra dṛśyate.*
v1: Cf. PPU 34ab: *advaṃdvinām agamyānāṃ dhruvāṇām anivartinām.*
v2: Cf. PPU 35b: *gāmbhīryaṃ lavaṇāmbhasaḥ.*
v3: Cf. PPU 36c: *akampye sarvadharmāṇāṃ.*
v4: Cf. PPU 37cd: *na ravir viṣaye bhūmiṃ khādyotīm api vindati.*
v5: Cf. PPU 39a: *anena sarvaṃ vyākhyātaṃ.*

28) IOL Toch 525 (H. 149 unnumbered): **Udānavarga**, cf. Uv 4.23d-32d

recto	*verso*
a /// .. 23	a /// .. + ..
b /// santi	b /// [vi]dhyate
c /// .. [y]i	c /// rvāṇa

ra: Cf. Uv 4.23d: *prahāya bhāgī śrāmaṇyārthasya bhavati.*
rb: Cf. Uv 4.25a: *apramādaṃ praśaṃsanti.*
rc: Cf. Uv 4.26b: *tathānyaḥ sāmparāyikaḥ.*
vb: Cf. Uv 4.31c: *pratividhyate padaṃ śāntaṃ.*
vc: Cf. Uv 4.32d: *nirvāṇasyaiva so 'ntike.*

29) IOL Toch 588 (H. 149 unnumbered; Tonguzbash): **Udānavarga**, cf. Uv 29.19c-30a

recto	*verso*
a /// [s](a)[n]t. n. .[r].	a /// .ijñāta
b /// [n]āga i	b /// r. kṣīṇ[o]
c /// + smād bhavaṃ	c /// [bh](a)vaḥ p.
d /// + + [ṣ](a)ḥ [20]	

ra: Cf. Uv 29.19c: *asanto na prakāśyante.*
rb: Cf. Uv 29.21a: *ahaṃ nāga iva saṃgrāme.*
rc: Cf. Uv 29.22c: *tasmād bhavaṃ nābhinande.*
rd: Cf. Uv 29.23d: *sa vai tūttamapūruṣaḥ* ‖ *23.*
va: Cf. Uv 29.28b: *ye parijñātabhojanāḥ.*

vb: Cf. Uv 29.29a: *yeṣāṃ bhava(ḥ) parikṣīṇo.*
vc: Cf. Uv 29.30a: *yeṣāṃ bhava(ḥ) parikṣīṇo.*

30) IOL Toch 701 (H. 156 unnumbered; Tonguzbash): **Udānavarga**, cf. Uv 5.16a-6.2b

recto	*verso*
a /// .ānaṃ cet pri + ///	a /// + la rak[ṣ]e ///
b /// + [g]āt* kṣa[ṇ]. ///	b /// [t]. paṇḍi .. ///

ra: Cf. Uv 5.16a: *ātmānaṃ cet priyaṃ vidyād.*
rb: Cf. Uv 5.17bc: *kṣaṇo vo mā hy upatyagāt | kṣaṇātītā hi śocante.*
va: Cf. Uv 6.1a: *śīlaṃ rakṣeta medhāvī.*
vb: Cf. Uv 6.2b: *śīlaṃ rakṣeta paṇḍitaḥ.*

31) IOL Toch 741 (H. 156 unnumbered; Tonguzbash): **Mātṛceṭa, Prasādapratibhodbhava**, cf. PPU 23b-32a

recto	*verso*
a /// kh(a)[m]* + + +	a /// + + ... + +
b /// tvayā [s]ūkt. du	b /// [pra]hṛtaṃ tvayā ·
c /// [p](r)āṇai .. [p]i ..	c /// .. bhṛ .. + +
	d /// + .. + + +

ra: Cf. PPU 23b: *nānugṛhṇāti tat sukham.*
rb: Cf. PPU 24c: *tvayā sūktaṃ duruktaṃ tu.*
rc: Cf. PPU 25b: *prāṇair api subhāṣitam.*
vb: Cf. PPU 31b: *doṣeṣu prahṛtaṃ tvayā.*
vc: Cf. PPU 32a: *tathā saṃbhṛtya saṃbhṛtya.*

32) IOL Toch 782 (H. 156 unnumbered; Tonguzbash): End of **Mātṛceṭa, Anaparāddhastotra** and beginning of a yet unknown stotra

The Anaparāddhastotra contains 26 verses, but has not yet been recovered completely. For an edition of the remnants of verses 10 to 26 see Hartmann 1988, pp. 74-85. Assuming that the first nine verses are written in the Śārdūlavikrīḍita metre too, I appointed side B as verso because pāda d in line d is not in the Śārdūlavikrīḍita metre.

recto	*verso*
a /// + ddhṛta[j]. + + + ///	a /// + + kh. + + + + ///
b /// [ṇ](a)m ṛte janmā[s]tu ///	b /// + kt. māṃsaiḥ kury[ā] ///
c /// puṇyārjitabuddha · ///	c /// [a]nyo 'pi hiṃsyām[y]. ///
d /// .āvam* protsā[h]i ///	d /// ghamagnām* uttā .. ///
e /// + + [r](a)[k](ṣ)i + + + ///	e /// + lolane .. + + ///

ra: Cf. verse 26b: *tenāstūddhṛtajanmanirmama ⏑ – janmedam antyaṃ mama.*
rb: Cf. verse 26d: *mā ratnatraya(sa)ṃ(ś)rayakṣaṇam ṛte janmā(stu) teṣāṃ tv ⏑ –.*
re: Or read *[r](a)[s]i*?

33) IOL Toch 816 (H. 156 unnumbered; Tonguzbash): **Nidānasaṃyuktāgama**, cf. NidSa 20.12-16

recto	*verso*
a /// + + + ... + + ///	a /// + + + ga[m]y. + ///
b /// .[uḥ]khaṃ paśyeyaṃ [sā] + ///	b /// sk[ā]rā [yā]vat sa[m]. ///
c /// [s]yāt para[kṛ]taṃ duḥ .. ///	c /// m athācelaḥ kā + ///
d /// + + + + .[ā]mi [a] ///	d /// + + [s](a)ne [dh](a)[r](m)e + + ///

rb: Cf. NidSa 20.12-13a: *yathāhaṃ duḥkhaṃ jāneyaṃ duḥkhaṃ paśyeyam | sā eva kāśyapa.*
rc: Cf. NidSa 20.13b: *yasyaivaṃ syāt parakṛtaṃ duḥkham evam ahaṃ na vadāmi.*
rd: Cf. NidSa 20.13c-d: *vadāmi | asatsu.*
va: Cf. NidSa 20.14: *ity etāv ubhāv antāv anupagamya.*
vb: Cf. NidSa 20.14 which abbreviates: *idam utpadyate pūrvavad yāvat samudayo nirodhaś ca bhavati*; for the full phrase, which is attested in our fragment, see, for example, NidSa 17.5: *idam utpadyate | yadutāvidyāpratyayāḥ saṃskārā yāvat samudayo nirodhaś ca bhavati.*
vc: Cf. NidSa 20.15-6: *utpannam | athācelakāśyapo.*
vd: Cf. NidSa 20.16: *śāstuḥ śāsane dharmeṣu.*

1.2.2. Fragments not yet available in the IDP database

Under the glass frame Or. 15000/559 there are beside one larger and one small fragment in southern Turkestan Brāhmī three small fragments in the northern Turkestan Brāhmī with the Hoernle code H. 149. Two fragments, H. 149/225 and 149/230 [Or. 15000/559(2) and (3)], are almost illegible but probably contain Tocharian text.

34) H. 149/232 [Or. 15000/559(4)]: **Prātimokṣasūtra**, cf. PrMoSū E.I-II

verso

a /// gr(a)[ḥ s](saṃ)gh(a)[ḥ] + [n]n[i]pat[it]. + + ///
b /// [ya]ta āroc[it](e) ca praveda[th](a) .. .. ///
c /// + rāmaraṇaṃ pralujyate śāstuḥ [ś](ā) ///
d /// + .[y]. viv[ṛ]yaṃte apāyadvā[r](ā) + ///
e /// [n](i)śām[y](a) + .. dharmol[k]ā utpāṭya(t)[e] + ///

The recto was originally blank, but there are illegible remnants of *akṣaras* of two lines at the bottom of this side. The text of the Prātimokṣasūtra starts on the verso.
va: As the text starts here, this line should be the first line; cf. PrMoSū E.I: *s(i)ddham* niṣkrāntā anupasaṃpannāḥ samagraḥ saṃghaḥ saṃnipatitaḥ.*
vb: Cf. PrMoSū E.I: *cārocayata ārocite ca pravedayataḥ nirgatam.*
vc: Cf. PrMoSū E.II: *jarāmaraṇaṃ pralujyati śāstuḥ śāsanam.*
vd: Cf. PrMoSū E.II: *śaithilyaṃ · vivṛyante apāyadvārā.*
ve: Cf. PrMoSū E.II: *niśāmyate dharmolkā · utpāṭyate.*

During my short stay at the British Library in May 2004 I got the opportunity to have a look at a batch of manuscript remains which form part of the consignment Hoernle 150. On an envelope is written: "MS.-Fragments from E. Turkestan, No. 150. Received May 1907 – Sanskrit: Nos. 53-102."[17] According to Konow's cover letter, the fragments of the consignment H. 150/41-127 (sets i-vi) were found at Kamtura (Qumtura), Kizil (Qizil) and Yak-Arik near Kučā. Almost all of them are written in the northern Turkestan Brāhmī, only one is written in the Turkestan Gupta type [H. 150/64 (Or. 15002/9)] and four in early Turkestan Brāhmī, alphabet r (H 150/60 [Or. 15002/5], to the same MS belongs H. 150/80 [Or. 15002/24], H. 150/73 [Or. 15002/17], and H. 150/78 [Or. 15002/22]). The fragments will be availale in the IDP database shortly. For the moment, I just give the so far identified fragments:

35) H. 150/53 [Or. 15002/1]: Catuṣpariṣatsūtra, cf. CPS 27e.8-23
36) H. 150/55 [Or. 15002/2]: Mahāparinirvāṇasūtra, cf. MPS 28.58-29.15
37) H. 150/57 [Or. 15002/3]: Prātimokṣasūtra, cf. PrMoSū Śai.D.3-AŚ.Einl[18]
38) H. 150/61 [Or. 15002/6]: Supriyāvadāna, cf. Divy 122.24-123.10
39) H. 150/62 [Or. 15002/7]: Prātimokṣasūtra, cf. PrMoSū Pār.4-Schlußpr
40) H. 150/63 [Or. 15002/8]: Udānavarga, cf. Uv 19.2c-8c
41) H. 150/65 [Or. 15002/10]: Udānavarga, cf. Uv 32.13b-23c
42) H. 150/66 [Or. 15002/42]: Udānavarga, cf. Uv 16.15c-24d
43) H. 150/67 [Or. 15002/11]: Udānavarga, cf. Uv 16.3c-16b
44) H. 150/69 [Or. 15002/13]: Saṃyuktāgama; cf. SHT IV 30 Fragm. a *recto*: Saṃyuktāgama sūtra 3-7 and SHT VI 1440[19]
45) H. 150/70 [Or. 15002/14]: Mahāvadānasūtra, cf. MAV(re-ed) 158.20-162.4
46) H. 150/71 [Or. 15002/15]: Catuṣpariṣatsūtra, cf. CPS 27b.8-c.8
47) H. 150/72 [Or. 15002/16]: Karmavācanā, cf. KaVā 99
48) H. 150/73 [Or. 15002/17]: Udānavarga, cf. Uv 28.11a-26d
49) H. 150/75 [Or. 15002/19]: Śalyasūtra, cf. SHT IV 165(8); to the same folio belongs H. 150/91
50) H. 150/76 [Or. 15002/20: Yoga manual, cf. YL, most probably from the section on *aśubhā*; to the same folio belongs H. 150/84[20]
51) H. 150/77 [Or. 15002/21]: rb-vb: cf. Saṅgītisūtra, Saṅg III.30
52) H. 150/79 [Or. 15002/23]: Mātṛceṭa, Prasādapratibhodhava, cf. PPU 8c-20c
53) H. 150/81 [Or. 15002/25]: Saṅgītisūtra, cf. Saṅg E.m-v
54) H. 150/82 [Or. 15002/26]: Mātṛceṭa, Varṇārhavarṇa, cf. VAV(UH) 6.27b-39d
55) H. 150/83 [Or. 15002/27]: Udānavarga, cf. Uv 17.6d-18.2b
56) H. 150/84 [Or. 15002/28]: Yoga manual, cf. YL, most probably from the section on

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[17] Cf. Skjærvø 2002, pp. xlii and xlvii, and Hartmann/Wille 1992, p. 59; for Hoernle 150.vii.1-40 see below, note 38. Eight fragments are still missing: H. 150/54, 56, 58, 88, 89, 90, 100, 102.

[18] Independently identified by Lore Sander.

[19] Reference by J.-U. Hartmann.

[20] Identification and fitting together of the two fragments by J.-U. Hartmann.

aśubhā; to the same folio belongs H. 150/76[20]

57) H. 150/85 [Or. 15002/29]: Donation formula? Cf. Bb: *(kucīś)v(a)reṇa kucima(hā-rājñā)*

58) H. 150/86 [Or. 15002/30]: Vinaya fragment about *kaṭhina*; not yet id., cf. Kaṭhi-v 220ff., KaVā 111 and 113

59) H. 150/87 [Or. 15002/31]: Āṭānāṭikasūtra-hṛdaya 5a-13b, cf. ĀṭānSū 102-104 and Sander 1987, pp. 207f.

60) H. 150/91 [Or. 15002/32]: Śalyasūtra, cf. SHT IV 165(8); to the same folio belongs H. 150/75

61) H. 150/92 [Or. 15002/33]: Anthology? Cf. A2: */// (ku)māralātasya* ‖ ‖, By: */// (a)[śva]ghoṣasya* ‖ ‖

62) H. 150/93 [Or. 15002/34]: Mahāparinirvāṇasūtra, cf. MPS 40.62-41.14

63) H. 150/94 [Or. 15002/35]: Udānavarga, cf. Uv 2.14a-20c

64) H. 150/95 [Or. 15002/36]: Catuṣpariṣatsūtra, cf. CPS E.20-25

65) H. 150/96 [Or. 15002/37]: ra-d: Munayastava 20b-end, cf. Stotras C; re-v: Rāhula-stava 2a-11d, cf. Stotras D

66) H. 150/97 [Or. 15002/38]: Karmavācanā? Cf. TochSprR(B) 510

67) H. 150/98 [Or. 15002/39]: Mahāparinirvāṇasūtra, cf. MPS 49.13-50.5

2. Manuscript remains from the southern Silk Road

2.1. Stein collection

68) Kha. i.128 [IOL San 761; SS 55 (microfilm IOL 17A fol. 55)]: **Aśoka** legend

The script of this fragment from Khādaliq is the early Turkestan Brāhmī, alphabet r, from which the northern Turkestan Brāhmī developed. As far as I have seen, it is the only manuscript fragment in this script found in the region of Khotan. In the Turfan collection manuscript remains in this script have been found in Qizil.[21]

The text contains the story of Aśoka's donation of half of an *āmalaka* fruit to the *saṃgha*. This episode has been studied in detail by H. Lüders in KalpM, pp. 93-118, where he examines the versions in the Aśokāvadāna of the Divyāvadāna, the two Chinese translations Ayuwang zhuan (*Aśokarājāvadāna; T 2042)[22] and Ayuwang jing (*Aśoka-rājasūtra; T 2043)[23], sūtra 641 in the Chinese Saṃyuktāgama (T 99, 2.180-182),[24] Kumāralāta's Kalpanāmaṇḍitikā, and the Chinese translation of the Kalpanāmaṇḍitikā by Kumārajīva (T 201, 4.283-284).[25] Unfortunately only one small Sanskrit fragment from the end of the episode is extant in the Kalpanāmaṇḍitikā (KalpM, fol. 103). With regard to our fragment Lüder's observation is important:[26] one longer passage,[27] in which

[21] For the catalogue numbers cf. Sander 1968, p. 200.

[22] French translation by Przyluski 1923.

[23] English translation by Li 1993, German translation of chapter 5 by E. Waldschmidt in KalpM, pp. 93-98.

[24] E. Waldschmidt's German translation of this sūtra is given in KalpM, p. 109-115.

[25] French translation by Huber 1908.

[26] Cf. KalpM, p. 105.

Aśoka speaks about the unstableness of riches, and after reciting some verses, cuts his hair, takes dirty clothes, and recites two more verses, is found only in the Kalpanāmaṇḍitikā, except the last verse which appears also in the other versions but at a later stage as the last stanza uttered by Aśoka before he dies. The same structure as in the Kalpanāmaṇḍitikā we have in our fragment. In r1-3 we have remnants of some verses, in r4-5 we have a prose text in which Aśoka cuts his hair, takes dirty clothes, and is weeping. In r6-vv we have verses, the last one is the very last verse of the episode in the other versions. All facts point to an identification of the text as the Kalpanāmaṇḍitikā. The problem is that Kumārajīva's translation does not fit properly with our text. For example, I could not find the equivalent to the hemistich in vw, and the prose text in vx-y is much shorter than Kumārajīva's translation. On the other hand, Kumārajīva's translation is not as literal as one might expect, a point already observed by Lüders.[28] There are two possibilities, either our text stems from the Kalpanāmaṇḍitikā or it is from an unkown text which is close to the Kalpanāmaṇḍitikā.

recto

1 /// + .. r. .. .. cā mā bhu .. + + [y]ā tā mi + [5] sth. n. c. pare kṣa .. + ///
2 /// .. kī puṇyavivṛddhi n[e] ś. .. .. + .. [n]aimi[t]tik. n tarhi [m]araṇonmu[kh]o + ///
3 /// + .. .i .. ..ṃ m. .. .. svastho vā sṛjati [n]i[ya]taṃ vindati phalam* a ///
4 /// + + + + + + + ... [kā]lātītaśmaśrur ākulavilambaveṣṭanaḥ [sne](ha) ///
5 /// + + + + + + + + + + + d. ś. .. r[d]inavadanaḥ śvāsapradhvā pr. .. ///
6 /// + + + + + + + + + + + + + + + .āyād asārādita .. + + ///

verso

u /// + + + + + + + + + + + + .. yādya prayacchā[m]y [e] + + ///
v /// + + + + + + + + + .. [l]. .. bhaktimahato yady asti te[n]. ///
w /// + + + + + + .. .y. [d]. yitvā samīpasaṃsthaṃ puruṣam āhūya prati ///
x /// .. .. y. m. .. śc[i]ma vyāpāraḥ gaccha [k]u[kū]ṭārāmaṃ gatvā madvaca .. ///
y /// rasyāśokasya rajña .. .. + .. [ma] vi[bh](a)[v](a)ḥ [‖] tathā niyu[j]ya[t]. ///
z /// .. [ṣā]s. .e[v]a rājña[ḥ] (pratiśrut)v(ā) [t]a[d] arddh(āma)[l](a)[k](a)m ā(d)[ā]ya k[u] .. ///

r2: Cf. T 201, 4.283c27-28(1st column); Huber 1908, pp. 141.37-142.2: *Car les richesses qu'on possède, N'apportent que de la douleur, Quand vous serez sur le point de mourir*?

r3: Another small fragment overlays the original writing of the underlined *akṣara*; I could not find an equivalent in Kumārajīva's translation; the metre of the verse is Śikhariṇī; the not yet edited fragment Pell.Skt. bleu 9 in the Pelliot collection (Paris)[29] contains parts of the same verse; just after the end of a Karmavācanā text follows the verse: A3 ‖ *yadi nyāyāvāptaṃ vibhavam i[h]*. (A4): .. .. *[dh]i[vān mum]ū* ○ .. *[sva]stho vā sṛjati niyataṃ vindati phalam* ayaṃ tv eko [doṣ]*. .. .. ///; the following line and side B are illegible; it follows a reconstruction:

[27] T 201, 4.283c8-284a17; Huber 1908, pp. 140.34-143.4.

[28] Cf. KalpM, pp. 56ff. and 106f.

[29] Cf. Hartmann/Wille 1997, p. 136.

yadi nyāyāvāptaṃ vibhavam i[h](a) – .. .. (ni)[dh]i[vān
*mum]ū(rṣuḥ) [sva]stho vā sṛjati niyataṃ vindati phalam**
ayaṃ tv eko [doṣ]– ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ x

r4-5: Cf. T 201, 4.284a3-5; Huber 1908, p. 142.10-16: *En ce moment le roi Açoka, après s'être fait raser les cheveux, se vêtit d'un vêtement sale; il présentait un aspect désordonné; il était émacié, il tremblait et sa respiration devint pénible. Il se tourna vers l'endroit du Nirvāṇa du Buddha; joignant ses mains avec effort, il évoqua dans son esprit les mérites du Buddha et, tandis que ses larmes coulaient, il prononça ces stances*; r5: at the beginning restore to *aśrudurdinavadanaḥ*; I don't understand *śvāsa-pradhvā*.

r6: Below *yāda* is written *raha*.

vu: Cf. T 201, 4.284a11 (2nd column); Huber 1908, p. 142.29: *Je l'offre maintenant au Sublime*; according to Lüders (KalpM, p. 106) this stanza should be the sixth, because in KalpM fol. 103v4 the last part of verse 13 is extant; in our fragment, however, verse six starts in r1.

vv: Cf. T 201, 4.284a14-15(1st column); Huber 1908, p. 142.34-36: *Par le fruit de mes aumônes Et par ma dévotion pleine de respect Je désire obtenir la domination sur mon cœur*, Divy 433.11: *dānasyāsya phalaṃ tu bhaktimahato yan me 'sti tenāpnuyāṃ*; AśAv(M) 132.4: *bhaktimahitaṃ*; for this verse cf. also Lüder's remarks (KalpM, p. 105).

vw: Cf. T 201, 4.284a17f.; Huber 1908, p. 143.3-5: *(Ensuite) le roi Açoka offrit cette moitié d'une mangue en aumône aux religieux. Il appela un de ses intimes et lui dit*; Divy 431.17: *tato rājāśokaḥ samīpaṃ gataṃ puruṣam āhuyovāca*; AśAv(M) 1299: *samīpagataṃ*.

vx-y: Kumārajīva's translation is more elaborated; cf. T 201, 4.284a18-24; Huber 1908, p. 143.5-19: *«Si tu as quelque souvenir de mes bontés envers toi, exécute mon dernier ordre: Prends cette moitié de mangue et va l'offrir aux religieux du monastère du Kukkuṭârâma. Parle ainsi en mon nom: Pour la dernière fois moi, le roi Açoka, je me prosterne aux pieds des religieux et voici mes paroles d'adieu: Moi, qui régnais en maître absolu sur le Jambudvîpa, j'ai le fruit de mes actions détruit et ma puissance absolue est perdue. Je ne puis plus disposer que de cette moitié d'un fruit, et je désire que les religieux acceptent d'un cœur plein de compassion cette moitié d'un fruit comme la dernière offrande de moi, pour que dans mon existence future j'en obtienne un avantage considérable. Et je désire que les autres hommes, leur dernier moment venu, ne soient pas réduits à l'impuissance comme moi»*. Divy 431.17-23: *bhadramukha purvaguṇānurāgād bhraṣṭaiśvaryasyāpi mama imaṃ tāvad apaś**cimaṃ vyāpāraṃ kuru** | idaṃ mamārdhāmalakaṃ grahāya **Kurkuṭārāmaṃ gatvā** saṃghe niryātaya **madvaca**nāc ca saṃghasya pādābhivandanaṃ kṛtvā vaktavyaṃ Jambudvīpaiśva**ryasya rājña** eṣa sāṃprataṃ **vibhava** iti idaṃ tāvad apaścimaṃ dānaṃ tathā paribhoktavyaṃ yathā me saṃghagatā dakṣiṇā vistīrṇā syād iti | āha ca ...*; vx: cf. also Lüder's remarks (KalpM, p. 103); the reading *[k]u(r)[k]ūṭārāmaṃ* is also possible; vy: restore to *jambudvīpeśvarasyāśokasya* (cf., for example, KalpM fol. 103v3).

vz: Restore at the beginning to: *puruṣas tad eva*; cf. T 201, 4.284a24f.; Huber 1908, p. 143.19-21: *En ce moment le serviteur prit d'après l'ordre du roi cette moitié d'un fruit et se rendit à la salle du saṃgha*; Divy 432.3f.: *evaṃ deveti sa puruṣo rājño 'śokasya pratiśrutya tad ardhāmalakaṃ gṛhya Kurkuṭārāmaṃ gatvā*.

69) No site number [IOL SS 92/3][30]: **Ajitasenavyākaraṇa**, cf. Asv 130.20-131.14

The script is the southern Turkestan Brāhmī (main type). In my opinion the ductus of the script is the same as that of the manuscript of the Ajitasenavyākaraṇa in the Petrovsky

[30] Cf. also the microfilm IOL 17B fol. 1, 1st row, 2nd from left.

collection in St. Petersburg (SI P/63)[31] which comprises foll. 1-24. In a line without punch hole both have ca. 35-36 *akṣaras*. The gap between folios 24 and 30 would fit with the text which is lost. But the measurement does not agree, the height of fragment SS 92/3 is 6.5 cm whereas that of SI P/63 is only 5 cm.

recto (fol. [30])	*verso*
1 + gra āttamanā prīti + ///	1 [m evam ā] .. : ayaṃ + + ///
2 [ṭ]yam anuprradattaḥ .. [nt]e .. ///	2 [ne] pravrrajito 'bh[ūt]* [a] + ///
3 jitasena bhagav. .. .. .. ///	3 yā pa[rik]irtit(aṃ) [a] .. ///
4 abhūvan* sa cānta[ḥ] + ///	4 apari[m]itaiḥ ka[l]p[ai]ḥ .. ///
5 p[rravr](aj)ā .. yitvā .. + ///	5 [lo]ke bhaviṣyati ⟨⟨·⟩⟩ vidyā ///

N. Dutt's reading has been checked with the facsimiles in GBM(fac) 2403.3-2405.3 and with the sometimes better readable facsimiles in *Hokekyō kankei kikō shiryō shūsei dētabēsu*, Risshō University, Tōkyō 2003 [3rd CD, nos. 02105036f.].

r1: Cf. Asv 130.20-131.1: *tuṣṭa udagra ātta⟨ma⟩nā⟨ḥ⟩ pramudita⟨ḥ prīti⟩saumanasyajāto.*

r2: Cf. Asv 131.2: *tūryakoṭyo 'nupradattāḥ* (MS *°koṭyam anupradattaḥ*) *antaḥpurasahasram asyā°* (MS *antaḥpurasahasrasyā°*).

r3: Cf. Asv 131.3f.: *atha rājā ajitaseno* (MS *°sena*) *bhagavataḥ* (MS *°ta*) *śāsane pravrajito 'bhūt*.*

r4: Cf. Asv 131.5: *pravrajitā abhūvan** (MS *°vrajitābhūvan**) *tac cāntaḥpurapuruṣasahasraṃ* (MS *sā cāntaḥpuraḥ°*).

r5: Cf. Asv 131.6: *bhagavāṃ rājānam ajitasenaṃ pravrājya* (MS *pravrajāpayitvā*).

v1: Cf. Asv 131.8: *bhagavantam evam āha · ayaṃ rājā ajitaseno* (MS *ajitasena*).

v2: Cf. Asv 131.9f.: *bhagavataḥ śāsane pravrajito 'bhūt* asya.*

v3: Cf. Asv 131.11f.: *ya⟨t⟩ tvayā parikīrtitam* ayaṃ rājā ajitaseno* (MS *ajitasena*).

v4: Cf. Asv 131.12f.: *anāgate 'dhvany aparimitaiḥ kalpair acintyair.*

v5: Cf. Asv 131.13f.: *samyaksaṃbuddho loke bhaviṣyati · vidyācaraṇasaṃpannaḥ.*

70) Kha. i.95 [microfilm IOL 17B fol. 13, 1st row, right][32]: **Buddhanāmasūtra**

The script of this fragment from Khādaliq is the southern Turkestan Brāhmī (main type). For a survey of hitherto known manuscript remains of the Buddhanāmasūtra (TT 928) see Wille 1999, pp. 363-366.[33] The fragmentary text of the lines r1-v2 has a parallel in the complete Godfrey (G 1) folio 11 r3-v5 [Or. 6403 B(1)], ed. Hoernle 1897, pp. 231f. (pl. VIII). In the Tibetan translation the text of the fragment corresponds to Peking Kanjur, section Mdo, vol. ZU, fol. 35b7-36a4 = TT 928, vol. 36, p. 284.3.7-4.4; Derge[Taipei], section Mdo sde, vol. 'A, fol. 32b6-33a3 = no. 262, vol. 14, p. 99.64.6-65.3.

[31] Ed. in BB 34, pp. 157-184 under the heading "An Avadana about Gaṇḍī"; identified by F. Enomoto (see v. Hinüber 1991, p. 173, note 2, and v. Hinüber 1994, p. 9).

[32] The whereabouts of the original is not known.

[33] Recently I also could identify the Sanskrit fragment Sampula 09 in the Stein collection (Or. 12637/42, ed. in KT V, p. 327f., No. 700; cf. also InAs, p. 1027: "**Sampula. 09.** Fol. 6 of a Buddhist Dhāraṇī in upright C.-A. Brāhmī and corrupt Sanskrit language") as belonging to the Buddhanāmasūtra. The text of the fragment corresponds to Peking Kanjur, section Mdo, vol. ZU, fol. 33a6-b3 = TT 928, vol. 36, p. 283.3.6-4.3; Derge[Taipei], vol. 'A, fol. 30b1-4 = No. 262, vol. 14, p. 98.60.1-4.

recto

1 tadya[thā] vipu[l]e (vipule) gagana[vipu]le svāhā .. nama[ḥ] ratnaśrīpra + + + + + + + + +

2 + .. [ya •] tadya[th](ā pradī) ○ pe prad[ī]pe śrītejapradīpe svāhā • nama .. + + + + + +

3 + + ya tadyathā (siddhe) ○ [s]usiddhe : mocani maukṣaṇi mukt[e] vimu[kt]e + + + + + + + +

4 + + raṇya[g]arbhe [sa](rvārtha)[sā]dha[n]i • paramārthasādhani • manase ma[h]ā + + + + + + + +

verso

1 + + [t](a)bhaye su[v](arṇa)[b](ra)hme brahmaghauṣe brahmadhyuṣite • sarv[ā] .. + + + + + + + +

2 + + .ā catuṣa .. (buddha) ○ kauṭībhāṣite • nama[ḥ] sarvasiddh[ānāṃ] + + + + + + +

3 [as]y(ā) dhāraṇyā (bhāṣya) ○ māṇāyā sarve te buddhā bhaga[v]. .. .. + + + + + + +

4 dhu sādhu satpuru .. + m imām evaṃrūpā gaṃbhīrāṃ dhāraṇī bhā .. + + + + + + + +

r1: At the beginning of the line there seem to be written four *akṣaras* in smaller script above the line, for me not readable on the photo; cf. Godfrey fol. 11r3f.: *tadyathā vipule vipule gaganavile svāhā 2.*

r2: Cf. Godfrey fol. 11r5: *śrītejapradī[p]e svāhā 3.*

r4: Cf. Godfrey fol. 11v2: *hiraṇyagarbhe • ratnagarbhe • sarvārthasādhani*; TT fol. 36a1: *hi ra ṇya gar bhe ra ta na gar bhe | sa rba a rtha sā dha ni*; Derge[Taipei] fol. 33a1: *hi ra ṇya gar bhe ra tna gar bhe | sa rba a rtha sā dha ni.*

v1: Cf. Godfrey fol. 11v3f.: *vītabhaye suvarṇe brahmaghoṣe*; TT fol. 36a2: *bi ta bha ye | su ba ni bra ma ma yo na*; Derge[Taipei] fol. 33a1: *bī ta bha ye | su ba rṇe bra hma gho ṣe.*

v2: Cf. Godfrey fol. 11v4f.: *sarvatrāpratihate • catuṣaṣṭibuddhakoṭībhāṣite • namaḥ sarvasiddhānāṃ tathāgatānāṃ svāhā*; TT fol. 36a2f.: *sa rba tra a bra ti ha te | tsa tu śa bhu ta ko ṭi pa si te | na mas sa rba sid dhi na ma ta ta thā ga ta nā ma : svā hā*; Derge[Taipei] fol. 33a1f.: *sa rba tra a pra ti ha te | tsa tu śa ṣṭi bu ddha ko ṭi bhā ṣi te | na ma : sa rba sid dhi nā ma ta thā ga tā nā na svā hā.*

v3-4: TT fol. 36a3f. and Derge[Taipei] fol. 33a2f: *gzuṅs 'di brjod pa'i tshe saṅs rgyas bcom ldan 'das de dag thams cad kyis legs so* (D ‖) *źes bya ba byin te | legs so* | (D ‖) *skyes bu dam pa khyod kyis* (Q *kyi*) *de ltar 'di 'dra ba'i* (Q *de ltar 'dri ba'i*) *gzuṅs snags zab mo brjod ba ni legs so.*

v4: Read and restore: *sādhu satpuruṣa tvam imām evaṃrūpāṃ gaṃbhīrāṃ dhāraṇīṃ bhāṣase.*

71) Kha. i.121 [IOL San 553; SS 43][34]: **Śūraṃgamasamādhisūtra**

The script of this fragment from Khādaliq is the early southern Turkestan Brāhmī. In the Tibetan translation the text of the fragment corresponds to Peking Kanjur, section Mdo, vol. THU, fol. 311a1-b6 = TT 800, vol. 32, p. 85.1.1-2.6; Derge[Taipei], section Mdo sde, vol. DA, fol. 285a3-b7 = no. 132, vol. 11, p. 533.569.3-570.7. In the Chinese translation of Kumārajīva the corresponding passage is found in T 642, 15.637b-c (Śgs § 84-87).

recto

a /// .. (d)v[ā]d(a)ś(a)h[i] dṛṣṭ[ī]g(a)t. + ///

[34] Cf. also the microfilm IOL 17A fol. 54.

b /// .. rvve te ⟨⟨ito⟩⟩ dvādaśahi dṛṣṭīga + ///
c /// (p)ā[p]īmā imasya śūra .. ///
d /// + .. nāy[ā] na muṃcya nā[y](a)[ṃ] ///
e /// + + .. + .[ai] y. .. + + ///

verso

a /// + + + .ānā .ṛ .[ṭ]. g(a)tā + + + ///
b /// + (śro)[t](a)vya[ḥ k]a [p]unar upāyaṃ [pr]ī(ti) ///
c /// + (nā)[m](a) bodhisatvo saṃnipa .. + ///
d /// (mā)[ra]carivi[ṣa]yaṃ ca u[p]. + ///
e /// + + (kā)[l](a)ṃ m(a)ṃ[n](ya)si • [ath](a) + + ///

ra: Cf. TT fol. 311a1 and Derge[Taipei] fol. 285a3: *lta bar gyur pa'i 'chiṅ ba bcu gñis las yoṅs su thar par gyis śig*; Śgs § 84: *You must free (parimoktum) yourselves from the twelve bonds of false views (dṛṣṭigatabandhana)*; *abl.* instead of *instr.* should be expected here, or read *(d)v[ā]d(a)ś(a) h[i]* (Śgs 84: *Such are the twelve bonds*)?

rb: At the beginning restore to *sarve*; cf. TT fol. 311a4 and Derge[Taipei] fol. 285a5: *de dag thams cad ni bciṅ ba 'di bcu gñis kyis bciṅs nas*; Śgs § 84: *They are entangled in those twelve bonds of false views.*

rc: Cf. TT fol. 311a6 and Derge[Taipei] fol. 285a7: *bdud sdig can gyis dpa' bar 'gro ba'i tiṅ ṅe 'dzin 'di'i miṅ thos lags sam*; Śgs § 85: *Does Māra Pāpīmat hear the name of this Śūraṃgamasamādhi*?

rd: At the beginning restore to *sva° or ātmabandhanāyā*? Cf. TT fol. 311a7 and Derge[Taipei] fol. 285b1: *thos mod kyi oṅ ba daṅ bdag bciṅ ba de las thar bar byed mi nus so*; Śgs § 85: *He too hears it but, since he is bound, he cannot come here.*

va: Restore to *dvādaśānāṃ dṛṣṭigatānāṃ*; cf. TT fol. 311b2f. and Derge[Taipei] fol. 285b4: *gaṅ yaṅ bciṅs* (D *bciṅ*) *bas bciṅs bźin du thos pa de ñid de'i lta bar gyur pa'i 'chiṅ ba bcu gñis las rab tu thar par 'gyur ba'i rgyur 'gyur ro*; Śgs § 86: *And, even if they are bound, those who hear this samādhi will free themselves from the twelve bonds of false views (dvādaśa dṛṣṭigatabandhana).*

vb: Cf. TT fol. 311b4 and Derge[Taipei] fol. 285b5: *dpa' bar 'gro ba'i tiṅ ṅe 'dzin 'di mñan par bya na dga' ba daṅ | dad pa daṅ | mchog tu dga' ba thob pas*; Śgs § 86: *How much more so (kaḥ punar vādaḥ) should beings with pure thoughts (prasannacitta) delight in hearing.*

vc: Cf. TT fol. 311b4f. and Derge[Taipei] fol. 285b5: *de nas 'khor der byaṅ chub sems dpa' bdud kyi spyod pa'i yul gyis mi gos pa źes bya ba źig 'dus par gyur te 'dug go*; Śgs § 87: *Now there was in the assembly a bodhisattva named Māragocarānupalipta 'Undefiled by the Domain of Māra'.*

vd: Cf. TT fol. 311b5f. and Derge[Taipei] fol. 285b6: *bcom ldan 'das bdud sdig can 'khor 'dir mchi bar mdzad du gsol | bcom ldan 'das bdag gis de la bdud kyi spyod pa'i yul thams cad bstan par bgyi'o*; Śgs § 87: *In truth, Bhagavat, I would like to go now to the world of Māra and, by means of my wondrous power (vikurvaṇabala), compel Māra to establish himself in the Śūraṃgamasamādhi.*

ve: Cf. TT fol. 311b6 and Derge[Taipei] fol. 285b7: *da de'i dus la bab par sems na'o || de nas*; Śgs § 87: *Yes, if you consider now to be the right time (yasyedānīṃ kālaṃ manyase). Then ...*

72) Kha. i.123 [IOL San 548; SS 43][35]: **Saddharmapuṇḍarīkasūtra**

The script of this fragment from Khādaliq is the southern Turkestan Brāhmī (main type).

Parallels: Ka 132b2-133b2; KN 133.5-134.5; Wa 62.6-25; v.Hinüber 1982, fol. 62a1.

[35] Cf. also the microfilm IOL 17A fol. 54.

recto	*verso*
v /// + .y. pu[r]u + +	1 /// + .. [rṇa] .. .. .. ///
w /// [ḥ] sūryacandram(ā)s. •	2 /// + ... + ///
x /// + [d]y.ḥ sarvavyādhi	3 /// knuyād gaṃtu[ṃ] ga ///
y /// + .. [rv]e	4 /// .. ca kāṃc[i]d [d]aṃtaiḥ ///
z /// + .. [lv iha] [dra]vyā	5 /// + .. kayā + .[ī] ///

rv: Cf. Ka 132b2, KN 133.5, and Wa 62.6: *athānye puruṣās.*

rw: Cf. Ka 132b4: *staḥ sūryācandramaso* •; KN 133.6f.: *staḥ sūryācandramasau*; Wa 62.8: *asti sūryācandramasau.*

rx: Cf. Ka 132b6: *vaidya(ḥ) syāt* sarvavyādhiparijñaḥ*; KN 133.8: *vaidyaḥ sarvavyādhijñaḥ syāt**; Wa 62.10: *vaidyaḥ sarvavyādhivdhijñaḥ.*

ry: Cf. Ka 133a1 and KN 133.10: *te sarve caturvidhā*; Wa 62.12f.: *te sarve caturvidhāḥ.*

rz: Cf. Ka 133a3: *yāni khalv āniha drravyāṇi*; KN 133.11f.: *yāni khalv imāni* (vl. B. Cb. K. O. *khalv iha*) *dravyāṇi*; Wa 62.14f.: *yāni tāni khalv imāni dravyāṇi.*

v1: Cf. Ka 133a5, KN 133.13, and Wa 62.17: *sarvavarṇarasasthānānugatā*?

v3: Cf. Ka 133b1, KN 134.2, and Wa 62.20f.: *śaknuyād gantuṃ* (KN *gantum**).

v4: Cf. Ka 133b2: *ca kā(ṃ)ci(d) dantai(ḥ)*; KN 134.4: *ca kāṃcid dantaiḥ*; Wa 62.22: *kāṃścid dantaiḥ.*

v5: Cf. KN 134.5: *kāṃcic chalākayā śarīrasthānaṃ* (note 3: Read *sirāsthānaṃ*); Wa 62.24f.: *kāṃścic chalākayā śarīrasthānaṃ*; v. Hinüber 1982, fol. 62a1: *[ś](arīras)th[ā]na(ṃ)*; Ka 133b4: om.

73) Kha. 0013.b [SS 16; microfilm IOL 17B fol. 16, last row, left]: **Mātṛceṭa, Anaparāddhastotra** 13c-15d[36]

The script of the fragment is the southern Turkestan Brāhmī (main type).

74) E. i.2, 3, 4, 5, 39, 40, 41, 43 (SS 16-21; microfilm IOL 17A fol. 16-21): **Sarvabuddhaviṣayāvatārajñānālokālaṃkāra nāma mahāyānasūtra**

For a description of this manuscript found in Endere see AKh, pp. 424f. and 439 (note xxiii). The script of the manuscript is the southern Turkestan Brāhmī (main type). In the last week of January 2005 I visited H.-U. Hartmann at home. On that occasion he showed me some recently released publications. Looking at the very first one, an edition of the Jñānālokālaṃkāra by T. Kimura, N. Ōtsuka, H. Kimura, and H. Takahashi, "Sarvabuddhaviṣayāvatārajñānālokālaṃkāra nāma mahāyānasūtra [Bonbun kōtei 'Chikōmyōshōgon-kyō']," *Kūkai no shisō to bunka, A Felicitation Volume Presented to Prof. Kichō Onozuka on his seventieth birthday*, Tōkyō 2004, pp. 1(596)-89(508), I at once realized that the Endere MS contained the same text. Two days later I was informed that my colleague Seishi Karashima had identified the Endere MS as well. Three additional fragments are found under Or. 8212.47.

[36] The text of the fragment will be edited by J.-U. Hartmann.

2.2. Hoernle collection

The following fragments of the consignment Hoernle 150.vii were purchased from Badruddin, who probably bought them in the Khotan bazar.[37] Almost all of the fourty fragments have been identified or edited to date.[38]

75) H. 150.vii.22 (IOL San Hoernle fol. 200; microfilm IOL 17A fol. 200, 2nd row, right): **Suvarṇabhāsottamasūtra**, cf. Suv 125.4-127.15

The script of the fragment is the early southern Turkestan Brāhmī. To the same manuscript belongs 150.vii.38 (cf. below, fragm. 78). The script is partly illegible, therefore I refrain from giving a transliteration without having seen the original.

76) H. 150.vii.23 (Sanskrit Hoernle Laminated folder 1, fol. 9; microfilm IOL 17A fol. 200, last row, middle): **Saddharmapuṇḍarīkasūtra**

The script of the fragment is the southern Turkestan Brāhmī (main type). The wording of the fragment is close to the so-called Kashgar manuscript.

Parallels: Ka 451b3-452b7?; Stein Īle-dong 09 [ed. Saddhp(C), pp. 272f.]; KN 478.10-480.4; Wa 176.10-25.

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[37] Cf. Skjærvø 2002, p. xlii. This assumption is confirmed by the fact that, for example, the fragment H. 150.vii.5 belongs to the same MS as the fragments from Khādaliq in the Stein collection Kha. i.156 (cf. Wille 2004a, note 141).

[38] *150.vii.1*: IOL Khot 153/4 (cf. Skjærvø 2002); *150.vii.2*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (ed. Watanabe 1912); *150.vii.3*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.4*: not yet id.; *150.vii.5*: Sarvatathāgatoṣṇīṣasītātapatrānāma-aparājitā-mahāpratyaṅgirā-(mahāvidyārajñī) (ed. Hoernle 1916, pp. 52ff.); *150.vii.6*: IOL Khot 152/5 (cf. Skjærvø 2002); *150.vii.7*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.8*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.9*: Saddharmapuṇḍarīkasūtra (ed. Wille 2000, fragm. SHT 4467); *150.vii.10*: IOL Khot 168/2 (cf. Skjærvø 2002); *150.vii.11*: IOL Khot 150/4 (cf. Skjærvø 2002); *150.vii.12*: Saddharmapuṇḍarīkasūtra (ed. Wille 2000, fragm. SHT 4469); *150.vii.13*: IOL Khot 114/1 (cf. Skjærvø 2002); *150.vii.14*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.15*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.16*: IOL Khot 168/3 (cf. Skjærvø 2002); *150.vii.17*: IOL Khot 152/6 (cf. Skjærvø 2002); *150.vii.18*: not yet id.; *150.vii.19*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.20*: not yet id.; *150.vii.21*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.22*: Suvarṇabhāsottamasūtra (cf. below, fragm. 75); *150.vii.23*: Saddharmapuṇḍarīkasūtra (ed. below, fragm. 76); *150.vii.24*: Prajñāpāramitā text, not yet id. (cf. Ax: ‖ *puna kauśika kulaputr. ///*, B3: *imāṃ prajñāpāramitām*); *150.vii.25*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (ed. Watanabe 1912); *150.vii.26*: Prajñāpāramitā text, not yet id. (to the same manuscript belongs 150.vii.37); *150.vii.27*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (ed. Watanabe 1912); *150.vii.28*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.29*: not yet id.; *150.vii.30*: Saddharmapuṇḍarīkasūtra (ed. Wille 2000, fragm. SHT 4468); *150.vii.31*: Prajñāpāramitā text, not yet id. (only a small fragm.); *150.vii.32*: Vajracchedikā (ed. below, fragm. 77); *150.vii.33*: Prajñāpāramitā text, not yet id. (only a small fragm.); *150.vii.34*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.35*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (id. Watanabe 1912); *150.vii.36*: not yet id. (only a small fragm.); *150.vii.37*: Prajñāpāramitā text, not yet id. (to the same manuscript belongs Hoernle 150.vii.26); *150.vii.38*: Suvarṇabhāsottamasūtra (cf. below, fragm. 78); *150.vii.39*: Saddharmapūṇḍarīkasūtra (ed. below, fragm. 79); *150.vii.40*: Pañcaviṃśatisāhasrikā Prajñāpāramitā (Watanabe 1912).

recto (fol. [4]31)

t vi[ni] .. + + + + + + + ///
u ma .[ā] + + + + + + + + ///
v deśa[ya]ti ta[s]mā ta[r]hi [p]a[ṇ](ḍ)[i] ///
w tyau deṣṭavyaḥ satkṛtyaṃ pa ○ ///
x maṃ bhagavan dharmaparyāyaṃ [li] ///
y trāṇāṃ guṇānuśaṃsā + + ///
z nenāyaṃ sa[ddh]. + + + + ///

verso

1 myaksaṃbuddhaḥ sa + + + + + ///
2 [hu]janahitāya [p]. + + ///
3 vāci[ntyasaṃgra]hītena c[itt]. ///
4 putra samantabhad[rr]asya ○ ///
5 s tathāgato 'rhān sa[m]yaksaṃ [○] ///
6 [taḥ] + + +[ṃ] + .. .[ā] .. ///
7 [ky]a .. + + + + + + ///

rt: cf. Ka 451b3: *durgativinipātaṃ.*
ru: Cf. Ka 451b5: *mahāsatvo.*
rv: Cf. Ka 451b6f.: *deśayati tasmāt tar(h)i (paṇḍi)tena*; Īle-dong 09a3: *deśayati ///.*
rw: Cf. Ka 451b7-452a1: *(satkṛtyo)ddeṣṭavyaḥ satkṛtyaṃ paṭhitavyaḥ*; Īle-dong 09a4: *satkṛtyoddeṣṭavyaḥ satkṛtya pa ///.*
rx: Cf. Ka 452a2: *imaṃ bhagavan dharmaparyāyaṃ likhitvā*; Īle-dong 09a5: *paryāyaṃ likhitvā.*
ry: Cf. Ka 452a3: *kulaputrāṇāṃ guṇānuśaṃsā.*
rz: Cf. Ka 452a5: *adhiṣṭhānenāyaṃ saddharmapuṇḍariko.*
v1: Cf. Ka 452a6: *samyaksaṃbuddhaḥ samantabhadrrasya*; Īle-dong 09b1: *samyaksaṃbuddhaḥ sama ///.*
v2: Cf. Ka 452a7-b1: *bahujanahitā(ya pratipanna)*; Īle-dong 09b2: *bahujanahitāya pratipanna :.*
v3: Cf. Ka 452b2: *evācintyasaṃgrahītena cittopādena*; Īle-dong 09b3: *ttopādena.*
v4: Cf. Ka 452b3: *kulaputra samantabhadrrasya.*
v5: Cf. Ka 452b4: *tebhis tathāgato 'rhān samyaksaṃbuddho*; Īle-dong 09b4: *tais tathāgato 'rhan samyaksaṃbu ///.*
v6: Restore to *tathāgatasyārhataḥ samyaksaṃbuddhasyāntikāc*? Cf. Ka 452b5f.: *bhagavataḥ śākyamunes tathāgatasyārhataḥ samyak(s)aṃ(bu)ddhasya sāntikāc*; KN 480.3f.: *bhagavataḥ śākyamuner antikāc.*
v7: Cf. Ka 452b6f.: *(śākya)munes.*

77) H. 150.vii.32 (IOL San Hoernle fol. 203; microfilm IOL 17A fol. 203, 2nd row, right): **Vajracchedikā**, cf. Vajr(C) 47.11-49.6

The script of the fragment is the southern Turkestan Brāhmī (main type).

recto

1 /// .. tathā[g](a)tena dīpaṅkarasya [t]. ///
2 /// .i [dh](a)rmo yo tathāgatena dīpa[ṅk]. ///
3 /// ○ vocat* e ///
4 /// + .. saṃbuddhā· saci punaḥ su ///

5 /// [n]āgate advani : śākyamu[ni] ///

verso

1 /// + [bh]isaṃbuddha· tasmā dīpaṅkare[ṇ]. ///
2 /// + + [sy]a heto bhūtatathāgata .. ///
3 /// o dharmo yo ta[th]. ///
4 /// .. [na] bhāṣati · sarvadharma sarv. ///
5 /// .. tena [bh]āṣito uvetakāyo ///

r1: Cf. Vajra(C) 47.11f.: *Tathāgatena Dīpaṅkarasya Tathāgatasyāntikād*; cf. also SI P/81 (ed. BB 34, pp. 261f.) a2f.
r2: Cf. Vajra(C) 47.15f.: *kaścid dharmo yas Tathāgatena Dīpaṅkarasya*; SI P/81 a4f.: *kaści dharmaḥ yas tathāgatena Dīpaṅkarasya.*
r3: Cf. Vajra(C) 47.19f.: *Subhūtim etad avocat: evam etat*; SI P/81 a6.
r4: Cf. Vajra(C) 47.23: *abhisambuddhaḥ. sacet punaḥ Subhūte*; SI P/81 b2: *abhisaṃbuddhaḥ sace Subhūte.*
r5: Cf. Vajra(C) 47.25f.: *māṇava-anāgate 'dhvani Śākyamunir*; SI P/81 b3f.: *mānavānāgate 'dhvani Śākyamunir.*
v1: Cf. Vajra(C) 48.2: *abhisambuddhas, tasmād ahaṃ Dīpaṅkareṇa*; SI P/81 b5: *abhisambuddha· tasmā Dīpaṃkareṇa.*
v2: Cf. Vajra(C) 48.5f.: *tat kasya hetos? Tathāgata iti Subhūte bhūtatathatāyā*; SI P/81 b6: *tat kasya hetoḥ.*
v3: Cf. Vajra(C) 48.10f.: *sa kaścid dharmo yas Tathāgatena.*
v4: Cf. Vajra(C) 48.14f.: *tasmāt Tathāgato bhāṣate sarvadharmā Buddhadharma iti. tat kasya hetoḥ? sarvadharmā*
v5: Cf. Vajra(C) 49.5f.: *Tathāgatena puruṣo bhāṣita upetakāyo mahākāya iti.*

78) H. 150.vii.38 (IOL San Hoernle fol. 206; microfilm IOL 17A fol. 206, right): **Suvarṇabhāsottamasūtra**, cf. Suv 228.8(verse 38d)-235.6(verse 66c)

The script of the fragment is the early southern Turkestan Brāhmī. To the same manuscript belongs 150.vii.22 (cf. above, fragm. 75). The script is partly illegible, therefore I refrain from giving a transliteration without having seen the original.

79) H. 150.vii.39 (microfilm IOL 17A fol. 208[39]): **Saddharmapuṇḍarīkasūtra**

The whereabouts of the original is not known. The script of the fragment is the southern Turkestan Brāhmī (main type). For palaeographical reasons I think that the fragment belongs to the same manuscript as the 33 folios in the Petrovsky collection in St. Petersburg (SI P/10+12+13)[40]. It follows folio 481, which is the last folio extant in the Petrovsky collection. The space between the last six *akṣara*s in fol. 481v6 is extremely broad, seemingly because the writer wanted to finish the line with a certain *akṣara* — a

[39] The folio preceding 208a contains a first shot of the verso of the fragment. It is folded in the middle, thus only the first half of the leaf is photographed, two small fragments of another folio stick on it [one covers the gap of about two *akṣara*s at the beginning of line 1 (.. *:* ..) and 2 (*saṃgho*) and in the space of the punch hole (.. *lo*), the other overlays *[v]ā [v](i)[ma]* in line 5]. These have been removed before the second shot of the verso (folio 208b).

[40] Ed. in BB 33, pp. 102-120.

hint that the manuscript should have been copied exactly as the original. The last words are *samyaksaṃbuddhas tāś cata* which should be completed to *catasraḥ*. The Hoernle fragment starts in r1 with *ś catasraḥ*, *ścata* beeing therefore repeated erroneously.[41] The foliation number of the fragment, which is not extant, is therefore 482. The photo of H. 150.vii.39 is not of high quality, some parts of the MS are folded down to the other side, in the transliteration below underlined.

Parallels: Ka 443a2-444a3; KN 469.3-470.6; Wa 173.6-18.

recto

1 (ś) c(a)[t](a)sraḥ pariṣada āma[ntra]yati sma [• p]aśya[tha y]ūyaṃ bhikṣavo rājānaṃ śu[bh]aviyūhaṃ gaga[na]tale sthitaṃ si[ṃ]ha[n]ā[da] .. .. ..

2 ma purataḥ sthitaḥ [pr]āṃjalībhūtaṃ te ā[h]uḥ paśyā[m]o [bhaga]van* paśyāma su[g]ata eṣa bhoḥ punar bhikṣavo rājā śubha .. +

3 ho mama śāsane bhikṣubhā ○ va[n]e āsi[tv]ā śālendrarājā [n]āma tathāgato loke bhaviṣyaty arhān samyaksaṃbuddho vi ..

4 [c]. + ṇasaṃpanna[ḥ] sugato ○ lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devamanuṣyānāṃ buddho bhagavā .. +

5 stīrṇavatyāṃ loka[dhāt]au [abh]yu(d)[g](a)tarājā nāma sa kalpo bha[v]iṣyati : [ta]sya bhoḥ punar bh[ik](ṣa)[va]ḥ śālendrarā .. ..

6 .. thāgatasyā[pr](a) .. yo bodh[i]satvasaṃgho bha[vi]ṣya[ti] apra[m](e)[y](a)ś cāsya śrāva[kasaṃ]gho [bhavi] .. ..

verso

1 .. [ma] pā[ṇ]italaj(ā)[t]. + + (vi)[s]t[ī]rṇāvatī lokadhātu[r bha]viṣyati [eva] mahātmyācintyātulyabuddhakṣe[tra] .. [guna] .. +

2 hāya [sa]ma[nvā] .. .. + + [t](a)[th]āga[to] bhaviṣyaty arhān samyaksaṃbuddha[ḥ syā]t [kh]alu punaḥ kulaputrā [y]u[ṣmā]kaṃ kāṃkṣā [vā v]ima +

3 .. .. nya[ḥ sa] te(na) [kāle] ○ na tena samayena śubhaviyūh[au] nāma rājā babhū[va •] na bhoḥ punar evaṃ [draṣṭavyaṃ] ta(t ka)

4 sya heto[r ayam] eva [sa pa ○] dma[ś]r[īr bo]dhisatvo mahāsatvas te[na] kālena te[n]a samayena śubhaviyūho n[ā]ma rā[j](ā ba)

5 bhūva • syāt [t]e bho[ḥ] pu[naḥ ku]laputraivaṃ kāṃkṣā [v]ā [v](i)[ma]tir vā anyā sā tena kā[l]ena tena samayena [vimaladat](tā nā)

6 (ma) [r]ājabhāryā [babhūva] • na bhoḥ punar eva[ṃ] draṣṭa[v]ya[ṃ] • tat kasya [h]e[t]or ayam e[va sa vai]rocanara[ś](m)[i] .. .. +

r2: At the beginning restore to and read: *mama purataḥ sthitaṃ*; at the end restore to *śubhaviyu/ho*.

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[41] See also SI P/10+12+13 fol. 462a6-b1: *hira/raṇyasya*; fragm. 7b6: *dṛśyanti ya* the last *akṣara* is cancelled by the scribe, obviously because the following folio, which is not extant, started with *yathā* (cf. Ka 232a5); fol. 296b6-297a1: *sarvāṇi ca tāni viṃśa* ‖ : ‖ / *viṃśadbuddhakṣetra*°; fol. 297b6-298a1: *buddha* • /*kṣetrāṇi*; corrupt are also foll. 439b6-440a1: *nāgayakṣaga/yakṣasuragaruḍagandharvakinnara*° for *nāgayakṣagandharvāsura-garuḍakinnara*° (noted in KN 412, note 4).

r3: Read: *bhikṣubhāvena āsitvā*; cf. Ka 443a5; KN 469.6 and Wa 173.9: *bhikṣubhāvaṃ kṛtvā*; at the end restore to *vidyā/caraṇasaṃpannaḥ*.

r4: At the end restore to: *bhagavān* vi/stīrṇavatyāṃ*; cf. Ka 443a7; KN 469.8.

r5: KN 469.8: *abhyudgatarājo*; at the end restore to: *śālendrarājasya*; cf. KN 469.9.

r6: At the beginning restore to: *tathāgatasyāprameyo*; KN 469.9: *tathāgatasyārhataḥ samyaksaṃbuddhasyāprameyo*; Wa 173.11: *°buddhasya aprameyo*; at the end restore to *bhaviṣyati*.

v1: Cf. Ka 443b3: *(pāṇitala)jātaś ca satvā vistīrṇāvatī*; KN 469.10: *samā pāṇitalajātā ca vaiḍūryamayī sā vistīrṇavatī*; Ka 443b4: *(buddhakṣe)tra(ṃ) guṇaviyūhāsamanvāgata(ṃ)*.

v2: Cf. Ka 443b4: *guṇaviyūhāsamanvāgata(ṃ) · sa tathā*.

v2-3: Cf. Ka 443b5: *vimatir vā a*; KN 470.1: *vimatir vā vicikitsā vā anyaḥ*.

v6: Cf. Ka 444a3 and KN 470.6: *vairocanaraśmipratimaṇḍitadhvajarājo*.

Appendix

80) **Saddharmapuṇḍarīkasūtra**

On plates 76 and 77 in the archaeological report on the Tarim basin (see Huang 1958) there are several fragments reproduced, which Huang has found in Xikeqin Mingwu near Karashahr during his journey in 1928 and 1929.[42] Fragment 8 (pl. 76) belongs to the Saddharmapuṇḍarīkasūtra, the script is the southern Turkestan Brāhmī (main type).[43] The wording of the fragment is close to the so-called Kashgar manuscript.

Parallels: Ka 449a7-450a7; KN 476.3-477.4; Wa 175.17-26

recto

v /// + + + + + + + + + .. [s]. .. + .. [d](a)rśa .. + + + .[m]. [bh]āv. + + + + .. + + + ///

w /// + + + (bodhisatvagaṇa)par[iv]ṛto bodhisatvagaṇapuraskṛt[o] ekav[i]ṃśati d(ivase) ///

x /// + + + + + .. m āga[mi]ṣy[ā]m[i] āgatva ca [ta]sya [dha]rmabhāṇakasya sāntike taṃ dharma .. .. + ///

y /// .. .. tt(e)jayiṣyāmi saṃprraharṣayiṣyāmi [dhā]raṇīṃ cāsya dāsyāmi yathā [s]. .. .. + ///

z /// .. .. [ṣ]yat[i] na cās[y]a manuṣyāmanuṣyā vā [a]vatārap[r]e .. + + + [r]aṃ na lapsya .. + ... + ///

verso

1 /// + + [r](a)kṣā(ṃ) cā .. .. [r](i)ṣyāmi sva[st]ya[y](a)[na](ṃ) [ka]r[i]ṣy[āmi] da[ṇ]ḍ(a) + + + + [r](i)ṣy(ā)[m](i) [v]. .. + + ///

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[42] See Huang 1958, p. 97; cf. also Waldschmidt 1959.

[43] Six more fragments come from the same place: Fragm. 9, 10 and 11 (paper), the script is also the southern Turkestan Brāhmī (main type); fragm. 12 (paper) is in the northern Turkestan script (ed. in Waldschmidt 1959, columns 241f. [repr., p. 179]); the script of fragm. 13 (palm leaf) is not yet determinable because of the faint writing; fragm. 14 (paper) is an Parthian fragment (ed. in Sundermann 1981, pp. 111f.).

2 /// .. [ṇa]kānām ārakṣānugu[ptyā] dhāraṇipadāni bhāṣi[ṣ]y(ā)m(i) [t]. .. māni bhagav. .. .. ///

3 /// + ... tadyathā · adaṇḍe · daṇḍāpat[i]vate · daṇḍāvarte · daṇḍāvartani · da[ṇḍa-kuśal](e) ///

4 /// + + + + + .. .i · buddhapa[ś](ya)ne · [sarvvadh]āraṇi-āvarttane · sarvvabhāṣyā-va[r]ta .. .. + ///

5 /// + + + + + + + + + + + + .. kṣi[t]e (·) [a]saṃge · [saṃ] .. pagate · tri-adh(va)[saṃga]tu[ly](a)[p](r)ā .. + ///

6 /// + te .. + + (v)i(kr)īḍi + + + + + + + + ///

rv: Cf. Ka 449a7-449b1: *sarvasatvapriyadarśanam ātmabhāvaṃ.*

rw: Cf. Ka 449b2: *bodhisatvaguṇapuraskṛta.*

rx: Cf. Ka 449b3f.: *ca(ṃ)krramam āgamiṣyāmi · ... sāntike taṃ dharmabhāṇakaṃ.*

ry: Cf. Ka 449b4f.: *samuttejayiṣyāmi saṃpra(ha)rṣayiṣyāmi dhāraṇiṃ ca dāsyāmi yathā sa.*

rz: Cf. Ka 449b6: *bhaviṣyati na cāsya manuṣyāmanuṣyāṃ vā avatāraprekṣiṇo 'vatāraṃ na lapsya(ṃ)ti.*

v1: Cf. Ka 449b7-450a1: *rakṣāṃ cāsya kariṣyāmi stastyayanaṃ* (sic) *kariṣyāmi · daṃ(ḍaparihāraṃ ka)-riṣyāmi viṣadūṣaṇaṃ.*

v2: Cf. Ka 450a1f.: *dharmabhāṇakā(nā)m ārakṣ(ānuguptyā dhāraṇi)padāni bhāṣiṣyāmi · tatremāni bhaga-van dhāraṇipadāni.*

v4: Cf. Ka 450a3f.: *(su)dārapati · buddhapaśyane sarvadhāraṇi-āvartane · sarvabhāṣyāvartane.*

v5: Cf. Ka 450a5f.: *saddharmasuparīkṣite · asaṃge saṃgāpagate · tṛ-adhvasaṃghagatulyāprāpte* (sic).

v6: Cf. Ka 450a6f.: *sarvasatvarutakauśalyānugate siṃhavikrrīḍite.*

Index of titles

Ajitasenavyākaraṇa 69
Anaparāddhastotra 32, 73
Anthology? 61
Arthavistarasūtra 1, 3
Aśoka legend 68
Āṭānāṭikasūtra 21
Āṭānāṭikasūtra-hṛdaya 59
Buddhanāmasūtra 70
Catuṣpariṣatsūtra 26, 35, 46, 64
Donation formular? 57
Karmavācanā 47, 66(?)
Mahāparinirvāṇasūtra 23, 36, 62, 67
Mahāvadānasūtra 45
Munayastava 65
Nagaropamasūtra 20
Nidānasaṃyuktāgama 33

Prasādapratibhodbhava 8, 9, 27, 31, 52
Prātimokṣasūtra 2, 4, 7, 34, 37, 39
Pṛṣṭapālasūtra 15
Rāhulastava 65
Saddharmapuṇḍarīkasūtra 72, 76, 79, 80
Śalyasūtra 49, 60
Saṃyuktāgama 44
Saṅgītisūtra 51, 53
Sarvabuddhaviṣayāvatārajñānālokālaṃkāra nāma mahāyānasūtra 74
Supriyāvadāna 38
Śūraṃgamasamādhisūtra 71
Suvarṇabhāsottamasūtra 75, 78
Udānavarga 5, 6, 11, 12, 13, 14, 17, 19, 22, 24, 25, 28, 29, 30, 40, 41, 42, 43, 48, 55, 63
Udgatā stotra 10
Vajracchedikā 77
Varṇārhavarṇa 16, 18, 54
Vinaya(?) 58
Yoga manual 50, 56

Symbols used in the transliteration

+	lost *akṣara*
()	restored *akṣara*
[]	damaged *akṣara*
⟨⟩	omitted *akṣara*
⟨⟨⟩⟩	interlinear correction
..	illegible *akṣara*
.	single element thereof
///	leaf broken off here
|	*daṇḍa*
||	double *daṇḍa*
•	punctuation mark
*	*virāma*
'	*avagraha*, not written in the MS
o	punch hole

Abbreviations

Abhidh-k-vy Yaśomitra, *Sphuṭārthā Abhidharmakośavyākhyā*, ed. U. Wogihara, Tokyo 1932-36.

AKh Marc Aurel Stein, *Ancient Khotan. Detailed Report of Archaeological Explorations in Chinese Turkestan*, 2 vols., Oxford, 1907 [repr. New York, 1975].

AśAv(M) *The Aśokāvadāna, Sanskrit text compared with Chinese versions*, ed., annotated and partly

	transl. Sujitkumar Mukhopadhyaya, Delhi 1963.
Asv	Ajitasenavyākaraṇa, in *Gilgit Manuscripts*, vol. I, ed. N. Dutt, Srinagar 1939, pp. 103-136 [Delhi [2]1984].
ĀṭānSū	*Bruchstücke des Āṭānāṭikasūtra aus dem zentralasiatischen Sanskritkanon der Buddhisten*, ed. H. Hoffmann, Leipzig 1939 (Kleinere Sanskrit-Texte, 5) [repr. Wiesbaden 1987 (Monographien zur indischen Archäologie, Kunst und Philologie, 3)].
AvDh	Arthavistaradharmaparyāya (= Arthavistarasūtra) in: J.-U. Hartmann, *Untersuchungen zum Dīrghāgama der Sarvāstivādins*, Göttingen (unpublished Habilitation thesis).
BB 33	G.M. Bongard-Levin i M.I. Vorob'eva-Desjatovskaja, *Pamjatniki indijskoj pis'mennosti iz central'noj azii*, Vypusk 1, Moskva 1985 (Pamjatniki pis'mennosti Vostoka 73.1; Bibliotheca Buddhica, 33).
BB 34	G.M. Bongard-Levin i M.I. Vorob'eva-Desjatovskaja, *Pamjatniki indijskoj pis'mennosti iz central'noj azii*, Vypusk 2, Moskva 1990 (Pamjatniki pis'mennosti Vostoka 73.2; Bibliotheca Buddhica, 34).
D	see Derge[Taipei].
CPS	*Das Catuṣpariṣatsūtra, Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde*, Teil I-III, ed. E. Waldschmidt, Berlin 1952-62 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, 1952.2, 1956.1, 1960.1).
CPS(F)	T. Fukita, "Gōma jōdō to gōma — Basharon ga toku 'gōma jōdō' no kuden o megutte" (*"Enlightenment as the Defeat of Māra and the Story of Māra's Assault — Around the Vibhāṣā's Narrative of Enlightenment as the Defeat of Māra"), *Bukkyō bunka no kichō to tenkai: Ishigami Zennō Kyōju koki kinen ronbunshū* (**Basis and Evolution of Buddhist Culture: Essays in Honour of Professor Zennō Ishigami on His Seventieth Birthday*), ed. S. Satō, 2 vols., Tōkyō 2001, vol. 1 (2. Part), pp. 203-218.
Derge[Taipei]	*Tibetan Tripiṭaka*, Taipei Edition, 72 vols., Taipei 1991.
Divy	*Divyāvadāna*, ed. E.B. Cowell, R.A. Neil, Cambridge 1886.
DN	*Dīghanikāya*, ed. by T.W. Rhys Davids, J.E. Carpenter, 3 vols., London 1890-1911 (Pali Text Society).
GBM(fac)	*Gilgit Buddhist Manuscripts (Facsimile Edition)*, ed. by Raghu Vira and Lokesh Chandra, 10 pts., New Delhi 1959-1974 (Śata-Piṭaka Series, 10) [revised and enlarged compact edition in 3 pts., Delhi 1995 (Bibliotheca Indo-Buddhica Series, 150-152)].
IDP	International Dunhuang Project.
InAs	Sir Aurel Stein, *Innermost Asia, Detailed Report of Explorations in Central Asia, Kan-su and Eastern Īrān*, Oxford 1928.
IOL	India Office Library.
Ka	so-called Kashgar manuscript of the *Saddharmapuṇḍarīkasūtra* actually found in Khādaliq but purchased in Kashgar. Facsimile edition: *Saddharma-puṇḍarīka-sūtra. Kashgar Manuscript*, ed. Lokesh Chandra with a foreword by Heinz Bechert, New Delhi 1976 (Śata-Piṭaka Series, 229) [repr. Tokyo 1977]. Transliteration in: Saddhp(C), pp. 3-225.
KalpM	*Bruchstücke der Kalpanāmaṇḍitikā des Kumāralāta*, ed. H. Lüders, Leipzig 1926 (Kleinere Sanskrit-Texte, II) [repr. in *Monographien zur indischen Archäologie, Kunst und Philologie*, 1, Wiesbaden 1979, pp. 113-375].
Kaṭhi-v	H. Matsumura, "The Kaṭhinavastu from the Vinayavastu of the Mūlasarvāstivādins," *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen, Dritte Folge*, Göttingen 1996 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 6), pp. 145-239.
KaVā	H. Härtel, *Karmavācanā, Formulare für den Gebrauch im buddhistischen Gemeindeleben aus ostturkistanischen Sanskrit-Handschriften*, Berlin 1956 (Sanskrittexte aus den Turfanfunden, 3).
KN	*Saddharmapuṇḍarīka*, ed. H. Kern and Bunyiu Nanjio, St.-Pétersbourg [1908–]1912 (Bibliotheca Buddhica, 10).
KT V	*Indo-Scythian Studies being Khotanese Texts*, vol. V, ed. by H.W. Bailey, Cambridge 1963.
MAV(re-ed)	T. Fukita, *The Mahāvadānasūtra, A New Edition Based on Manuscripts Discovered in*

Northern Turkestan, Göttingen 2003 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 10).

MPS *Das Mahāparinirvāṇasūtra, Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins*, auf Grund von Turfan-Handschriften hrsg. und bearbeitet E. Waldschmidt, Teil 1-3, Berlin 1950-1951 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst [bis Jahrgang 1949: Phil.-Hist. Kl.] 1949.1, 1950.2,3).

NagSū G. Bongard-Levin, D. Boucher, T. Fukita, K. Wille: "The Nagaropamasūtra: An Apotropaic Text from the Saṃyuktāgama, A Transliteration, Reconstruction, and Translation of the Central Asian Sanskrit Manuscripts," *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen III*, Göttingen 1996 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 6), pp. 7-131.

NidSa Ch. Tripāṭhī, *Fünfundzwanzig Sūtras des Nidānasaṃyukta*, Berlin 1962 (Sanskrittexte aus den Turfanfunden, 8).

PPU [Prasādapratibhobhava], *The Śatapañcāśatka of Mātṛceṭa*, ed. D.R. Shackleton Bailey, Cambridge 1951.

PrMoSū *Prātimokṣasūtra der Sarvāstivādins*, ed. G. von Simson, part I, Göttingen 1986 (Sanskrittexte aus den Turfanfunden, 11); part 2, Göttingen 2000.

Q see TT.

Saddhp(C) *Saddharmapuṇḍarīkasūtra. Central Asian Manuscripts. Romanized Text*, ed. Hirofumi Toda, Tokushima [2]1983.

Saṅg *Dogmatische Begriffsreihen im älteren Buddhismus, II: Das Saṅgītisūtra und sein Kommentar Saṅgītiparyāya*, Teil 1-2, Nach Vorarbeiten von K. Mittal bearbeitet von Valentina Stache-Rosen, Berlin 1968 (Sanskrittexte aus den Turfanfunden, 9).

SBV *The Gilgit Manuscript of the Saṅghabhedavastu*, 2 vols., ed. R. Gnoli, Roma 1977-1978 (Serie Orientale Roma, 49).

Śgs *Śūraṃgamasamādhisūtra, The Concentration of Heroic Progress*, An early Mahāyāna Buddhist Scripture translated and annotated by Étienne Lamotte, English translation by Sara Boin-Webb, Richmond 1998.

SHT *Sanskrithandschriften aus den Turfanfunden*, Teil 1-9, ed. E. Waldschmidt *et al.*, Wiesbaden/Stuttgart 1965, 1968, 1971, 1980, 1985, 1989, 1995, 2000, 2004 (Verzeichnis der orientalischen Handschriften in Deutschland, X,1-9).

SS Sanskrit Stein.

Stotras D. Schlingloff, *Buddhistische Stotras aus ostturkistanischen Sanskrittexten*, Berlin 1955 (Sanskrittexte aus den Turfanfunden, 1).

Suv *Suvarṇabhāsottamasūtra*, ed. J. Nobel, Leipzig 1937.

SWTF *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule*, begonnen von E. Waldschmidt, hg. von H. Bechert, Bd. Iff., Göttingen 1994ff.

TochSprR(B) E. Sieg und W. Siegling, *Tocharische Sprachreste, Sprache B*, aus dem Nachlaß hg. von W. Thomas; Heft 1: Fragmente Nr. 1-70, Göttingen 1949; Heft 2: Nr. 71-633, Göttingen 1953.

T *Taishō Shinshū Daizōkyō* oder *Taishō Issaikyō*, 100 vols., ed. J. Takakusu und K. Watanabe, Tōkyō 1924ff.

TT *The Tibetan Tripiṭaka, Peking Edition* (repr.), ed. Daisetz T. Suzuki, 168 vols., Tokyo/Kyoto 1955-1961.

Uv *Udānavarga*, ed. F. Bernhard, 2 Bde., Göttingen 1965 und 1968 (Sanskrittexte aus den Turfanfunden, 10).

Uv(Z) *Udānavarga*, Bd. III, Der tibetische Text unter Mitarbeit von S. Dietz hrsg. von Champa Thupten Zongtse. Göttingen 1990 (Sanskrittexte aus den Turfanfunden, 10,3).

Vajra(C) *Vajracchedikā Prajñāpāramitā*, ed. and transl. Edward Conze, Roma [2]1974 (Serie Orientale Roma, 13).

VAV(UH) Mātṛceṭa, *Varṇārhavarṇastotra*, ed. and transl. J.-U. Hartmann, Göttingen 1987 (Sanskrittexte aus den Turfanfunden, 12).

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Two Sanskrit Fragments of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* in the Mannerheim Collection[1]

Seishi Karashima

Introduction

Among the Sanskrit manuscript fragments which the Finnish national hero, Carl Gustaf Emil Mannerheim (1867-1951) acquired in Khotan during his 1906-1908 expedition to Central Asia and the northern parts of China, now preserved at the Helsinki University Library as a deposit of the Finno-Ugrian Society[2], there are three fragments of the *Prajñāpāramitā* texts, namely Fragment Nos. 7, 8 and 9. Fragment No. 9 was identified by the present author as belonging to the *Pañcapāramitānirdeśasūtra* and published together with its photos.[3] Fragments Nos. 7 and 8 were first identified as belonging to two different manuscripts of the *Śatasāhasrikā Prajñāpāramitā* by J. N. Reuter, who studied and published them nearly ninety years ago (Reuter 1913-18: 9-18). Recently, however, I have been able find much closer parallels to these two fragments in the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, especially in the Gilgit manuscript of this scripture.

In this article, I give Reuter's transliteration (abbr. Reu)[4], together with mine (abbr. SK) as well as the parallels in the Gilgit manuscript of the *Pañcaviṃśatisāhasrikā*

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[1] I should like to record here my deep sense of gratitude to Dr. Harry Halén of the Institute for Asian and African Studies at the University of Helsinki, who kindly arranged the digitalisation of the Mannerheim Sanskrit fragments for me. I should also like to express my heartfelt gratitude to the Board of the Finno-Ugrian Society and its secretary, Dr. Riho Grünthal, who readily gave me permission to study these digitalised images. I should like to extend my sincere thanks also to my friend, Peter Lait, who took the trouble to check my English.

[2] Cf. Mannerheim 1940: 89ff.; Halén 1999; Wille 2001; Yuyama 2001.

[3] Seishi Karashima, "Sanskrit Fragments of the *Kāśyapaparivarta* and the *Pañcapāramitā-nirdeśasūtra* in the Mannerheim Collection," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2003*, March 2004, pp. 105-118 + 3 plates.

[4] If we compare the photographs of parts of the fragments in question, reproduced in his article, plates V and VI, with the recent digitalised images of the same fragments, it is evident that the condition of the ink is much worse now than it was in his time. There are, thus, many places where he could read the words at that time whereas now I cannot.

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Prajñāpāramitā (abbr. PvsP[G])[5], Dutt's edition of the same text (abbr. PvsP), Ghoṣa's edition of the *Śatasāhasrikā Prajñāpāramitā* (abbr. ŚSP[Ghoṣa]) and Kumārajīva's translation of the former text (abbr. Kj.).

I. Mannerheim Fragment No. 7

This folio is written in Early South Turkestan Brāhmī[6] and according to Reuter's calculations is 22 inches long and 9 $^1/_4$ inches wide.

Recto **Plate: 1**

1 (Reu.) syārhata: samyaksaṃbuddhasya ṣaṣṭyāṅgopeta: tsvaro hy abhāvo na bhāvas tasmā tathāgato rhaṃ samyaksaṃbuddha: ṣaṣṭyāṅgopetena svareṇa daśasu dikṣv asaṃkhyān aprameyā[ṃl loka-]

(SK) .[ār].. .. + .. [m]ya[ksaṃ]buddhasya ṣaṣṭyāṅgopetaḥ {t}svaro hy a[bh]āvo na bhāvas tasmā tathāgato (')rhaṃ samyaksaṃbuddhaḥ ṣaṣṭyāṅgopetena svareṇa daśasu [d]i[kṣv a]saṃkhyān a[pra]meyā + +

PvsP(G) (104v3). *yasmāt tarhi Subhūte tathāgatasyârhataḥ samyaksaṃbuddhasya ṣaṭṣyaṅgopetaḥ*[7] *svaraḥ abhāvo na bhāvas tasmāt tathāgato (')rhan samyaksaṃbuddhaḥ apra*(104v4)*meyān asaṃkhyeyān loka-*

PvsP I 234.12 = ŚSP(Ghoṣa) 1560.4~6. *yasmāt tarhi Subhūte tathāgatasyârhataḥ samyaksambuddhasya ṣaṣṭyaṅgopetaḥ svaro 'bhāvo na bhāvas tasmāt tathāgato 'rhan samyaksaṃbuddho daśasu dikṣu aprameyâsaṃkhyeyān loka-*

[8]Kj (T.8, No.223) 262b19~21. 須菩提！以諸佛六十種莊嚴音聲無法、非法，以是故，諸佛能以六十種莊嚴音聲遍至十方無量阿僧祇國土。

2 (Reu.) dhātūn svareṇa vijñapayati · sacet subhūte tathāgata: - syārhata samyaksaṃbuddhasya dharmacakraṃ bhāvo py abhaviṣyat na tv abhāvo nedaṃ tathāgato rha samyaksaṃ[buddho]

(SK) [dh]ātūn svareṇa vijñapayati · sacet Subhūte tathāgata{ḥ}syârhata samyaksaṃbuddhasya dharmacakraṃ bhāvo hy abhaviṣyat* na tv abhāvo nêdaṃ tathāgato (')rha samyaksaṃ + +

PvsP(G) *dhātūn* svareṇa vijñapayiṣyat* sace[t Su]bhūte tathāgatasyârhataḥ samyaksaṃbuddhasya dharmacakraṃ bhāvo (')bhaviṣyan nâbhāvaḥ nêdaṃ tathāgato*

PvsP I 234.12~14. *dhātūn svareṇâbhivijñapayati | sacet Subhūte tathāgatasya <arhataḥ*

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[5] I should like to thank my colleague, Stefano Zacchetti, who not only provided me with valuable advice but also kindly prepared a transliteration of folios 129v-130v of the Gilgit manuscript of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*.

[6] Cf. Sander 1986: 167 and pl. 18. According to Lore Sander, this script may have been in use between the 7th and the 8th century in the areas around Khotan (personal communication, 2004). I should like to thank her for her valuable comments on these folios dealt with in this article.

[7] *ṣaṭṣyaṅgopetaḥ* : s.e. for *ṣaṣṭy°*.

[8] Parallels are also found in the following Chinese translations of the Larger *Prajñāpāramitā* texts: Taishō, vol. 8, No.222 (tr. Dharmarakṣa), 201c14~202a29; *ibid.*, No. 221 (tr. Wúluóchā), 31c2~32a9; Taishō, vol. 7, No.220 (tr. Xuanzang), 97a25~98a8; *ibid.*, No.220 (tr. Xuanzang), 508a18~c28.

samyaksambuddhasya> triparivartaṃ dvādaśākāradharmacakraṃ bhāvo (')bhaviṣyan nâbhāvo nâva tathāgatas

ŚSP(Ghoṣa) 1560.6~9. *dhātūn svareṇâbhivyajñāpayati*[9] | *sacet Subhūte tathāgatasyârhataḥ samyaksambuddhasya dharmmacakraṃ bhāvo 'bhaviṣyan nâbhāvo nêdaṃ tathāgato 'rhan samyaksaṃbuddho*

Kj.262b21~23. 須菩提！諸佛法輪若當是有法非無法者，諸佛不-

3 (Reu.) dharmacakra pravarttayiṣyat apravarttitaṃ śramaṇena vā brāhmaṇena vā yāvat kena cid vā puna: loke na saha dharmeṇa: yasyāt(!) tarhi subhūte tathāgatasya dharma-

(SK) dharmacakra pravarttayiṣyat* apravarttitaṃ śramaṇena vā brāhmaṇena vā yāvat kenacid vā punaḥ loke na sahadharmeṇa : yasyāt[10] tarhi Subhūte tathāgatasya dha[rm].

PvsP(G) *dharmacakraṃ prāvartayiṣyat* apravartanīyaṃ śra*(104v5)*maṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā ke[n](acid v)[ā] punar loke sahadharmeṇa*[11]

PvsP I 234.14~16. *triparivartadvādaśākāraṃ dharmacakraṃ prāvartayiṣyat apravartanīyaṃ śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā punar loke sahadharmeṇa | yasmāt tarhi Subhūte tathāgatasya <arhataḥ samyaksambuddhasya> dharma-*

ŚSP(Ghoṣa) 1560.9~11. *dharmmacakraṃ prāvarttayiṣyat | apravarttanīyaṃ śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā punar loke sahadharmmeṇa | yasmāt tarhi Subhūte tathāgatasyârhataḥ samyaksambuddhasya dharmma-*

Kj.262b23~25. 能轉法輪諸沙門、婆羅門、若天、若魔、若梵及世間餘衆所不能如法轉者。須菩提！以諸佛法-

4 (Reu.) cakram abhāvaṃ na bhāvaṃ tasmā tathāgatena dharmacakraṃ pravarttitam apravarttitaṃ śramaṇena vā brāhmaṇena vā yāvat kena cid vā puna: loke saha dharmeṇa sacet subhū-

(SK) cakram abhāvaṃ na bhāvaṃ tasmā tathāgatena dharmacakraṃ pravarttitam apravarttitaṃ śramaṇena vā brāhmaṇena vā yāvat kenacid vā punaḥ loke sahadharmeṇa [sa]cet Subh[ū]-

PvsP(G). [12]*sacet Subhū-*

PvsP I 234.16~17. *cakram abhāvo na bhāvas tasmāt tathāgato <'rhan samyaksambuddho> dharmacakraṃ pravarttayaty apravartanīyaṃ śramaṇena vā brāhmaṇena vā devena māreṇa vā brahmaṇā vā kenacid vā punar loke sahadharmeṇa*

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[9] *abhivyajñāpayati* : s.e. for °*vijñāpayati*?

[10] *yasyāt* : s.e. for *yasmāt*.

[11] The scribe of the Gilgit manuscript seems to have erroneously skipped over one sentence, namely *yasmāt tarhi Subhūte tathāgatasya .... kenacid vā punar loke*, which stands between the two *sahadharmeṇa* in the other versions.

[12] See the preceding note.

| *sacet Subhū-*

ŚSP(Ghoṣa) 1560.11~14. *cakram abhāvo na bhāvas tasmāt tathāgato 'rhan samyaksambuddho dharmmacakraṃ pravarttayaty apravarttanīyaṃ śramaṇena vā brāhmaṇena vā devena māreṇa vā kenacid vā punar loke sahadharmmeṇa* | *sacet Subhū-*

Kj.262b25~27. 輪，無法非法。以是故，諸佛轉法輪，諸沙門、婆羅門、若天、若魔、若梵及世間餘衆不能如法轉者。須菩提！

5 (Reu.) te satvāni bhāvāny abhaviṣyat na tv abhāvo yeṣāṃ kṛtena tathāgatena dharmacakraṃ pravarttitaṃ na hi tāni satvāny anutpādaśeṣe nirvvāṇadhātāv aparinirvvāpayiṣyat ·

(SK) te sa[t]vā[n]i bhāvāny abhaviṣyat* na tv abhāvo yeṣāṃ kṛtena ta[th]āgatena dharmacakraṃ pravarttitaṃ na hi tāni satvāny anutpādaśeṣe[13] nirvvāṇadhātāv aparinirvvāpayiṣya[t]* ·

PvsP(G). *te satvā bhāvo (')bhaviṣyan nâbhāva yeṣāṃ kṛte tathāgatenârhatā samyaksaṃbuddhena dharmacakraṃ pravartitaṃ nêdaṃ te* (104v6) *satvā anupadhiśeṣe nirvāṇadhātau parinirvāṣyat**

PvsP I 234.17~18. *te sattvā bhāvo (')bhaviṣyan nâbhāvo yeṣāṃ kṛtaśas tathāgatena dharmacakraṃ pravartitaṃ nâva te sattvā anupadhiśeṣanirvāṇadhātau parinirvāsyat*[14]

ŚSP(Ghoṣa) 1560.14~16. *te sattvā bhāvo 'bhaviṣyan nâbhāvo yeṣāṃ kṛte tathāgatenârhatā samyaksambuddhena dharmmacakraṃ pravarttitaṃ nêha te sattvā anupadhiśeṣe nirvvāṇadhātau pariṇiravāpayiṣyat* |

Kj.262b28~29. 諸佛爲衆生轉法輪。是衆生若實有法，非無法者，不能令是衆生於無餘涅槃而般涅槃。

6 (Reu.) yasmāt tarhi subhūte tāni satvāny abhāvāni na bhāvāni yeṣāṃ kṛtena tathāgatena dharmacakraṃ pravartitaṃ ttasmāt tāni satvāny anutpādaśese nirvāṇadhāto parini-

(SK) yasmāt tarhi Subhūte tāni satvāny abhāvāni na [bh]. vāni yeṣā<ṃ> kṛtena tathāgatena dharmacakraṃ pravartitaṃ {t}tasmāt[15] tāni satvāny anutpādaśeṣe[16] nirvāṇadhāto pari[ni]-

PvsP(G) *yasmāt tarhi Subhūte satvā abhāvo nā*[17] *bhāvo yeṣāṃ kṛte tathāgatenârhatā samyaksaṃbuddhena dharmacakraṃ pravartitaṃ* · || *[tas]māṃ satvā anupadhiśeṣe nirvāṇadhā*(104v7)*tau parini-*

PvsP I 234.18~19. *yasmāt tarhi Subhūte sattvā abhāvo na bhāva vā yeṣāṃ kṛtaśas tathāgatena <'rhatā samyaksambuddhena> dharmacakraṃ pravarttitaṃ* | *tasmāt sattvā anupadhiśeṣe nirvāṇadhātau parini-*

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[13] *anutpādaśeṣe* : s.e. for *anupadhiśeṣe*.
[14] *parinirvāsyat* : s.e. for °*āṣyat*.
[15] *{t}tasmāt* : cf. v11. *{t}tanubhūmi{* · */r*.
[16] *anutpādaśeṣe* : s.e. for *anupadhiśeṣe*.
[17] *nā* : s.e. for *na*.

ŚSP(Ghoṣa) 1560.16~19. *yasmāt tarhi Subhūte sattvā abhāvo na bhāva vā yeṣāṃ kṛte tathāgatenârhatā samyaksambuddhena dharmmacakraṃ pravarttitaṃ | tasmāt sattvā anupadhiśeṣe nirvvāṇadhātau parini-*

Kj.262b29~c2. 須菩提！以諸佛爲衆生轉法輪。是衆生無法非法。以是故，能令衆生於無餘涅槃中，

7 (Reu.) rvṛtāni ca parinirvvānti ca parinirvvāsyanti ceti || abhibhavanaparivartto nāmna viṃśatimaṃ samāpta 20 || ayaṃ deyadharmadānapatijñāya buddhāhakāya ○

(SK) rvṛtāni ca [pa]rinirvvānti ca parini○rvvāsyanti cêti || Abhibhavanapari[va]rtto nāmna viṃ .. .imaṃ samāpta 20 || [18]ayaṃ deyadharma dānapati Jñāyabuddhāhakāya ◎

PvsP(G) *rvṛtāś ca parinirvānti ca parinirvāṣyanti ca* ・

PvsP I 234.19~21. *rvṛtāś ca parinirvānti parinirvāsyanti* || *ity Adhigamaniryāṇam iti trividhamuddeśaniryāṇam*

ŚSP(Ghoṣa) 1560.19~20. *rvṛtāś ca parinirvvānti ca parinirvvāsyati ca* |

Kj.262c3. 已滅，今滅，當滅。

Kj.261a17. 《摩訶般若波羅蜜經・勝出品 (*Adhigamaniryāṇa*)》第二十二

8 (Reu.) ya: puna: subhūte r-evam ākāśasamaṃ tad yāna:m evam eva tsubhūte evam etat subhūte na ākāśasamaṃ tad yāna yathākāśasya na pūrvva:

(SK) yaḥ punaḥ Subhūte-r-evam ākā○śasamaṃ tad yāna{ḥ}m evam eva[n Subhūt]e evam eta[t] Subhūte {na} ākāśasamaṃ tad yāna yathâkāśasya na pūrvvaḥ[19] ◎

PvsP(G) *yat punaḥ Subhūtir evam āha* ・ *ākāśasaman tad yānam iti* ・ || *evam etat Subhūte evam etad ākāśasamaṃ tad yānaṃ yathâkāśasya na pūrvā*

PvsP I 234.21~22. *yat punaḥ Subhūtir evam āha* | *ākāśasamaṃ tad yānam iti* | *evam etat Subhūte evam etat ākāśasamaṃ tad yānaṃ* | *yathâkāśasya na pūrvā*

ŚSP(Ghoṣa) 1560.21~1561.1. *yat punaḥ Subhūtir evam āha* | *ākāśasamaṃ tad yānam iti* | *evam etat Subhūte evam etat ākāśasamaṃ tad yānaṃ tadyathâpi nāma Subhūte ākāśasya na pūrvvā*

Kj.262c6~8. 佛告須菩提：汝所言衍與空等。如是，如是。須菩提！摩訶衍與虛空等。須菩提！如虛空無東-

9 (Reu.) dik prajñāyate na dakṣiṇā na paścimā: nottarā dik prajñāyate ・ nordhva dik na heṣtimā dik nānuvidiśa: prajñāyate evam eva subhūte tathāgatayānasya

(SK) dik prajñāyate na dakṣiṇā na paścimā {:} nôttarā dik prajñāyate ・ nôrdhva[20] dik* na [h]e[ṣṭ]i[m]ā dik* nânuvidiśaḥ prajñāyate evam eva Subhūte

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[18] *ayaṃ deyadharma dānapati Jñāyabuddhāhakāya* : similar colophons, referring to Khotanese donors, are found in the so-called Kashgar manuscript of the *Saddharmapuṇḍarīkasūtra*, actually found in Khādaliq but purchased in Kashgar (Facsimile edition: Lokesh Candra 1976), e.g. 6b3. *ayaṃ deyadharmaṃ dānapati Jalapuñasya* (= 36a1); 101b6. *deyadharmo 'yaṃ dānapati Suviprabhasya*; 380b1~2. *deyadharmo 'yaṃ dānapati Jalapuñasya saha putrā Jalārrjunasya.* Presumably, the *Jñāyabuddhāhakā* (or *jñā Buddhāhakā*?) is also a name of a Khotanese female donor.

[19] *pūrvvaḥ* : s.e. for *pūrvvā*.

[20] *nôrdhva* : s.e. for °*dhvā*.

tathāgatayānasya ◎

PvsP(G) *dik prajñāya*(104v8)*te na dakṣiṇā na paścimā nôttarā nôrdhvā nâdho nânuvidiśaḥ prajñāyante evam eva Subhūte tasya mahāyānasya*

PvsP I 234.22~235.1. *dik prajñāyate na dakṣiṇā na paścimā nôttarā na vidiśo nâdho nôrdhvā dik prajñāyate evam eva Subhūte tasya yānasya*

ŚSP(Ghoṣa) 1561.1~3. *dik prajñāyate na dakṣiṇā na paścimā nôttarā nôrddh<v>ā nâdho nânuvidiśaḥ prajñāyante* | *evam eva Subhūte tasya mahāyānasya*

Kj.262c8~9. 方，無南方、西方、北方、四維、上下，須菩提！摩訶衍亦如是，

10 (Reu.) nāpi pūrvasyā dik prajñāyate na dakṣiṇā na paścimā nottarā dik prajñāyate · nordhvā dik na heṣṭimā dik nānuvidiśaḥ prajñāyaṃte · tadyathā subhūte ākāśaṃ nāpi

(SK) nâpi pūrvasyā dik prajñāyate na dakṣiṇā na paścimā nôttarā dik prajñāyate · [nôrdhvā dik* na heṣṭimā d]ik* nânuvidiśaḥ[21] prajñāyaṃte · tadyathā Subhūte ākāśaṃ nâ[p]i ◎

PvsP(G) *na pūrvā dik prajñāyate na dakṣiṇā na paścimā nôrdhvā nâdho na vidiśaḥ prajñāyante* · || *tadyathā pi nā*(104v9)*ma Subhūte ākāśaṃ na*

PvsP I 235.1~2. *na pūrvā dik prajñāyate na dakṣiṇā na paścimā nôttarā nânuvidiśaḥ prajñāyante* | *tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ na*

ŚSP(Ghoṣa) 1561.3~4. *na pūrvvā dik prajñāyate na dakṣiṇā*[22] *na paścimā nôttarā nânuvidiśaḥ prajñāyante* | *tenôcyate ākāśasamaṃ tad yānaṃ* |

Kj.262c9~10. 無東方，無南方、西方、北方、四維、上下。須菩提！如虛空非-

11 (Reu.) dīrgghaṃ nāpi hrasvaṃ nāpi vṛttaṃ nāpi parimaṇḍalaṃm evaṃ subhūte tathāgatayānaṃ nāpi dīrgghaṃ nāpi hrasvaṃ nāpi vṛttaṃ nāpi parimaṇḍalaṃm tadyathā subhūte ākāśaṃ

(SK) dīrgghaṃ nâpi hrasvaṃ nâpi vṛttaṃ nâpi parimaṇḍalaṃ[m eva]ṃ Su[bhū]te tathāgata[y]ā[n]aṃ nâ[p]i [dīrgghaṃ] nâpi hrasvaṃ nâpi vṛttaṃ nâpi parimaṇḍalaṃm* tadyathā Subhūte ā[kāśaṃ]

PvsP(G) *dīrghaṃ na hrasvaṃ na vṛttaṃ na parimaṇḍalaṃ na samaṃ na viṣa[m](a)m evam eva Subhūte tan mahāyānaṃ na dīrghaṃ na hrasvaṃ na vṛttaṃ na parimaṇḍalam* na samaṃ na viṣamaṃ tenôcyate ākāśasamaṃ* (104v10) *tad yānaṃ* || *tadyathâpi nāma Subhūte ākāśaṃ*

PvsP I 235.2. *dīrghaṃ na hrasvaṃ na vṛttaṃ na caturasraṃ na samaṃ na viṣamaṃ*

ŚSP(Ghoṣa) 1561.5. *tadyathâpi nāma Subhūte ākāśaṃ*

Kj.262c10~12. 長，非短，非方，非圓，須菩提！摩訶衍亦如是，非長，非短，非方，非圓。須菩提！如虛空

12 (Reu.) na nīlaṃ na pītaṃ na lohitaṃ nāvadhātaṃ(!) na maṃjiṣṭaṃ(!) na sphāṭikavarṇṇam evam evaṃ subhūte tad yānaṃ na nīlaṃ na pītaṃ na lohitaṃ

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[21] *ḥ* : Upadhmānīya.

[22] *dakṣiṇā* : Ghoṣa's edition reads *datriṇā* (s.e.).

nâvadhātaṃ na maṃjiṣṭaṃ na sphāṭikavarṇṇaṃ tenocyate

(SK) [na] nīlaṃ na pītaṃ na lohitaṃ nâvadhātaṃ[23] na maṃjiṣṭhaṃ na sphāṭikavarṇṇam evam evaṃ Subhūte [ta]d yānaṃ na nīlaṃ na pītaṃ na lohitaṃ nâvadhātaṃ[24] na maṃjiṣṭaṃ[25] na sphāṭikavarṇṇaṃ [t]e[nôcyat]e

PvsP(G) *na nīlaṃ na pītaṃ na lohitaṃ nâvadātaṃ na māṃjiṣṭhaṃ na sphaṭikarajatavarṇam* evam eva Subhūte tan mahāyānaṃ na nīlaṃ na pītaṃ na lohitaṃ nâvadātaṃ na māṃji*(104v11)*ṣṭha<ṃ> na sphaṭikarajatavarṇaṃ tenôcyate*

PvsP I 235.2~4. *na nīlaṃ na pītaṃ na lohitaṃ nâvadātaṃ na mañjiṣṭhaṃ na sphaṭikarajatavarṇam* | *evam eva Subhūte tat mahāyānaṃ na .... nīlaṃ na pītaṃ na lohitaṃ nâvadātaṃ na mañjiṣṭhaṃ na sphaṭikarajatavarṇaṃ tenôcyate*

ŚSP(Ghoṣa) 1561.5~8. *na nīlaṃ na pītaṃ na lohitaṃ nâvadātaṃ nâñjiṣṭhaṃ na sphaṭikarajatavarṇam evam eva Subhūte tan mahāyānaṃ na nīlaṃ na pītaṃ na lohitaṃ nâvadātaṃ nâñjiṣṭhaṃ na sphaṭikarajatavarṇaṃ tenôcyate*

Kj.262c12~14. 非青，非黄，非赤，非白，非黑，摩訶衍亦如是，非青，非黄，非赤，非白，非黑。以是故，説：

13 (Reu.) ākāśasamaṃ tad yānam tadyathā subhūte ākāśaṃ nātītaṃ nānāgataṃ na pratyutpannam evam eva tsubhūte tad yānaṃ nātītaṃ nānāgataṃ na pratyutpannaṃ tenocyate ākā-

(SK) ākāśasamaṃ tad yānam* tadyathā Subhūte [ā]kāśaṃ nâtītaṃ nânāgataṃ na pra[tyu]tpannam evam evan Subhūte tad yānaṃ nâtītaṃ nânāgataṃ na .. [tyutpanna]ṃ [tenô]cya[te ā] .ā-

PvsP(G) *ākāśasamaṃ tad yānam** || *tadyathâpi nāma Subhūte ākāśaṃ nâtītaṃ nânāgataṃ na pratyutpannaṃ evam eva Subhūte tan mahāyānaṃ nâtītaṃ nânāgataṃ na pratyutpannaṃ tenô*(104v12)*cyate ākā-*

PvsP I 235.4~6 = ŚSP(Ghoṣa) 1561.5~10. *ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ nâtītaṃ nânāgataṃ na pratyutpannam evam eva Subhūte tan mahāyānaṃ nâtītaṃ nânāgataṃ na pratyutpannaṃ tenôcyate ākā-*

Kj.262c14~17. "摩訶衍與空等"。須菩提！如虛空非過去，非未來，非現在，摩訶衍亦如是，非過去，非未來，非現在。以是故，説：

14 (Reu.) śasamaṃ tad yānam tadyathā subhūte ākāśasya nai(va) hānir na vṛddhir na pārihāṇi: evam evaṃ subhūte tathāgatayānasya nai[va] hānir na *vṛddhir na pārihāṇis teno*[cyate ā-]

(SK) .. samaṃ tad yānam* tadyathā Subhū[te] .. [kā]śasya nai[26] hānir na vṛddh[i]r na pārihā[ṇ]iḥ e[vam] evaṃ Subhūte tathā[gata]yā[nas]ya [n]ai[27] .ā[n]ir .. .. .ā .i .ā .. .. .. + + +

PvsP(G) *śasaman tad yānaṃ* • || *tadyathâpi nāma Subhūte ākāśasya na vṛddhir na*

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[23] *avadhātaṃ* : s.e. for °*dātaṃ*.
[24] *avadhātaṃ* : s.e. for °*dātaṃ*.
[25] *maṃjiṣṭaṃ* : s.e. for °*iṣṭhaṃ*.
[26] *nai* : s.e. for *na* or *nai<va>*.
[27] *nai* : s.e. for *na* or *nai<va>*.

hānir na parihāṇi · evam eva Subhūte tasya mahāyānasya na vṛddhi<r> na hānir na parihāṇiḥ tenôcyate ā-

PvsP I 235.6~7. *śasamaṃ tad yānaṃ | tadyathâpi nāma Subhūte ākāśasya na hāniḥ na vṛddhir evam eva Subhūte tasya mahāyānasya na hāniḥ na vṛddhis tenôcyate ā-*

ŚSP(Ghoṣa) 1561.10~13. *śasamaṃ tad yānaṃ | tadyathâpi nāma Subhūte ākāśasya na hānir na vṛddhir na parihāṇiḥ evam eva tasya mahāyānasya na hānir na vṛddhir na parihāṇis tenôcyate ā-*

Kj.262c17~18. "摩訶衍與空等"。須菩提！如虛空不增，不減，摩訶衍亦如是，亦不增，亦不減。

Verso **Plate: 2**

1 (Reu.) kāśasamaṃ tad yānam tadyathā subhūte ākāśasya na saṃkleśo na vyavadhānaṃm(!) evam eva subhūte tasya yānasya (na) saṃkleśo na vyavadānaṃ tenocyate ākāśa-[samaṃ ta-]

(SK) kāśasamaṃ tad yānam* tadyathā Subhūte ākāśasya na saṃkleśo na vyavadhāna[ṃ]m[28] evam eva Subhūte tasya yān. sya <na> saṃkleś[o] na vyavadānaṃ ten[ô]cya[te ākā] .. .. + +

PvsP(G) *kāśasamaṃ ta*(104v13)*d yānam* || tadyathâpi nāma Subhūte ākāśasya na saṃkleśo na vyavadānam evam eva Subhūte tasya mahāyānasya na saṃkleśo na vyavadānam* tenôcyate ākāśasamaṃ ta-*

PvsP I 235.7~8 = ŚSP(Ghoṣa) 1561.13~15. *kāśasamaṃ tad yānaṃ | tadyathâpi nāma Subhūte ākāśasya na saṃkleśo na vyavadānam | evam eva Subhūte tasya mahāyānasya na saṃkleśo na vyavadānaṃ tenôcyate ākāśasamaṃ ta-*

Kj.262c19~20. 須菩提！如虛空無垢，無淨，摩訶衍亦如是無垢，無淨。

2 (Reu.) d yānam tadyathā subhūte ākāśasya notpādo na nirodho na sthitir na bhaṃgo nāpi tasyānyathatva: evam evaṃ subhūte tasya yānasya notpādo na nirodho na sthitir na bha-

(SK) d yānam* tadyathā Subhūte ākāśasya nôtpādo na nirodho na sthitir na bhaṃgo nâpi tasyânyathatva : evam evaṃ Subhūte tasya yānasya nôtpādo na nirodho na sthitir na ..

PvsP(G) *d yānam* || tadyathâpi nāma Subhūte* (104v14) *ākāśasya nôtpādo na nirodhaḥ na sthitir na viṣṭhitir na sthitasyânyathātvam* || evam eva Subhūte tasya mahāyānasya nôtpādo na nirodho na sthitir na viṣṭhitir*

PvsP I 235.8~10 ≒ ŚSP(Ghoṣa) 1561.15~18. *d yānaṃ | tadyathâpi nāma Subhūte ākāśasya nôtpādo na nirodho* (ŚSP. *virodho*) *na sthiti* (ŚSP. °*tir*) *na viṣṭhitir* (ŚSP. °*ti*) *na sthiter anyathātvaṃ* (ŚSP. *aṇyathātvaṃ prajñāyate*) | *evam eva Subhūte tasya mahāyānasya nôtpādo na nirodho na sthitir na viṣṭhiti* (ŚSP. °*tir*)

Kj.262c20~21. 須菩提！如虛空無生，無滅，無住，無異，摩訶衍亦如是，無生，無滅，無住，無異。

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[28] *vyavadhānaṃm* : s.e. for *vyavadānam*.

3 (Reu.) ṅgo nāpi tasyānyathatvaṃ tenocyate: ā(kā)śasamaṃ tad yānam tadyathā subhūte ākāśaṃ na kuśalaṃ nākuśalaṃ na vyākṛtaṃ nāvyākṛtaṃm evam eva subhūte tad yānaṃ na ku-

(SK) ṅgo nâpi tasyânyathatvaṃ tenôcyate : ā<kā>śasamaṃ tad yānam* tadyathā Subhūte ākāśaṃ na kuśalaṃ nâkuśalaṃ na vyākṛtaṃ nâvyākṛta[ṃ]m evam eva Subhūte tad yānaṃ na ku-

PvsP(G) *na sthitasyânyathātvaṃ tenôcyate ākāśasamaṃ* (104v15) *tad yānaṃ* ・ | | *tadyathâpi nāma Subhūte ākāśaṃ na kuśalaṃ nâkuśalaṃ na vyākṛtam nâvyākṛtaṃm evam eva Subhūte tan mahāyānaṃ na ku-*

PvsP I 235.10~11 ≒ ŚSP(Ghoṣa) 1561.18~20. *na sthiter anyathātvaṃ* (ŚSP. *aṇyathātvaṃ prajñāyate*) | *tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ na kuśalaṃ nâkuśalaṃ na vyākṛtam nâvyākṛtam* (ŚSP.-) *evam eva Subhūte tan mahāyānaṃ na ku-*

Kj.262c22~23. 須菩提！如虛空非善，非不善，非記，非無記，摩訶衍亦如是，非善，

4 (Reu.) śalaṃ ・ nākuśalaṃ nāvyākṛtaṃ(!) nāvyākṛtaṃ tenocyata ākāśasamaṃ tad yānam tadyathā subhūte ākāśaṃ na dṛṣṭaṃ na śrutaṃ na smṛtaṃ na vijñataṃm evam evaṃ subhūte

(SK) śalaṃ ・ nâkuśalaṃ nā[29] vyākṛtaṃ nâvyākṛtaṃ tenôcyata ākāśasamaṃ tad yānam* tadyathā Subhūte ākāśaṃ na dṛṣṭaṃ na śrutaṃ na smṛtaṃ na vijñātaṃm evam evaṃ Subhūte

PvsP(G) *śalaṃ nâkuśalaṃ na vyākṛtam nâvyākṛtaṃ tenôcyate [ā](k)ā(śasama)ṃ* (105r1) *tad yānam** | | *tadyathâpi nāma Subhūte-n-ākāśaṃ na dṛṣṭaṃ na śrutaṃ na smṛtaṃ na vijñātam evam eva Subhūte*

PvsP I 235.11~12 ≒ ŚSP(Ghoṣa) 1561.20~22. *śalaṃ nâkuśalaṃ na vyākṛtam nâvyākṛtaṃ* (ŚSP.-) *tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ na dṛṣṭaṃ na śrutaṃ na mataṃ na vijñātam evam eva Subhūte*

Kj.262c23~25. 非不善，非記，非無記。以是故，說："摩訶衍與空等"。如虛空無見，無聞，無覺，無識，

5 (Reu.) tad yānaṃ na dṛṣṭaṃ na śrutaṃ na smṛtaṃ na vijñātaṃ tenocyata ākāśasama tad yānam tadyathā subhūte ākāśaṃ na jñeyaṃ (nābhijñeyaṃ) na parijñeyaṃ na sākṣīkarttavyaṃ na prahātavyaṃ

(SK) tad yānaṃ na dṛṣṭaṃ na śrutaṃ na smṛtaṃ na vijñātaṃ tenôcyata ākāśasama tad yānam* tadyathā Subhūte ākāśaṃ na jñeyaṃ <nâbhijñeyaṃ> na parijñeyaṃ na sākṣīkarttavyaṃ na prahātavyaṃ

PvsP(G) *tan mahāyānaṃ na dṛṣṭaṃ na śrutaṃ na smṛtaṃ na vijñātaṃ tenôcyate ākāśasamaṃ tad yānam** | | *tadyathâpi nāma Subhūte ā*(105r2)*kāśaṃ na jñeyaṃ nâjñeyaṃ na vijñeyaṃ na parijñeyaṃ na śākṣātkartavyam**[30] *na prahātavyaṃ*

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[29] *nā* : s.e. for *na*.

[30] *śākṣātkartavyam** : s.e. for *sā°*.

PvsP I 235.12~13. *tan mahāyānaṃ na dṛṣṭaṃ na śrutaṃ na mataṃ na vijñātaṃ tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ na jñeyaṃ nâjñeyaṃ na parijñeyaṃ na parijñātavyaṃ na prahātavyaṃ na sākṣātkartavyaṃ*

ŚSP(Ghoṣa) 1561.22~1562.3. *tan mahāyānaṃ na dṛṣṭaṃ na śrutaṃ na mataṃ na vijñātaṃ tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ na jñeyaṃ nâjñeyaṃ na vijñeyaṃ na parijñeyaṃ na sākṣātkarttavyaṃ na prahātavyaṃ*

Kj.262c25~27. 摩訶衍亦如是，無見，無聞，無覺，無識。如虚空不可知，不可識，不可見，不可斷，不可證，

6 (Reu.) na bhāvitavyaṃm evam evaṃ subhūte tad yānaṃ na jñeyaṃ nābhijñeyaṃ na parijñeyaṃ na sākṣīkarttavyaṃ na prahātavyaṃ na bhāvitavyaṃ tenocyata ākāśasamaṃ tad yānam tadyathā su-

(SK) na bhāvitavyaṃm evam evaṃ Subhūte tad yānaṃ na jñeyaṃ nâbhijñeyaṃ na parijñe[y]aṃ [na] sākṣīkartt~~ana~~vyaṃ na prahātavyaṃ na bhāvitavyaṃ tenôcyata ākāśasamaṃ tad yānam* tadyathā [S]u-

PvsP(G) *na bhāvayitavyam* evam eva Subhūte tan mahāyānaṃ na jñeyaṃ nâjñeyaṃ na vijñeyaṃ nā*[31] *parijñeya<ṃ> na sākṣātkartavyaṃ na prahātavyaṃ na bhā*(105r3)*vayitavyaṃ tenôcyate ākāśasamaṃ tad yānam** || *tadyathâpi nāma Su-*

PvsP I 235.13. *na bhāvayitavyam* | *evam eva Subhūte tan mahāyānaṃ na jñeyaṃ nâjñeyaṃ na parijñeyaṃ na parijñātavyaṃ na prahātavyaṃ na sākṣātkartavyaṃ na bhāvayitavyaṃ tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Su-*

ŚSP(Ghoṣa) 1562.3~6. *na bhāvayitavyam evam eva Subhūte tan mahāyānaṃ na jñeyaṃ nâjñeyaṃ na vijñeyaṃ na parijñeyaṃ na sākṣātkarttavyaṃ na prahātavyaṃ na bhāvayitavyaṃ tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Su-*

Kj.262c27~29. 不可修，摩訶衍亦如是，不可知，不可識，不可見，不可斷，不可證，不可修。以是故，説："摩訶衍與空等"。如

7 (Reu.) bhūte ākāśaṃ nāpi rāgadharma: na virāgadharma: piyālaṃ tenocyata ākāśasamaṃ tad yānaṃ · tadyathā subhūte ākāśaṃ nāpi kāmadhātuparyāpannaṃ na rūpa-

(SK) bhūte ākāśaṃ nâpi rāgadharma : ○ na virāgadharma : piyālaṃ[32] tenôcya .. ākāśasamaṃ tad yānaṃ · tadyathā Subhūte ākāśaṃ nâpi kāmadhātuparyāpannaṃ na rū[pa]-

PvsP(G) *bhūte-n-ākāśaṃ na vipāko na vipākadharmaḥ evam eva Subhūte tan mahāyānaṃ na vipāko na vipākadharma tenôcyate ākāśasamaṃ tad yā*(105r4)*nam** || *tadyathâpi nāma Subhūte ākāśaṃ na kāmadhātuparyāpannaṃ na rūpa-*

PvsP I 235.13~15 ≒ ŚSP(Ghoṣa) 1562.6~9. *bhūte ākāśaṃ na vipāko na vipākadharmi* (ŚSP. °*dharmma*) | *evam eva Subhūte tan mahāyānaṃ na vipāko na vipākadharmi* (ŚSP. °*dharmma*) *tenôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ na kāmadhātuparyāpannaṃ* (ŚSP. °*paryyāpannaṃ*) *na rūpa-*

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[31] *nā* : s.e. for *na*.

[32] *piyālaṃ* : s.e. for *peyālaṃ*?; cf. BHSD, s.v. *piyāla*.

Kj.263a1~2. 虚空非染相，非離相，摩訶衍亦如是，非染相，非離相。如虚空不繫欲界，不-

8 (Reu.) dhātuparyyāpannaṃ nārūpyadhātuparyyāpanna:m evam evaṃ subhūte tad yānaṃ nāpi kāmadātu(!)paryyāpanna nāpi rūpadhātuparyāpanna: nārūpyadhātu(paryā)panna: te-

(SK) dhātuparyyāpannaṃ nârūpyadhātu○paryyāpanna{ḥ}m evam evaṃ Subhūte tad yānaṃ nâpi kāmadātuparyyāpanna[33] nâpi rūpadhātuparyāpanna : nârūpyadhātu<paryā>panna : te-

PvsP(G) *dhātuparyāpannaṃ nârūpyadhātuparyāpannaṃ* · *evam eva Subhūte tan mahāyānaṃ na kāmadhātuparyāpanna<ṃ> na rūpadhātuparyāpannaṃ nârū*(105r5)*pyadhātuparyāpannaṃ te-*

PvsP I 235.15 ≒ ŚSP(Ghoṣa) 1562.9~11. *dhātuparyāpannaṃ* (ŚSP. °*paryyā*°) *nârūpyadhātuparyāpannam* (ŚSP. °*paryyā*°) | *evam eva Subhūte tan mahāyānaṃ na kāmadhātuparyāpannaṃ* (ŚSP. °*paryyā*°) *na rūpadhātuparyāpannaṃ* (ŚSP. °*paryyā*°) *nârūpyadhātuparyāpannaṃ* (ŚSP. °*paryyā*°) *te-*

Kj.263a2~4. 繫色界，不繫無色界，摩訶衍亦如是，不繫欲界，不繫色界，不繫無色界。

9 (Reu.) nocyata ākāśasama tad yānam tadyathā subhūte ākāśasya na prathamacittotpādo na dvitīyo na tṛtīyo na caturtho na paṃcamo na ṣaṣṭo(!) na saptamo nāṣṭamo na na-

(SK) [n]ôcyata ākāśasama tad yānam* tadyathā Subhūte [ā]kāśasya na prathamacittotpādo na dvitīyo na tṛtīyo na caturtho na paṃcamo na ṣaṣṭo[34] na saptamo nâṣṭamo na na-

PvsP(G) *nôcyate ākāśasamaṃ tad yānam** || ... (105r6) ..[35] *tadyathâpi nāma Subhūte-n-ākāśe na prathama cittotpādo na dvitīyo na tritī*(105r7)*yo na caturtho na paṃcamo na ṣaṣṭo na saptamo nâṣṭamo na na-*

PvsP I 235.15~17. *nôcyate ākāśasamaṃ tad yānaṃ* | *tadyathâpi nāma Subhūte ākāśaṃ*[36] *na prathamacittotpādo na dvitīyo na tṛtīyo na caturtho na pañcamo na ṣaṣṭho na saptamo nâṣṭamo na na-*

ŚSP(Ghoṣa) 1562.11. *nôcyate ākāśasamaṃ tad yānaṃ* | ...[37] 1562.15~17. *tadyathâpi nāma Subhūte ākāśe na prathama cittotpādo na dvitīyo na tṛtīyo na caturtho na pañcamo na ṣaṣṭho na saptamo nâṣṭamo na na-*

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[33] *kāmadātuparyyāpanna* : : s.e. for *kāmadhātu*°.

[34] *ṣaṣṭo* : s.e. for *ṣaṣṭho*.

[35] *tadyathâpi nāma Subhūte ākāśaṃ na sarāgaṃ na vigatarāgaṃ na sadoṣaṃ na vigatadoṣaṃ na samohaṃ na vigatamohaṃ* · *evam eva Subhūte tan mahā*(105r6)*yānaṃ na sarāgaṃ na vigatarāgaṃ na sadoṣaṃ na vigatadoṣaṃ na samohaṃ na vigatamohaṃ tenôcyate ākāśasamaṃ tad yānam** ||.

[36] *ākāśaṃ* : s.e. for *ākāśe*.

[37] ŚSP(Ghoṣa) 1562.11~15. *tadyathâpi nāma Subhūte ākāśaṃ na sarāgaṃ na vi<gata>rāgaṃ na sadveṣaṃ na vigatadveṣaṃ na samohaṃ na vigatamohaṃ* | *evam eva Subhūte tan mahāyānaṃ na sarāgaṃ na vi<gata>rāgaṃ na sadveṣaṃ na vigatadveṣaṃ na samohaṃ <na> vigatamohaṃ* | *tenôcyate ākāśasamaṃ tad yānaṃ* |.

Kj.263a4~5. 如虚空無初發心，亦無二、三、四、五、六、七、八、九、

10 (Reu.) vamaś cittotpāda na daśamaś cittotpāda: evam evaṃ subhūte tasya yānasya na prathamaś cittotpādo yāva na daśamaś cittotpādas tenaṃ tad yānaṃm ākāśasama ity ucyate tadya-

(SK) [va]maś ci[tt]otpāda na daśamaś cittotpādaḥ evam evaṃ Subhūte tasya yānasya [na] prathamaś cittotpādo yāva na daśamaś cittotpādas tena{ṃ} tad yānaṃm ākāśāsama[38] ity ucyate [tad]ya-

PvsP(G) *vamo na daśamaś cittotpādaḥ evam eva Subhūte tatra mahāyāne na prathama cittotpādaḥ yāvan na daśama{:}ś cittotpādaḥ tenôcyate ākāśa*(105r8)*samaṃ tad yānam* tadya-*

PvsP I 235.17~18 = ŚSP(Ghoṣa) 1562.17~20. *vamo na daśamaś cittotpādaḥ | evam eva Subhūte tatra mahāyāne na prathamacittotpādo* (ŚSP. *prathamaś cittotpādo*) *na dvitīyo na tṛtīyo na caturtho na pañcamo na ṣaṣṭho na saptamo nâṣṭamo na navamo na daśamaś cittotpādaḥ | tenôcyate ākāśasamaṃ tad yānaṃ | tadya-*

Kj.263a5~6. 第十心，摩訶衍亦如是，無初發心乃至無第十心。

11 (Reu.) thā subhūte ākāśe na śukle(!)vipaśyanabhūmir vvidyate naivaṃ gotravabhūmi nāṣṭamakabhūmi na rdarśanabhūmir na ttanubhūmi・r na vigatarāgabhūmi・r na kṛtabhūmi-

(SK) thā Subhūte ākāśe na śuklevipaśyanabhūmir[39] vvidyate naîvaṃ go[trava]bhūmi[40] nâṣṭamakabhūmi na {r}darśanabhūmir na {t}tanubhūmi{・}r[41] na vigatarāgabhūmi{・}r na kṛtabhūmi-

PvsP(G) *thâpi nāma Subhūte ākāśe na śuklavipaśyanābhūmi na gotrabhūmi nâṣṭamakabhūmi na darśanabhūmi na tanubhūmi na vītarāgabhūmi na kṛtāvibhūmi ・*

PvsP I 235.18~19 = ŚSP(Ghoṣa) 1562.20~22. *thâpi nāma Subhūte ākāśe na śuklavidarśanābhūmir na gotrabhūmir nâṣṭamakabhūmir na darśanabhūmir na tanubhūmir na vītarāgabhūmir na kṛtāvibhūmi-*

Kj.263a6~8. 如虚空無乾慧地、性人地(*v.l.* 性地)、八人地、見地、薄地、離欲地、已作(*v.l.* 辦)地，

12 (Reu.) r evam evaṃ subhūte tasmin yāne naivaṃ śuklavipaśyanabhūmir vvidyate naivaṃ yāvat kṛtabhūmir vvidyate tenocyata ākāśasamaṃ tad yānam tadyathā subhūte

(SK) r evam evaṃ Subhūte tasmin yāne naîvaṃ śuklavipaśyanabhūmir vvidyate naîvaṃ yāvat kṛtabhūmir vvidyate tenôcyat[e] ākāśasamaṃ tad yānam* tadyathā Subhūte

PvsP(G) *evam eva Subhūte* (105r9) *tatra mahāyāne na śuklavipaśyanābhūmi yāva na kṛtāvibhūmi tenôcyate ākāśasamaṃ tad yānam* || tadyathâpi nāma Subhūte*

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[38] *ākāśāsama* : s.e. for *ākāśasama*.

[39] *śuklevipaśyanabhūmir* : s.e. for *śuklavipaśyana°*.

[40] *gotravabhūmi* : s.e. for *gotrabhūmi*?

[41] *{t}tanubhūmi{・}r* : cf. n. 15.

PvsP I 235.18~19 ≒ ŚSP(Ghoṣa) 1562.22~1563.3. *ḥ* (ŚSP. *r*) । (ŚSP.-) *evam eva Subhūte tatra mahāyāne na śuklavidarśanābhūmir na gotrabhūmir nâṣṭamakabhūmir* (ŚSP. *nâṣṭama<ka>bhūmir*) *na darśanabhūmir na tanubhūmir na* (ŚSP.-) *vītarāgabhūmir* (ŚSP.-) *na kṛtāvibhūmis tenôcyate ākāśasamaṃ tad yānaṃ* । *tadyathâpi nāma Subhūte*

Kj.263a8~9. 摩訶衍亦如是，無乾慧地，乃至已辦(*v.l.* 作)地。如-

13 (Reu.) ākāśe naiva srotaāpattiphalaṃ vidyate (na) sakṛdāgāmiphalaṃ nānāgāmiphalaṃ nārhatvaṃ vidyate evam eva subhūte tasmain yāne naiva srotaāpa[ttipha-]

(SK) [ā]kāśe nâi[v]a srotaāpattiphalaṃ vidyate <na> sakṛdāgāmiphalaṃ nânā[g]āmiphalaṃ nârhatvaṃ vidyate evam eva Subhūte tasmain[42] yāne nâiva srotaāpa[tt]. +

PvsP(G) *ākāśe na srotaāpattiphala<ṃ> na sakṛdāgāmiphalaṃ nânāgāmi*(105r10)*phalaṃ nârhatvaṃ evam eva Subhūte tatra mahāyāne na srotaāpattipha-*

PvsP I 235.19~21. *ākāśe na srotaāpattiphalaṃ na sakṛdāgāmiphalaṃ nânāgāmiphalaṃ nârhattvam na pratyekabuddhatvaṃ na buddhatvam* । *evam eva Subhūte tatra mahāyāne na srotaāpattipha-*

ŚSP(Ghoṣa) 1563.3~5. *ākāśe na srot<a>āpattiphalaṃ na sakṛdāgāmiphalaṃ nânāgāmiphalaṃ nârhattvam evam eva Subhūte tatra mahāyāne na srotaāpattipha-*

Kj.263a9~11. 虛空無須陀洹果，無斯陀含果，無阿那含果，無阿羅漢果，摩訶衍亦如是，無須陀洹果，

14 (Reu.) laṃ naiva yāvad arhatvaṃ tenocyate ākāśasama tad yānam tadyathā subhūte ākāśe na śrāvakabhūmir na pratyekabuddhabhūmir na samyaksaṃbuddhahhūmi[43]

(SK) .. .. .. ā[vad a]rha[tv]aṃ tenôcyate ākāśasama tad yānam* tadyathā Subhūte āk[ā]ś[e] na śrāvakabhūmir na pratyekabuddhabhūmir [n]a samyaksaṃbuddhabhū[mi] +

PvsP(G) *laṃ yāvan nârhatvaṃ tenôcyate ākāśasamaṃ tad yānaṃ* ・।। *tadyathâpi nāma Subhūte-n-ākāśe <na> śrāvakabhūmi na pratyekabuddhabhū*(105r11)*mi na samyaksaṃbuddhabhūmiḥ*

PvsP I 235.21~22. *laṃ na sakṛdāgāmiphalaṃ nânāgāmiphalaṃ nârhattvaṃ na pratyekabuddhatvaṃ na buddhatvam tenôcyate ākāśasamaṃ tad yānaṃ* । *tadyathâpi nāma Subhūte ākāśe na śrāvakabhūmir na pratyekabuddhabhūmir na samyaksaṃbuddhabhūmir*

ŚSP(Ghoṣa) 1563.5~7. *laṃ na sakṛdāgāmiphalaṃ nânāgāmiphalaṃ tenôcyate ākāśasamaṃ tad yānaṃ* । *tadyathâpi nāma Subhūte ākāśe na śrāvakabhūmir na pratyekabuddhabhūmir na bodhisattvabhūmir na samyaksaṃbuddhabhūmir*

Kj.263a11~12. 乃至 (*yāvat*) 無阿羅漢果。如虛空無聲聞地，無辟支佛地，無佛

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[42] *tasmain* : s.e. for *tasmin*.

[43] °*bhūmi* : *sic*.

地，(摩訶衍亦如是，無聲聞地乃至佛地。以是故，說："摩訶衍與虛空等"。)

II. Mannerheim Fragment No. 8

This folio, which has the number 147 on the margin of the recto side, is written in Early Turkestan Brāhmī, type b[44] and according to Reuter's calculations is $21^5/_8$ inches long and $6\,^7/_8$ inches wide.

Folio 147 Recto **Plate: 3**

1 (Reu.) yāvad abhāvasvabhāvaśūnyatā svapnopamā māyopamā ca · smṛtyupasthānāni svapnopamāni māyopamāni ca · yāvad aṣṭādaśāvedanikā buddha[dharmā] svapnopamā māyopamāś ca ·

(SK) yāvad abhāvasvabhāvaśūnyatā svapnôpamā māyôpamā ca · smṛtyupasthānāni svapnôpamā[n]i māyô[pam]āni ca [·] yāvad aṣṭādaśāveda[n]i[k]ā .. .. [svapnô] .. .ā [m]āyôpamāś ca ·

PvsP(G) (129v11) .... *yāvad abhāvasvabhāvaśunyatâpi svapnôpamā māyôpamā · smṛtyupasthānāny api svapnôpa*(129v12)*māni māyôpamāni · yāvad aṣṭādaśāveṇikā buddhadharmā api svapnôpamā māyôpamā ·*

PvsP II 15.7~12. *yāvad abhāvasvabhāvaśūnyatā 'pi svapnôpamā māyôpamā. smṛtyupasthānāny api svapnôpamāni. evaṃ samyakprahāṇarddhipādêndriyabala-bodhyaṅgâryâṣṭâṅgamārgâpramāṇadhyānârūpyasamāpattayaḥ, abhijñāsatyāni daśa balāni catvāri vaiśāradyāni catasraḥ pratisaṃvido 'ṣṭādaś' āveṇikā api buddhadharmāḥ svapnôpamā māyôpamāḥ.*

[45]Kj (T.8, No.223) 276a-2~b2. "(内空乃至)無法有法空，(檀那波羅蜜乃至般若波羅蜜)如幻，如夢，諸天子，四念處乃至十八不共法如幻，如夢。

2 (Reu.) srotāpattiphalam api svapnopamaṃ māyopamaṃ ca · evaṃ sakṛdāgāmiphalam anāgāmiphalam arhatvam api svapnopamaṃ māyopamaṃ ca · evaṃ pratyekabodhir anuttarā pi samyaksambodhi devaputrā: sva-

(SK) srotāpattiphalam api svapnôpamaṃ māyôpamaṃ ca · evaṃ sakṛdāgāmiphalam anāgāmiphalam arha[tvam a] .i .. .. [pa] .. māyôpa ..ṃ ca · [e] ..ṃ p.. tyeka .o .. r anuttarā pi saṃmyaksambodhi devaputrā sva-

PvsP(G) *srotaāpattiphalam api devaputrā svapnôpamaṃ māyôpamaṃ · sakṛdāgāmiphalam apy anāgāmipha<la>m apy arhatvam api* (129v13) *devaputrā svapnôpamaṃ māyôpamaṃ · pratyekabodhir api devaputrā sva-*

PvsP II 15.12~18. *srotaāpattiphalam api svapnôpamaṃ māyôpamaṃ. srotaāpanno 'pi svapnôpamo māyôpamaḥ. evaṃ sakṛdāgāmiphalam api sakṛdāgāmy apy*

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[44] Cf. Sander 1986: 167 and pls. 15, 16. According to her, this script may have been in use as early as the 6th century on the southern part of the Silk Road (personal communication, 2004).

[45] Parallels are also found in the following Chinese translations of the *Prajñāpāramitā* texts: Taishō, vol. 8, No.222 (tr. Dharmarakṣa), 213a7~b17; *ibid.*, No. 221 (tr. Wúluóchā), 40b4~c5; Taishō, vol. 7, No.220 (tr. Xuanzang), 139c29~140b15; *ibid.*, No.220 (tr. Xuanzang), 541b11~c28.

anāgāmiphalam apy anāgāmy apy arhatphalam apy arhann api svapnôpamo māyôpamaḥ. pratyekabodhir api svapnôpamā māyôpamā, pratyekabuddho 'pi svapnôpamo māyôpamaḥ. bodhisattvatvam api svapnôpamaṃ māyôpamaṃ bodhisattvo 'pi svapnôpamo māyôpamo. anuttarā samyaksambodhir api svapnôpamā māyôpamā, buddho 'pi sva-

Kj.276b2~4. 須陀洹果如幻，如夢。斯陀含果、阿那含果、阿羅漢果、辟支佛道如幻，如夢。諸天子！佛道

3 (Reu.) pnopamā māyopamā ca · atha te devaputrā r-āyuṣmantaṃ subhūtim etad avocan saṃmyaksaṃbodhir apy āyuṣmaṃ subhūte svapnopamā māyopamā ca vadasi nirvvāṇam apy āyuṣmaṃ subhūte vā-

(SK) pnôpamā māyôpamā ca · atha te de[v]. putrā-r-āyuṣmantaṃ Subhūtim etad avocan* saṃmyaksaṃbodhi[r a]py āyu[ṣ]ma[ṃ] Subhūte svapnôpa .. .āyô[pam]ā ca vadasi [n]irvvāṇa[m apy] āyuṣmaṃ [Subh]ūte vā-

PvsP(G) *pnôpamā māyôpamā : atha te devaputrā āyuṣmantaṃ Subhūtim etad avocan* bodhir api bhadanta Subhūte svapnôpamāṃ māyôpamāṃ vadasi · tat kiṃ* (129v14) *nirvāṇam api bhadanta Subhūte*

PvsP II 15.18~21. *pnôpamo māyôpamaḥ. atha khalu te devaputrā āyuṣmantaṃ Subhūtim etad avocat: buddhatvam api sthavira Subhūte svapnôpamaṃ māyôpamam iti vadasi. tat kim manyase? nirvāṇam api*

Kj.276b4~5. 如幻，如夢。" 爾時，諸天子問須菩提："汝説佛道如幻，如夢。汝説涅槃亦復

4 (Reu.) vatsi: svapnopamaṃ māyopamaṃ ca · āyuṣmāṃ subhūtir āha: nirvvāṇam apy ahaṃn devaputrā: svapnopamaṃ māyopamaṃ ca vāvadmi: sacet punar devaputrās tato nirvvāṇād anya: kaś cid dharmo vi-

(SK) va~~vat~~si : svapnôpamaṃ m[ā]yôpamaṃ ca · āyuṣmāṃ Subhūtir āha : nirvvāṇam apy ahaṃn devaputrā [· svapnôpa]maṃ māyôpamaṃ ca [vā]va[dm]i : [sac]e[t pu]nar devaputrās [tat]o nirvvāṇād anyaḥ kaścid dharmo vi-

PvsP(G) *svapnôpamaṃ māyôpamaṃ vadasi · Subhūtir āha · nirvāṇam apy ahaṃ devaputrā svapnôpamaṃ māyapamaṃ*[46] *vadāmi · sacet tato nirvāṇād apy anyaḥ kaścid dharmo vi-*

PvsP II 15.21~23. *svapnôpamaṃ māyôpamam. Subhūtir āha: nirvāṇam apy ahaṃ devaputrāḥ svapnôpamaṃ māyôpamam iti vadāmi, saced ahaṃ devaputrā nirvāṇād api kaṃcid dharmavi-*

Kj.276b5~8. 如幻如夢耶？" 須菩提語諸天子："我説佛道如幻，如夢。我説涅槃亦如幻，如夢。若當有法，勝於涅槃者，

5 (Reu.) śiṣṭataro py abhaviṣyat tam apy ahan dharmaṃ svapnopamaṃ māyopamaṃ cāvadiṣyat tat kasmād dhetos tathā khalu devaputrā: svapnaṣ[47] ca māyā ca nirvvāṇaṃ cādvayam etad advayādhikāraś ceti //

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[46] *māyapamaṃ* : s.e. for *māyôpa°*.
[47] *sic.*

(SK) śiṣṭataro hy abhaviṣyat tam apy ahan dharmaṃ ○ svapnôpamaṃ māyôpamaṃ câ[vad]iṣyat* tat kasmā[d dh]etos ta[th]ā khalu devapu[tr]āḥ sva[pna]ś ca [mā]yā ca nir[vv]āṇaṃ câdvayam etad advayādhikāraś ceti //

PvsP(G) *śiṣṭataro bhavet tam a*(130r1)*py ahaṃ svapnôpamaṃ māyôpamaṃ vadeyaṃ tat kasya hetoḥ tathā hi devaputrā svapnaś ca nirvāṇaṃ ca māyā cādvayam e[ta]d advaidhīkāram* //*

PvsP II 15.23~26. *śiṣṭataraṃ jānīyāṃ, tam apy ahaṃ svapnôpamam māyôpamaṃ vadeyaṃ. tat kasya hetos? tathā hi devaputrāḥ svapnaś ca māyā ca nirvāṇaṃ câdvayam etad advaidhīkāram. iti pratyekabuddhānāṃ grāhakavikalpâprahāṇam*

Kj.276b8~9. 我説亦復如幻，如夢。何以故？諸天子！是幻、夢、涅槃不二，不別。”

6 (Reu.) athāyuṣmāṃ śāradvatīputrāyuṣmāś ca mahāmaudgalyāyaṇāyuṣmāṃś ca mahākauṭila: āyuṣmāṃś ca mahākātyāyana: āyuṣmāś ca pūrṇo maitrāyaṇīputrāyuṣmāś ca mahā-

(SK) athâyu[ṣ]māṃ [Ś]āradvatīputrâyuṣmā○ś ca Mahāmaudgalyāyaṇâyuṣmāṃś ca Mahākauṭila[ḥ] ā[y]u[ṣm]āṃś ca Ma[h]ākā[t]yā[yanaḥ āy]u[ṣm]āś ca Pū[rṇ]o Maitrāya[ṇ]īputrâyuṣmā<ṃ>ś ca Mahā-

PvsP(G) *athâyuṣmāṃc Chāradvatīputra āyuṣmān Mahāmaudgalyāyanaḥ āyuṣmān Mahākauṣṭhilaḥ āyu*(130r2)*ṣmāṃś ca Mahākātyāyanaḥ āyuṣmāṃś ca Pūrṇo Maitrāyaṇīputraḥ āyuṣmā<ṃ>ś ca Mahā-*

PvsP II 15.27~29. *atha khalv āyuṣmāñ Śāriputra āyuṣmāṃś ca Mahāmaudgalyāyana āyuṣmāṃś ca Mahākauṣṭhila āyuṣmāṃś ca Mahākātyāyana āyuṣmāṃś ca Pūrṇo Maitrāyaṇīputra āyuṣmāṃś ca Mahā-*

Kj.276b9~11. 爾時慧命舍利弗，摩訶目揵連，摩訶拘絺羅，摩訶迦旃延，富樓那彌多羅尼子，摩訶-

7 (Reu.) kāśyapo anekāni ca bodhisatvasahasrāṇi āyuṣmantaṃ subhūtim etad avocan ko syā: bhadanta subhūte r-evaṃ gaṃbhīrāyā: prajñāpāramitāyā: evaṃ dudṛśāyā r-e-

(SK) kāśyapo anekāni ca bodhisatvasa○hasrāṇi āyuṣmantaṃ Subhūtim etad avocan* ko (')syā[ḥ] [bhadanta] Subhūte-r-evaṃ gaṃbhīrāyā[ḥ] prajñāpāramitāyāḥ evaṃ dudṛśāyā-r-e-

PvsP(G) *kāśyapaḥ anekāni ca bodhisatvasahasrāṇy āyuṣmantaṃ Subhūtim evam āhuḥ ko (')syā bhadanta Subhūte evaṃ gaṃbhīrāyāḥ* (130r3) *prajñāpāramitāyāḥ evaṃ durdṛśāyā e-*

PvsP II 15.29~16.1. *kāśyapo 'nekāni ca devakoṭīniyutaśatasahasrāṇy āyuṣmantaṃ Subhūtiṃ sthaviram evam āhuḥ: ke 'syā bhadanta Subhūte evaṃ gambhīrāyāḥ prajñāpāramitāyā evam atarkāyā evam atarkâvacarāyā evaṃ sūkṣmāyā evaṃ nipuṇāyā evaṃ durdṛśāyā e-*

Kj.276b11~13. 迦葉，及無數千菩薩 (*bodhisattva*)[48]問須菩提，般若波羅蜜如是

[48] = T.8, No.222, 213a19; T.8, No. 221, 40b12; T.7, No.220, 140a15; *ibid.* 541b24.

甚深，難見，

8 (Reu.) vaṃ duranubodhāyā: evaṃ śāntāyā: evaṃ sūkṣmāyā: evaṃ nipunāyā: evaṃ praṇītāyā: praticchako bhaviṣyati · athāyuṣmān ānandas tān mahāśrāvakān tā ca bodhisatvā-

(SK) vaṃ duranubodhāyāḥ evaṃ śāntāyāḥ evaṃ sūkṣmāyāḥ e[va]ṃ nipunāyāḥ evaṃ pra[ṇ]ītāyāḥ [prati]ccha[k]o[49] bhaviṣya[t]i · [athâyu]ṣmān Ānandas tān mahāśrāvakān tā<ṃ> ca bodhisatvā-

PvsP(G) *vaṃ duranubodhāyā evaṃ śāntāyā evaṃ nipuṇāyā evaṃ sūkṣmāyā · evaṃ praṇītāyāḥ p[raty]eṣitāro bhaviṣyaṃti · athâyuṣmān Subhūtis tān mahāśrā*(130r4)*vakāṃs tāṃś ca bodhisatvā-*

PvsP II 16.1~4. *vaṃ duranubodhāyā evaṃ śāntāyā evaṃ praṇītāyā evam alamāryāyā evaṃ paṇḍitavijñavedanīyāyā deśyamānāyāḥ pratyeṣakā bhaviṣyanti? atha khalv āyuṣmān Subhūtis tān mahāśrāvakāṃs tāṃś ca devaputrā-*

Kj.276b13~14. 難解，難知，寂滅，微妙。誰當受者？" 爾時，阿難(*Ānanda*)[50] 語諸大弟子及諸菩薩(*bodhisattva*)：

9 (Reu.) n mahāsatvān etad avocan avaivarttikā r-āvusā: bodhisatvā mahāsatvā: asyām evaṃ gaṃbhīrāyā: atarkikāyā r-atarkyāvacarāyā: sūkṣmanipunadurdṛśaduravabodhāyā: e-

(SK) n mahāsatvān etad avocan* avaiva[r]tti[k]ā-r-āvusā[ḥ][51] bodhisatvā mahāsatvāḥ asyām evaṃ [ga]ṃ[bh]īrāyā[ḥ] [ata]rkikāyā-[r-atark]y[āvaca]rāyāḥ sūkṣmanipunadurdṛśaduravabodhāyāḥ e-

PvsP(G) *n mahāsatvān etad avocat* avaivartikā āyuṣmanto bodhisatvā mahāsatvāḥ asyā evaṃ gaṃbhīrāyā evam atarkyāyā evam atarkāvacarāyā evaṃ sūkṣmāyā evaṃ nipuṇā*(130r5)*yā evaṃ durdarśāyā evaṃ duranubodhāyā e-*

PvsP II 16.4~7. *n etad avocat: avinivartanīyā āyuṣmanto bodhisattvā mahāsattvā asyāḥ prajñāpāramitāyā evaṃ gambhīrāyā evam atarkāyā evam atarkâvacarāyā evaṃ sūkṣmāyā evaṃ nipuṇāyā evaṃ durdṛśāyā evaṃ duranubodhāyā e-*

Kj.276b14~15. "阿惟越致諸菩薩、摩訶薩能受是甚深，難見，難解，難知，

10 (Reu.) vaṃ śāntāyā: evaṃ praṇītāyā: alamāryapaṇḍitavidvavedanīyāyā: prajñāpāramitāyā: praticchayitāro bhaviṣyanti · dṛṣṭasatyā vā paryavagāḍhadharmāṇo arhanta: paripū-

(SK) vaṃ śāntāyāḥ evaṃ praṇītāyāḥ alamāryapaṇḍitavidvavedanīyāyāḥ[52] prajñāp[ā]ra[mit]āyā[ḥ] [p]r[a]ticchayi[tāro][53] bha[v]iṣyanti · dṛṣṭasatyā vā pa[r]y[a]vagāḍhadharmāṇo arha[nta]ḥ pari[p]ū-

PvsP(G) *vaṃ śāntāyā evaṃ praṇītāyā evam alamāryāyāḥ evaṃ*

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[49] *praticchako* : = Skt. *pratīcch°*; cf. PvsP(G). *p[raty]eṣitāro*; PvsP. *pratyeṣakā*; n. 53, 55.

[50] = T8, No. 221, 40b14; T.7, No.220, 140a19. 阿難陀 (*Ānanda*); *ibid.* 541b27. 慶喜 (*Ānanda*); ≠ T.8, No.222, 213a21. 須菩提 (*Subhūti*).

[51] *āvusā[ḥ]* : cf. PvsP(G), PvsP. *āyuṣmanto*.

[52] *-vidva-* : < Skt. *vidvat*; cf. PvsP(G), PvsP. *-vijña-*.

[53] *praticchayitāro* : cf. PvsP(G). *p[raty]eṣitāro*; PvsP. *pratyeṣakā*; n. 49, 55.

paṇḍitavijñavedanīyāyāḥ prajñāpāramitāyāḥ pratyeṣitāro bhaviṣyaṃti • *dṛṣṭasatyā vā pu*(130r6)*dgalāḥ arhanto vā kṣīṇāsravāḥ paripū-*

PvsP II 16.7~9. *vaṃ śāntāyā evaṃ praṇītāyā evam alamāryāyā evaṃ paṇḍitavijñavedanīyāyā deśyamānāyāḥ pratyeṣakā bhaviṣyanti. dṛṣṭasatyā vā pudgalā arhanto vā kṣīṇâsravāḥ paripū-*

Kj.276b15~17. 寂滅，微妙般若波羅蜜。正見成就人、漏盡阿羅漢、

11 (Reu.) rṇasaṃkalpā: pūrvvajinakṛtādhikārā vā bodhisatvā mahāsatvā: bahubuddhakoṭyavaropitakuśalamūlā: kalyāṇamitraparigṛhītā vā kulaputrā: kuladuhitaro vā • ye syāṃ

(SK) rṇasaṃkalpāḥ pūrvvajinakṛtādhikārā vā bodhisatvā mahāsatvāḥ bahubuddhakoṭyavaropitakuśalamūlāḥ [ka]lyāṇamitraparigṛhītā vā [k]ulaputrāḥ kuladuhitaro vā • ye syāṃ

PvsP(G) *rṇasaṃkalpāḥ pūrvajinakṛtādhikārāś ca satvāḥ bahubuddhakoṭīṣv avaropitakuśalamūlā kalyāṇamitraparigṛhītāś ca kulaputrā kuladuhita<ra>ś ca ye (')syā*

PvsP II 16.9~11. *rṇasaṃkalpāḥ, pūrvajinakṛtâdhikārā bahubuddhakoṭiṣv avaropitakuśalamūlā vā kalyāṇamitraparigṛhītā vā. te kulaputrāḥ kuladuhitaraś câsyāḥ*

Kj.276b17~19. 所願已滿亦能信受。復次善男子、善女人多見佛，於諸佛所多供養，種善根，親近善知識，有利根。是人

Folio 147 Verso **Plate: 4**

1 (Reu.) prajñāpāramitāyā: evaṃ gaṃbhīrāyā: peyālaṃ • yāvad alamāryapaṇḍitavidvavedanīyā: (*sic.*) *de*śyamānāyā: praticchitāro bhaviṣyanti • te ca punar na rūpaṃ śūnyam iti vikalpayiṣyanti

(SK) [pra]jñāpāramitāyāḥ evaṃ gaṃbhīrāyāḥ peyālaṃ • yāvad alamāryapaṇḍitavidvavedanīyā<yā>ḥ[54] [de]śyamānā[y]āḥ [p]rati[cch]itāro[55] bhaviṣyanti • [56]te ca punar na rūpaṃ śūnyam iti vikalpayiṣya[nt]i

PvsP(G) *prajñā*(130r7)*pāramitāyāḥ evaṃ gaṃbhīrāyāḥ yāvad evam alamāryāyā evaṃ paṇḍitavijñavedanīyāyā deśyamānāyāḥ pratyeṣitāro bhaviṣyanti* • *// tena khalu punar na rūpaṃ śunyam iti vikalpayiṣyaṃti* •

PvsP II 16.11~16. *prajñāpāramitāyā evaṃ gambhīrāyā evam atarkāyā evam atarkâvacarāyā evaṃ sūkṣmāyā evaṃ nipuṇāyā evaṃ durdṛśāyā evaṃ duranubodhāyā evaṃ śāntāyā evaṃ praṇītāyā evam alamāryāyā evaṃ paṇḍitavijñavedanīyāyā deśyamānāyāḥ pratyeṣakā bhaviṣyanti. tena khalu punar na rūpaṃ śūnyam iti vikalpayiṣyanti,*

Kj.276b19~20. 能受，不言是法、非法。” 須菩提言：“不以空分別色。

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[54] *-vidva-* : cf. n. 52.

[55] *praticchitāro* : cf. PvsP(G). *pratyeṣitāro*, PvsP. *pratyeṣakā*; n. 49, 53.

[56] *te ca* : s.e. for *tena.*

2 (Reu.) na śūnyatā rūpam iti vikalpayiṣyanti ・ evaṃ na vedanān na saṃjñān na saṃskārān na vijñānaṃ ~~vijña~~ śūnyam iti *vikalpayiṣyanti* na śūnyatām vijñānam iti vikalpayiṣyanti ・ na rūpam ānimittam i-

(SK) [na] śūnyatā rū[pam] iti [v]ikalpayiṣyanti ・ evaṃ na vedanān na saṃjñān na saṃskārān na vijñānaṃ ~~vijña~~ śūnya[m it]i .. .. [ś]ūnyatām vijñānam iti vikalpayiṣyanti ・ na rūpam ānimitta[m] i-

PvsP(G) *na śunyatāṃ* (130r8) *rūpam iti vikalpayiṣyaṃti ・ // na vedanān na saṃjñān na saṃskārān na vijñānaṃ śunyam iti vikalpayiṣyaṃti ・ na śunyatāṃ vijñānam iti vikalpayiṣyaṃti ・ na rūpam ānimittam i-*

PvsP II 16.16~19. *na śūnyatāṃ rūpam iti vikalpayiṣyanti, na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ śūnyam iti vikalpayiṣyanti, na śūnyatāṃ vijñānam iti vikalpayiṣyanti. na rūpam ānimittam i-*

Kj.276b20~21. 不以色分別空。受、想、行、識亦如是。

3 (Reu.) ti vikalpayiṣyanti ・ nānimittaṃ rūpam iti ・ na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam ānimittam iti vi*kalpayiṣyanti n*ānimittaṃ vijñānam iti ・ na rūpam apraṇihitam iti vikalpayi-

(SK) ti vi[ka]l[p]ayi[ṣy]anti ・ [n]ânimittaṃ rūpam iti ・ na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam ānimittam iti vika .. .. .. [nti] .. .. [vi]jñānam iti ・ na rūpam apraṇihitam iti vikalpa[yi]-

PvsP(G) *ti vikalpa<yi>ṣyaṃti ・ nânimittaṃ rūpa*(130r9)*m iti vikalpayiṣyaṃti ・ na vedanān na saṃjñān na saṃskārān na vijñānaṃm ānimittam iti vikalpayiṣyaṃti ・ nânimittaṃ vijñānam iti vikalpa{kalpa}yiṣyaṃti ・ na rūpam apraṇihitam iti vikalpa*(130r10)*yi-*

PvsP II 16.19~21. *ti vikalpayiṣyanti, n' ānimittaṃ rūpam iti vikalpayiṣyanti. na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam ānimittam iti vikalpayiṣyanti, n' ānimittaṃ vijñānam iti vikalpayiṣyanti. na rūpam apraṇihitam iti vikalpayi-*

Kj.276b21~22. 不以無相、無作分別色。不以色分別無相、無作。

4 (Reu.) ṣyanti ・ nâpraṇihitaṃ rūpam iti ・ evaṃ vedanāṃ saṃjñāṃ saṃskā[rā]n na vijñānam apraṇihitam iti vikalpayiṣyanti ・ nâpraṇihitaṃ vijñānam iti ・ evaṃ peyālaṃ ・ na rūpam anutpādam iti

(SK) ṣyanti ・ [nâpraṇi]hitaṃ rū[pa]m iti ・ evaṃ vedanāṃ saṃjñāṃ saṃ[sk]ā[rā]n na vijñānam apraṇihitam iti vika[lpa]y. .. [nti] ・ .. [pra]ṇi[h]i[taṃ] vijñānam iti ・ evaṃ peyālaṃ ・ na rūpam anutpādam iti

PvsP(G) *ṣyaṃti ・ nâpraṇihitaṃ rūpam iti vikalpayiṣyaṃti ・ na vedanān na saṃjñān na saṃskārān na vijñānaṃm apraṇihitam iti vikalpayiṣyaṃti ・ nâpraṇihitaṃ vijñānam iti vikalpayiṣyanti ・ na rūpam anu*(130r11)*tpāda iti vikalpayiṣyaṃti ・ nânutpādaṃ rūpam iti vikalpayiṣyaṃti ・ // na vedanān na saṃjñān na saṃskārān na vijñānaṃm anutpāda iti vikalpa<yi>ṣyaṃti ・ nânutpādaṃ vijñānam iti*

PvsP II 16.21~24. *ṣyanti, nâpraṇihitaṃ rūpam iti vikalpayiṣyanti, na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam apraṇihitam iti vikalpayiṣyanti, nâpraṇihitaṃ vijñānam iti vikalpayiṣyanti. evaṃ nânutpāda iti*

Kj.276b22~23. 受、想、行、識亦如是。不以無生、

5 (Reu.) vikalpayiṣyanti ・ nānirodham iti vikalpayiṣyanti ・ *na* viviktam iti vikalpayiṣyanti ・ *e*vaṃ ve[danā]*sa*ṃjñāsaṃskārān na vijñānam anutpādam iti vikalpayiṣyanti ・nāniro-

(SK) vikalpayiṣ[ya]nti ・ nâniro[dha]m iti vi[ka]○l[p]ayiṣya[nt]i ・ [na] viviktam iti vikalpayiṣya[nti] ・ [evaṃ ve] .. .. .. [ṃ]jñāsaṃs[k]ārān na vijñānam anu[t]pādam iti vikalpayiṣyanti ・nâniro-

PvsP(G) *vikalpayiṣyaṃti ・ na rūpam aniro*(130r12)*dha iti vikalpayiṣyaṃti ・ nânirodhaṃ rūpam iti vikalpayiṣyaṃti ・ na vedanān na saṃjñān na saṃskārān na vijñānam anirodha iti vikalpayiṣyaṃti ・ nâniro-*

PvsP II 16.24~25. *nânirodha iti, na śāntam iti, na viviktam iti vikalpayiṣyanti.*

Kj.276b23~24. 無滅、寂滅、離分別色。不以色分別無生、無滅、寂滅、離。

6 (Reu.) dham iti nâviviktam iti vikalpayiṣyanti ・ na rūpaṃ śāntam iti vikalpayiṣyanti ・ na veda*nā*[saṃjñāsaṃ]skārān na vijñānaṃ śāntam iti vikalpayiṣyanti peyālaṃ ・ evaṃ cakṣuṣi [ka-]

(SK) dham iti nâ[v]i[v]i[kt]am iti vikalpayi[ṣya]○nti ・ na [r]ūpaṃ śāntam iti vikalpayiṣyanti ・ [na veda] .. ..[ārān na] vi[jñ]ānaṃ śāntam iti vikalpayiṣyanti [p]eyālaṃ ・ evaṃ cakṣu[ṣ]i ..

PvsP(G) *dhaṃ vijñānam iti vikalpayiṣyaṃti ・ na rūpaṃ śāntam iti vika*(130r13)*lpayiṣyaṃti ・ na śāntaṃ rūpam iti vikalpayiṣyaṃti ・ na vedanān na saṃjñān na saṃskārān na vijñānaṃ śāntam iti vikalpayiṣyaṃti ・ na śāntaṃ vijñānam iti vikalpayiṣyaṃti ・ na rūpaṃ viviktam iti vikalpayiṣyaṃti ・* (130r14) *na viviktatāṃ rūpam iti vikalpayiṣyaṃti // na vedanāṃ na saṃjñān na saṃskārān na vijñānaṃ viviktam iti vikalpayiṣyaṃti na viviktatāṃ vijñānam iti vikalpayiṣyaṃti ・*

PvsP II 16.25. *evaṃ vyastasamastāni skandhadhātvāyatanapratītya-samutpādāṅgāni*

Kj.276b24. 受、想、行、識亦如是。眼

7 (Reu.) rtavyaṃ ・ yāvac cakṣusaṃsparśapratyayā vedanāyām evaṃ manasi kartavyaṃ ・ yāvan mana:saṃspa[rśapra]tyayā vedanāyām evaṃ dānapāramitāyāṃ kartavyaṃ ・ yāvat prajñāpārami-

(SK) rtavyaṃ ・ yāvac cakṣusaṃsparśapratyayā ○ vedanāyām evaṃ [mana]si .. [rtav]yaṃ ・ yā[v]a[n ma]naḥ[saṃ] .. .. .ā[m e]vaṃ [dā] .. pāra .. tāyāṃ ka[r]ta[v]yaṃ ・ yāvat prajñāpārami-

PvsP(G) *yāvan na cakṣuḥsaṃsparśajāṃ vedanāṃ śu*(130v1)*nyêti vikalpayiṣyaṃti ・ na śunyatāṃ cakṣuḥsaṃsparśajā vedanêti vikalpayiṣyaṃti ・ yāvan na [ca]kṣuḥsaṃsparśajā vedanā viviktêti vikalpayiṣyaṃti ・ na viviktatāṃ cakṣu<ḥ>saṃspa<rśa>jā vedanêti vikalpayiṣyaṃti ・ // yāva*(130v2)*n na manaḥsaṃsparśajāṃ vedanā śunyêti vikalpayiṣyaṃti ・ na śunyatāṃ manaḥsaṃsparśajā vedanêti vikalpayiṣyaṃti // yāvan na mana<ḥ>saṃspa<rśa>jā vedanāṃ viviktêti vikalpayiṣyaṃti ・ na viviktatāṃ manaḥsaṃspa*(130v3)*rśajāṃ vedanêti vikalpayiṣyaṃti ・ // evaṃ dānapāramitā yāvat prajñāpārami-*

PvsP II 16.26. *sarvapāramitām*

Kj.276b24~26. 乃至意觸因緣生受亦如是。檀那波羅蜜乃至般若波羅蜜、

8 (Reu.) (tā)yāṃ evam adhyātmaśūnyatāyāṃ kartavyaṃ ・ yāvad abhāvasvabhāvaśūnyatāyām evaṃ smṛtyupas*thāneṣu kartav*yaṃ yāvad aṣṭādaśasv āvedanikeṣu buddhadharmeṣu evaṃ sarvvasamādhiṣu sa-

(SK) <tā>yām evam adhyātmaśūnyatāyāṃ kartavyaṃ ・ yāva[d] abhāva[sva]bhā[va]śūnya[tā]yām evaṃ smṛ[tyu]pa ..ā .[e] .[u] .. .. .y. [・] yā[va] .. .ā .. .. .ā .. [d]. .. keṣu bu[ddha] .. [r].eṣu evaṃ [sa]rvvasamā[dh]i[ṣu sa]-

PvsP(G) *tā ・ adhyātmaśunyatā ・ yāvad abhāvasvabhāvaśunyatā ・ smṛtyupasthānāni yāvad aṣṭādaśāveṇikā buddhadharmāḥ sarvasamādha*(130v4)*yaḥ sa-*

PvsP II 16.26~17.1. *evam adhyātmaśūnyatāṃ bahirdhāśūnyatām adh<y>ātmabahirdhāśūnyatāṃ yāvad abhāvasvabhāvaśūnyatām evaṃ smṛtyupasthānāni samyakprahāṇāny ṛddhipādānîndriyāṇi balāni bodhyaṅgāny āryāṣṭāṅgamārgam apramāṇadhyānārūpyasamāpattīḥ abhijñāsatyāni daśa tathāgatabalāni catvāri vaiśāradyāni catasraḥ pratisaṃvido 'ṣṭādaś' āveṇikān buddhadharmān sarvasamādhīn sa-*

Kj.276b26~27. 内空乃至無法有法空，四念處乃至十八不共法、一切三昧門、

9 (Reu.) rvvadhāraṇimukheṣu kartavyaṃ evaṃ srotāpattiphal*e kartav*yaṃ yāvad arhatve kartavyaṃ ・ pratyekabodhi cā x z x z x z sarvvākārajñatāṃ *śūnyam* iti vikalpayiṣyanti n*a* śūnyatāṃ sarvvākārajñatā-

(SK) rvvadhāraṇimukheṣu kartavyaṃ evaṃ [s]rotāpattiphale .. .. [v]ya[ṃ] yāvad a .. tve kar[t]avyaṃ ・ pratyeka[bodhi] .. .. [sarvvākā] .. ..[y]. [m]. .. .i[kalpayiṣ]yaṃti .. .[ū]nyatāṃ sarvvākārajñatā-

PvsP(G) *rvadhāraṇīmukhāni srotaāpattaphalaṃ*[57] *yāvad arhatvaṃ pratyekabodhiḥ vistareṇa kartavyam* yāvan na sarvākārajñatāṃ na mārgākārajñatāṃ na sarvākārajñatāṃ śunyêti vikalpayiṣyaṃti // na śunyatāṃ sa*(130v5)*rvākārajñatê-*

PvsP II 17.1~4. *rvadhāraṇīmukhāni, evaṃ na srotaāpattiphalaṃ na sakṛdāgāmiphalaṃ nânāgāmiphalaṃ nârhattvaṃ na pratyekabuddhatvaṃ na sarvākārajñatāṃ śūnyêti vikalpayiṣyanti, na śūnyatāṃ sarvākārajñatê-*

Kj.276b27~c2. 一切陀羅尼門、須陀洹乃至阿羅漢、辟支佛、佛一切智。不以空分別一切智；不以一切智分別空。不以空分別一切種智；不以一切種智分別空。

10 (Reu.) m iti ・ na sarvvākārajñatām ānimittam iti vikalpayiṣyanti ・ nānimittaṃ sarvvākārajñatām iti ・ na [sarvvākāra]jña*tām apraṇi*hitam iti vikalpayiṣyanti ・ nāpraṇihitaṃ sarvvākārajña-

(SK) m iti ・ na sarvvākārajñatām ānimi[tta]m iti vikal[pa]yiṣya[nti] ・ nâni[m]i[tta]ṃ sarvvākāra[jñatā]m i[t]i ・ .. .. [ṇi] .[i] .. .[it]. [v]ikal[payi] .. [nt]i ・ nâpraṇihi[ta]ṃ [sarv]vākā[ra]jña-

PvsP(G) *ti vikalpayiṣyaṃti ・ na sarvākārajñatām ānimittam iti vikalpayiṣyaṃti ・*

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[57] *srotaāpattaphalaṃ* : s.e. for *srotaāpattiph°*.

nânimittaṃ sarvākārajñatêti vikalpayiṣyaṃti ・ *na sarvākārajñatām apraṇihitam iti vikalpayiṣyaṃ*(130v6)*ti* ・ *nâpraṇihitaṃ sarvākārajña-*

PvsP II 17.4~6. *ti vikalpayiṣyanti. na sarvākārajñatām ānimittêti vikalpayiṣyanti, nânimittaṃ sarvākārajñatêti vikalpayiṣyanti. na sarvākārajñatām apraṇihitêti vikalpayiṣyanti, nâpraṇihitaṃ sarvākārajña-*

Kj.276c2. 無相、無作、

11 (Reu.) tām iti ・ nāsaṃskṛtadhātuṃ śūnyatām iti vikalpayiṣyanti ・ na śūnyatāṃ saṃskṛtadhātum iti ・ evaṃ na [saṃskṛta]dhātum ānimittam iti vikalpayiṣyanti nānimittam iti saṃskṛtadhātuṃ

(SK) tām iti ・ nâsaṃskṛtadhātuṃ śūnya .. .. ti vi[kal]payi[ṣyanti ・ na ś]ūnyatāṃ saṃ[skṛ] .. [dhā] .. .i .[i ・] [e] .. ..[um ā] .. [m]. [tt]. [m iti vikalpay]i[ṣyanti] .ā[ni] .. .. .. ti saṃskṛtadhā[tu]ṃ

PvsP(G) *têti vikalpayiṣyaṃti* ・ *//* ..... (130v7~8) ..... *na saṃskṛtadhātuṃ śunya iti vikalpayiṣyaṃti* ・ *na śunyatāṃ saṃskṛtadhātur iti vikalpayiṣyaṃti*

PvsP II 17.6. *têti vikalpayiṣyanti.* ..... (17.12~14) *na saṃskṛtadhātuṃ śūnyam iti vikalpayiṣyanti, na śūnyatāṃ saṃskṛtadhātur iti vikalpayiṣyanti. na saṃskṛtadhātum ānimittam iti vikalpayiṣyanti, nânimittaṃ saṃskṛtadhātur iti vikalpayiṣyanti*

Kj.276c2. 無生、無滅、寂滅、離亦如是。

Abbreviations and Symbols

BHS = Buddhist Hybrid Sanskrit

BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953 (Yale University Press); Repr. Delhi, [2]1970 (Motilal Banarsidass).

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Kj = Taishō Tripiṭaka, vol. 8, No. 223, *Móhēbōrěbōluómìjīng* 摩訶般若波羅蜜經 (**Mahāprajñā-pāramitāsūtra*), translated by Kumārajīva.

PvsP = *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: I, ed. Nalinakṣa Dutt, London 1934: Luzac (Calcutta Oriental Series, No. 28); II~III, IV, V, ed. Takayasu Kimura, Tokyo 1986-1992: Sankibo Busshorin.

PvsP(G) = *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, in: *Gilgit Buddhist Manuscripts*, vol. I, ed. Raghu Vira and Lokesh Chandra, New Delhi 1970: International Academy of Indian Culture (*Śatapiṭaka Series*, vol, 10, pt. 5); Revised and enlarged compact facsimile ed., vol. I, Delhi [2]1995: Sri Satguru.

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s.e. = scribal error

ŚSP(Ghoṣa) = *Śatasāhasrikā Prajñāpāramitā*, ed. P. C. Ghoṣa, Calcutta 1902-1913 (Bibliotheca Indica, No. 123)

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Symbols used in the Transliteration

[ ]	damaged *akṣara*(s)
< >	omitted (part of) *akṣara*(s) without gap in the MS.
{ }	superfluous *akṣara*(s) or a *daṇḍa*
—	erased *akṣara*(s), e.g. ~~vijña~~
+	one lost *akṣara*
..	one illegible *akṣara*
.	illegible part of an *akṣara*
*	*virāma*
○	string hole

..... = Chinese character(s) with a dotted underline indicates a proper name, e.g. 舍利弗

Index of Noteworthy Words and Forms

anutpādaśeṣe (s.e. for *anupadhiśeṣe*) n. 13, 16

āvusa~ (= Skt. *āyuṣmant~*) n. 51

gotravabhūmi (s.e. for *gotrabhūmi*?) n. 40

Jñāyabuddhāhakā (a name of a Khotanese donor?) n. 18

-dh- / -d- n. 13, 16 (*anutpādaśeṣe* for *anupadhiśeṣe*), n. 23, 24 (*avadhātaṃ* for *avadātaṃ*), n. 33 (*-dātu-* for *-dhātu-*), n. 28 (*vyavadhānaṃm* for *vyavadānam*)

piyālaṃ (s.e. for *peyālaṃ*?) n. 32

praticchaka~ ("recipient"; = Skt. *pratīcch°*) n. 49

praticchayitṛ~ ("recipient") n. 53, 55

-vidva- (< Skt. *vidvat*) n. 52, 54

A Trilingual Edition of the Lotus Sutra
—— New editions of the Sanskrit, Tibetan and Chinese versions (3)
(KN. 287.11~296.3)*

Seishi KARASHIMA

XIII § 19 (KN.287.11~288.6)

G/N (Gilgit/Nepalese version), based upon D3. 117b3~

punar aparaṃ Maṃjuśrīr yo[1] bodhisatvo[2] mahāsatvaḥ[3] tathāgatasya pari(D3.1 17b4)nirvṛtasya [4]saddharmapratikṣepakāle vartamāne [5]iman dharmaparyāyaṃ dhārayitukāmaḥ[6] tena bhikṣuṇā gṛhasthapravraji(D3.1 17b5)tānām antike[7] dūreṇa dūraṃ vihartavyaṃ maitrāvihāreṇa[8] ca vihartavyam* /[9] ye ca satvā bodhāya [10]na saṃprasthitā (KN. 288) bhavanti /[11] teṣāṃ (D3.1 17b6) sarveṣām antike kṛpôtpādayitavyā[12] /[13] evaṃ cânena cintayitavyam*[14] mahāduṣprajñajātīyā[15] vatême satvā ye tathāga(D3.1 17b7)tasyôpāyakauśalyaṃ sandhābhāṣitaṃ na śṛṇvanti na jānanti na budhyante[16] na pṛcchanti na śraddadhānti[17] nâdhimucyante[18] / kiṃ câpy e(D3.1 17b8)te satvā[19] iman dharmaparyāyaṃ nâvatarante[20] nâvabudhyante[21] / api tu khalv aham etām anuttarāṃ samyaksaṃbodhim abhisaṃbudhya[22] yo (D3.1 17b9) yasmiṃ sthito bhaviṣyati[23] / taṃ[24] tasminn eva [25]rddhibalenâvarjayiṣyāmi[26] pattiyāpayiṣyāmy[27] avatārayiṣyāmi / paripācayiṣyāmi /

O (Khādaliq MS. = "Kashgar" MS.) 273b6~

punar aparaṃ maṃjuśrīr bodhisatvo mahāsatvas tathāgatasya pa(273b7)rinirvṛtasya [28]paścime kāle paścime samaye saddharmapratikṣepakāle varta(274a1)māne ya imaṃ dharmaparyāyaṃ dhārayati • maitrāvihāra<ṃ> vihāriṇā [] bhikṣūṇā[29] viharta(274a2)vyaṃ gṛhasthānāṃ ca pravṛttatānāṃ ca satvānāṃm antike [30]bodhisatvānāṃ vā abodhisatvānāṃ (274a3) vā sarveṣāṃ sāntike [] maitrī bhāvayi{t}tavyā ye

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ca satvā bodhāya asaṃprasthitā bhavaṃnti te(274a4)ṣāṃ sarveṣā<ṃ> sānti○ke kṛpôtpādayitavyā evaṃ ca [] cintayitavyaṃ · mohajīrṇībhū(274a5)tā[31] batême satvā ye imaṃ tathāgatasyôpāyakauśalyaṃ sandhābhāṣitaṃ na śṛṇvaṃ(274a6)ti na jānanti na buddhyaṃti na pṛcchaṃnti na śrandadhaṃti[32] · [33]tâdhimucyanti · kiṃ câpi ete satvā (274a7) ime dharmaparyāyaṃ nâva{t}taraṃti [34]{n}na śrandadhanti[35] nâdhimucyanti · api tu kha(274b1)lv imām eva-m-anuttarāṃ samyaksaṃbodhim abhisaṃbuddhvā ete satvā yo yaḥ satvo ya(274b2)tra yatra sthito bhaviṣyati · taṃ tatra tatra sthitaś câiva r<d>dhibalena [36]tam iha dharmaparyā(274b3)ye hy [] avatārayiṣyāmi · pattīyāpayi<ṣyā>mi paripācayiṣyāmi

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Khā (frag. from Khādaliq) (cf. Wille 2000: 87~88) 64b2~6

(64b2) /// + .. ji[t](ā) + + + + + + /// (64b3) /// [37][a]bodhi[s](a) ○ + + + + + + + + + + + + + + + .. y[e] ca + + + + + + /// (64b4) /// [sa]rvveṣā sā ○ + + + + + + + + + + + + + + + + + .. [ha]jī[r]ṇ[ībh](ū) + + + + + + /// (64b5) /// [syo]pāyakauśalya[ṃ] sa[n]dh[ā] .. .. + ṇva[nti] .. + + + + + + + + + + .. [na śra]d[dha]dhan[t]i nādhimucya[n]ti + .. + + + /// (64b6) /// (ry)āya[ṃ n]āvataranti [38]na [ś]r[addha] .. [nt](i n)ā[dhi]mucya[nti] .. + + + + + + .. + [nutta]rāṃ samyaksaṃbodhim abhisa[ṃbu]ddh[v]ā ///

F (Farhād-Bēg) 21a8~

punar aparaṃ manyuśrīḥ [39]paścime kāles tathāgatasya parinirvṛtasya (21b1) bodhisatvo mahāsatvaḥ saddharmapratikṣepakāle varttamāne ya imaṃ dharmaparyāyaṃ dhārayete maitrāvihāra<ṃ> vihāriṇā (21b2) [] bhi(k)[ṣ]uṇā viharttavyaṃ gṛha[ṃ]sthā(nāṃ ca pra)[vrā]jitānā ca satvānānām antike { : } [40]bodhisatvānāṃ vā · abodhisatvānā vā{ṃ} sarvveṣāṃ sānti(21b3)ke [m]ai[tr]ī [bhāva]yitavy(ā) (ye)ca (sat)[v]ā bodhāya asaṃprāsthitā bhavanti teṣā sarve[ṣ]āṃ [s]ā[n]tike kṛ[p](ô)tpādayitavyā[ṃ] · e(21b4)vaṃ ca [] cint[a]yitavyaṃ mo(ha)○jīrṇṇobhūtā[41] batême satvā ye imaṃ tathāgatasyôpāyakośalyaṃ sandhābh(ā)ṣitaṃ na (21b5) śṛṇvanti na jāna(nt)i na bu○ddhyanti [na] pṛcchanti · na śraddhadhanti nâdhimucyanti · ki<ṃ> câpi ete satvā imaṃ dharmaparyāyaṃ nâ(21b6)vataranti · [42]na śraddhadhanti [n]â(dh)i[mu]cya[nti] api tu khalv imām eva-m-anuttarā samyaksaṃbodhim abhisa<ṃ>buddhvā {ete sa(21b7)tvā yā}yo satvo yattra yattra sthitto bhaviṣyati · ta{ṃ tt}attra [ta]ttra sthitto câiva{i} r<d>dhi[bal]e(na) [43]i(ha ta)[n dha]rmaparyāye-m-ava[tā](21b8)rayiṣyāmi pattiyāpayiṣyāmi paripācayiṣyāmi

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Tib. Kanjur version, based upon T. 136b7~[44]

'Jam dpal gzhan yang / de bzhin gshegs pa[45] yongs su mya ngan[46] las 'das

nas / dam pa'i chos spong[47] ba'i dus kyi[48] tshe // byang chub sems dpa' (T.136b8) sems dpa' chen po[49] chos kyi[50] rnam grangs 'di 'dzin par 'dod pa'i dge slong des[51] / khyim na gnas pa dang / rab tu byung ba rnams las ring ba bas[52] kyang ring du gnas par bya'o // byams (T.137a1) pa[53] la gnas pas gnas par bya'o // sems can gang dag byang chub tu yang dag par ma[54] zhugs pa de dag thams cad la snying rje bskyed par bya'o // des[55] 'di snyam du kye ma[56] gang dag (T.137a2) de bzhin gshegs pa'i thabs mkhas pa ldem por[57] dgongs[58] te bshad pa mi nyan pa dang / mi shes pa dang / mi rtogs[59] pa dang / mi 'dri ba dang[60] / ma dad pa dang / ma mos pa'i sems can de dag (T.137a3) ni shin tu[61] shes rab 'chal[62] ba'i[63] rang bzhin can dag go / gzhan yang sems can 'di dag ni / chos kyi rnam grangs 'di la mi 'jug cing khong du[64] mi chud[65] pa dag ste / 'di ltar bdag[66] bla na med pa (T.137a4) yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas nas / gang la gang[67] gnas par 'gyur ba de la de[68] rdzu 'phrul gyi[69] stobs kyis[70] 'dun par bya'o // yid ches par bya'o // 'jug (T.137a5) par bya'o // yongs su smin par bya'o //[71] snyam du bsam par bya'o //

Bth (Bathang Kanjur) 120a1~

(120a1) ๑๑ // 'Jam dpal [] yang de bzhin gshegs pa yongsu mya ngan las 'das nas : dam pa'i chos spong ba'i dus kyi tshe / byang chub sems dpa' sems dpa' chen po chos kyi rnam grangs [] (120a2) 'dzin par 'dod pa'i dge slong des khyim na gnas pa dang : rab tu byung *bar* [] *la* ring [] bas kyang [ches] ring *bar* gnas par bya'o // byams pa la [] gnas par bya'o // sems can gang dag (120a3) byang chub tu yang dag par []^72 zhugs pa de dag thams cad la snying rje bskyed par bya'o // des 'di snyam du kye [] gang [] de bzhin gshegs pa'i thabs mkhas pa ldem por dgongs (120a4) te : bshad pa [ni] [mi] nyan *ba* dang : [] mi *rtog* pa dang : mi *'dra*[73] ba dang : *mi* dad pa dang : *mi* mos *pai* {dang :} sems can de dag [] shin tu shes rab 'chal ba'i rang bzhin [] dag go / (120a5) gzhan yang sems can 'di dag ni chos kyi rnam grangs 'di la mi 'jug cing khong du mi chud pa dag ste : 'di ltar [] bla na med pa yang dag par rdzogs pa'i byang chub mngon par (120a6) rdzogs par sangs rgyas nas : gang la gang {la} gnas *bar* 'gyur ba de la de rdzu 'phrul <gyi> stobs kyis 'dun *bar* bya'o // []^74 'jug par bya'o : yongsu smin *bar* bya'o / (120a7) snyam du bsam par bya'o :

Tib. Kho. (Tibetan translation from Khotan) kha 55a1~

(kha 55a1) ๑ //[•→•] gzhan *gyang* [•← 'jam dpal •] [• byang *cub* sems dpa' sems dpa' chen po →•] de bzhin gshegs *pa'* yongsu mya ngan las 'das nas / dam pa'i chos [la] *smod par 'gyurd [ba] 'i* tsh[e] / [•←•] (kha 55a2) [gang] chos *gyi gzhung* 'di 'dzin par

'dod pa'i dge[75] slong *de dag gyis* / khyim [] pa dang rab tu byung ba [] las *shin tu ring por* gnas par bya'o // byams *pa'i spyod* pas gnas par (kha 55a3) bya'o // sems can gang byang *cub* tu yang dag par [] zhugs *pa'* de dag thams cad la snying rje bskyed *de* // [] 'di *ltar* kye ma [] [.sems can *'di* dag [] shin tu shes rab *bcal* (kha 55a4) ba 'i rang bzhin can *te*→•] / de bzhin gshegs pa'i ○ thabs mkhas pa['i] ldem *po ngag tu* bshad pa [la] ○ myi nyan *cing* [] myi shes [] *khong du myi chud* / (kha 55a5) myi 'dri [] *myi* dad [] *myi* mos *pas* [•←•] / [] sems can 'di ○ dag [] chos *gyi gzhung* 'di la' // myi 'jug cing khong ○ *tu* myi chud *gyis*[76] / 'di ltar bdag bla na (kha 55a6) myed pa yang dag par rdzogs pa'i byang *cub* [tu] mngon *bar* rdzogs par sangs rgyas nas / ['di dag] [•gang→•] *ci* «la» [•←•] gnas «par» 'gyur ba de [dag] la rdzu 'phrul gyi stobs *gyis* (kha 55a7) 'dun par bya'o // yid ches par bya'o // *gzud* par bya'o // yongsu smyin par bya'o «snyam» du bsam [] *so* //

Chin. Dr. 109b9~15

又語："溥首！如來滅度後，若菩薩、大士奉行斯典，常以時節。其是比丘當行慈愍向諸白衣、出家、寂志、一切群生。行菩薩道者[77]常念：'過去世行大乘者[78]善權方便演眞諦誼(*v.l.* 義)。若聽聞者，不知、不了、不悅、不信、不省、不綜。反自歎說：'我當逮得無上正眞道，成最正覺，威神足力而欲得飛[79]。'' "[80]

Chin. Kj. 38c4~11

"又文殊師利！菩薩、摩訶薩於後末世[81]法欲滅時[82]，有持是《法華經》者，於在家、出家人中，生大慈心，[83]於非菩薩人中，生大悲心。應作是念：'如是之人則爲大失[84]。如來方便隨宜說法，不聞、不知、不覺、不問、[85]不信、不解。其人雖不問、不信、不解是經，我得阿耨多羅三藐三菩提時，隨在何地，以神通力、智慧力，引之，令得住是法中[86]。' "[87]

XIII § 20 (KN.288.7~289.2)

G/N (Gilgit/Nepalese version), based upon D3. 117b9~

anena[1] Maṃjuśrī(D3.1 17b10)ś caturthena dharmeṇa samanvāgato[2] bodhisatvo mahāsatvas tathāgatasya parinirvṛtasyêmaṃ[3] dharmaparyāyaṃ [4]saṃprakā(D3.1 18a1)śayamāno[5] (')vyāvadhyo[6] bhavati[7] satkṛto gurukṛto mānitaḥ pūjitaḥ[8] bhikṣubhikṣuṇyupāsakôpāsikābhi[9] rājarājaputrarājāmātya(D3.1 18a2)rājamahāmātranaigamajānapadabrāhmaṇagṛhapatibhir[10] antarīkṣacarā[11] câsya devatā[12] śrāddhāḥ[13] pṛṣṭhato[14] (')nubaddhā bhaviṣyanti

dharma(D3.1 18a3)śravaṇāya / devaputrāś câsya sadā (')nubaddhā bhaviṣyanty ārakṣāya[15] / grāmagatasya vā vihāragatasya vā upasaṃkramiṣya(D3.1 18a4)nti rātriṃdivaṃ[16] dharmaparipṛcchakāḥ[17] tasya ca vyākaraṇena tuṣṭā udagrā[18] āttamanaskā bhaviṣyanti / tat kasya hetoḥ? sarvabuddhâdhi(D3.1 18a5)ṣṭhito (')yaṃ Maṃjuśrīr dharmaparyāyaḥ atītânāgatapratyutpannair Maṃjuśrīs tathāgatair arhadbhiḥ samyaksaṃbuddhair a(D3.1 18a6)yaṃ[19] dharmaparyāyo nityâdhiṣṭhito durlabho (')sya Maṃjuśrīr dharmaparyāyasya bahuṣu lokadhātuṣu śabdo vā ghoṣo vā nāmaśra(D3.1 18a7)vo vā • //

O (Khādaliq MS. = "Kashgar" MS.) 274b3~

anena Maṃjuśrīḥ (274b4) caturthena dharmena ○ samanvāgato bodhisatvo mahāsatvas tathāgatasya parinirvṛtasyêmaṃ (274b5) dharmaparyāyaṃ saṃprakāśa<ya>māna avyāvadyo[20] bhavati • satkṛtaś ca bhavati • gurukṛtaś ca bhava(274b6)ti • mānitaś ca bhavati • pūjitaś ca bhavati bhikṣubhikṣuṇyupāsakôpāsikānāṃ rājñāṃ rāja(274b7)putrāṇāṃ rājāmātyānāṃ rājamahāmātrāṇāṃ naigamajānapadānāṃ brāhmaṇagṛha(275a1)patīnāṃ antarīkṣâvacārā câsya devatā •[21] śraddhā abhiprasannā pṛṣṭataḥ pṛṣṭata (275a2) {•} sadā samanubaddhā bhaviṣya<ṃ>ti dharmaśravaṇāya devaputrā (')sya sa{n}dā samanubaddhā (275a3) bhaviṣyanti {dharmaśravaṇāya devaputtrā sya sadā samanubandhā bhaviṣyanti} • cakṣânugu(275a4)ptyā[22] grāmagata○sya vā vihāragatasya vā upasaṃkrramiṣya<ṃ>ti rātri<ṃ>divaṃ ca (275a5) dharmaparipṛcchanāya paripraśnanāya • tasya ca praśna vyākaraṇena te deva(275a6)putrās tuṣṭā hy udagrā hy āptamanasau bhaviṣyanti • tat kasya hetauḥ sarvabuddhâdhiṣṭhitau {hi Maṃ(275a7)juśrīḥ ayaṃ dharmaparyāya • atītânāgatapratyutpanair Maṃjuśrīs tathāgatai[ḥ] ra dharma(275b1)paryāyo nityâdhiṣṭhito} hi Maṃjuśrī • ayaṃ dharmaparyāyaḥ atītânāgatapratyutpa(275b2)nnair Maṃjuśrīs tathāgatair [] ayaṃ dharmaparyāyo nityâdhiṣṭhito hi durrlabho hi Maṃjuśrī asya dha(275b3)rmaparyāyasya śravaḥ bahuṣu lokadhātuṣu • kadācit kathaṃcid asya dharmaparyāyasya (275b4) śabdo vā ghoṣo ○ vā gautrau vā nāmaśravo vā śrūyate •

F (Farhād-Bēg) 21b8~

anena many[u]śrīś caturthena dharmeṇa samanvāgato bodhi(22a1)satva mahāsatvas tathāgatasya parinirvṛtasyâimaṃ[23] dharmaparyāyaṃ saṃprakāśayamāno avyāvaddhyo[24] bhavati satkṛta(22a2)ś (ca) bhavati gurukṛtaś ca [bha]vati mānitaś ca bhavati pūjitaś ca [bha]vati bhikṣubhikṣuṇī(u)pāsakô{u}pāsikānāṃ rājñāṃ rāja(22a3)putrāṇāṃ (r)[ā]ja(mā)[ty]ānā (rā)ja[mah]āmātrāṇāṃ

naigamajānapadānā : brāhmaṇagṛhapat[ī]nā[ṃ] • a(nta)rīkṣāvaca(22a4)rā câsya de[vatā]{ṃ}ḥ śraddhā ○ [a]bhi(pra)sa<n>nāṃ pṛṣṭataḥ pṛṣṭata sadā samanubaddhā bhaviṣyaṃnti dharmaśravaṇāya : de(22a5)vaputrā[ś c]âsya [sa]dā (sama)○ (nu)baddh(ā) bhaviṣyantu[25] rakṣânuguptyā • grāmagatasya vā : vihāragatasya vā [ū]pasaṃkkra(22a6)mi[ṣya](nt)i • rā(tr)i(ṃ)divaṃ [dharma]paripṛcchanāya • paripraśnanāya : tasya ca praśnavyākaraṇena devaputrā tuṣṭā udā(22a7)grā[26] āttamanasau bhaviṣyanti tat kasya hetoḥ sarvvabuddhâdhiṣṭhito hi manyuśrīr ayaṃ dharmaparyāyo atī[tâ]nāgata(22a8)pratyutpannaiḥ manyuśrīs tathāgatair [] ayaṃ dharmaparyāyaḥ nityâdhiṣ(ṭh)ito .. durrlabho hi manyuśrīḥ asya dharmaparyā(22b1)yasya śravaṇa bahuṣu lokadhātuṣu kadāci[t] kathaṃcid asya dharmaparyāyasya śabdo vā[ṃ] ghoṣo vā • gotro vā : nāmaśravo vā (22b2) śrūyate •

Tib. Kanjur version, based upon T. 137a5~[27]

'Jam dpal chos bzhi po[28] 'di dag dang ldan pa'i byang chub sems dpa' sems dpa' chen po de bzhin gshegs pa yongs su mya ngan las (T.137a6) 'das nas / chos kyi[29] rnam[30] grangs 'di yang[31] dag par [32]rab tu ston pa na / gnod pa med par 'gyur ro // dge slong[33] dang / dge slong ma dang / dge bsnyen[34] dang[35] / dge bsnyen ma dag[36] dang / rgyal po dang / rgyal (T.137a7) bu dang / rgyal po'i blon po chen po dang / rgyal po'i[37] sna chen po la gtogs[38] pa dang / grong rdal gyi mi dang / yul gyi mi[39] dang / bram ze dang / khyim bdag rnams bsti[40] stang du byed // btsun[41] par byed / ri mor[42] (T.137a8) byed / mchod pa byed par 'gyur ro // bar snang la gnas pa'i lha dad pa dag[43] kyang chos mnyan[44] pa'i phyir de'i phyi bzhin 'brang bar 'gyur ro // lha'i bu rnams kyang de bsrung[45] ba'i phyir rtag tu phyi bzhin du[46] 'brang (T.137b1) bar 'gyur ro // grong na 'dug kyang rung // gtsug lag[47] khang na 'dug kyang rung / chos yongs su 'dri ba dag[48] nyin mtshan du de'i drung du 'dong[49] bar[50] 'gyur // des lan[51] btab pas dga' mgu[52] rangs par (T.137b2) 'gyur ro // de ci'i phyir zhe[53] na / 'Jam dpal chos kyi rnam[54] grangs 'di ni / sangs rgyas thams cad kyis[55] byin gyis brlabs pa'i[56] phyir ro // 'Jam dpal chos kyi rnam[57] grangs 'di ni 'das pa dang / (T.137b3) ma byon pa dang / da ltar byung ba'i de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyis[58] rtag tu byin gyis brlabs pa'i phyir ro // 'Jam dpal chos kyi rnam[59] grangs (T.137b4) 'di ni 'jig rten gyi khams mang por yang sgra 'am / dbyangs sam / ming thos pa[60] yang rnyed par dka'o //

Bth (Bathang Kanjur) 120a7~

'Jam dpal chos bzhi po 'di dag dang ldan pa'i byang chub sems dpa' sems dpa' chen po de bzhin gshegs pa yongsu mya ngan (120a8) las 'das nas : chos kyi

rnam grangs 'di yang dag par [] ston pa na[61] : gnod pa med par 'gyur ro // dge slong dang : {dge slong dang :} dge slong ma dang : (120b1) dge bsnyen dang : dge bsnyan[62] ma [] dang : rgyal po dang rgyal bu dang : rgyal po'i blon po chen <po dang : rgyal> po'i sna {tshogs} chen po la gtogs pa dang : grong rdal {dang:} gyi mi dang : yul gyi mi dang : bram ze dang : (120b2) khyim bdag rnams [kyi][63] *sti*[64] [stang] du byed : btsun *bar* byed : ri mor byed : mchod *par* byed {:} par 'gyur ro // bar snang la gnas pa'i lha dad pa dag kyang chos *nyan ba'i* phyir (120b3) de'i phyi bzhin 'brang bar 'gyur ro ï [lha]'i bu rnams kyang de bsrung ba'i phyir rtag tu phyi bzhin [][65] 'brang bar 'gyuro // grong na 'dug kyang rung : gtsug lag khang na 'dug kyang rung : / chos [yong] (120b4) su 'dri ba dag nyin mtshan du : de'i *mdun* du {:} *'ongs* bar 'gyur [ro] // des *len*[66] btab pas : dga' mgu *rang bar bya'o* // de ci'i phyir zhe na / 'Jam dpal chos kyi rnam grangs (120b5) 'di ni : sangs rgyas thams cad kyis byin gyis *brlab ba'i* phyir ro // {de ci'i phyir zhe na /} 'Jam dpal chos kyi rnam grangs 'di< ni 'da>s pa dang : <ma> byon *ba* dang : da ltar byung ba'i de bzhin gshegs (120b6) pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams *kyi* rtag tu byin gyis *brlab par 'gyuro* // 'Jam dpal chos kyi rnam grangs 'di [] 'jig rten gyi khams mang por (120b7) yang sgra 'am : dbyangs sam : ming thos par [] rnyed par dka'o //

Tib. Kho. (Tibetan translation from Khotan) kha 55a7~

'Jam dpal chos bzhi po 'di [] dang ldan *ba*'i byang *cub* sems (55a8) dpa' sems dpa' chen po de bzhin gshegs pa yongsu mye[67] ngan las 'das nas / chos *gyi gzhung* 'di yang dag par ston [pa] na / gnod pa myed par (55b1) 'gyur ro // dge[68] slong [pa] dang *dge'* slong ma dang / dge[69] «b»snyen [pa] dang dge[70] bsnyen ma [] dang / rgyal po dang [] rgyal bu dang / rgyal *po 'i* blon po chen po dang / rgyal po'i *blon po* dang / (55b2) [] *ljongs gyi 'gro ba dang* / *bra mdze'* dang / khyim bdag [] [gis] *sti* stang du *byas* / *bla mar byas* / ri mor *byas* [te] / mchod [] par 'gyur ro // bar snang la gnas pa'i lha [•→•] *rnams gyang* [•←dad•] (55b3) [de] [•→•] phyi bzhin 'brang bar 'gyur ro // [•←chos *nyan* pa'i phyir•] [•'di la→•] lha 'i bu rnams *gyang* / [•←•] [•→•] *rjesu* 'brang bar 'gyur ro // [•←bsrung ba'i phyir•] grong *du song yang* rung / gtsug lag (55b4) khang *du song yang* rung / [•→1•] [•→2•] [] drung du *nye bar 'gro'o* / ○ / [•2← nyin mtshan du•] [•1←chos yongsu[71] 'dri *na yang•*] / *de'i* ○ *lung bstan* pas dga' *mgu'* (55b5) rangs par 'gyur ro // de ci 'i phyir zhe *na'* / ○ 'Jam dpal chos *gyi gzhung* 'di [] sangs rgyas ○ thams cad *gyi* byin gyis brlabs *te* [] // (55b6) 'Jam dpal [•→•] [] 'das pa dang / ma *'ongs* pa dang / da ltar [] *gyi* de bzhin gshegs pa / *dgra'* bcom *ba* yang dag par rdzogs pa'i sangs rgyas rnams *gyis* [•←chos (55b7) *gyi gzhung* 'di•] rtag tu byin gyis brlabs [] *so* // 'Jam dpal chos *gyi gzhung* 'di ni 'jig rten gyi khams mang por [] sgra 'am dbyangs sam / mying thos pa (55b8) [•→•] rnyed *pa* [•←yang•] [shin tu]

dka'o //

Chin. Dr. 109b15~25

"溥首！當知。吾見斯等。佛滅度後，菩薩有四事[72]，說法而不諍怒。何等爲四？爲諸比丘、比丘尼、清信士、清信女所見奉敬。帝王、太子、大臣、群僚、郡國人民所見供養。長者、梵志皆共承順。ヲ空神明、無數天子聽所說經。天、龍、鬼神侍衛其後，皆營護之。是爲四。若入縣邑，還歸室宇[73]，晝夜悉來，諮問經法。若爲解說分別所歸，莫不歡喜。所以者何？[74]溥首！欲知，皆佛所建立，加此經恩。去來今佛盡從斯生[75]，亦護是典。若於忍界聞《正法華》品、[76]服名、聽聲者，甚難值遇。"[77]

Chin. Kj. 38c11~21

"文殊師利！是菩薩、摩訶薩，於如來滅後，有成就此第四法者，說是法時，無有過失。常爲比丘、比丘尼、優婆塞、優婆夷、國王、王子、大臣、人民、婆羅門、居士等供養、恭敬、尊重、讚歎。虛空諸天爲聽法故，亦常隨侍。若在聚落、城邑、空閑林中，有人來欲難問者，諸天晝夜常爲法故而衞護之。能令聽者皆得歡喜。所以者何？ 此經是一切過去、未來、現在諸佛神力所護故。文殊師利！是《法華經》於無量國中，乃至名字不可得聞。何況得見受持讀誦？' "[78]

XIII § 21 (KN.289.3~290.4)

G/N (Gilgit/Nepalese version), based upon D3. 118a7~

tadyathâpi nāma Maṃjuśrī rājā bhavati balacakravartī balena taṃ svarājyaṃ[1] nirjināti[2] / tato (')sya pratyarthikāḥ[3] pra(D3.118a8)tirājānaḥ[4] tena sārdhaṃ vigraham[5] āpannā bhavanti /[6] atha[7] tasya rājño balacakravartino vividhā yodhā[8] bhavanti /[9] te[10] taiḥ śatru(D3.118a9)bhiḥ sārdhaṃ yudhyante[11] (')tha[12] sa rājā tān yodhān[13] yudhyamānān dṛṣṭvā teṣāṃ yodhānāṃ[14] prīto bhavaty āttamanaskaḥ /[15] [16]sa prīta āttamanāḥ sa(D3.118a10)mānas teṣāṃ yodhānāṃ[17] vividhāni dānāni[18] dadāti / tadyathā grāmaṃ vā[19] grāmakṣetrāṇi vā[20] dadāti / [21]nagaraṃ[22] nagarakṣetrāṇi[23] dadāti / (D3.118a11) vastrāṇi[24] veṣṭanāni hastābharaṇāni[25] kaṇṭhābharaṇāni [26]suvarṇasūtrāṇi [27]karṇābharaṇāni hārārdhahārāṇi hira(D3.118b1)ṇyasuvarṇamaṇimuktā-[28] vaiḍūryaśaṃkhaśilāpravāḍāny api dadāti hastyaśvarathapattidāsīdāsāny[29] [30]api dadāti yānāni (D3.118b2) śivikāṃś[31] ca dadāti /[32] na punaḥ kasyacic cūḍāmaṇiṃ[33] dadāti / tat kasya hetoḥ? eka eva hi sa [34]cūḍāmaṇī[35] rājño mūrdhasthā(D3.118b3)yī[36] / yadā punar Maṃjuśrī[37] rājā[38] tam api cūḍāmaṇiṃ dadāti ・// [39]tadā khalu [40]tasya

rājñaś sarvaś [41]caturaṃgo balakāya ā(D3.1 18b4)ścaryaprāpto bhavaty[42] adbhutaprāptaḥ /[43] evam eva Maṃjuśrīs [44]tathāgato (')rhan samyaksaṃbuddhaḥ[45] svabāhubalapuṇyanirjāte[46] traidhātu(D3.1 18b5)ke dharmarājyaṃ[47] kārayati / tasya Māraḥ pāpīyāṃs traidhātukam ākramate[48] / (KN.2 90) atha khalu[49] tathāgatasyâpy [50]āryā yodhā[51] Māreṇa (D3.1 18b6) sārdhaṃ yudhyante[52] / atha khalu[53] Maṃjuśrīs [54]tathāgato (')rhan samyaksaṃbuddho [55]dharmarājā dharmasvāmī teṣām āryāṇāṃ[56] yodhānāṃ[57] yudhyatāṃ[58] vivi(D3.1 18b7)dhāni[59] sūtraśatasahasrāṇi bhāṣate[60] sma / catasṛṇāṃ parṣadāṃ saṃharṣaṇârthaṃ[61] nirvāṇanagaraṃ caîṣāṃ [62]mahādharmana(D3.1 18b8)garadāyaṃ dadāti / nirvṛtyā câinān pralobhayati[63] sma[64] / na punar imam evaṃrūpaṃ[65] dharmaparyāyaṃ bhāṣate sma[66] /

O (Khādaliq MS. = "Kashgar" MS.) 275b4~

upamā te Maṃjuśrī kariṣyā(275b5)mi · tadyathâpi nāma Maṃjuśrī rājā bhavati balacakravartī balena taṃ sarvaṃ rājyaṃ ni(275b6)rjitāni[67] · tato (')sya pratyarthikāḥ pratirājānas tena sārdhaṃ vigraham āpannā bhava<ṃ>ti · a(275b7)tha tasya rājño balacakravartino rājye vividhā yoddhā[68] bhavanti · te tebhi · [69] pratiśatru(276a1)rājāne bhi · [70] sārdhaṃ yudhyanti · atha sa rājā tāṃ yauddhāṃ[71] yudhyamānāṃ dṛṣṭvā teṣāṃ yoddhānāṃ[72] prī(276a2)tau[73] bhavaty āptamanāḥ somanasyajātaḥ sa prītaḥ samāna āptamanāḥ {saumana(276a3)syajāta ·} teṣāṃ yodhānāṃ vividhāṃ dāyāṃ dadāti · tadyathā grāmaṇy[74] api dadāti · (276a4) grāmakṣetrāṇy a○pi dadāti · nagarāṇy api dadāti · nagarakṣetrāṇy api dadāti < · vastrāṇy api dadāti · >[75] (276a5) veṣṭanāny api dadāti · vastrābharaṇāny api dadāti · hastābharaṇāny api da(276a6)dāti · kaṇṭhābharaṇāny api dadāti · suvarṇasūtrāṇy api dadāti · karṇā(276a7)bharaṇāny api dadāti · hārārdhahāra muktihārāṇy api dadāti · dhānaṃ hi(276b1)raṇyaṃ suvarṇamaṇimuktivaiḍūryaśaṃkhaśilapravāḍam api dadāti · hasti rathā<ṃ> (276b2) aśvarathā<ṃ> patti rathāny api dadāti · {da}dāsīdāsāny api dadāti · śivikayā(276b3)nāny[76] api dadāti · na punaḥ kasyacid ātmano mūrddhasthāyinī cūḍāmaṇi dadāti · (276b4) tat kasya heto○r eka eva hi sā bhavati cūḍāmaṇi rājño balacakrravarti(276b5)no mūrdhasthāyinī[77] || yadā punar Maṃjuśrī rājā balacakrravartī kadācit karhaci(276b6)t tad api cūḍāmaṇi mukt<v>ā[78] dadyāt* atha [] tasya rājño balacakrravartinaḥ sa sarvaś ca(276b7)turaṃgo balakāya · [79] āścaryaprāpto [bha]vaty adbhataprāptaḥ[80] evam eva Maṃjuśrīḥ ta(277a1)thāgato (')rhā[81] samyaksaṃbuddhaḥ svakena [b]āhu nirjitena · sva puṇya nirjitena · sva(277a2)balanirjitena prajñānirjitena[82] · dharmanirjitena · dharmarājatvena · traidhātuke dha(277a3)rmarājatvaṃ kārāpayati[83] dharmarājêśvaryaṃ ca tasya Māra pāpīmāṃs traidhātuka(277a4)m ākrramati vihe○ ḥayārpihbânaḥṭ atha khalu tathāgatasya (')py āryā yoddhā[84] (277a5) bhavaṃti catasraḥ pariṣado bhikṣubhikṣuṇyupāsakôpāsikās te Māreṇa pā(277a6)pīmatā sārdhaṃ yuddhyanti[85] · tatra Maṃjuśrīḥ tathāgato (')py arhān[86] samyaksaṃbuddho dharmarā(277a7)jā

dharmasvāmī · teṣāṃm āryāṇāṃ yoddhānā<ṃ>[87] bhikṣubhikṣuṇyupāsakôpāsikā{ · }nāṃ (277b1) Māreṇa sārdhaṃ yuddhyamānānāṃ vividhāni sūtrāntaśatasahasrāṇi dharmaparyāyā<ṇi> (277b2) bhāṣati sma · catasṛṇāṃ pariṣadāṃ saṃharṣaṇârthaṃ nirvāṇanagaraṃ ca tathāgato (277b3) mahādharmanagaraṃ catasṛṇāṃ pariṣadāṃ dāyaṃ dadāti nirvṛtyā{ṃ} caîṣāṃ saṃlobhayati [][88] · (277b4) na punaḥ kasyaci○d idam evarūpaṃ mūrdhaprāptaṃ dharmaparyāyaṃ bhāṣati [][89] ·

Khā (frag. from Khādaliq) (cf. Wille 2000: 88) 65a1~2

(65a1) /// .. .. [bh]āṣati sma · catasṛ .. .. /// (65a2) /// + + + + + [n]irvṛtyā caiṣāṃ saṃlo .. .. .. ///

F (Farhād-Bēg) 22b2~

opamān[90] te Manyuśrīḥ kariṣyāmi · tadyathâpi nāma Manyuśrī rājā bhavati balacakkravartti(r) (ba)lena taṃ [][91] rājyaṃ nirji(22b3)tāni[92] tato (')sya (pratyarth)i[kāḥ pra]tirājā(nas t)[e]na sārddhaṃ vigraham āpannā{ṃ} bhava<ṃ>ti a[tha] tasya (r)[ā]jño balacakravarttina[93] rā(22b4)jye{ḥ} vividhā yodhā bhava○nti · te tebhiḥ prati śatru rājāne bhiḥ[94] sārddha yuddhyanti atha sa rājā tā yodhā yuddhyamā(22b5)nāṃ dṛṣṭbā teṣā[ṃ] yodhānāṃ ○ pr[ī]to (bha)[va]ty āptamanā somanasyajātaḥ sa{ṃ} prītaḥ samānaḥ āptamanas{as} teṣā<ṃ> (22b6) yodhānāṃ vivi[dh]ān dāyā [da](dā)ti · [tad]yathā grāmāṇy api dadāti · grāmakṣetrāṇy api dadāti · nagarāṇy a[pi] · nagara(22b7)kṣetrāṇy api dadāti vastrāṇy api dad[ā]ti vaiṣṭanāṃṇy api dadāti : vastrā[bhara]ṇāṃny a[pi] dadāt[i] hastā{ṃ}bharaṇāṃ(22b8)ny api dadāti · kaṇṭhābharaṇāny api dadāti · suvarṇasūtrāṇy api dadāti · karṇṇabharaṇāny[95] api dadāti · hārā(23a1)rdhahāramuktihārā[ṇy a]pi dad[āt]i dhanaṃ hiraṇyaṃ suvarṇamaṇimuktivaiḍūryaśaṃkha[ś]i[la]pravāḍam api dadāti · hasti(23a2)rathā aśvarathā patti rathāny api dadāti dāsīdāsāny api [dadā]ti śivikāyānāny api dadāti na ~~mu~~«pu»na kasya(23a3)cid ātmano m[ū]rddhnasthāyinī [c](ūḍāma)ṇi (da)dāti tat kasya hetor eka eva hi sā bhavati cūḍāmaṇi rājño [ba]la[ca]kkravarttinaḥ (23a4) mūrddhnasthāyinī yadā p(u)○(nar Manyu)śrī rājā balacakkravartti kadācit karhacit tad api cūḍāmaṇi muktvā daddhyāt*[96] a(23a5)tha [] tasya rājño [ba]lacakkra○(va)rttina[ḥ] sa sarva caturaṅgo balakāyaḥ āścaryaprāpto bhavaty adbhutaprāptāḥ evam eva (23a6) Manyuśrī ta(thā)[ga]to (')(r)[h](ā) [sa]myaksaṃbu(ddhaḥ sva)kena bāhu nirjitena : sva puṇyanirjitena <sva balanirjitena>[97] p[r]a[jñ]ānirjitena[98] dharma[n]irjite(23a7)na · dharmarājatvena tr(ai)[dh]ātuke dharmarājātva<ṃ>[99] kārāpayati[100] · dharmarājeśvaryaṃ ca : tasya Māraḥ pāpīm(āṃs tr)ai(dhāt)[u]kam ākkrama(23a8)(t)i vihetanâbhiprāya ·[101] atha khalu tathāgatasyâpy āryā yodhā bhavanti catasraḥ pariṣadaḥ bhikṣubhikṣuṇīupāsa(23b1){sa}kôpāsikā{ḥ}s te Māreṇa pāpīmatā sārdhaṃ

yuddhyanti{s} tatra Manyuśrīs tathāgato (')py arhā sa[myak]saṃbuddha[ḥ] dharmarājā dharmasvā(23b2)mī teṣām āryāṇāṃ yodhānāṃ bhikṣubhikṣuṇyupāsakôpāsikānāṃ [M]āreṇa sārdhaṃ yuddhyamānānāṃ vividhāni sūtrāntaśa(23b3)tasahasrāṇi [dharmaparyā]yāni bhāṣa{n}ti sma catasṛṇāṃ pariṣadāṃ saṃharṣaṇârthaṃ · nirvāṇanagaraṃ ca tathāgato mahā(23b4)dharmanagaraṃ ca(ta)sṛṇāṃ [pari]◯[ṣa]dāṃ dāyaṃ dadāti nirvṛtyā câiṣā saṃlobhayati []102 na puna kasyacid idam evarūpaṃ mū(23b5)rddhap[r]āptaṃ dharmaparyāyaṃ bhā◯(ṣa)ti []103

Tib. Kanjur version, based upon T. 137b4~104

'Jam dpal 'di lta ste / dper na / stobs kyi105 'khor los106 sgyur ba'i rgyal po107 ni // stobs kyis (T.137b5) bdag gi108 rgyal srid thub ste / de la phyir rgol ba rgyal109 po zla110 dag dang de 'thab111 mo byed par gyur na112 / stobs kyi113 'khor los114 sgyur ba'i rgyal po115 de la dmag mi mang po yod de / de dag116 dang dgra de dag (T.137b6) 'thab bo // rgyal po117 des dmag mi 'thab118 pa de119 mthong nas / dmag120 mi de dag la dga' zhing mgu rangs par121 'gyur ro122 // de dga'123 zhing mgu124 rangs nas dmag mi de dag la sbyin pa125 rnam pa du ma sbyin par126 (T.137b7) byed de / 'di lta ste / grong dang grong gi zhing rnams sbyin no127 // grong khyer dang / grong khyer gyi128 zhing dang / gos dang / thod129 dang / lag130 pa'i rgyan131 dang / mgul rgyan132 dang / gser gyi tsong tsong133 dang / rna rgyan134 dang / se (T.137b8) mo do dang / do shal135 dang / mgron136 bu dang / gser dang / dngul dang / nor bu dang / mu tig dang / bai ḍūrya137 dang / dung dang / man shel138 dang / byi ru yang139 sbyin par byed / glang po che dang / rta dang / shing rta dang / (T.138a1) rkang thang dang / bran po140 dang / bran mo yang141 sbyin par byed // bzhon pa dang / khyogs kyang sbyin par byed142 de143 / gtsug gi144 nor bu ni su la yang145 sbyin par mi146 byed do // de ci'i phyir zhe na / rgyal (T.138a2) po'i gtsug tu gdags147 pa'i nor bu de ni gcig pu148 kho na yin pa'i149 phyir ro // 'Jam dpal gang gi150 tshe rgyal pos151 gtsug gi nor bu de yang152 sbyin par byed pa na / rgyal po'i dpung gi tshogs yan (T.138a3) lag bzhi pa153 de dag154 thams cad ngo mtshar155 du 'gyur // rmad du156 'gyur ro // 'Jam dpal de bzhin du157 de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas nyid kyi158 lag stobs (T.138a4) kyi bsod nams las byung ba'i khams gsum na159 chos kyi rgyal po mdzad pa'i khams gsum de160 la / bDud sdig can161 162gnon te / de nas de bzhin gshegs pa'i 'phags pa'i dmag (T.138a5) mi rnams dang bDud du163 164thab mo byed do // 'Jam dpal de nas165 de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i166 sangs rgyas chos kyi167 rgyal po168 chos kyi bdag po // 'phags (T.138a6) pa'i169 dmag mi170 thab171 mo byed pa de172 dag la mdo sde brgya stong rnam pa du ma 'chad do // 'khor bzhi yang dag par dga' bar bya ba'i173 phyir // de dag la mya ngan las174 'das pa'i grong khyer dang175 / (T.138a7) chos kyi grong khyer chen po'i

sbyin pa sbyin[176] te / mya ngan las 'das pas de dag la rjod[177] cing / chos kyi rnam[178] grangs 'di lta bu 'di ni mi 'chad do //

Bth (Bathang Kanjur) 120b7~

'Jam dpal 'di lta ste : dper na stobs kyi 'khor los *bsgyur* ba'i rgyal po ni stobs kyis bdag *gis* (120b8) rgyal srid *thob* ste : de *ci* phyir : rgol ba rgyal po [] dag dang de 'thab mo byed par gyur na / stobs kyi 'khor los *bsgyur* ba'i rgyal po de la *dmags* mi mang po yod de / (120b9) de dag dang dgra de [] 'thab bo // rgyal po : des *dmags* mi 'thab pa [] mthong nas / *dmags* mi de dag la dga' zhing mgu [] bar 'gyur ro // de dga' zhing [] rangs nas *dmags* (121a1) ๑๑ // mi de dag la sbyin *ba* [] du *mar* sbyin *bar* byed de // 'di lta ste grong dang <grong> gi zhing rnams sbyin *bar byed do* // *grongs* khyer dang grong khyer *gyi* zhing dang : gos dang thod dang : lag pa'i rgyan dang / (121a2) mgul [pa'i] rgyan dang : gser *gyis tsong tsong* dang : rna rgyan dang : *so*[179] mo do dang do shal dang mgron bu dang : gser dang dngul dang : nor bu dang mu tig dang : *be du rya* dang : dung dang *mel shel*[180] dang byi ru [dang] (121a3) yang sbyin par byed [:] glang po che dang : rta dang shing rta dang : rkang thang dang bran *pho* dang : bran mo yang sbyin *bar* byed : bzhon pa dang khyogs kyang sbyin *bar* byed de / gtsug gi nor bu ni su la (121a4) yang sbyin [par] mi bye<d> do : de ci'i phyir zhe na / rgyal po'i gtsug tu *btag* pa'i nor bu de ni *cig bu* kho na yin *ba*'i phyir ro // 'Jam dpal gang gi tshe : rgyal *po'i* gtsug gi nor bu de yang sbyin par (121a5) byed [] na / rgyal po'i dpung gi tshog<s> yan lag bzhi pa de dag thaṃd[181] ngo mtshar du *gyur* rmad du *gyur te* : 'Jam <dpal> de bzhin du : de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i (121a6) sangs rgyas nyid kyi *lags* stobs kyi bsod nams las byung ba'i khams gsum na chos kyi rgyal po mdzad pa'i khams gsum de [dag] *na* [182]bDud sdig [to] can gnon te / de nas (121a7) de bzhin gshegs *pa* 'phags pa'i *dmags* mi rnams dang : bdud [] *'thab* {bo} mo byed do // 'Jam dpal de nas de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i saryas[183] (121a8) [kyis] chos kyi rgyal po chos *kyis* bdag po 'phags pa'i dmag mi *'thab* mo [] de dag la mdo sde brgya stong [pa] rnam pa du ma 'chad do // 'khor bzhi yang dag par dga' bar bya ba'i phyir / (121a9) de dag la : mya ngan las 'das pa 'i grong khyer dang : chos kyi grong khyer chen po [] sbyin *ba* sbyin te / mya ngan las 'das *pa* de dag la *brjod* cing : chos kyi rnam grangs 'di lta bu [] mi 'chad do //

Tib. Kho. (Tibetan translation from Khotan) kha 55b8~

[*'di lta ste→*] 'Jam dpal [*←*] dper na / stobs *gyis* 'khor lo *skor* ba'i rgyal po ni stobs *gyis* bdag [] srid thub ste / de la [] rgol ba [dang /] (56a1) ๑ // rgyal po zla

dag dang [] [lhan cig tu] *thab* mo byed par *gyurd* na / stobs *gyis* 'khor lo *skor* ba'i rgyal po de la dmag myi mang po yod de / de [] [•→•] dgra de dag [•←dang•] [lhan cig tu] *thab* bo // rgyal po (56a2) des dmag myi 'thab pa [] mthong nas / dmag myi de dag la dga' zhing mgu' [] *bar* 'gyur ro // de dga' zhing [] rangs nas / dmag myi de dag la [•→•] rnam pa du ma['i] [•←sbyin pa•] *byin no'* // (56a3) [de] 'di lta ste / grong *ngam* grong gi zhing [] sbyin no // grong khyer dang grong khyer *gyi* zhing dang gos dang / *dkri ba* dang lag pa'i rgyan dang / mgul rgyan dang / gser gyi *tshong tshong* dang // (56a4) rna *cha* dang / se mo do dang / do shal dang / [] gser dang / dngul dang ○ / nor bu dang / mu tig dang / *be du rya* dang / dung dang *shi la* dang / ○ byi ru yang *byin* / *bal glang* dang rta dang shing rta dang / (56a5) rkang thang [pa] dang / bran po dang bran mo yang *byin* // ○ bzhon pa dang khyogs *gyang byin* / gtsug gi nor bu ni su ○ la yang *ma byin no* // de ci 'i phyir zhe na / (56a6) [•→•] *gtsug gi nor bu* [] gcig pu [] *ste* / [•← rgyal po'i *spyi bor gzhag pa'o* •] // 'Jam dpal *de ste* rgyal pos gtsug gi nor bu de [] *byin na'* / rgyal po 'i *stobs 'dus pa rnam* bzhi *po* (56a7) de dag thams cad ngo mtshar du 'gyur rmad du 'gyur *ba* / [•→•] de bzhin du [•←'Jam dpal•] de bzhin gshegs pa dgra bcom *ba* yang dag par rdzogs pa'i sangs rgyas nyid *gyi* lag (56a8) stobs *gyi* bsod nams las byung *ste* / *khams-sum* na / chos *gyi* rgyal po mdzad *do* // *khams-sum* de la [184]bDud sdig [to] can gnon te // de nas de bzhin gshegs pa 'i (56b1) 'phags *pa rgol ba* [] dang bDud *dang* thab mo byed do // [•→•] de nas [•←'Jam dpal•] de bzhin gshegs pa dgra bcom *ba* yang dag par rdzogs pa'i sangs rgyas chos *gyi* rgyal p[o] (56b2) chos *gyi* bdag po 'phags *pa rgol zhing* thab [] pa de dag la / mdo sde [•→•] rnam pa du *ma'* [•←brgya stong•] 'chad do // 'khor [b]zhi [] dga' bar bya ba 'i phyir de dag *las*[185] mya ngan las *'da ba* (56b3) 'i grong khyer dang / chos *gyi* grong khyer chen po 'i sbyin *ba byin* te / [de dag [] →•] mya ngan las 'das [] [•←•] *so zhes brid nas* / [•'di lta *bo'i*[186] →•] chos *gyi gzhung* [•←•] 'di ni myi 'chad *do'* //

Chin. Dr. 109b25~c7

"溥首！譬有大力轉輪聖王，威德弘茂，順化所領。諸餘敵國未率伏者不敢闚闞 。若轉輪王興擧軍[187]兵，當有所討，不賓之臣欲距[188]大邦。雄猛將士奮武剋捷，莫不稽顙。王用歡悅[189]，斷功定賞。封城(109c)食邑，賜之土田、七寶、珍奇[190]、象、馬、車乘、男、女、奴婢。元首効績勳殊特者[191]，王解髻中明珠賜之[192]。所以者何？ 臣當國強[193]，華裔乃康。如來、正覺亦復如是。爲大法王，無極道帝(←諦)[194]，自伏其心，以法教化，以德消害，以慧戰鬪[195]，降諸法王無數[196]之衆，[197] 無量經典百千要誼咸施群生，無所祕弊，詔平等城。"[198]

Chin. Kj. 38c22~39a7

"文殊師利。譬如強力轉輪聖王欲以威勢降伏諸國，而諸小王不順其命。時轉輪王起種種兵，而往討罰(*v.l.*伐)。王見兵衆戰有功者，即大歡喜，隨功賞賜。或與田宅、聚落、城邑；或與衣服、嚴身之具；或與種種珍寶、金、銀、琉璃、車渠、馬腦、珊瑚、虎珀、象、馬、車乘、奴婢、人民。唯髻中明珠不以與之。所以者何？ 獨王頂上有此一珠。若以與之，王諸眷屬必大驚怪。(39a)文殊師利。如來亦復如是，[199]以禪定智慧力得法國土，王於三界。而諸魔王不肯順伏。如來賢聖諸將與之共戰。其有功者，心亦歡喜，於四衆中爲說諸經，令其心悅，[200][賜以禪定、解脫、無漏根力諸法之財]。又復賜與涅槃之城，言："得滅度"。引導其心，令皆歡喜，而不爲說是《法華經》。"[201]

XIII § 22 (KN.290.4~291.6)

G/N (Gilgit/Nepalese version), based upon D3. 118b8~

tatra[1] Maṃjuśrī(D3.118b9)r yathā sa rājā balacakravartī[2] teṣāṃ yodhānāṃ[3] yudhyamānānāṃ[4] [5]mahatā puruṣakāreṇa vismāpitaḥ samānaḥ paścāt taṃ sarva(D3.118b10)svabhūtaṃ[6] paścimaṃ cūḍāmaṇiṃ[7] dadāti / sarvalokâśraddheyaṃ vismayabhūtaṃ / yathā [8]Maṃjuśrīs tasya rājñaḥ sa cūḍāmaṇi(D3.118b11)ś cirakālaparirakṣito[9] mūrdhasthāyī[10] / evam eva Maṃjuśrīs tathāgato [11](')py arhan samyaksaṃbuddhas traidhātuke mahā(D3.119a1)dharmarājā[12] dharmeṇa rājyaṃ kārayamāṇo[13] yasmin [14]samaye paśyati śrāvakāṃ[15] bodhisatvāṃś[16] ca skandhamāreṇa vā [17]kleśamāreṇa vā (D3.119a2) sārdhaṃ yudhyamānāṃ taiś ca sārdhaṃ yudhyamānair yadā rāgadveṣamohakṣayaḥ [18]sarvatraidhātukān niḥsaraṇaḥ sarvamāranirghātano[19] mahā(D3.119a3)puruṣakāraḥ kṛto bhavati /[20] tadā[21] [22]tathāgato (')rhan samyaksaṃbuddho (')py[23] ārādhitaḥ[24] samānas teṣām āryāṇāṃ yodhānāṃ[25] ima(D3.119a4)m evaṃrūpaṃ sarvalokavipratyayanīyaṃ[26] sarvalokâśraddheyam abhāṣitapūrvam anirdiṣṭapūrvaṃ dharmaparyāyaṃ bhā(KN.291)ṣati[27] sma[28] / sarve(D3.119a5)ṣāṃ[29] sarvajñatā-m-āhārakaṃ[30] mahācūḍāmaṇiprakhyaṃ[31] tathāgataḥ[32] śrāvakebhyo[33] (')nuprayacchati[34] / eṣā[35] hi[36] Maṃjuśrīs tathāgatā(D3.119a6)nāṃ paramā[37] dharmadeśanā /[38] ayaṃ paścimas tathāgatānāṃ[39] dharmaparyāyaḥ sarveṣāṃ[40] dharmaparyāyāṇām ayaṃ[41] dha(D3.119a7)rmaparyāyaḥ sarvagaṃbhīraḥ[42] sarvalokavipratyayanīyaḥ[43] so[44] (')yaṃ Maṃjuśrīs tathāgatenâdya tenâiva rājñā[45] balacakravartinā (D3.119a8) ciraparirakṣitaś[46] cūḍāmaṇir avamucya[47] yodhebhyo[48] dattaḥ /[49] evam eva[50] tathāgato (')pîmaṃ[51] dharmaguhyaṃ[52] cirânurakṣitaṃ sarvadharma(D3.119a9)paryāyāṇāṃ[53] mūrdhasthāyī[54] tathāgatavijñeyaṃ tad idaṃ tathāgatenâdya samprakāśitam iti ・//[55]

O (Khādaliq MS. = "Kashgar" MS.) 277b4~

tatra Maṃju(277b5)śrī · yadā[56] sa rājā balacakkrravartī · teṣāṃ yoddhānāṃ yuddhyamānānāṃ mahāpuru(277b6)ṣakāreṇa kṛtena vismito bhavati · saṃvismitaḥ samānā · paścāt taṃ sarva[]paści(277b7)makaṃ[57] ātmano mūrdhasthāyinī cūḍā(ma)ṇi mukt(v)ā yoddhānāṃ dadāti · sarvalo(278a1)kâśraddadhanīyaṃ[58] vismayan(ī)ya(ṃ) āścaryâdbhutaṃ ca sarva{loka}sya caturaṃgasya ba(278a2)lakāyasya bhavati · tadyathā Maṃjuśrīḥ tasya rājño balacakrravartina ·[59] sā cūḍāma(278a3)ṇī cirārakṣitā mūrdhasthāyinī · evam eva Maṃjuśrī · tathāgato (')py arhān[60] samyaksaṃbuddhas trai(278a4)dhātuke mahādharma○rājā dharmeṇa rāj<y>aṃ kārāpayamāṇo[61] yasmin samaye tathā(278a5)gata<ḥ> paśyati śrāvakān bodhisatvā<ṃ>ś ca skandhamāreṇa vā kleśamāreṇa vā mṛtyumāreṇa[62] (278a6) vā devaputramāreṇa vā aribhi<ḥ>[63] sārdhaṃ yuddhyamānān āryāṃ yoddhāṃs taiś ca tai .[64] sārdhaṃ yu(278a7)ddhyamānebhir yadā rāgadveṣamoha śatra kṣayaḥ[65] kṛto bhavati[66] kleśā jitā bhavaṃti sarva(278b1)traidhātukā niḥsaraṇaṃ sarvamāranirghātanaṃ mahāpuruṣadāraḥ[67] kṛto bhavati · ta(278b2)tas tathāgato (')rhān[68] samyaksaṃbuddho (')py ārādhito bhavati · ārādhitaḥ samānas teṣām āryā(278b3)ṇāṃ yoddhānāṃ tathāgata idam evarūpaṃ sarvalokavipratya<yanī>yaṃ sarvalokâ(278b4)śraddadhanīyaṃ a○bhāṣitapūrvam anirdiṣṭapūrvaṃ dharmaparyāyaṃ bhāṣati sma · sa(278b5)rveṣām āryāṇā<ṃ> yoddhānāṃ sarvajñatā dharmāṇām āhārakaṃ mahācūḍāmaṇim iva tathā(278b6)gata imaṃ dharmaparyāyaṃ śrāvakānām anuprayacchati sma : eṣā hi Maṃjuśrīḥ tathāga(278b7)tānāṃ paramā dharmadeśanā imaṃ [pa]ścimakaṃ tathāgato dharmaparyāyaṃ bhāṣati · (279a1) sarveṣu Maṃjuśrī(r dharma)paryāy(e)ṣu sa(ṃpa)śyamānaḥ{m} ayam eva dharmaparyāyaḥ sarvaga(ṃ)(279a2)bhīraḥ sarvalokavipratyayanīyaḥ so (')yaṃ Maṃjuśrī adya tathāgatena śrāvakānāṃ pra(279a3)kāśita · tadyathā tena [][69] rājñā balacakkrravartinā sā su cirārakṣitā cūḍāmaṇi rā(279a4)jā iva muktvā ○ yoddhānāṃ datta-m-evam eva{ṃ} Maṃjuśrīḥ[70] tathāgatenâpi imaṃ dha(279a5)rmaniṣkūṭaṃ[71] dharmaguhya sthānaṃ cir arātr ārakṣitaṃ[72] sarvadharmaparyāyāṇāṃ mūrdhasthāyi(279a6){na}[73] tathāgatâbhijñas tathāgatavijñeya so (')yam adya tathāgatena śrāvakānāṃ prakā(279a7)śitaḥ [][74]

Khā (frag. from Khādaliq) (cf. Wille 2000: 88) 65b5~6

(65b5) /// + + + + + + + [ya](ṃ) sarvva[lo](k)[āśraddh](a) + .. /// (65b6) /// nā(ṃ) [sa](r)[vv](a)jña[t]ā dharmāṇām ā[h]āra[kaṃ] ma(h)[ācūḍā] .. ///

F (Farhād-Bēg) 23b5~

tattra Manyuśrī yathā sa rājā balacakkravarttis teṣā<ṃ> yodhānāṃ

yuddhyamānā(23b6)nāṃ mahāpuru[ṣa]kāreṇāṃ .. .. ..[75] vismito bhavati : sa<ṃ>vismitaḥ samānaḥ paścāt taṃ sarvva[]paścimakaṃ [ā]tmano mū(23b7)rddhasthāyinī cūḍāmaṇi muktvā yodhānāṃ [da]dāti sarvalokâśraddhadhanīya[ṃ][76] vismayanīyaṃ [ā]ścaryabhūtaṃ ca sarvva(23b8)sya caturaṅgasya balakāyasya bhavati : tadyathā Manyuśrīs tasya rājñaḥ balacakkravartinaḥ sā cūḍāmaṇī { • } (24a1) cirārakṣita{ṃ}[77] mūrddhasthāyinī • evam eva Manyuśrī[s] tathāgato (')py arhā samyaksaṃbuddhaḥ traidhātukai[78] mahādharmarājā dharmeṇa rājyaṃ kāraya(24a2)māṇo yasmi<ṃ> samaye tathāgato paśyati śrāvakā<ṃ> bodhisatvāṃś ca skandha[mār]eṇa vā k[l]e[śamā]reṇa vā (mṛtyu)[m]āreṇa[79] vā • devaputra(24a3)māreṇa vā{ṃ} aribhiḥ (s)ā(rddhaṃ yuddhyam)ā[nā]ṃ [ā]ryā yodhā taiś ca tebhiḥ sārddha<ṃ> yud<dh>yamānebhi[80] yadā rāga(dve)ṣamoha(śa)[tru]kṣayaḥ kṛ(24a4)tt(o) bhavati : [81]kleśā (j)it(ā) (bha)○(vant)i sa(rva)traidhātukaḥ[82] niḥsaraṇaṃ sarvvamāranirghātanaṃ mahāpuruṣakāra<ṃ> kṛtaṃ bhavati tata(24a5)s [ta]thā[ga]to (')r(h)ā [sa]myaksaṃ○[b](u)ddho (')py ārādhito bhavati ārādhitaḥ samānaḥ teṣām āryāṇāṃ yodhānāṃ tathāgato ida(24a6)m evarū[pa]ṃ sar(va)lo(kavipratya)nīya<ṃ> sar[va]lokâśraddha<dha>nīyam abhāṣitapūrvam anirdiṣṭapūrva dharmaparyāyaṃ bhāṣati sma (24a7) sarveṣāṃm āryā[ṇā]<ṃ> yo[dh]ānāṃ sar[v]ajñatāṃ dharmāṇāṃm āhārakaṃ mahācūḍāmaṇim iva ta[thā]ga[ta] ida(ṃ) dharma(pa)ryāyaṃ śrā(24a8)vakānām anuprayacchati • eṣā hi Manyuśrī tathāgatānāṃ paramā dharmade(śan)āṃ imaṃ paścimakaṃ tathāgato dharmaparyā(24b1)yaṃ bhāṣati sarveṣu Manyuśrī dharmaparyāyeṣu saṃpaśyamāna-m-ayam eva dharmaparyāyaḥ sarvagambhīraḥ sarvalokavipratyanīyaḥ so (24b2) (')yaṃ Manyuśrī adya{s} tathāgatena śrāvakānāṃ prakāśitaḥ tadyathā tena [][83] rājñā balacakkravarttinaḥ[84] sā su cirārakṣitaṃ cūḍāmaṇi ~~rā~~ (24b3) rā«jā»-m-iva m(u)ktvā yo(dhānāṃ da)ttaḥ evam e[va Ma]nyuśrīḥ[85] tathāgatenâpi imaṃ dharmaniṣkuṭe[86] dharmaguhya sthāna<ṃ> cir arātr ārakṣitaṃ[87] sa[rva](24b4)dharmaparyāyā(ṇ)ā(ṃ) mū[r]ddha[s]th[ā]○yī tathāgatâ{ṃ}bhijñā : tathāgatavijñeyaṃ so (')yam adya tathāgatena śrāvakānāṃ prakā(ś)itaḥ [][88]

Tib. Kanjur version, based upon T. 138a7~[89]

'Jam dpal de la ji ltar stobs kyi[90] 'khor (T.138a8) los[91] sgyur ba'i rgyal po dmag mi de dag 'thab pa na / skyes bu'i rtsal chen pos ngo mtshar du gyur nas / phyis bdog pa thams cad kyi mchog gi[92] gtsug gi nor bu 'jig rten thams cad yid mi[93] ches (T.138b1) shing ngo mtshar du 'gyur ba[94] de sbyin par byed do // 'Jam dpal ji ltar rgyal [95]po de'i gtsug gi nor bu gtsug na 'dug pa de yun ring du bsrungs pa[96] [97]de bzhin du / 'Jam dpal de bzhin (T.138b2) gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas khams gsum na chos kyi rgyal po chen po[98] / chos[99] kyi rgyal po mdzad pa[100] gang gi[101] tshe nyan thos dag dang / byang chub sems dpa' dag (T.138b3) phung po'i bdud dam / nyon mongs pa'i bdud dang 'thab par[102] gzigs

te / de dag dang lhan cig[103] tu 'thab pa na / gang gi[104] tshe[105] 'dod chags dang / zhe[106] sdang dang / gti mug zad de / khams gsum pa thams cad (T.138b4) nas byung zhing / bdud thams cad 'joms pa / [107]skyes bu chen po'i rtsal chen po byas par gyur pa de'i tshe / de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mnyes nas / 'phags pa'i[108] (T.138b5) dmag mi de dag la / 'jig rten thams cad dang mi mthun[109] pa / 'jig rten thams cad[110] yid mi ches pa / sngon ma bshad sngon ma bstan pa'i chos kyi rnam[111] grangs [112]di lta bu 'di bshad de / kun gyis[113] thams cad (T.138b6) mkhyen pa nyid thob par byed pa / gtsug[114] gi[115] nor bu chen po dang 'dra bar[116] / de bzhin gshegs pas nyan thos rnams la rab tu sbyin no // 'Jam dpal 'di ni de bzhin gshegs pa rnams (T.138b7) kyi[117] chos bstan pa'i mchog[118] ste / 'di ni de bzhin gshegs pa rnams kyi[119] chos kyi rnam grangs kyi[120] mtha'o[121] // chos kyi rnam[122] grangs thams cad kyi nang na chos kyi[123] rnam grangs 'di zab ste / 'jig rten thams cad dang mi mthun[124] pa'o // 'Jam (T.138b8) dpal stobs kyi[125] 'khor los[126] sgyur ba'i rgyal po de nyid kyis[127] / ring du [128]bsrungs pa'i gtsug gi nor bu bkrol te / dmag mi mchog rnams la [129]sbyin pa de bzhin du / de bzhin gshegs pa'i (T.139a1) chos kyi rnam grangs gsang ba yun ring por bsrungs pa[130] / chos kyi rnam[131] grangs thams cad kyi spyi bo la 'dug pa[132] / de bzhin gshegs pas mkhyen pa[133] de[134] / de bzhin gshegs pas de (T.139a2) ring[135] yang dag par rab tu bstan[136] to //

Bth (Bathang Kanjur) 121b1~

(121b1) 'Jam dpal de la ji ltar stobs kyi 'khor *los bsgyur* ba'i rgyal *po'i dmags* [ni] mi de dag [dang] 'thab pa na : skyes bu'i rtsal chen pos ngo mtshar du gyur nas phyis *bdag po*[137] thaṃd kyi mchog [] gtsug gi nor bu (121b2) 'jig rten thams cad yid <mi> ches shing ngo mtshar du gyur *pa* de sbyin *bar* byed do : 'Jam dpal *de* ltar rgyal po de'i *gtsugs* gi nor bu *gtsugs* na 'dug *ba* de : yun ring du bsrungs *ba* de bzhin du : 'Jam (121b3) dpal de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i saryas[138] khams gsum <na> chos kyi *bdag po* chen po : <chos kyi rgyal po> mdzad pa gang gi tshe / nyan thos dag dang byang chub sems dpa' *gang* phung po['i bdud] (121b4) *dang*[139] nyon mongs pa'i b[dud] dang : 'thab *pa* gzigs te : de dag dang lhan *gcig dang* 'thab pa na : gang *gis* tshe : 'dod chags dang zhe <sdang> dang gti mug zad de : khams gsum *na* thaṃd *las* byun[g zhing] (121b5) bdud thams cad *'jom* pa : skyes bu chen po'i rtsal chen po byas par *'gyur ba* de'i tshe / de bzhin gshegs pa dgra bcom *ba* yang dag par rdzogs pa'i sangs rgyas mnyes nas (121b6) 'phags pa'i *dmags* mi de dag la 'jig rten thams cad dang mi mthun *ba* 'jig rten thams cad yid mi ches pa sngon ma bshad [pa :] sngon ma bstan pa'i chos kyi rnam grangs 'di lta bu 'di (121b7) bshad de : kun *gyi* thaṃd mkhyen pa nyid thob par byed pa : [] gtsu<g> gi nor bu chen po [de dag] dang {:}

'dra *ba* <:> de bzhin gshegs pas nyan thos rnams la rab tu sbyin no // 'Jam dpal ['d]i (121b8) ni de bzhin gshegs pa rnams kyi chos bstan pa'i mchog ste / 'di ni de bzhin gshegs pa rnams kyi *rnams*[140] kyi rnam grangs kyi mtha'o // chos kyi rnam grangs thaṃd kyi nang *nas* chos [kyi] (121b9) rnam grangs 'di zab ste / 'jig rten thaṃd dang mi mthun *ba*'o // 'Jam dpal stobs kyi 'khor *los bsgyur* ba'i rgyal po de nyid *gyis* ring du *bsrung ba'i* gtsug gi [n]o[r b]u (122a1) ๑๑ bkrol te : *dmags* mi mchog rnams la *byin ba* de bzhin du : de bzhin gshegs pa'i chos kyi rnam< grang>s gsang ba yun ring por *bsrung ba* : chos kyi rnam grangs thams cad kyi spyi bo *na* 'dug pa : de <bzhin> (122a2) gshegs pas mkhyen pa de de bzhin gshegs pas de ring yang dag par [] ston to //

Tib. Kho. (Tibetan translation from Khotan) kha 56b4~

(kha 56b4) [•de la→•] 'Jam dpal [•←•] ji ltar stobs *gyis* 'khor lo *skor* ○ ba'i rgyal po dmag myi [] *rgal ba na'* / [141]skyes *bu chen po'i* ○ *mthus* / ngo mtshar du gyur nas / (kha 56b5) phyis [] [de] [142]thams cad *gyi* mchog gtsug gi nor bu ○ [•de *byin te*→•] / 'jig rten thams cad [ni] *ma dad cing* ○ ngo mtshar du *gyurd to* [•←•] // 'Jam (kha 56b6) dpal «ji ltar» rgyal po [] 'i gtsug gi nor bu [•→•] de yun ring du *bsrung zhing* / [•←*spyi bo la gzhag pa*•] de bzhin du 'Jam dpal de bzhin gshegs pa dgra bcom *ba'* / yang dag (kha 56b7) par rdzogs pa'i sangs rgyas khams gsum na chos *gyi* rgyal po chen po / chos *gyis* rgyal po mdzad *pa'* / gang *gyi dus la* nyan thos [] dang / byang *cub* sems (kha 56b8) dpa' [] / phung po 'i bdud dam / nyon mongs pa 'i bdud dang / 'thab pa gzigs te / de dag dang lhan cig [] 'thab pa na / *nam* 'dod *'chags* dang / zhe sdang dang / gti (kha 57a1) ๑ // mug zad de / khams gsum [] thams cad *las* byung zhing bdud thams cad *'jom ba* skyes bu [chen po] 'i *mthu* [] byas par *gyurd pa'* // *de na* de bzhin gshe[gs] (kha 57a2) *pa'* dgra bcom *ba* yang dag par rdzogs pa'i sangs rgyas *bnyes*[143] nas / 'phags pa [] *rgol ba* de dag la [•'di lta bu→•] 'jig rten thams cad *yid myi ches pa'* / 'jig rten (kha 57a3) thams cad *myi dad pa' sngun* ma bshad / *sngun* ma *bstand* pa'i chos *gyi gzhung* [•←•] [] bshad *do* / kun gyis thams cad mkhyen pa [] / thob par byed *pa'* / gtsug gi nor (kha 57a4) bu chen po dang {/} 'dra *ba* </>[144] de bzhin gshegs pas nyan ○ thos rnams [] rab tu *byin* no // 'Jam dpal 'di ni / ○ de bzhin gshegs pa [] *'i* [•mchog→•] *gi* (kha 57a5) chos *bshad pa* [•←•] ste // 'di ni de bzhin gshegs ○ pa rnams *gyi* chos *gyi gzhung gyi* mtha'o // chos ○ *gyi gzhung* thams cad *gyi* nang na // (kha 57a6) chos *gyi gzhung* 'di [ni 'jig rten thams cad «na»] zab *cing* / 'jig rten thams cad *yid myi ches pa ste* / [gang 'di] 'Jam dpal [de bzhin gshegs pa' de ring] (kha 57a7) stobs *gyi* 'khor lo *skor bas* / ring du bsrungs pa'i gtsug *gyi* nor bu bkrol te / *rgol ba* [] la *byin ba* / de [b]zhin du de bzhin gshegs pa*s* [•gsang ba'*i*→•] chos [] [•←•] / (kha 57a8) yun ring por bsrungs *pa'* / chos [] thams cad *gyi* spyi bo la 'dug pa de bzhin gshegs pas mkhyen pa de / de bzhin gshegs pas de ring yang dag par (kha

57b1) rab tu bstan to ///

Chin. Dr. 109c7~18

"[]145 其見身魔，能與魔戰。以賢聖法攻婬、怒、癡，降魔官屬。盡三界患146，至於滅度。所作剋捷，則大勇猛。147[於後無壞，亦無有實。因由諸ヲ，致斯世間]如處色像一切因緣148。普諸世界古今以來，無有信此《正法華經》，未曾暢說。所以說者，由諸通慧大慈所致。如大聖帝髻中明珠，以爲世尊第一法要。緣是趣行，如來使聞深妙之典。往古、來、今諸行班宣斯經爲最，消除一切緣起之患149。猶如聖帝珍重愛護髻中明珠，久乃解出，以賜元功。如來如是，夙夜寶護最妙無瑕150，從是來久(*v.l.* 從來甚久)立諸法頂，今日加哀，乃演散耳。"151

Chin. Kj. 39a7~20

"文殊師利！如轉輪王見諸兵衆有大功者，心甚歡喜。以此難信之珠久在髻中，不妄與人，而今與之。如來亦復如是。於三界中爲大法王，以法教化一切衆生，見賢聖軍與五陰魔、煩惱魔、死魔152共戰，有大功勳，滅三毒，出三界，破魔網。爾時，如來亦大歡喜。此《法華經》能令衆生至一切智，一切世間多怨難信，先所未說，而今說之。文殊師利！此《法華經》是諸如來第一之說，於諸說中最爲甚深，末後賜與。如彼強力之王久護明珠，今乃與之。文殊師利！此《法華經》諸佛如來祕密之藏，於諸經中最在其上，長夜守護，不妄宣說，始於今日，乃與汝等而敷演之。"153

XIII § 23 (KN.291.7~292.14)

G/N (Gilgit/Nepalese version), based upon D3. 119a9~

atha khalu bhagavānn eta(D3.119a10)d[1] evârthaṃ bhūyasyā mātrayā sandarśayamānas tasyāṃ velāyām imā gāthā abhāṣata : //

[2]maitrībalaṃ ca [3]sada da(D3.119a11)rśayantaḥ kṛpāyamāṇo[4] sada sarvasatvān prakāśayan[5] dharmam im(') evarūpaṃ [6]sūtraṃ viśiṣṭaṃ sugatehi varṇi(D3.119b1)taṃ // (= 45)

gṛhastha [7]ye pravrajitāś ca ye syuḥ[8] [9]atha (')bodhisatvās tada kāli paścime / [10]sarveṣu[11] maitrābalu[12] so hi darśayī [13, 14]mā hâiva (D3.119b2) kṣepsyanti śruṇitva dharmam* // (= 46)

ahaṃ pi[15] bodhim anuprāpuṇitvā yadā sthito bheṣyi[16] tathāgatatve / [17]tato (')na[18] upaneṣyam[19] [20]upāyi sthi(D3.119b3)tvā saṃśrāvayiṣye[21] imam agrabodhim* // (= 47)

(KN.292) yathā (')pi rājā balacakravartī yodhāna[22] dadyād vividhaṃ[23] hiraṇyaṃ / hastīṃś ca a(D3.119b4)śvāṃś ca rathā[24] padātāṃ[25] nagarāṇi [26]grāmāṃś ca dadāti tuṣṭaḥ // (= 48)

keṣāṃci [27]hastābharaṇāni[28] prīto dadāti rūpyaṃ ca suvarṇasūtraṃ / (D3.119b5) muktāmaṇīṃ[29] [30]śaṃkhaśilāṃ pravāḍān vividhāṃś ca dāyāṃ[31] sa dadāti prīto[32] • // (= 49)

yadā tu so uttamasāhasena vismāpito kena(D3.119b6)ci tatra bhoti / vijñāya āścaryam idaṃ kṛtaṃ[33] ti mukuṭāt[34] sa muṃcitva maṇiṃ[35] dadāti • // (= 50)

tathaîva[36] buddho ahu dharmarājā kṣāntībalaḥ[37] [38]prajña(D3.119b7)prabhūtakośaḥ dharmeṇa śāsāmi (')mu[39] sarvalokaṃ hitânukaṃpī karuṇāyamānaḥ // (= 51)

satvāṃś ca dṛṣṭvā (')tha vihanyamānāṃ (D3.119b8) bhāṣāmi sūtrāntasahasrakoṭyaḥ[40] parākramaṃ jāniya teṣa prāṇināṃ ye śuddha[41] satvā iha[42] kleśaghātinaḥ // (= 52)

(D3.119b9) atha dharmarājo (')pi[43] mahābhiṣaṭko[44] paryāyakoṭīśata bhāṣamāṇo[45] / jñātvā tu[46] satvā[47] balavanta[48] jñānī cūḍāmaṇiṃ vā[49] imu[50] (D3.119b10) sūtru[51] deśayī • // (= 53)

imu[52] paścimaṃ[53] loki vadāmi[54] sūtraṃ[55] [56]sūtrāṇa sarveṣ(') imam agrabhūtaṃ / saṃrakṣitaṃ me[57] na ca jātu pro(D3.119b11)ktaṃ[58] taṃ śrāvayāmy[59] [60]adya śṛṇotha sarve • // (= 54)

O (Khādaliq MS. = "Kashgar" MS.) 279a7~

atha khalu bhagavāṃn idam evârthaṃ bhūyasau mātrayā saṃdarśayitukāmas tasyāṃ ve(279b1)lāyāṃ imā gāthā abhāṣata //

maitrābalaṃ [c]a saṃdarśayantaḥ[61] kṛpāyamāṇaḥ (279b2) sada satvadhātu[62] : prakāśayed dharmam im(') evarūpaṃ sūtraṃ viśiṣṭaṃ sugatebhi varṇita(279b3)m* (1) (= 45)

gṛhastha ye pravrrajitāś ca ye syur abo«dhi»satvās tada kāli paścime • sarvatra (279b4) maitrābala ○ darśayeyaṃ [63]mohāntajīrṇā aśruṇanta dharmam* 2 (= 46)

ahaṃ tu bo(279b5)dhim anuprāpunitvā yadā sthito bheṣyu tathāgatatve • tato (')na upaneṣyi upāya(279b6)koṭibhiḥ[64] saṃśrāvayiṣye imam agrabodhim* 3 (= 47) yathā (')pi rājā balacakrravartī yoddhā(279b7)na dadyād vividhaṃ [h]i[ra]ṇyam*

hastī<ṃ>ś ca a[śv]ān rratha pattipīṭhakā[65] nagaraṃ ca grrāmaṃ ca (280a1) [66]dadāti rāṣṭram* 4 (= 48)

keṣāṃca vastrābhara[ṇā]ni[67] prīto ratnāni rūpyaṃ ca suvarṇasūtrān*

mu(280a2)ktiṃ maṇiṃ śaṃkhaśilapravāḍa<ṃ> vividhā<ṃ>ś ca dāyāṃ sa dadāti prīta 5 (= 49)

yadā ca so uttamasā(280a3)hasena vismāpito bhavati sa tatra kenacit*

vijñāya āścaryam idaṃ <kṛtaṃ> ti mukuṭātu muṃ(280a4)citva maṇiṃ dadā○ti 6 (= 50)
emeva buddho (')py aha dharmarājā kṣāntibalī jñānaprabhūta(280a5)kauśa • [68]
dharmeṇa śās{t}āmy aha sarvalokaṃ hitânukaṃpī karuṇāyamānaḥ (7) (= 51)
5 dṛṣṭvāna ca (280a6) (sa)tva viha{ha}nyamānā bhāṣāmi sūtrāntasahasrakoṭayaḥ
parākrramaṃ jāniya te(280a7)(ṣa prā)ṇināṃ ye śuddha satvā iha kleśaghātakā • (8) (= 52)
atha dharmarājā (')pi mahābhiṣaṭkaḥ paryā(280b1)(ya)koṭīśata bhāṣamāṇaḥ
jñātvāna satvāṃ balavanta jñānī cūḍāmaṇîva ima sū(280b2)(tra) bhāṣati 9 (= 53)
10 ima paścima{ka}ṃ loki vadāmi sūtraṃ sūtrāṇa sarveṣv ima gṛṅgabhūtam*[69]
(280b3) saṃrakṣitaṃ me na ca jātu bhāṣitaṃ taṃ śrāvayāmy adya śṛṇotha sarve 10 (= 54)

Khā (frag. from Khādaliq) (cf. Wille 2000: 89) 66a1~4

15 (66a1) + + + + [k](a)[ruṇ](ā) + + + (= 51)
+ + + /// (66a2) .. (d)[dh](a)[s](a)[tv](ā) iha [kl](e)[ś](a)[ghā] .. .. (= 52)
+ /// (66a3) .. [ṇī]va iva[70] sūtra bhāṣati • (= 53)
○ /// (66a4) taṃ taṃ śrāvayāmy adya śṛṇotha sa ○ /// (= 54)

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20 **F (Farhād-Bēg)** 24b4~

a(24b5)tha khalu bhagavān idam e○(vâ)rtha(ṃ bh)[ū]yaso mātrayā saṃdarśayitukāmas tasyāṃ velāyām imāṃ gāthā (')ddh[y]abhāṣat* //
(24b6) maitrābalaṃ ca sa[da da]rśayanta (kṛ)pāyamā[ṇa](ḥ) sada satvadhātum*[71]
prakāśitaṃ dharmam imâivarūpaṃ sūtraṃ viśiṣṭaṃ sugatebhi (va)rṇitam* (1)
25 (= 45)
gṛ(24b7)hastha ye prabrajitāś ca ye syur abodhisatv[ā]s tada kāli [pa]ścime
sarvvattra maitrābala darśaye[yaṃ m]o(hântajīrṇā) aśruṇanta dharma (2) (= 46)
(24b8) ahan tu bodhim anuprāpunitvā yadā sthito bheṣyi tathāgatatve •
30 tato tam upanaiṣyi upāyakoṭibhiḥ[72] sa(ṃ)śrāvayiṣye i(25a1)mam agrabodhim* (3) (= 47)
yathā pi rājā balacakkravartti • [yo](dhāna da)[d]yā vividhaṃ hiraṇyam*
hastīṃś ca aśvā ratha pattipeṭakāṃ[73] nagaraṃ (25a2) ca grāma(ṃ) ca [74]dadāti rāṣṭram* 4 (= 48)
35 keṣā<ṃ>ci vastrābharaṇāni[75] prīto ratnāni rū[pya]ṃ ca s[u]varṇasūt[ra]ṃ
m[u]ktiṃ maṇi(ṃ) śa(ṃ)khaśilapravāṭaṃ vividhā(ṃ)ś ca dā(25a3)yā(ṃ) sa [da]dati prī[ta] (5) (= 49)
(yadā ca s)[o u]tta[ma]sāhasena vismāpito bhavati sa tattra kenacit*
vijñāya ā[ś]caryam idaṃ kṛtan ti mukuṭā(25a4)tu muñcitva ma[ṇ](iṃ) [dadā](ti)

(6) (= 50)
○ e(me)[va] buddho py aha dharmarājā kṣāntibalī jñānaprabhūtakośaḥ
dharmeṇa śā[s](ā)my aha sa$_{(25a5)}$rvvalokaṃ hitânukaṃp(ī) ka[ruṇā]○[ya]māna ~~māna~~ 7 (= 51)
dṛṣṭbāna ca satva vihanyamānā bhāṣāmi sūtrāntasahasrakoṭayaḥ
parā$_{(25a6)}$kramaṃ jāniya t[e]ṣa (pr)ā(ṇ)i(nāṃ) ye śuddha satvā iha kleśa~~yā~~ghātakāḥ 8 (= 52)
atha dharmarājā pi mahābhiṣaṭ[k]aḥ paryāyakoṭīśata $_{(25a7)}$ bhāṣamāṇā{ṃ}ḥ
jñā(t)v(āna) satv(āṃ) balavanta jñ(ānī) cūḍāmaṇîva (i)[m]a{ṃ} sūtra bhāṣati (9) (= 53)
ima paścima(ṃ) loka vad(ā)mi <sūtraṃ> sūtrāṇa sa$_{(25a8)}$rveṣv ima śṛṅgabhūta :
saṃrakṣitaṃ me na <ca> jātu bhāṣita taṃ śrāvayāmy adya śṛṇotha sarve 10 (= 54)

Tib. Kanjur version, based upon T. 139a2~[76]

de nas bcom ldan 'das[77] don 'di nyid rgyas par ston cing de'i thse[78] tshigs su bcad pa 'di dag bka' stsal[79] to //
byams pa'i stobs ni rab tu ston par byed[80] //
$_{(T.139a3)}$ rtag[81] tu sems can kun la snying yang brtse[82] //
bde bar gshegs pas [83]bsngags pa mdo sde'i[84] mchog /
'di 'dra'i chos[85] 'di rab tu ston par byed // (= 45)
gang dag khyim na gnas dang rab byung dang[86] //
byang $_{(T.139a4)}$ chub sems dpa' ma yin phyi dus der //
chos 'di thos[87] nas smod[88] par 'gyur 'ong zhes[89] //
thams cad la yang[90] des ni byams stobs bstan // (= 46)
bdag gis byang chub rjes su [91]thob 'gyur te //
de $_{(T.139a5)}$ bzhin gshegs pa 'dug[92] par nam gyur pa //
de tshe thabs la gnas nas khyed la sbyin[93] //
byang chub mchog 'di kun tu[94] bsgrags par bya[95] // (= 47)
dper na stobs kyi[96] 'khor lo[97] sgyur rgyal gyis //
$_{(T.139a6)}$ mgu nas dmag mi rnams la mgron[98] mang byin[99] //
glang chen rta dang shing rta[100] rkang thang dang //
grong rnams dang ni grong khyer rnams kyang byin // (= 48)
dga' nas kha cig la ni lag pa'i rgyan[101] //
dngul $_{(T.139a7)}$ dang gser gyi tsong tsong[102] rnams kyang[103] byin //
mu tig nor bu byi ru[104] man shel[105] dang[106] //
sbyin par bya ba[107] rnam pa mang po byin // (= 49)
gang tshe [108]de ni de la[109] gang zhig gis //
tsham[110] tshom[111] med pa'i[112] mchog gis ngo $_{(T.139a8)}$ mtshar gyur[113] //

de yis ngo mtshar byas pa[114] shes nas su //
cod pan las ni nor bu bkrol[115] te byin // (= 50)
bzod pa'i stobs dang shes rab mdzod mang po //
sangs rgyas chos rgyal ngas kyang de bzhin (T.139b1) du //
phan zhing snying rje'i rjes su thugs brtse'i[116] phyir //
chos kyis[117] 'jig rten 'di dag thams cad bstan // (= 51)
'tshe ba'i[118] sems can dag kyang gzigs nas su //
mdo sde bye ba phrag stong[119] rnams (T.139b2) kyang bshad //
sems can gang 'dir nyon mongs 'joms gtsang[120] ba //
srog[121] chags de dag rnams kyi mthu mkhyen nas // (= 52)
de nas chos rgyal sman pa chen po yang //
rnam grangs bye ba phrag brgya[122] 'chad[123] (T.139b3) mdzad cing //
sems can[124] stobs dang ye shes ldan mkhyen nas //
gtsug gi nor bu lta bu'i[125] mdo 'di bshad // (= 53)
mdo sde kun gyi mchog gyur 'di yin te[126] //
'jig rten du ni mdo sde[127] mtha' 'di bshad //
(T.139b4) ngas ni nams kyang[128] ma[129] bshad rab[130] [131]bsrungs pa //
de ni de ring bsgrags kyis[132] thams cad nyon // (= 54)

Bth (Bathang Kanjur) 122a2~

de nas bcom ldan 'das [kyi[133]] <don> 'di nyid rgyas par ston cing : de'i tshe tshigs su bcad pa 'di dag bka' stsal to //
(122a3) byams pa'i stob[s n]i rab tu ston par byed : //
rtag tu sems can kun la snying [] brtse [ba] :
bde bar gshegs pas bsngags pa mdo sde [] *mchogs* //
'di 'dra'i chos 'di rab tu ston par byed // (= 45)
(122a4) gang dag khyim na gna[s] dang rab byung dang :
byang chub sems dpa' ma yin phyi dus der :
chos 'di thos nas smod par [] 'ong [ngngo][134] zhes : //
thaṃd la yang des ni byams stobs *ldan*[135] // (= 46)
bdag gis byang chub rjesu (122a5) thob 'gyur te //
de bzhi[n g]shegs pa 'dug par nam gyur pa //
de tshe thabs la gnas nas *khyod* la sbyin //
byang chub mchog {la} 'di kun *la bsgrag* par bya // (= 47)
dper na stobs kyi 'khor *los bsgyur* (122a6) rgyal gyis :
mgu [nas] *dmags* mi rnams la mgron [bu] [] byin //
glang chen rta dang shing rta rkang thang dang :
grongs rnams dang ni *grongs* khyer rnams kyang *sbyin* // (= 48)

dga' nas kha cig la ni lag pa'i rgyan
(122a7) dngul dang gser gyi *tsong tsong* rnams kyang *sbyin* //
mu tig [•byi ru→•] nor bu [•←•] *mal* shal[136] dang[137] :
sbyin *bar* bya ba rnam pa mang po byin : (= 49)
gang [gi] tshe de ni de la gang zhig gis :
tsham tshom med pa'i mchog *gi* (122a8) ngo mtshar gyur :
de *'i* ngo mtshar byas pa shes nasu[138] //
cod *ban* la<s> ni nor bu bkrol te byin : (= 50)
bzod pa'i stobs dang {:} shes rab mdzod mang po : //
sangyas[139] chos rgyal ngas kyang de bzhin du :
phan zhing (122b1) snying rje'i *rjesu* thugs *brtsa*'i[140] phyir :
chos kyis 'jig rten 'di dag thams cad bstan : (= 51)
'tsho ba'i sems can dag kyang {:} gzigs nas su :
mdo sde bye ba phrag stong rnams kyang bshad //
sems can gang (122b2) 'dir nyon mongs *'jom* gtsang ba :
srog chags de dag rnams *kyang*[141] *mthus*[142] mkhyen nas // (= 52)
de nas chos rgyal sman pa chen po yang :
rnam grangs bye ba [stong] phrag [] 'chad {{cing}} mdzad cing :
sems can stobs dang (122b3) ye shes ldan mkhyen nas :
gtsug gi nor bu[]'i mdo 'di [rab {/} tu] bshad // (= 53)
mdo sde kun *gyis*[143] mchog gyur 'di yin te //
'jig rten du ni mdo sde mtha' 'di bshad //
ngas ni *nam* kyang ma bshad rab *srungs* [pa]
(122b4) de ni de ring bsgrags *cing* {:} *thamd* nyon : (= 54)

Tib. Kho. (Tibetan translation from Khotan) kha 57b1~

de nas bcom ldan 'das [gyis] *de 'i* don [] *bslas te* / *bstan pa'i phyir* / de 'i *dus na* tshigs su bcad pa 'di [] *gsungs so* //
(kha 57b2) byams pa [] stobs ni *rtag* tu ston par byed //
rtag tu sems can kun la snying yang *brtse'* //
[•'di 'dra 'i chos *rnams* rab tu ston *pa ni'*→•] //
bde bar gshegs (kha 57b3) pas bsngags pa mdo sde [] mchog [•←•] // (= 45)
[•→•] khyim *pa* dang [ni] rab [tu] byung [ba] [] [•←gang•] [] //
byang *cub* sems dpa' ma yin phyi dus *na* //
[•thams cad la yang [[•→•]] [] byams stobs (kha 57b4) [[•←des•]] bstan [pa'] //→•]
chos 'di thos nas smod par ○ *myi bya phyir* // [•←•] (= 46)
nga 'is [•rjesu→•] byang [*c*]*u*[*b*] [•←•] *thob nas* [ni] // ○
de bzhin gshegs [la] 'dug pa[r] (kha 57b5) nam *gyurd te* //

de *na* thabs la *'dug* nas *nye* ○ *bar* sbyin //
byang *cub* mchog 'di *rnams gyang thob* ○ par *bya'* // (= 47)
[] stobs *gyi* 'khor lo *skor* (kha 57b6) [ba'i] rgyal [po] *'is* //
[*→*] *rgol ba* rnams la mgron [bu] mang [po] byin //
5 [bal] glang [] rta dang shing rta rkang thang [ba'] [] //
[*←mgu' nas*] grong [] dang [] grong khyer rnams *gyang byind* // (= 48)
(kha 57b7) dga' nas *la la* la ni lag pa'i rgyan [yang byin] //
dngul dang gser gyi *tshong tshong* rnams *gyang byind* //
mu tig nor bu byi ru *shi la dung* //
10 [] rnam pa mang (kha 57b8) [] [*dang* {/} des dga'] *bran* [gyang] *byind* // (= 49)
[*→*] *de'i brtul pa'i mchog gyis nam zhig na* //
[*←*la las* de ni*] *shin du* ngo mtshar *gyurd* //
de *'is* ngo mtshar byas *par* shes (kha 58a1) ๑ // nas su //
cod pan las ni nor bu bkrol *nas* byin // (= 50)
15 [*de bzhin [] sangs rgyas chos rgyal ngas *gyang* [ni] //→1*]
bzod pa[] stobs dang shes rab [*mang po→2*] mdzod [*2←*] / / [*1←*]
(kha 58a2) [*chos *gyis* 'jig rten 'di dag thams cad *bstand* //→*]
phan zhing snying rje[] rjesu thugs brtse[] phyir // [*←*] (= 51)
[*→*] sems can [*←*nyams pa*] *rnams gyang* gzigs *pas na'* //
20 (kha 58a3) mdo sde bye ba phrag stong [] [rab du] bshad //
[*srog chags de dag [] *gi* mthu *rig* nas //→1*]
sems can *gag* [] [*gtsang→2*] *mya ngan 'jom* [*2←*] ba [de] // [*1←*] (= 52)
de *na* chos [gyi] rgyal [po] sman [] (kha 58a4) chen *pos* [] //
[*→*] bye ba [] brgya ['i] [*←*gzhung*] [gyis] *ston pa ni* / ○ /
25 sems can stobs dang ye shes ldan mkhyen nas / ○ /
gtsug gi nor bu lta bu[] mdo 'di (kha 58a5) bshad // (= 53)
[*'jig rten du ni mdo sde mtha' 'di bshad / ○ /→*]
mdo sde *thams cad* gyi [ni] mchog [] 'di yin [] / ○ /[*←*]
ngas ni *nam yang* ma bshad [] bsrungs (kha 58a6) pa [ste] //
30 [] de ring *thos par bya 'is* thams cad nyon // (= 54)

Chin. Dr. 109c18~110a17

世尊欲重顯現要誼(*v.l.* 義), 而歎頌曰:
"今如來現[144] 慈心之力 常愍衆生 群萌之界[145]
35 安住諸嗟 最尊經卷 故分別説 如斯典誥 (= 45)
最後世時 志菩薩法[146] 若使出家(←學)[147] 及居家者
[148]若聞此經 慈心戰慄 一切普現 不得誹謗 (= 46)
吾本初始 得佛道時 如今如來 現在之時

設能逮聞　於是尊經　則便建立　億權方便[149] (= 47)
猶如勢強[150]　轉輪聖帝[151]　戰鬪降伏　外異國王
得賜象馬　車乘篋藏[152]　(110a) 又加封邑　城郭郡土 (= 48)
或有得賜　手足寶釧[153]　微妙之色　紫磨金珍
眞珠夜光　車渠碧玉　種種殊別　奇財[154]妙異 (= 49)
若干諸物　各用賜之　使一切衆　踊躍驚喜
覩所立功　怪未曾有　最後解髻　明月寶施 (= 50)
佛亦如是　今爲法王　忍辱之力　無極慧音[155]
常行慈愍　興發哀護　以法等化　一切世間 (= 51)
覩諸衆庶　憂惱之患　講說經法　億千之數
曉知衆生　所應方便[156]　今日衆生　以爲盡原 (= 52)
於時法王　無極大聖　分別經卷　億百千亹
以知黎庶　志力猛慧　便說此經　如髻明珠 (= 53)
最後世時　正典所處　一切諸法　皆無及者
欽仰是經　未曾輕講　識練幽微　慧明者聞 (= 54)"[157]

Chin. Kj. 39a20~b12

爾時，世尊。欲重宣此義。而說偈言：
"常行忍辱　哀愍一切　乃能演說　佛所讚經 (= 45)
後末世時　持此經者　於家出家　及非菩薩
應生慈悲　[158]斯等不聞　不信是經　則爲大失 (= 46)
我得佛道　以諸方便　爲說此法[159]　令住其中 (= 47)
譬如強力　轉輪之王　兵戰有功　賞賜諸物
象馬車乘　嚴身之具[160]　及諸田宅　聚落城邑 (= 48)
(39b)　或與衣服[161]　種種珍寶　奴婢財物[162]　歡喜賜與/ (= 49)
如有勇健　能爲難事　王(←三)[163]解髻中　明珠賜之 (= 50)
如來亦爾　爲諸法王　忍辱大力　智慧寶藏　以大慈悲　如法化世 (= 51)
見一切人　受諸苦惱　欲求解脫　與諸魔戰　爲是衆生　說種種法 (= 52)
以大方便　說此諸經　既知衆生　得其力已　末後乃爲　說是《法華》　如王(←三)解髻　明珠與之 (= 53)
此經爲尊　衆經中上　我常守護　不妄開示　今正是時　爲汝等說" (= 54)[164]

XIII § 24 (KN.292.15~294.14)

G/N (Gilgit/Nepalese version), based upon D3. 119b11~
catvāri[1] dharmā[2] ima-m-evarūpā[3]　mayi[4] nirvṛte ye ca[5] niṣevitavyāḥ
(D3.120a1) [6]ye câr̥thikā uttama-m-agrabodhau　[7]vyāpāraṇaṃ ye ca karonti mahyam*

// (= 55)

(KN.2 93) na [8]tasya śoko na pi cântarāyo daurvarṇikaṃ[9] nâpi (D3.1 20a2) gilānakatvaṃ /

na ca cchavī kṛṣṇika tasya bhoti na câpi[10] hīne[11] nagarasmi[12] vāso[13] • // (= 56)

priyadarśano[14] (')sau[15] satataṃ maharṣī tathāga(D3.1 20a3)to vā yatha pūjya[16] bhoti /

upasthāyakā[17] tasya bhavanti nityaṃ[18] ye devaputrā daharā bhavanti • // (= 57)

na tasya śastraṃ[19] na viṣaṃ kadācit kā(D3.1 20a4)ye krame nâpi ca daṇḍaleṣṭum*[20]

saṃmīlitaṃ tasya mukhaṃ bhaveta[21] yo[22] tasya ākrośam [23]apîha dadyāt* // (= 58)

so bandhubhūto (D3.1 20a5) bhavatîha prāṇināṃ ālokajāto vicaranti[24] medinīm

timiraṃ hananto[25] bahuprāṇakoṭināṃ[26] yo[27] sūtru[28 29]dhāre(D3.1 20a6)y(') imu nirvṛte mayi[30] • // (= 59)

supināṃś ca so paśyati śuddharūpān[31] bhikṣūṃś ca so paśyati bhikṣuṇīṃś[32] ca /

siṅhāsanasthaṃ ca (D3.1 20a7) [33]tathā (')tmabhāvaṃ dharmaṃ prakāśentu[34] bahuprakāram* // (= 60)

(KN.2 94) devāṃś[35] ca yakṣān yatha gaṅgavālikā[36] asurāṃś ca nāgāṃś[37] ca bahu(D3.1 20a8)prakāraṃ[38]

teṣāṃ ca so bhāṣati agradharmaṃ[39] supinasmi sarveṣu[40] kṛtâṃjalīnāṃ • // (= 61)

tathāgataṃ[41] so supinasmi paśyati[42] de(D3.1 20a9)śentu[43] dharmaṃ bahuprāṇakoṭināṃ[44]

raśmīsahasrāṇi pramuṃcamānaṃ valgusvaraṃ[45] kāṃcanavarṇa nātham* // (= 62)

so ca ttahiṃ[46] bhoti (D3.1 20a10) kṛtâṃjalī sthito[47] abhistavanto[48] dvipadôttamaṃ[49] muniṃ[50] /

so ca jjino[51] bhāṣati agradharmaṃ[52] catasrīṇa[53, 54]parṣāṇa mahābhiṣa(D3.1 20a11)ṭkaḥ[55] // (= 63)

so ca [56]prahṛṣṭo bhavatī[57] śruṇitvā prāmodyajātaś ca karoti[58] pūjām*

[59]supine ca[60] so dhāraṇi prāpuṇoti [61]avi(D3.1 20b1)vartiyaṃ jñāna spṛśitva kṣipraṃ • // (= 64)

jñātvā ca so āśayu[62] lokanāthaḥ[63] taṃ[64] vyākarotī[65] puruṣarṣabhatve[66] //

[67]kulaputra tvaṃ pîha anuttaraṃ[68] śi(D3.1 20b2)vaṃ spṛśiṣyase[69] jñānu-m-anāgate[70] (')dhvani • // (= 65)

tavâpi kṣetraṃ vipulaṃ bhaviṣyati[71] parṣāś ca[72] catvāri [73]yathâiva mahyaṃ

[74]śroṣyanti dharmaṃ ba(D3.1 20b3)hu te[75] anāsravaṃ[76] sagauravā[77] bhūtva kṛtâṃjalī ca : // (= 66)

punaś ca so paśyati svātmabhāvaṃ[78] bhāventu[79] dharmaṃ[80] girikandareṣu /

bhāvitva[81] dharmaṃ (D3.1 20b4) ca spṛśitva dharmatāṃ[82] samādhi so[83] labdha[84] jinaṃ ca[85] paśyati • // (= 67)

O (Khādaliq MS. = "Kashgar" MS.) 280b3~

catvāri dharmā imi (280b4) evarūpā niṣevitavyā parinirvṛte mama

ye arthikā uttamayâgrabodhaya (280b5) [86]vyākaraṇaṃ teṣa ahaṃ karomi 11 (= 55)

na tasya śoko na ca antarāyau daurvarṇikaṃ nâ(280b6)pi gilānakatvam*

nâpi cchavī kṛṣṇika tasya bheṣyati nâpy asya hīne nagarasmi vāsa(280b7)m* 13[87] (= 56)

priyadarśanau (')sau satataṃ maharṣī tathāgatau vā yatha pūjitau bhavet*

upasthā(281a1)yakās tasya bhavanti nityaṃ y(e) [d](e)[v](a)[p]utrā daharā bhavanti 13 (= 57)

na tasya śastra(ṃ) na [v](i)(281a2)ṣaṃ kadācit kāye krrame daṇḍaprahāratarjanā •

samlāyate[88] tasya mukhaṃ avidva(281a3)sau[89] yas tasya ākrośa vadeta kaścit* 1<4> (= 58)

sa śṛṅgabhūto[90] bhavi prāṇakoṭināṃ ālokabhūtau[91] vi(281a4)caranti medinīm*

timirā hananto bahuprāṇakoṭināṃ yaḥ sūtra dhāre ima (281a5) nirvṛte mama <1>5 (= 59)

supināṃś ca s<<au>>[92] śuddha<<viśu<d>dha>>[93] paśyati bhikṣūṃś ca so paśyati bhikṣuṇī ca

(281a6) siṃhāsanasthaṃ ca [94]sa ātma{na} paśyati dharma prakāśe<ṃ>ta bahuprakāraṃ (281a6) (16) (= 60)

devāś ca yakṣā yatha gaṃgavālikā asurāś ca nāgāś ca bahuprakārā •

(281b1) (te)ṣāṃ ca sau[95] bhāṣati agrradharmaṃ svapnasmi sarveṣa kṛtâṃjalī{ji}nān* 17 (= 61)

tathāgataṃ (281b2) [s](o) supinasmi paśyati deśenta dharmaṃ bahuprāṇakoṭināṃ*

raśmissahasrāṇi[96] pramuṃ(281b3)camāno valgusvaraṃ kāṃcanavarṇa nātho 18 (= 62)

sa ce[97] tahi<ṃ> bho{n}ti kṛtâṃjalī sthitaḥ (281b4) abhistavanto dvipadānam uttamam*

sa ca jino[98] bhāṣati agradharmaṃ caturṇa pari(281b5)ṣāṇa mahābhiśakya[99] 19 (= 63)

sa ca prahṛṣṭo bhavate[100] śruṇitvā prāmodyajātaś ca karoti pūjā(281b6)m*

svapne ca so dhāraṇi prāpunāti[101] avaivartikaṃ jñāna spṛśitva kṣipram* 20 (= 64)

jñātvā (281b7) ca so āśaya lokanāyaka[s] (ta)ṃ (vy)ākaroti puruṣarṣabhatve •

kulaputra tvaṃ pîha-m-a[n](u)(282a1)(ttaraṃ śivaṃ) (sp)[ṛś](i)ṣyase jñā .. m anāga .. (')dhvani 21 (= 65)

tavâpi kṣetraṃ vipulaṃ bhaviṣyati pare(282a2)[102] .. ś ca catvāri yathâiva mahyam*

śrroṣyanti dharma bruvatā hy anāsrava sagauravā bhūtva (282a3) kṛtâṃjalīś ca 22 (= 66)

punar api so paśyati ātma<bhāvaṃ> bhāventa dharmaṅ girikandarasmi bhāvitva dharmaṃ (282a4) ca spṛśitva bodhiṃ[103] sa○mādhi sau[104] labdh[v]a jināś[105] ca paśyati (2)3 (= 67)

Khā (frag. from Khādaliq) (cf. Wille 2000: 89) 66a5~b6, 67a1~5

(66a5) ya vyākara[ṇa]ṃ te .. + +ṃ + ... /// (= 55)

(66a6) [hī](n)e .. [ga] .. + + + + (= 56)

(66b1) de[vap]u[tr]ā .. + + + + + (= 57)

+ + /// (66b2) ākrośa [va] .. .. .. + + (= 58)

+ + + /// (66b3) tra dhāre ima nirvṛte mama (= 59)

○ /// (66b4) tma [paś]yati dha[rma] prakā[śenta] ba ○ /// (= 60)

(66b5) teṣāṃ [ca] s[o] bhāṣati agra[dharma]ṃ s[v](a) /// (= 61)

(66b6) .. .. .. [ha]srā[ṇ](i) .. ..[ṃ] + + + /// (= 62)

(67a1) (t)[t](a)[ma]m*

[sa ca jino] .. + + + + + + + + + + [riṣ]āṇa ma[h]ā .. .. .. ḥ [19] (= 63)

[sa] ca [pra](h)ṛ .. [bh](a)vate [śruṇ]itvā [p]rāmo[d]y[ajā] .. .. + .. [ti] .. + + + (67a2) pne [ca s]o [dh](ā) .. [ṇ](i p)[r](āp)u .. + + + + + + + + .. [śi]tva kṣipram* 20 (= 64)

jñātvā [ca] so .. śa[ya] lokanāyakas taṃ vyā[ka]roti puru[ṣarṣabha]tve •

ku .. [pu](67a3)[tra tvaṃ pī] .. .. [nuttaraṃ śiva](ṃ) spṛ ○ + + + [jñ]ā[nam an]āgate .. [n](i) [21] (= 65)

[t](a)[v]âpi kṣetraṃ [v]ipu[la]ṃ [bhavi]ṣyati pa[r]i[ṣāś ca ca](tv)ā[ri] + [th]âiva [ma] .. +

(67a4) [ś]ro[ṣyaṃt]i [dharma](ṃ) [bru]va[tā] (h)y (a) .. .. ○ + .. gaura[vā bhū]t[v]a kṛtā[ñj]alīś ca 22 (= 66)

[punar a]pi .. .. [śyati ātmabh](ā)[vaṃ bhā] .. + + + + + + (67a5) ntarasmiṃ [•]

[bh]āvi[tva] dharmaṃ ca [s]pṛ .. tva .. + + + + .. la[b](dh)[va] jin(āṃ) + + .. [ti • 2]3 (= 67)

F (Farhād-Bēg) 25a8~

catvāri dharmā imi evarūpā ni«ṣe»vita(25b1){ta}vyā parinirvṛte mama

ye arthikā ut<t>a{va}ma<yâ>grabodhiyā vyākaraṇaṃ teṣa ahaṃ karomi 11 (= 55)

na tasya śoko bhavi antarāyo (25b2) dovarṇikaṃ nâpi gilānaka[t]vaṃ nâpi cchavī kṛṣṇika tasya bhaiṣyatti nâpy asya hīne nagarasmi vāsaṃ 12 (= 56)

priyadarśana (')so[106] sa(25b3)tataṃ ma[ha](r)ṣī[s] ta[th](ā)[ga]to vā yatha [p]ūjito bhavet*

upasthāyakās tasya bhavanti nityaṃ ye devaputrā daharā bhavanti 13 (= 57)

na (25b4) tasya śastraṃ na viṣaṃ ka[d]āci○t kāye kkrame daṇḍaprahāra tarjanā{ṃ}

:

samlāyate[107] tasya mukham avidvaso[108] yas tasya ākkro$_{(25b5)}$śa vadeta kaścit* 14 (= 58)

sa ○ śṛṅgabhūto[109] bhavi prāṇakoṭināṃm ālokabhūto vicarāti medinīm*

timiraṃ hananto bahu$_{(25b6)}$prānakoṭin(ā) [ya](ḥ sū)tra dhā(r)e (i)ma [n]ir(vṛ)te mama (15) (= 59)

supināś ca sa śuddha viśuddha paśyati bhikṣuś ca saḥ paśyati {bhikṣuś ca saḥ paśyati} $_{(25b7)}$ bhikṣuṇīś ca

si(ṃ)hāsa{n}nasthaṃ ca tathā (')tma paśyati dharma pprakāśeti bahuprakāram* 16 (= 60)

devāś ca yakṣā {ca} yatha gaṅgavālikā $_{(25b8)}$ asurāś ca nāgāś ca bahuprakārā :

teṣā ca so bhāṣati agradharma svapnasmi sarveṣa kṛtâ[ṃ]jalīnām* (17) (= 61)

tathāgataṃ so supi$_{(26a1)}$nasmi paśyati deśenta dharma(ṃ) bahuprāṇakoṭināṃm*

raśmisahasrāṇi[110] pramuñcamāno valgusvaraṃ kā(ṃ)ca<na>varṇa nāthā 18 (= 62)

sa taś ca $_{(26a2)}$ sahi[111] bhoti kṛtâ<ṃ>jalī sthitā abhistavanto dbipadāna[m] u[tta]ma<ṃ>

sa ca jino bhāṣati agradharma[ṃ] caturṇa pariṣāṇa $_{(26a3)}$ mahābhiśakya[112] (19) (= 63)

sa ca [p]rah[ṛ](ṣṭ)o [bha](va)te [śru]ṇitvā prāmodyajātaś ca karoti pūj{y}ām*

svapne ca so dhāraṇi prāpunāti aviva$_{(26a4)}$rttokaṃ[113] jñāna [s]pṛśitva kṣ[i]○ (pram*) (20) (= 64)

[j](ñ)[ātv]ā ca so āśaya lokanāyakas taṃ vyākaroti puruṣārṣabhatve

kulaputtra tvaṃ pî$_{(26a5)}$ha-m-anuttaraṃ [śi]vaṃ spṛśi○(ṣ)yase (jñā)nam anāgate (')dhvani 21 (= 65)

navâpi[114] kṣetraṃ vipulaṃ bhaviṣyati pariṣāś ca catvāri yathâi$_{(26a6)}$va mahyam*

ś(r)o[ṣ](ya)ṃ(t)i .. .. bruva(tā) hy a[n]āsravaṃ sagoravā bhūtva kṛtâ(ṃ)jaliś ca : 22 (= 66)

puno pi so paśyati ātmabhā$_{(26a7)}$vaṃ bhāventi[115] dharmaṃ girikānta[ra]smi :

bhāvitva dharmaṃ ca spṛśit[va] [b](o)dhi[116] .. [m]ādhi so la~~thva~~«bdhva» jināṃ ca paśyati 23 (= 67)

Tib. Kanjur version, based upon T. 139b4~[117]

nga ni yongs su mya ngan 'das gyur[118] nas //

'di 'dra'i[119] chos bzhi[120] 'di dag bsten par bya[121] //

[122]gang dag $_{(T.139b5)}$ byang chub [123]dam pa mchog 'dod dang //

[124]gang dag nga yi[125] bya ba rnams[126] byed pa // (= 55)

de la mya ngan med cing bar chad med //

mdog mi sdug dang[127] na bar mi 'gyur zhing[128] //

de yi mdog kyang nag por mi 'gyur $_{(T.139b6)}$ te //

de ni grong khyer ngan par yongs[129] mi[130] gnas // (= 56)
rtag tu mthong dga' drang srong chen po de[131] //
de bzhin gshegs pa bzhin du mchod[132] par 'gyur //
[133]lha yi bu pho gzhon nu de dag kyang //
5 rtag tu de yi[134] g-yog (T.139b7) kyang byed[135] par 'gyur // (= 57)
de la nam yang mtshon dang dug mi tshugs //
lus la bong rdo dbyug pas mi phog go //
de la gang dag kha [136]ngan zer ba ni[137] //
de dag kha yang lkugs shing[138] zums[139] par 'gyur // (= 58)
10 mya ngan nga[140] 'das mdo 'di (T.139b7) gang 'dzin pa //
de ni srog[141] chags rnams kyi[142] gnyen[143] du 'gyur //
snang ba thob cing sa 'di'i steng na rgyu //
srog chags bye ba mang po'i[144] rab rib sel // (= 59)
de yis[145] rmi lam [146]bzang po'i dngos[147] mthong (T.140a1) nas[148] //
15 des[149] ni dge slong[150] dge slong ma[151] yang mthong //
de bzhin bdag lus seng ge'i[152] khri la 'dug[153] /
rnam pa mang po'i[154] chos[155] rnams[156] ston par byed // (= 60)
de ni rmi lam na yang lha (T.140a2) klu dang[157] //
gnod sbyin lha min[158] gang gā'i[159] bye ma snyed //
20 thams cad thal mo sbyar ba de dag la //
chos kyi dam pa rnam[160] pa mang po[161] 'chad[162] // (= 61)
de ni rmi lam [163]de bzhin gshegs mthong ste //
srog chags (T.140a3) bye ba mang la chos ston cing //
'od zer stong dag[164] rab tu 'gyed mdzad la //
25 mgon po dbyangs snyan gser gyi mdog 'dra mthong // (= 62)
de yang de na thal mo sbyar 'dug nas //
thub pa rkang gnyis (T.140a4) mchog la mngon par bstod //
rgyal ba sman pa chen po de yang ni //
'khor bzhi[165] dag la chos mchog ston pa mdzad // (= 63)
30 de yis thos nas rab tu dga' bar 'gyur //
rab tu mgu ba skyes[166] (T.140a5) nas mchod pa byed[167] //
phyir mi ldog pa'i ye shes myur reg nas //
rmi lam du ni de yis gzungs thob bo // (= 64)
'jig rten mgon pos[168] de yi[169] bsam mkhyen nas //
35 rigs kyi bu khyod ma 'ongs (T.140a6) dus na[170] 'dir //
ye shes bla med zhi ba reg 'gyur zhes //
skyes bu khyu mchog nyid du[171] de lung ston // (= 65)
khyod kyi zhing yang shin tu[172] rgya cher 'gyur //
'khor bzhi rnams kyang[173] ji ltar nga yi bzhin //

(T.140a7) gus par gyur[174] cing[175] thal mo rab sbyar[176] te //
de dag zag med chos mang nyan par 'gyur // (= 66)
des[177] ni bdag gi[178] lus kyang yang mthong ba[179] //
ri sul dag na chos ni[180] sgom[181] byed cing //
chos la (T.140a8) goms par byas nas[182] chos nyid reg /
des ni[183] ting nge 'dzin rnyed rgyal ba mthong // (= 67)

Bth (Bathang Kanjur) 122b4~
nga ni yongsu mya ngan 'das gyur nas //
'di 'dra'i chos bzhi{n} 'di dag *bstan*[184] par bya :
gang dag byang chub dam pa mchog 'dod dang //
de dag nga'*i* bya ba rnam<s> byed pa // (= 55)
(122b5) de la mya ngan med cing bar chad med :
mdog mi sdug [ba] dang na bar mi 'gyur zhing :
de *ni mdogs* kyang nag por mi 'gyur *la* //
de ni *grongs* khyer ngan *bar* yongs mi gnas // (= 56)
rtag tu mthong dga' drang srong (122b6) chen po de :
de bzhin gshegs pa bzhin du mchod par 'gyur //
lha yi bu pho gzhon nu de dag kyang //
rtag tu de'*i* g-yog kyang byed par 'gyur // (= 57)
de la nam yang mtshon dang : dug mi tshugs :
lus (122b7) la bong rdo dbyug pas mi phog go :
de la gang dag kha ngan zer ba ni //
de dag kha yang *lkug cing zum bar* 'gyur // (= 58)
mya ngan nga 'das mdo 'di gang 'dzin *ba* //
de ni srog chags rnams kyi gnyen du 'gyur //
(122b8) snang ba thob cing sa 'di'i *sting*[185] na rgyu :
srog chags bye ba mang po'i *re rab*[186] sel // (= 59)
de *ni* rmi lam bzang po[] dngos mthong *ste* //
de ni dge slong dge slong ma yang mthong //
de bzhin bdag lus *sing* ge'i (122b9) khri la *bzhugs* :
rnam pa mang po'i <<chos>> *mchog* ston *bar* byed : (= 60)
de ni rmi lam na yang lha dang {:} klu :
gnod sbyin : lha min *gang ga'i* bye ma snyed //
thams cad thal mo sbyar ba de dag la : /
(123a1) chos kyi dam pa *dam* pa[187] mang po 'chad // (= 61)
de ni rmi lam de bzhin gshegs [pa] mthong ste //
srog chags bye ba mang la chos ston cing :

'od *gzer*[188] stong *phrag*[189] rab tu 'gyed mdzad [la] //
mgon po dbyangs (123a2) snyan gser *gyis*[190] mdog 'dra [pa] mthong // (= 62)
de yang de na thal mo sbyar 'dug nas :
thub pa rkang gnyis mchog la mngon par bstod //
rgyal ba smon pa[191] chen po de yang ni //
'khor bzhi dag la chos mchog (123a3) [ba] *snyan* pa mdzad // (= 63)
de *yi*[192] thos nas rab tu dga' bar 'gyur :
rab tu mgu ba skyes nas mchod *bar* byed //
phyir mi ldog pa'i ye shes myur reg nas :
rmi lam du ni de *yi*[193] *gzugs*[194] thob bo // (= 64)
'jig rten mgon (123a4) pos de yi bsam mkhyen nas :
rigs kyi bu khyod ma 'ongs <dus> na[195] 'dir <//>
ye shes bla med zhi ba reg 'gyur zhes : //
skyes bu khyu : mchog *bzhin* du de lung ston // (= 65)
khyod *kyis*[196] zhing yang <shin tu> rgya cher 'gyur //
'khor (123a5) bzhi rnams *kying*[197] [ji lta]r *nga'i* bzhin :
gus par gyur cing thal mo rab sbyar te //
de dag zag med chos mang nyan par 'gyur : (= 66)
de[198] ni bdag gi lus kyang yang mthong ba //
ri sul dag na chos *kyang bsgom* byed cing :
(123a6) chos la goms par byas *pas* chos nyid reg :
de yi[199] ting [] 'dzin ['di] rnyed rgyal ba mthong // (= 67)

Tib. Kho. (Tibetan translation from Khotan) kha 58a6~
[*'di *lta bu 'i* chos bzhi 'di *rnams* [ni] //→*]
nga ni [] mya ngan 'das [] nas [sus] [*←*] *bsnyend te'* //
(kha 58a7) gang *zhig* byang *cub* dam pa mchog 'dod *cing* //
[] nga *'i* bya ba *dag* [ni] *su*[200] byed *pa'* // (= 55)
de la mya ngan [] *dang* [ni] bar chad myed //
mdog myi sdug dang na bar myi (kha 58a8) 'gyur zhing //
de *'i* mdog *gyang* nag por myi 'gyur te //
de ni grong khyer ngan par *yong* myi gnas // (= 56)
rtag tu mthong dga' drang srong chen po de //
(kha 58b1) / d[e] bzhin gshegs pa bzhin du mchod par 'gyur //
[* [**de *la*→**] rtag tu [**←**] g-yog [] byed [] 'gyur [ba ni] //→*]
lha'*i sras po gzho* nu de *rnams te* // (= 57)
de la nam yang mtshon dang (kha 58b2) dug myi tshugs //
lus la bong rdo *dbyig*[201] pas myi *zug* go //
[*de *'i* kha yang *lkug* [] par 'gyur [ba ni'] //→*]

de «la» gang *zhig* kha ngan zer ba'*o* // [•←•] (= 58)
[•→•] de ni srog chags rnams *gyi* (kha 58b3) gnyen du 'gyur //
snang *bar gyurd* cing sa 'di [] steng na *spyod* //
srog{s} chags bye ba mang po 'i rab rib *seld* //
5 [•← mya ngan nga 'das mdo *sde* gang 'dzin *pa'o* //•] (= 59)
(kha 58b4) de *'is* rmyi lam *gtsang ma gzugs* mthong *ste* / ○ /
de *'is* [] *dge'* slong *dge'* slong ma yang mthong / ○ /
de bzhin bdag lus seng ge [] khri la (kha 58b5) 'dug //
rnam pa mang po [] chos rnams ston [] byed [pa] / ○ / (= 60)
10 [202]lha dang gnod sbyin *gang ga* bye ma *bzhind* / ○ /
lha ma yin dang klu [dang] rnam [] mang *po'* //
(kha 58b6) de dag [rnams] [] de ['is] chos [] *mchog bshad* //
rmyi lam na yang thams cad thal mo *sbyor* // (= 61)
de'*i* rmyi lam de bzhin gshegs mthong *pa* //
15 srog chags (kha 58b7) bye [] mang la [ni] chos *'chad* cing //
'od *gzer* stong *yang* rab tu *gtong byed pa'* //
mgon po dbyangs snyan gser gyi *kha dog* [] [ste] // (= 62)
de yang de na thal (kha 58b8) mo sbyar [te] 'dug [] //
[• bstod →•] [pa] thub pa rkang gnyis mchog *la'o* [] [•←•] //
20 rgyal ba [•→1•] *des gyang* [• chos mchog *bshad pa* →2•] ni //
[•1← *mngon drug shes pa* chen *pos*[203] •] 'khor (kha 59a1) ๑ // bzhi [] *la'* [•2←•] // (= 63)
de *'is* thos nas rab tu dga' bar 'gyur //
rab tu mgu ba skyes nas mchod pa byed //
[•rmyi lam du ni de *'is* gzungs thob *ste* //→•]
25 (kha 59a2) [] myi ldog *de'i*[204] ye shes myur [du] reg nas [so] //[•←•] (= 64)
'jig rten mgon pos de *'i* bsam mkhyen nas //
[•skyes bu khyu mchog [] du [ni] de lung *bstan* //→1•]
rigs *gyi* bu khyod [•bla (kha 59a3) myed zhi ba['i]
ye shes→2•] ma 'ongs dus na [] [•2←•] *rig*[205] [par] *gyur* [] //[•1←•] (= 65)
30 khyod *gyi* zhing yang shin tu rgya cher 'gyur //
'khor bzhi rnams *gyang ci* ltar nga *'i* bzhin //
[•→1•] [•→2•] zag myed chos mang (kha 59a4) [•2←de dag•] *nyand* par 'gyur //
[•1←gus par *gyurd nas* thal ○ mo [] sbyar *nas so* //•] (= 66)
des ni bdag gi lus *rnams* yang ○ mthong *ba'* //
35 ri *dang sman shong nags* (kha 59a5) *nas* chos [] sgom [] *zhing* /
chos la goms par byas ○ *pas* chos nyid reg //
de 'is ting nge 'dzin rnyed rgyal ○ ba mthong / (= 67)

Chin. Dr. 110a17~28

"吾以演現　如是像法　佛滅度後　當恃怙之
其有志求　斯尊道者　普當受決　如佛所言[206] (= 55)
彼人未曾　有疵瑕欲　無有疾病　衆患之難 (= 56ab)[207]
則於末後　將來之世　便即逮成　無上眞慧 (= 65cd)
殊勝差特　普當具足　諸四部衆　亦復順遇
若有聞者　除身諸漏　怪其無爲　悉叉手歸 (= 66)
[208]己身景曜　所照光光　其奉行是　所獲若此
得成正覺[209]　而轉法輪　則覩弘摸　及見最勝 (= 67)"[210]

Chin. Kj. 39b12~c5

"我滅度後　求佛道者　欲得安隱　演説斯經　應當親近　如是四法 (= 55)
讀是經者　常無憂惱　又無病痛　顏色鮮白　不生貧窮　卑賤醜陋 (= 56)
衆生樂見　如慕賢聖　天諸童子　以爲給使 (= 57)
刀杖不加　毒不能害　若人惡罵　口則閉塞 (= 58)
遊行無畏　如師子王[211]　智慧光明　如日之照 (= 59)
若於夢中　但見妙事　見諸如來　坐師子座　諸比丘衆　圍繞説法 (= 60)
又見龍神　阿修羅等　數如恒沙　恭敬合掌　自見其身　而爲説法 (= 61)
又見諸佛　身相金色　放無量光　照於一切　以梵音聲　演説諸法 (= 62)
佛爲四衆　説無上法　見身處中　合掌讚佛 (= 63)
聞法歡喜　而爲供養　得陀羅尼　證不退智 (= 64)
佛知其心　深入佛道　即爲授記　(39c)　成最正覺
汝善男子　當於來世　得無量智　佛之大道 (= 65)
國土嚴淨　廣大無比　亦有四衆　合掌聽法 (= 66)
又見自身　在山林中　修習善法　證諸實相[212]　深入禪定　見十方佛 (= 67)"[213]

XIII § 25 (KN.295.1~296.3)

G/N (Gilgit/Nepalese version), based upon D3. 120b4~

(KN.295) suvarṇavarṇaṃ[1] śatapuṇyalakṣaṇaṃ　supinasmi[2] dṛṣṭvā ca[3] śruṇoti[4] dharmam*

śru(D3.120b5)tvā ca taṃ parṣadi saṃprakāśayi[5]　supino khu tasya[6] ayam evarūpaḥ // (= 68)

svapne hi[7] sarvaṃ[8] prajahitva[9] rājyam　antaḥpuraṃ[10] jñātigaṇaṃ tathâi(D3.120b6)va /

abhiniṣkramī sarva jahitva kāmān[11]　upasaṃkramī yena ca bodhimaṇḍam* // (= 69)

siṃhāsane tatra niṣīdiyāna[12]　drumasya mūle tahi[13] (D3.120b7) bodhi-arthikaḥ[14]

divasāna saptāna tathā (')tyayena anuprāpnute[15] jñānu[16] tathāgatānām* // (= 70)

bodhiṃ ca prāptas[17] tatu[18] vyutthihitvā[19] pra(D3.1 20b8)vartayī cakram anāsravaṃ hi[20] /

catasrīṇa[21] parṣāṇa sa dharmu[22] deśayī[23] acintiyā kalpasahasrakoṭyaḥ[24] // (= 71)

prakāśayitvā (D3.1 20b9) tahi dharma (')nāsravaṃ[25] nirvāpayitvā bahuprāṇakoṭyaḥ[26] nirvāpaye[27] hetukṣaye va[28] dīpo[29] supino[30] ayaṃ[31] se[32] bhavat(') evarūpaḥ[33] // (= 72)

(KN.2 96) bahu[34] (D3.1 20b10) ānuśaṃsāś ca[35] anantakāś[36] ca ye maṃjughoṣā[37] sada[38] tasya[39] bhonti /

yo paścime kāli[40] (')mam agradharmaṃ[41] sūtraṃ prakāśeta[42] [43]ma(D3.1 20b11)yā sudeśitam (= 73) [44]iti // ◎ //

[45]Sukhavihāraparivartas trayodaśamaḥ // ◎ //

O (Khādaliq MS. = "Kashgar" MS.) 282a4~

suvarṇavarṇaṃ śatapuṇyalakṣa(282a5)ṇaṃ svaptasmi[46] dṛ◯ṣṭvā ca śṛṇoti dharmam*

(śrutv)ā ca ta<ṃ> pariṣadi saṃprakāśayet sva(282a6)p(n)aṃ tu tasya idam evar(ū)pa[m* ·] (24) (= 68)

[pun](o p)i[47] so rāj[y]a [ja]hitva sarvam antaḥpuraṃ (282a7) (jñā)t[r]igaṇa<ṃ> ca sarvam*

a(bhin)i(ṣkrramīt sarva ja)h(i)tva (k)ā[m](ān upa)saṃkrramī{mī}d yena ca bo(282b1)(dhi)maṇḍam* (25) (= 69)

siṃhāsane va.i[48] + + + + +[49] + + sya (mūle tahi bo)dhi-arthikaḥ

divasāna (282b2) .. ptāna[50] ca atyayena anuprā[pu](ni)[51] (jñā)na[52] ta(thāga)tānām* (26) (= 70)

(bodhiṃ ca) prāptas tada utthahi(282b3)tvā pravartayec cakrram anāsravaṃ tahi

caturṇa pariṣāṇa ca dharma deśayed acintikā(282b4)ḥ kalpasahasra◯koṭayaḥ 27 (= 71)

prakāśayitvā tahi dharma (')nāsrava nirvāpayitvā (282b5) bahuprāṇakoṭayaḥ

nirvāyati[53] hetukṣayā va jyotiṃ supinā (')sya bho<ṃ>ti imi e(282b6)varūpā 28 (= 72)

bahu ānuśaṃsā (')sya anantakāni ye manyughoṣaḥ sada tasya bhonti ·

ya(282b7)(ḥ paścime kāl)i im[â]grradhar(m)aṃ sūtra pra[k]āśeta mayā sudeśita (29) (= 73) iti //

Saddharmapuṇḍarīke (283a1) (mahā)vaitulyasūtr(a)ratne Sukhav(i)[h](āra)pa[r](i)[v](a)[rt](o nā)ma[ś] caturdaśamaḥ samāptaḥ //

(283a2) (de)yadharmau (')yaṃ Suviprabasya saha duhitā jalotamasya ◯

Khā (frag. from Khādaliq) (cf. Wille 2000: 89) 67a5~b6

su[va] + + + + .. [p](u)ṇya[la] .. [naṃ] + .. + + + + + + + + +

(67a6) śru .. .. ..ṃ .. (r)i[ṣad]i saṃprakā[śa](y)[e] .. + + .. [sya idam e] + + + + 2(4) (= 68)

+ .. .. + + + + ... + + + + + + + + + + + + + + + +

(67b1) abhini[ṣkra]mī .. .. [jah]i[tva k]ā(m)ā .. .. ..ṃ .. (m)[ī](d) y[ena] ca .. + + + (2)[5] (= 69)

+ .. .. +

+ (67b2) [va]sā[na sa]p[t]ā[na] ca [at]yaye[na anupr]ā + .. [jñ]ā[n](a) tathāgatā + + (2)[6] (= 70)

bo + ca prā[p](ta) + + + + [h](i)tvā [p]r(a) + + + + + + + + + + + +

+ (67b3) [rṇa pari]ṣāṇa .. .. rma (d)e[śay]e .. ○ + + [kā]ḥ ka[lpas](a)[ha]srak[oṭaya]ḥ [2](7) (= 71)

.. kā[śa] .. (t)[v]ā tahi dha .. (n)ā[sra]vaṃ [n](i) .. + + + + + + (67b4) [ṇak]o[ṭay](a) ..

.. .. [y](at)i ○ + + .. [y]ā [va jyot]iṃ [su]pi(n)ā (')sya [bh]o(nt)i i[m](i) evarūpāḥ 28 (= 72)

ba[hu ā]nuśaṃsā (')sya [a] + + ... + (67b5) [manyugh]o .. .. [bh]o ..

+ + + + + + i[m]āgradharmaṃ [sūtraṃ] pra[k]ā .. [ta] ma[yā] sudeśita iti 29 (= 73) //

Saddharmap[au]ṇḍa[rī]ke ma[hā] .. (67b6) .. [lyas]ū + + + + + + + + + + + + + + .. [yo]daśamaḥ [sa]mā[pta]ḥ 13 //

F (Farhād-Bēg) 26a7~

suvarṇava(26a8)rṇaṃ śatapuṇyakṣalaṃ[54] svapnasmi dṛṣṭbā ca śṛṇonti[55] dharmam* śrutvā ca ta<ṃ> pariṣadi saṃprakā[śa]yet svapnam [tu] tasya i(26b1)dam evarūpam* 2(4) (= 68)

puno pi so rājya jahitva sarvam antaḥpuraṃ jñātigaṇaṃ ca sarvam*

abhiniṣkkramīt sarva jahitva kāmām[56] upasaṃkkramed yena ca (26b2) bodhimaṇḍam*(25) (= 69)

si[ṃ]hāsane tasmi niṣīdiyāna drumasya mūle tahi bodhi-arthika

divasāna saptāna ca atyayena anuprāpuni[57] jñāna (26b3) tathāgatānāṃ 25 (= 26) (= 70)

bodhiñ ca prāpta(s ta)da usthahitvā pravarttaye cakkraṃm anāsravaṃ tahi

caturṇa pariṣāṇa ca dharma deśayed acintikāḥ (26b4) kalpasahasrakoṭaya 27 ○ (= 71)

prakāśayitvā tahi dharma (')nāsravaṃ nirvāpayātvā[58] bahuprāṇakoṭayaḥ

nirvāyati[59] hetukṣayā va (26b5) jyoti supinā (')sya bho<ṃ>ti ○ imi evarūpā 28 (= 72)

bahu ānṛśaṃsā (')sya anantakāni ye manyughoṣa[60] sada tasya bhonti

(26b6) yaḥ paścime kāli imâgradhar[ma] sūtraṃ prakāśeta mayā sudeśita : 29 (= 73) //

Saddharmapauṇḍarīke mahāvetulyasūtraratne Sukhavihārapari(26b7)vartto nāma trayodaśama samāpta ◎

Tib. Kanjur version, based upon T.140a8~[61]

gser gyi kha dog bsod nams brgya[62] mtshan ldan //
rmi lam dag na mthong nas chos kyang nyan //
thos (T.140b1) nas de yang 'khor la rab tu ston //
de yi[63] rmi lam du ni de 'dra[64] rmi // (= 68)
rmi lam na yang rgyal srid thams cad[65] dang //
btsun mo'i 'khor dang de bzhin gnyen[66] tshogs spangs[67] //
'dod pa thams cad spangs (T.140b2) nas[68] mngon par byung[69] //
byang chub snying po ga la yod par song // (= 69)
byang chub 'dod pa'i phyir ni shing drung der[70] //
de na[71] seng ge'i[72] khri la 'dug nas su //
de bzhin du yang zhag bdun 'das nas ni //
(T.140b3) de bzhin gshegs kyi ye shes[73] rjes su thob // (= 70)
byang chub thob ste[74] de nas[75] langs nas su //
zag pa med pa'i 'khor lo rab bskor te //
bskal pa bsam gyis[76] mi khyab bye stong du //
'khor bzhi dag la (T.140b4) de ni chos ston to[77] // (= 71)
der ni zag pa med pa'i chos bstan nas //
srog chags bye ba mang po mya ngan 'das[78] //
rgyu zad mar me bzhin du mya ngan 'da' //
de ni rmi lam rnam pa de 'dra rmi // (= 72)
nga yis legs (T.140b5) bshad [79]nga yi chos mdo[80] mchog /
gang zhig phyi ma'i dus na[81] rab ston pa //
de yi phan yon mang zhing[82] mtha' yas te //
'jam dbyangs de dag 'dra bar de rtag[83] 'gyur // (= 73)
bDe bar gnas pa'i[84] le'u zhes (T.140b6) bya ba[85] ste bcu gsum pa'o //

Bth (Bathang Kanjur) 123a6~

gser gyi kha dog bsod nams *rgyal* mtshan ldan //
rmi lam dag na mthong nas : chos kyang nyan //
thos nas de (123a7) yang 'khor la rab tu ston :
de'i rmi lam du ni de *yang rmis* // (= 68)
rmi lam na yang rgyal srid thams cad dang //

btsun mo'i 'khor dang de bzhin gnyen *tshig*[86] spangs //
'dod pa thams cad spangs *te* (123a8) mngon par byung :
byang chub snying po ga la yod par song // (= 69)
byang chub 'dod pa'i phyir ni shing drung der :
5 de na *sing* ge'i khri la 'dug nas su //
de bzhin du yang zhag bdun 'das nas ni //
de bzhin (123a9) gshegs kyi ye shes *rjesu* thob // (= 70)
byang chub thob ste : de nas langs nas su //
zag pa med pa'i 'khor lo rab bskor te //
10 bskal pa bsam gyis mi khyab bye stong du //
'khor bzhi dag la de ni (123b1) chos ston to : (= 71)
der ni zag pa med pa'i chos bstan *to* //
srog chags bye ba mang po mya ngan *bzlas* :
rgyu zad mar me bzhin du mya ngan 'da' :
15 de ni rmi lam rnam pa de 'dra *rmis* // (= 72)
nga *yi*[87] legs bshad (123b2) nga yi chos mdo mchog :
gang zhig phyi ma'i dus na : rab ston pa //
de yi phan yon mang <zhing> mtha' yas te //
'jam dbyangs de *dang*[88] 'dra bar de *brtags*[89] 'gyur // (= 73)
20 bDe *ba* gnas pa [•→•] zhes bya ba[•←'i le'u•] ste (123b3) bcu gsum pa'o ||

Tib. Kho. (Tibetan translation from Khotan) kha 59a5~
gser gyi kha dog bsod (kha 59a6) nams brgya[']i] mtshan [] //
rmyi lam [] *du* [ni] mthong nas chos *gyang nyand* //
25 thos nas de *dag* 'khor la rab tu ston //
de'i rmyi lam [dag gyang] [] de *ltar 'gyur* // (= 68)
rmyi lam na yang (kha 59a7) rgyal srid thams cad [] [•spangs→•] //
btsun mo[] *rnams* dang de bzhin gnyen *mang po'* [•←•] //
'dod pa thams cad spangs *te khyim nas* byung //
30 [•*gang nas*→•] *snying po byang cub* [•←•] [] par (kha 59a8) song [ste] // (= 69)
[•de *nas* seng ge'i khri la 'dug nas su //→1•]
[•shing drung *de na*→2•] byang *cub* 'dod *pa*[90] phyir [] [•2←•] //
[•1←•] de bzhin du *'ang* zhag bdun 'das nas ni'] //
de bzhin gshegs *gyi* ye (shes) (kha 59b1) rjesu thob // (= 70)
35 byang *cub* thob *nas* de nas [yang] langs *te* //
zag pa myed pa'i 'khor lo rab [tu] *skor* [] //
[•'khor bzhi [] la [yang] *dam pa* chos[91] *'chad de* //→1•]
[•→2•] bsam gyis myi khyab (kha 59b2) [•2←bskal pa•] bye stong du // [•1←•] (= 71)

de na [] *rtag* pa myed pa[92] [] chos *bshad* nas // srog chags bye ba mang po mya ngan *bzlas* //

[*mya ngan *'da* [ba] →*] rgyu zad mar mye bzhin [] [*←*] //

de *'i* rmyi lam *dag* (kha 59b3) [ni] *de ltar* ['gyur] [] // (= 72)

[* de *'i yon tan* mang zhing mtha' yas *par* //

'jam dbyangs de dag [[*rtag [tu] →2*]] *de ltar* [[*←2*]] 'gyur //→1*]

[* gang *gis* phyi ma 'i dus *la*→3*] [*chos [] mchog ['di] →4*] //

(kha 59b4) nga *'is rab* bshad [mdo sde] [*stond pa'o*→5*] // [*4←*][*3←*][*5←*][*1←*] (= 73)

○ / bDe ba *la* gnas pa'i le'u zhes bya [] ste bcu gsum *mo* / ○ /

Chin. Dr. 110a28~b15

"夢中聞見　百福德相　紫磨金色　佛所説經

設得聞已　(110b) 爲衆會説 (= 68)

及諸親族　皆悉具足[93]　[94]又復所護　一切除棄　若使臥寤[95]　所見如是[96]

悉捨遠離　而行出家　皆得往至　於佛道場 (= 69)

便即[97]處於　師子之座　是爲求道　所獲利誼[98]

所謂七寶　悉歸於斯　修此則奉　最勝如來 (= 70)

已[99]得佛道　存立惠施　即轉法輪　無有諸漏

爲諸四輩　而説經法　不可思議　億千劫數 (= 71)

分別講説　無漏之法　教化無數　億垓衆生

夢中所見　如斯色像　滅度因緣　悉無生死 (= 72)

溥首當知　常志道者[100]　多所教化[101]　不可限量

最後末世　求斯尊法　分別廣説　安住所演 (= 73)"[102]

Chin. Kj. 39c6~17

"諸佛身金色　百福相莊嚴　聞法爲人説　常有是好夢 (= 68)

又夢作國王　捨宮殿眷屬　及上妙五欲　行詣於道場 (= 69)

在菩提樹下　而處師子座　求道過七日　得諸佛之智 (= 70)

成無上道已　起而轉法輪　爲四衆説法　經千萬億劫 (= 71)

説無漏妙法　度無量衆生　後當入涅槃　如烟盡燈滅 (= 72)

若後惡世中　説是第一法　是人得大利　如上諸功德 (= 73)"[103]

(to be continued)

Notes:

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XIII § 19 Notes:

Notes on the Gilgit/Nepalese version ——————

[1] *yo* : ≠ Nep. MSS. In Nep. MSS., the word *ya* is found between *vartamāne* and *iman* (= O); cf. n. 5.

[2] *bodhisatvo* : N1. °*satvā* (s.e.).

[3] *mahāsatvaḥ* : = Bj, C5; K, C6, T2, B, N2 *etc.* °*satvas* (= O); C4. °*satvos* (s.e.); N1. °*satvāḥ* (s.e.).

[4] *saddharmapratikṣepakāle vartamāne* : = Bj, K, C4, N1, C5 (= O, F; = Tib. Kanj. *dam pa'i chos spong ba'i dus kyi tshe*; = Tib. Kho. *dam pa'i chos la smod par 'gyurd ba 'i tshe*); T2. *saddharmaparikṣayântakāle varttamāne*; C6. *sa<d>dharmakṣayântakāle var*° *sa<d>dharmapratikṣepa* (w.r.); StP, P3, P2. *saddharmakṣayântakāle var*° *saddharmapratikṣepe* (w.r.); B, T6, T8. *saddharmakṣayântakāle var*° *pratikṣepe var*° (w.r.); N2. *saddharmakṣayântakāle var*°; KN. *saddharmapratikṣayântakāle var*° (≠ MSS.). Cf. Chin. Kj. 38c4. 法欲滅時 ("when the Dharma is about to perish") = *saddharma-kṣayântakāle*, *s*°*-parikṣayâ*°; Krsh. 170.

[5] *iman* : most of the Nep. MSS. *ya imaṃ* (= O, F); C6, B. <*ya*> *imaṃ* (w.r.); cf. n. 1.

[6] *dhārayitukāmaḥ* : = Bj, C4, N1, N2 *etc.*; K, C5, C6, B *etc.* °*kāmas*.

[7] *antike* : ≠ Nep. MSS.; Bj, StP. °*ikāt*; K, C5. °*ikā*; C4, N1, C6, T2, T6, N2 *etc.* °*ikād*; B. *anti{nā}kād* (s.e.).

[8] *maitrāvihāreṇa* : = C5; most of the other Nep. MSS. *maitrī*°; Bj. om. (s.e.). Cf. O, F. *maitrāvihāra<ṃ> vihāriṇā*.

[9] / : D3. MS. om.

[10] *na saṃprasthitā* : The Nep. MSS. *(')saṃprasthitā*. T6, N2. *(')saṃprakāśitā*, °*kāsitā* (w.r.). Cf. O. *asaṃprasthitā*; F. *asaṃprāsthitā*. Most of the Tib. Kanjurs read *yang dag par ma zhugs pa* (= *na saṃprasthitā* or *a-saṃprasthitā*), while T, S, P, Bth and Tib. Kho. omit the negative particle *ma*. Dharmarakṣa's Chinese translation also lacks a negative: Chin. Dr. 109b11. 行菩薩道者 : "Those who practise the Bodhisattva path"; cf. Krsh. 170~171.

[11] / : D3. MS. om.

[12] *kṛpôtpādayitavyā* : = Bj, K, C4, N1, C5, T2 (= O; = Tib. Kanj. *snying rje bskyed par bya'o*); C6, T6, B, N2, T8, StP *etc.* *spṛhô*° (w.r.).

[13] / : D3. :.

[14] *cintayitavyam* : = K, C5, C6, B, StP *etc.* (= O); T2. *cinta<yita>vyam**; Bj, C4, N1, P3. *cittam utpādayitavyaṃ*; N2, T8. *bhavitavyaṃ* (w.r.).

[15] *mahāduṣprajñajātīyā* : K. °*prajñā*° (s.e.); N2. *bahuduṣ*° (w.r.). Cf. O. 274a4~5, Khā. 64b4. *mohajīrṇībhūtā*, F. 21b4. *mo(ha)jīrṇṇobhūtā* ∋ Chin. Dr. 109b11. 過去世行大乘者 ("Those, who practised the Great Vehicle in ages gone by"), Chin. Kj. 38c7. 則爲大失 ("[These persons] have suffered great loss"); Krsh. 171, 338 (note on 109b11).

[16] *budhyante* : D3.MS. *buddhyante* (w.r.); C5, T6. *budhyante*; Bj, K, C4, N1, C6, B, T2, StP *etc.* °*nti*. Cf. O. *buddhyaṃti*.

[17] *śraddadhānti* : most of the Nep. MSS. °*dhanti*; C5. *sraddhadhiṣyanti* (s.e). Cf. O. *śrandadhaṃti*.

[18] *adhimucyante* : = T6, N2, T8 *etc.*; B. °*mucya<ṃ>te*; Bj, K, C4, C5, T2 *etc.* °*nti* (= O); C6. *câdhimucyanti* (w.r.).

[19] *satvā* : Bj. *satvāḥ*.

[20] *avatarante* : Nep. MSS. °*nti*. Cf. O. °*ṃti*.

[21] *nâvabudhyante* : = T6, B, N2, T8; C6. *nâvabu{d}dhyanti*; StP, P2. *nâvabudhyanti*; C5. *na budhyante*; Bj, K, C4, N1 *etc. na budhyanti*.

[22] *abhisaṃbudhya* : D3.MS, C6. °*buddhya* (w.r.).

[23] *bhaviṣyati* : N2, T8. *bhavati* (w.r.).

[24] *taṃ* : Bj, N1, B, T8 *etc.* read thus (= O). D3.MS, T6. *tan*; K, C5, T2. *sa* (w.r.); C4. *tat*.

[25] *rddhibalena* : C5 *etc.* read thus. D3.MS. *r<d>dhi*° (s.e.; = O!); most of the Nep. MSS. *ṛddhi*°; Bj. *riddhi*° (s.e.).

[26] *āvarjayiṣyāmi* : C4. *āvarjayanti* (s.e.).

[27] *pattiyāpayiṣyāmi* : D3.MS, C5. om. (w.r.). Supplemented from the reading in C4, StP, P3, R *etc.* For this verbal form, cf. BHSD, s.v. *pattīyati*, caus. *pattīyāpayati*; Pā. *pattiyāyati*. Bj. *pratipālayiṣyāmi* (s.e.); N1. *patti<yā>payiṣyāmi*; C6. *(patti)yāpa(yi)ṣyāmi*; T2, T6, P2. *pratiyāpayiṣyāmi*; K. *pattiyāpa{tti}yiṣyāmi* (w.r.?); N2. *paryantāpayiṣyāmi* (w.r.); B. *saṃtāpayiṣyāmy* (w.r.); T8. *pratayācayiṣyāmi*. Cf. O. *pattīyāpayi<ṣyā>mi*; F. *pattiyāpayiṣyāmi*; Tib. Kanj. *yid ches par bya'o*.

Notes on O. ——————

[28] *paścime kāle paścime samaye* : ≒ F. 21a8. *paścime kāle*; = Chin. Kj. 38c4. 於後末世 ("in the last period"); cf. Krsh. 170.

[29] *bhikṣūṇā* : s.e. for °*uṇā*.

[30] *bodhisatvānāṃ vā abodhisatvānāṃ vā sarveṣāṃ sāntike* : = F. 21b2~3, Khā. 64b3. *///[a]bodhi[s](a)* + + +; ≒ Chi. Kj. 38c6. 於非菩薩人中 ("[He should cultivate a mind of great compassion] toward those who are not bodhisattvas."); cf. Krsh. 170.

[31] *mohajīrṇībhūtā* : n. 15.

[32] *śrandadhaṃti* : s.e. for *śradda*°.

[33] *tâdhimucyanti*: s.e. for *nâdhi*°.

[34] *na śrandadhanti nâdhimucyanti* : = Khā. 64b6, F. 21b6, Chin. Kj. 38c9. 不信、不解 ("[They] neither believe nor understand [it]."); cf. Krsh. 171.

[35] *śrandadhanti* : s.e. for *śradda*°.

[36] *tam iha dharmaparyāye* : ≒ F. 21b7. *i(ha ta)[n dha]rmaparyāye*; = Chin. Kj. 38c11. 是法中 ("in this Dharma"); cf. Krsh. 171.

Notes on Khā. ——————

[37] *[a]bodhi[s](a)* : cf. n. 30.

[38] *na [ś]r[addha] .. [nt](i n)ā[dhi]mucya[nti]* : cf. n. 34.

Notes on F. ——————

[39] *paścime kāle* : cf. n. 28.

[40] *bodhisatvānāṃ vā abodhisatvānā vā{ṃ} sarvveṣāṃ sāntike* : cf. n. 30.

[41] *mo(ha)jīrṇṇobhūtā* : cf. O, Khā. *mohajīrṇībhūtā*; Khā. .. *[ha]jī[r]ṇ[ībh](ū)* +; n. 15.

[42] *na śraddhadhanti [n]â(dh)i[mu]cya[nti]* : cf. n. 34.

[43] *i(ha ta)[n dha]rmaparyāye* : cf. n. 36.

Notes on Tib. Kanjur version ——————

[44] T. 136b7: J. 118a5; S. 159a4; P. 306a5; B. 145b2; Q. 123b1; N. 163b7; D. 107b5; C. 126a1; L. 169b1.

[45] *pa* : Q. *ba* (s.e.).

[46] *mya ngan* : P. *myang* (s.e.).

[47] *spong* : P. *spang* (s.e.).

[48] *kyi* : P. *kyis* (s.e.).

[49]*chen po* : P. *chen pos* (s.e.).

[50]*kyi* : P. *kyis* (s.e.).

[51]*dge slong des* : = G/N. *tena bhikṣuṇā*. Tib. Kho. reads *dge slong de dag gyis*.

[52]*ring ba bas* : = J, S, N, D, C, L; Q. *ring ba pas*; P. *ring pa bas*; B. *rim pas* (s.e.). Cf. G/N. *dūreṇa (dūraṃ)*.

[53]*byams pa* : P. *byams pa {bya ba}* (s.e.).

[54]*ma* : T. MS., S, P om. (= Bth, Tib. Kho.; w.r.). Cf. G/N. *na saṃprasthitā* (Nep. MSS. *(')saṃprasthitā*); n. 10.

[55]*des* : P, B. om. (w.r.). Cf. G/N. *anena*.

[56]*kye ma* : P. *kyes ma* (s.e.).

[57]*ldem por* : T. MS. *ldem par* (s.e.).

[58]*dgongs* : P. *dgong* (s.e.).

[59]*rtogs* : B, Q. *rtog* (= Bth; w.r.).

[60]*dang* : P. om. (s.e.).

[61]*shin tu* : = S, P, N, D, C, L (= Bth); J, B, Q. *shin du*.

[62]*'chal* : P, N. *'tshal* (w.r.).

[63]*ba'i* : B, Q. *pa'i*.

[64]*khong du* : P. *khong tu* (= Tib. Kho.).

[65]*mi chud* : P. *chub* (s.e.).

[66]*bdag* : B, Q. om. (= Bth; w.r.). Cf. G/N. *aham*.

[67]*gang* : B. om. (s.e.).

[68]*de* : J, B, Q. om. (w.r.).

[69]*gyi* : J. *kyi* (s.e.).

[70]*stobs kyis* : P. *stobs kyi stobs kyi* (s.e.).

[71]*//* : T. MS., Q. om.

Notes on Bathang Kanjur ——————

[72]Cf. n. 10, 54.

[73]*'dra* : s.e. for *'dri*.

[74]Cf. Tib. Kanj. *yid ches par bya'o //* (= Tib. Kho.).

Notes on Tib. Kho. ——————

[75]*dge* : In Tib. Kho., this is spelled usually as *dge'*.

[76]*gyis* : This particle is used here as an adversative conjuction; cf. Jä, p. 7, s.v. *kyi*, 4. *kyi(s)*; Beyer: 287-288 (on *kyi*). Cf. G/N. *kiṃ câpi ... api tu khalu*; Tib. Kanj. (*mi chud pa dag*) *ste*.

Notes on Chin. Dr. ——————

[77]行菩薩道者 : "Those who practise the Bodhisattva path"; cf. n. 10.

[78]過去世行大乘者 : "Those, who practised the Great Vehicle in ages gone by" ∈ O. 274a4~5, Khā. 64b4. *mohajīrṇībhūtā*, F. 21b4. *mo(ha)jīrṇṇobhūtā*; ≠ G/N. D3.117b6. *mahāduṣprajñajātīyā*; cf. n. 15; Krsh. 171.

[79]得飛 : "(I wish to) be able to fly." ∈ D3.117b9. *pattiyāpayiṣyāmi*. Dharmarakṣa seems to have confused *pattiyāpayati* ("makes [them] believe") with √*pat* ("to fly"); cf. Krsh. 171.

[80]"(The Buddha), further, said :

"O *Broad-Head*, after the Thus Come One's extinction, if there is a bodhisattva, who practises this scripture obediently, he (should do) constantly in a timely manner. This monk should practise compassion towards white-robed laymen, renunciants, men of tranquil minds (= *śramaṇa*), and all sentient beings. Those who practise the Bodhisattva path constantly think: 'Those, who practised the Great Vehicle in ages gone by, explain the meaning of truth, using expedient means. One who hears it does not know, does not understand, does not become delighted, does not believe it, does not examine it, does not consider it comprehensively. However,

he praises himself (saying): 'I shall attain the unexcelled, right and true Path and achieve the supremely right enlightenment. I wish to be able to fly, using imposing, supernatural power.' ' ""

Notes on Chin. Kj. ——————

[81] 於後末世 : "in the last period"; = O. 273b7. *paścime kāle paścime samaye*, F. 21a8. *paścime kāle*; ≠ G/N. -; cf. Krsh. 170.

[82] 法欲滅時 : "when the Dharma is about to perish"; see n. 4.

[83] 於非菩薩人中 : "(He should cultivate a mind of great compassion) toward those who are not bodhisattvas."; ≒ O. 274a2~3, F. 21b2~3. *bodhisatvānāṃ vā abodhisatvānāṃ vā sarveṣāṃ sāntike* (*maitrī bhāvayitavyā*), Khā. 64b3. /// *[a]bodhi[s](a)* + + +; ≠ G/N. D3.117b5. -; cf. Krsh. 170.

[84] 則爲大失 : "(These persons) have suffered great loss" ∈ O. 274a4~5, Khā. 64b4. *mohajīrṇībhūtā*, F. 21b4. *mo(ha)jīrṇṇobhūtā*; ≠ G/N. D3.117b6. *mahāduṣprajñajātīyā*; cf. n. 15; Krsh. 171.

[85] 不信、不解 : "(They) neither believe nor understand (it)"; = O. 274a7, Khā. 64b6, F. 21b6. *na śrandadhanti* (Khā,F. *śraddha°*) *nâdhimucyanti*; ≠ G/N. D3.117b8. *nâvabudhyante*; cf. Krsh. 171.

[86] 是法中 : "in this Dharma"; = O. 274b2~3. *tam iha dharmaparyāye*, F. 21b7. *i(ha ta)[n dha]rmaparyāye*; ≠ G/N. D3.117b9.-; cf. Krsh. 171.

[87] English translations of this part are found in Murano 220~221; Kato 230~231; Hurvitz 218; Yuyama/Kubo 214; Watson 205.

XIII § 20 Notes:

Notes on the Gilgit/Nepalese version ——————

[1] *anena* : = C6, B, T8, A1 (= O, F; = Tib. Kanj. *etc.*); Bj, K, C4, N1, C5, T2, T6 *etc.* *anenâpi* (= KN).

[2] *samanvāgato* : D3. MS. *sam(a)[n](v)ā(gat)o*.

[3] *parinirvṛtasyêmaṃ* : D3. MS. *(parin)irvṛtasyeman*; T6, N2, T8, A1, R *etc.* *°syêmaṃ* (or *°syêman*) (= KN; = O; ≒ F. *°syaîmaṃ*); Bj, K, C4, N1, C5, T2 *etc.* *°sya imaṃ* (or *iman*).

[4] *saṃprakāśayamāno ... pūjitaḥ* : D3. MS. *saṃpra(kāśaya)mān(o) (')vyāvadhy(o) bhavati (satk)r(to guru)kṛt(o) mā(nitaḥ p)ū(ji)[ta]ḥ*.

[5] *saṃprakāśayamāno* : = KN; ≠ Nep. MSS.; Bj, N1, R *etc.* *°śayamānaḥ*; K, C4, C5, T2 *etc.* *°śayamānaḥ /*; T6, N2, T8, StP *etc.* *saṃśrāvayāmānaḥ* (w.r.); C6. *<saṃ>srāvayāmānaḥ /* (s.e.). Cf. O. *saṃprakāśa<ya>māna*, F. *°kāśayamāno*.

[6] *(')vyāvadhyo* : Bj, C5, T2, StP *etc.* *avyāvadhyo* (≒ O. *avyāvadyo*, F. *avyāvaddhyo*; = Tib. Kanj. *etc.* *gnod pa med par*); C4. *avyāvādhyo* (s.e.); K, N1, T6, B, N2 *etc.* *avyāvādho* (= KN. *'vyāvādho*); C6. *avyādhir* (s.e.).

[7] *bhavati* : = C6, B, N2, T8, StP, R *etc.* (= KN; = O, F); Bj, K, C4, N1, C5, T2, T6 *etc.* *bhaviṣyati*.

[8] *pūjitaḥ* : = R; C5. *pūjitaḥ /*; Bj, K, C4, N1. *pūjito* (= KN); C6. *pūjitaḥ / arccito apacāyitaḥ /* (w.r.); T2. *pūjito 'rccita upacita* (w.r.); T6, N2. *pūjito arcito 'pacitaḥ /*(N2.-) (w.r.); StP. *pūjita arccito apacita* (w.r.); B. *pūjito arcito apacāyitaḥ /* (w.r.); T8. *pūjito 'rccito 'pacāyito* (w.r.). Cf. O, F. *pūjitaś ca bhavati*; Tib. Kanj. *mchod pa byed par ('gyur ro)*.

[9] *bhikṣubhikṣuṇyupāsakôpāsikābhi* : D3. MS. *bh(i)kṣubh(i)kṣuṇyu(pāsakôpā)[s]i[k]ābhi*; = K; T2, R, P3, P2, C2 *etc.* *°kābhiḥ*; A1. *°kābhī* (s.e.); Bj, C4, N1, C5, C6, T6, B, StP *etc.* *°kānāṃ* (= KN; = O, F).

[10] *rājarājaputra- .... -gṛhapatibhir* : most of the Nep. MSS. *rājñāṃ rājaputrāṇāṃ rājāmātyānāṃ* (C5 *etc.* *rāja°*; Bj. *rājamatyānāṃ*) *rājamahāmātrāṇāṃ naigamajanapadānāṃ* (KN. *°jānapad°* [= O, F]) *brāhmaṇagṛhapatīnāṃ* (≒ KN, O, F); P3, C2. *rājñā rājaputra*(P3. *°trā*)-

rājāmātya-rājamahāmātra-naigamajanapada-brāhmaṇa-gṛhapatibhir; R. *rājñā rājaputrā-rājamātya-rājamāhāmātrānāṃ naigamajanapada-brāhmaṇa-gṛhapatibhir.*

[11] *antarīkṣacarā* : = B, N2, P3 *etc.*; C6, StP, T8. *°carāś*; Bj, K, N1, C5, T2, T6. *antarīkṣâvacarāś* (= KN; ≒ O, F. *°âvacarā*); C4. *antarīkṣâvacarā{ṇāṃ}ś* (s.e.).

[12] *devatā* : = K, StP; Bj, C4, N1 *etc.* *°tāḥ.*

[13] *śrāddhāḥ* : C4, B, T2 *etc.* *śra°* (= O, F).

[14] *pṛṣṭhato* : D3. MS, K, C5, T2 *etc.* *pṛṣṭato* (w.r.; ≒ O, F. *pṛṣṭataḥ*).

[15] *ārakṣāya* : = Bj, K, C4, C5 *etc.*; N1, C6, T2, T6, B, N2, StP *etc.* *°kṣāyai* (= KN).

[16] *rātriṃdivaṃ* : D3. MS. *rātṛndivan°* (w.r.).

[17] *dharmaparipṛcchakāḥ* : = K, C4, T2, T6, StP *etc.*; Bj. *dharmaṃ pari°*; C5. *dharmam pari°*; N1, C6, T8, B *etc.* *dharmapṛcchakāḥ*, *°ās.* For the usage of suffix *-aka* in this compound, cf. BHSG § 22.3 (*pādavandakāḥ* "[they came] for the pupose of saluting [the Lord's feet]"). Cf. O, F. *dharmaparipṛcchanāya paripraśnanāya.*

[18] *udagrā* : = C5, T8 (= KN; = O; ≒ F. *udāgrā*); Bj, K, C4, N1, C6, T2, T6, B, StP *etc.* om.

[19] *ayaṃ* : D3. MS. *ayan.*

Notes on O.

[20] *avyāvadyo* : s.e. for *avyāvadhyo.*

[21] *devatā* • : s.e. for *devatāḥ.*

[22] *cakṣânuguptyā* : s.e. for *rakṣâ°* (= F).

Notes on F.

[23] *parinirvṛtasyâimaṃ* : s.e. for *°syêmaṃ* (= G/N, O).

[24] *avyāvaddhyo* : s.e. for *avyāvadhyo.*

[25] *bhaviṣyantu* : Cf. G/N. *°iṣyanty*; O. *°iṣyanti.*

[26] *udāgrā* : Cf. G/N, O. *udagrā.* The form *udāgra~* is found also in O. 203a5, 435b4, Lü A-3b11, A-7a9, A-17a3, B-3b10, SHT III, Nr. 838, p. 70, l. 15.

Notes on Tib. Kanjur version

[27] T. 137a5: J. 118b2; S. 159b3; P. 306b3; B. 145b8; Q. 123b7; N. 164a6; D. 108a2; C. 126a7; L. 170a1.

[28] *po* : N. *pa* (s.e.).

[29] *kyi* : P. *kyis* (s.e.).

[30] *rnam* : P. *rnams* (s.e.).

[31] *yang* : P. *yangs* (s.e.).

[32] *rab tu ston pa na* : = S, D, L; P. *ston pa na* (w.r.; = Bth, Tib. Kho.); J, B, Q, N, C. *ston na* (w.r.). Cf. G/N. *(saṃ-)prakāśayamāno.*

[33] *slong* : P. *slongs* (s.e.).

[34] *bsnyen* : P. *snyen* (s.e.).

[35] *dge bsnyen dang* : S. om. (s.e.).

[36] *dag* : = S. The other Kanjur editions omit this word.

[37] *rgyal po'i* : P. *rgyal po* (s.e.).

[38] *gtogs* : P. *togs* (s.e.).

[39] *yul gyi mi* : P. *yul mi* (s.e.).

[40] *bsti* : = S, P, B, N, D, L; J, Q, C. *sti* (= Bth, Tib. Kho.).

[41] *btsun* : P. *brtsun* (s.e.).

[42] *ri mor* : = S, B, D (= Bth, Tib. Kho.); P. *rim bor* (s.e.); J, Q, N, C, L. *ri mo.*

[43] *dad pa dag* : = J, N, D, L (= Bth); S. *<dad pa> dag* (s.e.); P, B, Q. *dang pa bdag* (s.e.); C *dang bdag* (s.e.). Cf. G/N. *(devatā) śrāddhāḥ*; Tib. Kho. *(lha) rnams gyang dad de.*

[44] *mnyan* : = S. The other Kanjur editions read *nyan* instead (= Bth, Tib. Kho.).

[45]*bsrung* : = J, S, N, D, C, L (= Bth, Tib. Kho.); P. *la srung*; B, Q. *srung*.

[46]*du* : = S, D. The other Kanjur editions omit this word (= Bth).

[47]*lag* : P. *lags* (s.e.).

[48]*dag* : T. MS. *rag* (s.e.).

[49]*'dong* : T. MS., P. *'dod* (s.e.).

[50]*bar* : Q. *par* (s.e.).

[51]*lan* : P. *len* (= Bth; s.e.).

[52]*dga' mgu* : P. *'ga' mgur* (s.e.).

[53]*zhe* : P. *zhes* (s.e.).

[54]*rnam* : P. *rnams* (s.e.).

[55]*kyis* : P. *kyi* (s.e.); cf. Tib. Kho. *gyi*.

[56]*pa'i* : P. om. (s.e.).

[57]*rnam* : P. *rnams* (s.e.).

[58]*kyis* : J, P, N, C. *kyi* (w.r.?; = Bth).

[59]*rnam* : P. *rnams* (s.e.).

[60]*pa* : = S, P, D (= Tib. Kho.). The other Kanjur editions read *par* instead (= Bth).

Notes on Bathang Kanjur ——————

[61]*ston pa na* : cf. n. 32.

[62]*bsnyan* : s.e. for *bsnyen*.

[63]*kyi* : s.e. for *kyis*; cf. Tib. Kho. *gis*; G/N. -.

[64]*sti* : cf. n. 40.

[65]Cf. n. 46.

[66]*len* : s.e. for *lan*; cf. n. 51.

Notes on Tib. Kho. ——————

[67]*mye* : s.e. for *mya*.

[68]*dge* : In Tib. Kho., this is spelled usually as *dge'*.

[69]*dge* : In Tib. Kho., this is spelled usually as *dge'*.

[70]*dge* : In Tib. Kho., this is spelled usually as *dge'*.

[71]*yongsu* : = *yongs su*.

Notes on Chin. Dr. ——————

[72] 四事 : "four matters" Dharmarakṣa seems to have misunderstood the meaning of *caturtha~ dharma~* ("the fourth quality") in the Sanskrit version. Cf. Chin. Kj. 第四法 ("the fourth quality").

[73]室宇 : = J. The other editions read 室宅 instead.

[74]溥首！欲知，皆佛所建立，加此經恩 : "You know, o *Broad-Head*, the Buddha arranges all (these matters) and deigns to give (us) this scripture." (?). Cf. G/N. *sarvabuddhâdhiṣṭhito (')yaṃ Maṃjuśrīr dharmaparyāyaḥ* ("This discourse on the Dharma is, o *Mañjuśrī*, under the supernatural control of all Buddhas.").

[75]去來今佛盡從斯生 : "All Buddhas of the past, future and present arise from this (i.e., the scripture)."; ∈ G/N. D3.118a5. *atītânāgatapratyutpannair ... tathāgatair*. Dharmarakṣa seems to have understood *pratyutpanna~* (here "present") as meaning also "produced". Cf. Krsh. 171.

[76]服名、聽聲 : = J. The other editions read 服聽聞名 instead.

[77] ""You know, o *Broad-Head*, I observe the following. After the Buddha's extinction, a bodhisattva, who enjoys the four matters, will not get angry when he preaches the Dharma. What are the four? (1) He is revered by monks, nuns, men and women of pure faith; (2) He is worshipped by emperors, crown princes, ministers, officials and people of states. Householders and Brahmans obey him. (3) Celestial deities and innumerable gods listen to what he preaches. (4) Gods, dragons and demons all guard him, attending him from behind. These are the four

(matters). Whether he enters a town or returns to his dwelling, (they) come to him both day and night in order to enquire about the Dharma. When he explains and elucidates the meaning (of the Dharma) to them, there is nobody who does not rejoice. Why is that? You know, o *Broad-Head*, the Buddha arranges all (these matters) and deigns to give (us) this scripture.(?) All Buddhas of the past, future and present arise from this scripture and they guard it. It is extremely difficult in this *Sahā* world to listen to the Lotus Sutra, place confidence in its name, or hear the sound (of this scripture).""

Note on Chin. Kj. ————————

[78] English translations of this part are found in Murano 220-221; Kato 230-231; Hurvitz 218; Yuyama/Kubo 214; Watson 205-206.

XIII § 21 Notes:

Notes on the Gilgit/Nepalese version ————————

[1] *svarājyaṃ* : = Bj, K, N1, C5, T2 *etc.*; C4. *sva{ṃ}rājyaṃ* (s.e.); C6, T6, B, N2, T8, StP *etc. svakaṃ rājyaṃ* (= KN). Cf. O. *sarvaṃ rājyaṃ*; F. *rājyaṃ*.

[2] *nirjināti* : = N1 (= KN); Bj. *°jinati* (s.e.); StP. *°jitati* (s.e.); T6, T8, A1. *°jinoti* (w.r.); B. *°ji{ti}noti* (w.r.); K, C4, C5, C2. *°jitāni* (probl. metathesis from *°jināti*) (= O, F); C6. *°jito bhavati* (l.c.); T2, P2. *°jitāny eti* (l.c.).

[3] *pratyarthikāḥ* : = Bj, K, C4, N1, C5 *etc.* (= O, F; = Tib. Kanj. *etc.*); C6, B, T2, T6, N2, T8, StP *etc. pra° pratyamitrāḥ* (= KN).

[4] *pratirājānaḥ* : = N1, T2 *etc.*; K, C5, T6, B *etc. °rājānas* (= KN; = O); Bj, C4. *°rājānaḥs* (s.e.).

[5] *vigraham* : Bj, K, C4, N1, T2, (= KN; = O, F; = Tib. Kanj. *etc.*); C5. *trisāham* (s.e.); C6, T6, B, N2, T8, StP, R *etc. vigrahavivādam* (w.r.).

[6] *bhavanti /* : D3. MS. *bhaviṣyanty* (w.r.).

[7] *atha* : = K, C5, T2, T6 *etc.* (= KN; = O, F); Bj, C4, N1. om. (w.r.).

[8] *yodhā* : D3. MS. *yaudhā* (a hyperform).

[9] */* : D3. MS. om.

[10] *te* : T6, B, T8, StP, R *etc.* (= KN; = O, F); C5. *tai* (s.e.); Bj, K, C4, N1, T2 *etc. tais* (w.r.).

[11] *yudhyante* : = N2, T8, A1 *etc.* (= KN); Bj, K, C4, T2, StP, R *etc. °yanti* (= O, F); N1. *°ya{ṃ}ti*.

[12] *(')tha* : Nep. MSS. */ atha* (= KN).

[13] *yodhān* : D3. MS. *yaudh°* (a hyperform).

[14] *yodhānāṃ* : D3. MS. *yaudh°* (a hyperform).

[15] */* : D3. MS. om.

[16] *sa prīta* : D3. MS. *sa prīt.* .

[17] *yodhānāṃ* : D3. MS. *yaudh°* (a hyperform).

[18] *vividhāni dānāni* : = N1, T6, B, T8, R *etc.* (= KN); K, C4, C5, T2, StP *etc. vividhān dānān* (or *°āṃ °āṃ*); Bj. *vidhidhānāṃ* (s.e.); C6. *vividhāṃ deyāṃ* (w.r.). Cf. O, F. *vividhāṃ dāyāṃ*.

[19] *vā* : = K, C4, T2, P3, R *etc.* (= KN); Bj, N1, C5, C6, T6, B *etc.* om. Cf. O, F. *api*.

[20] *vā* : = K, P3, R *etc.* (= KN); Bj, C4, N1, C5, C6, T6, B *etc.* om. Cf. O, F. *api*.

[21] *nagaraṃ nagarakṣetrāṇi dadāti /* : D3. MS. is broken off here.

[22] *nagaraṃ* : K. *nagaraṃ vā*.

[23] *nagarakṣetrāṇi* : K, R. *nagarakṣetrāṇi vā* (= KN).

[24] *vastrāṇi* : = Bj, K, C4, N1, C5 *etc.* (= Tib. Kanj. *etc.*); T6, B, N2, T8, StP, R *etc. vastrāṇi dadāti* (= KN). Cf. F. *vastrāṇy api dadāti*; O. om. (s.e.).

[25] *hastābharaṇāni* : = Bj, K, C4, N1, C5, C6 *etc.* (= O, F; = Tib. Kanj. *etc.*); R, T8, StP

etc. hastābh° pādābharaṇāni (= KN).

[26] *suvarṇasūtrāṇi karṇābharaṇāni* : = Bj, K, C4, C5, T6 *etc.*; R, P3, C2. *karṇābh° sauvarṇṇa°* (= KN; = Tib. Kanj. *etc.*); N1. *suva<rṇṇasūtrāṇi ka>rṇṇābharaṇāni* (s.e.); C6. *karṇābharaṇāni* (s.e.). Cf. O, F. *suvarṇasūtrāṇy ... karṇābharaṇāny.*

[27] *karṇābharaṇāni hārārdhahārāṇi hira-* : The underlined part is broken off in D3. MS.

[28] *-muktā-* : = most of the Nep. MSS. (= KN); C4, C6. *-muktivajra-* (w.r.); B, A1. *-mukti-* (= O, F).

[29] *hastyaśvarathapattidāsīdāsāny* : The underlined part is broken off in D3. MS. Supplemented from the reading in K, C4, N1, C5, C6 *etc.*; Bj, T6, B, T8, A1 *etc.°pattīdāsīdāsāny* (w.r.); P3, C2, R. *°pattīdāsīdāsān* (≒ KN. *°pattidāsīdāsān*). Cf. O, F. ... *pattirathāny ... dāsīdāsāny.*

[30] *api dadāti yānāni* : D3. MS. is broken off here.

[31] *śivikāṃś* : = C4, N2; most of the Nep. MSS. read *śivikāś* instead (= KN).

[32] / : D3. MS. om.

[33] *cūḍāmaṇiṃ* : D3. MS. and most of the Nep. MSS. read *°maṇin.*

[34] *cūḍāmaṇī rājño mūrdhasthāyī* : The underlined part is broken off in D3. MS.

[35] *cūḍāmaṇī* : Bj, N1, A1, N2 *etc.* read thus (= KN); C6. *°maṇīṃ* (s.e.); K, C4, C5, T6 *etc. °maṇi* (= O, F).

[36] *mūrdhasthāyī* : R, P3, P2, C2 read thus (= KN); Bj. *mūrddhāsthāyī* (s.e.); K, C4, C5, B, T8, StP *etc. mūrdhnasth°*; N1, C6, N2. *mūrdhnāsth°*. Cf. O. *mūrdhasthāyinī*; F. *mūrddhnasthāyinī*; § 22, n. 10, 54.

[37] *Maṃjuśrī* : = R, P3, C2 *etc.* (= KN; = O, F; = Tib. Kanj. *etc.*); Bj, K, C4, N1, C5, C6 *etc.* om.

[38] *rājā* : Nep. MSS. read thus (= KN; = O, F). D3. MS. reads *sa rājā* instead (l.c.?).

[39] *tadā khalu* : ≠ Nep. MSS.; Bj, K, N1, C5, C6, StP *etc. atha khalu*; C4. *atha* (= O, F); T6, B, N2, T8 *etc. tadā* (= KN).

[40] *tasya rājñaś sarvaś* : ≠ Nep. MSS.; StP. *tasya rājñaś*; Bj, C4, P2 *etc. sa sarvo rājñaś* (= KN); K, B. *sa sarvo rājñāś* (s.e.); C5, T6, N2, T8 *etc. sarvo rājñaś* (w.r.); N1. *rājñā sa śarvo raś* (s.e.). Cf. O, F. *tasya rājño ... sarvaś* (F. *sarva*).

[41] *caturaṃgo balakāya* : = C6, B *etc.*; Bj, N1 *etc. ca° °kāyaḥ* (= F); K, C4, C5, T6 *etc. ca° °kāyaḥ /*; R, A1. *caturaṃga-balakāyaḥ* (≒ KN. *caturaṅga-balakāya*). Cf. O. *caturaṃgo balakāya* • (prob. s.e. for *°kāyaḥ*).

[42] *bhavaty* : D3. MS. *bhavati* / (w.r.).

[43] / : D3. MS. om.

[44] *tathāgato (')rhan*: = K, StP, P2 *etc.* (≒ O, F. *tathāgato (')rhā*; = Tib. Kanj. *etc.*?); Bj, C4, N1, C5 *etc. tathāgato (')py arhan* (= KN).

[45] *samyaksaṃbuddhaḥ* : = Bj, C4, N1, C5, C6, T6 *etc.* (= O, F; = Tib. Kanj. *etc.*); K, B. *°buddhāḥ* (s.e.); T8, P3, A2, A3. *°buddho* (T8. *°buddhau*) *dharmasvāmī dharmarājaḥ* (T8. *°rājā*) (= KN).

[46] *svabāhubalapuṇyanirjāte* : = Tib. Kanj. *etc. nyid kyi lag stobs kyi bsod nams las byung ba'i.* ≠ Nep. MSS.; K. *svena bāhubalaniryātena puṇyaniryātena*; C5. *svena bāhu<bala>niryātena*; T6. *svena bāhunā bananirjātena* (s.e. for *bala-nir°*); B. *svena bāhubalanirjātena puṇyabalanirjātena*; P3, R. *svena bāhu-balanirjitena* (R. *bā{ba}hu-b°*) *puṇyabalanirjitena* (= KN); Bj, C4, N1. *svena bāhubalapuṇyanirjitena* (N1. *°ṇyānirjite* [s.e.]) *dharmarājyena*; N2. *sve<na> b{am}āhunirjātena dharmarājyena*; StP. *svena bāhubalena nirjitena ca dharmarājyena*; T8. *svena bāhubalanirjātena dharmarājyena.* Cf. O. *svakena bāhunirjitena svapuṇyanirjitena svabalanirjitena prajñānirjitena dharmanirjitena dharmarājatvena* (≒ F). For the confusion between *nirjāta* and *niryāta*, see BHSD, s.vv.

[47] *dharmarājyaṃ* : = Bj, K, C4, C5, C6, StP *etc.* (= Tib. Kanj. *etc. chos kyi rgyal po* [*mdzad pa'i*]); N1, T6, B, N2, T8, A1 *etc. dharmeṇa rājyaṃ*; R, P3. *dharmeṇa dharmarājyaṃ* (= KN). Cf.

O. *dharmarājatvaṃ*; F. °*rājātva<ṃ>*.

[48] *ākramate* : most of the Nep. MSS. read *ākrāmati* (= KN). P2, P3. *ākramati* (= O, F).

[49] *khalu* : = R, P3, C2 (= KN; = O, F); Bj, K, C4, N1, C5, C6, StP *etc.* om.

[50] *āryā yodhā* : K, C4, StP *etc.* read thus (= KN; = O, F). Cf. Bj, N1, T6, B, T8 *etc.* *āryayodhā*; C5. *āryā{ṣa} yodhā* (s.e.); C6. *āryyā{ya} yo{d}dhā* (s.e.).

[51] *yodhā* : D3. MS. *yaudh*° (a hyperform).

[52] *yudhyante* : = Bj, C4, N1, C5, C6 *etc.* (= KN); K, R, P3, C2. °*yanti* (≒ O, F. *yuddhyanti*).

[53] *khalu* : = R, P3, C2 (= KN); Bj, K, C4, N1, C5, C6, StP *etc.* om.

[54] *tathāgato (')rhan*: = C5; the other Nep. MSS. *tathāgato (')py arhan* (= KN; ≒ O, F).

[55] *dharmarājā dharmasvāmī* : Bj, K, C4, C5, N1 *etc.* read thus (= O, F); D3. MS. *dharmarājño* (s.e.) *dharmasvāmī*; C6, T6, B, N2, T8 *etc.* °*svāmī* °*rājā* (= KN).

[56] *āryāṇāṃ* : D3. MS. *āryāṇā* (w.r.).

[57] *yodhānāṃ* : D3. MS. *yaudh*° (a hyperform).

[58] *yudhyatāṃ* : = K, T6, B, N2, StP *etc.* (= KN); C5. *yudhya{ta}tān* (s.e.); Bj, C4, N1. *yudhyamānāṃ*; C6. *yuddhyānāṃ* (s.e.). Cf. O, F. *yuddhyamānānāṃ*.

[59] *vividhāni* : = O, F (= Tib. Kanj. *etc.*); ≠ Nep. MSS. *dṛṣṭvā vividhāni* (= KN).

[60] *bhāṣate* : = K, T6, T8, StP *etc.* (= KN); C6, B. °*a{n}te* (s.e.); Bj, C4, N1 *etc.* °*ati* (= O, Khā); C5. °*a{n}ti* (s.e.; = F).

[61] *saṃharṣaṇârthaṃ* : = Bj, C5, C6, StP *etc.* (= KN; = O, F; = Tib. Kanj. *etc. yang dag par dga' bar bya ba'i phyir*); K, C4, N1, T6, N2, T8 *etc. saṃpraharṣaṇâ*°.

[62] *mahādharmanagaradāyaṃ* : N1. *mahādharmanagaradānaṃ*; Bj. *mahā<dharma>nagaraṃ dānaṃ* (s.e.); C4. *<mahādharma>nagaraṃ dānaṃ* (s.e.); T6, StP, P2. *mahādharmanagaraṃ dānaṃ*; C5. *<mahādharma>nagaradāyakaṃ*; C6. *mahādharmanagaradeyaṃ*; K, B, T8, R *etc.* *mahādharmanagaraṃ* (= KN); N2. *mahā<dharma>nagaran* (s.e.). Cf. O, F. *mahādharmanagaraṃ dāyaṃ*; Tib. Kanj. *etc. chos kyi grong khyer chen po'i sbyin pa*.

[63] *pralobhayati* : D3. MS. °*ate* (s.e.?); Bj, C4. *pratilobhayati* (w.r.). Cf. O, Khā, F. *saṃlobhayati*.

[64] *sma* : C6, N2. om. (= O, F).

[65] *evaṃrūpaṃ* : D3. MS. °*rūpan*.

[66] *sma* : C6, StP, C2. om. (= O, F).

Notes on O.

[67] *nirjitāni* : = F; G/N. °*jināti* (*v.l.* °*jitāni*). Cf. n. 2.

[68] *yoddhā* : a hyperform of *yodhā* (= F, G/N).

[69] *tebhi* • : s.e. for *tebhiḥ* (= F); cf. G/N. *taiḥ*.

[70] *pratiśatrurājānebhi* • : s.e. for °*nebhiḥ* (= F); cf. G/N. *śatrubhiḥ*. For inst. pl. *-ānebhiḥ*, cf. BHSG § 17.46 (on *-ānebi*; *rājānebi*).

[71] *yauddhāṃ* : a hyperform of *yodhāṃ* (= G/N; cf. D3. MS. *yaudh*°; F. *yodhā*).

[72] *yoddhānāṃ* : a hyperform of *yodhā*° (= F, G/N).

[73] *prītau* : a hyperform of *prīto* (= F, G/N).

[74] *grāmaṇy* : s.e. for °*āṇy*.

[75] Cf. F. 22b7. *vastrāṇy api dad[ā]ti*.

[76] *śivikayānāny* : s.e. for *śivikā-y*°.

[77] *mūrddhasthāyinī* : cf. G/N. *mūrdhasthāyī*.

[78] *mukt<v>ā* : cf. F. 23a4. *muktvā*; G/N. -.

[79] *balakāya* • : s.e. for *balakāyaḥ* (= F); cf. G/N. *balakāya* (*v.l.* °*kāyaḥ*).

[80] *adbhataprāptaḥ* : s.e. for *adbhuta*° (= F, G/N).

[81] *(')rhā* : cf. F. *(')(r)[h](ā)*; G/N. *(')rhan*. For the nominative singular form *arhā*, cf.

Geiger § 98.1 (Pa. *arahā*); Oberlies 2001: 177 (Pa. *arahā*); Pischel § 398 (MI. *arahā*, *arihā*); CPD, s.v. *araha(t)*; BHSG § 18.77. Cf. n. 86 (*arhān*).

[82] *prajñānirjitena* : = F. 23a6, Chin. Dr. 以慧戰鬪; ≒ Chin. Kj. 以禪定智慧力得(法國土); s. n. 195.

[83] *kārāpayati* : = F; cf. G/N. *kārayati*. Cf. also § 22, O. 278a4. *rāj<y>aṃ kārāpayamāṇo*. For causative stems in *-(ā)paya-* used in non-causative meaning, cf. BHSG §§ 38.66f., esp. § 38.62 (*kārāpitaṃ*).

[84] *yoddhā* : cf. F, G/N. *yodhā*.

[85] *yuddhyanti* : = F; G/N. *yudhyante* (*v.l.* °*yanti*).

[86] *arhān* : cf. F. *arhā*; G/N. *arhan*; BHSG § 18.76. Cf. n. 81 (*arhā*).

[87] *yoddhānā<ṃ>* : cf. F, G/N. *yodhānāṃ*.

[88] G/N. *sma*.

[89] G/N. *sma*.

Notes on F. ——————

[90] *opamān* : a hyperform of *upamān* (= O).

[91] Cf. O. *sarvaṃ*; G/N. *sva-(rājyaṃ)*.

[92] *nirjitāni* : = O; G/N. °*jināti* (*v.l.*°*jitāni*). Cf. n. 2.

[93] *balacakravarttina* : s.e. for °*ttino*.

[94] *pratiśatrurājānebhiḥ* : cf. n. 70.

[95] *karṇṇabharaṇāny* : s.e. for *karṇṇābh*°.

[96] *daddhyāt** : s.e. for *dadyāt** (= O).

[97] Cf. O. *svabalanirjitena*; G/N. *-bala-*.

[98] *p[r]a[jñ]ānirjitena* : cf. n. 82.

[99] *dharmarājātva* : s.e. for °*rājatvaṃ* (= O).

[100] *kārāpayati* : = O; cf. n. 83.

[101] *viheṭanâbhiprāya* • : s.e. for °*prāyaḥ*; cf. O. *viheṭhanâbhiprāyaḥ*. For *viheṭayati* / *viheṭhayati*, cf. § 17, n. 26, n. 31.

[102] G/N. *sma*.

[103] G/N. *sma*.

Notes on Tib. Kanjur version ——————

[104] T. 137b4: J. 118b8; S. 160a4; P. 307a3; B. 146a8; Q. 124a5; N. 164b7; D. 108a7; C. 126b7; L. 170b2.

[105] *kyi* : P. *kyis*. Cf. Tib. Kho. *gyis*.

[106] *los* : Only D read thus (= Bth). T. MS. and the other Nep. MSS. read *lo* instead. Cf. n. 114.

[107] *po* : T. MS. *bo* (s.e.).

[108] *gi* : P. *gis* (s.e.; = Bth).

[109] *rgyal* : P. *rgya* (s.e.).

[110] *zla* : P. *zla bo*.

[111] *'thab* : T. MS. *thab* (w.r.?; = Tib. Kho.).

[112] *na* : P. *nas* (s.e.).

[113] *kyi* : T. MS., S, P *kyis* (cf. Tib. Kho. *gyis*). The other Kanjur editions read *kyi* instead.

[114] *los* : = S, D (= Bth). The other Kanjur editions read *lo* instead. Cf. n. 106.

[115] *rgyal po* : P. *rgyal* (s.e.); C. om. (s.e.).

[116] *dag* : P. *bdag* (s.e.).

[117] *po* : T. MS. *bo* (s.e.).

[118] *'thab* : P. *'thabs* (s.e.).

[119] *de* : = S, D, L. The other Kanjur editions omit this word (= Bth, Tib. Kho.).

[120]*dmag* : P. *dmagi* (s.e.).

[121]*mgu rangs par* : = S, D, L. The other Kanjur editions read *mgu bar* instead (= Bth, Tib. Kho.).

[122]*ro* : P. *to* (s.e.).

[123]*de dga'* : P. *de dag 'gu'* (s.e.?).

[124]*mgu* : = S, D, L. The other Kanjur editions omit this word (= Bth, Tib. Kho.).

[125]*pa* : T. MS. *ba* (s.e.; = Bth).

[126]*par* : D. *bar* (= Bth).

[127]*no* : Q. *na* (s.e.).

[128]*gyi* : = J, S, N, D, C, L (= Bth, Tib. Kho.); Q, P. *kyi*.

[129]*thod* : Q. *thong* (s.e.).

[130]*lag* : P. *lags* (s.e.).

[131]*rgyan* : P. *brgyan* (s.e.).

[132]*rgyan* : P. *brgyan* (s.e.).

[133]*tsong tsong* : = S, D (= Bth); P. *gtsong gtsong* (s.e.); B, N, L. *tshong tshong* (= Tib. Kho.); J, Q, C. *tshod tshod* (s.e.). Cf. G/N. D3.118a11. (*suvarṇa-*)*sūtra~*. Cf. § 23, n. 102.

[134]*rgyan* : P. *brgyan* (s.e.).

[135]*do shal* : J. *ngo shal* (s.e.).

[136]*mgron* : = J, B, Q, C (= Bth); S, P, N, D, L. *'gron*.

[137]*bai ḍūrya* : = S, B, N, C, L; J, Q, D. *bai dūrya*; P. *bai du rya*; cf. Bth, Tib. Kho. *be du rya*. Cf. G/N. D3.118b1. *-vaiḍūrya-*.

[138]*man shel* : P. *me shel* (s.e.); cf. Bth. *mel shel* (s.e. for *mal shal*?); Tib. Kho. *shi la*. Cf. G/N. *-śilā-*.

[139]*byi ru yang* : = J, S, B, Q, D, C (= Tib. Kho.); P. *bye rus dang*; N, L. *byu ru 'ang*. Cf. Bth. *byi ru dang yang*; G/N. *-pravāḍāny api*.

[140]*bran po* : = S, P, Q (= Tib. Kho.); J, B, N, D, C, L. *bran pho* (= Bth).

[141]*yang* : N, L. *'ang* (w.r.).

[142]*byed* : Q. *byeng* (s.e.).

[143]*de* : Q. *do* (s.e.).

[144]*gi* : P. *gis* (s.e.).

[145]*yang* : N, L. *'ang* (w.r.).

[146]*mi* : T. MS. om. (s.e.).

[147]*gdags* : = S; J, B, Q, N, D, C, L. *btags*; P. *dag* (s.e.). Cf. Bth. *btag*.

[148]*gcig pu* : = D, C, L; J, B, Q, N. *gcig bu* (cf. Bth. *<g>cig bu*); S. *gcig pa* (s.e.); P. *cig* (s.e.).

[149]*pa'i* : T. MS. *ba'i* (w.r.?; = Bth).

[150]*gi* : P. *gis* (s.e.).

[151]*rgyal pos* : P. *rgyal po'i* (s.e.; = Bth).

[152]*yang* : N, L. *'ang* (w.r.).

[153]*bzhi pa* : = S (= Bth); P. *gzhi pa*. The other Kanjur editions read *bzhi po* instead (= Tib. Kho.).

[154]*dag* : T. MS, S. om. (w.r.).

[155]*mtshar* : P. *mtshan* (s.e.).

[156]*du* : C. *tu* (s.e.).

[157]*du* : C. *tu* (s.e.).

[158]*kyi* : P. *kyis* (s.e.).

[159]*na* : B. *nas* (s.e.); L. om. (s.e.).

[160] *de* : = S, P (= Tib. Kho.). The other Kanjur editions read *de dag* instead (= Bth).

[161] *bDud sdig can* : P. *bDud sdig{s} to can* (cf. Bth, Tib. Kho. *bDud sdig to can*).

[162] *gnon te* : = J, S, P, N, D, C, L (= Bth, Tib. Kho.); B, Q. *gnod de* (w.r.); cf. G/N. D3.118b5. *ākramate* (Nep. MSS. *ākrāmati*).

[163] *du* : J, Q. *tu* (w.r.).

[164] *thab mo* : = J, B, Q, D (= Tib. Kho.); S, P, N, C, L. *'thab mo*; cf. Bth. *'thab bo* (s.e.).

[165] *de nas* : = S (= Bth, Tib. Kho.); P. *de nis* (s.e.); J, B, Q, N, D, C, L. *des na* (w.r.). Cf. G/N. D3.118b5. *atha khalu.*

[166] *rdzogs pa'i* : S. om. (s.e.).

[167] *kyi* : P. *kyis* (s.e.).

[168] *rgyal po* : Q. *rgyal bo* (s.e.).

[169] *pa'i* : P. *pa* (= Tib. Kho.).

[170] *dmag mi* : S. *dmag mi rnams dang* (s.e.).

[171] *thab* : = J, B, Q (= Tib. Kho.); S, P, N, C, L. *'thab* (= Bth).

[172] *de* : P. *'di* (w.r.).

[173] *dga' bar bya ba'i* : T. MS. *dga' ba'i* (s.e.).

[174] *las* : P. om. (s.e.).

[175] *dang* : J. *rang*. (s.e.).

[176] *sbyin* : P, L. *byin* (w.r.; = Tib. Kho.).

[177] *rjod* : S, P, B. *brjod* (= Bth).

[178] *rnam* : P. *rnams* (s.e.).

Notes on Bathang Kanjur ——————

[179] *so* : s.e. for *se*.

[180] *mel shel* : s.e. for *mal shal* (= § 23, Bth. 122a7)? Cf. Tib. Kanj. *man shel*; P. *me shel* (s.e.); G/N. D3.118b1.-*śilā*-; n. 138.

[181] *thaṃd* : = *thams cad.*

[182] *bDud sdig to can* : = Tib. Kho; T.138a4. *bDud sdig can.* Cf. n. 161.

[183] *saryas* : abbr. for *sangs rgyas*. Cf. Zimmermann 2002: 166.

Notes on Tib. Kho. ——————

[184] *bDud sdig to can* : = Bth, P; T.138a4. *bDud sdig can.*

[185] *las* : s.e.?

[186] *bo'i* : s.e. for *bu'i*?

Notes on Chin. Dr. ——————

[187] 軍 : = J. The other editions read 衆 instead.

[188] 距 : = J. The other editions read 拒 instead.

[189] 悦 : = J. The other editions read 喜 instead.

[190] 珍奇 : = J. The other editions read 琦珍 instead.

[191] 元首効績勲殊特者 : "To the person who has achieved the most meritorious and outstanding service"; ∈ O. 276b3, F. 23a3. *mūrddhasthāyinī* ("standing on his head")?; cf. Krsh. 171.

[192] 王解髻中明珠賜之 : "The king separates the bright jewel from his topknot and gives him." Other versions read "The king does not give the bright jewel in his topknot to anyone." Dharmarakṣa seems to have misunderstood the meaning of the passage here.

[193] 強 : = J. The other editions read 疆 instead.

[194] 無極道帝 : G and J read 無極道諦 instead (w.r.). Cf. G/N. D3.118b6. *dharmarājā dharmasvāmī.*

[195] 以慧戰鬪 : "(The Buddha) fights with his wisdom" = O. 277a2, F. 23a6. *prajñānirjitena*

≒ Chin. Kj. 以禪定智慧力得(法國土) ("By his power of meditation and wisdom he wins [the land of the Dharma]."); G/N. -; cf. Krsh. 171-172.

[196]數 : = J. The other editions read 極 instead.

[197]The following passages in the other versions are wanting in Chin. Dr.: G/N. D3.118b5~6 (= KN. 289.15~290.2). *tasya Māraḥ pāpīyāṃs traidhātukam ākramate ... āryāṇāṃ yodhānāṃ yudhyatāṃ* (Nep. MSS. *yudh° dṛṣṭvā*) (≒ O, F); Chin. Kj. 39a2~4. 而諸魔王不肯順伏……心亦歡喜.

[198] ""O *Broad-Head*, suppose, for example, that there is a powerful wheel-turning sage king whose majesty is grand. Other enemy countries, (though) not obeying him, dare not watch and wait for a chance to attack. When the wheel-turning king raises an army and is about to attack them, those disobeying subject countries want to stand against the mighty state. Brave generals and soldiers fight courageously and win victories, (and thus) there is nobody who does not kowtow. Being greatly pleased with this, the king rewards services and distributes honours by granting cities and fiefdoms, bestowing lands, fields, the seven jewels, precious gems, elephants, horses, carriages, men, women, and servants. The king separates the bright jewel from his topknot and gives it to the person who has achieved the most meritorious and outstanding service. Why is that? Because vassals manage a country with might, its central and border areas are then peaceful. The Thus Come One, the perfectly enlightened one is exactly like this. Being the great Dharma-king as well as the Emperor of the Supreme Path, he, having subdued his mind, teaches the Dharma, eliminates evil using his merits, fights with his wisdom, subdues an innumerable multitude of Dharma-kings, gives people hundreds of thousands of important meanings of incalculable scriptures, without concealing anything, and bestows 'the city of equality' by decree.""

Notes on Chin. Kj. ——————

[199]以禪定智慧力得 : "By his power of meditation and wisdom he wins (the land of the Dharma)."; see n. 82, 195.

[200] 賜以禪定、解脫、無漏根力、諸法之財 : "He bestows upon them meditations, emancipations, faculties and powers that are free of outflows, and other treasures of the Dharma." No parallels in the other versions; cf. Krsh. 172.

[201] English translations of this part are found in Murano 221; Kato 231; Hurvitz 218-219; Yuyama/Kubo 214-215; Watson 206-207.

XIII § 22 Notes:

Notes on the Gilgit/Nepalese version ——————

[1] *tatra* : N2, A1, P3. *tataḥ* (w.r.).

[2] *balacakravartī* : C6, B, N2, A1 om. (w.r.); P2, C2. *cakravarttī* (w.r.).

[3] *yodhānāṃ* : D3. MS. *yaudh°* (a hyperform).

[4] *yudhyamānānāṃ* : ≠ Nep. MSS.; Bj, N1, C6. *yudhyamānā<nā>ṃ* (s.e.); C4. *°mānā<nā>n** (s.e.); K, C5, T6, B, N2, StP, T8 *etc. yudhyatāṃ* (= KN). Cf. O, F. *yuddhyamānānāṃ*.

[5] *mahatā puruṣakāreṇa* : = most of the Nep. MSS. (= Tib. Kanj. *skyes bu'i rtsal chen pos*); C4. *mahāpuruṣakāreṇa* (= O, F; = Tib. Kho. *skyes bu chen po'i mthus*).

[6] *sarvasvabhūtaṃ* : N1, C5. *sarvasva{yaṃ}bhūtaṃ* (s.e.). Cf. O, F. *sarva-* = Tib. Kho. *thams cad* (*gyi mchog*).

[7] *cūḍāmaṇiṃ* : D3. MS and most of Nep. MSS. *°maṇin*.

[8] *Maṃjuśrīs tasya rājñaḥ sa* : = K, T6, B, N2, N3, T8 *etc.* (= KN); C5, C6, StP. *M° tasya rājñaḥ* (w.r.); Bj, C4, N1. *(')sau M° tasya rājñaḥ*. Cf. O. *Maṃjuśrīḥ tasya rājño ... sā*; F. *Manyuśrīs tasya rājñaḥ ... sā*.

[9] *cirakālaparirakṣito* : ≠ Nep. MSS.; C6, StP. *ciraparirakṣito*; most of the other Nep. MSS. *cirarakṣito* (= KN). Cf. O. *cirārakṣitā*, F. *cirārakṣita{ṃ}*; Tib. Kanj. *etc. yun ring du bsrungs pa*.

[10] *mūrdhasthāyī* : : The underlined part is broken off in D3. MS. K, C4, C5, C6, StP *etc. mūrdhasthāyī* (= KN); N1. *pūrvasthāyī* (s.e. for *mūrdhasth°*); Bj, T6, B, N2, N3, T8 *etc. mūrdhnasthāyī*. Cf. O, F. *mūrdhasthāyinī*. Cf. also n. 54, § 21, n. 36.

[11] *(')py arhan* : D3. MS. + + *[n]*. Bj, K, C4, N1, C6, T6 *etc. (')py arhan*; C5, StP. *(')rhan* (= KN).

[12] *mahādharmarājā* : D3. MS. *mahā* .. .. *[j]*. ; K, C4, C5, T6, P3 *etc. mahādharmarājā* (= O, F; = Tib. Kanj, Tib. Kho. *chos kyi rgyal po chen po*; = Bth. *chos kyi bdag po chen po*; = Chin. Kj. 大法王 "the great Dharma-king"); Bj, N1. *mahārājā* (w.r.); C6, B, N2, N3, T8, StP *etc. dharmarājā*; A3. *dharmarājo* (= KN).

[13] *kārayamāṇo* : D3. MS. *[k]*. .. + + +. K, C5, T6 *etc. kārayamāṇo* (= KN; = F); N1, P3, P2 *etc. °māno*; Bj. *kāray<am>āṇo* (s.e.); C4. «*kārayati*» *kārayamāno*; C6, B, N2, N3, T8, StP *etc. kārayati kārayamāṇo* (T8, N3. *°māno*). Cf. O. *kārāpayamāṇo*; Tib. Kanj. *etc. mdzad pa.*

[14] *samaye paśyati* : D3. MS. *sa* .. .. .. *śyat*. .

[15] *śrāvakāṃ* : R. *°kāṃś ca* (= KN) (w.r.).

[16] *bodhisatvāṃś* : D3. MS. *b*. + + + *ś*.

[17] *kleśamāreṇa vā* : C5, C6 om. (s.e.).

[18] *sarvatraidhātukān niḥsaraṇaḥ* : D3. MS. *°dhātukā* (ablative) *niḥ°*; P3. *°dhātukān niḥsaraṇaḥ*; R. *°dhātukā nissaraṇaḥ*; C5. *°dhā<tu>kān niḥśaraṇaḥ*; Bj, N2, P2. *°dhātuka-niḥsaraṇas*, *°ṇaḥ*; N3, T8, StP. *°dhātuka-niḥśaraṇaḥ*; K. *°dhātukaḥ-nissaraṇaḥ*; C4, N1, T6. *°dhātuka-nissaraṇaḥ*, *°ṇa*; C6. *°dhātu<ka>niḥsaraṇaḥ*; KN. *°dhātukān niḥsaraṇaṃ* (≠ Nep. MSS.). Cf. O. *°dhātukā niḥsaraṇaṃ*; F. *°dhātukaḥ niḥsaraṇaṃ*.

[19] *sarvamāranirghātano* : KN. *°ghātanaṃ* (= O, F; ≠ Nep. MSS.).

[20] / : D3. MS. om.

[21] *tadā* : C5, B, N2, T8 *etc.* om. (w.r.).

[22] *tathāgato (')rhan* : = T6, B, N2, N3, T8 StP *etc.* (= KN); Bj, K, C4, N1, C5, C6 *etc. °gato (')py arhan* (w.r.). Cf. O. *°gato (')rhān*; F. *°gato (')rhā*.

[23] *(')py* : Bj, N1. *hy* (w.r.).

[24] *ārādhitaḥ* : = C5, P3, R, C2 *etc.* (= O, F); Bj, K, C4, C6, T6 *etc. ārāgitaḥ* (= KN). Cf. Tib. Kanj. *etc. mnyes nas.*

[25] *yodhānāṃ* : D3. MS. *yaudhānāṃ* (a hyperform) *purata*. I delete *purata* on the basis of the reading in the Nep. MSS. (= O, F; = Tib. Kanj. *dmag mi de dag la*; = Tib. Kho. *rgol ba de dag la*).

[26] *sarvalokavipratyayanīyaṃ* : ≠ Nep. MSS. *°vipratyanīkaṃ* (= KN); cf. O. *°vipratya<yanī>yaṃ*; F. *°(vipratya)nīya<ṃ>*. Cf. n. 43; BHSD, s.vv. *vipratyanīka*, *vipratyayanīya*.

[27] *bhāṣati* : = C4, C5 (= O, F); Bj. *bhāṣa{ṃ}ti*; K, N1, C6, T6, B, T8, StP *etc. °ate* (= KN).

[28] *sma* : D3. MS., C6, StP, C2 om. (w.r.).

[29] *sarveṣāṃ* : = R, P3, C2 (= KN; = O, F); Bj, K, C4, N1, C5, C6, T6 *etc. sarveṣāṃ* (*°āñ*) *ca*; B, N2, A1. om. (w.r.).

[30] *sarvajñatā-m-āhārakaṃ* : ≠ Bir(B), Nep. MSS. *sarvajñatâhārakaṃ* (= KN). Cf. O, F. *sarvajñatādharmāṇām āhārakaṃ*.

[31] *mahācūḍāmaṇi-prakhyaṃ* : = Bir(B), K, C5, C6, T6, T7, B *etc.* (= KN); N1. *°maṇiratna-prakhyan*; Bj. *°maṇiratna-mukhyaṃ* (w.r.); C4. *°maṇi{ṃ}ratna-mukhyaṃ* (w.r.). Cf. O. 278b5, F. 24a7. *mahācūḍāmaṇim iva*; Tib. Kanj. *gtsug gi nor bu chen po dang 'dra bar* (*v.l. ba*).

[32] *tathāgataḥ* : D3. MS., Bir(B). *°gata* (s.e.).

[33] *śrāvakebhyo* : = Bir(B), K, C6, T6, T7, B, N2, StP *etc.* (= KN); Bj, C4, C5, N1. *śrāvakāṇām* (= O, F).

[34] *anuprayacchati* : = Bir(B), Bj, C4, C6, N1, T7, B, T8 *etc.* (= F); K, C5, T6 *etc. °yacchati sma* (= KN; O).

[35] *eṣā* : = Bir(B), N1, C6, T6, T7, B *etc.* (= KN; = O, F); Bj, K, C4. *eṣa* (s.e.); C5. *evaṃ* (w.r.).

[36] *hi* : Bir(B) om. (s.e.).

[37] *paramā* : K. *paramo* (s.e.).

[38] */* : D3. MS., Bir(B). om. (= O, F).

[39] *tathāgatānāṃ* : D3. MS. *tathāgatānāṃ rahasyo*. I delete *rahasyo* on the basis of the reading in the Nep. MSS. (= Tib. Kanj. *etc. de bzhin gshegs pa rnams kyi*). Cf. O, F. *tathāgato*.

[40] *sarveṣāṃ* : D3. MS, Bir(B), K *etc.* °*ṣān*.

[41] *ayaṃ* : D3. MS., Bir(B). *ayan*.

[42] *sarvagaṃbhīraḥ* : Bir(B). *gaṃbhīraḥ* (s.e.).

[43] *sarvalokavipratyayanīyaḥ* : = O; ≠ Nep. MSS.; Bir(B), Bj, K, C4, C5, P2. °*vipratyanīyaḥ* (= F); N1, T6, T7, B, N2 *etc.* °*vipratyanīkaḥ* (= KN). Cf. n. 26.

[44] *so* : = O, F; ≠ Nep. MSS., incl. Bir(B). *yo* (= KN).

[45] *rājñā* : = most of the Nep. MSS. (= KN; = O, F; = Tib. Kanj, Bth. *rgyal po*); Bir(B). *rājño* (s.e.); Bj, C4. *dharmarājñā*. Cf. Tib. Kho. -.

[46] *ciraparirakṣitaś* : = Bir(B), C5, B *etc.* (= KN); Bj, T6 *etc.* °*rakṣitaḥ*; K, T8. °*rakṣitaḥ* / (w.r.). Cf. O. *sucirārakṣitā*, F. °*kṣitaṃ*.

[47] *avamucya* : D3. MS. *avamuṃcya* (s.e.?). Cf. O, F. *muktvā*.

[48] *yodhebhyo* : D3. MS. *yaudh*° (a hyperform); Bir(B), T7, B *etc. yodhebhyo* (= KN); N2, N3, T8. *yodh{y}ebhyo* (s.e.); Bj, K, C4, N1, C5, T6 *etc. yodhānāṃ* (= O).

[49] *dattaḥ* / : D3 omits the daṇḍa (= Bir[B], Bj; = F). Presumably, the preceding Visarga sign (*ḥ*) in D3 also has the function of a punctuation mark (:). Cf. § 2, n. 8, 12 *etc.*

[50] *eva* : = Bir(B), K, C5, T6, T7, N2, N3, T8, StP *etc.* (= Tib. Kanj. *etc. de bzhin du*); Bj, C4, N1, B *etc. eva Mañjuśrīs* (= KN; = O, F).

[51] *tathāgato (')pîmaṃ* : = Bj, K, C4, N1, C5 *etc.* (= KN); B, N3, T8, P3, R *etc.* °*gato (')pîdaṃ*; Bir(B). °*gatasyâpîdaṃ* (s.e.). Cf. O, F. *tathāgatenâpi imaṃ*.

[52] *dharmaguhyaṃ* : = Bj, K, C4, N1, C5, T6 *etc.* (= KN; =? Tib. Kho. *gsang ba'i chos*); Bir(B). *dharmaparyāyaṃ guhyaṃ* (=? Tib. Kanj. *chos kyi rnam grangs gsang ba*); StP, R, P3, P2, C2. *dharmaparyāyaṃ dharmaguhyaṃ* (w.r.). Cf. O. *dharmaniṣkūṭaṃ dharmaguhyasthānaṃ* (≒ F); Krsh. 172.

[53] *sarvadharmaparyāyāṇāṃ* : D3. MS. °*āṇā* (s.e.).

[54] *mūrdhasthāyī* : = C5, R; K. *mūrdha{ṃ}sthāyī*; Bir(B). *mūrdha* + +; T7, N2, P3. *mūrdhasthāyi* (= KN); Bj. *mūrdhnasthāyinas* (s.e.); C4, N1. *mūrdhnasthāyinaṃ*, °*inan*; T6, N3, T8, A1. *mūrdhnasthāyi*; B. *mūrdhnasthā{pa}yi*; P2. *mūrdhnasthāyī*; cf. O. *mūrdhasthāyi{na}*; F. *mū[r]ddha[s]th[ā]yī*. Cf. n. 10, § 21, n. 36.

[55] *iti* • // : most of the Nep. MSS. *iti* // (= KN); Bir(B). *ity*.

Notes on O. ——————

[56] *yadā* : s.e. for *yathā* (= F, G/N).

[57] *sarvapaścimakaṃ* : = F = Tib. Kho. *thams cad gyi mchog*; cf. G/N. *sarvasvabhūtaṃ paścimaṃ*.

[58] *sarvalokâśraddadhanīyaṃ* : cf. F. °*śraddhadhanīya[ṃ]*; G/N. °*śraddheyaṃ*.

[59] *balacakrravartina* • : s.e. for °*inaḥ* (= F).

[60] *arhān* : cf. § 21, n. 86.

[61] *kārāpayamāṇo* : cf. F, G/N. *kārayamāṇo*. The form *kārāpayamāṇo* is used here in non-causative meaning, cf. § 21, n. 83.

[62] *mṛtyumāreṇa* : = F, Chi. Kj. 39a11. 死魔 ("the Māra of death"). Cf. Krsh. 172.

[63] *aribhi<ḥ>* : For instrumental plural *-ibhi*, cf. BHSG § 10.198 (m.c.); Oberlies 2001: 153 (Pa. *-ibhi*).

[64] *tai* • : s.e. for *taiḥ*.

[65] *rāgadveṣamohaśatrakṣayaḥ* : s.e. for *-śatru-* (= F).

[66] *kleśā jitā bhavaṃti sarvatraidhātukā* : = F, ≒ Chi. Dr. 109c8. 盡三界患 ("He eliminates all troubles in the threefold world."); cf. Krsh. 172.

[67] *mahāpuruṣadāraḥ* : s.e. for °*puruṣakāraḥ*.

[68] *(')rhān* : cf. § 21, n. 86.

[69] Cf. G/N. *eva*.

[70] *Maṃjuśrīḥ* : cf. n. 50.

[71] *dharmaniṣkūṭaṃ* : s.e. for °*kuṭaṃ*. Cf. n. 150.

[72] *cirarātra-* : = F, Chin. Dr. 夙夜 ("for a long time"; lit. "day and night"), Chin. Kj. 長夜 ("for a long time"; lit. "through the long night").

[73] *mūrdhasthāyi{na}* : cf. n. 54.

[74] Cf. G/N. *iti*.

Notes on F. ——————

[75] Cf. O. *kṛtena*.

[76] *sarvalokâśraddhadhanīya[ṃ]* : cf. O. °*śraddadhanīyaṃ*; G/N. °*śraddheyaṃ*.

[77] *cirārakṣita{ṃ}* : s.e. for °*rakṣitā* (= O).

[78] *traidhātukai* : s.e. for °*ke*.

[79] *(mṛtyu)[m]āreṇa* : cf. n. 62

[80] Cf. O. 278a6~7. *yuddhyamānebhir*, G/N. D3.119a2. *yudhyamāna~*.

[81] *kleśā (j)it(ā) (bha)(vant)i sa(rva)traidhātukaḥ* : cf. n. 66.

[82] *sa(rva)traidhātukaḥ* : s.e. for °*tukā* (= O)?

[83] Cf. G/N. *eva*.

[84] *balacakkravarttinaḥ* : s.e. for °*inā* (= O, G/N).

[85] *Manyuśrīḥ* : cf. n. 50.

[86] *dharmaniṣkuṭe* : s.e. for °*niṣkuṭaṃ*. Cf. n. 150.

[87] *cirarātra-* : cf. n. 72.

[88] Cf. G/N. *iti*.

Notes on Tib. Kanjur version ——————

[89] T. 138a7: J. 119b1; S. 161a1; P. 307b8; B. 147a4; Q. 124b7; N. 165b5; D. 109a1; C. 127b1; L. 171a7.

[90] *kyi* : S, P. *kyis*; cf. Tib. Kho. *gyis*.

[91] *los* : = S, P, D, L (= Bth). The other Kanjur editions read *lo* instead (= Tib. Kho.).

[92] *mchog gi* : = S, D (= G/N. D3.118b10. *paścimaṃ* [*cūḍāmaṇiṃ*]) The other Kanjur editions read *mchog /* instead (≒ Bth. *mchog*).

[93] *mi* : S, P. om. (s.e.; = Bth).

[94] *'gyur ba* : = S; P. *'gyur pa*. The other Kanjur editions read *gyur pa* instead.

[95] *po de'i gtsug gi nor* : P. om. (s.e.).

[96] *pa* : P. *ba* (= Bth).

[97] *de bzhin du* : L. *dang don du* (s.e.).

[98] *chen po* : P. *chen pos* (s.e.).

[99] *chos* : P. *mchos* (s.e.).

[100] *pa* : P. om. (s.e.).

[101] *gi* : L. om. (s.e.).

[102] *par* : = S. The other Kanjur editions read *pa* instead (= Bth).

[103] *cig* : J, P, C. *gcig* (= Bth).

[104] *gi* : P. *gis* (s.e.; = Bth).

[105] *tshe* : L. *mi* (s.e.).

[106]*zhe* : P. *zhes* (s.e.).

[107]*skyes bu chen po'i rtsal chen po byas par* : = S, D (w.r.?; = Bth). The other Kanjur editions read *skyes bu'i rtsal* (P. *stsal* [s.e.]) *chen po* (P. *po'i* [s.e.]) *byas par* instead. Cf. Tib. Kho. *skyes bu chen po 'i mthu byas par*; G/N. D3. 119a2~3. *mahāpuruṣakāraḥ*.

[108]*pa'i* : Q. *ba'i* (s.e.).

[109]*mthun* : D. *'thun* (s.e.).

[110]*thams cad* : = S, P (= Bth, Tib. Kho.). The other Kanjur editions read *thams cad la* instead.

[111]*rnam* : P. *rnams* (s.e.).

[112]*'di lta bu* : J, B, Q, N, C. om. (s.e.); cf. G/N. D3. 119a4. *evaṃrūpaṃ*.

[113]*gyis* : P. *gyi* (s.e.; = Bth).

[114]*gtsug* : = S, P, D (= Tib. Kho.; ≒ Bth. *gtsu<g>*). The other Kanjur editions read *spyi gtsug* instead. Cf. G/N. D3.119a5. *-cūḍā-*.

[115]*gi* : P. *gis* (s.e.).

[116]*bar* : = D; S. *ba dang*. The other Kanjur editions read *ba* instead (= Bth, Tib. Kho.).

[117]*kyi* : = S (= Bth); ≒ Tib. Kho. (*de bzhin gshegs pa*)*'i* (*mchog gi chos bshad pa ste*); G/N. D3.119a5~6. *tathāgatānāṃ* (*paramā dharmadeśanā*). The other Kanjur editions read *kyis* instead (w.r.).

[118]*mchog* : P. *phyogs* (s.e.).

[119]*kyi* : J, C. *kyis* (s.e.).

[120]*chos kyi rnam grangs kyi* : T. MS. om. (s.e).

[121]*mtha'o* : J, B, Q, N, D, C, L. *mthu'o* (s.e.). Cf. G/N. D3.119a6. *paścima~*.

[122]*rnam* : P. *rnams* (s.e.).

[123]*kyi* : P. *kyis* (s.e.).

[124]*mthun* : D. *'thun* (s.e.).

[125]*kyi* : P. *kyis* (s.e.).

[126]*'khor los* : S, P, D and L read thus (= Bth). T. MS., J, B, Q, N, C. *'khor lo* (= Tib. Kho.).

[127]*kyis* : P. *kyi* (s.e.).

[128]*bsrungs pa'i* : = B, N, D, L (= Tib. Kho.); S. *bsrung<s> pa'i*; J, P, Q, C. *bsrungs ba'i* (cf. Bth. *bsrung ba'i*).

[129]*sbyin pa* : = B, Q; S, P, N, D, C. *byin pa*; J, L. *byin ba* (= Bth, Tib. Kho.).

[130]*bsrungs pa* : = S, D (= Tib. Kho.); P. *bsrungs ba* (cf. Bth. *bsrung ba*); = G/N. D3.119a8. *-anurakṣita~*; J, B, Q, N, C, L. *gsungs pa* (s.e.).

[131]*rnam* : J. *rnams* (s.e.).

[132]*'dug pa* : P. *'dugs pas* (s.e.).

[133]*mkhyen pa* : T. MS. *mkhyen ba* (s.e.).

[134]*de* : P, B. *ste*.

[135]*ring* : J. *reng* (s.e.).

[136]*bstan* : = S, P (= Tib. Kho.). The other Kanjur editions read *ston* instead (= Bth).

Notes on Bathang Kanjur ——————

[137]*bdag po* : s.e. for *bdog pa*.

[138]*saryas* : abbr. for *sangs rgyas*.

[139]*dang* : s.e. for *dam*.

[140]*rnams* : s.e. (a dittography) for *chos*.

Notes on Tib. Kho. ——————

[141]*skyes bu chen po'i mthus* : = C4, O, F. *mahāpuruṣakāreṇa*. Cf. n. 5.

[142]*thams cad gyi mchog* : = O, F. *sarva-paścimakaṃ*.

[143] *bnyes* : s.e. for *mnyes*.

[144] *gtsug gi nor bu chen po dang 'dra ba* : cf. G/N. D3.119a5. *mahācūḍāmaṇi-prakhyaṃ.*

Notes on Chin. Dr. ——————

[145] The following passages in the other versions are wanting in Chin. Dr.: G/N. D3. 118b8~119a1. *tatra Maṃjuśrīr yathā sa rājā balacakravartī ..... rājyaṃ kārayamāṇo yasmin samaye* (= KN. 290.4~8) (≒ O, F); Chin. Kj. 39a7~11. 文殊師利！如轉輪王見……以法教化一切衆生.

[146] 盡三界患 : "He eliminates all troubles in the threefold world." ≒ O. 278a7~278b1, F. 24a4. *kleśā jitā bhavaṃti sarvatraidhātukā*; ≠ G/N. D3.119a2. *sarvatraidhātukān*. Cf. Krsh. 172.

[147] 於後無壞，亦無有實。因由諸刁，致斯世間 : No parallels in the other versions; cf. Krsh. 172.

[148] 一切因緣 : "all causes and conditions" ∈ G/N. D3.119a4. *sarva-(loka-)vipratyayanīyaṃ.* Dharmarakṣa seems to have confused Skt. *vipratyayanīya* ("unwelcome") with *pratyaya* ("cause"); cf. Krsh. 172.

[149] 一切緣起之患 : "all troubles from origination by dependence" ∈ G/N. D3.119a7. *sarvalokavipratyayanīyaḥ.* Dharmarakṣa seems to have again confused Skt. *vipratyayanīya* with *pratyaya* ("cause"); cf. Krsh. 172.

[150] 最妙無瑕 : "the most abstruse and faultless (Sutra)" ∈ O. 279a4~5. *dharmaniṣkūṭaṃ dharmaguhyasthānaṃ*, F. 24b3. *dharmaniṣkuṭe dharmaguhyasthāna<ṃ>*; ≠ G/N. D3.119a8. *dharmaguhyaṃ.* Dharmarakṣa seems to have confused BHS. *niṣkuṭa* ("small room") with *niṣkūṭa* ("free from deceit"); cf. Krsh. 172. Presumably, *niṣkūṭa* are hyper-forms of *nigūdha* ("concealed, secret"); cf. Krsh. 338~339.

[151] ""If he (i.e. The Thus Come One) sees the Māras of the body, he is able to fight them. By means of the Dharma of the sages and saints, he attacks passion, hatred and ignorance and subdues these officials of Māra. He eliminates all troubles in the threefold world and attains extinction. Whatever he does, he wins victories and thus is very courageous. There is neither destruction nor real existence in the future.(?) Emptiness brings all causes and conditions existing in the world like this.(?) In all worlds and in all ages, nobody ever believes in the Lotus Sutra, nor preaches it. Out of great compassion, the man of penetrating wisdom (i.e., the Buddha) preaches it. Like the great sagacious emperor's bright jewel in his topknot, (the Lotus Sutra) is the essence of the Dharma of the World-honoured One. Through this activity, The Thus Come One makes (others) hear this profound and abstruse scripture. Through his activities in the past, future, and present, he proclaims that this Sutra is the best and eliminates all troubles from origination by dependence. Just like that sagacious emperor who, having treasured and guarded the bright jewel in his topknot for a long time, took off it and gave it at last to the person of the most meritorious service, the Thus Come One do the same. Having treasured this most abstruse and faultless (Sutra) for a long time and put it on the top of Dharmas so long a time, today he preaches it at last out of compassion.""

Notes on Chin. Kj. ——————

[152] 死魔 : "the Māra of death" = O, F. *mṛtyumāra~*. Cf. Krsh. 172.

[153] English translations of this part are found in Murano 221-222; Kato 231-232; Hurvitz 219; Yuyama/Kubo 215-216; Watson 207.

XIII § 23 Notes:

Notes on the Gilgit/Nepalese version ——————

[1] *etad* : ≠ Nep. MSS. incl. Bir(B). *etam.*

[2] *maitrībalaṃ ca* : D3. MS. *.ai .. .. [la]ṃ .. .* Supplemented from the reading in the Nep. MSS. Bir(B). *maitryābalaṃ ca* (w.r.?).

[3] *sada darśayantaḥ* : D3. MS. + ... *rśayantaḥ.* K, C6, T6, B, N2, N3, StP *etc. sada darśayantaḥ* (= KN; ≒ F. *sada darśayanta*; = Tib. Kho. *rtag tu ston par byed*); Bj, C4, N1, C5. *sada darśayaṃtaṃ* (w.r.); C6, T4, T5, Bir(B). *saṃdarśayantaḥ* (= O; Tib. Kanj, Bth. *rab tu ston par*

byed).

[4] *kṛpāyamāṇo* : ≠ Nep. MSS.; most of Nep. MSS. °*māṇaḥ* (= O); Bir(B). °*māna{ṃ}s*; N1. °*māṇaṃ* (s.e.).

[5] *prakāśayan* : = Bj, K, C4, N1, C5 *etc.*; C6, StP. °*kāsaye*; T6, B, T7, N2, N3, T8 *etc.* *prakāśayed* (= KN; = O); cf. F. *prakāśitaṃ*. The MS. of Bir(B) is broken off here.

[6] *sūtraṃ viśiṣṭaṃ sugatebi varṇitaṃ //* : D3. MS. *s. ..ṃ .. + + + + + + + + .. //*. Supplemented from the reading in the Nep. MSS.

[7] *ye pravrajitāś* : D3. MS. *y. pr. br. + tāś*.

[8] *syuḥ* : = K, T6, N2, A1 *etc.*; Bir(B), Bj, C4, N1, C6, T8, StP *etc.* *syur* (= KN; = O, F); B, R. *syu*; C5. *ssu* (s.e. for *syu*).

[9] *atha (')bodhisatvās* : = T6, T7, N2, N3, T8, StP *etc.* (= KN); ≒ N1. *a*° °*satvā*; Bir(B), Bj, C6, B. *abodhisatvās* (= O, F); K, C4, C5. *ye (')bodhisatvās* (K. °*satvā{n}s*).

[10] *sarveṣu maitrābalu so hi darśayī* : D3. MS. *sarv. ṣ. + + + + + + + + +*. Supplemented from the reading in Bj.

[11] *sarveṣu* : Bir(B). *sarvvāsu* (s.e.); C4. *sarvebi* (w.r.).

[12] *maitrābalu* : Bir(B), Bj, C4 read thus; C5. *maitrābala* (= O, F); N1. *maitrībalu*; K, C6, T6, B, T7 *etc.* *maitrībala* (= KN); StP. *maitryābala*.

[13] *mā hâiva* : D3. MS. + + +; Bir(B). *mohâiva* (s.e.).

[14] *mā hâiva kṣepsyanti śruṇitva dharmam*; : Cf. Bir(B). *mohâiva kṣe*°; O, F. *mohāntajīrṇā* (F. *mo* .. ..) *aśruṇanta dharmam*; Chin. Dr. 109c24. 若聞此經 …… 不得誹謗 ("If they ... hear this sutra, they ..... should not slander [others].") ≒ G/N; Chin. Kj. 39a25. 斯等不聞 不信是經 則爲大失 ("Those who do not hear nor believe this sutra, will suffer a great loss.") ≒ O, F; cf. Krsh. 172~173.

[15] *pi* : ≠ Nep. MSS. *tu* (= KN; = O, F).

[16] *bheṣyi* : = most of the Nep. MSS. (= F; cf. O. °*ṣyu*); C5, T6. *bhoṣyi* (= KN; w.r.; cf. BHSG § 31.14, p. 224, s.v. *bho-ti*).

[17] *tato (')na upaneṣyam upāyi sthitvā* : D3. MS. *ta[t]. + + + + + + + + .[th]. tvā*. Supplemented from the reading in Bir(B).

[18] *(')na* : < *enān* ("them"), m.c.; cf. BHSG § 21.48. Bir(B), Bj, K, C4, C5, T6, B *etc.* read thus (= O); N1, R. *nu* (l.c.); T7, N2, N3, T8 *etc.* - (= KN); F. *taṃ*.

[19] *upaneṣyam* : Bir(B) reads thus (< *upaneṣyaṃ*, 1. sg. fut. ; cf. BHSG § 31.30f.); Bj, K, C4, T6, B *etc.* *upaneṣyi* (= O; F. *upanaiṣyi*); N1. *papanneṣyi* (s.e. for *upaneṣyi*); C5. *kheneṣyi* (s.e. for *upaneṣyi*); T7, N2, N3, T8 *etc.* *(tato) upanneṣyi* (w.r. < *upaneṣyi*, m.c.); KN. *upāneṣyi* (≠ MSS., l.c.).

[20] *upāyi sthitvā* : Bir(B), K, T6, T7, N2, N3, T8 *etc.* read thus (= Tib. Kanj, Bth. *thabs la gnas nas*; = Tib. Kho. *thabs la 'dug nas*); Bj, N1, B, StP *etc.* *upāya sth*° (w.r.); C5. *up<āy>a sth*° (s.e.); C4. *upāyayitvā* (s.e.?; = KN). Cf. O, F. *upāyakoṭibhiḥ*; = Chi. Dr. 億權方便 ("millions of expedient means"); cf. Krsh. 173.

[21] *saṃśrāvayiṣye* : B, T7, N2, A1. *saṃprāpayiṣye* (w.r.; = Tib. Kho. *thob par bya'*; cf. Tib. Kanj. *kun tu bsgrags par bya* = *saṃśrāvayiṣye*).

[22] *yodhāna* : D3. MS. *yaudhāna* (w.r.).

[23] *vividhaṃ* : T6, T7, B, N2, A1, StP. *dviguṇaṃ*, °*āṃ* (w.r.).

[24] *rathā* : = Bir(B), Bj, C4, C5 *etc.*; K, T8 *etc.* °*āṃ*; B, P2. °*ān* (= KN).

[25] *padātāṃ* : ≠ Nep. MSS.; Bir(B). *padātaṃ*; C5. *padātam**; Bj. *padānāṃ* (s.e. for °*ātāṃ*); StP. *padānām** (s.e. for °*ātāṃ*); K, C4, T6, T7 *etc.* *padātīn* (= KN), °*īṃ*, *īm** (l.c.); cf. BHSD, s.v. *padāta* ("foot-soldier"). Cf. O. *pattipīṭhakā* ("vessels and chairs"), F. *pattipeṭakāṃ* ("vessels and baskets"); Krsh. 173, 339; n. 65, 73.

[26] *grāmāṃś ca*: = Bir(B), Bj, K, C4, C5, T6 *etc.* (= KN); N1, P2. *grāmāni*, °*āṇi* (w.r.); T8, N3. *rāṣṭrāṃś ca* (w.r.); B, T7, N2, StP, A1. *rāṣṭrāṇi* (w.r.). Cf. O, F. *grāmaṃ ca*.

[27] *hastābharaṇāni prīto* : Bir(B). + + *bharaṇā datvā tada* (s.e.).

[28] *hastâbharaṇāni* : ≒ Chin. Dr. 110a2. 手足寶釧 ("bejewelled bracelets and anklets"); cf. O, F. *vastrâbharaṇāni* = Chin. Kj. 39b1. 衣服 ("clothes"); cf. Krsh. 173.

[29] *muktāmaṇīṃ* : = T7, N2, A1; K, C6, T8. °*maṇī*; Bj, C4, N1, C5, T2 *etc.* °*maṇiṃ* (= KN); Bir(B), T6 *etc.* °*maṇi* (s.e.; unmetrical). Cf. O, F. *muktiṃ maṇiṃ*.

[30] *śaṃkhaśilāṃ pravāḍān* : ≠ Nep. MSS.; Bir(B), Bj, K, C4, N1, C6 *etc.* °*śilāpravāḍāṃ*; C5, N3, T8, StP, R *etc.* °*śilāpravāḍaṃ* (w.r.; = KN). Cf. O. *śaṃkhaśilapravāḍa*, F. *śa(ṃ)khaśilapravāṭaṃ*.

[31] *dāyāṃ* : = Bir(B), Bj, C5, T6 (= O, F; Tib. Kanj. *sbyin par bya ba*); C6. *deyāṃ*; K, C4, T2, StP *etc. dānān*, °*āṃ*; B, N2, N3, T8 *etc. dāsāṃ*, °*ān* (= KN; = Tib. Kho. *bran*); N1. *dāśā* (s.e.). Cf. Chin. Dr. 110a4. 奇財 ("excellent properties") = *dāya~*, *deya~*; *dāna~*; Chin. Kj. 39b1. 奴婢財物 ("servants and wealth") = *dāsā* + *dāya~ etc.*; Krsh. 173.

[32] *prīto* : ≠ Nep. MSS.; Bir(B), N1, C5, C6 *etc. prītaḥ* (= KN); Bj, B, N2. *prītiḥ* (s.e.); K. *prīti* (s.e.); C4. *tuṣṭaḥ* (w.r.). Cf. O, F. *prīta*.

[33] *kṛtaṃ* : D3. MS., K, C4 *etc. kṛtan*.

[34] *mukuṭāt* : ≠ Nep. MSS.; T7. *mukuṭā* (abl.); C5, C6. *makuṭā* (abl.); K. *makuṭān* (probabl. s.e. for °*ṭāt*); Bj. *muktā* (s.e. for *mukuṭā*); N2, P2 *etc. mukuṭāṃ* (read: *mukuṭā*); N1. *kumuṭāṃ* (s.e. for *mukuāṭ*); C4, T2, T6, B, T8 *etc. makuṭāṃ* (read: *makuāṭ*); KN. *mukuṭaṃ* (≠ MSS.). The MS. of Bir(B) is broken off here. Cf. Tib. Kanj. *cod pan las (ni nor bu bkrol te byin)*; O, F. *mukuṭātu* ([m.c.]< °*ṭātas*, abl.).

[35] *maṇiṃ* : D3. MS, K, C5 *etc. maṇin*.

[36] *tathâiva* : C4, T2. *yath*° (w.r.).

[37] *kṣāntībalaḥ* : K, T2, P2. °*balaṃ* (w.r.).

[38] *prajñaprabhūtakośaḥ* : D3. MS. *prājña*° (s.e.). Bir(B), P3, R. *prajñaprabhūtakośaḥ* (= KN); Bj, C4, N1 *etc.* °*kośo*; C5. °*kośau* (s.e.); K, T2, P2, StP. °*kośā* (s.e.).

[39] *(')mu* : = Bir(B), T6, P3, R (= KN); Bj, K, C4, N1, C5, C6 *etc. (')ma*. Cf. O, F. *aha*.

[40] *sūtrāntasahasrakoṭyaḥ* : Bir(B). *sūtrāṇa sahasrakoṭyaḥ* (w.r.).

[41] *śuddha* : C6. *buddha* (s.e.).

[42] *iha* : T7, N3, T8, A1. *ima* (s.e.).

[43] *dharmarājo (')pi* : KN. °*rājā pi* (≠ Nep. MSS.; = O, F).

[44] *mahābhiṣaṭko* : = Bir(B), Bj; KN. °*ṣaṭkaḥ* (≠ Nep. MSS.; = O, F); K, C4, N1, C5, C6 *etc.* °*ṣaṅko*, °*saṅko* (both s.e. for °*ṣaṭko*; the characters *kṭ* and *ṅk* each other). Cf. § 24, n. 55.

[45] *bhāṣamāṇo* : ≠ Nep. MSS. °*māṇaḥ* (= KN; = O, F).

[46] *jñātvā tu* : = B; Bj, C4, N1, C6, T8 *etc. jñātvā ca* (= KN); Bir(B), K, T2, T6, StP *etc. jñātvāna* (= O, F).

[47] *satvā* : = N1, C5, C6, N2 *etc.*; Bj, C4 *etc.* °*āṃ* (= O); Bir(B), T7 *etc. satvān* (= KN).

[48] *balavanta* : = P2 (= O, F); the other Nep. MSS. °*vantu* (= KN).

[49] *vā* : KN. *va* (s.e.). Cf. O, F. *cūḍāmaṇîva*.

[50] *imu* : ≠ Nep. MSS. *ima* (= KN; = O); cf. F. *ima{ṃ}*.

[51] *sūtru* : ≠ Nep. MSS. *sūtra* (= KN; = F; O. *sū* +).

[52] *imu* : = K, N1, C6, T6 *etc.* (= KN); C4, T2, B *etc. ima* (= O, F); Bj. *ima{ṃ}*.

[53] *paścimaṃ* : KN. *paścimu* (≠ MSS.; s.e.; unmetrical).

[54] *vadāmi* : = K, N1, C5, C6 *etc.* (= KN); Bj, C4. *tadâpi* (w.r.).

[55] *sūtraṃ* : D3. MS. *sū* +.

[56] *sūtrāṇa sarveṣ(') imam agrabhūtaṃ* : = B, T7; Bir(B). *sarveṣa sūtrāṇ(') imam agrabhūtaṃ*; Bj, C4, C5. *sūtrāṇa sarveṣ(') imam āgrabhūtaṃ* (s.e.); K. *sūtrāṇi* (s.e.) *sarveṣ(') imam agrabhūtaṃ*; N1. *sūtrāna sarve (')pi māmâgrabhūtaṃ* (s.e.); C6. *sūtrāṇi sarve (')pi (')mam agrasūtraṃ* (s.e.); KN. *sūtrāṇa sarveṣa mamâgrabhūtam* (≠ MSS.). For the loss of the final vowel in *sarveṣ(') imam* < *sarveṣāṃ imam*, cf. BHSG § 4.29. Cf. O, F. *sūtrāṇa sarveṣv ima śṛṅgabhūtam* (O. *gṛṅga-*, s.e.; F.

°*bhūta*).

[57]*me* : = Bj, K, C4, C5, T6, StP *etc.* (= KN; = O, F); N1, C6, T2, B *etc. ye* (w.r.?).

[58]*proktaṃ* : D3. MS. *pro .. [ṃ].*

[59]*taṃ śrāvayāmy* : D3. MS., B. *saṃśrāvayāmy* (w.r.).

[60]*adya śṛṇotha sarve* : D3. MS. *a .. .. + + [s]. rve.*

Notes on O. ——————

[61]*saṃdarśayantaḥ* : w.r. (unmetrical); cf. n. 3.

[62]*satvadhātu* : F. °*dhātum*; = Chin. Dr. 109c20. 衆生 群萌之界 ("spheres of sentient beings"); ≠ G/N. *sarvasatvān*. Cf. Krsh. 172.

[63]*mohāntajīrṇā aśruṇanta dharmam* : cf. n. 14.

[64]*upāyakoṭibhiḥ* : = F; = Chi. Dr. 億權方便 ("millions of expedient means"); cf. n. 20.

[65]*pattipīṭhakā* : Presumably, *patti* < *pātrī* ("a vessel"). Therefore, this compound may mean "vessels and chairs" rather than "foot-soldiers and chairs." Cf. F. *pattipeṭakāṃ* (n. 73); Chin. Dr. 109c29. 篋藏 ("baskets"); Chin. Kj. 39a29. 嚴身之具 ("ornaments"); Krsh. 173, 339.

[66]*dadāti rāṣṭram* : = F; = Chin. Dr. 110a1. 又加封邑 ("also grants fiefdoms"), Chin. Kj. 39a28. 賞賜 …… 及諸田宅 ("also grants fields and mansions"); ≠ G/N. *dadāti tuṣṭaḥ*; cf. Krsh. 173.

[67]*vastrâbharaṇāni* : = F; = Chin. Kj. 39b1. 衣服 ("clothes"); ≠ G/N. *hastâbharaṇāni* = Chin. Dr. 110a2. 手足寶釧 ("bejewelled bracelets and anklets"); cf. Krsh. 173.

[68]*jñānaprabhūtakauśa* • : s.e. for °*kośaḥ* (= F).

[69]Read : *śṛṅga*°. The akṣaras *śa* and *ga* are quite similar.

Note on Khā. ——————

[70]*iva* : s.e. for *ima*.

Notes on F. ——————

[71]*satvadhātum** : cf. n. 62.

[72]*upāyakoṭibhiḥ* : = O; = Chi. Dr. 億權方便 ("millions of expedient means"); cf. n. 20.

[73]*pattipeṭakāṃ* : Presumably, *patti* < *pātrī* ("a vessel"). Therefore, this compound may mean "vessels and little baskets" = Chin. Dr. 109c29. 篋藏 ("baskets"). Cf. n. 65.

[74]*dadāti rāṣṭram* : cf. n. 66.

[75]*vastrābharaṇāni* : = O; see n. 67.

Notes on Tib. Kanjur version ——————

[76]T. 139a2: J. 120a3; S. 161b6; P. 308b5; B. 147b8; Q. 125b1; N. 166b3; D. 109b1; C. 128a2; L. 172a5.

[77]*bcom ldan 'das* : P. *bcom ldan 'das kyis* ≒ Kho. *bcom ldan 'das gyis*, Bth. *bcom ldan 'das kyi* (s.e. for *kyis*?).

[78]*thse* : J. *thsi* (s.e.).

[79]*stsal* : T. MS. *bstsal* (s.e.).

[80]*rab tu ston par byed* : = G/N. *v.l. saṃdarśayantaḥ*; cf. Tib. Kho. *rtag tu ston par byed* = G/N. *sada darśayantaḥ*. Cf. n. 3.

[81]*rtag* : P. *rtags* (s.e.).

[82]*brtse* : T. MS., S, P. *rje* (w.r.). Cf. Bth. *brtse ba*, Tib. Kho. *brtse'*; G/N. *kṛpāyamāṇo*.

[83]*bsngags pa* : = S (= Bth, Tib. Kho.); J, B, Q, N, D, L. *bsngags pa'i*; P, C. *sngags*.

[84]*mdo sde'i* : = S, D; J, P, B, Q, N, D, C, L. *mdo sde* (= Bth, Tib. Kho.).

[85]*chos* : P. *mchos* (s.e.).

[86]*rab byung dang* : P. *rab byung ba* (cf. Tib. Kho. *rab tu byung ba*).

[87]*thos* : P. *mthos* (s.e.).

[88]*smod* : Q, P. *smon* (s.e.). Cf. G/N. D3.119b2. *kṣepsyanti*.

[89]*smod par 'gyur 'ong zhes* : Tib. Kho. *smod par myi bya phyir*. Cf. G/N. D3.119b1. *mā*

hâiva kṣepsyanti.

[90]*yang* : N, L. *'ang*.

[91]*thob 'gyur te* : = S (= Bth); P. *thob 'gyur ste* (s.e.). The other Kanjur editions read *'thob 'gyur te* instead.

[92]*de bzhin gshegs pa 'dug* : J, P, B, Q, N and C read thus (= Bth). T. MS., S, D, L. *de bzhin gshegs la 'jug* (w.r.). Cf. Tib. Kho. ... *gshegs la 'dug*; G/N. D3.119b2. *sthito* (*bheṣyi*) *tathāgatatve*.

[93]*sbyin* : P. *byin* (s.e.).

[94]*tu* : J, Q. *du* (s.e.).

[95]*bya* : = S, P, D, L (= Bth). The other editions read *bya'o* instead.

[96]*kyi* : T. MS., S. *kyis* (w.r.).

[97]*lo* : D, L. *los* (= Bth).

[98]*mgron* : S, P, D. *'gron* (w.r.).

[99]*byin* : P. *sbyin* (s.e.).

[100]*rta* : P. *rta rta* (s.e.).

[101]*rgyan* : P. *brgyan* (s.e.).

[102]*tsong tsong* : = D (= Bth); P. *gtsong gtsong* (s.e.); J, B, Q, N, C, L. *tshong tshong* (= Tib. Kho.); S. *cod pan* (s.e.). Cf. G/N. 119b4. (*suvarṇa-*)*sūtra~*. § 21, cf. n. 133.

[103]*kyang* : P. *kying* (s.e.).

[104]*byi ru* : P. *bye ru*; N, L. *byu ru*.

[105]*man shel* : Bth. *mal shal*; Tib. Kho. *shi la*. Cf. G/N. 119b5. *-śilā~*. Cf. § 21, n. 138.

[106]*dang* : Tib. Kho. *dung*. Presumably, *dang* is a corruption of *dung* (= G/N. D3.119b5. *śaṅkha-*).

[107]*sbyin par bya ba* : Bth. *sbyin bar bya ba*. Tib. Kho. *bran*. Cf. n. 30.

[108]*de ni* : J, N. *de na* (s.e.); P. *nga ni* (s.e.).

[109]*la*: P. *las* (s.e.).

[110]*tsham* : Q. *tshom* (s.e.).

[111]*tshom* : C. *chom* (s.e.).

[112]*med pa'i* : T. MS. *med ba* (s.e.); S. *med pa* (w.r.); P. *med par* (w.r.); J, B, Q, C, N, D, L. *med pa'i* (= Bth). Cf. Tib. Kho. *brtul pa'i mchog*; G/N. D3.119b5. *uttama-sāhasena*.

[113]*gyur* : C. *'gyur* (s.e.).

[114]*pa* : = S, P (= Bth); the other Kanjur editions read *par* instead (= Tib. Kho.).

[115]*bkrol* : P. *dkrol* (s.e.).

[116]*brtse'i* : P. *rtse'i* (s.e.).

[117]*kyis* : P. *kyi* (s.e.).

[118] *'tshe ba'i* : P. *mtshe ba'i* (s.e.); J, B, Q, C, L. *'tsho ba'i* (w.r.; = Bth). Cf. G/N. D3.119b7. *vihanyamāna~*; Tib. Kho. *nyams pa*.

[119]*phrag stong* : P. *stong phrag* (s.e.).

[120]*gtsang* : P. *btsang* (s.e.?).

[121]*srog* : P. *srod* (s.e.).

[122]*phrag brgya* : Cf. Bth. *stong phrag*; Tib. Kho. *brgya*; G/N. D3.119b9. (*koṭī-*)*śata~*.

[123]*'chad* : Q. *'chang* (s.e.).

[124]*sems can* : P. *sems kyi* (s.e.).

[125]*nor bu lta bu'i* : P. *nor bu yi* (s.e.?); cf. Bth. *nor bu'i*.

[126]*te* : P. *no* (s.e.).

[127]*mdo sde* : P. *'di sde* (s.e.).

[128]*nams kyang* : = S, P; Bth. *nam kyang*. The other Kanjur editions read *nam yang* instead (= Tib. Kho.).

[129]*ma* : D. *sa* (s.e.).

[130]*rab* : Q. *pa* (s.e.).

[131]*bsrungs pa* : S. *bsrung pa*; P. *bsrung nas*; Bth. *srungs [pa]*.

[132]*kyis* : P, L. *kyi* (s.e.).

Notes on Bathang Kanjur ——————

[133]*kyi* : s.e. for *kyis* (= P)?

[134]*'ong ngngo* : s.e. for *'gyur 'ong*?

[135]*ldan* : cf. Tib. Kanj., Tib. Kho. *bstan* = G/N. D3.119b1. *darśayī*.

[136]*mal shal* : cf. Tib. Kanj. *man shel*, § 21, Bth. 121a2. *mel shel* (s.e. for *mal shal*?)

[137]*dang* : s.e. for *dung*?; see n. 106.

[138]*nasu* : = *nas su*.

[139]*sangyas* : probably s.e. for *saryas* which is a usual abbreviation for *sangs rgyas*.

[140]*brtsa'i* : s.e. for *brtse'i*.

[141]*kyang* : s.e. for *kyi*.

[142]*mthus* : s.e. for *mthu*.

[143]*gyis* : s.e. for *gyi*.

Notes on Chin. Dr. ——————

[144]今如來現 : = J; the other editions read 今日如來 instead.

[145]衆生　群萌之界 : "spheres of sentient beings"; = O, F. *satva-dhātu~*; ≠ G/N. *sarvasatvān*. Cf. Krsh. 172.

[146]志菩薩法 : "those who aspire after the Bodhisattva Dharma" ∈ G/N. *atha (?)bodhisatvās*, O, F. *abodhisatvās*; cf. Chin. Kj. 39a24. 非菩薩 ("non-bodhisattvas").

[147]出家 : S(1) reads thus, while the other editions read 出學 instead (s.e.).

[148]若聞此經　……　不得誹謗 : "If they ... hear this sutra, they ..... should not slander (others)." Cf. n. 14.

[149]億權方便 : "millions of expedient means" = O, F. *upāyakoṭibhiḥ*; ≠ G/N. *upāyi sthitvā*; cf. Krsh. 173.

[150]強 : = J; the other editions read 力 instead.

[151]帝 : = J; the other editions read 王 instead.

[152]篋藏 : "baskets" ≒ F. *pattipeṭakāṃ* (n. 73); O. *pattipīṭhakā* (n. 65); Chin. Kj. 39a29. 嚴身之具 ("ornaments"); ≠ G/N. *padāta~*; cf. Krsh. 173, 339.

[153]手足寶釧 : "bejewelled bracelets and anklets" = G/N. *hastâbharaṇāni*; ≠ O, F. *vastrâbharaṇāni* = Chin. Kj. 39b1. 衣服 ("clothes"); cf. Krsh. 173.

[154]奇財 : "excellent properties"; cf. n. 31.

[155]無極慧音 : "sounds of the supreme wisdom" ∈ G/N. *prajñaprabhūtakośaḥ*, O, F. *jñānaprabhūtakośaḥ*. Dharmarakṣa seems to have confused Skt. *kośa* ("treasury") with *ghoṣa* ("sound"); cf. Krsh. 173.

[156]所應方便 : "expedient means suitable (for people)" ∈ G/N. *parākramaṃ* (= O, F). Dharmarakṣa seems to have confused Skt. *parākrama* ("strength") with *parikarman* ("preparation, arrangement"); cf. Krsh. 173.

[157]"In order to elucidate the important meaning of this once more, the World-honoured One spoke these verses:

"Being compassionate constantly towards spheres of sentient beings, The Thus Come One displays the strength of benevolence now. The Peacefully Living One (*sugata*) praises the most exalted scripture, and expounds then this authoritative scripture (= 45)

If those who aspire after the Bodhisattva Dharma, being either renunciants or laymen in the very last period (of the Dharma) hear this sutra, they will tremble with compassion(!) and show all (what they hear?). They should not slander (others). (= 46)

(They say?:) 'When we attain the Buddha-path at the beginning (?) and (become) like The Thus Come One of the present time, and if we are able to hear this exalted sutra then, we shall employ millions of expedient means.'(?) (= 47)

Suppose there is a powerful wheel-turning sage king who fights and conquers foreign kings. He bestows (upon his soldiers) elephants, horses, carriages, baskets and also grants fiefdoms, castles and lands. (= 48)

Or he gives bejewelled, subtle-coloured bracelets and anklets, polished red-gold, pearls, gems which emit light in the dark, giant clam shells, jasper, and various kinds of excellent properties and wonderful items. (= 49)

By bestowing many things, he surprises all beings and causes them to dance for joy. Having noticed (someone's) meritorious service and wondered at it as unparalleled, (the king) removes the bright jewel from his topknot and gives it to him. (= 50)

The Buddha is like this. Being the Dharma-king of the present time and possessing the strength of perseverance and sounds of the supreme wisdom, he practises benevolence constantly, undertakes compassion, and teaches the whole world equally. (= 51)

Observing the sorrows and troubles of people, he preaches Dharmas in thousands of millions of ways. He knows expedient means suitable for people, by which sentient beings at present can eliminate the causes (of their sorrows and troubles). (= 52)

Having expounded hundreds of thousands of millions of billions of scriptures, the Dharma-king, the supreme, great sage, notices now the people's will-power and outstanding wisdom and so then preaches this scripture, comparable to (the king's) bright jewel in his topknot. (= 53)

In the very last period (of the Dharma), the stage, on which this righteous sutra (i.e., the Lotus Sutra) stands, is superior to those of all other Dharmas. Revering this scripture, I have never preached it lightly. The wise, who knows subtle and profound matters well, (should now) listen to it. (= 54)" "

Notes on Chin. Kj. ——————

[158] 斯等不聞　不信是經　則爲大失 : "Those who do not hear nor believe this sutra, will suffer a great loss." Cf. n. 14.

[159] 法 : J reads 經 instead.

[160] 嚴身之具 : "ornaments"; cf. n. 65, 152.

[161] 衣服 : "clothes"; = O, F. *vastrâbharaṇāni*; ≠ G/N. *hastâbharaṇāni* = Chin. Dr. 110a2. 手足寶釧 ("bejewelled bracelets and anklets"); cf. Krsh. 173.

[162] 奴婢財物 : "servants and wealth"; cf. n. 31.

[163] 王 : G reads 三 (s.e.).

[164] English translations of this part are found in Murano 222-224; Kato 232-233; Hurvitz 219-221; Yuyama/Kubo 216-217; Watson 207-209.

XIII § 24 Notes:

Notes on the Gilgit/Nepalese version ——————

[1] *catvāri* : D3. MS. .. *.i[t].* (s.e.). Bir(B) *catvāra* (s.e.); Bj, K, C4 *etc. catvāri*.

[2] *dharmā* : D3. MS. + *.ā.*

[3] *ima-m-evarūpā* : D3. MS. *ima-m-evarū* ..; cf. StP, P2. *ima-m-evarūpā*; Bir(B), K. *ima evarūpā*; C5. *imam evarūpam*; Bj, C4, N1, B, N2 *etc. imi evarūpāḥ*, °*pā* (= KN; = O, F).

[4] *mayi* : D3. MS. .. *[yi].*

[5] *ca* : = N1, C6, T2, B, T8, StP *etc.* (= KN); Bj. *cu* (s.e.); C5. *va* (s.e.); Bir(B), K. *vo* (s.e.; unmetrical).

[6] *ye cârthikā .... mahyam //* : D3. MS. + *[câ](r)th(i)kā uttama-[m].* + + + *.[y].* .. .. *ṇaṃ [y]. [c]. [k].* + .. *[m]. .y. [m*] //.*

[7] *vyāpāraṇaṃ ye ca karonti mahyam* : cf. O, Khā, F. *vyākaraṇaṃ teṣa ahaṃ karomi* (≒ Chi. Dr.); s. n. 86, 206.

[8] *tasya śoko* : D3. MS. *t. .[y]. + +.*

[9] *daurvarṇikaṃ* : = Bir(B), Bj *etc.* (= O); K, N1, C5, C6 *etc.* *dauvarṇṇikaṃ* (s.e.; = KN), *dauvaṇṇikaṃ* (s.e.).

[10] *câpi* : = C4, C6, T6, B *etc.*; Bir(B), K, C5, T2 *etc. câsya*; Bj, N1. *câsmi*. Cf. O, F. *(nâ)pi asya.*

[11] *bīne* : D3. MS. .. *ne.*

[12] *nagarasmi* : = Bir(B), Bj, T6, B *etc.* (= KN; = O, F); C4, N1, C5, StP *etc. nagaresmi*; K. *nanarasmi* (s.e.).

[13] *vāso* : = most of the Nep. MSS.; Bir(B), B. *vāsaḥ* (= KN). Cf. O. *vāsam*, F. *vāsaṃ*,

[14] *priyadarśano* : D3. MS. *[p]ṛya°* (w.r.).

[15] *(')sau* : K, C5. *so* (s.e.).

[16] *pūjya* : Bir(B). *pūjyu.*

[17] *upasthāyakā* : = Bj, C4, N1 *etc.*; Bir(B), K, C5, C6 *etc.* *°yakās* (= KN).

[18] *nityaṃ* : D3. MS. + *tyaṃ.*

[19] *śastraṃ* : D3. MS. *śastrā* (s.e.).

[20] *daṇḍaleṣṭum* : = Bir(B), Bj, K, C4, C5, C6 *etc.*; N1, P3, R. *°loṣṭam* (= KN).

[21] *bhaveta* : = Bir(B), Bj, C4, N1, T2, B, StP *etc.*; KN. *bhaveya* (≠ MSS.); K, C5, C6, T6 *etc. bhavet**.

[22] *yo* : = Bj, C4, N1, C5, C6 *etc.* (= KN); Bir(B), K, T6, StP *etc. ye* (w.r.). Cf. O, F. *yas.*

[23] *apîha dadyāt* : = Bir(B), R; C1, C2. *apîha dadyā*; B. *api dadeyā* (s.e.; unmetrical); N1. *apiṃ dadeyā{ṃ}*; Bj. *api ddayeyā* (s.e. for *api ddadeyā*); K, C4, C6, T2, StP *etc. api vadeyā* (= KN); C5. *api vadeyyā* . Probably, *dadyā(t)* is a corruption of **vadyā(t)*, 3. sg. opt. of √*vad* (cf. BHSG § 29.44; Pā. *vajjā*). Cf. O, F. *vadeta kaścit.*

[24] *vicaranti* : = K, N2, N3 *etc.* (= O); Bir(B), C4, C5 *etc. vicarantu* (= KN). Probably, the form *vicarati* became *vicarāti* (= F) and *vicaranti* (= D3 *etc.*) (m.c.; cf. BHSG § 27.4f.; Norman Collected Papers VII, pp. 104~109; v. Hinüber 2001: § 413), after which someone "corrected" *vicaranti* to *vicarantu* ([m.c.] < *°caranto* [Nom. sg. masc. of pres. part.]).

[25] *bananto* : = K, T2, T6 *etc.* (= O, F; Tib. Kanj. *sel*); Bir(B), Bj, C4 *etc. haraṃto* (= KN).

[26] *bahuprāṇakoṭināṃ* : Bir(B), Bj, K *etc.* (= KN; = O, F); C4, T2, N2 *etc.* *°prāṇikoṭi°*.

[27] *yo* : = Bj, C4, C6 *etc.* (= KN); Bir(B), T6 *etc. yaḥ* (= O, F); K, C5 *etc. ye.*

[28] *sūtru* : ≠ Nep. MSS. (incl. Bir[B]). *sūtra* (= KN; = O, Khā, F).

[29] *dhārey(') imu* : = Bir(B), K, T6; R, P3 *etc. dhāre imu* (= KN); B, T7, N2 *etc. dhāre ima* (= O, Khā, F); C5. *dhāre mama* (s.e.); C6. *dhāreya* (s.e.); Bj. *dhāre pari(nirvṛte)*; C4. *dhāre{ta} pari(nirvṛte)*; N1. *dhāre pari(nirvṛtesmi)*; T2. *dhāreya (')su* (s.e. for *dhāreya (')mu* = C1, C2; the characters *mu* and *su* look quite similar in some scripts).

[30] *nirvṛte mayi* : a locative absolute. O, Khā and F read *nirvṛte mama* instead.

[31] *śuddharūpān* : D3. MS. *buddharūpān.* My emendation is based on the reading in Bir(B) *śuddharūpāṃ* (cf. O, F. *śuddhaviśuddha*) and those in the Tibetan versions: Tib. Kanj. *bzang po'i dngos*, Kho. *gtsang ma gzugs*. Cf. K. *buddharū<pā>n**; Bj, C4 *etc.°rūpāṃ*; KN. *°rūpaṃ* (= B, StP *etc.*). The characters *śu* and *bu* resemble each other in some earlier scripts, e.g. Gilgit/Bamiyan type II.

[32] *bhikṣuṇīṃś* : = Bir(B), K, C4 *etc.*; Bj, C5 *etc. bhikṣuṇīś* (= KN; = F); cf. O. *°kṣuṇī*. For acc. pl. fem. of *-ī* stems in *-īn*, see BHSG § 10.165.

[33] *tathā (')tmabhāvaṃ* : D3. MS. *sadā (')tma°* (s.e.); C5. *tadâtma°* (s.e.); Bj. *tathāgatānāṃ bhāvaṃ* (s.e.). My emendation is based on the reading in the other Nep. MSS. incl. Bir(B).

[34] *prakāśentu* : N1, C6, T7, N2, N3 *etc.* *°kāśenta*. Cf. O.*°kāśe<ṃ>ta*, Khā. *°kāśenta*; F. *prrakāśeti.*

[35] *devāṃś* : D3. MS. *devāś* (= K, C5 *etc.*). My emendation is based on the reading in the other Nep. MSS. incl. Bir(B).

[36] *gaṅgavālikā* : D3. MS. °*b̲ālikā*. In many scripts *va* and *ba* are identical.

[37] *nāgāṃś* ; D3. MS. .. *gāṃś*.

[38] *bahuprakāraṃ* : = Bir(B); K, C5 *etc.* °*prakāram**; Bj, C4, T2 *etc.* °*prakārāṃ*; C6, N3 *etc.*°*prakārān** (= KN); cf. O, F. °*prakārā*. °*prakārān* > °*prakārāṃ* > °*prakāraṃ* (Middle Indic ending of acc. pl. masc.) ∋ °*prakāram**(s.e.). This adjective modifies the gods, Nāgas *etc.* The Tibetan MS. from Khotan reads in the same way, while the translators of the Kanjur edition took this adjective wrongly as modifying the Dharma: Tib. Kho. kha 58b5. *lha ma yin dang klu dang rnam mang po'*; Tib. Kanj. T.140a2. *chos kyi dam pa rnam pa mang po 'chad.* The translators of the latter presumably could not properly understand the Middle Indic acc. pl. ending *-aṃ* (< *ān*).

[39] *agradharmaṃ* : D3. MS. *c̲âgradharmaṃ* (w.r.).

[40] *sarveṣu* : = C5; *sarveṣu* [m.c.] < *sarveṣāṃ* > [m.c.] *sarveṣa̲* (most of Nep. MSS. incl. Bir[B]; = KN; = O, F).

[41] *tathāgataṃ* : Bj. °*gatāṃ* (s.e.).

[42] *paśyati* : = Bj, K, C4 *etc.* (= KN; = O, F); Bir(B). *[pa]ś[y]atī̲*; C5. *pa̲syatī̲*.

[43] *deśentu* : = Bj, K, C4, T2, T6 *etc.*; N1, C5, B *etc. deśenta* (= KN; = O, F); Bir(B). *deśent[u]. deśentaṃ* > (m.c.) *deśentu, deśenta*. Cf. n. 79 (*bhāventu*).

[44] *bahuprāṇakoṭināṃ* : = Bir(B), C4, C5, Bj *etc.* (= O, F); K, C6 *etc.* °*prāṇi̲koṭi*° (= KN).

[45] *valgusvaraṃ* : D3. MS. *va* .. .. *raṃ*.

[46] *ca ttahiṃ* : < [m.c.] *ca tahiṃ*. Cf. N3, T8. *cā tahī* (= KN); C5. *ca ttahi<ṃ>*; T7. *ca ttahiṃ*; R, P3 *etc. ca ttahī*. All these forms are m.c. Bir(B), Bj, K, C4 *etc. ca tahiṃ* (unmetrical). Cf. O. *ce tahi<ṃ>* (< [m.c.] *ca tahiṃ*).

[47] *kṛtâṃjalī sthito* : = C6, N2 *etc.*; Bir[B], Bj, K, C4, C5 *etc. kṛtâñjali̲ sthito* (= KN). Presumably, a Middle Indic form °*lī ṭhito* was sanskritised in two ways: MI. °*lī ṭhito* > °*lī sthito*, °*li sthito*. Cf. O. *kṛtâṃjalī sthitaḥ*, F. *kṛtâ<ṃ>jalī sthitā*.

[48] *abhistavanto* : = Bir(B), P2, P3 *etc.* (= O, F); Bj, K, C4. *etc. abhiṣṭuvanto*; KN. *abhiṣṭavanto* (≠ MSS.).

[49] *dvipadôttamaṃ* : KN. *dvipaduttamaṃ* (≠ MSS.; probably s.e.)

[50] *muniṃ* : = K, C4 *etc.*; Bj, C5 *etc. munim** (= KN); Bir(B). *muni(ṃ)*. Bir(B) is extant up to here.

[51] *ca jjino* : = T7, N2, N3 *etc.* (m.c.); K, C5. *c{c}a jjino*; Bj, C4, C6 *etc. ca jino* (unmetrical; = O, Khā, F); KN. *cā jino* (≠ MSS.).

[52] *agradharmaṃ* : D3. MS. *câgradharmaṃ* in which *ca* is superfluous.

[53] *catasrīṇa* : D3. MS. *catasrī* ..; cf. T7, N2. *catasr̄ṇa*; K, C4 *etc. catasṛ* (unmetrical); C5, C6 *etc. catasṛṇā*, °*ṇāṃ* (unmetrical); Bj. *catusṛṇā* (unmetrical); KN. *caturṇa* (= O, F; ≠ Nep. MSS.).

[54] *parṣāṇa mahābhiṣaṭkaḥ* : D3. MS. + + + + + + + *ṭ(k)aḥ*.

[55] *mahābhiṣaṭkaḥ* : = KN (≠ Nep. MSS.); Bj. °*ṣaṭko*; = Tib. Kho. kha 58b8. *mngon drug shes pa chen po*; C4, C5 *etc.* °*ṣaṅko* (s.e. for °*ṣaṭko*; the characters *kṭ* and *ṅk* each other); K. °*ṣaṅkāṃ* (s.e.); C6, N1 *etc.* °*ṣaṃko* (< °*ṣaṅko* [s.e.] ∈ °*ṣaṭko*). Cf. § 23, n. 44. Cf. O, F. *mahābhiśakya*.

[56] *prahṛṣṭo bhavatī* : D3. MS. *p[r]ah[ṛ]ṣ(ṭ)o* .. *vatī*.

[57] *bhavatī* : = B, T7, N2, N3 *etc.* (= KN); Bj, K, C4, N1 *etc. bhavati̲*. Cf. O, Khā, F. *bhavate̲*.

[58] *karoti* : K, C4, B, T7 *etc. karonti* (w.r.).

[59] *supine ca so dhāraṇi prāpuṇoti* : D3. MS. *s. .i .e* + + + + + + + + +.

[60] *ca* : Bj. *va* (< *eva*) =? Tib. Kanj. *rmi lam du ni̲*.

[61] *avivartiyaṃ jñāna sprśitva kṣipraṃ* : D3. MS. + + + *.[t].[y]. .[ñā]* .. *(s)[prś]. tv. kṣ. .[r]*. .

[62] *āśayu* : = Bj, N1, C6 *etc.* (= KN); K, C4, T2. *āśaya̲* (= O, Khā, F).

[63] *lokanāthaḥ* : D3. MS. °*nāth[a]*, s.e. for °*nāthaḥ* (= K, C5, T2 *etc.*), °*nātho* (=T6, N1 *etc.*)

or °*nāthas* (= C6, N2, N3 *etc.*; = KN); Bj, C4 *etc.* °*nātham**, °*nāthaṃ* (s.e.). O, Khā, F. *lokanāyakas.*

[64]*taṃ* : D3. MS. om. (s.e.).

[65]*vyākarotī* : D3. MS. °*karoti* (unmetrical) (s.e.).

[66]*puruṣarṣabhatve* : D3. MS. *puruṣa[r]ṣa* .. .. .

[67]*kulaputra tvaṃ pîha anuttaraṃ śivaṃ* : D3. MS. + + + + + + + + + + + + *vaṃ.*

[68]*pîha anuttaraṃ* : Bj, C4, C6 *etc.* read thus (= KN); K, T2. *pîha-m-anu*° (= O, F).

[69]*spṛśiṣyase* : = Bj, C5, C6 *etc.* (= O, F); T6, P3 *etc.* °*ṣyasi* (= KN) (w.r.; unmetrical); K. °*ṣyaso* (s.e. for °*ṣyase*); C4. °*ṣyate* (s.e. for °*ṣyase*).

[70]*jñānu-m-anāgate* : ≠ Nep. MSS. *jñānam a*° (= KN; = Khā, F; O. *jñā* .. *m*).

[71]*bhaviṣyati* : D3. MS. °*ṣyatī* (w.r.?).

[72]*parṣāś ca* : = K, C4, C5 *etc.* (= KN); B, T7, N2 *etc. parṣāya*; Bj. *parṣāmu* (s.e.). Cf. Khā, F. *pariṣāś ca*; O. *pare* .. *ś ca*.

[73]*yathaîva mahyaṃ* : D3. MS. *ya[th].[v].* + +.

[74]*śroṣyanti dharmaṃ bahu* : D3. MS. + .*[y].* + + + + *hu.*

[75]*bahu te* : = Bj, K, C4, N1 (= Tib. Kanj. *etc. mang*); C5. *ahu te* (s.e. for *bahu te*); C6, T2, T6, B, N2 *etc. vipulam*, °*aṃ* (w.r.; = KN). Cf. O, Khā, F. *bruvatā*.

[76]*anāsravaṃ* : K, T2 *etc. anāśra*° (s.e.); Bj. *ānāśra*° (s.e.).

[77]*sagauravā* : Bj. °*ravāṃ* (s.e.).

[78]*svātmabhāvaṃ* : D3. MS. .*[v].* + .. *vaṃ*. Supplemented from the reading in Bj, K, C4 (°*vam**), T6 *etc.* C5, C6, T2, T7 *etc. ātmabhāvaṃ*, °*vam** (= KN). Cf. O. *ātma*<*bhāvaṃ*>; Khā, F. *ātmabhāvaṃ*.

[79]*bhāventu* : = T6; Bj. *bhāvaṃtu* (s.e. for °*veṃtu*); K, T7, B, N2 *etc. bhāventa* (= KN; = O); C6, T2. *bhāve*<*ṃ*>*ta*; C5. *bhāvetva* (s.e.). *bhāventam* (acc. sg. masc.) > (m.c.) *bhāventu*, *bhāventa.* Cf. 43 (*deśentu*).

[80]*dharmaṃ* : KN. *dharma* (s.e.; unmetrical).

[81]*bhāvitva* : = Bj, K, C4, N1, C5 *etc.* (= KN; = O, Khā, F); C6, B, T7, N2, N3 *etc.* °*vetva.*

[82]*dharmatāṃ* : D3. MS. °*matā[ṃ]*. G/N. *dharmatā* = Chi. Kj. 39c5. 諸實相 ("the true nature of phenomena"); ≠ O, F. *bodhi*~ = Chi. Dr. 110a27. 正覺 ("the right enlightenment"); cf. Krsh. 174.

[83]*so* : D3. MS. *[so]*.

[84]*so labdha* : = Bj, K, C4, N1, C6 *etc.*; C5, StP. *so labdhu* (= KN); B, T7, N2. *yo* (w.r. for *so*) *labhiya*. Cf. O, Khā, F. *labdhva* ([m.c.] < Skt. *labdhvā*). Skt. *labdhvā* (gerund) > (m.c.) *labdhva* or MI. *laddha* ∋ *labdha* (wrong-backformation). The form *labdhu* is either s.e. for *labdhva* or an example of an infinitive form used in the meaning of a gerund (cf. BHSG § 35.54f.).

[85]*jinaṃ ca* : = most of the Nep. MSS.; C6, StP. *jinendra*. Cf. O. *jināś ca*, Khā, F. *jināṃ ca.*

Notes on O. ——————

[86]*vyākaraṇaṃ teṣa ahaṃ karomi* : = Khā, F; ≒ Chin. Dr. 普當受決 如佛所言 : "(All those who seek this pre-eminent Path,) should receive prophecies as I say (lit. 'as the Buddha says')." Cf. Krsh. 173.

[87]s.e for 12.

[88]*samlāyate* : = F; "(the face) becomes pale (*sa*<*ṃ*>*mlāyate*)."? However, probably a corruption of **saṃmīlyate* "(the mouth) becomes closed." Cf. G/N. *saṃmīlitaṃ* (*tasya mukhaṃ*) *bhaveta.*

[89]*avidvasau* : Toda. *muvidvasau*. *avidvasau* is a hyperform of *avidvaso*, gen. sg. masc. of BHS. *avidvasu*.

[90]*śṛṅgabhūto* : = F; ∋ Chi. Kj. 39b19. 如師子王 ("like a lion king"); see n. 211.

[91]*ālokabhūtau* : a hyperform of °*bhūto* (= F).

[92] *sau* : it seems that originally it had been written as *sa* here, which was later corrected as *sau* (a hyperform of *so*).

[93] *viśuddha* : The word *viśudha* (s.e. for *viśuddha*) is written between lines.

[94] *sa ātma{na}* : s.e.; cf. F. *tathā (')tma*; G/N. *tathā (')tma-*.

[95] *sau* : a hyperform of *so*.

[96] *raśmissahasrāṇi* : a wrong-backformation of *raśmī-sahasrāṇi* (< [m.c.] *raśmi-sahasrāṇi*).

[97] *ce* : < (m.c.) *ca*.

[98] *ca jino* : unmetrical. Read *ca jjino*, *cā jino* or *ce jino*.

[99] *mahābhiśakya* : = F. Presumably, a hyperform of *mahābhiṣaṭka*.

[100] *bhavate* : < (m.c.) *bhavati*.

[101] *prāpunāti* : = F; Cf. Gil/Nep. MSS. *prāpuṇoti*.

[102] The left half of the folio 282 is at present kept in the British Library under the catalogue No. Or. 9613, while the right half of the folio is preserved in the Yale University Library. The photos of the folio are found in Lokesh Chandra 1976: 282 and in Yuyama / Toda 1977, Plates I, II.

[103] *bodhiṃ* : = F; = Chi. Dr. 110a27. 正覺 ("the right enlightenment"); ≠ G/N. *dharmatā* = Chi. Kj. 39c5. 諸實相 ("the true nature of phenomena").

[104] *sau* : a hyperform of *so*.

[105] *jināś* : acc. pl. masc. (BHSG § 8.93); or read: *jinā<ṃ>ś*.

Notes on F. ——————

[106] *(')so* : < *(')sau*.

[107] *samlāyate* : = O.

[108] *avidvaso* : gen. sg. masc. of BHS. *avidvasu*.

[109] *śṛṅgabhūto* : cf. n. 90, 211.

[110] *raśmisahasrāṇi* : s.e. for *raśmīsa°*.

[111] *sahi* : s.e. for *tahi*; cf. O. *tahi<ṃ>*, D3. *ttahiṃ*.

[112] *mahābhiśakya* : = O. Presumably, a hyperform of *mahābhiṣaṭka*.

[113] s.e. for *avivartti̱kaṃ*.

[114] s.e. for *tavâpi*.

[115] s.e. for *bhāventa*.

[116] *[b](o)dhi* : cf. n. 103.

Notes on Tib. Kanjur version ——————

[117] T. 139b4: J. 120b3; S. 162b3; P. 309b1; B. 148b3; Q. 126a3; N. 167b1; D. 110a1; C. 128b3; L. 173a3.

[118] *gyur* : Q. *'gyur* (s.e.).

[119] *'di 'dra'i* : P. *'di'i 'dri'i* (s.e.).

[120] *bzhi* : S. *gzhi* (s.e.).

[121] *bsten par bya* : = D; S. *sten par bya* (s.e.); J, P, Q, N, C, L. *bstan par bya* (s.e.; = Bth). Cf. Tib. Kho. *bsnyend te'*. Cf. G/N. D3. 119b11. *niṣevitavyāḥ*.

[122] *gang dag* : = S, P (= Bth; = G/N. D3.120a1. *ye*). The other Kanjur editions read *gang zhig* instead (= Tib. Kho.).

[123] *dam pa* : J, B, Q, C. om. (w.r.). Cf. G/N. D3.120a1. *agra-(bodhi~)*.

[124] *gang dag* : = S, P (≒ Tib. Kho. *su*; = G/N. D3.120a1. *ye*). The other Kanjur editions read *de dag* instead (= Bth; w.r.).

[125] *nga yi* : P. *nge 'i* (s.e. for *nga'i* = Bth, Tib. Kho.).

[126] *rnams* : P. *rnam* (s.e.; = Bth).

[127] *dang* : = S (= Tib. Kho.); Bth. *ba dang*. The other Kanjur editions read *cing* instead.

[128] *zhing* : = S, P (= Bth, Tib. Kho.). The other Kanjur editions read *dang* instead.

[129]*yongs* : T. MS., P. *yong* (= Tib. Kho.). Cf. G/N. D3.120a2. (*na*) *câpi* (... *vāso*).

[130]*mi* : P. *ni* (s.e.).

[131]*de* : P. *ste* (s.e.).

[132]*mchod* : Q. *mchong* (s.e.).

[133]*lha yi bu pho gzhon*: P. *lha'i phung po gzhon* (s.e.).

[134]*de yi* : P. *de'i* (= Bth).

[135]*byed* : N. *byad* (s.e.).

[136]*ngan zer ba ni // de dag kha* : T. MS. om. (s.e.).

[137]*ni* : P. *na* (s.e.).

[138]*lkugs shing* : P. *lkugs cing*; cf. Bth. *lkug cing*.

[139]*zums* : = J, S, N, D, C, L; B, Q. *zum* (= Bth); P. *zlum* (s.e.).

[140]*nga* : P. om. (s.e.).

[141]*srog* : P. *srogs* (s.e.).

[142]*kyi* : Q. *gyi* (s.e.); P. *ni* (s.e.).

[143]*gnyen* : L. *mnyan* (s.e.).

[144]*po'i* : P. *pos* (s.e.).

[145]*de yis* : S, P. *de'i*; Bth. *de ni*; Tib. Kho. *de 'is*.

[146] *bzang po'i* : P. *bzang po* (= Bth); Tib. Kho. *gtsang ma gzugs*. These readings in the Tibetan versions agree with that in the Bir(B). *śuddharūpa~* but not with the reading *buddharūpa~* in the other Gilgit/Nepalese MSS. Cf. n. 31.

[147]*dngos* : P. *mngos* (s.e.).

[148]*nas* : = S, D; J, P, Q, N, C, L. *ste* (= Bth, Tib. Kho.).

[149]*des* : P. *de* (= Bth).

[150]*dge slong* : P. *dge dge slong* (s.e.).

[151]*ma* : P. *mar* (s.e.).

[152]*seng ge'i* : J. *sing ge'i* (= Bth); P. *sing gis*.

[153]*'dug* : cf. Bth. *bzhugs*.

[154]*mang po'i* : P. *mang pos* (s.e.); Q. *mang po* (s.e.?; = Tib. Kho.).

[155]*chos* : P. *mchos* (s.e.).

[156]*rnams* : P. *rnam* (s.e.).

[157]*klu dang* : P. *dang klu* (= Bth).

[158]*min* : J, Q. *mis* (s.e.); D. *mi* (s.e.).

[159]*gang gā'i* : S, N, L. *gang-gā'i*; P. *gang gis* (s.e.); cf. Bth. *gang ga'i*; Tib. Kho. *gang ga*.

[160]*rnam* : P. *rnams* (s.e.).

[161]*rnam pa mang po* : See n. 38.

[162]*'chad* : T. MS., S, Q. *'chang* (s.e.). Cf. G/N. D3.120a8. *bhāṣati*.

[163]*de bzhin gshegs mthong ste* : = S, P, D, L; J, Q, N, C. *de bzhin gshegs pa mthong*; cf. Bth. *de bzhin gshegs pa mthong ste*.

[164]*dag* : P. *phrag* (= Bth).

[165]*bzhi* : T. MS. om. (s.e.).

[166]*skyes* : P. *skyed* (s.e.).

[167]*byed* : P. *byes* (s.e.).

[168]*mgon pos* : L. *mgon bos* (s.e.).

[169]*de yi* : J, D, C. *de yis* (s.e.?).

[170]*na* : P. *nas* (s.e.).

[171]*nyid du* : J. *nyid tu* (s.e.).

[172]*shin tu* : J, Q. *shin du*.

[173] *kyang* : P. *dang* (s.e.).

[174] *gyur* : T. MS. *'gyur* (s.e.).

[175] *cing* : Q. *cig* (s.e.).

[176] *sbyar* : Q. *sbyor* (s.e.?).

[177] *des* : P. *de* (s.e.).

[178] *gi* : P. *gis* (s.e.).

[179] *mthong ba* : J, P, Q. *mthong pa*.

[180] *ni* : P. *kyi* (s.e.).

[181] *sgom* : P. *sgo* (s.e.).

[182] *byas nas* : = S; J, P, Q, N, D, C, L. *byas pas* (= Bth, Tib. Kho.).

[183] *des ni* : = S; J, P, Q, N, D, C, L. *de yis* (presumably, this reading is better). Cf. Bth. *de yi* (s.e. for *de yis*); Tib. Kho. *de 'is*.

Notes on Bathang Kanjur ——————

[184] *bstan* : s.e. for *bsten*.

[185] *sting* : s.e. for *steng*.

[186] *re rab* : s.e. for *rab rib*.

[187] *dam pa dam pa* : s.e. for *dam pa rnam*.

[188] *'od gzer* : = Tib. Kho. The other Kanjur instead read *'od zer*.

[189] *phrag* : = P. The other editions instead read *dag*.

[190] *gyis* : s.e. for *gyi*.

[191] *smon pa* : s.e. for *sman pa*.

[192] *de yi* : s.e. for *de yis*?

[193] *de yi* : s.e. for *de yis*?

[194] *gzugs* : s.e. for *gzungs*.

[195] *<dus> na* : MS. om. *dus* (s.e.). Cf. G/N. D3.120b2. *(')dhvani*.

[196] *kyis* : s.e. for *kyi*.

[197] *kying* : s.e. for *kyang*.

[198] *de* : s.e. for *des*.

[199] *de yi* : s.e. for *de yis*.

Notes on Tib. Kho. ——————

[200] *su* : cf. n. 124.

[201] *dbyig* : s.e. for *dbyug*. Cf. D3.120a4. *daṇḍa-*.

[202] The order of words in this verse is so different from that in the Kanjur edition that I give up to designate the difference of the word order here.

[203] *mngon drug shes pa chen po* : A verbal translation of G/N. D3.120a10~11. *mahābhiṣaṭka~*. The Kanjur editions read *sman pa chen po* instead.

[204] *de'i* : Presumably, s.e. for *pa'i*.

[205] *rig* : s.e. for *reg*. Cf. G/N. D3.120b2. *spṛśiṣyase*.

Notes on Chin. Dr. ——————

[206] 普當受決　如佛所言 : "(All those who seek this pre-eminent Path,) should receive prophecies as I say (lit. 'as the Buddha says')." ≒ O, Khā, F. *vyākaraṇaṃ teṣa ahaṃ karomi*; ≠ G/N. *vyāpāraṇaṃ ye ca karonti mahyam*. Cf. Krsh. 173.

[207] A part of verses 56cd ~ 65ab in other versions is wanting in Chin. Dr.; cf. Krsh. 173~174.

[208] 己身景曜　所照光光 : "His body itself radiates brilliantly, and those brightened by it (also) shine resplendently." ∈ G/N. *so paśyati svātmabhāvaṃ bhāventu*. Dharmarakṣa seems to have confused *bhāveti* ("exercises") with √*bhās* ("to shine"); cf. Krsh. 174. Cf. also § 15, n. 23, 24 on the confusion of *bhāvayati* / √*bhāṣ*.

[209] 正覺 : = J; the other editions read 正典 instead. 正覺 ("the right enlightenment") = O, F. *bodhi*; ≠ G/N. *dharmatā* = Chi. Kj. 39c5. 諸實相 ("the true nature of phenomena"); cf. Krsh. 174.

[210] " "I shall expound the Dharma such as this. After my extinction, (people) should rely on it. One, who seeks this pre-eminent Path, should receive the prophecy as I say. (= 55)

He will never have faults, desires nor trouble. (= 56ab)

He will, then, later in the future, attain the unexcelled, true knowledge. (= 65cd)

He will be distinguished, outstanding and wholly perfect. Also, his fourfold assembly of followers will be obedient (? 順遇). Those who hear (him) become free from defilement. They become amazed at the 'non-activity' (of him?) and all put their trust in him with palms joined. (= 66)

His body itself radiates brilliantly, and those brightened by it (also) shine resplendently. He practises (this scripture) obediently and consequently acquires this (merit). On attaining the right enlightenment and turning the Dharma-wheel, he will see the supreme code and the most victorious one (i.e., the Buddha). (= 67)" "

Notes on Chin. Kj. ——————

[211] 如師子王 : "like a lion king" ∈ O, F. *śṛṅgabhūto*; ≠ G/N. *bandhubhūto*. Kumārajīva to have confused *śṛṅga* ("the top, summit"; > Pa, MI. *siṃga*) with MI. *siṃgha* (< *siṃha* "a lion"); cf. Krsh. 174.

[212] 諸實相 : "the true nature of phenomena" = G/N. *dharmatā*; ≠ O, F. *bodhi* = Chi. Dr. 正覺 ("the right enlightenment"); cf. Krsh. 174.

[213] English translations of this part are found in Murano 224-225; Kato 233-234; Hurvitz 221-223; Yuyama/Kubo 217-219; Watson 209-211.

XIII § 25 Notes:

Notes on the Gilgit/Nepalese version ——————

[1] *suvarṇavarṇaṃ* : D3. MS. °*varṇa[ṃ]*.

[2] *supinasmi* : C4. *svapinasmi* (s.e.).

[3] *ca* : C4. *pi* (w.r.).

[4] *śruṇoti* : ≠ Nep. MSS. *śṛṇoti* (= KN). Cf. O. *śṛṇoti*; F. *śṛṇo{n}ti*.

[5] *saṃprakāśayi* : = K, T2, B, T7 *etc.*; Bj, C4, C5, T6 *etc.* °*kāśayī* (written also as *kāsayī*) (= KN). Cf. O, (Khā), F. °*kāśayet*.

[6] *tasya* : = Bj, K, C4, C5 *etc.* (= O, F). Read **tasyā*?, m.c. B, T7, N1, N2 *etc.* *tasyo* (= KN).

[7] *svapne hi* : = C6, B, T7, N2 *etc.*; Bj, K, C4, C5 *etc.* *svapne pi* (= KN; this reading is better than *hi*; = Tib. Kanj. *rmi lam na yang*). Cf. O, F. *puno pi* = Chin. Dr. 110b2. 又復 ("also"); cf. Krsh. 174.

[8] *sarvaṃ* : D3. MS. *sarve* (s.e.?).

[9] *prajahitva* : = T2, T7 *etc.* (= KN); K, C6 *etc.* *vrajahitva* (w.r. for *praj*°); *vrajihitva* (w.r. for *prajah*°); Bj, C4, N1, C5. *ca jahitva*.

[10] *antaḥpuraṃ* : D3. MS. *antaḥ .. raṃ*.

[11] *kāmān* : B, T7, N2, A1 *etc.* *kāyān*, °*yāṃ* (w.r. for *kāmān*).

[12] *niṣīdiyāna* : KN. °*yāno* (≠ MSS.; s.e.); C6. °*yānaḥ* (s.e.).

[13] *tahi* : K. *tasmi* (w.r.; unmetrical).

[14] *bodhi-arthikaḥ* : = KN (= O; cf. F. °*ika*); ≠ Nep. MSS. °*iko*.

[15] *anuprāpnute* : ≠ Nep. MSS. *anuprāpsyate* (= KN). Cf. F. *anuprāpuni* (opt. 3. sg.); O. *anuprā[pu](ni)*.

[16] *jñānu* : = B, T7, N2 *etc.* (= KN); Bj, K, C4, C5 *etc.* *jñāna* (= O, F). *jñānaṃ* > (m.c.)

jñānu (*-aṃ / -u*), *jñāna*.

[17] *prāptas* : = C6, P3 *etc.* (= KN; = O, F); Bj, C4, C5 *etc. prāpto*; K, T2. *prāpte* (s.e. for °*pto*).

[18] *tatu* : = Bj, K, C4 *etc.* (= KN); T2, P2, P3 *etc. tata*; C6. *tada* (= O, F).

[19] *vyutthihitvā* : = most of the Nep. MSS.; P2. °*tthahitvā* (= KN). Cf. O. *utthahitvā*; F. *usthahitvā*.

[20] *anāsravaṃ hi* : = C5, T6 (= KN); Bj, P3 *etc. anāśra*° (w.r.); C4. *anāsravaṃ ca*; K. *anāśravañ ca*; C6, B, T2, T7, StP *etc. anuttaraṃ śivaṃ*. Cf. O, F. *anāsravaṃ tahi*.

[21] *catasrīṇa* : T7, A1. *cataśrīṇa* (s.e. for *catasrīṇa*); N2. *tacasrīṇa* (s.e. for *catasrīṇa*); Bj, C5. *catasṛṇa*; K, C4 *etc. catasṛ* (unmetrical; w.r.); C6, T6, N1 *etc. catasṛṇāṃ*, °*sṛṇā* (unmetrical; w.r.); KN. *caturṇa* (= O, F; ≠ Nep. MSS.). Presumably, Vedic *catasṛṇām* (gen. pl. fem.) > (m.c.) *catasṛṇa* which was written as *catasrīṇa*.

[22] *sa dharmu* : ≠ Nep. MSS.; K, C5, T6 *etc. sa dharma* (= KN); C4. *sa dha(rma)*; Bj, T2, B, N1 *etc. saddharma* (unmetrical; w.r.). *dharmaṃ* > (m.c.) *dharmu* (*-aṃ / -u*), *dharma*. Cf. O, F. *ca dharma*; Tib. Kanj. *de ni chos* (= *sa dharmu*, °*rma*); Tib. Kho. *dam pa chos* (= *saddharma*).

[23] *deśayī* : D3. MS. *deśayi* (probabl. w.r.). My emendation is based on the reading in Nep. MSS. Cf. O, F. *deśayed*.

[24] °*koṭyaḥ* : C5, T6 *etc.* °*koṭyāḥ* (w.r.).

[25] *dharma (')nāsravaṃ* : = Bj, K(°*śravaṃ*), StP *etc.* (= KN); C5 *etc. dharmaṃ anāsravaṃ* (unmetrical; w.r.); C4. *bodhy anāsravaṃ* (s.e.). Cf. O, F. *dharma (')nāsravaṃ*.

[26] *bahuprāṇakoṭyaḥ* : Bj, K, C4, C5 *etc.*; N1, T7, T8 *etc.* °*prāṇikoṭyaḥ* (= KN). Cf. O, F. *bahuprāṇakoṭayaḥ*.

[27] *nirvāpaye* : D3. MS. *[n]i .. paye.* ≠ Nep. MSS.; K, C4, C5, C6, T2, StP *etc.* °*vāpayī*; N1, N2, N3, A1 *etc. nirvāyatī*; P2 *etc. nirvāyati* (unmetrical; w.r.; = KN); Bj. *nirvāpayatī* (w.r.). Cf. O, F. *nirvāyati* (unmetrical; w.r.?)

[28] *hetukṣaye va*: = Bj, K, C4, N1, C5 *etc.* (= KN); C6. °*kṣayā va* (= O, Khā, F); StP. °*kṣayāc ca*; T6, N3. °*kṣayāya*.

[29] *dīpo* : = K, C5 *etc.*; C4, C6 *etc. dīpaḥ* (= KN); Bj. *dīpā* (s.e. for °*po*). Cf. O, Khā. *jyotiṃ*; F. *jyoti*.

[30] *supino* : sg. masc. (= Tib. Kanj. *rmi lam*); O, Khā, F. *supinā* (pl.; = Tib. Kho. *rmyi lam dag*).

[31] *ayaṃ* : = Bj, C5, C6 *etc.* (= KN); K, C4. *va (')yaṃ*.

[32] *se* : D3. MS. *so* (= Bj, K, C4, T2 *etc.*; = KN). C5, C6, B, T6 *etc. se* (gen. sg. masc.; cf. BHSG § 21.18); cf. O, Khā. *(')sya* (MS. of F is broken here). The reading *so* is probably a hyperform of *se*.

[33] *bhavat(') evarūpaḥ* : = K, C6 *etc.* (= KN); C5, B *etc.* °*rūpo*; Bj, C4 *etc. bhavate (')nurūpo* (w.r.). Cf. O, Khā, F. *bho*<*ṃ*>*ti imi evarūpā* (°*āḥ*); Tib. Kanj. *rnam pa de 'dra* (= *evarūpa~*); Tib. Kho. *de ltar* (= *evarūpa~*)

[34] *bahu* : Bj, C4. *tada* (w.r.); C5. *bahu-y-(ānuśaṃsāś)*.

[35] *ānuśaṃsāś ca* : = N1, C5, C6, T2 *etc.* (= KN); K, T6, B *etc. ānusaṃsā* (read: *ānuś*°) *(')sya*; Bj, C4. *ānuśaṃso* (w.r. for °*ṃsā*) *(')sya*. Cf. O, Khā. *ānuśaṃsā (')sya*; F. *ānṛśaṃsā (')sya*.

[36] *anantakāś* : B, T7 *etc. anantikāś* (w.r.?).

[37] *maṃjughoṣā* : Voc. sg. masc. O. *manyughoṣaḥ*; F. *manyughoṣa* (unmetrical); Khā. *[manyugh]o* .. . The endings *-ā* in Gil/Nep. MSS. and *-aḥ* in O are m.c. For *manyu* < *mañju*, cf. Wille 2000: 20.

[38] *sada* : C6, StP. *tada* (w.r.).

[39] *tasya* : D3. MS. *ta* +.

[40] *kāli* : D3. MS. *kā .i*.

[41] *(')mam agradharmaṃ* : I adopt this reading in Bj, T2 *etc.*, instead of that in D3

mamâgradharmaṃ (= K, N1, C5, T6 *etc.*). The latter reading seems to be a hyperform of the former: *(')mam* (= *imam) agra°* ∋ *mama (')gra°* > *mamâgra°*. Other variant readings are as follows: N2, N3, T8 *etc. im(') agradharmaṃ* (= KN); C6. *imaṃ agra°* (unmetrical; s.e. for *(')mam agra°*); C4. *(')mam agrabodhiṃ* (w.r.); B, T7. *im(') agrabodhiṃ* (w.r.). Cf. O, Khā, F. *imâgradharmaṃ*; Tib. Kanj. *nga yi chos mdo mchog* (= *mamâgradharmaṃ*!).

[42] *prakāśeta* : ≠ Nep. MSS. *prakāśeya* (= KN). Cf. O, Khā, F. *prakāśeta.*

[43] *mayā sudeśitam* : D3. MS. *ma .. s. deśitam.*

[44] *iti // ◎ //*: D3. MS. *i[t]i* + .. +.

[45] *Sukhavihāraparivartas trayodaśamaḥ // ◎ //*: D3. MS. + *[kha]vihāra[par]i* .. + *s (t)[r]a[y]o[da]śama* + + +. StP. *°varttas trayo°*; Bj, K, C4, C5, T2 *etc. °vartto nāma trayo°*; N1, T8. *Āryasaddharmapuṇḍarīke dharmaparyāye* (T8. *°paryāyaṃ* [s.e.]) *Sukhavihāraparivartto nāma* (T8. *nāma{s}) trayodaśamaḥ* (= KN); R, P2. *Śrīsaddharmapuṇḍarīke Sukhavihāraparivartto nāma trayodaśamaḥ.* Cf. Tib. Kanj. T, S, P. *bDe bar gnas pa'*; J, Q, N, D, C, L. *Dam pa'i chos pad ma dkar po las bDe bar gnas pa'i.*

Notes on O. ——————

[46] *svaptasmi* : s.e. for *svapnasmi.*

[47] *puno pi* : = F; = Chin. Dr. 110b2. 又復 ("also"); ≠ G/N. *svapne hi*; cf. n. 7.

[48] *va .i* : s.e. for *tasmi* (= F).

[49] Cf. F. *niṣīdiyāna.*

[50] Cf. F. *saptāna.*

[51] Cf. F. *anuprāpuni.*

[52] Cf. F. *jñāna.*

[53] *nirvāyati* : = F; unmetrical; read: *°yatī.*

Notes on F. ——————

[54] *śatapuṇyakṣalaṃ* : s.e. for *°ṇyalakṣaṇaṃ.*

[55] *śṛṇonti* : read *śṛṇo{n}ti* or *śṛṇotti.*

[56] *kāmām* : *kāmān* > *kāmāṃ* (*upasaṃkkramed*) ∋ *kāmām* (*upa°*). Cf. BHSG § 8.90.

[57] *anuprāpuni* : opt. 3. sg.; cf. BHSG § 29.14.

[58] *nirvāpayātvā* : s.e. for *°payitvā.*

[59] *nirvāyati* : = O; unmetrical; read: *°yatī.*

[60] *manyughoṣa* : unmetrical; read: *°ā* (cf. Gil/Nep. *maṃjughoṣā*) or *°aḥ* (= O).

Notes on Tib. Kanjur version ——————

[61] T. 140a8: J. 121a6; S. 163b1; P. 310a7; B. 149a8; Q.126b5; N. 168a6; D. 110b2; C. 129a7; L. 174a1.

[62] *brgya* : = D; S. *brgyal* (w.r.); J, P, Q, N, C, L. *rgyal* (w.r.) (= Bth). Cf. Tib. Kho. *brgya'i*; G/N. D3.120b5. *śata-* (= *brgya*).

[63] *de yi* : P. *de'i* (= Bth, Tib. Kho.).

[64] *de 'dra* : P. *'di 'dra* (w.r.).

[65] *cad* : P. om. (s.e.).

[66] *gnyen* : P. *gni* (s.e.).

[67] *spangs* : Q. *spang* (s.e.).

[68] *nas* : = S; J, P, Q, N, D, C, L. *te* (= Bth, Tib. Kho.).

[69] *mngon par byung* : P. *mthong ba 'byung* (s.e.).

[70] *der* : D. *dar* (s.e.).

[71] *de na* : P. *de nas* (s.e.).

[72] *seng ge'i* : P. *sing ga'i*. Cf. Bth. *sing ge'i.*

[73] *ye shes* : Q. *ya shes* (s.e.).

[74]*ste* : P. *te*.

[75]*de nas* : P. *de las*.

[76]*gyis* : P. *gyi* (s.e.).

[77]*ston to* : = S, P, N, D, L (= Bth); J, B, Q, C. *ston no*.

[78] *'das* : = S, P, D; J, B, Q, N, C, L. *bzlas* (= Bth, Tib. Kho.). Cf. G/N. D3.120b9. *nirvāpayitvā* (= *mya ngan 'das*).

[79]*nga yi* : = S, D, L (= Bth; = G/N. *v.l. mamâgradharmaṃ*); P. *nge'i*; J, B, Q, N, C. *nga yis* (w.r.).

[80]*mdo* : N. *mda* (s.e.).

[81]*na* : P. *ni* (s.e.).

[82]*zhing* : S. *zhig* (s.e.).

[83]*rtag* : P. *tags* (s.e.; cf. Bth. *brtags*).

[84]*bDe bar gnas pa'i* : = S, P; J, B, Q, N, D, C, L. *Dam pa'i chos pad ma* (B, N, L. pad-ma) *dkar po las bDe bar gnas pa'i*. Cf. Bth. *bDe ba gnas pa*; Tib. Kho. *bDe ba la gnas pa'i*; G/N. *Sukhavihāraparivarta, v.l. Āryasaddharmapuṇḍarīke dharmaparyāye Sukhavihāraparivartto*.

[85]*bya ba* : = S, D (= Bth); J, B, P, Q, N, C, L. *bya* (= Tib. Kho. *bya*).

Notes on Bathang Kanjur ——————

[86]*tshig* : s.e. for *tshogs*.

[87]*nga yi* : s.e. for *nga yis*.

[88]*dang* : s.e. for *dag*.

[89]*brtags* : s.e. for *rtag*.

Notes on Tib. Kho. ——————

[90]*pa'* : s.e. for *pa'i*.

[91]*dam pa chos* : ≠ KN.295.8. *sa dharma*, D3. *sa dharmu*; = Pk, T2, B, N1 *etc. saddharma* (unmetrical; w.r.).

[92]*rtag pa myed pa* : = *a-śāśvata*? ≠ G/N. D3.120b9. *(')nāsravaṃ* = Tib. Kanj. *zag pa med pa*.

Notes on Chin. Dr. ——————

[93] 及諸親族 皆悉具足 : "Also relatives which are complete." ∈ G/N. *antaḥpuraṃ jñātigaṇaṃ tathâiva*. Dharmarakṣa seems to have confused *-pura* with *pūra* ("filling"); cf. Krsh. 174.

[94]又復 : "also, further"; = O, F. *puno pi* : = F; ≠ G/N. *svapne hi*; cf. n. 7; Krsh. 174.

[95]寤 : = J; the other editions read 夢 instead.

[96]如是 : J. 如來 (s.e.).

[97]便即 : = J; the other editions read 即便 instead.

[98]誼 : = J; the other editions read 義 instead.

[99]已 : = J; the other editions read 以 instead.

[100]常志道者 : "one who constantly aspires to enlightenment" ∈ G/N, O, F. *sada tasya bhonti*. Dharmarakṣa seems to have confused *bhonti* with Skt. *bodhi* ("enlightenment"); cf. § 14, n. 129, § 18, n. 154, 157; Krsh. 174, 267; Boucher 1998: 478f.

[101]多所教化 : "converts (people) through his teachings" ∈ G/N, O, Khā. *ānuśaṃsā* (F. *ānṛśaṃsā*). Dharmarakṣa seems to have confused *ānuśaṃsā* with Skt. *anu√śās* ("to teach"), *anuśāsana* ("instruction"); cf. Krsh. 174.

[102] ""In his dream, he sees the Buddha, whose (body) has the colour of polished red-gold and a hundred auspicious marks, and hears his preaching the Dharma. Having heard it, he preaches it in the assembly. (= 68)

Also (in his dream), he abandons his entire relatives as well as what he has guarded altogether. If he lies and dreams, he sees such matters. Having abandoned all and left home, he

goes to the platform of the enlightenment of the Buddha. (= 69)

Then, he seats himself on a lion seat. These are benefits and meanings, which he obtains as the result of seeking enlightenment. He dedicates all the so-called seven jewels to this (i.e., enlightenment?) and practises (towards?) it, revering The Thus Come One, the most victorious one (i.e., the Buddha). (= 70)

Having attained the enlightenment of the Buddha and determined to give blessings, he turns the Dharma-wheel which is free of outflows. He preaches the Dharma to the fourfold assembly for thousands of millions of kalpas. (= 71)

By explaining and preaching the Dharma, which is free of outflows, he teaches and converts innumerable millions of billions of sentient beings. In his dream he sees such as these. Having eliminated causes and conditions, he is totally free from birth and death. (= 72)

You know, o *Broad-Head*, one who constantly aspires to enlightenment converts many, innumerable people through his teachings. In the very last period (of the Dharma), he will, while seeking the pre-eminent Dharma, expound and explain in detail what The Peacefully Living One (*sugata*) has preached. (= 73)""

Note on Chin. Kj. ——————

[103] English translations of this part are found in Murano 225-227; Kato 235-236; Hurvitz 223-224; Yuyama/Kubo 219-220; Watson 211.

Additional Abbreviations

Bir = MSS. in Brāhmī scripts kept in the National Archives, Kathmandu, of which photographic reprints and romanised texts are to be found in Nakamura 1970a (= 1970b) and Toda/Matsuda 1991. They consist of three separate MSS., which will be referred to as Bir(A), (B) and (C) in this edition.

CPD = *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen et al., Copenhagen, 1924~.

Nakamura, Zuiryū 中村瑞隆

1970a "On the Four Sheets of Gilgit Manuscripts of Saddharmapuṇḍarīkasūtra in the Bill (*sic*) Library," in: *Añjali: Papers on Indology and Buddhism: A Felicitation Volume Presented to O. H. De Alwis Wijesekera*, ed. by J. Tilakasiri, Peradeniya, pp. 63-74.

1970b ビル図書館所蔵の四枚の法華経ギルギット写本について Bir Toshokan Syozō no 4 mai no Hekekyō Gilgit Shahon ni Tsuite" (a Japanese version of Nakamura 1970a) in: Hokekyō Kenkyū 法華経研究 III, ed. by Enshō Kanakura, Kyoto: Heirakuji Shoten, pp. 33-55.

Oberlies, Thomas

2001 *Pāli : A Grammar of the Language of the Theravāda Tipiṭaka : With a Concordance to Pischel's Grammatik der Prakrit-Sprachen*, Berlin : W. de Gruyter (*Indian Philology and South Asian Studies* 3).

Toda, Hirofumi and Kazunobu Matsuda

1991 "Three Sanskrit Fragments of the *Saddharmapuṇḍarīkasūtra* from the Cecil Bendall Manuscript Collection in the National Archives, Kathmandu," in *TDKR* 20, pp. 21-35, pl. I~X.

Additional Symbols used in the Transliterations

— erased *akṣara*(s), e.g. ~~vijña~~

__ = (1) In the Gilgit/Nepalese version, a word or part of a word with a underline, indicates that the reading, adopted here, differs from that in the basic manuscript, e.g., *avamucya*, *lokanāthaḥ*

(2) In the Tibetan Kanjur version, a Tibetan word with a underline, indicates that the reading, adopted here, differs from that in the basic manuscript T, e.g., *los*

Index of Noteworthy Words

Buddhist Sanskrit

arhā (O, F; nom. sg.; cf. G/N. *arhan*) § 21, O. 276b7 (n. 81), § 22, F. 24a1, 24a5

arhān (O; nom. sg.; cf. F. *arhā*; G/N. *arhan*) § 21, n. 86, § 22, O. 278a3

a-vyāvadya~ (O; ∈ *a-vyāvadhya~*) § 20, n. 20

a-vyāvaddhya~ (F; ∈ *a-vyāvadhya~*) § 20, n. 24

ārādhita~ / ārāgita~ § 22, n. 24

udāgra~ (F; ∈ *udagra~*) § 20, n. 26

opamā~ (F; ∈ *upamā~*) § 21, n. 90
kāmān (G/N, O, F) / *kāyān* (*v.l.*) § 25, vs. 69, n. 11
kārāpayati (O, F; causative without causative meaning)
§ 21, n. 83; § 22, n. 61 (O. 278a4. *kārāpayamāṇo*)
khu (G/N) / O, F. *tu* § 25, vs. 68
daddhyāt (F; ∈ *dadyāt*) § 21, n. 96
dovarṇikaṃ (F; G/N, O. *dauvarṇika~*) § 24, F. 25b2
dharmaparipṛcchakāḥ § 20, n. 17
dharma-rājatva~ (O, F) § 21, O. 277a2~3; F. 23a7 (G/N. *dharma-rājya~*)
dharma-rājātva~ (F; ∈ °*rājatva~*) § 21, F. 23a7
dharmarājêśvarya~ (O, F) § 21, O. 277a3; F. 23a7 (G/N. -)
(')na (< *enān* "them," m.c.; Nep. MSS.) § 23, n. 18
-nirjāta~ (D3 *etc.*) / K, C5. *-niryāta~* / Bj, C4, O, F. *-nirjita~* § 21, n. 46
-niryāta~ / Bj, C4, O, F. *-nirjita~* § 21, n. 46
-niṣkūṭa~ (O; s.e.) / F. *-niṣkuṭa~* § 22, n. 71, 150
patti- (O, F. < *pātrī*; "a vessel") § 23, n. 65, 73, 25
pattipīṭhakā (O; "vessels and chairs") § 23, n. 65
pattipeṭakāṃ (F; "vessels and little baskets") § 23, n. 73
pattiyāpayati (G/N, F; O. *pattīyāpayati* "makes someone believe") § 19, n. 27
padāta~ (G/N; "footsoldier"; *v.l. padāti~*) § 23, n. 25
-paripṛcchakāḥ see *dharmaparipṛcchakāḥ*
-pravāṭa~ (F; < *-pravāḍa*) § 23, vs. 49 (F. 25a2)
bhavate (O, Khā, F) / *bhavatī* (G/N; *v.l.* °*ti*) § 24, vs. 64, n. 57
bhāvayati / √*bhās* (Chin. Dr.) § 24, n. 208
√*bhās* (Chin. Dr.) / *bhāvayati* see *bhāvayati* / √*bhās*
manyu- (< *mañju*; O, Khā, F. *manyu-ghoṣa*; G/N. *maṃju-ghoṣa~*) § 25, vs. 73, n. 37
mahābhiśakya (O, F; G/N. *mahābhiṣaṭkaḥ*) § 24, n. 55, 99, 112 (vs. 63)
mahābhiṣaṭka~ (G/N, O, F; *v.l.* °*ṣaṅka~* [s.e.; *kṭ* / *ṅk*]) § 23, n. 44, § 24, n. 55
mahāvetulyasūtraratna~ (F) § 25, F. 26b6
mahāvaitulyasūtraratna~ (O) § 25, O. 283a1
mukti (O, F; "pearl"; G/N. *muktā*) § 21, n. 28, O. 276b1;
F. 23a1; § 23, vs. 49, n. 29
mohāntajīrṇa~ (O; G/N. *mā hâva kṣepsyanti*) § 23, n. 14, 63, O. 279b4
yuddhyati (O, F; ∈ *yudhyati*) § 21, O. 277a6, F. 22b4, 23b1
(*yuddhyanti*); O. 277b1, F. 23b2; § 22, O. 278a6, 278a6-7, F. 23b5 (*yuddhyamāna~*)
yudyamāna~ (F ∈ *yudhyamāna~*) § 22, F. 24a3
yoddha~ (O; ∈ *yodha~*) § 21, O. 275b7, 276a1, 277a4,
277a5, 277a7; § 22, O. 278a6, 278b3 *etc.*
yauddha~ (O; ∈ *yodha~*) § 21, n. 71
yaudha~ (D3; ∈ *yodha~*) § 21, n. 8, 13, 14 *etc.*
labdha (G/N; ∈ MI. *laddha* < *labdhva* [m.c.] < Skt. *labdhvā*, gerund) § 24, n. 84

lokanātha~ (G/N) / O, Khā, F. *lokanāyaka* § 24, vs. 65, n. 63
vipratyayanīya~ (O, D3) / Nep. MSS. °*vipratyanīka~*, °*vipratyanīya~* (= F) § 22, n. 26, 43
vibeṭana- (F; ∈ *vibeṭhana-*) § 21, n. 101
vetulya- see *mahāvetulyasūtraratna~*
vaitulya- see *mahāvaitulyasūtraratna~*
vyākaraṇa~ (O, Khā, F) / G/N. *vyāpāraṇa~* § 24, vs. 55
vyāpāraṇa~ (G/N) / O, Khā, F. *vyākaraṇa~* § 24, vs. 55
vyāvadya~ see *a-vyāvadya~*
vyāvaddhya~ see *a-vyāvaddhya~*
-śraddadhanīya~ § 22, n. 58 (O. 278a1), O. 278b4
-śraddhadhanīya~ § 22, n. 76 (F. 23b7); F. 24a6. *-śraddha<dha>nīya~*
Saddharmapauṇḍarīka~ (Khā, F; O. °*puṇḍarīka~*) § 25, Khā. 67b5, F. 26b6
samlāyate (O, F; < *saṃmlāyate* "[the face] becomes pale" or a corruption of **saṃmīlyate* "[the mouth] becomes closed"; cf. G/N. *saṃmīlitaṃ ... bhaveta*) § 24, vs. 58, n. 88
sūtraratna~ see *mahāvetulyasūtraratna~*, *mahāvaitulyasūtraratna~*
se (G/N; gen. sg. masc.; *v.l. so*; O. *(')sya*) § 25, n. 32

Tibetan

gyis (Kho. kha 55a5: adversative conjuction) | T.137a3. *ste* | G/N. D3.117b7-8. *kiṃ câpi ... api tu khalu* | § 19, cf. n. 76

mngon drug shes pa chen po (Kho. kha 58b8) | T.140a4. *sman pa chen po* | G/N. D3.120a10~11. *mahābhiṣaṭka~* | § 24 (vs. 63)

ljongs gyi 'gro ba (Kho. kha 55b2; "local people") | T.137a7. *yul gyi mi* | G/N. D3.118a2. *-jānapada-* | § 20

brtul pa (Kho. kha 57b8; "bold, daring") | T.139a7. *tsham tshom med pa* | G/N. D3.119b5. *-sāhasa~* | § 23 (vs. 50)

stobs 'dus pa rnam (Kho. kha 56a6) | T.138a2. *dpung gi tshogs* | G/N. D3.118b3. *bala-kāya~* | § 21

bDud sdig to can (Kho. kha 56a8; Bth. 121a6) | T.138a4. *bDud sdig can* (P. *bDud sdig{s} to can*) | G/N. D3.118b5. *Māra pāpīyat~* | § 21, n. 161

be du rya (Kho. kha 56a4; Bth. 121a2) | T.137b8. *bai ḍūrya* (*v.ll. bai dūrya*; *bai du rya*) | G/N. D3.118b1. *-vaiḍūrya-* | § 21, n. 137

bra mdze' (Kho. kha 55b2) | T.137a7. *bram ze* | G/N. D3.118a2. *-brāhmaṇa-* | § 20

mal shel (Bth. 122a7; "crystal, crystal gem") | T.139a7. *man shel* | Kho. kha 57b7. *shi la* | G/N. D3.119b5. *-śilā-* | § 23 (vs. 49)

mel shel (Bth. 121a2; s.e. for *mal shel*?; "crystal, crystal gem") | T.137b8. *man shel* | Kho. kha 56a4. *shi la* | G/N. D3.118b1. *-śilā-* | § 21

sman shong nags (Kho. kha 59a4. *ri dang sman shong nags*; "holes and forests of medicinal herbs"?) | T.140a7. (*ri*) *sul* | G/N. D3.120b3. (*giri-*)*kandara~* | § 24 (vs. 67)

tsong tsong (T.137b7, 139a7 [= Bth]; *v.ll. tshong tshong*, *gtsong gtsong*; "thread") | *tshong*

tshong (Kho. kha 56a3, 57b7) | G/N. D3.118a11, 119b4. (*suvarṇa-*)*sūtra~* | § 21, § 23 (vs. 49)

tshong tshong (Kho. kha 56a3, 57b7; "thread") | *tsong tsong* (T.137b7, 139a7 [= Bth]) | G/N. D3.118a11, 119b4. (*suvarṇa-*)*sūtra~* | § 21, cf. n. 133, § 23, vs. 49, n. 102

gzho nu (Kho. kha 58b1; "young") | T.139b6. *gzhon nu* | G/N. D3.120a3. *dahara~* | § 24 (vs. 57)

yong (Kho. kha 58a8. *yong myi gnas*; "at all") | T.139b6. *yongs* (*v.l. yong*) (*mi gnas*) | G/N. D3.120a2. (*na*) *câpi* (... *vāso*) |

shi la (Kho. kha 56a4, 57b7; "crystal, crystal gem") | T.137b8, 139a7. *man shel* | Bth. 121a2. *mel shel*, 122a7. *mal shal* | G/N. D3.118b1, 119b5. *śilā~* | § 21, § 23 (vs. 49)

Index of Grammatical Points Discussed in the Notes

Buddhist Sanskrit

-*ā*, nominative singular of -*ant* stems in § 21, O. 276b7(*arhā*; n. 81), § 22, F. 24a1, 24a5 (*do.*)

accusative plural of -*a* stems in -*aṃ* § 24, n. 38 (*bahuprakāraṃ*; *v.l.* °*prakārān*)

accusative plural of -*ī* stems in -*īn* § 24, n. 32 (*bhikṣuṇīṃś*)

accusative singular masculine of -*nt* stems in -*ntu* § 24, vs. 62 (G/N. *deśentu* [m.c.; *v.l.* °*enta*] < *deśentaṃ*); vs. 67 (G/N. *bhāventu* [m.c.; *v.l.* °*enta*] < *bhāventam*)

aka : suffix *aka* § 20, n. 17 (*dharmaparipṛcchakāḥ*)

-*aṃ*, accusative plural of -*a* stems in § 24, n. 38 (*bahuprakāraṃ*; *v.l.* °*prakārān*)

-*aṃ* > -*u* § 23, vs. 53(D3. *imu sūtru* [m.c.; Nep. MSS. *ima sūtra*] < *imaṃ sūtraṃ*); vs. 54 (D3. *imu* [m.c.; Nep. MSS. *ima*] < *imaṃ*); § 24, vs. 62 (G/N. *deśentu* [m.c.; *v.l.* °*enta*] < *deśentaṃ*); vs. 65 (G/N. *āśayu* [m.c.; *v.l.* °*ya*] < *āśayaṃ*, n. 62); vs. 67 (*bhāventu* [m.c.; *v.l.* °*enta*] < *bhāventam*) *etc.*

-*āṃ* + *i*- > -(') *i*- § 23, n. 56. (*sarveṣ(') imam* < *sarveṣāṃ imam*)

-*ān*, nominative singular of -*ant* stems in § 21, n. 86, § 22, O. 278a3 (O. *arhān*)

-*ānebhiḥ*, instrumental plural of -*n* stems in § 21, n. 70 (O, F. *pratiśatrurājānebhiḥ*)

-(*ā*)*paya*: causatives in -(*ā*)*paya* without causative meaning § 21, n. 83 (O. *kārāpayati*), 100 (F. *do.*); § 22, n. 61 (O. 278a4. *kārāpayamāṇo*)

bu / *śu* § 24, n. 31 (*śuddha-* / *v.l. buddha-*)

causatives in -(*ā*)*paya* without causative meaning § 21, n. 83 (O. *kārāpayati*), 100 (F. *do.*); § 22, 61 (O. 278a4. *kārāpayamāṇo*)

confusion between a punctuation mark and a *visarga* § 21, n. 69 (O. *tebhi* · / *tebhiḥ*), n. 70 (O. *pratiśatrurājānebhi* · / °*nebhiḥ*), n. 101 (F. *viheṭanâbhiprāya* · / °*prāyaḥ*); § 22, O. 278a6 (*tai* · / *taiḥ*)

-*ddh*- / -*dh*- § 21, O. 275b7, 276a1, 277a4, 277a5, 277a7; § 22, O. 278a6, 278b3 *etc.* (O. *yoddha~* ∈ *yodha~*); § 21, n. 71 (O. *yauddha~* ∈ *yodha~*)

-ddhy- / -dy-	§ 21, n. 96 (F. *daddhyāt* ∈ *dadyāt*)
-ddhy- / -dhy-	§ 20, n. 24 (F. *a-vyāvaddhya~* ∈ *a-vyāvadhya~*); § 21, O. 277a6, F. 22b4, 23b1 (*yuddhyanti* ∈ *yudhyanti*); § 21, ; O. 277b1, F. 23b2; § 22, O. 278a6, 278a6-7, F. 23b5 (*yuddhyamāna~* ∈ *yudhya°*)
-dh- / -ddh-	see *-ddh- / -dh-*
-dhy- / -dy-	§ 20, n. 20 (O. *a-vyāvadya~* ∈ *a-vyāvadhya~*); § 22, F. 24a3 (*yudyamāna~* ∈ *yudhyamāna~*)
-dhy- / -ddhy-	see *-ddhy- / -dhy-*
-dy- / -ddhy-	see *-ddhy- / -dy-*
-dy- / -dhy-	see *-dhy- / -dy-*
g / ś	§ 23, n. 69 (*gṛṅgabhūtam* for *śṛṅga°*)
-ibhi, instrumental plural of *-i* stems in	§ 22, n. 63 (O. 278a6. *aribhi*)
-īn, accusative plural of *-ī* stems in	§ 24, n. 32 (G/N. *bhikṣuṇīṃś*)
instrumental plural of *-i* stems in *-ibhi*	§ 22, n. 63 (O. 278a6. *aribhi*)
instrumental plural of *-n* stems in *-ānebhiḥ*	§ 21, n. 70 (O, F. *pratiśatrurājānebhiḥ*)
metathesis	§ 21, n. 2 (G/N. *nirjināti / v.l.*, O, F. *nirjitāni*)
-n- / -r-	§ 24, n. 25 (*hananto / v.l. haraṃto*)
-ṅk- / -ṭk-	§ 23, n. 44, § 24, n. 55 (*mahābhiṣaṭka~ / v.l. °ṣaṅka~*)
nominative singular of *-ant* stems in *-ā*	§ 21, O. 276b7(*arhā*; n. 81), § 22, F. 24a1, 24a5(*do.*)
nominative singular of *-ant* stems in *-ān*	§ 21, n. 86, § 22, O. 278a3, 278b2 (O. *arhān*)
-ntu, accusative singular masculine of *-nt* stems in	§ 24, vs. 62 (G/N. *deśentu* [m.c.; *v.l. °enta*] < *deśentaṃ*); vs. 67 (G/N. *bhāventu* [m.c.; *v.l. °enta*] < *bhāventam*)
o- / u-	§ 21, n. 90 (F. *opamā~* ∈ *upamā~*)
-r- / -n-	see *-n- / -r-*
ś / g	see *g / ś*
sandhi : *-āṃ + i-* > *-(') i-*	§ 23, n. 56. (*sarveṣ(') imam* < *sarveṣāṃ imam*)
śu / bu	see *bu / śu*
suffix *aka*	§ 20, n. 17 (*dharmaparipṛcchakāḥ*)
-ṭk- / -ṅk-	see *-ṅk- / -ṭk-*
-u < *-aṃ*	see *-aṃ* > *-u*
u- / o-	see *o- / u-*
visarga	see: confusion between a punctuation mark and a *visarga*

Tibetan

gyis	§ 19, cf. n. 76

Comparative Table of Tibetan Words Found in the Tib. Kanjur Version and Tib. Kho.

kyang (T.138a1. *khyogs kyang*) | Kho. kha 56a5. (*khyogs*) *gyang* | G/N. D3.118b2. *ca* | § 21 *et passim*

kyi (T.138a3. ... *sangs rgyas nyid kyi*; 138a3~4. *stobs kyi*) | Kho. kha 56a7. (... *sangs rgyas nyid*) *gyi*; 56a8. (*stobs*) *gyi* | § 21,G/N. D3.118b4. (-*buddha~*), *ibid.* (-*bala-*) *et passim*

bskor (T.140b3. *'khor lo rab bskor te*) | Kho. kha 59b1. (*'khor lo rab tu*) *skor* | G/N. D3.120b7~8. (*pra-*)*vartayī* (*cakram*) | § 25 (vs. 71)

kha cig (T.139a6) | Kho. kha 57b7. *la la* | G/N. D3.119b4. *keṣāṃci* | § 23 (vs. 49)

khyim na gnas (T.139a3) | Kho. kha 57b3. *khyim pa* | G/N. D3.119b1. *gṛhastha~* | § 23 (vs. 46)

mkhyen nas (T.139b2) | Kho. kha 58a3. *rig nas* | G/N. D3.119b8. jāniya | § 23 (vs. 52)

ga la (T.140b2) | Kho. kha 59a7. *gang nas* | G/N. D3.120b6. *yena* | § 25 (vs. 69)

gang gi tshe (T.138b3) | Kho. kha 56b8. *nam* | G/N. D3.119a2. *yadā* | § 22

gang gi tshe ... na (T.138a2) | Kho. kha 56a6. *de ste ... na'* | G/N. D3.118b3. *yadā* | § 21

gang gā (T.140a2) | Bth. 122b9. *gang ga* | Kho. kha 58b5. *gang ga* | G/N. D3.120a7. *gaṅga-* | § 24 (vs. 61)

gang tshe (T.139a7) | Bth. 122a7. *gang gi tshe* | Kho. kha 57b8. *nam zhig na* | G/N. D3.119b5. *yadā* | § 23 (vs. 50)

gang zhig gis (T.139a7) | Kho. kha 57b8. *la las* | G/N. D3.119b5~6. *kenaci* | § 23 (vs. 50)

glang chen (T.139a6) | Kho. kha 57b6. *bal glang* | G/N. D3.119b3. *hastin~* | § 23 (vs. 48)

glang po che (T.137b8) | Kho. kha 56a4. *bal glang* | G/N. D3.118b1. *hasti-* | § 21

'gyed mdzad (T.140a3. *rab tu 'gyed mdzad*) | Kho. kha 58b7. (*rab tu*) *gtong byed pa'* | G/N. D3.120a9. (*pra-*)*muṃcamāna~* | § 24 (vs. 62)

rgyu (T.139b8) | Kho. kha 58b3. *spyod* | G/N. D3.120a5. *vicaranti* | § 24 (vs. 59)

sgyur ba (T) | Bth. *bsgyur ba* | Kho. *skor ba* | G/N. (*balacakra-*)*vartin~* see *stobs kyi 'khor los sgyur ba'i rgyal po*

dngos (T.139b8) | Kho. kha 58b4. *gzugs* | G/N. D3.120a6. (*śuddha-*)*rūpa~* | § 24 (vs. 60)

mngon par byung (T.140b2) | Kho. kha 59a7. *khyim nas byung* | G/N. D3.120b6. *abhiniṣkramī* | § 25 (vs. 69)

sngon (T.138b5) | Kho. kha 57a3. *sngun* | G/N. D3.119a4. *-pūrvam* | § 22

chos kyi rnam grangs (T.136b8, 137a3) | Kho. kha 55a2, 55a5. *chos gyi gzhung* | G/N. D3.117b4, b8. *dharma-paryāya~* | § 19 *et passim*

'chad (T.140a2) | Kho. kha 58b6. *bshad* | G/N. D3.120a8. *bhāṣati* | § 24 (vs. 61)

'chad mdzad cing (T.139b2~3) | Kho. kha 58a4. *ston pa* | G/N. D3.119b9. *bhāṣamāṇa~* | § 23 (vs. 53)

'chal ba (T.137a3. *shin tu shes rab 'chal ba*) | Kho. kha 55a3. (*shin tu shes rab*) *bcal ba* | G/N. D3.117b6. (*mahā-*)*duṣ-*(*prajña-*) | § 19

ji ltar (T.140a6) | Kho. kha 59a3. *ci ltar* | G/N. D3.120b2. *yathā* | § 24 (vs. 66)

'jug par bya (T.137a4~5) | Kho. kha 55a7. *gzud par bya* | G/N. D3.117b9. *avatārayiṣyāmi* | § 19

rjod (T.138a7; *v.l. brjod*) | Bth. 121a9. *brjod* | Kho. kha 56b3. *brid* | G/N. D3.118b8. *pralobhayati* | § 21

nyon mongs (T.139b2) | Kho. kha 58a3. *mya ngan* | G/N. D3.119b8. *kleśa-* | § 23 (vs. 52)

snyed (T.140a2) | Kho. kha 58b5. *bzhind* | G/N. D3.120a7. *yatha* | § 24 (vs. 61)

te (T.140a7. *rab sbyar te*) | Kho. kha 59a4. (*rab sbyar*) *nas so* | G/N. D3.120b3. *kṛta-(aṃjalī)* | § 24 (vs. 66)

ston (T.140b4. *ston to*) | Kho. kha 59b1. *'chad (de)* | G/N. D3.120b8. *deśayī* | § 25 (vs. 71)

ston pa mdzad (T.140a4) | Kho. kha 58b8. *bshad pa* | G/N. D3.120a10. *bhāṣati* | § 24 (vs. 63)

stobs kyi 'khor los (*v.l. lo*) *sgyur ba'i rgyal po* (T.137b4, 5, 138a7~8, b8, 139a5) | Bth. 120b7, 8, 121b1, 9, 122a6. *stobs kyi 'khor los bsgyur ba'i rgyal po* | Kho. kha 55b8, 56a1, 56b4, 57b5~6. *stobs gyis 'khor lo skor ba'i rgyal po*; 57a7. *stobs gyi 'khor lo skor ba* | G/N. D3.118a7, a8, b9, 119a7, b3. *rājan~ balacakravartin~* | § 21, § 22, § 23 (vs. 48)

bstan pa (T.138b7) | Kho. kha 57a5. *bshad pa* | G/N. D3.119a6. (*dharma-*)*deśanā~* | § 22

bstan nas (T.140b4) | Kho. kha 59b2. *bshad nas* | G/N. D3.120b8. *prakāśayitvā* | § 25 (vs. 72)

bsten par bya (T.139b4, *v.l. bstan par bya*) | Kho. kha 58a6. *bsnyend te'* | G/N. D3.119b11. *niṣevitavyāḥ* | § 24 (vs. 55)

thod (T.137b7) | Kho. kha 56a3. *dkri ba* | G/N. D3.118a11. *veṣṭana~* | § 21

thob cing (T.139b8. *snang ba thob cing*) | Kho. kha 58b3. (*snang bar*) *gyurd cing* | G/N. D3.120a5. (*āloka-*)*jāto* | § 24 (vs. 59)

'thab pa (T.138a8) | Kho. kha 56b4. *rgal ba* | G/N. D3.118b9. *yudhyamāna~* | § 22

da ltar byung ba (T.137b3) | Kho. kha 55b6. *da ltar* | G/N. D3.118a5. *-pratyutpanna~* | § 20

dag (T.139b4. *'di dag*; 139b6. *de dag*) | Kho. kha 58a6. (*'di*) *rnams*; 58b1. (*de*) *rnams* | G/N. D3.119b11. *ima* (< *ime*, m.c.); D3.120a3. *ye* | § 24 (vs. 55, vs. 57)

dam pa (T.140a2. *chos kyi dam pa*) | Kho. kha 58b6. (*chos*) *mchog* | G/N. D3.120a8. *agra-*(*dharma~*) | § 24 (vs. 61)

dus kyi tshe (T.136b7) | Kho. kha 55a1. *tshe* | G/N. D3.117b4. (*saddharmapratikṣepa-*)*kāla~* | § 19

de tshe (T.139a5) | Kho. kha 57b5. *de na* | G/N. D3.119b2. *tato* | § 23 (vs. 47)

der (T.140b2; 140b4. *der ni*) | Kho. kha 59a8. *de na*; 59b2. *de na* | G/N. D3.120b6. *tahi*; 120b9. *tahi* | § 25 (vs. 70, vs. 72)

des (T.140a1, 140a8. *des ni*) | Kho. kha 58b4, 59a5. *de 'is* | G/N. D3.120a6, D3.120b4. *so* | § 24 (vs. 60, vs. 67)

gdags pa (T.138a2; *v.l. btags pa*; Bth. *btag pa*) | Kho. kha 56a6. *gzhag pa* | G/N. D3.118b2-3. (*mūrdha-*)*sthāyin~* | § 21

mdog 'dra (T.140a3. *gser gyi mdog 'dra*) | Kho. kha 58b7. (*gser gyi*) *kha dog* | G/N. D3.120a9. (*kāṃcana-*)*varṇa~* | § 24 (vs. 62)

'dug pa (T.138b1. *gtsug na 'dug pa*) | Kho. kha 56b6. (*spyi bo la*) *gzhag pa* | G/N. D3.118b11. (*mūrdha-*)*sthāyin~* | § 22

'dong bar 'gyur (T.137b1) | Bth. 120b4. *'ongs bar 'gyur* | Kho. kha 55b4. *nye bar 'gro'o* | G/N. D3.118a3~4. *upasaṃkramiṣyanti* | § 20

'dra (T.139b4. *'di 'dra*) | Kho. kha 58a6. (*'di*) *lta bu* | G/N. D3.119b11. *evarūpa~* | § 24 (vs. 55)

'dra (T.140b4. *de 'dra*) | Kho. kha 59b3. (*de*) *ltar* | G/N. D3.120b9. *evarūpa~* | § 25 (vs. 72)

'dra (T.140b1. *de 'dra*) | Bth. 123a7. (*de*) *yang* | Kho. kha 59a6. (*de*) *ltar* | G/N. D3.120b5. *evarūpa~* | § 25 (vs. 68)

'dra bar de (T.140b5) | Kho. kha 59b3. *de ltar* | G/N. D3.120b10.- | § 25 (vs. 73)

ldem por dgongs te bshad pa (T.137a2) | Kho. kha 55a4. *ldem po ngag tu bshad pa* | G/N. D3.117b7. *sandhābhāṣita~* | § 19

nas (T.138b3~4. *thams cad nas*) | Bth. 121b4. (*thaṃd*) *las* | Kho. kha 57a1. (*thams cad*) *las* | G/N. D3.119a2. *sarvatraidhātukāt* | § 22

gnas pa (T.136b8~137a1. *byams pa la gnas pa*) | Kho. kha 55a2. (*byams pa'i*) *spyod pa* | G/N. D3.117b5. (*maitrā-*)*vihāra~* | § 19

gnas nas (T.139a5) | Kho. kha 57b5. *'dug nas* | G/N. D3.119b2. *sthitvā* | § 23 (vs. 47)

rna rgyan (T.137b7) | Kho. kha 56a4. *rna cha* | G/N. D3.118a11. *karṇâbharaṇa~* | § 21

rnam grangs (T.136b8, 137a3. *chos kyi rnam grangs*) | Kho. kha 55a2, 55a5. (*chos gyi*) *gzhung* | § 19. G/N. D3.117b4, b8. (*dharma-*)*paryāya~* | § 19 *et passim*

rnams (T.139b5. *bya ba rnams*) | Kho. kha 58a7. (*bya ba*) *dag* | G/N. D3.120a1. *vyāpāraṇaṃ* | § 24 (vs. 55)

sna chen po la gtogs (T.137a7. *rgyal po'i sna chen po la gtogs*) | Kho. kha 55b1. (*rgyal po'i*) *blon po* | G/N. D3.118a2. (*rāja-*)*mahāmātra~* | § 20

dpung gi tshogs (T.138a2) | Kho. kha 56a6. *stobs 'dus pa rnam* | G/N. D3.118b3. *bala-kāya~* | § 21

spong ba (T.136b7) | Kho. kha 55a1. *smod par 'gyurd ba* | G/N. D3.117b4. (*saddharma-*)*pratikṣepa-* | § 19

phan yon (T.140b5) | Kho. kha 59b3. *yon tan* | G/N. D3.120b10. *ānuśaṃsā~* | § 25 (vs. 73)

phog (T.139b7) | Kho. kha 58b2. *zug* | G/N. D3.120a4. *krame* (... *daṇḍaleṣṭum*) | § 24 (vs. 58)

phyi bzhin du (*v.l.* -) *'brang ba* (T.137a8~b1) | Kho. kha 55b3. *rjesu 'brang ba* | G/N. D3.118a3. *anubaddha~* | § 20

phyir mi ldog (T.140a5) | Kho. kha 59a2. *myi ldog* | G/N. D3.120a11~b1. *avivartiya~* | § 24 (vs. 64)

bu pho (T.139b6. *lha yi bu pho*) | Kho. kha 58b1. (*lha'i*) *sras po* | G/N. D3.120a3. (*deva-*)*putra~* | § 24 (vs. 57)

bai ḍūrya (T.137b8; *v.ll. bai dūrya, bai du rya*) | Bth. 121a2. *be du rya* | Kho. kha 56a4. *be*

du rya | G/N. D3.118b1. *-vaiḍūrya-* | § 21

byang chub snying po (T.140b2) | Kho. kha 59a7. *snying po byang cub* | G/N. D3.120b6. *bodhimaṇḍa~* | § 25 (vs. 69)

byed do (T.138a1) | Kho. kha 56a5. *byin no* | G/N. D3.118b2. *dadāti* | § 21

byon pa (T.137b3. *ma byon pa*) | Kho. kha 55b6. (*ma*) *'ongs pa* | G/N. D3.118a5. *-(an-)āgata-* | § 20

bram ze (T.137a7) | Kho. kha 55b2. *bra mdze'* | G/N. D3.118a2. *-brāhmaṇa-* | § 20

sbyin (T.138b6. *rab tu sbyin no*; 138b8. *sbyin* [*v.l. byin*] *pa*) | Kho. kha 57a4. (*rab tu*) *byin* (*no*); 57a7. *byin ba* | G/N. D3.119a5. (*anupra-*)*yacchati*; 119a8. *dattaḥ* | § 22

sbyin par byed (T.137b8, 138a1, 2, b1) | Kho. kha 56a4, 5, 6, b5. *byin* | G/N. D3.118b1, 2, 3, 10. *dadāti* | § 21, § 22

sbyin (*v.l. byin*) *te* (T.138a7) | Kho. kha 56b3. *byin te* | G/N. D3.118b8. *dadāti* | § 21

ma byon pa (T.137b3) | Kho. kha 55b6. *ma 'ongs pa* | G/N. D3.118a5. *-anāgata-* | § 20

man shel (T.137b8, 139a7) | Bth. 121a2. *mel shel*, 122a7. *mal shal* | Kho. kha 56a4, 57b7. *shi la* | G/N. D3.118b1, 119b5. *śilā~* | § 21, § 23 (vs. 49)

mi mthun pa (T.138b5, 7) | Kho. kha 57a2, 6. *yid myi ches pa* | G/N. D3.119a4, 7. *vipratyayanīya~* (Nep. MSS. *vipratyanīka~*, °*nīka~*) | § 22

mya ngan 'das (T.140b4; *v.l. mya ngan bzlas*) | Bth. 123b1. *mya ngan bzlas* | Kho. kha 59b2. *mya ngan bzlas* | G/N. D3.120b9. *nirvāpayitvā* | § 25 (vs. 72)

mya ngan las 'das pa (T.138a6) | Kho. kha 56b2. *mya ngan las 'da ba* | G/N. D3.118b7. *nirvāṇa-* | § 21

dmag mi (T.138a4~5, b5, b8, 139a6) | Bth. 121a7, b6, 122a1, 6. *dmags mi* | Kho. kha 56b1, 57a2, 7, b6. *rgol ba* | G/N. D3.118b5, 119a3, 8, b3. *yodha~* | § 21, § 22, § 23 (vs. 48)

dmag mi (T.138a6) | Kho. kha 56b2. *rgol zhing* | G/N. D3.118b6. *yodha~* | § 21

sman pa chen po (T.140a4) | Kho. kha 58b8. *mngon drug shes pa chen po* | G/N. D3.120a10~11. *mahābhiṣaṭka ~* | § 24 (vs. 63)

gtsug na 'dug pa (T.138b1) | Kho. kha 56b6. *spyi bo la gzhag pa* | G/N. D3.118b11. *mūrdhasthāyin~* | § 22

btsun par byed (T.137a7) | Kho. kha 55b2. *bla mar byas* | G/N. D3.118a1. *gurukṛta~* | § 20

btsun mo'i 'khor (T.140b1) | Kho. kha 59a7. *btsun mo rnams* | G/N. D3.120b5. *antaḥpura~* | § 25 (vs. 69)

rtsal (T.138a8) | Kho. kha 56b4. *mthu ba* | G/N. D3.118b9. (*puruṣa-*)*kāra~* | § 22

tsham tshom med pa (T.139a7) | Kho. kha 57b8. *brtul pa* | G/N. D3.119b5. *-sāhasa~* | § 23 (vs. 50)

tshe (T.138b2. *gang gi tshe*) | Kho. kha 56b7. (*gang gyi*) *dus la* | G/N. D3.119a1. (*yasmin*) *samaye* | § 22

tshogs (T.140b1. *gnyen tshogs*) | Kho. kha 59a7. (*gnyen*) *mang po'* | G/N. D3.120b5. (*jñāti-*)*gaṇa~* | § 25 (vs. 69)

'tshe ba (T.139b1) | Kho. kha 58a2. *nyams pa* | G/N. D3.119b7. *vihanyamāna~* | § 23 (vs. 52)

gzhon nu (T.139b6) | Kho. kha 58b1. *gzho nu* | G/N. D3.120a3. *dahara~* | § 24 (vs. 57)

bzang po (T.139b8) | Kho. kha 58b4. *gtsang ma* | G/N. D3.120a6. *śuddha-(rūpa~)* (*v.l. buddha-*) | § 24 (vs. 60)

'od zer (T.140a3) | Kho. kha 58b7. *od gzer* | G/N. D3.120a9. *raśmi-* | § 24 (vs. 62)

yang (T.136b7. *gzhan yang*) | Kho. kha 55a1. (*gzhan*) *gyang* | G/N. D3.117b3. *punar aparaṃ* | § 19

yang (T.140b2. *de bzhin du yang*) | Kho. kha 59a8. (*de bzhin du*) *'ang* | G/N. D3.120b7. (*tathā*) | § 25 (vs. 70)

yi (T.139b5. *nga yi*; 139b5. *de yi*; 139b6. *lha yi bu pho*; 140a5. *de yi*; 140a6. *nga yi*; 140b1. *de yi* [*v.l. de'i*]; 140b5. *de yi*) | Bth. 122b4. (*nga*) *'i*; 123a5. (*nga*) *'i*; 123a7. (*de*)*'i* | Kho. kha 58a7. (*nga*) *'i*; 58a8. (*de*) *'i*; 58b1. (*lha*)*'i* (*sras po*); 59a2. (*de*) *'i*; 59a3. (*nga*) *'i*; 59a6. (*de*) *'i*; 59b3. (*de*) *'i* | G/N. D3.120a1. *mahyam*; D3.120a2. *tasya*; D3.120a3. *devaputrā*; D3.120b2. *mahyaṃ*; G/N. D3.120b1. -; 120b5. *tasya*; D3.120b10. *tasya* | § 24 (vs. 55, vs. 56, vs. 57, vs. 65, vs. 66), § 25 (vs. 68, vs. 73) *et passim*

yi (T.140a5. *de yi*) | Kho. kha 59a2. (*de*) *'i* | G/N. D3.120b1. - | § 24 (vs. 65)

yid ... ches (T.138b1. *yid mi ches shing*, 138b5. *yid mi ches pa*) | Kho. kha 56b5. (*ma*) *dad* (*cing*), 57a3. (*myi*) *dad pa* | G/N. D3.118b10, 119a4. (*a-*)*śraddheya~* | § 22

yis (T.139b8, 140a4, 140a5. *de yis*; 140b4. *nga yis*) | Kho. kha 58b4, 59a1. (*de*) *'is*; 59b4. (*nga*) *'is* | G/N. D3.120a6, D3.120a11. *so*; D3.120b10~11. *mayā* | § 24 (vs. 60, 64), § 25 (vs. 73)

yul gyi mi (T.137a7) | Kho. kha 55b2. *ljongs gyi 'gro ba* | G/N. D3.118a2. *-jānapada-* | § 20

yongs (T.139b6. *yongs* [*v.l. yong*] *mi gnas*) | Kho. kha 58a8. *yong* (*myi gnas*) | G/N. D3.120a2. (*na*) *câpi* (... *vāso*) | § 24 (vs. 56)

lan btab pa (T.137b1) | Bth. 120b4. *len btab pa* | Kho. kha 55b4. *lung bstan pa* | G/N. D3.118a4. *vyākaraṇa~* | § 20

legs (T.140b4~5. *legs bshad*) | Kho. kha 59b4. *rab* (*bshad*) | G/N. D3.120b11. *su-(deśita~)* | § 25 (vs. 73)

sul (T.140a7. *ri sul*) | Kho. kha 59a4. (*ri dang*) *sman shong nags* | G/N. D3.120b3. (*giri-*)*kandara~* | § 24 (vs. 67)

lha min (T.140a2) | Kho. kha 58b5. *lha ma yin* | G/N. D3.120a7. *asura~* | § 24 (vs. 61)

An Old Tibetan Translation of the Lotus Sutra from Khotan
The Romanised Text Collated with the Kanjur Version
(1)*

Seishi KARASHIMA

Introduction

The National Museum of Ethnography, Stockholm possesses an old and unique manuscript of a Tibetan translation of the Lotus Sutra by an unknown translator, which was obtained in 1933 in Khotan by Nils Ambolt, a member of the Sven Hedin Expedition 1927-1933. This manuscript consists of 169 folios, all of which (except for one blank folio and another one with text on both sides) are written only on one side, but they were apparently meant to be glued together to form proper folios with recto and verso sides. Although fragmentary, this manuscript is of great importance not only for a textual study of the Lotus Sutra itself, but also for an understanding of the history of Tibetan translations as a whole, to say nothing of the research on the history of the Tibetan language, as it is thought to have been written in the 8th or 9th century, greatly predating the appearance of the Tibetan Canon. Realising its importance, Nils Simonsson published a meticulous study of this manuscript nearly half century ago.[1] In this

* The present work was made possible by grants from the Mishima Kaiun Memorial Foundation and the Mitsubishi Foundation, both in Japan. I should like to record here my deep sense of gratitude to Dr. Hakan Wahlquist, Senior Curator for Asia in the Museum of Ethnography, Stockholm, who provided me with coloured slides of the old Tibetan manuscript from Khotan and forwarded me the Museum's permission for its publication. I should also like to express my heartfelt gratitude to my senior colleague, Prof. Akira Yuyama, who allowed me to investigate the photocopy of this manuscript, sent to him by Nils Simonsson decades ago. My thanks are also due to Prof. Yoichi Fukuda and other members of Toyo Bunko, Tokyo; Dr. Hartmut-Ortwin Feistel of Staatsbibliothek zu Berlin, Dr. Valrae Reynolds, Curator of the Asian Collections of Newark Museum, and Dr. Helmut Tauscher of Institut für Tibetologie und Buddhismuskunde, Universität Wien, for providing me with photocopies, microfilms and photographs of the Tibetan translation of the Lotus Sutra in various Kanjurs. My heartfelt thanks are due as well to Ms. Naoko Sato, who took great trouble to look over my transliterations of the Tibetan versions. I should like to extend my sincere thanks also to my friend, Peter Lait, who checked my English.

[1] Nils Simonsson, *Indo-tibetische Studien : Die Methoden der tibetischen Übersetzer, untersucht*

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book, which I regard as one of the masterpieces of Buddhist philology, he compared this manuscript with those of the Tibetan translation in the Tibetan Canon, Tibetan fragments from Dunhuang and the Sanskrit text. However, what he investigated and published was only a part of the manuscript, namely 84 verses and some prose passages in spite of his original plan, which was to publish all the verses first and then the prose portions afterwards.[2]

In my "A Trilingual Edition of the Lotus Sutra — New editions of the Sanskrit, Tibetan and Chinese versions," which I started publishing three years ago, I included the reading of this unique manuscript. However, I realise now that it will take several decades to complete this edition, and feel it is a great pity that such an important manuscript has remained unpublished in its entirety for such a long time. Therefore, I have decided to publish a romanised text, collating it with the reading of the Kanjurs, as well as facsimiles of the said manuscript.

When preparing my dissertation on the Lotus Sutra fifteen years ago, I perused Simonsson's study of this manuscript, which was published in Uppsala in the same year as I was born, and was struck with his meticulous scholarship. I am now preparing the first issue of my romanised text of the same manuscript, while staying in Uppsala where Nils Simonsson lived, did his research and taught.

The Romanised Text Collated with the Kanjur Version

The Tibetan manuscript[3] from Khotan consists of four parts, each containing around twenty folios, as Simonsson describes in his book.[4] Here, in this first issue, the first set of folios, numbered "kha 50" to "kha 70" is romanised and compared with the Kanjur version. The Kanjur version, *Dam pa'i chos padma dkar po zhes bya ba theg pa chen po'i mdo* by name, translated by Surendrabodhi and Ye shes sde, is also newly edited by the present author, and is based mainly on a manuscript in the Tibetan Kanjur from the Kawaguchi Collection (abbr. T), which seems to preserve older readings. Variant readings found in other Kanjurs will be referred to in notes.

The part beginning with kha50a1 and up to kha 59b4 is also found in my "A Trilingual Edition of the Lotus Sutra — New editions of the Sanskrit, Tibetan and Chinese versions" (1)~(3). When I refer to Sanskrit parallels, I quote in principle from the Sanskrit edition by H. Kern and B. Nanjio (abbr. KN), though if necessary they come from my own edition of the Sanskrit Gilgit/Nepalese version (abbr. G/N) found in the "Trilingual Edition," mentioned above.

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im Hinblick auf die Bedeutung ihrer Übersetzungen für die Sanskritphilologie I, Uppsala 1957 : Almqvist & Wiksell.

[2] *ibid.*, pp. 9~10. He seems to have later entrusted Dr. Akira Yuyama with a further study of the manuscript, to whom he sent a photocopy of it in its entirety.

[3] According to Reuter's calculations (*ibid.*. p. 16), the size of each folio is 12 cm × 37 cm.

[4] *ibid.*, pp. 17~18.

Symbols used in the Transliteration

( ) restored character(s)

[ ] damaged character(s)

< > omitted (part of) character(s) without gap in the MS.

{ } superfluous character(s)

{{ }} erased character(s)

« » interlinear insertion

+ one lost character

.. one illegible character

. illegible part of an character

○ string hole

$_{[}\alpha_{]}$ In the transliterations of the Tibetan translation from Khotan, the word "α" in tiny square brackets indicates that it has no parallel in the Tibetan Kanjur version, e.g. $_{[}$dag$_{]}$

[] In the transliterations of the Tibetan translation from Khotan, the the sign "[]" indicates that the manuscript lacks the word(s), parallel to that (those), found in the Tibetan Kanjur version, e.g. Tib. Kho. $_{[]}$*yang dag*; Tib. Kanj. *nang du yang dag*.

$_{[*\rightarrow*]}$ and $_{[*\leftarrow*]}$ In the transliteration of the Tibetan translation from Khotan, these signs indicate that the position of the word(s) is different from that in the Tibetan Kanjur version, e.g. Tib. Kho. $_{[*}$ *dpa' bo rtag tu de la shod / /*$_{\rightarrow*]}$ *gnas pa myed cing myi zhan pard / /* $_{[*\leftarrow*]}$; Tib. Kanj. *gnas pa med cing mi zhan par / / dpa' bo rtag tu de la shod / /*

..... = In the transliterations of the Tibetan translation from Khotan, a Tibetan word with a dotted underline, indicates that it differs from its parallel in the Tibetan Kanjur version, e.g. *blta*

___ = In the Tibetan Kanjur version, a Tibetan word with a underline, indicates that the reading, adopted here, differs from that in the basic manuscript T, e.g., *los*

(kha 50a1) ๏ / de dag dang lhan cig *'grogs* par myi byed // *dga' bar myi 'gyur* // slong [ba']i phyir gcig pu khyim du myi 'jug ste // de bzhin g[she]gs pa $_{[}$la$_{]}$ (r)je[su dran pa]

Kanjur (Karashima 2003: 103.1; KN.277.4; T. 132b4; J. 114b5; S. 154a2; P. 301b1; B. 141a3; Q. 119b5; N. 158b4; D. 104b2; C. 122a5; L. 164a7) *de dag dang lhan cig 'dris*[5] *par mi byed /*[6] *yang dag par mgu bar byed pa ma yin / slong ba'i phyir gcig* (T.132b5) *pu*[7] *khyim du mi 'jug ste*[8] */ de bzhin gshegs pa rjes su dran pa*

(kha 50a2) *sgom ba* [] ma gtogs so // *de ste* «*yang*» bud myed la chos *stond* na yang // de [9]*chung du* na chos *las* 'dod chags pas *gyang* chos myi *stond na'* // de bud myed la 'dod chags *pa*

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[5] *'dris* : B. *'dres* (s.e.).

[6] T. MS. inserts here *yang dag par mi byed /* (s.e.).

[7] *gcig pu* : = J, P, B, N, L; S. *gcig tu*; Q, D, C. *gcig bu*.

[8] *ste* : J, B, Q, N, C. -.

[9] *chung du na* : s.e. for *chung ngu na*?; cf. Tib. Kanj. *tha na*. Cf. n. 228.

Kanjur: *bsgom pa ni ma gtogs so // gal te bud med la chos ston na yang*[10] */ de tha na chos la 'dod chags pas kyang chos mi ston na / de bud med* (T.132b6) *la 'dod chags pas*

(kha 50a3) {{..}} lta ci smos // de chos ston pa na / chung ngu so'i thags gyang myi ston na' // bzhin [] 'dzum ba chen po lta ji smos // dge' tshuld [pa] dang [yang ma yin] // dge' tshu[l](d)

Kanjur: *lta ci smos / de chos ston pa na / tha na so'i phreng ba*[11] *yang*[12] *mi ston na / bzhin gyi 'gyur ba*[13] *chen po lta ci smos / dge tshul dang / dge tshul*

(kha 50a4) ma dang [yang ma yin] // dge' slong [pha] dang / dge' slong ma [] [yang ma yin] // gzho nu [] [14]*la yang bdag gir myi byed* // de dag ○ dang gtam yang myi byed [] // [] yang da[g]

Kanjur: *ma dang /* [15]*dge slong dang / dge slong ma dang / gzhon nu dang /* (T.132b7) *gzhon nu ma dang mi sten*[16] */ de dag dang gtam yang mi byed la / nang du yang dag*

(kha 50a5) thub pa la 'jug par dga' zhing / [] yang dag thub par ○ 'jug pa la [] bsnyen pa yin te // [.de ni→.] 'Jam dpal [.←.] ○ byang cub sems dpa' sems [d](pa')

Kanjur: *'jog la 'jug par dga' zhing / nang du yang dag*[17] *'jog la rtag tu bsnyen*[18] *pa yin te / 'Jam dpal* (T.132b8) *de ni byang chub sems dpa' sems dpa'*

(kha 50a6) chen po [rnams] gyi spyod yul dang po'o // [.gzhan gyang→.] 'Jam dpal [.←.] [] byang cub sems dpa' sems dpa' chen po chos thams cad [] stong par lta ste /

Kanjur: *chen po'i spyod yul dang po'o //* (Karashima 2003: 105, XIII § 7) *'Jam dpal gzhan yang / byang chub*[19] *sems dpa' sems dpa' chen po*[20] *chos thams cad la stong*

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[10] *yang* : N, L. *'ang* (w.r.).

[11] *phreng ba* : Q. *phreng pa* (s.e.); P. *'phreng ba* (s.e.). Cf. Bth. *'phel [ba]*; Tib. Kho. *thags*; G/N. (*danta-*)*āvaḍīm* (KN.277.7. *-āvalīm*).

[12] *yang* : N, L. *'ang* (w.r.).

[13] *'gyur ba* : J, P. *'gyur pa*.

[14] *gzho nu* : cf. Tib. Kanj. *gzhon nu dang / gzhon nu ma dang* = G/N. *na kumārakaṃ na kumārīṃ* (KN.277.8. *kumārikāṃ*). Some Nep. MSS., e.g. Bj, K, C4, N1, C5, T2 *etc.*, omit the phrase *na kumārīṃ*, which agrees with the reading in Tib. Kho.

[15] *dge slong dang /* : T, MS. om. (s.e.).

[16] *mi sten* : S. *mi sten mi sten* (s.e.).

[17] *yang dag* : P. *yang dag par* (= Bth).

[18] *bsnyen* : = D, L (= Bth; = Tib. Kho); S. *snyen* (s.e.); J, B, Q, N, C. *bsten*; P. *stan* (s.e. for *sten*?). Cf. KN.277.10. *sevate*.

[19] *byang chub* : B. om. (s.e.).

[20] *po* : T. MS. *po //*. I delete "//" on the basis of the reading in the other Kanjurs.

par lta[21] *ste /*

(kha 50a7) ji ltar gnas pa bzhin dang / ma nor par gnas pa dang / yang dag pa ji lta ba bzhin du gnas pa dang / myi bskyod pa myi g-yo ba' / myi ldog pa myi 'gyur ba' /

Kanjur: (T.133a1) *ji ltar gnas pa bzhin dang / ma log par*[22] *gnas pa dang / yang dag pa ji lta ba bzhin du gnas pa dang / mi bskyod pa*[23,24] *mi g-yo ba mi ldog pa / mi 'gyur ba*

(kha 50a8) rtag tu yang dag pa ji lta ba' bzhin gnas pa' [] / nam ka'i ngo bo nyid pa [] nges pa 'i tshig dang {/} spyod pa rnam par spangs pa / [m]a skyes pa ma by[u]ng ba / .. .. [][25]

Kanjur: *rtag tu yang dag pa ji lta ba* (T.133a2) *bzhin*[26] *gnas pa dang / nam mkha'i ngo bo nyid lta bu / nges*[27] *pa'i tshig dang tha snyad rnam par spangs pa / ma skyes pa ma byung ba yang dag par ma byung ba /*

(kha 50b1) my(e)d pa' / 'dus ma byas pa' / [][28] myed pa la tshig gis rjod pa' / myi chags pa'i gnas la 'dug pa' / 'du shes phyin ci log las byung bar [] de bzhin du 'Jam dpal (b)y(ang)

Kanjur (Karashima 2003: 106.5; KN.278.2; T. 133a2; J. 115b2; S. 154b2; P. 301b8; B. 141b1; Q. 120a3; N. 159a4; D. 104b6; C. 122b2; L. 164b6) *med pa 'dus ma byas pa / rgyun med pa / med pa la* (T.133a3) *tshig gis brjod pa mi chags pa'i gnas la 'dug*[29] *pa / 'du shes phyin ci log las byung bar / de ltar 'Jam dpal / byang*

(kha 50b2) cub sems dpa' sems dpa' chen po / rtag tu chos thams cad la lta zhing [] de «lta» bur spyad pa spyod na'[30] / byang cub sems dpa' sems dpa' chen po [rnams /] spyod yu[l]

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[21] *lta* : = S, P (= Tib. Kho.); the other Kanjurs read *blta* instead.

[22] *ma log par*: P. *ma logs par* (= Bth); B, Q. *mi lags par* (l.c. ?). Cf. KN.277.12. *aviparīta-(sthāyino)*.

[23] *mi bskyod pa* : = J, P, N, D, C, L (= Tib. Kho.); S. *mi skyod pa* (= Bth); B, Q. *mi song ba* (w.r.). Cf. KN.277.12. *acalān*.

[24] *pa* : J, P. *pa dang*.

[25] Cf. Tib. Kanj. *yang dag par ma byung ba*; G/N. *asaṃbhūtān* (KN.278.1. -; cf. Karashima 2003: 143, n. 13).

[26] *bzhin* : = S (= Tib. Kho.); the other Kanjurs read *bzhin du* instead.

[27] *nges* : T. MS., C. *des* (s.e.).

[28] Cf. Tib. Kanj. *rgyun med pa /*; G/N. *asaṃtānān* (KN.278.1. -; cf. Karashima 2003: 143, n. 16).

[29] *'dug* : T. MS., S. *'jug* (s.e.). Cf. KN.278.2. *(asaṃgasthāna-)sthitān*.

[30] *de lta bur spyad pa spyod na'* : cf. Tib. Kanj. *gnas pa 'dis gnas na*; KN.278.4. *anena vihāreṇa viharan*.

Kanjur: *chub sems dpa' sems dpa' chen po rtag tu chos thams cad la* (T.133a4) *lta zhing / gnas pa 'dis gnas na / byang chub sems dpa' sems dpa' chen po spyod yul*

(kha 50b3) la gnas pa yin te // [•de ni→•] 'Jam dpal [•←•] [] byang *cub* sems dpa' sems dpa' chen po [rnams] *gyi* spyod yul gnyis *so* /// de nas bcom ldan 'das *gyis* don

Kanjur: *la gnas pa yin te / 'Jam dpal de ni / byang chub sems dpa' sems dpa'* (T.133a5) *chen po'i spyod yul gnyis pa'o //* (Karashima 2003: 109, XIII § 8) *de nas bcom ldan 'das kyis*[31] *don*

(kha 50b4) 'di [] [bsla[s] ste //] *bstand pa'i phyir* de'i tshe / tshigs su ○ bcad *pa'* 'di *gsungs so* // [•byang *cub* sems dpa' ○ gang 'dod *pa'*→1•] // phyi dus shin tu [*ma*]

Kanjur: *'di nyid rgyas par ston cing de'i tshe tshigs su bcad pa 'di dag bka' stsal to // phyi dus shin tu*[32]

(kha 50b5) *rungs* la // [•→2•] mdo sde 'di ni [*rab*] bstan par [] // [•1←•] ○ / [•2←*myi zhan 'jigs pa' myed par te'*•] // cho ga spyod yul [rnams] *bsrungs nas* // 'du 'dzi myed

Kanjur: *'jigs pa la // zhum pa* (T.133a6) *med cing mi 'jigs par // mdo sde 'di ni bstan par*[33] *yang // byang chub sems dpa' gang 'dod pa*[34] *//* (= 1) *cho ga spyod yul bsrung bya zhing // 'du 'dzi med*

(kha 50b6) *cing* gtsang *mar 'gyur* // [•*'grogs pa* rtag tu[35] spang *ba ni'* //→•] *rgyal po'i [bu]* dang [] *rgyal po* dang / [•←•] rgyal po'i *myi* [ni] gang [] dang [yang] // [•*de dag dang ni 'grogs* myi *bya* //→•]

Kanjur: *la gtsang bar bya // rgyal po* (T.133a7) *dang ni rgyal bu dang // 'dris byed rtag tu spang bar bya* (= 2) *// rgyal po'i* [36]*zhabs 'bring gang yin dang //*

(kha 50b7) gdol pa dang ni *khu chur pa'* [] // *mur 'dug rnam pa thams cad* dang // [• ←•] [•nga rgyal can *dang myi bsten te*→1•] // [•→2•] *gzhung gnas rnam par gdul ba ni'*[37] // *dgra'* bcom

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[31] *kyis* : T. MS., S, P. om. (w.r.).

[32] *shin tu* : J, Q. *shin du.*

[33] *par* : T. MS., P. *pa* (s.e.?).

[34] *pa* : B, Q. *de.*

[35] *rtag tu* : or *rtag du*. The characters *tu* and *du* of the script in the manuscript is hard to discern.

[36] *zhabs 'bring* : T. MS., S. *zha 'bring*; B. *zham rim* (s.e. for *ring*); P. *zham ring*; Q. *zhabs ring*. I emend the reading in T on the basis of that in J, N, D, C and L. Cf. KN.279.1. (*rāja-*)*puruṣa~*; Bth. *zhabs rings* (s.e.?); Tib. Kho. *myi* (i.e. *mi*).

[37] *gzhung gnas rnam par gdul ba ni'* : the translator wrongly took the noun Skt. *vinaye* (or *vinaye-d-*) for a verb; cf. Karashima 2003: 147, n. 24.

Kanjur: *gdol pa dang ni zol pa dang // mu stegs can ni de dag dang // rnam pa kun tu*[38] (T.133a8) *'dris mi byed*[39] *//* (= 3) *dge slong 'dul dang lung gnas pa // dgra bcom*

(kha 50b8) *ba[s] shes*[40] [•2←dge' slong•] [pa'] // [•1←•] tshul khrims *log pa* rnam par *spangs* // [•*rtag tu spang [ba] dge' slong ma'* []→•] // dgod cing *gtam gyi* spyod yul *dang* // [•←•]

Kanjur: *snyam du sems*[41] *byed*[42] *cing // nga rgyal can rnams bsten*[43] *mi bya // tshul khrims 'chal rnams rnam* (T.133b1) *par spang //* (= 4) *dgod*[44] *cing smra ba'i spyod yul can // dge slong ma rnams rtag tu spang //*

(kha 51a1) ๏ // [•*dge'* bsnyen «rnams» *gyang* spang *ba ni'* //→•] myi brtan *bar* ni mngon *ba'o* // [•←•] [•mya ngan *'da ba gang tshol ba'* //→•] tshe 'di *las te dge'* bsnyen ma[' //] [•←•] de *lta bu* dang *'grog(s pa)*

Kanjur (Karashima 2003: 109.21; KN.279.6; T. 133b1; J. 115a7; S. 155a2; P. 302a7; B. 141b8; Q. 120a8; N. 159b4; D. 105a3; C. 122b8; L. 165a6) *mi brtan*[45] *par*[46] *ni mngon pa yi*[47] *// dge bsnyen rnams kyang spang bar bya /* (= 5) */ dge bsnyen ma gang tshe 'di* (T.133b2) *la // mya ngan 'das pa tshol byed pa*[48] *// de dag dang ni 'dris byed*

(kha 51a2) spang // 'di ni cho ga yin zhes *bya'* // gang zhig de'*i* thad 'ongs nas // byang *cub* mchog phyir chos 'dri *ba'* // [•dpa' bo rtag tu de la shod //→•] gnas «pa» myed

Kanjur: *spang // 'di ni cho ga yin zhes bya //* (= 6)/ (Karashima 2003: 113, XIII § 9) *gang zhig de yi*[49] *thad 'ongs nas // byang chub mchog phyir chos 'dri na // gnas pa med*

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[38] *kun tu* : J, Q. *kun du*.

[39] *byed* : = S, D. The other Kanjurs read *bya* (= Bth., Tib. Kho.) instead.

[40] *ba[s] shes* : MS. *ba[s] she{{d}}s*?

[41] *sems* : T. MS., S. *snyems* (w.r.).

[42] *byed* : Q. *byad* (s.e.).

[43] *bsten* : P. *bsnyen*. Cf. KN.279.3. *seveta*. Cf. also n. 70.

[44] *dgod* : = S, P (= Tib. Kho). The other Kanjurs read *rgod* (= Bth) (l.c.) instead. Cf. KN.279.5. *hāsya-*. Cf. also n. 54, 76.

[45] *brtan* : T. MS. *bsten* (l.c.?); S, P. *bstan* (s.e.); C. *brten* (= Bth.) (s.e.). Cf. G/N. *(an-)avasthitān* (KN.279.6. *avasthitāḥ*; see Karashima 2003: 147~148, n. 35); Tib. Kho. *brtan*. Cf. also n. 83.

[46] *par* : B. *bar* (s.e.).

[47] *pa yi* : P. *pa'i*.

[48] *tshol byed pa* : = S, P (= Bth.); the other Kanjurs read *gang tshol ba* (= Tib. Kho.) instead. Cf. KN.279.7. *yā ... gaveṣanti*.

[49] *de yi* : B, P, Q. *de'i* (= Bth, Tib. Kho.).

(kha 51a3) cing myi zhan *pard* // [•←•] bud myed ma ning sems can gang // de dang *'grog[s pa]* rnam par spang // *rigs dag dang* ni mna' ma dang // *bud myed rnams gyang*

Kanjur: (T.133b3) *cing mi zhan par // dpa' bo rtag tu de la shod //* (= 7) *bud med ma ning sems can gang // de dang*[50] *'dris byed rnam par*[51] *spang // khyim rnams su ni mna' ma dang // gzhon nu ma rnams*

(kha 51a4) rnam par spang // de la nam du [] dga' myi byed / ○ / [52]*bde 'am zhes te der* 'dri [] dang // [•]*'grogs pa yang* ○ *ni* rnam par spang //→•] phag [] dang *lug*

Kanjur: *rnam par spang*[53] // (= 8) (T.133b4) *de la nam du'ang dga' mi byed // mkhas dang dgod pa*[54] *'dri ba dang // phag 'tshong ba*[55] *dang*

(kha 51a5) *gi shend pa yang* // [•←•] [] srog chags rnam [pa] mang [po] ○ dag // *long* spyod phyir ni gsod pa dang // *sha srir* ○ *byas shing tshong* byed *pa'* // de *dang*[56]

Kanjur: *shan*[57] *pa dang // 'dris par byed pa rnam par spang*[58] // (= 9) *gang dag srog chags rnam mang dag / longs spyod phyir* (T.133b5) *ni*[59] *gsod*[60] *pa dang // bza' phyir sha rnams 'tshong*[61] *byed pa // de dag*

(kha 51a6) *'grogs pa* rnam par spang // [•→•] bud myed *gso' ba'i sems can* [•←gang•] // [*de* [] dang *'grogs pa spang bar bya'* //→1•] [•gyad dang→2•] gar mkhan [•2←•] [62]*'dza la dang* // ['gro ba[63]] gang

Kanjur: *'dris byed rnam par spang //* (= 10) *gang dag bud med gso byed dang*[64] *// gar mkhan gyad*[65] *dang sil khrol ba*[66] *// gang*

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[50] *dang* : = S, P, D (= Bth, Tib. Kho); J, B, Q, N, C, L. *dag*. Cf. ItS. 43.

[51] *rnam par* : S. *rnam pa* (s.e.); P. *rnams par* (s.e.); C. *nam par* (s.e.).

[52] *bde 'am zhes te der 'dri* : cf. Karashima 2003: 151, n. 18.

[53] *spang* : P. *spangs* (= Bth).

[54] *dgod pa* : = S, P; J, B, Q, N, D, C, L. *rgod pa*. Cf. n. 44, 76.

[55] *ba* : P, Q. *pa*.

[56] *dang* : s.e. for *dag*?

[57] *shan* : L. *bshan* (= Bth).

[58] *spang* : P. *spangs* (= Bth).

[59] *ni* : B, Q. *na*.

[60] *gsod* : B, Q. *bsod*.

[61] *'tshong* : Q. *'tshod* (s.e.).

[62] *'dza la* : a transliteration of Skt. *jhalla*, cf. ItS. 49.

[63] *'gro ba* : = Skt. *jana~*; cf. Karashima 2003: 152, n. 35; ItS. 48.

[64] *dang* : B, Q. *pa* (= Bth).

[65] *gyad* : B. *kyang* (l.c.).

[66] *ba* : B. *pa*.

(kha 51a7) gzhan de *'dra dang* // [*1←*] [67]*don du rol mo myi bstend to* // ji snyed *long* spyod 'tsho ba gzhan // shin *du* dga' «ba» de dag *dang*[68] // rnam pa *thams cad* yongsu spang <//>

Kanjur: *gzhan de dang* (T.133b6) *'dra ba yang // de dag rnams dang 'dris byed spang //* (= 11) *res ma'i gtso mo*[69] *bsten*[70] *mi bya // ji snyed longs spyod 'tsho ba gzhan // shin tu*[71] *dga' ba de dag kyang*[72] *// rnam pa kun tu*[73] *yongs su spang //* (= 12)

(kha 51a8) [*gang gi dus na chos 'chad *pa'* //→*] mkhas pa bud myed rnams la *ste* //[*←*] der ni gcig *pu* myi 'gro'*o* // dgod cing 'dug par *ma yin no* //

Kanjur: (T.133b7) *mkhas pa bud med rnams la yang // gang gi dus na chos 'chad pa // der*[74] *ni gcig pur*[75] *mi 'gro ste //* [76]*dgod cing 'dug par mi bya'o //* (= 13)

(kha 51b1) gang [gi] tsh[e] [na] [*→*] grong [] 'jug pa [] / / [*←zas phyir [te] yang dang yang] // *dge'* slong *gnyisu*[77] btsal bar *ram* // yang na sangs rgyas dran bar *bya'* // [*cho ga [] spyo[d y]u[l]

Kanjur (Karashima 2003: 114.10; KN.280.11; T. 133b7; J. 115b4; S. 155b2; P. 302b7; B. 142a7; Q. 120b6; N. 160a4; D. 105a7; C. 123a6; L. 165b6) *gang tshe zas phyir yang dang yang // grong du 'jug par* (T.133b8) *byed pa na // dge slong gnyis pa btsal bar bya // yang na*[78] *sangs rgyas dran bar*[79] *bya //* (= 14)

(kha 51b2) *da ltar te // dang po nga 'is bstan pa'o* //→1*] [] shes rab ldan pa *gang gnas pa'* // mdo sde 'di 'dra 'dzin [] *pa'o* // [*1←*] [*→2*] *nam zhig* chos [] la *myi spyod pa'* // *tha ma rab dang 'bring*

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[67] *don du rol mo* : cf. n. 69; ItS. 52~53.

[68] *de dag dang* : = G/N. *tebi* (KN.280.8. *tebhiḥ*; cf. Karashima 2003: 153, n. 42); cf. ItS. 51.

[69] *res ma'i gtso mo* : = S, B; Q. *res mo'i gtso mo* (s.e.?); P. *res mi'i gtso mo* (= Bth); J, N, D, C, L. *res ma'i gtso bo*. Cf. KN.280.7. *vāramukhyā* ("the chief of a number of harlots, a royal courtezan" [MW]); Tib. Kho. *don du rol mo*; ItS. 52~53.

[70] *bsten* : = J, S, P, N, D, C, L (= Tib. Kho. *bstend*); B, Q. *bstan*. Cf. Bth. *bsnyen*; KN.280.7. *seveta*. Cf. also n. 43.

[71] *shin tu* : Q. *shin du* (s.e.?).

[72] *de dag kyang* : Tib. Kho. *de dag dang*; see n. 68.

[73] *kun tu* : J, Q. *kun du*.

[74] *der* : = S, P (= Bth, Tib. Kho); J, B, Q, N, D, C, L. *de*. KN.280.10. *tatra*.

[75] *gcig pur* : = S, D; J, B, N, C, L. *gcig pu* (= Tib. Kho); P, Q. *gcig bu*. Cf. Bth. *cig bu*.

[76] *dgod cing* : = S, P (= Tib. Kho.); J, B, Q, N, D, C, L. *rgod cing* (= Bth). Cf. KN.280.10. *hāsya*. Cf. also n. 44, 54; Karashima 2003: 151, n. 18.

[77] *gnyisu* : Tib. Kanj. *gnyis pa*; cf. ItS. 56.

[78] *yang na* : B. *yang ni* (s.e.). Cf. KN.280.12. *vā*.

[79] *dran bar* : (= Tib. Kho.); J, S, B, Q, N, D, C, L. *dran par*; P. *dren par* (s.e.).

Kanjur: *gang gis shes rab ldan pa dag*[80] */ mdo sde 'di 'dra 'dzin gnas pa'i // cho ga dang ni spyod yul dag / thog* (T.134a1) *mar ngas bshad 'di yin no //* (= 15) (Karashima 2003: 117, XIII § 10) *gang tshe 'dus byas 'dus ma byas // yang dag yang dag ma yin dang // rab 'bring tha ma'i chos rnams la // rnam pa kun tu*[81] *spyod pa med //* (= 16)

(kha 51b3) po dang // [•2←[] 'dus byas 'dus ma byas [pa dag] // bden dang myi bden thams cad la'o[82] //•] brtan ba bud myed ches myi spyod // skyes pa zhes gyang myi rtog ste // [•→•] [tha]ms

Kanjur: (T.134a2) [83]*brtan pa bud med ces mi spyod // skyes pa zhes kyang mi rtog ste //*

(kha 51b4) cad [•←chos•] [n]i ma skyes pas // btsal gyang mthong «bar» myi ○ rung ngo // [•cho ga 'di dag smras pa ni' //→•] thams ○ cad byang cub sems dpa'i // [•←•]

Kanjur: *chos so cog*[84] *ni ma skyes phyir // btsal ba byas kyang mi mthong ba //* (= 17) *'di ni byang chub sems dpa' yi // cho gar*[85] *rnam pa* (T.134a3) *kun tu*[86] *bstan*[87] *//*

(kha 51b5) de 'i spyod yul ji 'dra ba' // de dag [88]rab du bshad ○ gyis nyond // chos 'di dag «ni» yod pa ma yin bstan / ○ / thams cad gyang ni ma skyes ma byung

Kanjur: *de dag spyod yul ci 'dra ba // de ni rnam par mnyan par gyis //* (= 18) (Karashima 2003: 119, XIII § 11) *chos 'di dag ni yod pa ma yin bstan // thams cad 'byung ba med cing* [89]*skyes pa med //*

(kha 51b6) yin // rtag tu myi g-yo' stong pa nyid du gnas // de ni mkhas pa rnams gyi spyod yul yin // log pa'i 'du shes gyis «ni» 'di dag rnam par

Kanjur: *rtag tu mi g-yo* (T.134a4) *stong pa nyid du gnas // de ni mkhas pa rnams kyi spyod yul yin //* (= 19) *'di dag 'du shes* [90]*log pas*

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[80] *pa dag* : P. *par bya*.

[81] *kun tu* : J, Q. *kun du*.

[82] *la'o* : for the meaning of the particle *'o* at this place, see ItS. 59, 61.

[83] *brtan pa* : T. MS. *bstan pa* (s.e.). Cf. KN.281.5. *dhīra~*. Cf. also n. 45.

[84] *cog* : P. *chog* (s.e.; cf. Bth. *mchog* [s.e.]). Cf. KN.281.6. *sarva-*.

[85] *cho gar* : = S, P, D (= Bth); J, B, Q, N, C, L. *cho ga* (= Tib. Kho).

[86] *kun tu* : J. *kun du*.

[87] *bstan* : B, Q. *bsten* (s.e.).

[88] *rab du bshad gyis* : = KN.281.8. *prakāśataḥ*; ≠ G/N. *prakāraśaḥ*; cf. Karashima 2003: 158, n. 15; ItS. 62.

[89] *skyes pa*: = P, D; J, B, Q, N, C, L. *skye ba* (= Bth). Cf. G/N. (*a-*)*jāta*; KN.281.9. (*a-*)*jātakāś*; Karashima 2003: 160, n. 3.

[90] *log pas* : = S; P. *logs pa* (s.e.). The other Kanjurs read *log par* (= Bth). Cf. Tib. Kho. *log pa'i 'du shes gyis ni 'di dag rnam par brtags*; KN.281.11. *viparītasaṃjñībhi* (G/N. °*īhi*) *ime vikalpitā*.

(kha 51b7) *brtags* // myed *pa yod par myi bden bden bar te* // *langs pa ma yin* ma skyes [pa 'i] chos [] // *skyes shing* byung bar log par [rnam par] *rtog* //

Kanjur: *brtags*[91] *pa ste*[92] // *yang dag min la yang dag med la yod*[93] // *ma byung ba dang ma skyes chos rnams* (T.134a5) *la* // *yang dag nyid dang 'byung bar log par brtags* // (= 20)

(kha 51b8) [•→•] [] rtag tu rtse gcig mnyam [bar] bzhag *pa* [•←sems•] // Ri rab phung po *ji* bzhin rab tu gnas // de bzhin 'dug nas *de dag rtog pa' ni* //

Kanjur: *sems ni rtag tu rtse gcig mnyam bzhag*[94] *ste* // *Ri rab phung po ci*[95] *bzhin rab tu gnas* // *de bzhin 'dug nas* [96]*nam mkha' lta bur ni* //

(kha 52a1) ๑ // ch[o]s *'di thams cad nam kar gyurd par te* // *nam zhig*[97] *nam ka'* mtshungs par snying po myed // myi g-yo *snyems pa* rnam [] spangs *gnas pa' ni'* //

Kanjur (Karashima 2003: 119.26; KN.281.14; T. 134a6; J. 116a2; S. 156a2; P. 303a6; B. 142b5; Q. 121a3; N. 160b4; D. 105b5; C. 123b3; L. 166a6) (T.134a6) *chos rnams 'di dag kun la brtag*[98] *par bya* // (= 21) *rtag tu* [99]*nam mkha' mtshungs par snying po med* // *mi g-yo rlom sems rnam par spangs pa ste* //

(kha 52a2) *rtag tu* chos *'di rnams la* gnas pa [ste] // mkhas pa rnams *gyi* spyod yul *'di zhes bya'* // [•→•] *gang gyis* nga *'i spyod lam bsrungs pa ni* // [•←nga ni mya ngan 'das nas

Kanjur: *chos rnams 'di dag rtag pa'i dus gnas pa* // *'di* (T.134a7) *ni mkhas pa rnams kyi spyod yul yin* // (= 22) (Karashima 2003: 122, XIII § 12) *nga*[100] *ni mya ngan 'das nas dge slong gang* // [101]*nga yi spyod yul 'di ni rab srung zhing* //

(kha 52a3) *dge'* slong *gyis* //•] [•→•] 'jig rten du *ni* mdo [sde] 'di *bshad pa'* // [•←de *la* nam yang *le lo* myed *par te'* /•] / mkhas pa [rnams gyang] dus su sems *pa'*

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[91] *brtags* : B. *brtag* (= Bth).

[92] *ste* : P. *rte* (s.e.). This particle *ste* here means "i.e.; namely" (cf. ItS. 66); for such a usage of *ste* (*te*), see ItS. 66, 266; Beyer 279f.

[93] *med la yod* : = S; J, B, Q, N, D, C, L. *yod la med*; P. *yod pa med* (s.e.). Cf. KN.281.11. *abhūta bhūtataḥ*; Tib. Kho. *myed pa yod par*. Cf. also ItS. 67.

[94] *bzhag* : = B, Q (= Bth, Tib. Kho); P. *bzhags* (s.e.?); J, S, N, D, C, L. *gzhag*.

[95] *ci* : = S (= Bth); J, B, Q, N, D, C, L. *ji* (= Tib. Kho); P. *cha* (s.e.).

[96] *nam mkha'* : T. MS., P. *namkha'*.

[97] *nam zhig* : = KN.282.1. *v.l. yadā*; Tib. Kanj, Bth. *rtag tu* = KN.282.1. *sadā*; cf. Karashima 2003: 161, n. 26.

[98] *brtag* : T. MS. *rtag* (s.e.); P. *brtags* (s.e.).

[99] *nam mkha'* : T. MS., P, Q. *namkha'* (= Bth).

[100] *nga* : B, Q. *de* (s.e.); D. *da* (s.e.). Cf. KN.282.3. *mama*.

[101] *nga yi* : B. *de yi* (s.e.); C. *da yi* (s.e.).

ni' //

Kanjur: *de ni nam yang zhum pa med pa yis // 'jig rten du yang*[102] *mdo 'di* (T.134a8) *rab shod cig /* (= 23) *mkhas pa dus su sems par byed pa na //*

(kha 52a4) khang bur zhugs te de bzhin sgo bcad nas // chos ○ 'di thams cad *rag la rten du lta' // myi zhan sems* ○ *gyis* langs *te stond pa yin //*

Kanjur: *khang bur zhugs te de bzhin sgo bcad nas // chos 'di thams cad la ni tshul bzhin blta*[103] *// langs nas zhum pa med pa'i sems* (T.134b1) *kyis shod //* (= 24)

(kha 52a5) [de la] rgyal po *dag gyis 'di bsrung byed* // rgyal po'i bu ○ gang chos [la] nyan pa *dang* // gzhan yang khyim bdag dag ○ dang *bra mdze* rnams // *de dag* thams cad

Kanjur: *rgyal po rnams dang rgyal po'i bu gang dag / chos nyan pa rnams 'di ni de la srung // gzhan yang khyim bdag dag*[104] *dang bram ze rnams // thams cad*[105] *de yi*[106]

(kha 52a6) g-yog tu *'dud pa yin* /// [•gzhan gyang→•] 'Jam dpal [•←•] [•byang *cub* sems dpa' sems dpa' chen po→•] / de bzhin gshegs pa yongsu mya [nga]n las 'das nas / phyi ma

Kanjur: *g-yog tu* [107]*'khod par 'gyur //* (= 25) (Karashima 2004: 35, XIII § 13) (T.134b2) *'Jam dpal gzhan yang / de bzhin gshegs pa yongs su mya ngan las 'das nas / phyi ma'i*

(kha 52a7) 'i dus phyi ma 'i tshe / *dam pa*'i chos rab *du* 'jig par 'gyur ba na // [•←•] chos *gyi gzhung* 'di rab *du* ston par 'dod pa *ni'* / bde «ba» la gnas pa yin no // de bde ba la gnas *ste* chos

Kanjur: *dus / phyi ma'i tshe / dam pa'i chos* [108]*rab tu 'jig par 'gyur ba*[109] *na / byang chub sems dpa' sems* (T.134b3) *dpa' chen po chos kyi rnam grangs 'di rab tu ston par 'dod pa ni / bde ba la gnas pa yin no*[110] *// de*[111] *bde ba la gnas nas*[112] *chos*

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[102] *yang* : = J, S, P, B, Q, D, C (= Bth); N, L. *'ang.*

[103] *blta* : P. *lta* (= Bth, Tib. Kho).

[104] *dag* : S. *de* (s.e.).

[105] *thams cad* : T. MS. *thaṃd.*

[106] *de yi* : P. *de'i* (unmetrical; Bth).

[107] *'khod par* : B. *'khor bar* (s.e.).

[108] *rab tu 'jig par 'gyur ba na* : P. *rab tu rnam par 'jig par 'gyur pa na.* Cf. KN.282.10. (*saddharma-*)*vipralope.*

[109] *ba* : = J, S, B, N, D, L (= Bth, Tib. Kho.); P, Q. *pa*; C. *pha* (s.e.).

[110] *yin no* : T. MS. *yino.*

[111] *de* : = S, P, D, L (= Bth, Tib. Kho.); J, B, Q, N, C. om. Cf. KN.282.11. *sa* (*v.l.* om.; see Karashima 2004: 58, n. 5).

[112] *nas* : T. MS. *na* (s.e.). Emended on the basis of the reading in S and D. J, P, B, Q, N, C and L read *te* instead. Cf. Bth. *te* :; Tib. Kho. *ste.* Cf. also KN.282.11. *sukhasthitaś ca.*

(kha 52a8) 'chad do // lus la yod dam / glegs bam du byas sam / [113]gzhan [] la ston na yang / shin du [114]dmigs pa can gyi rigs ma yin // dge' slong [pa] chos smra ba [115]gzhan [] la

Kanjur: *'chad do // lus la yod dam / glegs bam du byas sam / gzhan dag* (T.134b4) *la yang*[116] *ston na yang*[117] */ shin tu*[118] [119]*klan ka tshol ba'i rang bzhin can ma yin / dge slong chos smra ba gzhan dag la*

(kha 52b1) skurd pa myi byed // myi [120]bsngags pa myi smra' // myi bsngags pa myi 'byind // gzhan [gyang] nyan thos gyi theg pa can gyi dge' slong rnams gyi mying smos te // myi bsngags

Kanjur (Karashima 2004: 35.9; KN.282.12; T. 134b4; J. 116a8; S. 156b2; P. 303b5; B. 143a5; Q. 121b1; N. 161a4; D. 106a2; C. 124a2; L. 166b6) *skur*[121] *bar*[122] *mi byed / mi snyan pa mi smra / mi snyan pa mi brjod*[123] *// gzhan nyan thos kyi* (T.134b5) *theg pa can gyi dge slong dag gi ming smos te / mi snyan*

(kha 52b2) pa myi smra' / myi bsngags pa myi 'byind [] // de dag la [] rgol bar 'du shes pa ma yin [] // de ci 'i phyir zhe na / 'di ltar bde «ba»'i gnas [de] la 'dug pas [] [•→•] chos nyan par 'ongs shing

Kanjur: *pa mi smra / mi snyan pa*[124] *mi brjod*[125] *cing / de dag la phyir rgol bar 'du shes pa ma yin no // de ci'i phyir zhe na / 'di ltar bde ba'i gnas la* (T.134b6) *gnas pa'i phyir te / de chos nyan du*[126] *'ongs shing*

(kha 52b3) lhags pa' [] // rjes su yongs 'dzin pa'[127] [•←de•] dag la / phrag dog myed

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[113] *gzhan la* : cf. Tib. Kanj. *gzhan dag la*; Bth. *gzhan dag tu*; KN.282.11. *pareṣāṃ*.

[114] *dmigs pa can gyi rigs* : cf. Tib. Kanj. *klan ka tshol ba'i rang bzhin can*; G/N. *upāraṃbha-jāti~* (KN.282.12. *upālaṃbha-j°*; Karashima 2004: 58, n. 9).

[115] *gzhan la* : = Bth; cf. Tib. Kanj. *gzhan dag la*; KN.282.12. *anyān*.

[116] *yang* : = S, D; the other Kanjurs omit (= Bth, Tib. Kho.). Superfluous?

[117] *yang* : = J, S, P, B, Q, D, C (= Bth, Tib. Kho.); N, L. *'ang*.

[118] *shin tu* : J. *shin du* (w.r.; = Tib. Kho.).

[119] *klan ka tshol ba* : J, Q, N, C. *glan ka tshol ba* (w.r.). Cf. n. 114.

[120] *bsngags* : cf. Tib. Kanj. *snyan pa*; KN.282.13. (*a-*)*varṇa~*.

[121] *skur* : P. *bskur* (= Bth).

[122] *bar* : = S, P, B, Q, D, C; the other Kanjurs read *par* instead. Cf. Bth. *pa*; Tib. Kho. (*skurd*) *pa*. Cf. n. 210.

[123] *brjod* : = S, P, B, Q, L (= Bth); J, N, D, C. *rjod*.

[124] *mi snyan pa* : = S, P, D, L; J, B, Q, N, C. *mi snyan pa dag*. Cf. Bth. *mi snyan {:} ba*; Tib. Kho. *myi bsngags pa*; KN.283.1. *avarṇaṃ*.

[125] *brjod* : = S, P, B, Q (= Bth); J, N, D, C, L. *rjod*.

[126] *nyan du* : T. MS. *shin tu nyan tu* (= S; w.r.); C. *nyan tu*. In D, it seems that the scribe had written as *shin tu nyan du* here and later deleted the first two words *shin tu*. Cf. G/N. (*dhārma-*)*śravaṇikānām* (KN.283.2. *śrāva°*).

[127] *rjes su yongs 'dzin pa'* : cf. Tib. Kanj. *phan 'dogs pa*; G/N. *anuparigrāhikayā* (KN.283.2.

par chos ston te // myi rtsod par dri ba dris gyang nyan thos gyi theg pas lan myi ldon te // ci nas

Kanjur: *lhags pa rnams la / phan 'dogs pa dang phrag dog med par chos ston to // mi rtsod cing dri ba dris kyang nyan thos kyi theg pas* (T.134b7) *lan mi ldon te / ci nas*

(kha 52b4) sangs rgyas gyi ye shes mngon bar [] 'tshang rgya ba de lta bur ○ lan ldon no /// de nas bcom ldan 'das gyis de'i tshe tshigsu bcad pa 'di [] gsungs so //

Kanjur: *sangs rgyas kyi ye shes mngon par rdzogs par 'tshang rgya ba de lta bur*[128] *lan ldon no //* (Karashima 2004: 38, XIII § 14) *de nas bcom ldan 'das kyis de'i tshe*[129]*tshigs su bcad pa 'di dag bka' stsal* (T.134b8) *to //*

(kha 52b5) // mkhas pa bde la rtag du gnas par 'gyur // ○ / [130]bde la 'dug nas de bzhin chos gyang 'chad // [•rgya che'i ○ stan ni rab du bshams byas pa' //→•]

Kanjur: *mkhas pa bde la rtag tu gnas par 'gyur //* [131]*de la 'dug nas de*[132] *bzhin chos kyang ston //*

(kha 52b6) gtsang zhing yid du 'ong ba'i sa phyogs su // [•←•] [•[133]des ni chos gos bzang po rab gyond te //→•] dge' ba 'i tshon gyis shin du zhen pa'o[134] // [•←•] dngul zan[135] nag po de bzhin [rab]

Kanjur: *gtsang zhing yid du*[136] *'ong ba'i sa phyogs su*[137] *// yangs pa'i stan*[138] *ni rab tu bshams bting ste //* (= 26) (T.135a1) *bzang po'i tshon*[139] *gyis legs par kha bsgyur ba*

°*grāhikā*). The translator(s) of Tib. Kho. seems to have taken the Sanskrit word *anuparigrāhikayā*, which is an adjective in the oblique case used adverbially here, wrongly as adjective modifying the noun *dhārmaśravaṇikānām*.

[128]*bur* : B, Q. *bu* (w.r.).

[129]*tshigs su* : T. MS. *tshigsu* (= Bth, Tib. Kho.).

[130]*bde la* : = Bth; = KN.283.6. *sukhaṃ*. Cf. Tib. Kanj. *de la* (l.c.).

[131]*de la* : all Kanjurs except for Bth read thus; probably, l.c. for *bde la* (= Bth, Tib. Kho.; = KN.283.6. *sukhaṃ*).

[132]*de* : B. om. (s.e.).

[133]*des* : cf. Tib. Kanj. *de* (*v.l.* P. *des*).

[134]*shin du zhen pa'o* : "very much attached, devoted"; cf. Tib. Kanj. *legs par kha bsgyur ba* ("well coloured"); KN.283.8. *su-rakta-raṅga~* ("well coloured"). The translator of Tib. Kho. seems to have incorrectly understood the meaning of Skt. *rakta* ("coloured, dyed; charmed with, attached or devoted to") in this verse.

[135]*dngul zan* : cf. Tib. Kanj. *rngul gzan* (*v.ll.* Bth, J, Q, D. *rngul zan*; P. *dngul zan*); cf. n. 141.

[136]*yid du* : J, D, C. *yid tu* (w.r.).

[137]*phyogs su* : T. MS. *phyogsu* (= J; = Bth).

[138]*stan* : J, C. *bstan*.

[139]*tshon* : P, B, Q. *mtshon* (w.r.). Cf. KN.283.8. *-raṃga~*.

// chos gos gtsang ma de[140] *ni rab bgos nas // rngul gzan*[141] *nag po*[142] *de bzhin*

(kha 52b7) bshams [] *te* // *shin tu che ba 'i smad g-yogs*[143] [] rab bgos nas // [•rkang rten [] *khri'u* [dang stan] la *de* 'dug *ste* //→•] sna tshogs [144b]*du sha 'i gos* rnams *rab tu* bting [] // [•←•]

Kanjur: *bshams byas la // sham thabs che*[145] *tshad*[146] *legs par* (T.135a2) *rab bgos nas //* (= 27) *bcos bu'i ras rnams sna tshogs legs bting ba // rkang rten bcas pa'i khri la rab 'dug cing //*

(kha 52b8) *shin du* rkang «pa» bkrus te steng 'dzegs nas // mgo dang bzhin [] ni *shin du* snum *ba ste* // chos *gyi* stan de la [] 'dug nas [su][147] // [•rtse gcig *ba 'i* →•] sems can lhag[s] pa [•←•] [] la /

Kanjur: *rkang pa legs par bkrus te steng 'dzegs nas // mgo dang bzhin gyi* (T.135a3) *mdangs*[148] *ni rab snum*[149] *zhing //* (= 28) *chos kyi stan de la ni rab 'dug nas // sems can lhags pa*[150] *rtse gcig gyur rnams la //*

(kha 53a1) ๑ // [•sna tshogs→•] gtam mang [] [•←•] nye bar *bstan* [pa ni] // *dge'* slong *pa* dang *dge'* slong ma [] *la'o* // *dge'* bsnyen *pa* dang *dge'* bsnyen ma [] *la yang* // rgyal po [] rgyal bu [] la yang

Kanjur (Karashima 2004: 38.30; KN.283.13; T. 135a3; J. 116b5; S. 157a2; P. 304a5; B. 143b4; Q. 121b8; N. 161b4; D. 106a7; C. 124a8; L. 167a6) *gtam mang rnam pa sna tshogs nye bar ston // dge slong dag dang dge* (T.135a4) *slong ma rnams dang //* (= 29) *dge bsnyen rnams dang dge bsnyen ma dag dang // rgyal po dag dang rgyal bu rnams la yang //*

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[140] *de* : P. *des* (= Tib. Kho.).

[141] *rngul gzan* : J, Q, D. *rngul zan* (= Bth); P. *dngul zan* (= Tib. Kho.); C. *rtul zan* (s.e.); "upper garment for absorbing sweat (size like the *uttarāsaṅga*, in the day worn inside it)" (RY, TCD); cf. G/N. *āsevakā* (KN.283.9. *āsevaka* [w.r.]; meaning?; cf. Karashima 2004: 63, n. 15).

[142] *nag po* : N, L. *bzang po* (s.e.).

[143] *smad gyogs* : "skirt"; cf. Tib. Kanj. *sham thabs.*

[144] *'du sha 'i gos* : cf. Tib. Kanj. *bcos bu'i ras*; KN.283.10. *-duṣya~*. "*'du sha*" is probably a transliteration of BHS. *duṣya* ("a kind of cloth" [BHSD, s.v.]).

[145] *che* : T. MS., J. *tshe* (= Bth) (s.e.); cf. KN.283.9. *mahā-(pramāṇaṃ)*.

[146] *tshad* : Q. *tshang* (s.e.).

[147] *'dug nas su* : the affix *su*, which is placed after *nas*, especially at the end of a line in a stanza, is no more than an expletive (cf. Jä, s.v. *su* II, 3; Nob[Wö], s.v. *su* [2]). Cf. Tib. Kanj. *rab 'dug nas*; G/N. *niṣīdiyāna* (KN.283.12. *niṣīdayāna* [w.r.]). Cf. also Tib. Kho. 54b6. *dran nasu* (*i.e. nas su*).

[148] *mdangs* : S. *dangs* (s.e.).

[149] *snum* : D. *sdum* (s.e.).

[150] *pa* : T. MS. *ba* (s.e.).

(kha 53a2) [de bzhin no] // [•[151]rnam pa sna tshogs gtam ni snyan par [] ston //→•] mkhas pa des [ni] rtag du [152]myi 'khrugs par [] // [•←•] de 'is de ltar dri [ba] dris nas [gyang] // de la [153]'dun

Kanjur: *mkhas de*[154] *rtag tu phrag dog med par ni // sna tshogs don ldan snyan pa'i gtam* (T.135a5) *yang ston //* (= 30) (Karashima 2004: 43, XIII § 15) *de tshe de*[155] *la de dag* [156]*dri dris nas // de la mthun*[157]

(kha 53a3) ba don rnams rab tu ston // [•de'i don gyi rnam pa [158]de bzhin stond //→•] ci nas thos te byang cub thob par ro // [•←•] [159]skyo ba rnams gyang rnam par rab spangs nas //

Kanjur: *pa'i don rnams rab tu ston // ci nas thos pas*[160] *byang chub* [161]*thob 'gyur ba // de ltar don gyi*[162] [163]*rnam pa rab tu ston //* (= 31)[164] *le lo dag kyang* [165]*rnam par* (T.135a6) *rab spangs nas //*

(kha 53a4) skyo ba snyam ba'i 'du shes myi bskyed do // mkhas pas [166]myi mos pa [yang][167] thams cad spangs[168] // byams pa stobs ni 'khor la ○ sgom bar byed // nyin mtshan du 'ang chos

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[151] *rnam pa sna tshogs* : cf. Tib. Kanj. *sna tshogs don ldan*; KN.283.15. *vicitritârtha~*.

[152] *myi 'khrugs par* : cf. Tib. Kanj. *phrag dog med par*; KN.283.15. *anabhyasūyantu*.

[153] *'dun ba* : w.r.?; cf. Tib. Kanj. *mthun* (*v.ll. thun, 'thun*) *pa*; KN.284.1. *anulomam*. Cf. also ItS. 71.

[154] *mkhas de* : J, N, D, L. *mkhas te* (= Bth) (w.r.). Cf. Tib. Kho. *mkhas pa des*; KN.283.15. *sa paṇḍitaḥ*.

[155] *de* : T. MS. *deng* (s.e.); S. *dang*. Emended on the basis of the reading in the other Kanjurs.

[156] *dri dris nas* : = S, D, L; J, P, N, C. *dri dri nas* (w.r.); B. *dro dra nas* (s.e.); Q. *dra dra nas* (s.e.). Cf. Bth. *chos* (s.e.?) *dris nas*; Tib. Kho. *dri ba dris nas*; G/N. *pṛṣṭo ... praśnu* (KN.284.1. *praśna*).

[157] *mthun* : T. MS. *thun* (s.e.); P, D. *'thun* (s.e.). Cf. KN.284.1. *anulomam*; Tib. Kho. *'dun ba* (w.r.?; cf. ItS. 71).

[158] *de bzhin* : = G/N. *tathā*.

[159] *skyo ba rnams* : cf. Tib. Kanj. *le lo dag*; KN.284.3. *kilāsitāṃ*.

[160] *pas* : = S, P, D, L (= Bth); J, B, Q, N, C. *pa*.

[161] *thob 'gyur ba* : = S, P (= Bth); J, B, Q, N, D, C, L. *'thob 'gyur ba*; P. *thob par 'gyur*. Cf. Tib. Kho. *thob par ro*; ItS. 71.

[162] *gyi* : P. *kyi* (s.e.).

[163] *rnam pa* : T. MS. *rnam par* (= S, C; = Bth; w.r.); cf. KN.284.2. (*artha-*)*jātaṃ*; Tib. Kho. *rnam pa*.

[164] For this verse, cf. ItS. 71~72.

[165] *rnam par* : B. *lam der* (s.e.); Q. *rnam pa der* (s.e.).

[166] *myi mos pa* : cf. Tib. Kanj. *mi dga'*; KN.284.4. *arati~*.

[167] *yang* : = KN.284.4. *ca*.

[168] *spangs* : = P, Bth; cf. Tib. Kanj. *spang*.

Kanjur: *skyo ba snyam pa'i 'du shes bskyed mi bya // mkhas pas*[169] *mi dga' thams cad rnam par spang*[170] *// byams pa'i stobs ni 'khor la*[171] [172]*bsgom par bya //* (= 32) *nyin mtshan du yang* (T.135a7) *chos*[173]

(kha 53a5) mchog [] sgom [ba ni] // mkhas pa des ni bye ba khrag ○ khrig dpes // 'khor rnams mgu' zhing de bzhin dga' ○ bar byed // de [dag] la ni [174]cung zad 'dod pa

Kanjur: *mchog rab tu*[175] *bsgom*[176] *// mkhas pa des ni bye ba khrag khrig dpes*[177] *// 'khor rnams mgu zhing de bzhin dga' bar byed // de la nam yang 'dod pa cung zad*

(kha 53a6) myed // zas dang skom dang [de bzhin][178] [] bca' ba dang // gos dang [179]mal ca chos gos rnams la yang // na ba'i phyir gyang sman gyang myi sems te // 'khor rnams la ni

Kanjur: *med //* (= 33) *zas dang skom*[180] *dang*[181] (T.135a8) *bza' dang bca' ba dang // gos dang mal cha chos gos*[182] *rnams dang ni // na ba'i gsos*[183] *sman dag kyang mi bsam ste // 'khor rnams la ni*

(kha 53a7) cung zad myi slong ngo // [*→*] mkhas pas rtag tu [184]bsam ba 'di [*←ma gtogs.*] // bdag [] dang sems can 'di dag sangs rgyas 'gyurd // [*bdag gi bde ba'i yo byad kun 'di ste //→*]

Kanjur: *ci yang mi* [185]*bslang ngo //* (= 34) *gzhan du*[186] *mkhas pa rtag tu bdag nyid*

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[169] *pas* : B. *las* (s.e.).

[170] *spang* : P. *spangs* (= Bth, Tib. Kho.).

[171] *la* : Q. *lo* (s.e.).

[172] *bsgom par bya* : T. MS. *bsgo bar bya* (s.e.); P. *sgoms par bya* (s.e.); B, Q. *sgom par bya* (w.r.). Emended on the basis of the reading in the other Kanjurs (= Bth). Cf. Tib. Kho. *sgom bar byed*; KN.284.4. *bhāvayet*.

[173] *chos* : P. *mchos* (s.e.).

[174] *cung zad 'dod pa myed* : = Bth; cf. Tib. Kanj. *'dod pa cung zad med.*

[175] *tu* : Q. *du* (s.e.).

[176] *bsgom* : P, B, Q. *sgom* (w.r.; cf. Tib. Kho. *sgom ba*). Cf. G/N. *bhāṣeya* (*v.ll. bhāvec ca*, *bhāve ca*; KN.284.5. *bhāṣec ca*; cf. Karashima 2004: 69, n. 24).

[177] *dpes* : P. *pos* (s.e.); L. *dkyes* (s.e.).

[178] *de bzhin* : = KN.284.2. *tathā*.

[179] *mal ca* : = Bth; cf. Tib. Kanj. *mal cha*.

[180] *skom* : S, P. *sgom* (s.e.).

[181] *dang* : = S, P, N, D, L (= Bth, Tib. Kho.); J, B, Q, C. *yang*.

[182] *chos gos* : T. MS. *chos* (s.e.). Cf. KN.284.7. *-cīvara~*.

[183] *gsos* : P, B, Q. *bsos* (w.r.).

[184] *bsam ba 'di ma gtogs* : cf. Tib. Kanj. *gzhan du ..... snyam sems*; KN.284.9. *anyatra cinteya*.

[185] *bslang ngo* : P. *slang ngo* (= Bth; w.r.?); B, Q, C. *bslad do* (s.e.). Cf. Tib. Kho. *slong ngo*; KN.284.8. *vijñapeyā* ("he shall [not] beg").

[186] *gzhan du* : T. *gzhonu* (s.e.), S. *gzhon nu* (s.e.). Cf. KN.284.9. *anyatra*.

dang // (T.135b1) sems can 'di dag sangs rgyas grub[187] *par shog //*

(kha 53a8) [•'jig rten→•] phan phyir [•←•] chos gang *bsgrags pa'o* // [•←•] *dge'* slong gang *gis* mya ngan nga 'das nas // phrag dog myed par 'di *bzhin* rab ston pa /</> de la {/} sdug bsngal

Kanjur: *phan phyir 'jig rten chos gang bstan pa de // bdag gi bde ba'i yo byad kun snyam sems //* (= 35) *dge slong gang zhig mya ngan nga 'das nas // phrag dog (T.135b2) med par 'di ni rab ston pa // de la sdug bsngal*

(kha 53b1) my[e]d cing bar *cad* myed // [188]*slos pa'i* mya ngan 'khrug pa *yong* myed [de] // de la su yang sngangs par *byed pa myed* // rdeg pa myed cing myi *bsngags* smra ba [] myed //

Kanjur (Karashima 2004: 43.26; KN.284.12; T. 135b2; J. 117a3; S. 157b2; P. 304b5; B. 144a3; Q. 122a6; N. 162a5; D. 106b4; C. 124b6; L. 167b6) *med cing bar chad med //* [189]*nams kyang mya ngan rnams dang*[190] [191]*khrug pa'ang med //* (= 36) *de la su yang sngangs*[192] *par mi byed de // rdeg*[193] *pa med*[194] *cing mi snyan smra* [195]*ba'ang (T.135b3) med //*

(kha 53b2) de *dag* nam yang bskrad par myi 'gyur te // *de* ltar de ni bzod pa'i stobs la gnas // rtag *du* mkhas pa bde la gnas pa de // ji ltar ngas bshad bzhin du

Kanjur: *de ni nam yang bskrad par mi 'gyur te // 'di ltar de ni bzod pa'i stobs la gnas //* (= 37) *rtag tu mkhas pa bde*[196] *la gnas pa de // ji ltar ngas*[197] *bshad bzhin du*

(kha 53b3) gnas pa *dag* // yon tan bye ba du ma *brgya'* 'byung ste // de ni bskal pa brgyar *gyang smrar* myi nus /// [•gzhan *gyang*→•] 'Jam dpal [•←•] [198][byang

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[187] *grub* : P. *'grub* (= Bth; w.r.).

[188] *slos pa* : the meaning of this word is not clear; cf. Tib. Kanj. *nams kyang* (*v.ll. nam kyang, nam yang*); KN.284.12. *kadācit*.

[189] *nams kyang* : = S; P. *nam kyang*; J, B, Q, N, C, D, L. *nam yang* (the regular form; = vs. 33d). Cf. Bth. *nam ma yang* (s.e. **nams yang*?); KN.284.12. *kadācit*; n. 260.

[190] *dang* : = S, P; J, B, Q, N, C, D, L. *kyang*.

[191] *'khrug pa'ang* : = S, D, L; P. *khrugs pa 'ang* (s.e.); J, B, Q, N, C. *'khrug pa* (= Bth). Cf. Tib. Kho. *'khrug pa yong*.

[192] *sngangs* : = S, P, D (= Tib. Kho.; = KN.285.1. *saṃtrāsana~*); B, Q, N, C. *bsngags*; J. *bsdags* (s.e. for *bsngags*); L. *spangs* (s.e.). Cf. Bth. *sngang* (s.e.?)

[193] *rdeg* : = J, S, P, B, D, C (= Tib. Kho.; = KN.285.1. *tāḍana~*); Q. *rdog* (s.e.); N. *brdeg* (s.e.); L. *brdag* (s.e.). Cf. Bth. *brdegs*.

[194] *med* : B. *ma* (s.e.).

[195] *ba'ang* : S. *ba'i* (s.e.); P. *pa* (s.e.). Cf. Bth, Tib. Kho. *ba*.

[196] *bde* : S. *de* (= Bth; s.e.).

[197] *ngas* : J, N, L. *nges* (w.r.).

[198] *byang cub sems dpa' sems dpa' chen po* : = KN.285.5. *bodhisattvo mahāsattvaḥ*; Tib. Kanj., Bth. -.

cub sems dpa' sems dpa'

Kanjur: *gnas pa ni // yon tan bye ba du* (T.135b4) *ma brgya 'byung ste // de ni* [199]*bskal pa brgyar*[200] *yang brjod mi nus //* (= 38) (Karashima 2004: 48, XIII § 16) *'Jam dpal gzhan yang*

(kha 53b4) chen po] de bzhin gshegs *pa'* yongsu mya ngan las ○ 'das nas / dam pa'i chos [20]*bskal pa* tha ma'i dus *gyi* tshe / ○ mdo sde 'di 'chang ba'i byang *cub* sems

Kanjur: *de bzhin gshegs pa yongs*[202] *su mya ngan las 'das nas / dam pa'i chos zad pa'i tha*[203] *ma'i dus kyi tshe*[204] */* (T.135b5) *mdo sde 'di* [205]*'chang ba'i byang chub sems*

(kha 53b5) dpa' sems dpa' chen po [] phrag dog dang [] g-yo dang ○ sgyu myed pa yin // byang *cub* sems dpa'i theg pa ○ can gyi gang zag gzhan *gyi* myi

Kanjur: *dpa' sems dpa' chen po ni*[206] *phrag dog dang / g-yo dang sgyu*[207] *med pa yin*[208] */ byang chub sems dpa'i theg pa can gyi*[209] *gang zag gzhan dag la mi*

(kha 53b6) *bsngags* pa myi *brjod* / *bskur* pa myi 'debs [] brnyas par myi byed do // *dge'* slong [pa] dang / *dge'* slong ma dang / *dge'* bsnyen [pa] dang / *dge'* bsnyen *ma'* / nyan thos

Kanjur: *snyan pa* (T.135b6) *mi smra / skur pa*[210] *mi 'debs / brnyas*[211] *par mi byed do // dge slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyen ma nyan thos*

(kha 53b7) *gyi* theg «pa» can nam / rang sangs rgyas *gyi* theg pa can nam / byang *cub* sems dpa'i theg pa can gzhan [] la / 'gyod pa *skye bar* myi byed de / rigs *gyi* bu [] khyed bla na myed

Kanjur: *kyi theg pa can nam*[212] */ rang sangs rgyas kyi theg pa can nam /* (T.135b7) *byang chub sems dpa'i theg pa can gzhan dag la / 'gyod pa skyed par*[213] *mi byed de /*

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[199] *bskal pa* : B. *skal pa* (s.e.); Q. *ska bas ba* (s.e.).

[200] *brgyar* : Q. *rgyar* (s.e.).

[201] *bskal pa* : s.e.?; cf. Tib. Kanj. (*dam pa'i chos*) *zad pa*; KN.285.5. (*saddharma-*)*kṣaya-*.

[202] *yongs* : D. *yengs* (s.e.).

[203] *tha* : = S, P, D (= Bth, Tib. Kho.); J, B, Q, N, D, C, L. *mtha'*. Cf. n. 240.

[204] *tshe* : C. *tsho* (s.e.).

[205] *'chang ba'i* : = S, B, N, D, C, L (= Tib. Kho.; = KN.285.6. *dhārayamāṇo*); J, P, Q. *'chad pa'i* (= Bth; = *v.l. prakāśayamāno*; see Karashima 2004: 77, n. 5) (w.r.).

[206] *ni* : C. *na* (s.e.).

[207] *sgyu* : T. MS., P. *rgyu* (s.e.). Cf. KN.285.6. (*a-*)*māyāvī*.

[208] *yin* : T. MS. *ni* (s.e.).

[209] *gyi* : P. *gyis* (= Bth; s.e.).

[210] *pa* : J, Q. *ba* (w.r.). Cf. n. 122.

[211] *brnyas* : J, N. *brnyes* (s.e.); P. *bsnyas* (s.e.); cf. Bth. *bsnyes* (s.e.).

[212] *nam* : P. *rnams* (s.e.); B. *nas* (s.e.).

[213] *par* : D. *pa /* (s.e.).

rigs kyi bu dag khyed bla na med

(kha 53b8) *pa'* yang dag par rdzogs pa 'i byang *cub* dang ring *ngo* // khyed de na myi snang ngo / khyed [] rab tu bag myed par *spyod do* // khyed *la* [214] [] ye shes [de] mngon «*bar*» [] 'tshang *rgya'* ba'i mthu myed *do* /

Kanjur: *pa yang dag par rdzogs pa'i byang chub dang ring ste / khyed de na mi snang ngo // (T.135b8) khyed ni rab tu bag med par gnas pa ste / khyed ni de bzhin gshegs pa'i ye shes mngon par rdzogs par 'tshang rgya ba'i mthu med pa'o*[215]

(kha 54a1) ๑ // zhes byang *cub* sems dpa'i theg pa can gang la yang *'gyod pa skye bar* myi byed do // chos [] rtsod pa la dga' ba ma yin te // chos la rtsod par myi byed [] / sems

Kanjur (Karashima 2004: 48.28; KN.285.10; T. 135b8; J. 117b1; S. 158a2; P. 305a4; B. 144b2; Q. 122b4; N. 162b5; D. 107a2; C. 125a4; L. 168a7) *zhes byang chub sems dpa'i theg pa can gang (T.136a1) la yang*[216] [217]*the tsom* [218]*skyed par mi byed do // chos kyis rtsod pa la*[219] *dga' ba*[220] *ma yin te / chos la rtsod par mi byed do // sems*[221]

(kha 54a2) can thams cad la byams pa'i stobs myi gtong [] // de bzhin gshegs pa thams cad la phar 'du shes *bskyed* [] // byang *cub* sems dpa' *thabs*[222] la *mkhan por* 'du shes

Kanjur: *can thams cad la byams pa'i stobs mi gtong*[223] *ngo // (T.136a2) de bzhin gshegs pa thams cad la phar 'du shes skyed*[224] *do // byang chub sems dpa' thams cad la ston par 'du shes*

(kha 54a3) skyed [] / [•gang→•] phyogs bcu 'i 'jig rten [] na / byang *cub* sems dpa' sems dpa' chen po [•←•] [] de dag la rgyun myi *chad* par lhag pa'i bsam *bas* gus par phyag 'tshal lo // chos

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[214] *ye shes de* : = KN.285.10. *taṃ jñānam*; ≠ Tib. Kanj. *de bzhin gshegs pa'i ye shes* (w.r.).

[215] *pa'o* : C. *pa'o* // (= Bth; w.r.).

[216] *yang* : N, L. *'ang* (w.r.).

[217] *the tsom* : = P (= Bth. *tha* [s.e. *the*] *tsom*); the other Kanjurs read *the tshom* instead. Cf. Tib. Kho. *'gyod pa*; KN.285.11. *kaukṛtya~*.

[218] *skyed par* : = S, B, D (cf. Bth. *bskyed par*); P. *skyes par* (s.e.); J, Q, N, C, L. *skye bar* (= Tib. Kho.). Cf. KN.285.11. *upasamharati* (G/N. °*harati*).

[219] *la* : C. *ya* (s.e.).

[220] *ba* : P. *bar* (s.e.).

[221] *sems* : L. *thams* (s.e.).

[222] *thabs* : s.e. for *thams cad* (= Tib. Kanj.)? Cf. KN.286.1. *sarva-(bodhisatvānāṃ)*.

[223] *gtong* : = S (= Tib. Kho.); P. *stong* (s.e.); cf. Bth. *btang*; J, B, Q, N, D, C, L. *mthong* (w.r.). Cf. G/N. *jahāti* (KN.285.12. *vijahāti*).

[224] *skyed* : P. *bskyed* (= Bth, Tib. Kho.).

Kanjur: *skyed*[225] *do // phyogs bcu'i 'jig rten rnams na / byang chub sems* (T.136a3) *dpa' sems dpa' chen po gang dag 'khod pa*[226] *de dag la / rgyun mi 'chad*[227] *par lhag pa'i bsam pas gus par phyag 'tshal lo // chos*

(kha 54a4) 'chad pa na lhag chad myed par chos 'chad de // chos gyi ○ gzhung 'di rab tu ston pa na // chos gyi dga' bas snyom ste / ○ [228]chung du na su la yang chos gyi dga' bas

Kanjur: *'chad pa*[229] *na lhag chad med par* [230]*chos 'chad do // chos kyi*[231] (T.136a4) [232]*rnam grangs 'di rab tu ston*[233] *pa na / chos kyi dga' bas*[234] *snyoms par byed de / tha na 'ga' tsam la yang*[235] *chos kyi dga' bas*

(kha 54a5) [gyang] lhag par rjesu gzung bar myi byed do // 'Jam ○ dpal chos 'di gsum dang / ldan ba'i byang cub sems ○ dpa' sems dpa' chen po de bzhin

Kanjur: *lhag par phan 'dogs par mi*[236] *byed do //* (Karashima 2004: 51, XIII § 17) *'Jam dpal chos 'di* (T.136a5) *gsum dang ldan pa'i byang chub sems dpa' sems dpa' chen po*[237] *de bzhin*

(kha 54a6) gshegs pa' / yongsu mya ngan las 'das nas / dam pa'i chos zad pa'i tha ma 'i dus su gyurd pa na'[238] / chos gyi gzhung 'di yang dag par ston pa na / bde ba 'i reg pa la

Kanjur: *gshegs pa yongs su mya ngan las 'das nas / dam pa'i chos zad pa'i*[239] *tha*[240] *ma'i dus kyi tshe / chos kyi rnam grangs 'di* (T.136a6) *yang dag par ston pa na*[241] */ bde*

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[225] *skyed* : P. *bskyed* (= Bth; w.r.?).

[226] *pa* : B, Q. *pa'i* (w.r.).

[227] *'chad* : = S, P; J, B, Q, N, D, C, L. *chad* (= Bth, Tib. Kho.).

[228] *chung du na* : s.e. for *chung ngu na*?; cf. Tib. Kanj. *tha na*, KN.286.3. *antaśo*. Cf. n. 9.

[229] *pa* : Q. *ba* (s.e.).

[230] *chos 'chad do* : B. *chod do* (s.e.; a haplography).

[231] *kyi* : Q. *gyi* (= Tib. Kho.); P. *kyis* (s.e.).

[232] *rnam grangs* : J. *rnams grangs* (s.e.).

[233] *ston* : = S, P (= Bth, Tib. Kho.); J, B, Q, N, D, C, L. *bstan*.

[234] *bas* : = S, P (= Tib. Kho.); J, B, Q, N, D, C, L. *ba* (= Bth; = KN.286.3. *samena dharmapremṇā*?).

[235] *yang* : N, L. *'ang* (w.r.).

[236] *mi* : T. MS., S, D. - (s.e.); P. *min* (s.e.). Emended on the basis of the reading in the other Kanjurs.

[237] *po* : T. MS. *po //*; S. /. Emended on the basis of the reading in the other Kanjurs (= Bth, Tib. Kho.).

[238] *tha ma'i dus su gyurd pa na'* : cf. Tib. Kanj. *tha ma'i dus kyi tshe*; KN.286.6. *(saddharma-)kṣayântakāle vartamāne*.

[239] *pa'i* : T. MS., S. *pa* (w.r.).

[240] *tha* : = S, D (= Bth, Tib. Kho.); J, B, Q, N, D, C, L. *mtha'*; P. - (s.e.). Cf. n. 203.

[241] *na* : S. *ni* (s.e.).

bar reg[242] *pa la*

(kha 54a7) gnas *te* / *gtse* ba myed par chos *gyi gzhung* 'di [] rab tu ston te / [] chos yang dag par *bshad pa'i* grogs [] *gyang* 'byung *ngo* // gang [•→•] chos *gyi gzhung* 'di [«la»] nyan pa [] dad pa []

Kanjur: *gnas shing / 'tshe*[243] *ba med par chos kyi rnam grangs 'di* [244]*yang dag par rab tu ston te / de'i chos yang dag par 'gro ba'i grogs dag kyang 'byung* (T.136a7) *bar 'gyur ro // gang dag de la chos nyan pa*[245] *chos kyi rnam grangs 'di nyan pa dang / dad pa dang /*

(kha 54a8) yid ches pa [] 'dzin *pa'* [] *khong du chud pa'* [] 'dri *ba'* / [] 'drir *bcug pa'* [] glegs bam du byas te / sti stang [] byed *pa'* [] / *gtso bor* byed *pa'* [] / rim *'gror* byed *pa'* [] //

Kanjur: *yid ches pa dang / 'dzin pa dang / kun chub par byed pa dang / yi ger 'dri ba dang / yi ger 'drir* (T.136a8) *'jug pa dang / glegs bam du byas te / sti*[246] *stang*[247] *du*[248] *byed pa dang / btsun par byed pa dang / rim gror byed pa dang /*

(kha 54b1) mchod *par* byed *pa'* / [•←chos nyan pa•] *yang* 'byung [] *ngo* // bcom ldan 'das *gyis* de skad [] bka' *stsald* / bde bar gshegs pas de skad gsungs nas / ston pas [] yang [] bka'

Kanjur (Karashima 2004: 52.4; KN.286.10; T. 136a8; J. 117b7; S. 158b3; P. 305b5; B. 145a3; Q. 123a3; N. 163a6; D. 107a7; C. 125b3; L. 169a1) *mchod pa*[249] *byed pa dag*[250] *kyang 'byung bar 'gyur ro //* (Karashima 2004: 55, XIII § 18) *bcom ldan 'das kyis de skad ces* (T.136b1) *bka' stsal te / bde bar gshegs pas de skad*[251] *gsungs nas / ston pas gzhan yang 'di skad*[252] *ces bka'*

(kha 54b2) stsal *pa'* / [•→1•] [•→2•] g-yo dang nga rgyal de bzhin «'»phya *byed ba'* / [•←2 chos smra bas [ni] •] ma lus [] *kund gyang spangs* // [] mkhas pas *nam yang* phrag dog myi bya [ba'] // [•1←gang zhig mdo [sde] 'di [ni]

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[242] *reg* : N. *rig* (s.e.).

[243] *'tshe* : = S; J, B, N, D, C, L. *gtse* (= Bth, Tib. Kho.); Q. *gce* (s.e. for *gtse*); P. *brtse* (s.e.).

[244] *yang dag par rab tu ston te* : = S; = KN.286.7. *saṃprakāśayati*; J, B, Q, N, D, C, L. *rab tu ston te* (= Bth, Tib. Kho.) = *v.l. prakāśayati*. Cf. Karashima 2004: 84, n. 10.

[245] *pa* : = T. MS. *pa'i* (= S, D, L; w.r.).

[246] *sti* : = J, Q (= Bth, Tib. Kho.); S, P, B, N, D, C, L. *bsti*.

[247] *stang* : J. *bstang* (s.e.).

[248] *du* : = S, D, L; J, P, B, Q, N, C. - (= Bth, Tib. Kho.).

[249] *pa* : = S, P; the other Kanjurs read *par* instead (= Bth, Tib. Kho.).

[250] *dag* : = S, P (= Bth); the other Kanjurs read *de dag* instead.

[251] *skad* : = S, P (= Bth, Tib. Kho.). The other Kanjurs read *skad ces* instead.

[252] *skad* : T. MS. *skang* (s.e.).

Kanjur: *stsal to // gang zhig mdo 'di 'chad 'dod chos smra bas*[253] *// g-yo dang nga rgyal de bzhin* (T.136b2) *'phya ba dag / ma lus par ni yongs su spang bar bya // de bzhin mkhas pas phrag dog gzhar*[254] *mi bya //* (= 39)

(kha 54b3) 'chad 'dod [pas]* // nam du [] su la 'ang myi *bsngags* myi brjod *do* // lta bas rtsod pa nam yang myi *byed do* // [*]*'gyod pa'i* gnas ni *nams gyang* myi bya *ba'* //→1* [khyod [gyis]→2*] [255]*blan*

Kanjur: *nam du'ang su la'ang mi snyan brjod mi bya // lta*[256] *bas rtsod pa nam yang mi bya'o // bla*

(kha 54b4) myed [pa'i] ye shes [*2←*] *myi thob* [] *ches* // [*1←*] de ni rtag tu drang ○ zhing *'jam ba*[257] ste // *bder* gshegs [] *bu* bzod [pa] *can* ○ [du] 'gyur // chos 'di [dag ni] *phyi phyir*

Kanjur: *med* [258]*ye shes* (T.136b3) *khyod thob mi 'gyur zhes // the tsom*[259] *gnas ni* [260]*nam yang mi bya'o //* (= 40) *de ni rtag tu drang*[261] *zhing* [262]*mnyen pa ste // bde bar gshegs kyi sras po bzod ldan 'gyur // chos 'di yang dang yang du*

(kha 54b5) rab [du] *bstand* []// de *la* skyo bar «'gyur ba» *nam yang* myed // byang ○ *cub* sems dpa' *gag rnams* phyogs bcu *na'* / ○ / 'jig rten [] *du* [«ni»] sems can *rtse phyir*

Kanjur: *rab ston kyang //* (T.136b4) *de 'dir skyo bar*[263] *'gyur ba cung*[264] *zad med //* (= 41) *"byang chub sems dpa' gang dag phyogs bcu yi // 'jig rten*[265] *dag na sems can snying brtses*[266]

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[253] *bas* : T. MS. *ba* (= S; = Bth; w.r.).

[254] *gzhar* : T. MS., S, D. *gzhan* (s.e.). Cf. Bth. <*g*>*zhar*; Tib. Kho. *nam yang*; KN.286.13. *jātu*.

[255] *blan myed* : "unexcelled" (RY, s.v.); cf. Tib. Kanj. *bla med*, KN.287.2. *anuttara*.

[256] *lta* : S, P. *blta*.

[257] *'jam ba* : "gentle"; cf. Tib. Kanj. *mnyen pa*; KN.287.3. *mārdava~*.

[258] *ye shes* : T. MS. *yees* (s.e.).

[259] *the tsom* : = S (= Bth); the other Kanjurs read *the tshom* instead.

[260] *nam yang* : T. MS. *nams yang*, s.e. for either *nam yang* (= J, B, Q, N, D, C, L; = Bth) or *nams kyang* (= S, P). Cf. Tib. Kho. *nams gyang*; KN.287.2. *ca* (*na*) *jātu*; cf. n. 189.

[261] *drang* : = S, N, L (= Bth, Tib. Kho.; = KN.287.3. *ārjava~*); P. *grangs* (s.e.); J, B, Q, D, C. *dran* (w.r.).

[262] *mnyen pa* : S, P. *mnyan pa* (= Bth; s.e.).

[263] *bar* : B. *par* (s.e.).

[264] *cung* : T. MS. *chung* (w.r.).

[265] *rten* : C. *'rten* (s.e.).

[266] *brtses* : = J, S, N, D, C, L; B, Q. *rtses*; P. *rtse* (s.e.). Cf. Bth. *brtse*; Tib. Kho. *rtse* (*phyir*).

(kha 54b6) [spyod][267] // de *dag thams cad* bdag gi *mkhan po yin* [] [•→•] // mkhas *pas* [•←de [] la•] bla ma *'i ri mo byed* // [•→•] rkang *nyis gtso bo* [•←sangs rgyas•] dran *nasu*[268] // rgyal ba [] [•→•] *pha snyam*

Kanjur: *rgyu // de kun bdag gi ston" ces de dag la // mkhas* (T.136b5) *pa rnams ni bla mar gus pa skyed //* (= 42) *sangs rgyas rkang gnyis mchog rnams dran byas la // rgyal ba rnams la rtag tu phar*[269]

(kha 54b7) [•←rtag tu•] *'du shes bskyed* // nga rgyal 'du shes thams cad rnam spangs *te* // [270]*de la de'i bar cad* myi 'byung *ngo* // [] 'di 'dra *ba'i* chos *rnams* thos nas ni // [de dag]

Kanjur: *sems skyed*[271] *// nga rgyal 'du shes thams cad rnam spangs na*[272] // (T.136b6) *de'i*[273] *tshe de la bar chad*[274] *'byung mi 'gyur //* (= 43) *rnam pa 'di 'dra'i chos 'di thos nas ni //*

(kha 54b8) mkhas pas [] *yang dag* bsrung bar *bya'* // [•*bnyam*[275] [bar] bzhag *ste*→•] bde *la* gnas pa'i phyir [•←•] // srog chags bye bas rab tu bsrungs par 'gyur //

Kanjur: *mkhas pas de tshe legs par bsrung bar bya // bde bar gnas pa'i phyir dang mnyam bzhag*[276] *na // srog* (T.136b7) *chags bye bas rab tu* [277]*bsrungs par 'gyur //* (= 44)

(kha 55a1) ๏ // [•→•] gzhan *gyang* [•←'Jam dpal•] [•byang *cub* sems dpa' sems dpa' chen po→•] de bzhin gshegs *pa'* yongsu mya ngan las 'das nas / dam pa'i chos [la] *smod par 'gyurd [ba] 'i* tsh[e] / [•←•]

Kanjur (KN.287.11; T. 136b7; J. 118a5; S. 159a4; P. 306a5; B. 145b2; Q. 123b1; N. 163b7; D. 107b5; C. 126a1; L. 169b1) *'Jam dpal gzhan yang / de bzhin gshegs pa*[278] *yongs su mya ngan las 'das nas / dam pa'i chos spong ba'i dus kyi tshe // byang chub sems dpa'* (T.136b8) *sems dpa' chen po*

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[267] *spyod* : = KN.287.5. *caranti*.

[268] *nasu* : *i.e. nas su*; cf. n. 147.

[269] *phar* : J. *par* (s.e.); P. *phen* (s.e.).

[270] *de la de'i bar cad* : cf. Tib. Kanj. *de'i* (*v.l. de*) *tshe de la bar chad*; KN.287.8. *tasya ... tada antarāyaḥ*.

[271] *skyed* : = S, P, L; the other Kanjurs read *bskyed* instead (= Bth, Tib. Kho.).

[272] *na* : P, C. *nas* (w.r.).

[273] *de'i* : = S, P (= Bth); the other Kanjurs read *de* instead.

[274] *chad* : P. *'chad* (s.e.); L. *kun* (s.e.).

[275] *bnyam* : probably, s.e. for *mnyam*.

[276] *bzhag* : = B, Q (= Tib. Kho.); J, S, P, N, D, C, L. *gzhag*.

[277] *bsrungs par* : = J, S, D, C (= Tib. Kho.); P. *bsrungs bar* (s.e.); B, Q, N, L. *bsrung bar*.

[278] *pa* : Q. *ba* (s.e.).

(kha 55a2) [gang] chos *gyi gzhung* 'di 'dzin par 'dod pa'i dge[279] slong *de dag gyis* / khyim [] pa dang rab tu byung ba [] las *shin tu ring por* gnas par bya'o // byams *pa'i spyod* pas gnas par

Kanjur: *chos kyi rnam grangs 'di 'dzin par 'dod pa'i dge slong des / khyim na gnas pa dang / rab tu byung ba rnams las ring ba bas kyang ring du gnas par* bya'o // *byams* (T137a1) *pa la gnas pas gnas par*

(kha 55a3) bya'o // sems can gang byang *cub* tu yang dag par [] zhugs *pa'* de dag thams cad la snying rje bskyed *de* // [] 'di *ltar* kye ma [] [•sems can *'di* dag [] shin *tu* shes rab *bcal*

Kanjur: *bya'o // sems can gang dag byang chub tu yang dag par ma*[280] *zhugs pa de dag thams cad la snying rje bskyed par bya'o // des*[281] *'di snyam du kye ma / gang dag*

(kha 55a4) ba 'i rang bzhin can *te*→•] / de bzhin gshegs pa'i ○ thabs mkhas pa['i] ldem *po ngag tu* bshad pa [la] ○ myi nyan *cing* [] myi shes [] *khong du myi chud* /

Kanjur: (T.137a2) *de bzhin gshegs pa'i thabs mkhas pa ldem por*[282] *dgongs te bshad pa mi nyan pa dang / mi shes pa dang / mi rtogs*[283] *pa dang /*

(kha 55a5) myi 'dri [] *myi* dad [] *myi* mos *pas* [•←•] / [] sems can 'di ○ dag [] chos *gyi gzhung* 'di la' // myi 'jug cing khong ○ *tu* myi chud *gyis*[284] / 'di ltar bdag bla na

Kanjur: *mi 'dri ba dang / ma dad pa dang / ma mos pa'i sems can de dag* (T.137a3) *ni shin tu*[285] *shes rab 'chal*[286] *ba'i*[287] *rang bzhin can dag go / gzhan yang sems can 'di dag ni / chos kyi rnam grangs 'di la mi 'jug cing khong du*[288] *mi chud pa dag ste / 'di ltar bdag*[289] *bla na*

(kha 55a6) myed pa yang dag par rdzogs pa'i byang *cub* [tu] mngon *bar* rdzogs

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[279] *dge* : in Tib. Kho., this is spelled usually as *dge'*.

[280] *ma* : T. MS., S, P om. (= Bth, Tib. Kho.; w.r.). Cf. KN. 287.13. *saṃprasthitā* (read: *'saṃ°*); D3. *na saṃprasthitā*.

[281] *des* : P, B. om. (w.r.). Cf. KN.288.1. *anena*.

[282] *ldem por* : T. MS. *ldem par* (s.e.).

[283] *rtogs* : B, Q. *rtog* (= Bth; w.r.).

[284] *gyis* : this particle is used here as an adversative conjuction; cf. Jä, p. 7, s.v. *kyi*, 4. *kyi(s)*; Beyer: 287-288 (on *kyi*). Cf. KN.288.3~4. *kiṃ câpi ... api tu khalu*; Tib. Kanj. (*mi chud pa dag*) *ste*.

[285] *shin tu* : = S, P, N, D, C, L (= Bth); J, B, Q. *shin du*.

[286] *'chal* : P, N. *'tshal* (w.r.).

[287] *ba'i* : B, Q. *pa'i*.

[288] *khong du* : P. *khong tu* (= Tib. Kho.).

[289] *bdag* : B, Q. om. (= Bth; w.r.). Cf. KN.288.4. *aham*.

par sangs rgyas nas / ['di dag] [•gang→•] *ci* «la» [•←•] gnas «par» 'gyur ba de [dag] la rdzu 'phrul gyi stobs *gyis*

Kanjur: *med pa* (T.137a4) *yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas nas / gang la gang*[290] *gnas par 'gyur ba de la de*[291] *rdzu 'phrul gyi*[292] *stobs kyis*

(kha 55a7) 'dun par bya'o // yid ches par bya'o // *gzud* par bya'o // yongsu *smyin* par bya'o «snyam» du bsam [] *so* // 'Jam dpal chos bzhi po 'di [] dang ldan *ba*'i byang *cub* sems

Kanjur: *'dun par bya'o // yid ches par bya'o // 'jug* (T.137a5) *par bya'o // yongs su smin par bya'o //*[293] *snyam du bsam par bya'o // 'Jam dpal chos bzhi po*[294] *'di dag dang ldan pa'i byang chub sems*

(kha 55a8) dpa' sems dpa' chen po de bzhin gshegs pa yongsu mye[295] ngan las 'das nas / chos *gyi gzhung* 'di yang dag par ston [pa] na / gnod pa myed par

Kanjur: *dpa' sems dpa' chen po de bzhin gshegs pa yongs su mya ngan las* (T.137a6) *'das nas / chos kyi rnam grangs 'di yang dag par* [296]*rab tu ston pa na / gnod pa med par*

(kha 55b1) 'gyur ro // dge[297] slong [pa] dang *dge'* slong ma dang / dge[298] «b»snyen [pa] dang dge[299] bsnyen ma [] dang / rgyal po dang [] rgyal bu dang / rgyal *po 'i* blon po chen po dang / rgyal po'i *blon po* dang /

Kanjur (KN.288.8; T. 137a6; J. 118b3; S. 159b4; P. 306b5; B. 146a2; Q. 123b8; N. 164b1; D. 108a2; C. 126a8; L. 170a2) *'gyur ro // dge slong dang / dge slong ma dang / dge bsnyen dang / dge bsnyen ma dag*[300] *dang / rgyal po dang / rgyal* (T.137a7) *bu dang / rgyal po'i blon po chen po dang / rgyal po'i sna chen po la gtogs pa dang /*

(kha 55b2) [] *ljongs gyi 'gro ba dang* / *bra mdze'* dang / khyim bdag [] [gis] *sti* stang

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[290] *gang* : B. om. (s.e.).

[291] *de* : J, B, Q. om. (w.r.).

[292] *gyi* : J. *kyi* (s.e.).

[293] *//* : T. MS., Q. om.

[294] *po* : N. *pa* (s.e.).

[295] *mye* : s.e. for *mya*.

[296] *rab tu ston pa na* : = S, D, L; P. *ston pa na* (w.r.; = Bth, Tib. Kho.); J, B, Q, N, C. *ston na* (w.r.). Cf. KN.288.8. *(saṃ-)prakāśayamāno*.

[297] *dge* : in Tib. Kho., this is spelled usually as *dge'*.

[298] *dge* : in Tib. Kho., this is spelled usually as *dge'*.

[299] *dge* : in Tib. Kho., this is spelled usually as *dge'*.

[300] *dag* : = S. The other Kanjurs omit this word.

du *byas* / *bla mar byas* / ri mor *byas* [te] / mchod [] par 'gyur ro // bar snang la gnas pa'i lha [•→•] *rnams gyang* [•←*dad*•]

Kanjur: *grong rdal gyi mi dang / yul gyi mi dang / bram ze dang / khyim bdag rnams bsti*[301] *stang du byed // btsun par byed / ri mor*[302] (T.137a8) *byed / mchod pa byed par 'gyur ro // bar snang la gnas pa'i lha dad pa dag*[303] *kyang*

(kha 55b3) [de] [•→•] phyi bzhin 'brang bar 'gyur ro // [•←chos *nyan* pa'i phyir•] [•'di la→•] lha 'i bu rnams *gyang* / [•←•] [•→•] *rjesu* 'brang bar 'gyur ro // [•←bsrung ba'i phyir•] grong *du song yang* rung / gtsug lag

Kanjur: *chos mnyan*[304] *pa'i phyir de'i phyi bzhin 'brang bar 'gyur ro // lha'i bu rnams kyang de bsrung*[305] *ba'i phyir rtag tu phyi bzhin du*[306] *'brang* (T.137b1) *bar 'gyur ro // grong na 'dug kyang rung // gtsug lag*

(kha 55b4) khang *du song yang* rung / [•→1•] [•→2•] [] drung du *nye bar 'gro'o* / ○ / [•2 ←nyin mtshan du•] [•1←chos yongsu 'dri *na yang*•] / *de'i* ○ *lung bstan* pas dga' *mgu'*

Kanjur: *khang na 'dug kyang rung / chos yongs su 'dri ba dag*[307] *nyin mtshan du de'i drung du 'dong*[308] *bar*[309] *'gyur // des lan btab pas dga' mgu*

(kha 55b5) rangs par 'gyur ro // de ci 'i phyir zhe *na'* / ○ 'Jam dpal chos *gyi gzhung* 'di [] sangs rgyas ○ thams cad *gyi* byin gyis brlabs *te* [] //

Kanjur: *rangs par* (T.137b2) *'gyur ro // de ci'i phyir zhe na / 'Jam dpal chos kyi rnam grangs 'di ni / sangs rgyas thams cad kyis byin gyis brlabs pa'i phyir ro //*

(kha 55b6) 'Jam dpal [•→•] [] 'das pa dang / ma *'ongs* pa dang / da ltar [] *gyi* de bzhin gshegs pa / *dgra'* bcom *ba* yang dag par rdzogs pa'i sangs rgyas rnams *gyis* [•←chos

Kanjur: *'Jam dpal chos kyi rnam grangs 'di ni 'das pa dang /* (T.137b3) *ma byon pa dang / da ltar byung ba'i de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams kyis*[310]

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[301] *bsti* : = S, P, B, N, D, L; J, Q, C. *sti* (= Bth, Tib. Kho.).

[302] *ri mor* : = S, B, D (= Bth, Tib. Kho.); P. *rim bor* (s.e.); J, Q, N, C, L. *ri mo*.

[303] *dad pa dag* : = J, N, D, L (= Bth); S. *<dad pa> dag* (s.e.); P, B, Q. *dang pa bdag* (s.e.); C *dang bdag* (s.e.). Cf. KN.288.10. *(devatā) śrāddhāḥ*.

[304] *mnyan* : = S. The other Kanjurs read *nyan* instead (= Bth, Tib. Kho.).

[305] *bsrung* : = J, S, N, D, C, L (= Bth, Tib. Kho.); P. *la srung*; B, Q. *srung*.

[306] *du* : = S, D. The other Kanjurs omit this word (= Bth).

[307] *dag* : T. MS. *rag* (s.e.).

[308] *'dong* : T. MS., P. *'dod* (s.e.).

[309] *bar* : Q. *par* (s.e.).

[310] *kyis* : J, P, N, C. *kyi* (w.r.?; = Bth).

(kha 55b7) *gyi gzhung* 'di.] rtag tu byin gyis brlabs [] *so* // 'Jam dpal chos *gyi gzhung* 'di ni 'jig rten gyi khams mang por [] sgra 'am dbyangs sam / mying thos pa

Kanjur: *rtag tu byin gyis brlabs pa'i phyir ro // 'Jam dpal chos kyi rnam grangs* (T.137b4) *'di ni 'jig rten gyi khams mang por yang sgra 'am / dbyangs sam / ming thos pa*[311]

(kha 55b8) [•→•] rnyed *pa* [•←yang•] [shin tu] dka'o // [•'di lta ste→•] 'Jam dpal [•←•] dper na / stobs *gyis* 'khor lo *skor* ba'i rgyal po ni stobs *gyis* bdag [] srid thub ste / de la [] rgol ba [dang /]

Kanjur: *yang rnyed par dka'o // 'Jam dpal 'di lta ste / dper na / stobs kyi 'khor los*[312] *sgyur ba'i rgyal po*[313] *ni // stobs kyis* (T.137b5) *bdag gi rgyal srid thub ste / de la phyir rgol ba*

(kha 56a1) ๑ // rgyal po zla dag dang [] [lhan cig tu] *thab* mo byed par *gyurd* na / stobs *gyis* 'khor lo *skor* ba'i rgyal po de la dmag myi mang po yod de / de [] [•→•] dgra de dag [•←dang•] [lhan cig tu] *thab* bo // rgyal po

Kanjur (KN.289.4; T. 137b5; J. 119a1; S. 160a4; P. 307a4; B. 146b1; Q. 124a6; N. 165a1; D. 108a7; C. 126b7; L. 170b3) *rgyal po zla dag dang de 'thab*[314] *mo byed par gyur na / stobs kyi*[315] *'khor los*[316] *sgyur ba'i rgyal po de la dmag mi mang po yod de / de dag dang dgra de dag* (T.137b6) *'thab bo // rgyal po*[317]

(kha 56a2) des dmag myi 'thab pa [] mthong nas / dmag myi de dag la dga' zhing mgu' [] *bar* 'gyur ro // de dga' zhing [] rangs nas / dmag myi de dag la [•→•] rnam pa du ma['i] [•←sbyin pa•] *byin no'* //

Kanjur: *des dmag mi 'thab pa de*[318] *mthong nas / dmag*[319] *mi de dag la dga' zhing mgu rangs par*[320] *'gyur ro // de dga' zhing mgu*[321] *rangs nas dmag mi de dag la sbyin pa*[322] *rnam pa du ma sbyin par*[323] (T.137b7) *byed de /*

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[311] *pa* : = S, P, D (= Tib. Kho.). The other Kanjurs read *par* instead (= Bth).

[312] *los* : Only D read thus (= Bth). T. MS. and the other Nep. MSS. read *lo* instead.

[313] *po* : T. MS. *bo* (s.e.).

[314] *'thab* : T. MS. *thab* (w.r.?; = Tib. Kho.).

[315] *kyi* : T. MS., S, P *kyis* (cf. Tib. Kho. *gyis*). The other Kanjurs read *kyi* instead.

[316] *los* : = S, D (= Bth). The other Kanjurs read *lo* instead.

[317] *po* : T. MS. *bo* (s.e.).

[318] *de* : = S, D, L. The other Kanjurs omit this word (= Bth, Tib. Kho.).

[319] *dmag* : P. *dmagi* (s.e.).

[320] *mgu rangs par* : = S, D, L. The other Kanjurs read *mgu bar* instead (= Bth, Tib. Kho.).

[321] *mgu* : = S, D, L. The other Kanjurs omit this word (= Bth, Tib. Kho.).

[322] *pa* : T. MS. *ba* (s.e.; = Bth).

[323] *par* : D. *bar* (= Bth).

(kha 56a3) [de] 'di lta ste / grong ngam grong gi zhing [] sbyin no // grong khyer dang grong khyer gyi zhing dang gos dang / dkri ba dang lag pa'i rgyan dang / mgul rgyan dang / gser gyi tshong tshong dang //

Kanjur: *'di lta ste / grong dang grong gi zhing rnams sbyin no*[324] *// grong khyer dang / grong khyer gyi*[325] *zhing dang / gos dang / thod dang / lag pa'i rgyan dang / mgul rgyan dang / gser gyi tsong tsong*[326] *dang /*

(kha 56a4) rna cha dang / se mo do dang / do shal dang / [] gser dang / dngul dang ○ / nor bu dang / mu tig dang / be du rya dang / dung dang shi la dang / ○ byi ru yang byin / bal glang dang rta dang shing rta dang /

Kanjur: *rna rgyan dang / se* (T.137b8) *mo do dang / do shal dang / mgron*[327] *bu dang / gser dang / dngul dang / nor bu dang / mu tig dang / bai ḍūrya*[328] *dang / dung dang / man shel*[329] *dang / byi ru yang*[330] *sbyin par byed / glang po che dang / rta dang / shing rta dang /*

(kha 56a5) rkang thang [pa] dang / bran po dang bran mo yang byin // ○ bzhon pa dang khyogs gyang byin / gtsug gi nor bu ni su ○ la yang ma byin no // de ci 'i phyir zhe na /

Kanjur: (T.138a1) *rkang thang dang / bran po*[331] *dang / bran mo yang*[332] *sbyin par byed // bzhon pa dang / khyogs kyang sbyin par byed de / gtsug gi nor bu ni su la yang*[333] *sbyin par mi*[334] *byed do // de ci'i phyir zhe na /*

(kha 56a6) [→•] gtsug gi nor bu [] gcig pu [] ste / [•←rgyal po'i spyi bor gzhag pa'o•] // 'Jam dpal de ste rgyal pos gtsug gi nor bu de [] byin na' / rgyal po 'i stobs 'dus pa rnam bzhi po

Kanjur: *rgyal* (T.138a2) *po'i gtsug tu gdags*[335] *pa'i nor bu de ni gcig pu*[336] *kho na yin*

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[324] *no* : Q. *na* (s.e.).

[325] *gyi* : = J, S, N, D, C, L (= Bth, Tib. Kho.); Q, P. *kyi*.

[326] *tsong tsong* : = S, D (= Bth); P. *gtsong gtsong* (s.e.); B, N, L. *tshong tshong* (= Tib. Kho.); J, Q, C. *tshod tshod* (s.e.). Cf. KN.289.9. (*sauvarṇa-*)*sūtra~*; n. 397.

[327] *mgron* : = J, B, Q, C (= Bth); S, P, N, D, L. *'gron*.

[328] *bai ḍūrya* : = S, B, N, C, L; J, Q, D. *bai dūrya*; P. *bai du rya*; cf. Bth, Tib. Kho. *be du rya*. Cf. KN.289.10. *-vaiḍūrya-*.

[329] *man shel* : P. *me shel* (s.e.); cf. Bth. *mel shel*; Tib. Kho. *shi la*. Cf. KN.289.10. *-śilā-*; n. 399.

[330] *byi ru yang* : = J, S, B, Q, D, C (= Tib. Kho.); P. *bye rus dang*; N, L. *byu ru 'ang*. Cf. Bth. *byi ru dang yang*; KN.289.10. *-pravāḍāny api*.

[331] *bran po* : = S, P, Q (= Tib. Kho.); J, B, N, D, C, L. *bran pho* (= Bth).

[332] *yang* : N, L. *'ang* (w.r.).

[333] *yang* : N, L. *'ang* (w.r.).

[334] *mi* : T. MS. om. (s.e.).

[335] *gdags* : = S; J, B, Q, N, D, C, L. *btags*; P. *dag* (s.e.). Cf. Bth. *btag*.

pa'i[337] *phyir ro // 'Jam dpal gang gi tshe rgyal pos gtsug gi nor bu de yang*[338] *sbyin par byed pa na / rgyal po'i dpung gi tshogs yan* (T.138a3) *lag bzhi pa*[339]

(kha 56a7) de dag thams cad ngo mtshar du 'gyur rmad du 'gyur *ba* / [•→•] de bzhin du [•←'Jam dpal.•] de bzhin gshegs pa dgra bcom *ba* yang dag par rdzogs pa'i sangs rgyas nyid *gyi* lag

Kanjur: *de dag*[340] *thams cad ngo mtshar du 'gyur // rmad du 'gyur ro // 'Jam dpal de bzhin du de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas nyid kyi lag*

(kha 56a8) stobs *gyi* bsod nams las byung *ste* / khams *sum* na / chos *gyi* rgyal po mdzad *do* // khams *sum* de la [341]bDud sdig [to] can gnon te // de nas de bzhin gshegs pa 'i

Kanjur: *stobs* (T.138a4) *kyi bsod nams las byung ba'i khams gsum na*[342] *chos kyi rgyal po mdzad pa'i khams gsum de*[343] *la / bDud sdig can*[344] [345]*gnon te / de nas de bzhin gshegs pa'i*

(kha 56b1) 'phags *pa rgol ba* [] dang bDud *dang* thab mo byed do // [•→•] de nas [•← 'Jam dpal.•] de bzhin gshegs pa dgra bcom *ba* yang dag par rdzogs pa'i sangs rgyas chos *gyi* rgyal p[o]

Kanjur (KN.290.1; T. 138a4; J. 119a7; S. 160b5; P. 307b5; B. 147a1; Q. 124b5; N. 165b2; D. 108b6; C. 127a6; L. 171a4) *'phags pa'i dmag* (T.138a5) *mi rnams dang bDud du*[346] [347]*thab mo byed do // 'Jam dpal de nas*[348] *de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas chos kyi rgyal po*

(kha 56b2) chos *gyi* bdag po 'phags *pa rgol zhing* thab [] pa de dag la / mdo sde [•→•] rnam pa du *ma'* [•←brgya stong.•] 'chad do // 'khor [b]zhi [] dga' bar bya

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[336] *gcig pu* : = D, C, L; J, B, Q, N. *gcig bu* (cf. Bth. <g>*cig bu*); S. *gcig pa* (s.e.); P. *cig* (s.e.).

[337] *pa'i* : T. MS. *ba'i* (w.r.?; = Bth).

[338] *yang* : N, L. *'ang* (w.r.).

[339] *bzhi pa* : = S (= Bth); P. *gzhi pa*. The other Kanjurs read *bzhi po* instead (= Tib. Kho.).

[340] *dag* : T. MS., S. om. (w.r.).

[341] *bDud sdig to can* : = Bth, P; T.138a4. *bDud sdig can*.

[342] *na* : B. *nas* (s.e.); L. om. (s.e.).

[343] *de* : = S, P (= Tib. Kho.). The other Kanjurs read *de dag* instead (= Bth).

[344] *bDud sdig can* : P. *bDud sdig{s} to can* (cf. Bth, Tib. Kho. *bDud sdig to can*).

[345] *gnon te* : = J, S, P, N, D, C, L (= Bth, Tib. Kho.); B, Q. *gnod de* (w.r.); cf. KN.289.15. *ākrāmati* (D3. *ākramate*).

[346] *du* : J, Q. *tu* (w.r.).

[347] *thab mo* : = J, B, Q, D (= Tib. Kho.); S, P, N, C, L. *'thab mo*; cf. Bth. *'thab bo* (s.e.).

[348] *de nas* : = S (= Bth, Tib. Kho.); P. *de nis* (s.e.); J, B, Q, N, D, C, L. *des na* (w.r.). Cf. KN.290.1. *atha khalu*.

ba 'i phyir de dag *las*[349] mya ngan las *'da ba*

Kanjur: *chos kyi bdag po // 'phags* (T.138a6) *pa'i dmag mi thab*[350] *mo byed pa de dag la mdo sde brgya stong rnam pa du ma 'chad do // 'khor bzhi yang dag par dga' bar bya ba'i*[351] *phyir // de dag la mya ngan las 'das pa'i*

(kha 56b3) 'i grong khyer dang / chos *gyi* grong khyer chen po 'i sbyin *ba byin* te / [.de dag []→.] mya ngan las 'das [] [.←.] *so zhes brid nas* / [.'di lta *bo'i*[352]→.] chos *gyi gzhung* [.←.] 'di ni myi 'chad *do'* //

Kanjur: *grong khyer dang /* (T.138a7) *chos kyi grong khyer chen po'i sbyin pa sbyin*[353] *te / mya ngan las 'das pas de dag la rjod*[354] *cing / chos kyi rnam grangs 'di lta bu 'di ni mi 'chad do //*

(kha 56b4) [.de la→.] 'Jam dpal [.←.] ji ltar stobs *gyis* 'khor *lo skor* ○ ba'i rgyal po dmag myi *rgal ba na'* / skyes *bu chen po'i* ○ *mthus* / ngo mtshar du gyur nas /

Kanjur: *'Jam dpal de la ji ltar stobs kyi*[355] *'khor* (T.138a8) *los*[356] *sgyur ba'i rgyal po dmag mi de dag 'thab pa na / skyes bu'i rtsal chen pos ngo mtshar du gyur nas /*

(kha 56b5) phyis [] [de] thams cad *gyi* mchog[357] gtsug gi nor bu ○ [.de *byin te*→.] / 'jig rten thams cad [ni] *ma dad cing* ○ ngo mtshar du *gyurd to* [.←.] // 'Jam

Kanjur: *phyis bdog pa thams cad kyi mchog gi*[358] *gtsug gi nor bu 'jig rten thams cad yid mi*[359] *ches* (T.138b1) *shing ngo mtshar du 'gyur ba*[360] *de sbyin par byed do // 'Jam*

(kha 56b6) dpal «ji ltar» rgyal po [] 'i gtsug gi nor bu [.→.] de yun ring du *bsrung zhing* / [.←*spyi bo la gzhag pa*.] de bzhin du 'Jam dpal de bzhin gshegs pa dgra bcom *ba'* / yang dag

Kanjur: *dpal ji ltar rgyal po de'i gtsug gi nor bu gtsug na 'dug pa de yun ring du bsrungs pa de bzhin du / 'Jam dpal de bzhin* (T.138b2) *gshegs pa dgra bcom pa yang dag*

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[349] *las* : s.e.?

[350] *thab* : = J, B, Q (= Tib. Kho.); S, P, N, C, L. *'thab* (= Bth).

[351] *dga' bar bya ba'i* : T. MS. *dga' ba'i* (s.e.).

[352] *bo'i* : s.e. for *bu'i*?

[353] *sbyin* : P, L. *byin* (w.r.; = Tib. Kho.).

[354] *rjod* : S, P, B. *brjod* (= Bth).

[355] *kyi* : S, P. *kyis*; cf. Tib. Kho. *gyis*.

[356] *los* : = S, P, D, L (= Bth). The other Kanjurs read *lo* instead.

[357] *thams cad gyi mchog* : = O. *sarva-paścimakaṃ*; F. *sarvba-paścimakaṃ*.

[358] *mchog gi* : = S, D (= KN.290.6. *paścimaṃ* [*cūḍāmaṇiṃ*]). The other Kanjurs read *mchog* /instead (≒ Bth. *mchog*).

[359] *mi* : S, P. om. (s.e.; = Bth).

[360] *'gyur ba* : = S; P. *'gyur pa*. The other Kanjurs read *gyur pa* instead.

(kha 56b7) par rdzogs pa'i sangs rgyas khams gsum na chos gyi rgyal po chen po / chos gyis rgyal po mdzad pa' / gang gyi dus la nyan thos [] dang / byang cub sems

Kanjur: *par rdzogs pa'i sangs rgyas khams gsum na chos kyi rgyal po chen po / chos kyi rgyal po mdzad pa gang gi tshe nyan thos dag dang / byang chub sems*

(kha 56b8) dpa' [] / phung po 'i bdud dam / nyon mongs pa 'i bdud dang / 'thab pa gzigs te / de dag dang lhan cig [] 'thab pa na / nam 'dod {'}chags dang / zhe sdang dang / gti

Kanjur: *dpa' dag* (T.138b3) *phung po'i bdud dam / nyon mongs pa'i bdud dang 'thab par*[361] *gzigs te / de dag dang lhan cig*[362] *tu 'thab pa na / gang gi tshe 'dod chags dang / zhe sdang dang / gti*

(kha 57a1) ๑ // mug zad de / khams gsum [] thams cad las byung zhing bdud thams cad 'jom ba skyes bu [chen po] 'i mthu [] byas par gyurd pa' // de na de bzhin gshe[gs]

Kanjur (KN.290.10; T. 138b3; J. 119b5; S. 161a6; P. 308a5; B. 147a8; Q. 125a3; N. 166a3; D. 109a3; C. 127b4; L. 171b5) *mug zad de / khams gsum pa thams cad* (T.138b4) *nas byung zhing / bdud thams cad 'joms pa /* [363]*skyes bu chen po'i rtsal chen po byas par gyur pa de'i tshe / de bzhin gshegs*

(kha 57a2) pa' dgra bcom ba yang dag par rdzogs pa'i sangs rgyas bnyes[364] nas / 'phags pa [] rgol ba de dag la [*'di lta bu→*] 'jig rten thams cad yid myi ches pa' / 'jig rten

Kanjur: *pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mnyes nas / 'phags pa'i* (T.138b5) *dmag mi de dag la / 'jig rten thams cad dang mi mthun pa / 'jig rten*

(kha 57a3) thams cad myi dad pa' sngun ma bshad / sngun ma bstand pa'i chos gyi gzhung [*←*] [] bshad do / kun gyis thams cad mkhyen pa [] / thob par byed pa' / gtsug gi nor

Kanjur: *thams cad*[365] *yid mi ches pa / sngon ma bshad sngon ma bstan pa'i chos kyi rnam grangs* [366]*'di lta bu 'di bshad de / kun gyis thams cad* (T.138b6) *mkhyen pa*

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[361] *par* : = S. The other Kanjurs read *pa* instead (= Bth).

[362] *cig* : J, P, C. *gcig* (= Bth).

[363] *skyes bu chen po'i rtsal chen po byas par* : = S, D (w.r.?; = Bth). The other Kanjurs read *skyes bu'i rtsal* (P. *stsal* [s.e.]) *chen po* (P. *po'i* [s.e.]) *byas par* instead. Cf. Tib. Kho. *skyes bu chen po 'i mthu byas par*; KN.290.10. *mahāpuruṣakāraḥ*.

[364] *bnyes* : s.e. for *mnyes*.

[365] *thams cad* : = S, P (= Bth, Tib. Kho.). The other Kanjurs read *thams cad la* instead.

[366] *'di lta bu* : J, B, Q, N, C. om. (s.e.); cf. KN.290.12. *evaṃrūpaṃ*.

nyid thob par byed pa / gtsug[367] *gi nor*

(kha 57a4) bu chen po dang {/} 'dra ba </>[368] de bzhin gshegs pas nyan ○ thos rnams [] rab tu byin no // 'Jam dpal 'di ni / ○ de bzhin gshegs pa [] 'i [•mchog→•] gi

Kanjur: *bu chen po dang 'dra bar*[369] */ de bzhin gshegs pas nyan thos rnams la rab tu sbyin no // 'Jam dpal 'di ni de bzhin gshegs pa rnams* (T.138b7) *kyi*[370]

(kha 57a5) chos bshad pa [•←•] ste // 'di ni de bzhin gshegs ○ pa rnams gyi chos gyi gzhung gyi mtha'o // chos ○ gyi gzhung thams cad gyi nang na //

Kanjur: *chos bstan pa'i mchog ste / 'di ni de bzhin gshegs pa rnams kyi chos kyi rnam grangs kyi*[371] *mtha'o*[372] *// chos kyi rnam grangs thams cad kyi nang na*

(kha 57a6) chos gyi gzhung 'di [ni 'jig rten thams cad «na»] zab cing / 'jig rten thams cad yid myi ches pa ste / [gang 'di] 'Jam dpal [de bzhin gshegs pa' de ring]

Kanjur: *chos kyi rnam grangs 'di zab ste / 'jig rten thams cad dang mi mthun pa'o // 'Jam* (T.138b8) *dpal*

(kha 57a7) stobs gyi 'khor lo skor bas / ring du bsrungs pa'i gtsug gyi nor bu bkrol te / rgol ba [] la byin ba / de [b]zhin du de bzhin gshegs pas [•gsang ba'i→•] chos [] [•←•] /

Kanjur: *stobs kyi 'khor los*[373] *sgyur ba'i rgyal po de nyid kyis / ring du* [374]*bsrungs pa'i gtsug gi nor bu bkrol te / dmag mi mchog rnams la* [375]*sbyin pa de bzhin du / de bzhin gshegs pa'i* (T.139a1) *chos kyi rnam grangs gsang ba*

(kha 57a8) yun ring por bsrungs pa' / chos [] thams cad gyi spyi bo la 'dug pa de bzhin gshegs pas mkhyen pa de / de bzhin gshegs pas de ring yang dag par

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[367] *gtsug* : = S, P, D (= Tib. Kho.; ≒ Bth. *gtsu<g>*). The other Kanjurs read *spyi gtsug* instead.

[368] *gtsug gi nor bu chen po dang 'dra ba* : cf. KN. 291.1. *mahācūḍāmaṇi-prakhyaṃ.*

[369] *bar* : = D; S. *ba dang.* The other Kanjurs read *ba* instead (= Bth, Tib. Kho.).

[370] *kyi* : = S (= Bth); ≒ Tib. Kho. (*de bzhin gshegs pa)'i* (*mchog gi chos bshad pa ste*); KN.291.2. *tathāgatānāṃ* (*paramā dharmadeśanā*). The other Kanjurs read *kyis* instead (w.r.).

[371] *chos kyi rnam grangs kyi* : T. MS. om. (s.e).

[372] *mtha'o* : J, B, Q, N, D, C, L. *mthu'o* (s.e.). Cf. KN.291.2. *paścima~*.

[373] *'khor los* : S, P, D and L read thus (= Bth). T. MS., J, B, Q, N, C. *'khor lo* (= Tib. Kho.).

[374] *bsrungs pa'i* : = B, N, D, L (= Tib. Kho.); S. *bsrung<s> pa'i*; J, P, Q, C. *bsrungs ba'i* (cf. Bth. *bsrung ba'i*).

[375] *sbyin pa* : = B, Q; S, P, N, D, C. *byin pa*; J, L. *byin ba* (= Bth, Tib. Kho.).

Kanjur: *yun ring por bsrungs pa*[376] */ chos kyi rnam grangs thams cad kyi spyi bo la 'dug pa / de bzhin gshegs pas mkhyen pa*[377] *de*[378] */ de bzhin gshegs pas de* (T.139a2) *ring yang dag par*

(kha 57b1) rab tu bstan to /// de nas bcom ldan 'das ⌈gyis⌋ de 'i don ⌊⌋ bslas te / bstan pa'i phyir / de 'i dus na tshigs su bcad pa 'di ⌊⌋ gsungs so //

Kanjur (KN.291.6; T. 139a2; J. 120a3; S. 161b5; P. 308b4; B. 147b8; Q. 125b1; N. 166b3; D. 109b1; C. 128a2; L. 172a5) *rab tu bstan*[379] *to // de nas bcom ldan 'das*[380] *don 'di nyid rgyas par ston cing de'i thse*[381] *tshigs su bcad pa 'di dag bka' stsal*[382] *to //*

(kha 57b2) byams pa ⌊⌋ stobs ni rtag tu ston par byed // rtag tu sems can kun la snying yang brtse' // ⌈•⌋'di 'dra 'i chos rnams rab tu ston pa ni'⌋→•⌋ // bde bar gshegs

Kanjur: *byams pa'i stobs ni rab tu ston par byed //* (T.139a3) *rtag*[383] *tu sems can kun la snying yang brtse*[384] *// bde bar gshegs*

(kha 57b3) pas bsngags pa mdo sde ⌊⌋ mchog ⌈•←•⌋ // ⌈•→•⌋ khyim pa dang ⌈ni⌋ rab ⌈tu⌋ byung ⌈ba⌋ ⌊⌋ ⌈•←gang•⌋ ⌊⌋ // byang cub sems dpa' ma yin phyi dus na // ⌈•thams cad la yang ⌈⌈•→•⌋⌋ ⌊⌋ byams stobs

Kanjur: *pas* [385]*bsngags pa mdo sde'i*[386] *mchog / 'di 'dra'i chos 'di rab tu ston par byed //* (= 45) *gang dag khyim na gnas dang rab byung dang*[387] *// byang* (T.139a4) *chub sems dpa' ma yin phyi dus der //*

(kha 57b4) ⌈⌈•←des•⌋⌋ bstan ⌈pa'⌋ //⌋→•⌋ chos 'di thos nas smod par ○ myi bya phyir // ⌈•←•⌋ nga 'is ⌈•rjesu⌋→•⌋ byang [c]u[b] ⌈•←•⌋ thob nas ⌈ni⌋ // ○ de bzhin gshegs la 'dug pa[r]

Kanjur: *chos 'di thos nas smod*[388] *par 'gyur 'ong zhes // thams cad la yang*[389] *des ni*

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[376] *bsrungs pa* : = S, D (= Tib. Kho.); P. *bsrungs ba* (cf. Bth. *bsrung ba*); = KN. 291.5. *-anurakṣita~*; J, B, Q, N, C, L. *gsungs pa* (s.e.).

[377] *mkhyen pa* : T. MS. *mkhyen ba* (s.e.).

[378] *de* : P, B. *ste*.

[379] *bstan* : = S, P (= Tib. Kho.). The other Kanjurs read *ston* instead (= Bth).

[380] *bcom ldan 'das* : P. *bcom ldan 'das kyis* ≒ Tib. Kho. *bcom ldan 'das gyis*, Bth. *bcom ldan 'das kyi* (s.e. for *kyis*?).

[381] *thse* : J. *thsi* (s.e.).

[382] *stsal* : T. MS. *bstsal* (s.e.).

[383] *rtag* : P. *rtags* (s.e.).

[384] *brtse* : T. MS., S, P. *rje* (w.r.).

[385] *bsngags pa* : = S (= Bth, Tib. Kho.); J, B, Q, N, D, L. *bsngags pa'i*; P, C. *sngags*.

[386] *mdo sde'i* : = S, D; J, P, B, Q, N, D, C, L. *mdo sde* (= Bth, Tib. Kho.).

[387] *rab byung dang* : P. *rab byung ba* (cf. Tib. Kho. *rab tu byung ba*).

[388] *smod* : Q, P. *smon* (s.e.).

byams stobs bstan // (= 46) *bdag gis byang chub rjes su* [390]*thob 'gyur te* // *de* (T.139a5) *bzhin gshegs pa 'dug*[391] *par*

(kha 57b5) nam *gyurd te* // de *na* thabs la *'dug* nas *nye* ○ *bar* sbyin // byang *cub* mchog 'di *rnams gyang thob* ○ par *bya'* // [] stobs *gyi* 'khor lo *skor*

Kanjur: *nam gyur pa* // *de tshe thabs la gnas nas khyed la sbyin* // *byang chub mchog 'di kun tu*[392] *bsgrags par bya*[393] // (= 47) *dper na stobs kyi*[394] *'khor lo*[395] *sgyur*

(kha 57b6) [ba'i] rgyal [po] *'is* // [•→•] *rgol ba* rnams la mgron [bu] mang [po] byin // *bal glang* rta dang shing rta rkang thang [ba'] [] // [•←mgu' nas•] grong [] dang [] grong khyer rnams *gyang byind* //

Kanjur: *rgyal gyis* // (T.139a6) *mgu nas dmag mi rnams la mgron*[396] *mang byin* // *glang chen rta dang shing rta rkang thang dang* // *grong rnams dang ni grong khyer rnams kyang byin* // (= 48)

(kha 57b7) dga' nas *la la* la ni lag pa'i rgyan [yang byin] // dngul dang gser gyi *tshong tshong* rnams *gyang byind* // mu tig nor bu byi ru *shi la dung* // [] rnam pa mang

Kanjur: *dga' nas kha cig la ni lag pa'i rgyan* // *dngul* (T.139a7) *dang gser gyi tsong tsong*[397] *rnams kyang byin* // *mu tig nor bu byi ru*[398] *man shel*[399] *dang*[400] // *sbyin par bya ba rnam pa mang*

(kha 57b8) [] [*dang* {/} des dga'] *bran* [gyang] *byind* // [•→•] *de'i brtul pa'i mchog gyis nam zhig na* // [•←*la las* de ni•] *shin du* ngo mtshar *gyurd* // de *'is* ngo mtshar byas *par* shes

Kanjur: *po byin* // (= 49) *gang tshe* [401]*de ni de la gang zhig gis* // *tsham tshom med*

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[389] *yang* : N, L. *'ang*.

[390] *thob 'gyur te* : = S (= Bth); P. *thob 'gyur ste* (s.e.). The other Kanjurs read *'thob 'gyur te* instead.

[391] *de bzhin gshegs pa 'dug* : J, P, B, Q, N and C read thus (= Bth). T. MS., S, D, L. *de bzhin gshegs la 'jug* (w.r.).

[392] *tu* : J, Q. *du* (s.e.).

[393] *bya* : = S, P, D, L (= Bth). The other Kanjurs read *bya'o* instead.

[394] *kyi* : T. MS., S. *kyis* (w.r.).

[395] *lo* : D, L. *los* (= Bth).

[396] *mgron* : S, P, D. *'gron* (w.r.).

[397] *tsong tsong* : = D (= Bth); P. *gtsong gtsong* (s.e.); J, B, Q, N, C, L. *tshong tshong* (= Tib. Kho.); S. *cod pan* (s.e.). Cf. KN.292.3. (*suvarṇa-*)*sūtra~*; n. 326.

[398] *byi ru* : P. *bye ru*; N, L. *byu ru*.

[399] *man shel* : Bth. *mal shal*; Tib. Kho. *shi la*. Cf. KN.292.4. *-śilā~*; n. 329.

[400] *dang* : s.e. for *dung* (= KN.292.4.*śaṅkha-*)?

[401] *de ni* : J, N. *de na* (s.e.); P. *nga ni* (s.e.).

pa'i[402] *mchog gis ngo* (T.139a8) *mtshar gyur // de yis ngo mtshar byas pa*[403] *shes*

(kha 58a1) ๏ // nas su // cod pan las ni nor bu bkrol *nas* byin // [•de bzhin [] sangs rgyas chos rgyal ngas *gyang* [ni] //→1•] bzod pa[] stobs dang shes rab [•mang po→2•] mdzod [•2←•] / / [•1←•]

Kanjur (KN.292.6; T. 139a8; J. 120a8; S. 162a5; P. 309a4; B. 148a6; Q. 125b7; N. 167a3; D. 109b5; C. 128a7; L. 172b5) *nas su // cod pan las ni nor bu bkrol te byin //* (= 50) *bzod pa'i stobs dang shes rab mdzod mang po // sangs rgyas chos rgyal ngas kyang de bzhin* (T.139b1) *du //*

(kha 58a2) [•chos *gyis* 'jig rten 'di dag thams cad *bstand* //→•] phan zhing snying rje[] rjesu thugs brtse[] phyir // [•←•] sems can *nyams pa rnams gyang* gzigs *pas na'* //

Kanjur: *phan zhing snying rje'i rjes su thugs brtse'i phyir // chos kyis 'jig rten 'di dag thams cad bstan //* (= 51) *'tshe ba'i*[404] *sems can dag kyang gzigs nas su //*

(kha 58a3) mdo sde bye ba phrag stong [] [rab du] bshad // [•srog chags de dag [] *gi* mthu *rig* nas //→1•] sems can *gag* [] [•gtsang→2•] *mya ngan 'jom* [•2←•] ba [de] // [•1←•] de *na* chos [gyi] rgyal [po] sman []

Kanjur: *mdo sde bye ba phrag stong rnams* (T.139b2) *kyang bshad // sems can gang 'dir nyon mongs 'joms gtsang ba // srog chags de dag rnams kyi mthu mkhyen nas //* (= 52) *de nas chos rgyal sman pa*

(kha 58a4) chen *pos* [] // [•→•] bye ba [] brgya ['i] [•←*gzhung*•] [gyis] *ston pa ni* / ○ / sems can stobs dang ye shes ldan mkhyen nas / ○ / gtsug gi nor bu lta bu[] mdo 'di

Kanjur: *chen po yang // rnam grangs bye ba phrag brgya*[405] *'chad*[406] (T.139b3) *mdzad cing // sems can stobs dang ye shes ldan mkhyen nas // gtsug gi nor bu lta bu'i mdo 'di*

(kha 58a5) bshad // [•'jig rten du ni mdo sde mtha' 'di bshad / ○ /→•] mdo sde *thams cad* gyi [ni] mchog [] 'di yin [] / ○ / [•←•] ngas ni *nam yang* ma bshad [] bsrungs

Kanjur: *bshad //* (= 53) *mdo sde kun gyi mchog gyur 'di yin te // 'jig rten du ni mdo*

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[402] *med pa'i* : T. MS. *med ba* (s.e.); S. *med pa* (w.r.); P. *med par* (w.r.); J, B, Q, C, N, D, L. *med pa'i* (= Bth). Cf. Tib. Kho. *brtul pa'i mchog*; KN.292.5. *uttama-sāhasena*.

[403] *pa* : = S, P (= Bth); the other Kanjurs read *par* instead (= Tib. Kho.).

[404] *'tshe ba'i* : P. *mtshe ba'i* (s.e.); J, B, Q, C, L. *'tsho ba'i* (w.r.; = Bth). Cf. KN. 292.9. *vihanyamāna~*.

[405] *phrag brgya* : cf. Bth. *stong phrag*; Tib. Kho. *brgya*; KN. 292.11. (*koṭī-*)*sata~*.

[406] *'chad* : Q. *'chang* (s.e.).

sde mtha' 'di bshad // (T.139b4) ngas ni nams kyang[407] *ma*[408] *bshad rab*[409] [410]*bsrungs*

(kha 58a6) pa [ste] // [] de ring *thos par bya 'is* thams cad nyon // [•]'di *lta bu 'i* chos bzhi 'di *rnams* [ni] //→•] nga ni [] mya ngan 'das [] nas [sus] [•←•] *bsnyend te'* //

Kanjur: *pa // de ni de ring bsgrags kyis thams cad nyon //* (= 54) *nga ni yongs su mya ngan 'das gyur*[411] *nas // 'di 'dra'i*[412] *chos bzhi*[413] *'di dag* [414]*bsten par bya //*

(kha 58a7) gang *zhig* byang *cub* dam pa mchog 'dod *cing* // [] nga *'i* bya ba *dag* [ni] *su*[415] byed *pa'* // de la mya ngan [] *dang* [ni] bar chad myed // mdog myi sdug dang na bar myi

Kanjur: [416]*gang dag (T.139b5) byang chub* [417]*dam pa mchog 'dod dang //* [418]*gang dag nga yi*[419] *bya ba rnams*[420] *byed pa //* (= 55) *de la mya ngan med cing bar chad med // mdog mi sdug dang*[421] *na bar mi*

(kha 58a8) 'gyur zhing // de *'i* mdog *gyang* nag por myi 'gyur te // de ni grong khyer ngan par *yong* myi gnas // rtag tu mthong dga' drang srong chen po de //

Kanjur: *'gyur zhing*[422] *// de yi mdog kyang nag por mi 'gyur (T.139b6) te // de ni grong khyer ngan par yongs*[423] *mi gnas //* (= 56) *rtag tu mthong dga' drang srong chen po de //*

(kha 58b1) / d[e] bzhin gshegs pa bzhin du mchod par 'gyur // [•[•*de la*→••] rtag tu

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[407] *nams kyang* : = S, P; Bth. *nam kyang*. The other Kanjurs read *nam yang* instead (= Tib. Kho.).

[408] *ma* : D. *sa* (s.e.).

[409] *rab* : Q. *pa* (s.e.).

[410] *bsrungs pa* : S. *bsrung pa*; P. *bsrung nas*; Bth. *srungs [pa]*.

[411] *gyur* : Q. *'gyur* (s.e.).

[412] *'di 'dra'i* : P. *'di'i 'dri'i* (s.e.).

[413] *bzhi* : S. *gzhi* (s.e.).

[414] *bsten par bya* : = D; S. *sten par bya* (s.e.); J, P, Q, N, C, L. *bstan par bya* (s.e.; = Bth). Cf. Tib. Kho. *bsnyend te'*. Cf. KN.292.15. *niṣevitavyāḥ*.

[415] *su* : this reading goes with KN.292.16. *ye* and a variant reading *gang dag* in some Kanjurs.

[416] *gang dag* : = S, P (= Bth; = KN.292.16. *ye*). The other Kanjurs read *gang zhig* instead (= Tib. Kho.).

[417] *dam pa* : J, B, Q, C. om. (w.r.). Cf. KN.292.16. *agra-(bodhi~)*.

[418] *gang dag* : = S, P (= Tib. Kho. *su*; = KN.292.16. *ye*). The other Kanjurs read *de dag* instead (= Bth; w.r.).

[419] *nga yi* : P. *nge 'i* (s.e. for *nga'i* = Bth, Tib. Kho.).

[420] *rnams* : P. *rnam* (s.e.; = Bth).

[421] *dang* : = S (= Tib. Kho.); Bth. *ba dang*. The other Kanjurs read *cing* instead.

[422] *zhing* : = S, P (= Bth, Tib. Kho.). The other Kanjurs read *dang* instead.

[423] *yongs* : T. MS., P. *yong* (= Tib. Kho.). Cf. KN.294.2. (*na*) *câpi* (... *vāso*).

[••←••] g-yog [] byed [] 'gyur [ba ni] //→•] lha'*i sras po gzho* nu de *rnams te* // [• ←•] de la nam yang mtshon dang

Kanjur (KN.293.3; T. 139b6; J. 120b5; S. 162b5; P. 309b3; B. 148b5; Q. 126a4; N. 167b3; D. 110a2; C. 128b5; L. 173a5) *de bzhin gshegs pa bzhin du mchod*[424] *par 'gyur // lha yi bu pho gzhon nu de dag kyang // rtag tu de yi g-yog* (T.139b7) *kyang byed par 'gyur //* (= 57) *de la nam yang mtshon dang*

(kha 58b2) dug myi tshugs // lus la bong rdo *dbyig*[425] pas myi *zug* go // [•de *'i* kha yang *lkug* [] par 'gyur [ba ni'] //→•] de «la» gang *zhig* kha ngan zer ba'*o* // [• ←•] [•→•] de ni srog chags rnams *gyi*

Kanjur: *dug mi tshugs // lus la bong rdo dbyug pas mi phog go // de la gang dag kha* [426]*ngan zer ba ni // de dag kha yang lkugs shing zums*[427] *par 'gyur //* (= 58) *mya ngan nga 'das mdo 'di* (T.139b7) *gang 'dzin pa // de ni srog chags rnams kyi*[428]

(kha 58b3) gnyen du 'gyur // snang *bar gyurd* cing sa 'di [] steng na *spyod* // srog{s} chags bye ba mang po 'i rab rib *seld* // [•←mya ngan nga 'das mdo *sde* gang 'dzin *pa'o* //•]

Kanjur: *gnyen du 'gyur // snang ba thob cing sa 'di'i steng na rgyu // srog chags bye ba mang po'i rab rib sel //* (= 59)

(kha 58b4) de *'is* rmyi lam *gtsang ma gzugs* mthong *ste* / ○ / de *'is* [] *dge'* slong *dge'* slong ma yang mthong / ○ / de bzhin bdag lus seng ge [] khri la

Kanjur: *de yis*[429] *rmi lam bzang po'i dngos mthong* (T.140a1) *nas*[430] *// des*[431] *ni dge slong dge slong ma yang mthong // de bzhin bdag lus seng ge'i*[432] *khri la*

(kha 58b5) 'dug // rnam pa mang po [] chos rnams ston [] byed [pa] / ○ / [433]lha dang gnod sbyin *gang ga* bye ma *bzhind* / ○ / *lha ma yin* dang klu [dang] rnam [] mang *po'* //

Kanjur: *'dug / rnam pa mang po'i*[434] *chos rnams ston par byed //* (= 60) *de ni rmi lam*

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[424] *mchod* : Q. *mchong* (s.e.).

[425] *dbyig* : s.e. for *dbyug*. Cf. KN.293.5. *daṇḍa-*.

[426] *ngan zer ba ni // de dag kha* : T. MS. om. (s.e.).

[427] *zums* : = J, S, N, D, C, L; B, Q. *zum* (= Bth); P. *zlum* (s.e.).

[428] *kyi* : Q. *gyi* (s.e.); P. *ni* (s.e.).

[429] *de yis* : S, P. *de'i*; Bth. *de ni*.

[430] *nas* : = S, D; J, P, Q, N, C, L. *ste* (= Bth).

[431] *des* : P. *de* (= Bth).

[432] *seng ge'i* : J. *sing ge'i* (= Bth); P. *sing gis*.

[433] The order of words in this verse is so different from that in the Kanjur edition that I give up to designate the difference of the word order here.

[434] *mang po'i* : P. *mang pos* (s.e.); Q. *mang po* (s.e.?; = Tib. Kho.).

na yang lha (T.140a2) *klu dang // gnod sbyin lha min*[435] *gang gā'i*[436] *bye ma snyed //*

(kha 58b6) de dag [rnams] [] de ['is] chos [] *mchog bshad* // rmyi lam na yang thams cad thal mo *sbyor* // de'*i* rmyi lam de bzhin gshegs mthong *pa* // srog chags

Kanjur: *thams cad thal mo sbyar ba de dag la // chos kyi dam pa rnam pa mang po 'chad*[437] // (= 61) *de ni rmi lam* [438]*de bzhin gshegs mthong ste // srog chags*

(kha 58b7) bye [] mang la [ni] chos *'chad* cing // 'od *gzer* stong *yang* rab tu *gtong byed pa'* // mgon po dbyangs snyan gser gyi *kha dog* [] [ste] // de yang de na thal

Kanjur: (T.140a3) *bye ba mang la chos ston cing // 'od zer stong dag*[439] *rab tu 'gyed mdzad la // mgon po dbyangs snyan gser gyi mdog 'dra mthong //* (= 62) *de yang de na thal*

(kha 58b8) mo sbyar [te] 'dug [] // [.bstod→.] [pa] thub pa rkang gnyis mchog *la'o* [] [.←.] // rgyal ba [.→1.] *des gyang* [.chos mchog *bshad pa*→2.] ni // [.1←*mngon drug shes pa* chen *pos*[440].] 'khor

Kanjur: *mo sbyar 'dug nas // thub pa rkang gnyis* (T.140a4) *mchog la mngon par bstod // rgyal ba sman pa chen po de yang ni // 'khor*

(kha 59a1) ๏ // bzhi [] *la'* [.2←.] // de *'is* thos nas rab tu dga' bar 'gyur // rab tu mgu ba skyes nas mchod pa byed // [.rmyi lam du ni de *'is* gzungs thob *ste* //→.]

Kanjur (KN.294.6; T. 140a4; J. 121a2; S. 163a4; P. 310a3; B. 149a4; Q. 126b2; N. 168a2; D. 110a6; C. 129a3; L. 173b4) *bzhi*[441] *dag la chos mchog ston pa mdzad //* (= 63) *de yis thos nas rab tu dga' bar 'gyur // rab tu mgu ba skyes* (T.140a5) *nas mchod pa byed //*

(kha 59a2) [] myi ldog *de'i*[442] ye shes myur [du] reg nas [so] //[.←.] 'jig rten mgon pos de *'i* bsam mkhyen nas // [.skyes bu khyu mchog [] du [ni] de lung

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[435] *min* : J, Q. *mis* (s.e.); D. *mi* (s.e.).

[436] *gang gā'i* : S, N, L. *gang-gā'i*; P. *gang gis* (s.e.); cf. Bth. *gang ga'i*; Tib. Kho. *gang ga*.

[437] *'chad* : T. MS., S, Q. *'chang* (s.e.). Cf. KN.294.2. *bhāṣati*.

[438] *de bzhin gshegs mthong ste* : = S, P, D, L; J, Q, N, C. *de bzhin gshegs pa mthong*; cf. Bth. *de bzhin gshegs pa mthong ste*.

[439] *dag* : P. *phrag* (= Bth).

[440] *mngon drug shes pa chen pos* : a verbal translation of *mahābhiṣaṭka~* (KN.294.6). The Kanjurs read *sman pa chen po* instead.

[441] *bzhi* : T. MS. om. (s.e.).

[442] *de'i* : Presumably, s.e. for *pa'i*.

bstan //$_{\rightarrow 1 \cdot]}$ rigs *gyi* bu khyod $_{[\cdot}$bla

Kanjur: *phyir mi ldog pa'i ye shes myur reg nas // rmi lam du ni de yis gzungs thob bo* //(= 64) *'jig rten mgon pos de yi*[443] *bsam mkhyen nas // rigs kyi bu khyod*

(kha 59a3) myed zhi ba$_{[}$'i$_{]}$ ye shes$_{\rightarrow 2 \cdot]}$ ma 'ongs dus na $_{[]\ [\cdot 2 \leftarrow \cdot]}$ *rig*[444] $_{[}$par$_{]}$ *gyur* $_{[]}$ //$_{[\cdot 1 \leftarrow \cdot]}$ khyod *gyi* zhing yang shin tu rgya cher 'gyur // 'khor bzhi rnams *gyang ci* ltar nga *'i* bzhin // $_{[\cdot \rightarrow 1 \cdot]\ [\cdot \rightarrow 2 \cdot]}$ zag myed chos mang

Kanjur: *ma 'ongs* $_{(T.140a6)}$ *dus na 'dir // ye shes bla med zhi ba reg 'gyur zhes // skyes bu khyu mchog nyid du*[445] *de lung ston //* (= 65) *khyod kyi zhing yang shin tu*[446] *rgya cher 'gyur // 'khor bzhi rnams kyang ji ltar nga yi bzhin //* $_{(T.140a7)}$ *gus par gyur*[447] *cing*[448] *thal mo rab sbyar*[449] *te // de dag zag med chos mang*

(kha 59a4) $_{[\cdot 2 \leftarrow}$de dag$_{\cdot]}$ *nyand* par 'gyur // $_{[\cdot 1 \leftarrow}$gus par *gyurd nas* thal ○ mo $_{[]}$ sbyar *nas so* //$_{\cdot]}$ des ni bdag gi lus *rnams* yang ○ mthong *ba'* // ri *dang sman shong nags*

Kanjur: *nyan par 'gyur //* (= 66) *des ni bdag gi lus kyang yang mthong ba*[450] *// ri sul dag*

(kha 59a5) *nas* chos $_{[]}$ sgom $_{[]}$ *zhing* / chos la goms par byas ○ *pas* chos nyid reg // *de 'is* ting nge 'dzin rnyed rgyal ○ ba mthong // gser gyi kha dog bsod

Kanjur: *na chos ni sgom byed cing // chos la* $_{(T.140a8)}$ *goms par byas nas*[451] *chos nyid reg / des ni*[452] *ting nge 'dzin rnyed rgyal ba mthong //* (= 67) *gser gyi kha dog bsod*

(kha 59a6) nams brgya$_{[}$'i$_{]}$ mtshan $_{[]}$ // rmyi lam $_{[]}$ *du* $_{[}$ni$_{]}$ mthong nas chos *gyang nyand* // thos nas de *dag* 'khor la rab tu ston // *de'i* rmyi lam $_{[}$dag gyang$_{]}$ $_{[]}$ de *ltar 'gyur* // rmyi lam na yang

Kanjur: *nams brgya*[453] *mtshan ldan // rmi lam dag na mthong nas chos kyang nyan // thos* $_{(T.140b1)}$ *nas de yang 'khor la rab tu ston // de yi*[454] *rmi lam du ni de 'dra rmi //* (= 68) *rmi lam na yang*

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[443] *de yi* : J, D, C. *de yis* (s.e.?).

[444] *rig* : s.e. for *reg*. Cf. KN.294.10. *spṛśiṣyasi* (w.r; read °*se* with D3. *etc.*).

[445] *nyid du* : J. *nyid tu* (s.e.).

[446] *shin tu* : J, Q. *shin du.*

[447] *gyur* : T. MS. *'gyur* (s.e.).

[448] *cing* : Q. *cig* (s.e.).

[449] *sbyar* : Q. *sbyor* (s.e.?).

[450] *mthong ba* : J, P, Q. *mthong pa.*

[451] *byas nas* : = S; J, P, Q, N, D, C, L. *byas pas* (= Bth, Tib. Kho.).

[452] *des ni* : = S; J, P, Q, N, D, C, L. *de yis* (presumably, this reading is better). Cf. Bth. *de yi* (s.e. for *de yis*); Tib. Kho. *de 'is.*

[453] *brgya* : = D; S. *brgyal* (w.r.); J, P, Q, N, C, L. *rgyal* (w.r.) (= Bth). Cf. Tib. Kho. *brgya'i*; KN.295.1. *śata-* (= *brgya*).

[454] *de yi* : P. *de'i* (= Bth, Tib. Kho.).

(kha 59a7) rgyal srid thams cad [] [•spangs→•] // btsun mo[] rnams dang de bzhin gnyen mang po' [•←•] // 'dod pa thams cad spangs te khyim nas byung // [•gang nas→•] snying po byang cub [•←•] [] par

Kanjur: *rgyal srid thams cad dang // btsun mo'i 'khor dang de bzhin gnyen tshogs spangs*[455] *// 'dod pa thams cad spangs* (T.140b2) *nas*[456] *mngon par byung // byang chub snying po ga la yod par*

(kha 59a8) song [ste] // [•de nas seng ge'i khri la 'dug nas su //→1•] [•shing drung de na→2•] byang cub 'dod pa'[457] phyir [] [•2←•] // [•1←•] de bzhin du 'ang zhag bdun 'das nas ni[•] // de bzhin gshegs gyi ye (shes)

Kanjur: *song // (= 69) byang chub 'dod pa'i phyir ni shing drung der*[458] *// de na seng ge'i*[459] *khri la 'dug nas su // de bzhin du yang zhag bdun 'das nas ni //* (T.140b3) *de bzhin gshegs kyi ye shes*

(kha 59b1) rjesu thob // byang cub thob nas de nas [yang] langs te // zag pa myed pa'i 'khor lo rab [tu] skor [] // [•'khor bzhi [] la [yang] dam pa chos[460] 'chad de //→1•] [•→2•] bsam gyis myi khyab

Kanjur (KN.295.6; T. 140b3; J. 121a8; S. 163b4; P. 310b2; B. 149b3; Q. 126b8; N. 168b2; D. 110b4; C. 129b1; L. 174a5) *rjes su thob // (= 70) byang chub thob ste de nas langs nas su // zag pa med pa'i 'khor lo rab bskor te // bskal pa bsam gyis mi khyab*

(kha 59b2) [•2←bskal pa•] bye stong du // [•1←•] de na [] rtag pa myed pa[461] [] chos bshad nas // srog chags bye ba mang po mya ngan bzlas // [•mya ngan 'da [ba]→•] rgyu zad mar mye bzhin [] [•←•] // de 'i rmyi lam [dag]

Kanjur: *bye stong du // 'khor bzhi dag la* (T.140b4) *de ni chos ston to*[462] *// (= 71) der ni zag pa med pa'i chos bstan nas // srog chags bye ba mang po mya ngan 'das*[463] *// rgyu zad mar me bzhin du mya ngan 'da' // de ni rmi lam*

(kha 59b3) [ni] de ltar [•gyur] [] // [•de 'i yon tan mang zhing mtha' yas par // 'jam dbyangs de dag [[•rtag [tu]→2•]] de ltar [[•←2•]] 'gyur //→1•] [•gang gis phyi ma 'i

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[455] *spangs* : Q. *spang* (s.e.).

[456] *nas* : = S; J, P, Q, N, D, C, L. *te* (= Bth, Tib. Kho.; maybe better reading).

[457] *pa'* : s.e. for *pa'i*.

[458] *der* : D. *dar* (s.e.).

[459] *seng ge'i* : P. *sing ga'i*. Cf. Bth. *sing ge'i*.

[460] *dam pa chos* : ≠ KN.295.8. *sa dharma*, D3. *sa dharmu*; = Bj, T2, B, N1 *etc. saddharma* (unmetrical; w.r.).

[461] *rtag pa myed pa* : = *a-śāśvata*? ≠ KN.295.9. *(')nāsravaṃ* = Tib. Kanj. *zag pa med pa*.

[462] *ston to* : = S, P, N, D, L (= Bth); J, B, Q, C. *ston no*.

[463] *'das* : = S, P, D; J, B, Q, N, C, L. *bzlas* (= Bth, Tib. Kho.).

dus *la*$_{\rightarrow 3*]}$ $_{[*}$chos $_{[]}$ mchog $_{[}$'di$_{]\rightarrow 4*]}$ //
Kanjur: *rnam pa de 'dra rmi* // (= 72)

(kha 59b4) nga *'is rab* bshad $_{[}$mdo sde$_{]}$ $_{[*}$*stond pa'o*$_{\rightarrow 5*]}$ // $_{[*4\leftarrow *][*3\leftarrow *][*5\leftarrow *][*1\leftarrow *]}$ ○ / bDe ba *la* gnas pa'i le'u zhes bya $_{[]}$ ste bcu gsum *mo* / ○ / : : // de nas 'jig rten gyi khams
Kanjur: *nga yis legs* $_{(T.140b5)}$ *bshad* [464]*nga yi chos mdo mchog / gang zhig phyi ma'i dus na rab ston pa // de yi phan yon mang zhing*[465] *mtha' yas te // 'jam dbyangs de dag 'dra bar de rtag 'gyur* // (= 73) *bDe bar gnas pa'i le'u zhes* $_{(T.140b6)}$ *bya ba ste bcu gsum pa'o // // de nas 'jig rten gyi khams*

(kha 59b5) gzhan $_{[]}$ nas lhags pa'i byang *cub* sems dpa' ○ sems dpa' chen po *chu bo gang ga* $_{[]}$ brgyad *gyi* bye ma snyed / ○ de 'i tshe 'khor gyi dkyil *'kor* de nas
Kanjur: *gzhan dag*[466] *nas lhags pa'i byang chub sems dpa' sems dpa' chen po gang gā'i klung brgyad kyi bye ma* $_{(T.140b7)}$ *snyed de'i tshe 'khor gyi dkyil 'khor de nas*

(kha 59b6) *byung ste* // de dag thal mo sbyar nas bcom ldan 'das la phyag 'tshal te // bcom ldan 'das la 'di skad $_{[]}$ gsol to // *de ste* bcom ldan 'das *gyis* bdag
Kanjur: *langs te / de dag*[467] *thal mo sbyar nas / bcom ldan 'das la phyag 'tshal te / bcom ldan 'das la 'di skad ces gsol to // gal te bcom* $_{(T.140b8)}$ *ldan 'das kyis bdag*

(kha 59b7) cag la *bka' stsal na yang* / bcom ldan 'das bdag cag gis *gyang* $_{[*}$chos *gyi gzhung* 'di$_{\rightarrow *]}$ de bzhin gshegs pa *yong su*[468] mya ngan las 'das nas / $_{[*\leftarrow *]}$ $_{[*}$myi mjed $_{[}$gyi$_{]\rightarrow *]}$ 'jig
Kanjur: *cag la gnang na / bcom ldan 'das bdag cag gis kyang de bzhin gshegs pa yongs su mya ngan las 'das nas / chos kyi rnam grangs 'di*[469] *'jig*

(kha 59b8) rten gyi khams $_{[*\leftarrow *]}$ 'dir yang dag par rab tu bstan *to* // *klag go* $_{[]}$ *bri 'o* // mchod par bgyi 'o // chos *gyi gzhung* 'di la *sbyor bar* bgyi 'o // bcom ldan 'das *gyis*
Kanjur: *rten gyi* $_{(T.141a1)}$ *khams mi mjed 'dir // yang dag par rab tu bstan par bgyi'o // klag*[470] *par bgyi'o // yi ger bri*[471] *bar bgyi'o // mchod par bgyi'o // chos kyi rnam*

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[464] *nga yi* : = S, D, L (= Bth; = KN.296.2. *v.l. mamâgradharmaṃ*); P. *nge'i*; J, B, Q, N, C. *nga yis* (w.r.).

[465] *zhing* : S. *zhig* (s.e.).

[466] *dag* : T. MS. om. (= Tib. Kho.). Supplemented from the other Kanjurs.

[467] *de dag* : = B (= Tib. Kho.); P *etc. de dag la.*

[468] *yong su* : = *yongsu*, i.e. *yongs su.*

[469] *'di* : T. MS., S. om. (w.r.).

[470] *klag* : D, L. *bklag*.

[471] *bri* : N, L. *'dri* (w.r.).

grangs 'di la brtson (T.141a2) *par bgyi'o // bcom ldan 'das kyis*[472]

(kha 60a1) ๏ / / chos *gyi gzhung* 'di [] bka' stsal *na* [dge'o] / / de nas bcom ldan 'das *gyis* byang *cub* sems dpa' de dag thams cad la 'di skad [] bka' stsal to / / rigs *gyi* bu []

Kanjur (KN.297.5; T. 141a2; J. 121b7; S. 164a4; P. 311a3; B. 150a3; Q. 127a6; N. 169a3; D. 111a2; C. 129b7; L. 174b5) *chos kyi rnam grangs 'di bdag cag la legs par bka' stsal du*[473] *gsol / de nas bcom ldan 'das kyis / byang chub sems dpa'* (T.141a3) *de dag thams cad la 'di skad ces bka' stsal to / / rigs kyi bu dag*

(kha 60a2) [.'di→.] khyed *gyis* [.←.] *ci bya* dgos / / [.myi mjed→.] [pa'i] 'jig rten gyi khams [.←.] 'di *na'* / nga'i [byang *cub* sems dpa' gcig la 'ang g-yog /] byang *cub* sems dpa' [.→.] *chu bo gang ga'i* [.←stong

Kanjur: *khyed kyis 'di bya ba*[474] *ci dgos / / 'jig rten gyi khams mi mjed 'di na*[475] */ nga'i*[476] *byang chub sems dpa' stong phrag gang gā'i* (T.141a4) *klung*

(kha 60a3) phrag.] drug cu 'i bye ma snyed yod *pa'* / [.de lta *bu'i*→.] byang *cub* sems dpa' [.←.] [] [.→.] *chu bo gang ga'i* [.←stong phrag.] drug cu'i bye ma snyed [] *gyi* / byang *cub* sems dpa' [] re re *la* [.*yang*→.] / g-yog [.←.] de snyed

Kanjur: *drug cu'i*[477] *bye ma snyed yod de / byang chub sems dpa' de lta bu rnams kyi byang chub sems dpa' re re'i g-yog kyang / byang chub sems dpa' stong phrag gang gā'i klung drug cu'i*[478] *bye ma snyed kho na* (T.141a5) *ste / byang chub sems dpa' de dag re re'i g-yog kyang de snyed*

(kha 60a4) *yod pa* de dag / nga yongsu mya ngan las 'das nas / phyi ma 'i ○ dus phyi ma 'i tshe na / chos *gyi gzhung* 'di 'dzin to / / ○ yang dag par rab *du* ston *to'* / /

Kanjur: *do / / de dag nga yongs su mya ngan las 'das nas / phyi ma'i dus / phyi ma'i tshe na / chos kyi rnam grangs 'di*[479] *'dzin to / / yang dag par rab tu ston* (T.141a6) *to*[480] */ /*

(kha 60a5) bcom ldan 'das *gyis* de skad [] *gsungs* ma thag *du* / ○ [.myi mjed→.] [gyi] 'jig rten gyi khams [.←.] 'di kun *du* gas / rnam ○ par gas par *gyurd* to / / gas pa de

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[472] *kyis* : = S, P; B *etc.* om.
[473] *du* : T. MS., C. *tu* (w.r.).
[474] *ba* : = S, N, L; J, B, Q, N, C. om. (w.r.).
[475] *na* : T. MS. *ni* (w.r.).
[476] *nga'i* : = S, N, L; J, B, Q, D, C. *nga yi.*
[477] *cu'i* : J, Q. *bcu'i.*
[478] *cu'i* : J, Q. *bcu'i.*
[479] *'di* : = S, D, L; J, B, Q, N, C. om. (s.e.).
[480] *to* : = J, S, N, D, C, L; B, Q. *te.*

Kanjur: *bcom ldan 'das kyis de skad ces bka' stsal ma thag tu / 'jig rten gyi khams mi mjed 'di kun tu*[481] *gas rnam par gas par gyur to / / gas pa*[482] *de*

(kha 60a6) [] 'i bar nas [.byang cub sems dpa'→1•] [.bye ba khrag khrig brgya stong [] mang po byung ste→2•] / [.lus gser gyi kha dog lta bu skyes bu chen po mtshan sum cu rtsa gnyis dang ldan ba'→3•] //

Kanjur: *dag gi bar nas /*

(kha 60a7) de dag [.myi mjed→4•] [gyi] 'jig rten [] khams [•4←•] 'di [] la gnaste / / sa chen po 'di 'i 'og gi nam ka [] la 'khod pa' [•1←•] [•3←•] [•2←•] de dag / bcom ldan 'das gyis gsung de lta bu [] thos nas / /

Kanjur: *gang dag 'jig rten* (T.141a7) *gyi khams mi mjed 'di nyid la rten*[483] *cing sa chen po 'di'i 'og gi*[484] *nam mkha'i khams la gnas pa'i byang chub sems dpa' lus gser gyi kha dog lta bu skyes bu chen po'i mtshan sum* (T.141a8) *cu*[485] *rtsa gnyis dang ldan pa bye ba khrag khrig brgya stong phrag mang po 'thon to*[486] */ de dag bcom ldan 'das kyi gsung 'di lta bu 'di thos nas*

(kha 60a8) sa'i 'og nas byung ste / [.byang cub sems dpa'→•] de dag [] [•←•] re re [la] yang / g-yog byang cub sems dpa' chu bo gang ga drug cu 'i bye ma snyed yod pa' / 'dus pa 'dus pa

Kanjur: *sa rum nas 'thon te / de dag las*[487] *byang chub sems dpa'* (T.141b1) *re re yang g-yog byang chub sems dpa' gang gā'i klung drug cu'i*[488] *bye ma snyed yod*[489] *cing / tshogs dang tshogs*

(kha 60b1) chen po [] / 'dus pa'i slobs dpo<n> no // [de 'dra ba 'i] byang cub sems dpa' sems dpa' chen po / 'dus pa 'dus pa chen po [] 'dus pa'i slobs dpon [] [•→•] chu bo gang ga drug cu

Kanjur (KN.298.5; T. 141b1; J. 122a6; S. 164b5; P. 311b4; B. 150b3; Q. 127b5; N. 169b5; D. 111a6; C. 130a6; L. 175a6) *chen po dang / tshogs kyi slob dpon no // byang chub sems dpa' sems dpa' chen po tshogs dang tshogs chen* (T.141b2) *po dang / tshogs kyi slob dpon 'di lta bu'i byang chub sems dpa' bye ba khrag khrig brgya*[490] *stong phrag gang gā'i klung drug cu*

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[481] *tu* : J, Q. *du.*
[482] *pa* : B. *par.*
[483] *rten* : = S; J, B, Q, N, D, C, L. *brten.*
[484] *gi* : Q. *ki.*
[485] *cu* : J, Q. *bcu.*
[486] *to* : = S; J, B, Q, N, D, C, L. *te.*
[487] *las* : = S, D, L; J, B, Q, N, C. *la.*
[488] *cu'i* : J, Q. *bcu'i.*
[489] *yod* : B. *sod* (s.e.).
[490] *brgya* : T. MS. om. (s.e.).

(kha 60b2) 'i bye ma [dang] *mnyam ba'i* / [•←byang cub sems dpa' bye ba khrag khrig brgya stong•] [•myi mjed *pa'i*→•] 'jig rten gyi khams [•←•] 'di [] / sa ['di] *bar* nas *byung* [] na byang *cub* sems

Kanjur: *'i bye ma snyed de dag 'jig rten gyi khams mi mjed 'di'i sa rum*[491] *nas* (T.141b3) *'thon par gyur na / byang chub sems*

(kha 60b3) dpa' sems dpa' chen po / g-yog byang *cub* sems dpa' *chu bo gang ga* lnga bcu 'i bye ma snyed yod pa [] lta *ji* smos / byang *cub* sems dpa' sems dpa' chen po / g-yog byang *cub* sems

Kanjur: *dpa' sems dpa' chen po g-yog byang chub sems dpa' gang gā'i klung lnga bcu'i bye ma snyed yod pa rnams lta ci smos / byang chub sems dpa' sems dpa' chen po g-yog byang chub* (T.141b4) *sems*

(kha 60b4) dpa' *chu bo gang ga* bzhi bcu 'i bye ma snyed yod pa lta ji ○ smos // byang *cub* sems dpa' sems dpa' chen po ○ g-yog byang *cub* sems dpa' *chu bo*

Kanjur: *dpa' gang gā'i klung bzhi bcu'i bye ma snyed yod pa rnams lta ci smos / byang chub sems dpa' sems dpa' chen po // g-yog byang chub sems dpa'*

(kha 60b5) *gang ga* sum cu 'i bye ma snyed yod pa [] lta *ji* smos / ○ / byang *cub* sems dpa' sems dpa' chen po g-yog ○ byang *cub* sems dpa' *chu bo gang ga* nyi

Kanjur: *gang gā'i klung sum cu'i bye ma snyed yod pa rnams* (T.141b5) *lta ci smos // byang chub sems dpa' sems dpa' chen po g-yog byang chub sems dpa' gang gā'i klung nyi*

(kha 60b6) shu 'i bye ma snyed yod pa [] lta *ji* smos // byang *cub* sems dpa' sems dpa' chen po g-yog byang *cub* sems dpa' *chu bo gang ga* «bcu» 'i bye ma snyed yod pa [] lta *ji* smos //

Kanjur: *shu'i bye ma snyed yod pa rnams lta ci smos / byang chub sems dpa' sems dpa' chen po g-yog* (T.141b6) *byang chub sems dpa' gang gā'i klung bcu'i bye ma snyed yod pa rnams lta ci smos //*

(kha 60b7) byang *cub* sems dpa' sems dpa' chen po g-yog byang *cub* sems dpa' *chu bo gang ga* lnga bzhi gsum gnyis *gyi* bye ma snyed «yod» pa [] lta *ji* smos // byang *cub* sems dpa'

Kanjur: *byang chub sems dpa' sems dpa' chen po // g-yog byang chub sems dpa' gang gā'i klung lnga dang bzhi dang gsum dang* (T.141b7) *gnyis kyi bye ma snyed yod pa rnams lta ci smos / byang chub sems dpa'*

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[491] *sa rum* : D, L. *sa rum 'di.*

(kha 60b8) sems dpa' chen po g-yog byang *cub* sems dpa' *chu bo gang ga* gcig gi bye ma snyed yod pa [] lta *ji* smos // byang *cub* sems dpa' sems dpa' chen po g-yog byang *cub*

Kanjur: *sems dpa' chen po g-yog byang chub sems dpa' gang gā'i klung gcig gi bye ma snyed yod pa rnams lta ci smos / byang* (T.141b8) *chub sems dpa' sems dpa' chen po // g-yog byang chub*

(kha 61a1) ๑ // sems dpa' *chu bo gang ga* phyed *gyi* bye ma snyed yod pa [] lta *ji* smos // byang *cub* sems dpa' sems dpa' chen po g-yog byang *cub* sems dpa' *chu bo gang ga*

Kanjur (KN.298.15; T. 141b8; J. 122b4; S. 165a6; P. 312a3; B. 151a2; Q. 128a4; N. 170a5; D. 111b4; C. 130b5; L. 175b7) *sems dpa' gang gā'i klung phyed kyi bye ma snyed yod pa rnams lta ci smos / byang chub sems dpa' sems dpa' chen po // g-yog byang chub sems dpa'* (T.142a1) *gang gā'i klung gi*

(kha 61a2) bye ma bzhi *ca* dang / drug *ca* dang / brgyad cha dang nyi shu cha dang / lnga bcu [] cha dang / brgya 'i cha dang / stong gi cha dang / brgya phrag stong gi cha dang / bye ba'i cha dang / «bye ba brgya{'} 'i cha dang » bye ba stong gi cha dang / bye ba brgya

Kanjur: *bye ma'i bzhi cha dang / drug cha dang / brgyad cha dang / nyi shu cha dang / lnga bcu'i*[492] *cha dang / brgya'i cha dang / stong gi cha dang / brgya phrag stong gi cha dang / bye ba'i cha dang / bye ba brgya'i cha* (T.142a2) *dang / bye ba stong gi cha dang / bye ba brgya*

(kha 61a3) stong gi cha dang / bye ba khrag khrig brgya phrag stong gi cha yod pa [] lta *ji* smos // byang *cub* sems dpa' sems dpa' chen po g-yog byang *cub* sems dpa'

Kanjur: *stong gi cha dang / bye ba khrag khrig brgya phrag*[493] *stong gi cha yod pa rnams lta ci smos // byang chub sems dpa' sems dpa' chen po // g-yog byang chub sems dpa'*

(kha 61a4) bye ba khrag khrig brgya stong mang po yod pa [] lta *ji* smos / ○ / byang *cub* sems dpa' sems dpa' chen po g-yog ○ bye ba yod pa [] lta *ji* smos // byang *cub*

Kanjur: (T.142a3) *bye ba khrag khrig brgya stong mang po yod pa rnams lta ci smos // byang chub sems dpa' sems dpa' chen po // g-yog bye ba yod pa rnams lta ci smos // byang chub*

(kha 61a5) sems dpa' sems dpa' chen po g-yog [] stong ○ phrag brgya <yod> pa []

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[492] *bcu'i* : = S; the other Kanjurs read *bcu* instead.

[493] *phrag* : T. MS., S. om. (s.e.).

lta *ji* smos // byang *cub* sems dpa' ○ sems dpa' chen po g-yog stong ▫

Kanjur: *sems dpa' sems dpa'* (T.142a4) *chen po g-yog byang chub sems dpa' stong phrag brgya yod pa rnams lta ci smos / byang chub sems dpa' sems dpa' chen po // g-yog stong yod pa*

(kha 61a6) ▫ lta *ji* smos // byang *cub* sems dpa' sems dpa' chen po g-yog lnga brgya ▫ pa ▫ lta *ji* smos // byang *cub* sems dpa' sems dpa' chen po g-yog bzhi brgya ▫

Kanjur: *rnams lta ci smos / byang chub sems* (T.142a5) *dpa' sems dpa' chen po // g-yog lnga brgya yod pa rnams lta ci smos / byang chub sems dpa' sems dpa' chen po // g-yog bzhi brgya dang*

(kha 61a7) sum brgya ▫ nyis brgya ▫ pa ▫ lta *ji* smos // byang *cub* sems dpa' sems dpa' chen po g-yog brgya ▫ pa ▫ lta *ji* smos // byang *cub* sems dpa' sems dpa'

Kanjur: *sum brgya dang nyis brgya yod pa rnams* (T.142a6) *lta ci smos / byang chub sems dpa' sems dpa' chen po // g-yog brgya yod pa rnams lta ci smos / byang chub sems dpa' sems dpa'*

(kha 61a8) chen po g-yog byang *cub* sems dpa' lnga bcu ▫ pa ▫ lta *ji* smos // de bzhin ▫ byang *cub* sems dpa' sems dpa' chen po g-yog byang *cub* sems dpa'

Kanjur: *chen po // g-yog byang chub* (T.142a7) *sems dpa' lnga bcu yod pa rnams lta ci smos / de bzhin du sbyar te / byang chub sems dpa' sems dpa' chen po // g-yog byang chub sems dpa'*

(kha 61b1) bzhi bcu pa ▫ / sum *chu pa'* ▫ / nyi shu pa' ▫ / bcu *pa'* ▫ / lnga *pa'* ▫ bzhi *pa'* ▫ / gsum *pa'* ▫ / gnyis pa ▫ lta *ji* smos // byang *cub* sems dpa' sems

Kanjur (KN.299.10; T. 142a7; J. 123a2; S. 165b5; P. 312b2; B. 151b2; Q. 128b2; N. 170b6; D. 112a2; C. 131a3; L. 176b1) *bzhi bcu pa dang / sum cu pa dang /* [494]*nyi shu pa dang / bcu pa* (T.142a8) *dang / lnga*[495] *pa dang / bzhi pa dang / gsum pa dang / gnyis pa* [496]*yod pa rnams lta ci smos / byang chub sems dpa' sems*

(kha 61b2) dpa' chen po bdag dang gnyis pa ▫ lta *ji* smos // byang *cub* sems dpa' sems dpa' chen *po'* g-yog myed de / gcig pu *spyod* pa ▫ lta *ji* smos ▫ / de dag gi grangs

Kanjur: *dpa' chen po // bdag dang gnyis pa rnams lta ci smos / byang chub sems* (T.142b1) *dpa' sems dpa' chen po // g-yog med*[497] *de gcig pu gnas pa rnams lta ci smos te / de dag gi grangs*

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[494] *nyi shu pa dang /* : T. MS., S. om. (s.e.).

[495] *lnga* : T. MS. *lnga bcu* (s.e.).

[496] *yod pa* : = S; the other Kanjurs omit these words.

[497] *med* : = S, P (= Tib. Kho.); J, B, Q *etc. med pa*.

(kha 61b3) sam bgrang ba 'am *dpe'* 'am / *zla* yang [nye bar] myi *rnyed* pa 'i byang *cub* sems dpa' sems dpa' chen po [de] dag / [•→•] myi mjed [gyi] [•←'jig rten gyi khams•] 'di 'i sa *'i bar* nas *byung ngo* //

Kanjur: *sam / bgrang ba 'am / dpe 'am / zlar yang*[498] *mi dmigs pa'i byang chub sems dpa' sems dpa' chen* (T.142b2) *po dag / 'jig rten gyi khams mi mjed 'di'i sa rum nas 'thon to*[499] //

(kha 61b4) de dag *byung* nas bcom ldan 'das [•→•] rin chen mang [•←de bzhin ○ gshegs *pa'•*] yongsu mya ngan las 'das pa dang / bcom ldan ○ 'das [•→•] *shag kya'* thub pa [•←de bzhin gshegs pa•] dang

Kanjur: *de dag 'thon nas / bcom ldan 'das de bzhin gshegs pa rin chen mang yongs su mya ngan las 'das pa dang / bcom ldan* (T.142b3) *'das de bzhin gshegs pa shākya thub pa dang*

(kha 61b5) lhan cig tu seng ge'i khri *la* / *gag na* bzhugs pa'i / ○ rin po che'i mchod *rtend* chen po nam *ga'* bar snang la ○ gnas *pa'* / *gag na* ba der dong ste //

Kanjur: *lhan cig tu* [500]*seng ge'i khri gang la bzhugs pa'i rin po che'i mchod rten chen po nam mkha' bar snang la gnas pa ga la ba der dong ste*

(kha 61b6) lhags nas de bzhin gshegs *pa'* / *dgra'* bcom *ba'* / yang dag par rdzogs pa'i sangs rgyas / de gnyis *gyi* zhabs la mgo bos phyag *'tshal* te // bcom ldan 'das

Kanjur: *lhags nas /* (T.142b4) *de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de gnyis kyi zhabs la mgo bos phyag btsal te / bcom ldan 'das*

(kha 61b7) [•→•] *shag kya* thub *pa'* / [•←de bzhin gshegs pa•] nyid *gyis* / sprul *pa'* / de bzhin gshegs pa'i sku *gag* phyogs bcu *kund* gyi 'jig rten gyi khams *so so* nas / 'dus *pa'* / rin po

Kanjur: *de bzhin gshegs pa shākya thub pa* (T.142b5) *nyid kyi sprul pa / de bzhin gshegs pa'i sku gang dag phyogs bcu kun gyi 'jig rten gyi*[501] *khams gzhan dang / gzhan dag nas / 'dus pa rin po*

(kha 61b8) che sna tshogs *gyi* shing [] *gi* drung [] *na'* / seng *gi'i* khri [] la bzhugs *pa'* / bcom ldan 'das de «dag» thams cad la / btud cing phyag 'tshal *nas* / de bzhin gshegs *pa'* dgra bcom *ba'* /

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[498] *zlar yang* : = S, D; J, Q *etc. zla 'ang*; B. *zla 'am* (s.e.).

[499] *to* : = S, D; J, B, Q *etc. no.*

[500] *seng ge'i* : T. MS. *sem ge'i* (s.e.).

[501] *'jig rten gyi* : T. MS. om. (s.e.).

Kanjur: *che sna tshogs kyi shing ljon pa'i drung dag na / seng ge'i* (T.142b6) *khri dag*[502] *la bzhugs pa'i bcom ldan 'das de dag thams cad la btud cing phyag 'tshal*[503] *te / de bzhin gshegs pa dgra bcom pa*

(kha 62a1) ๑ // yang dag par rdzogs pa'i sangs rgyas de dag la / lan brgya stong du mar *bsgor* ba byas *ste* // byang *cub* sems dpa'i bstod *pa'* rnam pa du mas mngon par bstod de //

Kanjur (KN.300.1; T. 142b6; J. 123a8; S. 166a6; P. 313a3; B. 152a2; Q. 129a1; N. 171a6; D. 112a6; C. 131b2; L. 177a1) *yang dag par rdzogs pa'i sangs rgyas de dag la / lan brgya* (T.142b7) *stong du mar bskor ba byas nas / byang chub sems dpa'i bstod pa rnam pa du mas mngon par bstod de*

(kha 62a2) phyogs gcig tu 'khod nas thal mo sbyar te / bcom ldan 'das [*→1*] [*shag kya* thub *pa'*→2*] / [*1←de bzhin gshegs *pa'*.] *dgra'* bcom *ba* yang dag par rdzogs pa'i sangs rgyas [*2←*] dang /

Kanjur: *phyogs gcig tu 'khod nas / thal mo sbyar te / bcom ldan 'das de bzhin gshegs pa dgra* (T.142b8) *bcom pa yang dag par rdzogs pa'i sangs rgyas shākya thub pa dang /*

(kha 62a3) bcom ldan 'das rin *cen* mang de bzhin gshegs *pa' dgra'* bcom *ba'* yang dag par rdzogs pa'i sangs rgyas la / mngon du phyag 'tshal lo // de 'i tshe byang *cub*

Kanjur: *bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rin chen mang la mngon du phyag 'tshal lo //* (T.143a1) *de'i tshe byang chub*

(kha 62a4) sems dpa' sems dpa' chen po de dag *sa'i bar* nas ○ *byung* nas / bar gyi bskal pa lnga bcu rdzogs par 'das *gyi* ○ bar du / de bzhin gshegs pa rnams la /

Kanjur: *sems dpa' sems dpa' chen po de dag sa*[504] *rum nas 'thon nas / bar gyi bskal pa lnga bcu rdzogs par 'das kyi bar du / de bzhin gshegs pa rnams la*

(kha 62a5) phyag 'tshal zhing / byang *cub* sems dpa'i / bstod pa ○ rnam *pa'* du mas bstod do // bar gyi bskal pa lnga bcu ○ *'i bar du* / bcom ldan 'das *shag* kya

Kanjur: *phyag 'tshal* (T.143a2) *zhing / byang chub sems dpa'i bstod pa rnam pa du mas bstod do // bar gyi bskal pa lnga bcu po de dag la bcom ldan 'das shākya*

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[502] *dag* : T. MS., S. om. (s.e.?; = Tib. Kho.).

[503] *'tshal* : N, L. *btsal.*

[504] *sa* : T. MS. *su* (s.e.).

(kha 62a6) thub *pa'* / [] myi gsung bar *gyurd* to // 'khor bzhi po de dag *gyang* bar gyi bskal pa lnga bcu *'i bar du* cang myi *zer* «bar» *'dug* par *gyurd* {/} to // de nas bcom ldan 'das

Kanjur: *thub pa de cang mi gsung bar gyur to // 'khor bzhi po de dag kyang* (T.143a3) *bar gyi bskal pa lnga bcu po de dag nyid la cang mi smra bar 'khod par gyur to // de nas bcom ldan 'das*

(kha 62a7) *gyis* [•]'di lta bu [i→•] rdzu 'phrul [gyi] mngon *bar* 'du *byed pa'* / [•←•] mngon *bar* [] bya *sto* / [•]ji lta *bu* [i→•] rdzu 'phrul [•←•] mngon *bar* [du] *byed pa'* / mngon *bar* [dus] *byas* pas / 'khor bzhi po de dag

Kanjur: *kyis*[505] *rdzu 'phrul mngon par 'du bya ba 'di lta bu mdzad de / rdzu 'phrul ji lta bur*[506] *mngon* (T.143a4) *par 'du bya ba mngon par mdzad pas / 'khor bzhi po de dag*

(kha 62a8) gis / [] phyi dro gcig [] du shes so // myi mjed [gyi] 'jig rten gyi khams 'di' [] / 'jig rten gyi khams stong phrag brgya'i nam *ka'* tsam du *gyurd* te / byang *cub* sems

Kanjur: *gis de dag phyi dro gcig kho na snyam du shes so // 'jig rten gyi khams mi mjed 'di yang*[507] */ 'jig rten gyi khams stong phrag brgya'i* (T.143a5) *nam mkha'*[508] *tsam du gyur te // byang chub sems*

(kha 62b1) *dpa's* yongsu gang bar mthong ngo // [de na «yang»] byang *cub* sems dpa'i tshogs chen po dang / byang *cub* sems dpa'i phung po chen *po'i gtsho' bo'* / byang *cub* sems dpa' sems

Kanjur (KN.300.11; T. 143a5; J. 123b6; S. 166b6; P. 313b2; B. 152b1; Q. 129a7; N. 171b7; D. 112b4; C. 131b8; L. 177b1) *dpas yongs su gang bar mthong ngo // byang chub sems dpa'i tshogs chen po dang / byang chub sems dpa'i phung po chen po de'i gtso bo // byang chub sems dpa' sems*

(kha 62b2) dpa' chen po bzhi [] byung *ba'* / [de] 'di lta ste [] spyod pa *mchog ces* bya *ba'i* [] / byang *cub* sems dpa' sems dpa' chen po [dang //] spyod pa mtha' yas shes bya *ba'i* [] byang *cub* sems

Kanjur: *dpa' chen* (T.143a6) *po bzhi gang dag byung ba 'di lta ste / byang chub sems dpa' sems dpa' chen po spyod pa khyad par can zhes bya ba dang / byang chub sems dpa' sems dpa' chen po spyod pa mtha' yas shes*[509] *bya ba dang / byang* (T.143a7) *chub sems*

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[505] *kyis* : = S, D; J, B, Q *etc. kyi.*

[506] *bur* : = S; the other Kanjurs read *bu* instead.

[507] *yang* : N, L. *'ang* (w.r.).

[508] *nam mkha'* : T. MS. *namkha'*.

[509] *shes* : = J, B, Q (= Tib. Kho.) (w.r.?); S, N, D, L. *zhes*. Cf. KN.300.13. (*anantacāritraś ca*) *nāma*.

(kha 62b3) dpa' sems dpa' chen po' [dang /] [•→•] rnam par dag [par] [•←spyod pa'•] zhes bya ba'i [] / byang cub sems dpa' sems dpa' chen po' [dang /] rab tu gnas pa zhes bya ba 'i byang cub

Kanjur: *dpa' sems dpa' chen po spyod pa rnam par dag ces bya ba dang / byang chub sems dpa' sems dpa' chen po spyod pa brtan*[510] *pa zhes bya ba ste / byang chub*

(kha 62b4) sems dpa' sems dpa' chen po dang / byang cub ○ sems dpa' sems dpa' chen po' de bzhi / byang cub ○ sems dpa'i tshogs chen po dang /

Kanjur: *sems dpa' sems dpa' chen* (T.143a8) *po bzhi po de dag ni / byang chub sems dpa'i tshogs chen po dang /*

(kha 62b5) byang cub sems dpa'i phung po chen po de [dag] gi ○ gtsho' bor gyurd to // de nas byang cub sems ○ dpa' sems dpa' chen po [de] bzhi [] /

Kanjur: *byang chub sems dpa'i phung po chen po de'i*[511] *gtso bor gyur to // de nas byang chub sems dpa' sems dpa' chen po bzhi po* (T.143b1) *de dag*

(kha 62b6) byang cub sems dpa'i tshogs chen po dang / byang cub sems dpa'i phung po chen po' de [dag] gi mdun na 'dug ste / bcom ldan 'das gyi spyan sngar thal mo

Kanjur: *byang chub sems dpa'i tshogs chen po dang / byang chub sems dpa'i phung po chen po de'i mdun du 'dug ste / bcom ldan 'das kyi spyan sngar thal mo*

(kha 62b7) sbyar nas / bcom ldan 'das la 'di skad [] gsol to // [ji ltar] bcom ldan 'das myi bde ba chung ngam / [] bde bar reg pa la gnas [] sam / [ji ltar] bcom

Kanjur: *sbyar nas / bcom ldan 'das la 'di* (T.143b2) *skad ces gsol to // bcom ldan 'das la / gnod pa chung lags sam / snyun nyung lags sam / bde bar reg pa la gnas lags sam / bcom*

(kha 62b8) ldan 'das [] sems can de dag tshul dang ldan ba lags sam / rab tu mjal pa lags sam / rab tu 'dul lam / [rab tu] rnam par dag par 'gyur ram //

Kanjur: *ldan 'das khyod kyi sems can rnams* (T.143b3) *tshul mdzes lags sam / legs par go ba lags sam / gdul sla ba lags sam / rnam par sbyang sla ba lags sam /*

(kha 63a1) ๑ // bcom ldan 'das la skyo ba skyed par myi 'gyur ram / de nas byang cub sems dpa' sems dpa' chen po de bzhis / bcom ldan 'das la tshigsu

Kanjur (KN.301.2; T. 143b3; J. 124a4; S. 167a6; P. 313b8; B. 152b8; Q. 129b5; N. 172a7; D. 113a1; C. 132a6; L. 178a1) *bcom ldan 'das la skyo ba skyed par*

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[510] *brtan* : T. MS. *bstan* (s.e.). Cf. KN.300.14. (*su-*)*pratiṣṭhita-*(*cāritra~*).

[511] *chen po de'i* : T. MS, S. *chen po'i* (w.r.). Cf. KN.300.15. *tasya.*

mi bgyid pa[512] *lags sam / de nas* (T.143b4) *byang chub sems dpa' sems dpa' chen po bzhi po de dag gis / bcom ldan 'das la tshigs su*[513]

(kha 63a2) bcad pa' 'di [] gsol to /// [•→•] [ji lta] bde ba «la» bzhugs sam // [•←'jig rten mgon po 'od mdzad pa' //•] snyun las rnam par rab grol lam // sdig [] myed

Kanjur: *bcad pa 'di dag gsol to // 'jig rten mgon po 'od mdzad pa // bde bar reg la gnas lags* (T.143b5) *sam // gnod las rnam par rab grol*[514] *lam // sdig pa mi*

(kha 63a3) khyod gyi sku bde 'am // [] sems can ['di dag] tshul ldan nam // rab du rnam par sbyong ba 'am // [•→•] skyo ba dag kyang myi skyed dam // [•←'jig rten mgon gyis

Kanjur: *mnga' sku bde 'am //* (= 1) *khyod kyi sems can tshul mdzes sam //* [515]*gdul sla sbyang bar sla*[516] *lags sam // 'jig rten mgon gyis bshad pa na / skyo ba* (T.143b6) *skyed par mi bgyid dam //* (= 2)

(kha 63a4) bshad pa na' //•] de nas bcom ldan 'das gyis ○ / byang cub sems dpa'i tshogs chen po dang / byang cub ○ sems dpa'i phung po chen po'i gtsho'

Kanjur: *de nas bcom ldan 'das kyis byang chub sems dpa'i tshogs chen po dang / byang chub sems dpa'i phung po chen po de'i gtso*

(kha 63a5) bo' / byang cub sems dpa' bzhi la' / 'di skad [] ○ bka' stsal to // rigs gyi bu de de lta 'o / bde ○ bar reg pa la gnaso // myi bde

Kanjur: *bo // byang chub sems dpa' bzhi la 'di* (T.143b7) *skad ces bka' stsal to // rigs kyi bu dag de bzhin te / bde bar reg pa la gnas so // gnod*

(kha 63a6) ba chung zhing na ba myed do / nga'i sems can 'di dag tshul dang ldan no // shin tu go ba'o // shin tu gdul ba'o / shin tu rnam par dag par 'gyur ro // rnam par sbyang

Kanjur: *pa chung ngo // snyun nyung ngo // nga'i sems can 'di dag tshul mdzes so // go sla'o // gdul sla'o //* (T.143b8) [517]*rnam par sbyang sla'o // rnam par sbyong*[518]

(kha 63a7) ba na nga la skyo bar myi byed do // de ci 'i phyir zhe na / rigs gyi bu [] ngas sems can 'di dag sngun gyi yang dag par rdzogs pa'i sangs rgyas gyi tshe / yongsu byang

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[512] *pa* : = S; the other Kanjurs omit *pa*.

[513] *tshigs su* : T. MS. *tshigsu* (= Tib. Kho.).

[514] *grol* : T. MS., S. *bgrol* (w.r.?); the other Kanjurs read *grol* instead (= Tib. Kho.).

[515] *gdul sla sbyang bar sla lags sam* : T. MS. *gdul sla lags sam* (s.e.).

[516] *sla* : B, Q read *bla* instead (s.e.). Cf. KN.301.6. *su*-(*śodhakāḥ*).

[517] *rnam* : T. MS. {*gdul sla'o //*} *rnam* (dittography).

[518] *sbyong* : T. MS., J, Q. *sbyod* (s.e.); B. *sbyang* (= Tib. Kho.); S *etc. sbyong*.

Kanjur: *ba na nga la skyo ba mi skyed do*[519] *// de ci'i phyir zhe na / rigs kyi bu dag nga nyid kyis*[520] *sems can 'di dag sngon gyi yang dag par rdzogs pa'i* (T.144a1) *sangs rgyas kyi tshe yongs su sbyang*

(kha 63a8) *bar bya ste* / rigs *gyi* bu [] nga mthong ba dang thos pa tsam gyis *gyang* / *dad* par 'gyur *zhing* / sangs *rgyasgyi* ye shes la 'bab cing *'jug* ste / gang [] nyan thos *gyi* sa [] / yongsu

Kanjur: *ba byas pa'i phyir te // rigs kyi bu dag nga mthong ba dang / thos pa tsam gyis kyang / mos par 'gyur la / sangs rgyas kyi ye shes la 'bab* (T.144a2) *cing 'dug ste / gang dag nyan thos kyi sa la yongs su*

(kha 63b1) *[sm]y(i)n* par byas pa [] ma *gtogso* // de dag *gyang* ngas da ltar sangs rgyas [] ye shes la btsud de / don dam pa thos par byas so // de nas de 'i tshe byang *cub* sems dpa'

Kanjur (KN.302.1; T. 144a2; J. 124b1; S. 167b6; P. 314a8; B. 153a7; Q. 130a3; N. 173a1; D. 113a5; C. 132b4; L. 178b1) *'dris par byas pa rnams ni ma gtogs so // de dag kyang ngas da ltar sangs rgyas kyi ye shes la btsud de / don dam pa thos*[521] *par byas so //* (T.144a3) *de nas de'i tshe byang chub sems dpa'*

(kha 63b2) sems dpa' chen po de dag gis tshigsu bcad pa 'di *skad* gsol to /// [•*dge'o dge'o*→•] dpa' bo *che'* [•←•] // [•bdag cag rjesu yi rang *ste* //→1•] [] sems can

Kanjur: *sems dpa' chen po de dag gis*[522] *tshigs su*[523] *bcad*[524] *pa 'di dag gsol to // dpa' bo chen po legs so legs // khyod kyi sems can*[525]

(kha 63b3) [de dag] tshul *ldan ba' // shin du gdul* [zhing] rnam [] *sbyong ba' //* [•→2•] [gag gis] ye shes zab mo 'di [] // [•2←'dren pa [] khyod *gyi nyan 'gyur te* /•] thos nas *rab du dad* 'gyur *zhing //*

Kanjur: *tshul mdzes shing //* (T.144a4) *gdul sla rnam par*[526] *sbyang sla dang // 'dren pa gang dag khyod kyi ni //* (= 3) *ye shes zab mo 'di nyan cing // thos nas mos par 'gyur ba dang //*

(kha 63b4) *'jug par 'gyur ro rnam 'dren pa' //* ○ [•1←•] / de skad [] gsol pa dang bcom ldan 'das *gyis* / ○ / byang *cub* sems *dpa'* tshogs chen

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[519] *skyed do* : = S; J, B, Q *etc. skye'o*. Cf. KN.301.11. *janayanti*.

[520] *kyis* : T. MS., S. *kyi* (w.r.).

[521] *thos* : T. MS., S. *thob* (w.r.). Cf. KN.302.2. *saṃśrāvita~*.

[522] *gis* : = S, B, Q; J, N, D *etc. gi* (w.r.).

[523] *tshigs su* : T. MS. *tshigsu* (= Tib. Kho.).

[524] *bcad* : T. MS. *bcud* (s.e.).

[525] *can* : = S (= Tib. Kho.); J, B, Q *etc. kyi*.

[526] *par* : J, B, Q *etc. pa*.

Kanjur: *'dren par 'jug par 'gyur ba la // bdag cag rjes su*[527] (T.144a5) *yi rang ngo //* (= 4) *de skad ces gsol pa dang / bcom ldan 'das kyis byang chub sems dpa'i tshogs chen*

(kha 63b5) po dang / byang cub sems dpa' phung po chen po 'i ○ gtsho' bo' // byang cub sems dpa' sems dpa' ○ chen po bzhi [] la / rigs gyi bu [] khyed

Kanjur: *po dang / byang chub sems dpa'i phung po chen po'i*[528] *gtso bo // byang chub sems dpa' sems* (T.144a6) *dpa' chen po bzhi po de dag la rigs kyi bu dag legs so legs so // rigs kyi bu dag khyed*

(kha 63b6) de bzhin gshegs pa la / mngon bar dga' ba de dge'o dge'o zhes dge' ba byin no // de'i tshe [•«byams »→•] byang cub sems dpa' sems dpa' chen po [•←•] dang / gzhan yang

Kanjur: *de bzhin gshegs pa la mngon par bstod pa yang*[529] *legs so // legs so zhes bya ba byin no // de'i tshe byang chub* (T.144a7) *sems dpa' sems dpa' chen po byams pa dang / gzhan yang*

(kha 63b7) [•→•] chu bo 'ga' 'ga' brgyad gyi bye ma snyed gyi [•← byang cub sems dpa' bye ba khrag khrig brgya stong dag•] 'di ltar / byang cub sems dpa'i tshogs chen po dang / byang cub sems

Kanjur: *byang chub sems dpa' bye ba khrag khrig brgya stong phrag gang gā'i klung brgyad kyi bye ma snyed dag 'di snyam du sems par gyur te /* (T.144a8) *byang chub sems dpa'i tshogs chen po dang / byang chub sems*

(kha 63b8) dpa'i phung po chen po gang / sa 'di 'i bar nas byung ste / bcom ldan 'das gyi spya ngar[530] 'dug nas / bcom ldan 'das la sti stang [] byed bla mar byed //

Kanjur: *dpa'i phung po chen po*[531] *gang sa rum nas 'thon te / bcom ldan 'das kyi spyan sngar 'dug nas / bcom ldan 'das la sti*[532] *stang*[533] *byed / btsun par* (T.144b1) *byed /*

(kha 64a1) ๑ // bcom ldan 'das la dgyes par byed pa de lta bu bdag cag gis sngon ma mthong sngon ma thos na' / byang cub sems dpa' sems dpa' chen po 'di dag

Kanjur (KN.302.12; T. 144b1; J. 124b7; S. 168a7; P. 314b8; B. 153b7; Q. 130b1; N. 173b2; D. 113b3; C. 133a3; L. 179a2) *bcom ldan 'das la*[534] *dgyes*[535] *par*

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[527] *rjes su* : T. MS. *rjesu* (= Tib. Kho.).

[528] *po'i* : = S (= Tib. Kho.); J, B, Q *etc. po de'i.*

[529] *yang* : N, L. *'ang* (w.r.).

[530] *spya ngar* : s.e. for *spyan (s)ngar?*

[531] *chen po* : T. MS. om. (s.e.).

[532] *sti* : = J, Q (= Tib. Kho.); S, B, N, D *etc. bsti.*

[533] *stang* : = S (= Tib. Kho.). The other Kanjurs read *stang du* instead.

[534] *la* : T. MS., S. om. (w.r.).

byed pa 'di dag / bdag cag gis sngon ma mthong sngon ma thos na[536] */ byang chub sems dpa' sems dpa' chen po 'di dag*

(kha 64a2) ga las lhags snyam sems so // [] [•byams pa→•] byang *cub* sems dpa' sems dpa' chen po [•←•] bdag nyid the tsom dang som nyir *gyurd pa* [] shes / [*chu bo gang ga* brgyad

Kanjur: *ga las lhags snyam sems so // de* (T.144b2) *nas byang chub sems dpa' sems dpa' chen po Byams pas bdag nyid the tsom*[537] *dang som nyir gyur ba yang*[538] *shes /*

(kha 64a3) *gyi* bye ma snyed *gyi*→•] byang *cub* sems dpa' [] bye ba khrag khrig brgya stong [] [•←•] de *dagi*[539] sems *gyi* rnam par rtog pa [] / sems *gyis* rig nas / de 'i tshe thal mo sbyar te //

Kanjur: *byang chub sems dpa' sems dpa' chen po bye ba khrag khrig brgya stong* (T.144b3) *phrag gang gā'i klung brgyad kyi bye ma snyed de dag gi sems kyi rnam par rtog pa yang*[540] *sems kyis rig nas / de'i tshe thal mo sbyar te /*

(kha 64a4) bcom ldan 'das la tshigsu *bcade*[541] dbyangs *gyis* / ○ [•*de'i*→•] don [•←•] *kun dris pa'* / [•→1•] [*mang po*→2•] *khrag khrig* stong [] ○ [•2←•] [rnams] dang // bye ba *dag* ni mtha'

Kanjur: *bcom ldan 'das la tshigs su*[542] *bcad pa'i dbyangs* (T.144b4) *kyis don de zhus pa / byang chub sems dpa' sngon ma byung // brgya stong phrag ni mang po dang / bye ba phrag ni mtha'*

(kha 64a5) yas *pa'* // [•1←byang *cub* sems dpa' sngon ma byung //•] ○ rkang gnyis mchog gis *bstand* du gsol / ○ / [•gang nas [•'di dag] ji *lta bur*→•] //

Kanjur: *yas pa / rkang gnyis mchog gis bstan du gsol //* (= 5)

(kha 64a6) rdzu 'phrul chen po *kun* [•←•] lhags *pa'* // rab tu che *ba* lus *gyi* gzugs // 'di dag gang nas ji ltar lhags // [•→•] brtan [dang] ldan [ba] [•←'di dag *kund*•] //

Kanjur: *rdzu 'phrul chen po* (T.144b5) *'di dag rnams // gang nas ji ltar lhags par gyur // rab tu che ba'i lus kyi gzugs // 'di dag gang nas ji ltar lhags //* (= 6) *'di dag thams cad brtan*[543] *ldan zhing //*

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[535] *dgyes* : T. MS. *dgyis* (s.e.).

[536] *sngon ma thos na* : T. MS. om. (s.e.).

[537] *the tsom* : = S (= Tib. Kho.); J, B, Q *etc. the tshom.*

[538] *yang* : N, L. *'ang* (w.r.).

[539] *dagi* : i.e. *dag gi.*

[540] *yang* : N, L. *'ang* (w.r.).

[541] *bcade* : i.e. *bcad de.*

[542] *tshigs su* : T. MS. *tshigsu* (= Tib. Kho.).

[543] *brtan* : T. MS. *bstan* (s.e.).

(kha 64a7) [•→•] drang srong *chen po* [•←*drang*[544] ldan *ba'*•] // shin tu blta na sdug pa'i gzugs // [•→•] gang nas [•←'di dag•] [thams cad] lhags [] // [•'jig rten dbang [po]→1•] [•←2•] re re 'i //

Kanjur: *dran dang ldan la drang* (T.144b6) *srong che / shin tu blta na sdug pa'i gzugs // 'di dag gang nas lhags par gyur*[545] // (= 7) *byang chub sems dpa' mkhas gyur pa // re re'i*

(kha 64a8) [•2←byang *cub* sems dpa' mkhas [] pa•] [la] // [•dpag *du myed pa*→•] g-yog [•←•] *rnams te* // [chu bo] gang *ga* bye ma *bzhin* // [•*chu bo gang ga* bye <ma> →3•] snyed *gyi* [] [•1←•] // [•→4•] grags ldan drug cur yongs tshang ba /

Kanjur: *g-yog kyang dpag mi lang // gang gā'i bye ma ji snyed pa // de* (T.144b7) *snyed mchis so 'jig rten dbang //* (= 8) *byang chub sems dpa'i g-yog rnams ni // grags*[546] *ldan drug cur yongs tshang ba //*

(kha 64b1) [•3←•] [•4←byang *cub* sems dpa'i g-yog rnams *te*•] // kun *gyang* byang *cub* [rab] zhugs *so* // dpa' bo *rnams gyi de 'ong ste* // *'khor dang ldan ba skyong*[547] *ba yi* // *de* dag [•drug cu→•] tshad [snyed] *gyi'* //

Kanjur (KN.303.11; T. 144b7; J. 125a5; S. 168b7; P. 315a7; B. 154a6; Q. 130b8; N. 174a2; D. 113b7; C. 133b1; L. 179b2) *gang gā'i klung gi bye ma snyed // kun kyang byang chub zhugs pa lags //* (= 9) (T.144b8) *dpa' bo g-yog dang ldan gyur pa // rnam pa 'di 'dra'i skyob rnams kyi // 'di dag tshad ni*

(kha 64b2) *chu bo gang ga* [•←•] [] bye ma *ste* // *la la* de bas [] mang *ba'i* // [•→•] mtha' yas [pa'i] [•←g-yog rnams•] *te* / *'ga' 'ga'*[548] phrag ni lnga bcu dang // bzhi bcu dang ni sum cu dang // *'ga' 'ga'* nyi shu []

Kanjur: *gang gā'i klung // drug cu kho na'i bye ma snyed //* (= 10) *gzhan dag de bas ches mang ste // g-yog rnams mtha'* (T.145a1) *yas ldan pa lags // gang gā phrag ni lnga bcu dang / bzhi bcu dang ni sum cu dang //* (= 11) *gang gā nyi shu'i*

(kha 64b3) *mnyam ba ste* // ['di 'i] g-yog [] [gyang] de [] snyed *do* // gzhan *yang* de bas *rab* mang *ba'* // de dag [] bcu dang lnga [rnams te] // [•→•] so so re re 'i g-yog *yin ba'* // [•←skyob pa sangs rgyas sras []

Kanjur: *bye*[549] *snyed de // g-yog 'khor de dag de snyed lags // gzhan dag de bas* (T.145a2) *ches mang ste // de dag rnams kyi bcu dang lnga //* (= 12) *skyob pa sangs rgyas*

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[544] *drang* : s.e. for *dran dang*.

[545] *lhags par gyur* : T. MS., S. *ji ltar lhags* (w.r.?). Cf. KN.303.8. *āgamaḥ* (Nepalese MSS. *āgatāḥ*).

[546] *grags* : = S, D (= KN.303.11. *yaśasvin~*). The other Kanjurs read *grangs* instead (w.r.).

[547] *skyong* : cf. Tib. Kanj. *skyob*; KN. 303.13. *tāyin~*; n. 552.

[548] *'ga' 'ga'* : i.e. *gang ga*.

[549] *bye* : T. MS. *ji* (s.e.).

sras rnams kyi // so so re re'i g-yog gyur pa //

(kha 64b4) *gyi 'o*•] // gang nas 'di *'dra* 'khor 'di rnams // ○ rnam par 'dren pa de ring lhags // [•→1•] [•→2•] bzhi dang gsum [] dang ○ gnyis *tsam gyi'* // [•2← *'ga' 'ga' de* dang

Kanjur: *gang nas 'di 'dra'i 'khor 'di rnams // rnam par 'dren pa de ring lhags //* (= 13) *so so re* (T.145a3) *re'i g-yog gyur pa // rjes su slob pa'i grogs po dag / gang gā bzhi dang gsum rnams dang // gnyis kyi bye ma snyed kyang mchis //* (= 14)

(kha 64b5) *mnyam ba' ni //*•] [•←1 so so re re 'i g-yog *yin ba'* // ○ [] slob pa'i grogs po *gag yin ba'o*•] // ⌈[550] gzhan yang de ○ bas *rab* mang *ba'* // de *'i* grangs *gyang* mtha'

Kanjur: *gzhan yang de bas ches mang ba // de yi grangs ni mtha'*

(kha 64b6) yaste[551] // bskal pa bye ba stong du yang // de dag dpag par *myi* nus *ste* // [•*'ga' 'ga'* phyed dang sum *cu* dang // bcu dang nyi *shu char* yang *ni'* //→1•] [•→2•] dpa' bo *rnams* [•*gyi* g-yog

Kanjur: *yas* (T.145a4) *te // bskal pa bye ba stong du yang // de dag dpag par nus ma lags //* (= 15) *byang chub sems dpa' dpa' bo pa //*

(kha 64b7) *yod do*→3•] // *skyong*[552] *ba* [•3←•] [•1←•] [•2←byang *cub* sems *dpa'i*•] // gzhan yang de bas *rab* mang *ba'* // [•de dag [] la [ni] tshad *gyang myed* //→1•] [•re re bgrang bar *byas* na *yang* //→2•] bskal pa bye ba brgya *ru na'* // [•2←•] [•1←•]

Kanjur: *skyob pa dag gi g-yog rnams ni // gang gā'i phyed dang sum cha*[553] *dang // bcu dang nyi shu''i*[554] (T.145a5) *cha yang mchis //* (= 16) *gzhan yang de bas ches mang ste // bskal pa bye ba brgya*[555] *rnams su 'ang*[556] *// re re bgrang bar*[557] *bgyis na ni // de dag rnams la tshad ma mchis //* (= 17)

(kha 64b8) gzhan yang de bas *rab* mang *ba'* // [de 'i] g-yog rnams [myi] nyung *ba'* [] // bye ba bye *bar byed* ba *ste* // [•→•] bye ba phyed *gyang* [•←de bzhin•] *no* / [•bgrang ba las ni 'das *na'* rnams //→1•]

Kanjur: *gzhan yang*[558] *de bas ches mang ste //* (T.145a6) *g-yog rnams nyung ba ma lags*

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[550] ⌈ : a sign which designates a new paragraph?

[551] *yaste* : i.e. *yas te*.

[552] *skyong* : cf. Tib. Kanj. *skyob*; KN. 304.12. *tāyin~*; n. 547.

[553] *cha* : T. MS, S. *cu* (s.e.; = Kho. Tib.!). Cf. KN.304.11. (*tri-*)*bhāgaś*.

[554] *nyi shu''i* : = Q; the other Kanjurs read *nyi shu'i* instead.

[555] *brgya* : T. MS., S. *brgyad* (s.e.); cf. KN. 305.2. *-śata~*

[556] *'ang* : = S; the other Kanjurs omit this word (w.r.); cf. KN. 305.2. *api*.

[557] *bar* : T. MS., S. *ba* (w.r.?).

[558] *yang* : T. MS. *pas* (s.e.); S. *byas*; the other Kanjurs read *yang* instead.

pa // bye ba bye phrag bye ba dang // de bzhin bye ba phyed pa'ang mchis[559] // (= 18)

(kha 65a1) ๑ // gzhan yang drang srong *chen po 'i* // byang *cub* sems dpa' shes rab che // [•1←•] thams cad *sti stang ldan bar 'khod* // [de 'i] g-yog *ni* stong *rnams te* // [.lnga→1•] [.brgya→2•] [pa 'ang] de bzhin [•2←•] [] [•1←•] [] *no* //

Kanjur (KN.305.5; T. 145a6; J. 125b3; S. 169a7; P. 315b7; B. 154b5; Q. 131a6; N. 174b2; D. 114a5; C. 133b7; L. 180a2) *gzhan yang drang srong che rnams kyi // byang chub sems dpa' shes rab che // bgrang ba las ni* (T.145a7) *'das pa rnams // thams cad gus dang bcas par gnas //* (= 19) *g-yog 'khor stong dang ldan pa dang // de bzhin brgya dang lnga bcu dang //*

(kha 65a2) [•→•] de dag [la ni] bgrang *du myed* // [•←bskal pa bye ba [] *brgya' ru* yang //•] [•→1•] nyi shu [] dang [ni] bcu dang lnga // [•→2•] bzhi gsum gnyis [] *gyang* [•2←de bzhin.•] [no] // [•1←dpa' bo dagi[560] *'khor rnamste*[561] //•] de *lta bu* ni *bgrang du myed //*

Kanjur: *bskal pa bye ba phrag brgyar yang // de dag bgrang bar nus ma lags //* (= 20) (T.145a8) *dpa' bo dag gi g-yog rnams ni // nyi shu dag dang bcu dang lnga // de bzhin bzhi gsum gnyis pa yang // de dag la ni grangs ma mchis //* (= 21)

(kha 65a3) [] bdag nyid gcig [pu] *spyod pa'* [rnams] // gcig *pur* ['dug pa'] zhi ba myong [] // [•→•] de dag la *ni* grangs *myed de* // [•←*de ring gang dag* 'dir lhags *pa'* //•] [•→1•] *'ga' 'ga'* bye [] *dang mnyam ba'i //*

Kanjur: *gang dag*[562] *bdag nyid gcig rgyu zhing // gcig pu zhi ba myong* (T.145b1) *bgyid pa // gang dag de ring 'dir lhags pa // de dag la yang grangs ma mchis //* (= 22) *bgrang*[563] *shing lag na thogs nas su // gang gā'i bye ma snyed rnams kyi //*

(kha 65a4) [*myi 'is*→2•] bskal par [] [•2←•] *bgrang* [na] *yang* // [•1←bgrang *zhing* lag ○ na thogs nas su //•] *de 'is nams gyang mthar myi phyind* / ○ / *bdag nyid chen po 'di dang kund //*

Kanjur: *bskal par gal te mis bgrangs kyang // des*[564] *ni* (T.145b2) *mtha' ma rnyed ma lags //* (= 23) *kun kyang che ba'i bdag nyid can //*

(kha 65a5) [•→•] brtson 'grus ldan *ba* [•←*skyong ba.•*] *rnams* // [•→•] dpa' bo [•←byang ○ *cub* sems dpa'•] *rnams* // 'di *lta bu dag* gang nas byung [] / ○ / gang gis 'di dag chos rnams bstan //

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[559] *mchis* : T. MS. *mchi* (s.e.).

[560] *dagi* : i.e. *dag gi*.

[561] *rnamste* : i.e. *rnams ste*.

[562] *dag* : T. MS. *bdag* (s.e.).

[563] *bgrang* : = S, D (= Tib. Kho.); J, B, Q *etc. grangs*.

[564] *des* : T. MS., S. *de* (w.r.).

Kanjur: *skyob pa brtson 'grus ldan pa ste // byang chub sems dpa' dpa' bo pa // 'di rnams gang nas*[565] *byung ba lags //* (= 24) *gang gis 'di dag* (T.145b3) *chos rnams bstan //*

(kha 65a6) byang *cub* la ni su *'is* bkod // 'di dag [] bstan [pa gang] la mos // gang gis bstan pa 'dzin pa lags / sa 'di thams cad brtol nas su // phyogs bzhi dag ni kun nas *gyang //*

Kanjur: *byang chub la ni su yis bkod // 'di dag su yi bstan la mos // gang gis*[566] *bstan pa 'dzin pa lags //* (= 25) *sa 'di thams cad brtol nas su // phyogs bzhi dag ni kun nas* (T.145b4) *kyang //*

(kha 65a7) [•→•] shes rab chen po rnams *byung ste* // [•←mkhas shing rdzu 'phrul ldan *ba rnams* //•] [•→1•] [•→2•] [•*sa* 'di *rnams ni*→3•] *rab glogs pa'* // thub pa [•3←•] ['di dag] kun *du* [] bgyis [] // [•2←da ltar *'di dag 'byung ba'i* //•]

Kanjur: *mkhas shing rdzu 'phrul ldan pa dang // shes rab chen po rnams kyang 'thon //* (= 26) *byang chub sems dpa' 'jigs bral ba // da ltar*[567] *'thon pa 'di dag gis // thub pa 'jig rten khams* (T.145b5) *'di yang // kun tu sang seng bgyis lags so //* (= 27)

(kha 65a8) [•1←byang *cub* sems dpa' 'jigs *myed pas* //•] 'di dag nam yang bdag cag gis // *sngun cad nams gyang* ma mthong *ngo* // [•gsung shig→1•] de yi zhing [•rnams→2•] *gyi* [•→3•] // [•3←mying [•2←•] *ni*•] 'jig rten

Kanjur: *'di dag nam yang bdag cag gis // sngon chad yong ye ma mthong na // de yi zhing gi ming*[568] *rnams ni // 'jig rten*

(kha 65b1) [rnam] 'dren pas [•1←•] // phyogs bcu dag *du* bdag cag rnams // 'di ltar yang dang yang mchis *na'* // [•→•] bdag cag rnams *gyis 'di* ma mthong // [•1← byang *cub* sems dpa' *nam yang ngo* //•]

Kanjur (KN.306.10; T. 145b5; J. 126a2; S. 170a1; P. 316/317a7; B. 155a5; Q. 131b5; N. 175a4; D. 114b3; C. 134a6; L. 180b4) *'dren pas bstan du gsol //* (= 28) (T.145b6) *phyogs bcu dag tu bdag cag rnams // 'di ltar yang dang yang mchis na // byang chub sems dpa' 'di dag ni // bdag cag rnams kyis yong*[569] *ma mthong //* (= 29)

(kha 65b2) [•→•] bdag cag *rnams gyis* ma mthong *ba'* // [•←khyod *gyi* sras *ni* gcig *gyang ste* //•] [•→•] de ring [•←'di dag•] 'phral la mthong // thub *pas* [•→•] gsungs [shig] [•←spyod *pa'o*•] // byang *cub* sems dpa' [•→•] [] stong

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[565] *nas* : = S (= Tib. Kho.); the other Kanjurs read *las* instead.

[566] *gis* : T. MS., S. *gi* (w.r.).

[567] *da ltar* : = S (= Tib. Kho.); the other Kanjurs read *de ltar* instead.

[568] *ming* : = S, D (= Tib. Kho.); J, B, Q *etc. mi* (w.r.). Cf. KN.306.10. *nāma*.

[569] *yong* : Q. *yang* (s.e.?).

Kanjur: *khyod kyi sras rnams gcig kyang* (T.145b7) *ni // bdag cag nam yang ma mthong ba // 'di dag de*[570] *ring 'phral la mthong // thub pa de yi spyod pa gsungs //* (= 30) *byang chub sems dpa' khrag khrig phrag // stong*

(kha 65b3) *rnams dang* // [•←khrag khrig•] brgya [po de] rnams *gyang* // thams cad ngo mtshar ltad mor *gyurd* // rkang *nyis* mchog la de dag lta // [•dpa' bo chen *pos* lung *stond cik*[571] //→1•]

Kanjur: *gi phrag ni brgya rnams kyang //* (T.145b8) *thams cad ngo mtshar ltad mor gyur // rkang gnyis mchog la de dag lta //* (= 31)

(kha 65b4) [•→2•] [•→3•] phung po *myed cing tshad myed pas* // [•3←dpa' bo 'di dag ○ ga las mchis //•] [•2←byang *cub* sems dpa' 'jigs *myed rnams* / ○ /•] [•1←•] / [de nas] yang de 'i tshe [•→1•] de bzhin

Kanjur: *byang chub sems dpa' 'jigs bral ba // dpa' bo 'di dag ga las*[572] *mchis // phung po mi mnga' dpag yas pa // dpa'* (T.146a1) *bo chen po lung bstan gsol //* (= 32) *yang de'i tshe bcom ldan 'das de bzhin gshegs pa shākya thub pa'i sprul pa gang dag* [573]*'jig rten gyi khams gzhan dag na sems can* (T.146a2) *rnams la*[574] *chos ston pa'i de bzhin*

(kha 65b5) gshegs *pa'* // *dgra'* bcom *ba* yang dag par ○ rdzogs pa'i sangs rgyas [de dag] [•'jig rten gyi khams / ○ gzhan→2•] bye *ba'* khrag khrig brgya stong [•2←•] [] nas

Kanjur: *gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas bye ba khrag khrig*[575] *brgya stong 'jig rten gyi khams gzhan dag nas*

(kha 65b6) *lhags pa'* // [•1←bcom ldan 'das [•→2•] *shag* kya thub pa'i [•2←de bzhin gshegs *pa'i*•] sprul *pas* / [] 'jig rten gyi khams gzhan *gag na'* / sems can rnams la chos *'chad pa* //•]

Kanjur: *gshegs nas /*

(kha 65b7) bcom ldan 'das [•*shag* kya thub *pa'*→•] / de bzhin gshegs pa *dgra'* bcom *ba'* / yang dag par rdzogs pa'i sangs rgyas [•←•] *gyi* phyogs brgyad *thams cad na'* / rin po che'i shing []

Kanjur: *bcom* (T.146a3) *ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs*

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[570] *de* : T. MS. *di* (s.e.).

[571] *cik* : s.e. for *cig*.

[572] *ga las* : T. MS., S. *ga la* (w.r.). Cf. KN.307.2. *kuta(s)*.

[573] *'jig rten* : = S (= Tib. Kho.; = KN.307.3. *loka-*); the other Kanjurs read *phyogs bcu'i 'jig rten* instead.

[574] *la* : T. MS. om. (s.e.).

[575] *khrig* : T. MS. *khri* (s.e.).

pa'i sangs rgyas shākya thub pa'i phyogs brgyad kun na[576] [577]*rin po che'i shing ljon*

(kha 65b8) *gi* drung [] *na'* / rin po che'i seng ge 'i khri chen po la / skyil mo *bkrum* bcas te bzhugs *pa'* / de bzhin gshegs *pa'* de dag gi so so 'i *g-yog* de dag [] *gyang* //

Kanjur: *pa'i drung dag na / rin po che'i seng ge'i khri chen* (T.146a4) *po la skyil*[578] *mo krung*[579] *bcas te bzhugs pa'i*[580] */ de bzhin gshegs pa de dag gi so so'i zha 'bring*[581] *ba // de dag gis kyang*

(kha 66a1) ๏ // byang *cub* sems dpa'i tshogs chen po dang / byang *cub* sems dpa'i phung po chen po sa *'i bar kun* nas *byung ste* // nam *ga'i dbyings* la 'khod *pa'* de dag mthong nas //

Kanjur (KN.307.7; T. 146a4; J. 126a7; S. 170b1; P. 316/317b6; B. 155b4; Q. 132a3; N. 175b4; D. 115a1; C. 134b4; L. 181a4) *byang chub sems dpa'i tshogs chen po dang / byang chub sems dpa'i phung po chen* (T.146a5) *po sa rum nas 'thon te / nam mkha' la 'khod pa de dag mthong nas*

(kha 66a2) ngo mtshar du *gyurd* / rmad du *gyurd* te / so so 'i de bzhin gshegs pa la 'di skad [] gsol to // bcom ldan 'das / byang *cub* sems dpa' sems dpa' chen po [phal mang bo] *tshad myed*

Kanjur: [582]*ngo mtshar du gyur / rmad du gyur te / so so'i de bzhin gshegs pa la 'di skad ces gsol to // bcom ldan 'das byang chub* (T.146a6) *sems dpa' sems dpa' chen po / dpag tu ma mchis*

(kha 66a3) grangs *myed pa'* 'di *dag ga las* lhags [shes de dag gis] de skad [] gsol pa dang / de bzhin gshegs *pa' dgra'* bcom *ba'* / yang dag par rdzogs pa'i sangs rgyas *rnams gyis* /

Kanjur: [583]*grangs ma mchis pa 'di snyed gang nas lhags // de skad ces gsol pa dang / de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas* (T.146a7) *de*

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[576] *na* : N, L. *nas* (w.r.).

[577] *rin po che'i shing ljon pa'i drung dag na /* : J, B, Q, C. om. (w.r.). Cf. KN.307.6. *ratnavṛkṣamūleṣu.*

[578] *skyil* : B, Q. *dkyil.*

[579] *krung* : J, Q. *dkrung.*

[580] *pa'i* : = S. *pa'i* (a remnant of the reading of Tib. Kho. *pa*?); the other Kanjurs read *pa* instead.

[581] *zha 'bring* : = S; J, N, D, C, L. *zhabs 'bring*; B, Q. *zham ring.* Cf. KN.307.7. *upasthāyaka~.*

[582] *ngo mtshar du gyur / rmad du gyur te* : = S (= Tib. Kho.). The other Kanjurs read *ngo mtshar dang rmad du gyur* instead. Cf. KN.307.9. *āścaryaprāptās*; D3, Bj *etc. āścaryaprāptāḥ adbhutaprāptās.*

[583] *grangs ma mchis* : T. MS., S. om. (w.r.). Cf. KN.307.10. *asaṃkhyeya~.*

dag gis /

(kha 66a4) so so 'i g-yog de dag la 'di skad [] bka' stsal to // ○ rigs gyi bu [] khyed [cag] yud tsam zhig sdod [] dang / ['di ltar] ○ [.Byams pa'→•] byang cub sems dpa' sems

Kanjur: *rang rang gi zha 'bring*[584] *ba de dag la 'di skad ces bka' stsal to // rigs kyi bu dag khyed yud tsam zhig sdod cig dang*[585] */ byang chub sems dpa' sems*

(kha 66a5) dpa' chen po [•←•] / bcom ldan 'das / shag kya thub pa'i 'og ○ du bla na myed pa yang dag par rdzogs pa'i byang cub du lung ○ bstan pa' des / bcom ldan 'das /

Kanjur: *dpa' chen po byams pa bcom* (T.146a8) *ldan 'das shākya thub pa'i 'og tu bla na med pa yang dag par rdzogs pa'i byang chub tu lung bstan pa de / bcom ldan 'das*

(kha 66a6) shag kya thub pa [] la / don 'di 'dri ste / bcom ldan 'das [.shag kya thub pa→•] de bzhin gshegs pa' / dgra' bcom ba' / yang dag par rdzogs pa'i sangs rgyas [•←•] ['dis gyang]

Kanjur: *shākya thub pa de la don 'di 'dri ste / bcom ldan 'das de bzhin* (T.146b1) *gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas shākya thub pas*

(kha 66a7) lung ston gyis / [.khyed→•] de la [•←•] nyon cig // de nas bcom ldan 'das gyis [.byams pa→•] byang cub sems dpa' sems dpa' chen po [•←•] la bka' stsald pa' / Ma pham ba'

Kanjur: *de'i lan ldon par 'gyur gyis*[586] */ de las khyed nyon cig / de nas bcom ldan 'das kyis / byang chub sems* (T.146b2) *dpa' sems dpa' chen po byams pa la bka' stsal pa / Ma pham pa*

(kha 66a8) [] khyod gyis / nga la [•→•] rgya che ba 'i [•←gnas•] [] dris pa' / [] dge'o dge'o // de nas bcom ldan 'das gyis / [.byang cub sems dpa'i tshogs→•] thams cad [] [•←•] la bka' stsald pa' //

Kanjur: *gang khyod kyis nga la gnas rgya chen po 'di dris pa Ma pham pa legs so legs so // de nas bcom ldan 'das kyis thams cad dang* (T.146b3) *ldan pa'i byang chub sems dpa'i tshogs la bka' stsal pa /*

(kha 66b1) [byang cub sems dpa'i tshogs 'di dag thams cad la /] rigs gyi bu [] de bzhin gshegs pa'i / ye shes mthong ba dang / de bzhin gshegs pa'i khyu mchog [] dang / de bzhin gshegs pa'i [] las dang /

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[584] *zha 'bring* : = S; J, N, D, C, L. *zhabs 'bring*; B, Q. *zham ring*. Cf. KN.307.11. *upasthāyaka~*.

[585] *dang* : J, N, C. om.

[586] *gyis* : L. *gyi* (w.r.).

Kanjur (KN.308.3; T. 146b3; J. 126b5; S. 171a1; P. 318a6; B. 156a3; Q. 132b1; N. 176a5; D. 115a5; C. 135a2; L. 181b5) *rigs kyi bu dag de bzhin gshegs pa'i ye shes mthong ba dang / de bzhin gshegs pa'i khyu mchog tu gyur pa dang / de bzhin* (T.146b4) *gshegs pa'i phrin*[587] *las dang /*

(kha 66b2) de bzhin gshegs pa'i rnam par rold pa dang / de bzhin gshegs pa'i mthu' [] dang / de bzhin gshegs pa'i pha rol gnond pa' / de bzhin gshegs pa' dgra' bcom ba' / yang dag par rdzogs

Kanjur: *de bzhin gshegs pa'i rnam par rol pa dang / de bzhin gshegs pa'i mthu bsgyings*[588] *pa dang /* [589]*de bzhin gshegs pa'i pha rol gnon pa / de bzhin gshegs pa dgra bcom pa yang dag par rdzogs*

(kha 66b3) pa'i sangs rgyas gyis / yang dag par rab tu ston gyis / [•de'i phyir→•] rigs gyi bu' khyed cag [•←•] [] thams cad [gyang] sgrim shig / shin du go gyond la / mthu' brtan bar gyis shig //

Kanjur: *pa'i*[590] (T.146b5) *sangs rgyas de yang dag par rab tu ston gyis*[591] *// rigs kyi bu dag de'i phyir / byang chub sems dpa'i tshogs 'di thams cad sgrims shig*[592] */ shin*[593] *tu go gyon la mthu brtan par gyis* (T.146b6) *shig /*

(kha 66b4) // de nas bcom ldan 'das gyis de 'i tshe tshigsu bcad pa' ○ 'di [] gsungs so // [•rigs gyi bu rnams thams cad rab ○ du sgrims //→•] gzhan ma yin ba'i tshigs

Kanjur: *de nas bcom ldan 'das kyis de'i tshe tshigs su bcad pa 'di dag bka' stsal to // gzhan ma yin pa'i tshig rnams ngas bshad kyis*[594] *// rigs kyi bu dag thams cad rab tu sgrims*[595] *//*

(kha 66b5) rnams ngas bshad gyis // [•←•] [•[] mkhas [pa] rnams [ni] zhum ○ bar ma gyurd cig //→•] de bzhin gshegs gyi ye shes ○ bsam myi khyab // [•←•] thams cad dran dang ldan

Kanjur: (T.146b7) *de bzhin gshegs kyi ye shes bsam mi khyab // 'di la mkhas rnams zhum par ma byed cig //* (= 33) *kun kyang brtan dang ldan*

(kha 66b6) zhing brtan gyurd te // thams cad mnyam bar bzhag la gnas par gyis //

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[587] *phrin* : L. *'phrin*.

[588] *bsgyings* : = S, D; J, B, Q *etc. bgyings*.

[589] *de bzhin gshegs pa'i pha rol gnon pa /* : T. MS. om. (s.e.).

[590] *pa'i* : T. MS. *pa'i pa'i* (s.e.).

[591] *gyis* : L. *gyi* (w.r.).

[592] *shig* : = S. *shing* (s.e.).

[593] *shin* : T. MS. *shig* (s.e.).

[594] *kyis* : L. *kyi* (w.r.).

[595] *sgrims* : = S, D (= Tib. Kho.); J, B, Q *etc. bsgrims*.

[•sngon [] ma byung [ba] chos gyang [de ring] mnyan [] //→1•] [•ngo mtshar [gyurd] pa'→2•] de bzhin gshegs pa' [] [•2←•] // [•1←•]

Kanjur: *zhing dran ldan byos // kun kyang mnyam par bzhag*[596] *cing* (T.146b8) *gnas par gyis // de bzhin gshegs pa rnams kyi ngo mtshar ba // sngon chad ma byung chos ni mnyan par byos //* (= 34)

(kha 66b7) [•thams cad the tsom nam yang ma byed cig //→1•] [•khyed cag→2•] nga 'is [•2←•] yang dag yongs dgod do // [•1←•] [•→3•] gzhan [] [•→4•] ma yin [•4←smra ba•] [•3←rnam par 'dren pang[597]•] // nga 'i ye shes de la grangs yong

Kanjur: *ngas ni khyed cag legs par yongs dgod kyis*[598] *// thams cad the tsom*[599] *nam* (T.147a1) *yang ma byed cig / rnam par 'dren pa*[600] *gzhan du gsung ma yin // nga yi ye shes*[601] *nam yang grangs yod*

(kha 66b8) myed // bde bar gshegs pas chos zab sangs rgyas te // brtag [du] myed cing [] [gang rnams] tshad [] myed [pa'] // ngas ni chos de rab du bshad par bya' // [] ji 'dra ji lta

Kanjur: *min //* (= 35) *bde bar gshegs pas chos zab thugs chud de // brtag mi nus shing* (T.147a2) *de la tshad kyang med // ngas ni chos de rab tu bstan par byas // de dag ji*[602] *'dra ji*[603] *lta*

(kha 67a1) ๑ // [ba 'ang] nga las nyond /// de nas bcom ldan 'das gyis tshigsu bcad pa 'di gsungs nas // [•byams pa→•] byang cub sems dpa' sems dpa' chen po [•←•] la /

Kanjur (KN.308.15; T. 147a2; J. 127a3; S. 171b2; P. 318b6; B. 156b3; Q. 132b7; N. 176b6; D. 115b2; C. 135b1; L. 182a6) *nga las nyon //* (= 36) *de nas bcom ldan 'das kyis tshigs su*[604] *bcad pa de dag bka' stsal nas // byang chub sems dpa'* (T.147a3) *sems dpa' chen po byams pa la*

(kha 67a2) bka' stsald pa' / Ma pham ba khyod mos par bya' / khong du chud par bya'o // Ma pham ba [] byang cub sems dpa' sems dpa' chen po / dpag du myed grangs myed / bsam

Kanjur: *bka' stsal pa / Ma pham pa khyod mos par bya //* [605]*khong du chud par bya'o*

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[596] *bzhag* : = B, Q; J, S, D, C, L. *gzhag*.

[597] *pang* : presumably s.e. for *pa'*.

[598] *kyis* : L. *kyi* (w.r.).

[599] *the tsom* : = S (= Tib. Kho.); J, B, Q *etc. the tshom*.

[600] *pa* : T. MS., S. *nga* (s.e.); P. *dag* (w.r.).

[601] *nam yang* : = S; J, B, Q *etc. nams kyang*.

[602] *ji* : = S (= Tib. Kho.); J, B, Q *etc. ci*.

[603] *ji* : = S (= Tib. Kho.); J, B, Q *etc. ci*.

[604] *tshigs su* : T. MS., S. *tshigsu* (= Tib. Kho.).

[605] *khong* : = S (= Tib. Kho.). The other Kanjurs read *khyod khong* instead.

// Ma pham pa khyod byang chub sems dpa' sems dpa' chen po dpag tu med grangs med / (T.147a4) *bsam*

(kha 67a3) gyis myi khyab [pa] / *mnyam ba* myed [pa] / bgrang du myed pa / gang [] *khyed gyis sngun* ma mthong *ba'* / *sa'i bar* nas gdod *'byung ba'i* / byang chub[606] sems dpa' sems dpa' chen po /

Kanjur: *gyis mi khyab / gzhal du med / bgrang du med pa gang dag khyod*[607] *kyis sngon*[608] *ma mthong ba / sa rum nas gdod 'thon pa'i byang chub sems dpa' sems dpa' chen po*

(kha 67a4) 'di dag [] Ma *'pham ba* / nga [•myi mjed→•] [kyi] 'jig rten ○ *kyi* khams [•←•] 'dir bla na myed pa yang dag par rdzogs ○ pa'i byang chub[609] [tu] mngon *bar* [] sangs

Kanjur: *'di dag* (T.147a5) *thams cad ni Ma pham pa nga 'jig rten gyi khams mi mjed 'dir bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs*[610] *par sangs*

(kha 67a5) rgyas nas / [] bla na myed pa yang dag par rdzogs ○ pa'i byang chub[611] la btsud de [] bsngos so // rigs kyi bu ○ 'di dag [] ngas byang *cub* sems dpa'i

Kanjur: *rgyas nas nga nyid kyis*[612] *bla na* (T.147a6) *med pa yang dag par rdzogs pa'i byang chub la btsud de yongs su bsngos so // rigs kyi bu 'di dag ni ngas byang chub sems dpa'i*

(kha 67a6) chos 'di la / *yong su*[613] smyin par byas *so* / rab tu bkod *do* bzhag *go* / yongsu gnas [] byas *so* / [btshud do kun] btsud *do* / khong du chud par byas *te* Ma *'pham*

Kanjur: *chos 'di la yongs su smin par byas pa / rab tu bkod pa bzhag pa* (T.147a7) *yongs su gnas par byas pa / btsud*[614] *pa khong du chud par byas pa dag go / Ma pham*

(kha 67a7) *ba* / byang *cub* sems dpa' sems dpa' chen po 'di dag / [•myi mjed→•] [kyi] 'jig rten *kyi* khams [•←•] 'di [] 'og gi nam *ka'i dbyings* [] *kun du gnaste* /

Kanjur: *pa byang chub sems dpa' sems dpa' chen po 'di dag ni 'jig rten gyi khams mi*

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[606] *chub* : in this manuscript, this is spelled usually as *cub*.

[607] *khyod* : T. MS. *khyod pa* (s.e.); J, S, N, D, C, L. *khyod*; B, Q. *khyed* (= Tib. Kho.).

[608] *sngon* : B. om. (s.e.).

[609] *chub* : in this manuscript, this is spelled usually as *cub*.

[610] *rdzogs* : T. MS. *pa'i byang chub mngon par rdzogs* (s.e.; dittography).

[611] *chub* : in this manuscript, this is spelled usually as *cub*.

[612] *kyis* : T. MS., C. *kyi* (w.r.).

[613] *yong su* : = *yongsu*, i.e. *yongs su*.

[614] *btsud* : T. MS. *btsun* (s.e.).

mjed 'di'i 'og gi nam mkha'i (T.147a8) *khams kyis*[615] *yongs su zin pa na gnas te /*

(kha 67a8) kha ton dang lung *mnod* pa dang / tshul bzhin [] yid la byed *par* zhugs pa [] / rigs kyi bu 'di dag ni / 'du *ba* la myi dga' *ba ste* 'du 'dzi myed pa la *dga'o*

Kanjur: *kha ton*[616] *dang lung nod pa dang / tshul bzhin du*[617] *yid la byed pa la zhugs pa dag go / rigs kyi bu 'di dag ni 'du 'dzi la mi dga' zhing 'du 'dzi med pa* (T.147b1) *la dga' ba /*

(kha 67b1) *khur* myi 'dor *ba'* / brtson *grus* brtsams *pa'o* [] / Ma *'pham ba* rigs [] bu 'di dag ni dben *ba* la mngon *bar* dga' zhing dpen *ba* la mos *te* / rigs kyi bu 'di

Kanjur (KN.309.10; T. 147b1; J. 127b1; S. 172a2; P. 319a6; B. 157a3; Q. 133a6; N. 177a7; D. 115b6; C. 135b7; L. 182b6) *brtson pa mi 'dor zhing brtson 'grus brtsams pa dag go / Ma pham pa rigs kyi bu 'di dag ni*[618] *dben pa la mngon par dga' zhing dpen pa la mos pa ste / rigs kyi bu* (T.147b2) *'di*

(kha 67b2) dag [] lha dang myi la rten cing myi gnas so / rigs *gyi* bu 'di dag ni ~~'di dag ni~~ 'du 'dzi myed pa [] la *dad cing* chos kyi [] dga' ba la mos *te* / sangs rgyas kyi ye shes

Kanjur: *dag ni / lha dang mi la rten*[619] *cing mi gnas so // rigs kyi bu 'di dag ni / 'du 'dzi med pa'i spyod pa la dga' ba / chos*[620] *kyi* [621]*kun dga' ba la mos pa / sangs rgyas kyi ye shes*

(kha 67b3) la brtson *ba'o* // de nas bcom ldan 'das kyis de'i tshe tshigsu bcad pa 'di [] *gsungs so* // byang chub[622] sems dpa' 'di dag dpag myed *pa'* //

Kanjur: *la brtson pa dag go /* (T.147b3) *de nas bcom ldan 'das kyis de'i tshe tshigs su*[623] *bcad pa 'di dag bka' stsal to // byang chub sems dpa' 'di dag dpag med pa //*

(kha 67b4) 'di dag bsam *kyis* myi khyab *tsad* kyang myed / ○ / rdzu 'phrul shes rab thos pa rnams dang ldan // ○ *bskald* pa bye ba mang por ye shes

Kanjur: *'di dag bsam gyis mi khyab tshad kyang med // rdzu 'phrul shes rab* (T.147b4)

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[615] *kyis* : N, L. *kyi* (w.r.).

[616] *ton* : = S (= Kho. Tib.); J, B, Q, C. *etc. don.*

[617] *du* : = S, D; J, B, Q, N, C, L. om. (= Tib. Kho.).

[618] *ni* : T. MS. *ni dga' zhing* (s.e.).

[619] *rten* : = S, B, Q (= Tib. Kho.); J, N, D, C, L. *brten.*

[620] *chos* : T. MS. *mos* (s.e.).

[621] *kun dga' ba la mos pa* : J, B, Q, N, D, C, L read thus (≒ Tib. Kho.). T. MS., S. *kun dga' la dga' mos pa* (w.r.?).

[622] *chub* : in this manuscript, this is spelled usually as *cub.*

[623] *tshigs su* : T. MS. *tshigsu* (= Tib. Kho.).

thos pa rnams dang ldan // bskal pa bye ba mang por ye shes

(kha 67b5) spyad // [•→1•] [] thams cad [•→2•] yongsu smyin [par] [•1←ngas•] byas [pa'] // [•2←byang cub du•] [ste] nga 'i zhing la gnas // 'di dag ○ thams cad nga 'is smyin [par] byas [] //

Kanjur: *spyad* // (= 37) *nga yis 'di dag thams cad byang chub la // yongs su smin byas nga yi zhing na 'khod // 'di dag thams cad nga yis*[624] *smin byas te /*

(kha 67b6) byang cub sems dpa' 'di dag nga 'i bu' // 'di dag thams cad dgon pa sbyangs par brtson / 'du 'dzi sa ni rtag du spong bar byed // [•nga ['i] bu 'di rnams [ni] myi chags spyod //→•]

Kanjur: *byang chub sems dpa'* (T.147b5) *'di dag nga yi bu*[625] // (= 38) *'di dag thams cad dgon*[626] *dang sbyangs la mos // 'du 'dzi sa ni rtag tu spong bar byed //*

(kha 67b7) nga 'i spyod pa mchog gi rjesu slob [] /// [•←•] nam kha' kun du 'khor ba der gnaste // zhing 'di [] 'og na dpa' [bo] longs par spyod // byang cub dam pa 'di ni kun bsgrubs shing //

Kanjur: *nga yi spyod pa mchog gi rjes slob cing // nga bu 'di dag 'du 'dzi med par spyod* // (= 39) *nam mkhas*[627] (T.147b6) *yongs su zin*[628] *pa der*[629] *gnas te // zhing 'di'i 'og na dpa' rnams yongs su spyad*[630] *// byang chub dam pa 'di ni kun sgrub cing //*

(kha 67b8) nyin mtshan [] [•brtson [ba'] [→1•] [•shin du→2•] bag myed cing [•2←•] [•1←•] // thams cad brtson 'grus brtsams pa dran dang ldan /// dpag du myed pa'i shes rab stobs la gnas ///

Kanjur: *nyin mtshan du ni bag yod shin tu brtson* // (= 40) *thams cad brtson 'grus* (T.147b7) *brtsams pa dran dang ldan // dpag tu med pa'i shes rab stobs la gnas //*

(kha 68a1) ๑ // 'di dag myi 'jigs par yang chos 'chad de // 'od gsal 'di dag thams cad nga 'i bu // byang cub dam pa 'di ni ngas rnyed nas // grong khyer 'ga' yar de 'i shing drung du //

Kanjur (KN.310.8; T. 147b7; J. 127b7; S. 172b2; P. 319b5; B. 157b1; Q. 133b4; N. 177b7; D. 116a3; C. 136a5; L. 183a7) *'di dag mi 'jigs par yang chos 'chad*[631] *pa'i // 'od gsal 'di dag thams cad nga yi bu* // (= 41) *byang chub dam pa*

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[624] *yis* : T. MS. *yi* (s.e.).

[625] *bu* : T. MS., S. *sku* (w.r.). Cf. KN.310.2. *putra~*.

[626] *dgon* : = S, D (= Tib. Kho.); J, B, Q *etc. mgon* (w.r.). Cf. KN.310.3. *āraṇya-*.

[627] *nam mkhas* : T. MS. *namkhas*.

[628] *zin* : = S; J, B, Q *etc. 'dzin*.

[629] *der* : T. MS., S, D. *'dir* (w.r.).

[630] *spyad* : = S, D; J, B, Q *etc. spyod* (= Tib. Kho.).

[631] *'chad* : T. MS. *'chang* (s.e.).

(T.147b8) *'di ni ngas thob nas // grong khyer ga ya de yi shing drung der //*

(kha 68a2) [•bla na myed pa→•] chos gyi 'khor lo bskord // thams cad byang cub mchog 'dir smyin par byas // zag [pa] myed [pa] yang dag nga'i tshig [] // thos nas thams cad nga la dad par gyis //

Kanjur: *chos kyi 'khor lo bla na med pa bskor // thams cad byang chub mchog 'dir smin par byas //* (= 42) *zag med yang dag nga yi* (T.148a1) *tshig 'di ni // thos nas thams cad nga la dad par gyis //*

(kha 68a3) nga 'is de ltar byang cub mchog rnyed cing[632] // ngas ni 'di dag thams cad yongs smyin byas /// de nas [•byams pa→•] byang cub sems dpa' sems dpa' chen po [•←•] dang // byang cub sems dpa'

Kanjur: *nga yis de ltar byang chub mchog thob ring // ngas ni 'di dag thams cad yongs smin byas //* (= 43) *de nas byang chub sems dpa'* (T.148a2) *sems dpa' chen po byams pa dang / byang chub sems dpa'*

(kha 68a4) bye ba khrag khrig brgya' stong mang po de dag ngo mtshar rnyed ○ par gyurd [te] / rmad du gyur nas / ji ltar [] bcom ldan 'das ○ skad cig bzhugs nas / yun ring po ma lon

Kanjur: *bye ba khrag khrig brgya stong mang po de dag / ngo mtshar du gyur / rmad du gyur nas / ji ltar na bcom ldan 'das skad cig bzhugs* (T.148a3) *nas yun ring po ma lon*

(kha 68a5) bar / byang cub sems dpa' grangs myed pa' / 'di snyed [] ○ bla na myed pa yang dag par rdzogs pa'i byang cub du / yang dag par ○ btsud de / yongsu smyin par byaso[633] snyam mo //

Kanjur: *par byang chub sems dpa' grangs med pa 'di snyed 'di dag bla na med pa yang dag par rdzogs pa'i byang chub tu yang dag par btsud de / yongs su smin par mdzad snyam mo //*

(kha 68a6) de nas [•byams pa→1•] [•byang cub sems dpa' sems dpa' chen pos→2•] / bcom ldan 'das la [•2←•] [•1←•] 'di skad [] gsol to // [ji ltar] bcom ldan 'das de bzhin gshegs pa' gzhon nur

Kanjur: (T.148a4) *de nas bcom ldan 'das la byang chub sems dpa' sems dpa' chen po Byams pas 'di skad ces gsol to // bcom ldan 'das*[634] *de bzhin gshegs pa gzhon nur*

(kha 68a7) gyurd pa' na / [•→•] shag kya 'i grong khyer [•←mkhar ka pyi la[635] 'i gnas•] nas [] byung ste / ga' ya'i grong khyer nas shin tu myi ring ba' / byang cub

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[632] *cing* : presumably s.e. for *ring*; cf. KN. 310.12. *ciraṃ*.

[633] *byaso* : i.e. *byas so*.

[634] *'das* : T. MS. *'das la* (s.e.).

[635] *mkhar Ka pyi la* : = Skt. *Kapilavastu*.

gyi snying po mchog *rab du bzhud de //*

Kanjur: *gyur pa* (T.148a5) *na ser skya'i gnas kyi shākya'i grong khyer nas mngon par byung ste / ga ya'i grong khyer nas shin tu mi ring ba byang chub kyi snying po mchog dam par gshegs te /*

(kha 68a8) bla na myed pa yang dag par rdzogs pa'i byang *cub* [du] / mngon *bar* [] sangs rgyas nas / [•*de ring* du→•] bcom ldan 'das [•←•] de 'i dus *na*[636] lo bzhi bcu lhag tsam *lon te* / bcom ldan 'das [de] ji l(tar)

Kanjur: *bla na med pa yang dag par* (T.148a6) *rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas nas / bcom ldan 'das deng du de'i dus nas lo bzhi bcu lhag tsam lags na / bcom ldan 'das ji ltar*

(kha 68b1) de bzhin gshegs pas / dus *de* tsam gyis [•dpag *du myed pa'i*→•] / de bzhin gshegs pa'i *bgyi ba* [mdzad] [•←•] [] / de bzhin gshegs pa'i khyu mchog [] dang / de bzhin gshegs pa'i pha rol

Kanjur (KN.311.4; T. 148a6; J. 128a6; S. 173a3; P. 320a5; B. 158a1; Q. 134a3; N. 178b2; D. 116b1; C. 136b4; L. 184a1) *de bzhin gshegs pas* (T.148a7) *dus 'di tsam gyis de bzhin gshegs pa'i mdzad pa dpag tu ma mchis pa 'di dang / de bzhin gshegs pa'i khyu mchog tu gyur pa dang / de bzhin gshegs pa'i pha rol*

(kha 68b2) gnon *pa'* mdzad [] // [gang] byang *cub* sems dpa'i tshogs dang / byang *cub* sems dpa'i phung po 'di [dag] / bcom ldan 'das *gyis* dus de tsam gyis / bla na myed pa yang

Kanjur: *gnon pa mdzad cing byang* (T.148a8) *chub sems dpa'i tshogs dang / byang chub sems dpa'i phung po 'di bcom ldan 'das kyis / dus de tsam gyis bla na med pa yang*

(kha 68b3) dag par rdzogs pa'i byang *cub du* btsud *de* / *yong su*[637] smyin par mdzad [de] / bcom ldan 'das byang *cub* sems dpa'i tshogs [] / byang *cub* sems dpa'i phung po 'di bskal *pa'* bye ba khrag khrig

Kanjur: *dag par rdzogs pa'i byang chub tu btsud cing yongs su* (T.148b1) *smin par mdzad / bcom ldan 'das byang chub sems dpa'i tshogs dang / byang chub sems dpa'i phung po 'di bskal pa bye ba khrag khrig*

(kha 68b4) *brgya'* stong du bgrangs [na] *yang* mtha' [ma] myi *rnyed* [] de / *de ltar* ○ bcom ldan 'das [•byang *cub* sems dpa''di dag→•] dpag *du* ○ ma mchis [] / de ltar grangs ma mchis *te* [•←•] [] /

Kanjur: *brgya stong du bgrangs kyang mtha' mi snyed*[638] *pa de tsam du / bcom ldan* (T.148b2) *'das dpag tu ma mchis pa / de ltar grangs ma mchis pa'i byang chub*

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[636] *na* : presumably s.e. for *nas*.

[637] *yong su* : = *yongsu*, i.e. *yongs su*.

[638] *snyed* : = S, B, Q; J, N, D, C, L. *rnyed* (= Tib. Kho.).

sems dpa' 'di dag ni

(kha 68b5) yun ring por tshangs par spyod pa spyad pa' / sangs rgyas ○ brgya stong mang po la dge' ba'i rtsa ba bskrun pa' / bskal pa' ○ brgya' stong mang po yongsu rdzogs pa'o [] //

Kanjur: *yun ring por tshangs par spyod pa spyad pa / sangs rgyas brgya stong mang po la dge ba'i rtsa ba bskrun pa / bskal* (T.148b3) *pa brgya stong mang por yongs su grub pa lags so //*

(kha 68b6) [•→•] [de] 'di lta ste dper na [•←bcom ldan 'das•] skyes bu [] [•→•] gzho' nu dar la bab pa' / skra nag po thog ma 'i na tshod dang ldan ba / [•←skyes nas lo nyi shu rtsa lnga lon ba /•] [] / des [] lo brgya' lon la bur []

Kanjur: *bcom ldan 'das 'di lta ste / dper na / mi gzhan zhig*[639] *btsas nas lo nyi shu rtsa lnga lon pa gzhon nu thor bu / lang tsho la*[640] */ skra nag po / thog ma'i na tshod dang ldan pa 'ga'* (T.148b4) *zhig mchis la / des bu lo brgya lon pa dag*

(kha 68b7) ston cing / rigs gyi bu 'di dag ni nga 'i bu'o zhes de skad smrao' // [•→•] lo brgya [] pa ['i] [•←skyes bu•] [] dag gyang / [] 'di ni bdag cag gi pha [] skyed pa yin no zhes mchi' na' / bcom ldan 'das

Kanjur: *ston cing / rigs kyi bu 'di dag ni nga'i bu'o*[641] *zhes de skad smra*[642] *la / mi lo brgya lon pa de dag kyang 'di skad du 'di ni bdag cag*[643] *gi pha ste* (T.148b5) *skyed pa yin no zhes mchi na / bcom ldan 'das*

(kha 68b8) skyes bu de 'i tshig la [•→1•] [•myi→2•] dad par [•2←•] 'gyur te / [•1←'jig rten•] dad par dka' ba [] / [•de bzhin du→•] bcom ldan 'das [•←•] / de bzhin gshegs pa yang / bla na myed pa yang dag par rdzogs pa'i / byang cub

Kanjur: *mi de'i tshig la 'jig rten yid ches par mi 'gyur te / yid ches par dka' ba lags so // bcom ldan 'das de bzhin du*[644] *de bzhin gshegs pa* (T.148b6) *yang*[645] *bla na med pa yang dag par rdzogs pa'i byang chub*

(kha 69a1) ๏ // mngon bar [] sangs rgyas nas / ring po ma lags par byang cub sems dpa' sems dpa' chen po dpag du myed pa' mang po bskal pa bye ba khrag khrig brgya stong mang por [ring tu] tshangs

Kanjur (KN.311.15; T. 148b6; S. 173b4; P. 320b5; B. 158b2; Q. 134b1; N.

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[639] *gzhan zhig* : T. MS., S. om. (w.r.?). Cf. KN.311.11. *kaścid.*

[640] *la* : = S; the other Kanjurs omit this word.

[641] *'di dag ni nga'i bu'o* : T. MS., S, D. *'di dag ni nga'i bu 'di dag ni nga'i bu'o* (w.r.). Cf. KN. 311.13. *mama putrā.*

[642] *smra* : = S (= Tib. Kho.); B, Q *etc. smras.*

[643] *bdag cag* : = S (= Tib. Kho.); B, Q *etc. bdag.* Cf. KN. 311.13. *asmākaṃ.*

[644] *de bzhin du* : T. MS., S. om. (w.r.; haplography). Cf. KN.311.14. *evam eva.*

[645] *yang* : N, L. *'ang* (w.r.).

179a3; D. 116b6; C. 137a3; L. 184b3) *mngon par rdzogs par sangs rgyas nas ring po*[646] *ma lags par / byang chub sems dpa' sems dpa' chen po dpag tu ma mchis* (T.148b7) *pa mang po bskal pa bye ba khrag khrig brgya stong mang por tshangs*

(kha 69a2) par spyod *pa'* spyad *pa'* / yun ring por sangs rgyas *gyi* ye shes la *gdon myi za bar byas pa'* / ting nge 'dzin gyi sgo brgya stong la mnyam *bar* bzhag pa dang / *ldang ba* la mkhas *pa'* / mngon *bar* shes

Kanjur: *par spyod pa spyad pa / yun ring por sangs rgyas kyi ye shes la nges par bgyis pa / ting nge 'dzin gyi sgo brgya stong la mnyam par* (T.148b8) *bzhag*[647] *pa dang ldan pa*[648] *la mkhas pa / mngon par shes*

(kha 69a3) pa chen *po'* / yongsu *sbyangs* [] *pa'* / sangs rgyas *gyi* sa la mkhas *pa'* / de bzhin gshegs pa'i chos rnams yang dag par *ston* pa la mkhas *pa'* /'jig rten *gyi* ngo mtshar dang rmad du *gyurd pa* /

Kanjur: *pa chen po dang*[649] *yongs su sbyang ba*[650] *bgyis pa / sangs rgyas kyi sa la mkhas pa / de bzhin gshegs pa'i chos rnams yang dag par rjod*[651] *pa*[652] *la mkhas* (T.149a1) *pa / 'jig rten na*[653] *ngo mtshar dang rmad du gyur ba //*

(kha 69a4) brtson 'grus dang stobs dang *mthu'* chen po thob *pa'* / ○ de dag la / bcom ldan 'das [] 'di skad [] [gsung ngo] / ngas 'di dag ○ thog ma nas / byang *cub* sems dpa'i sa 'di la /

Kanjur: *brtson 'grus dang / stobs dang / mthu chen po thob pa de dag la / bcom ldan 'das kyis 'di skad du / ngas 'di dag thog ma*[654] *nas / byang* (T.149a2) *chub sems dpa'i sa 'di la*

(kha 69a5) yang dag par btsud *do* / *yong su*[655] smyin par byas *so* / *yong su* ○ bsngos *so* / de ltar [yang] bla na myed *pa'* / yang dag par rdzogs ○ pa'i byang *cub* [du] mngon *bar* rdzogs par /

Kanjur: *yang dag par btsud de / yongs su smin par byas shing / yongs su bsngos te / de ltar bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par*

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[646] *po* : T. MS., S, D. *por* (w.r.?).

[647] *bzhag* : = B, Q; S, N, D, C, L. *gzhag*.

[648] *ldan pa* : w.r. for *ldang ba* (= Tib. Kho.; = KN. 312.2. *-vyutthāna-*).

[649] *dang* : = S, D; B, Q *etc.* om.

[650] *sbyang ba*: = S, D, C; N, L. *spyad pa* (s.e.); B, Q. *sbyangs pa*.

[651] *rjod* : = N, D, C; S, B, Q, L. *brjod*.

[652] *pa* : T. MS. *ba* (s.e.).

[653] *na* : T. MS. om. (s.e.).

[654] *ma* : T. MS. *mar* (s.e.).

[655] *yong su* : = *yongsu*, i.e. *yongs su*.

(kha 69a6) sangs rgyas nas / [] brtson 'grus dang / pha rol gnond pa' 'di dag thams cad byas so zhes gsung ba' [] / bcom ldan 'das bdag cag ni de bzhin gshegs pa' / gzhan ma lags

Kanjur: *sangs rgyas* (T.149a3) *nas / nga nyid kyis brtson 'grus dang / pha rol gnon pa 'di dag thams cad byas so zhes gsung ba*[656] *la / bcom ldan 'das bdag cag ni de bzhin gshegs pa gzhan ma lags*

(kha 69a7) par gsung ba' ste / don 'di de bzhin gshegs pa' [] / mkhyen to zhes de bzhin gshegs pa' la dad par 'gyur mod gyi / [*→1*] [*→2*] theg pa la gsar du [] zhugs pa'i [*2← byang cub sems dpa'*] rnams /

Kanjur: *par gsung* (T.149a4) *ba ste / don 'di de bzhin gshegs pa nyid kyis mkhyen to zhes de bzhin gshegs pa la yid ches lags mod kyi / bcom ldan 'das byang chub sems dpa' theg pa la gsar du yang dag par* (T.149a5) *zhugs pa rnams*

(kha 69a8) [*←bcom ldan 'das*] gnas 'di la the tsom 'tshal bar 'gyur ro // de bzhin gshegs pa yongsu mya ngan las 'das nas / chos gyi gzhung 'di thos na / yid myi ces / myi dad myi moste[657] /

Kanjur: *gnas 'di la the tsom*[658] *'tshal bar 'gyur ro // de bzhin gshegs pa yongs su mya ngan las 'das nas / chos kyi rnam grangs 'di thos na / yid mi ches mi dad mi mos par* (T.149a6) *'gyur te /*

(kha 69b1) bcom ldan 'das [] de dag ni / chos gyi gdung bar 'gyur ba'i las [gyi] / [] 'du byed dang ldan bar 'gyur ro // [] [*bcom ldan 'das [] don 'di bshad na dge'o→1*] / bdag cag gyang chos 'di la the

Kanjur (KN.312.10; T. 149a6; S. 174a5; P. 321a5; B. 159a2; Q. 134b8; N. 179b5; D. 117a4; C. 137b2; L. 185a4) *bcom ldan 'das de'i slad du / de dag ni chos kyis phongs par 'gyur ba'i las mngon par 'du bgyid pa dang ldan par 'gyur ro // ci nas bdag cag kyang chos 'di la the*

(kha 69b2) tsom du myi 'gyur ro [] / ma 'ongs pa'i dus na [] [*→2*] byang cub sems dpa'i {/} theg pa' can [*2← rigs gyi bu [po] 'am / rigs gyi bu mos*] thos na [] / the tsom [*myi→3*] 'tshal bar [*3←*] 'gyur ro [*1←*] ///

Kanjur: *tsom*[659] (T.149a7) *'tshal bar mi 'gyur ba dang / ma 'ongs pa'i dus na yang*[660] *rigs kyi bu 'am / rigs kyi bu mo byang chub sems dpa'i theg pa can dag gis / thos na yang*[661] *the tsom*[662] *'tshal*[663] *bar mi 'gyur bar /* (T.149a8) *bcom ldan 'das kyis don 'di*

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[656] *gsung ba* : = D, C (≒ Tib. Kho.); S, B, Q *etc. gsungs pa.*

[657] *moste* : = *mos ste.*

[658] *the tsom* : = S (= Tib. Kho.); B, Q *etc. the tshom.*

[659] *the tsom* : = S (= Tib. Kho.); B, Q *etc. the tshom.*

[660] *yang* : N, L. *'ang* (w.r.).

[661] *yang* : N, L. *'ang* (w.r.).

[662] *the tsom* : = S (= Tib. Kho.); B, Q *etc. the tshom.*

legs par bshad du gsol //

(kha 69b3) de nas [•Byams pa'→•] byang cub sems dpa' sems dpa' chen pos [•←•] / de 'i tshe bcom ldan 'das la tshigsu bcad pa' 'di [] gsol to // [] ka pyi la 'i gnas su skyes pa' na' //

Kanjur: *de nas byang chub sems dpa' sems dpa' chen po Byams pas / de'i tshe bcom ldan 'das la tshigs su bcad pa 'di dag gsol* (T.149b1) *to // gang tshe ser skya'i gnas su bltam*[664] *gyur cing //*

(kha 69b4) shag kya gnas nas mngon bar byung nas su // grong ○ khyer 'ga' yar byang cub thob pa' [nas] // 'jig rten' ○ mgon po' 'dir ni yun myi ring //

Kanjur: *shākya'i gnas nas mngon par byung nas su // grong khyer ga yar byang chub brnyes gyur pa // 'jig rten mgon po de nas yun mi ring //* (= 44)

(kha 69b5) myi 'jigs [•mang po→•] 'di dag [] gzhan [•←•] [•rnams gyang] // ○ [•→•] bskal pa' bye bar spyad pa'i [•←phal mang po'•] [] // rdzu 'phrul ○ stobs la gnas shing myi g-yo' ba' //

Kanjur: *'jigs bral 'di* (T.149b2) *dag dang ni gzhan mang ba // tshogs chen bskal pa bye bar spyad pa ste // rdzu 'phrul stobs la gnas shing mi g-yo ba //*

(kha 69b6) rab bslabs shes rab stobs ni rtogs par rig / [•ma gos pa→1•] [•ni] [•pad mo →2•] chu las [•2←•] ltar [•1←•] // [] sa 'di brtol nas de ring 'dir [kund] lhags // [•thams cad thal sbyar sti stang

Kanjur: *legs bslabs shes rab stobs*[665] *kyang rtogs par rig /* (= 45) *chu yis*[666] *padma*[667] *lta* (T.149b3) *bur ma gos pa // de dag sa 'di brtol nas deng 'dir lhags //*

(kha 69b7) bcaste 'khod //→1•] [•dran [dang] ldan [ba]→2•] 'jig rten bdag po ['i] [] sras // [•1←•] khyod gyi rmad byung 'di 'dra [] [•ga la zhig→•] // [de «la»] byang cub sems dpa' [•←•] dad par 'gyur // the tsom gzhom ba [] slad du

Kanjur: *'jig rten bdag po dran ldan slob ma sras // thams cad thal sbyar gus dang bcas te mchis //* (= 46) *khyod kyi rmad byung 'di 'dra de dag la //* (T.149b4) *byang chub sems dpa' ji ltar yid ches 'gyur // the tsom*[668] *gzhom pa'i slad du*

(kha 69b8) bka' stsol cig // don 'di [yang dag] ji bzhin [] bstan [du] gsol // ji ltar [] skyes bu la la 'di lta bu[r] // [•→•] gzho' nu tshad la bab pa skra' gnag' pa' //

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[663] *'tshal* : T. MS. *mtshal* (s.e.).

[664] *bltam* : D, L. *bltams* (w.r.).

[665] *stobs* : T. MS. *ston* (s.e.).

[666] *yis* : = S; B, Q *etc. yi.*

[667] *padma* : = S, N, L; B, Q *etc. pad ma* (= Tib. Kho.).

[668] *the tsom* : = S (= Tib. Kho.); B, Q *etc. the tshom.*

Kanjur: *bka'*[669] *stsol*[670] *te // don 'di ji*[671] *bzhin khyod kyis 'dir bshad gsol //* (= 47) *dper na 'di na skyes bu la la zhig / btsas nas* (T.149b5) *lo ni nyi shu lhag lon pa // gzhon nu thor bu lang tsho skra gnag des //*

(kha 70a1) ๑ // [*←skyes nas lo yang nyi shu 'das pa' [ste] //*] skyes nas lo brgya' lon la bur ston te // skra skya gnyer ma can de 'di skad smra // 'di ni bdag gi lus byed yin zhes zer //

Kanjur (KN.313.8; T. 149b5; J. 129b2; S. 174b6; P. 321b6; B. 159b2; Q. 135a7; N. 180a6; D. 117b2; C. 138a2; L. 185b6) *btsas nas lo brgya lon la*[672] *bur*[673] *ston cing //* (= 48) *skra skya gnyer ma can dag 'di skad du // 'di ni bdag cag lus* (T.149b6) *skyed yin mchi na //*

(kha 70a2) [*→*] 'jig rten mgon po dad par myi 'gyur ba' // [*←dar la bab pa'i bu ni de 'dra [] ba'o //*] de bzhin bcom ldan 'das gyang sku gzhond la // [rnam shes→*] byang cub sems dpa' [*←*] mang po 'di //

Kanjur: *thor bu'i*[674] *bu ni 'di 'dra 'di*[675] *dag la // 'jig rten mgon po shin tu yid ches dka' //* (= 49) *de bzhin bcom ldan 'das kyang sku gzhon la // byang chub sems dpa' mkhas pa* (T.149b7) *mang po 'di //*

(kha 70a3) dran dang ldan zhing myi 'jigs shes [] can [te] // bskal pa bye ba stong du shin du bslabs // brtan [] ldan [] [*→*] [shin du] mkhas [pa'i] [*←shes rab*] ste // thams cad byad bzhin bzang zhing blta na sdug //

Kanjur: *dran dang ldan zhing mi 'jigs shes rab can // bskal pa bye ba stong du legs par bslabs //* (= 50) *brtan dang ldan zhing shes rab mkhas gyur pa // thams cad byad bzhin* (T.149b8) *bzang zhing blta na sdug /*

(kha 70a4) gdon myi za ba chos la 'jigs myed pa' // 'jig rten rnam par 'dren pas yongs [] bstod [pa'] // [] myi chags spyod cing [676]dben bar gnas pa ni // [rtag du myi chags→*] nam ka

Kanjur: *chos rnams gtan*[677] *la dbab la*[678] *mi 'jigs pa // 'jig rten rnam par 'dren pas yongs su bstod //* (= 51) *rlung ltar chags pa ma mchis rgyu ba ste // nam* (T.150a1)

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[669] *bka'* : T. MS. *bda'* (s.e.).

[670] *stsol* : N, D, L. *stsal* (w.r.).

[671] *ji* : = S (= Tib. Kho.); B, Q *etc. ci.*

[672] *la* : T. MS., S. *ba* (w.r.?).

[673] *bur* : B, Q. *bu* (w.r.?).

[674] *bu'i* : T. MS. *ba'i* (s.e.).

[675] *'di* : T. MS., S. *de* (w.r.). Cf. KN.313.10. *imi* (< *ime*).

[676] *dben bar gnas pa* : = KN.313.15. *('va) vane* ("in woods") *vasanti*; *v.l. pavane* ("in wind") *vasanti* = Kanjur *rlung ltar*.

[677] *gtan* : T. MS. *btan* (s.e.).

[678] *la* : = S; B, Q *etc. cing.*

mkha'i

(kha 70a5) *dbyings* la [•←•] [ste] // [•*bder* gshegs [] sras *po* brtson 'grus ○ *bgyid* [pa' ni] //→•] sangs rgyas byang *cub* 'di ni yongs tshol *phyir* / ○ / [•←•] [•'di *dag* ji lta bur ni *dad par* 'gyur //→1•]

Kanjur: *khams la rtag tu gnas ma lags // sangs rgyas byang chub 'di ni yongs*[679] *tshol zhing // bde bar gshegs kyi sras rnams brtson 'grus skyed //* (= 52)

(kha 70a6) [•'jig rten rnam 'dren mya ngan 'das pa *na'* //→2•] [•bdag cag la ni the tsom [] ma mchis [te] //→3•] 'jig rten mgon po'i mngon sum thos pas *so* // [•3←•] [•2←•] [•1←•] gnas 'di la ni the tsom

Kanjur: *'jig rten mgon po'i* (T.150a2) *mngon sum thos pas na // bdag cag la ni the tsom*[680] *gzhar*[681] *ma mchis // 'jig rten rnam 'dren mya ngan 'das pa na // 'di la ji lta bur ni yid ches 'gyur //* (= 53) *gnas 'di la ni the tsom*[682]

(kha 70a7) [683][ma] 'tshal *ba'i* // byang *cub* sems dpa' ngan *'gro myi gtang phyir* // bcom ldan [•'das gyis] [•ji bzhin [] lung [de] *ston*→1•] // [•→2•] [] sems dpa' [•'di] *dag* [•2←ji ltar•] smyin *bgyis* [pa] [•1←•]

Kanjur: (T.150a3) *'tshal ba yis // byang chub sems dpa' ngan 'gror mchis sa re // bcom ldan ji ltar byang chub sems dpa' rnams // smin mdzad ji bzhin de ni lung bstan gsol //* (= 54)

(kha 70a8) byang *cub* sems dpa' sa *'og* nas 'thon pa'i le 'u zhes bya ste bcu bzhi [] 'o / : : / *pu 'da ri ka* bam po *brgyad do* ///

Kanjur: [684]*byang chub sems* (T.150a4) *dpa' sa rum nas 'thon pa'i le'u zhes bya ste bcu bzhi pa'o // //*[685]*dam pa'i chos padma dkar po bam po bcu pa /*

(to be continued)

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[679] *yongs* : T. MS. *yongsu* (s.e.).

[680] *the tsom* : = S (= Tib. Kho.); B, Q *etc. the tshom.*

[681] *gzhar* : T. MS., S, C. *gzhan* (s.e.). Cf. KN.314.2. *kācid* (*v.l. kadācid*).

[682] *the tsom* : = S (= Tib. Kho.); B, Q *etc. the tshom.*

[683] *ma* : the translator(s) seems to have wrongly understood the gerund *kṛtvāna* (KN.314.3) as *kṛtvā na* ("not").

[684] *byang ...* : = S (= Tib. Kho.); B, Q *etc. dam pa'i chos padma dkar po las / byang ...*

[685] *dam pa'i chos padma dkar po* : T. MS., D. om. (w.r.).

ABBREVIATIONS

B = MS. of the *Dam pa'i chos padma dkar po* in the manuscript Kanjur in Berlin, No. 1, vol. 59, *mDo, Ja.*

Beyer = Stephan V. Beyer, *The Classical Tibetan Language*, Albany 1992: State University of New York Press (SUNY Series in Buddhist Studies); Reprint: Delhi 1993: Sri Satguru Publications (Bibliotheca Indo-Buddhica, no. 116).

BHS = Buddhist Hybrid Sanskrit

BHS(D, G) = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953: Yale University Press; Repr. Delhi, [2]1970: Motilal Banarsidass.

Bj = MS. of the *Saddharmapuṇḍarīkasūtra* formerly kept in the Library of the Cultural Palace of the Nationalities (民族文化宮圖書館), Beijing. A photographic edition: Mínzúwénhuàgōng 1984; transliteration: Jiang 1988; Toda 1989-1991.

Bth = MS. of the *Dam pa'i chos padma dkar po* in the manuscript Kanjur from Bathang, now in Newark, No. 20.478, *Do bsde, A.*

C = MS. of the *Dam pa'i chos padma dkar po* in the Cone Kanjur, No. 754, vol. 31, *mDo mang, Ja.*

C1, C2, .. C5, C6 = MSS. of the *Saddharmapuṇḍarīkasūtra* kept in the Cambridge University Library, Add. no. 1032, no. 1324, no. 1682, no. 1683, no. 1684, no. 2197, respectively. Facsimile edition: SMS.

D = MS. of the *Dam pa'i chos padma dkar po* in the Derge Kanjur, No. 113, vol. 51, *mDo de, Ja.*

D2 = Gilgit MS. of the *Saddharmapuṇḍarīkasūtra* kept in the National Archives of India (New Delhi), Nos. 44, 47, 49, 50 (2 fragments), 52 (1 fragment. GBM[FacEd] part 10, 3306).

D3 = Gilgit MS. of the *Saddharmapuṇḍarīkasūtra* kept in the National Archives of India (New Delhi), No. 48.

G. Tucci collection (Rome). 20 fols. Facsimile edition: Gnoli 1987; transliteration: Toda 1988a.

Or. 11878B, British Library (London). 7 fols.

M. A. Shah collection (Lahore). 1 fol.

Photomechanically reproduced folio, Journal Asiatique (Paris), CCXX (1932), plate between pp. 16–17. One side of 1 fol. only.

F = the Sanskrit Manuscripts of the *Saddharmapuṇḍarīkasūtra*, discovered in Farhād-Bēg Yailaki, now kept under F xii. 7 in the Oriental and India Office Collections, in the British Library; romanised in Toda 1983: 229-258.

GBM(FacEd) = Raghu Vira and Lokesh Chandra, *Gilgit Buddhist Manuscripts* (Facsimile Edition), 10 pts., New Delhi 1959-1974 (Śata-Piṭaka Series 10).

G/N = the Gilgit/Nepalese version

Gnoli, Raniero

1987 "The Gilgit Manuscript of the *Saddharmapuṇḍarīkasūtram*," in: *Orientalia Iosephi Tucci Memoriae Dicata*, edenda curaverunt G. Gnoli et L. Lanciotti, Roma: Istituto Italiano per il Medio ed Estremo Oriente, vol. 2, 1987, p. 533 with plates I~XX.

i.e. = that is

ItS = Nils Simonsson, *Indo-tibetische Studien : Die Methoden der tibetischen Übersetzer, untersucht im Hinblick auf die Bedeutung ihrer Übersetzungen für die Sanskritphilologie* I, Uppsala 1957 : Almqvist & Wiksell.

J = MS. of the *Dam pa'i chos padma dkar po* in the 'Jang sa tham (or Lithang) Kanjur, No. 58, vol. 46, *mDo mang, Ja.*

Jä = Heinrich August Jäschke, *A Tibetan-English Dictionary*, London, 1881; reprint London [2]1972: Routledge & Kegan Paul.

Jiang, Zhongxin 蔣忠新

1988 *A Sanskrit Manuscript of Saddharmapuṇḍarīka kept in the Library of the Cultural Palace of the Nationalities, Beijing, Romanized Text*, 民族文化宮圖書館藏梵文《妙法蓮華經》写本, ed. Jiang with the preface by Ji Xianlin, Beijing: China Social Science Publishing House (中国社会科学出版社)

K = MS. of the *Saddharmapuṇḍarīkasūtra* kept in the Tōyō Bunko(東洋文庫), Tokyo (brought from Tibet by Rev. E. Kawaguchi 河口慧海). Facsimile edition: SMS; transliteration: Toda 1980-85.

Karashima, Seishi

2003 "A Trilingual Edition of the Lotus Sutra — New editions of the Sanskrit, Tibetan and Chinese versions," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2002*, March 2003, pp. 85-182.

2004 "A Trilingual Edition of the Lotus Sutra — New editions of the Sanskrit, Tibetan and Chinese versions (2)," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2003*, March 2004, pp. 33-104.

KN = *Saddharmapuṇḍarīka*, ed. by Hendrik Kern and Bunyiu Nanjio, St. Petersburg 1908-12 : Académie Imperiale des Sciences (Bibliotheca Buddhica X); Reprint: Tokyo 1977 : Meicho-Fukyū-Kai.

L = MS. of the *Dam pa'i chos padma dkar po* in the Lhasa Kanjur, No. 116, vol. 53, *mDo mang, Ja*.

l.c. = learned correction (cf. Karashima 2003: 88)

Lokesh Chandra

1976 *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].

m.c. = metri causa

Mínzúwénhuàgōng 民族文化宮

1984 *Mínzúwénhuàgōng Túshūguān Cáng Fànwén Bèiyèxiěběn zhī yī, Miàofǎliánhuājīng* 民族文化宮圖書館藏梵文貝葉寫本之一，妙法蓮華經(*A Sanskrit Manuscript of the Saddharmapuṇḍarīka kept in the Library of the Cultural Palace of the Nationalities*), Nationalities Culture Palace 民族文化宮, Beijing.

MS(S) = manuscript(s)

MW = M. Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899 : The Clarendon Press.

n. = note

N = MS. of the *Dam pa'i chos padma dkar po* in the Narthang Kanjur, No. 101, vol. 53, *mDo, Ja*.

N1, N2, N3 = MSS. of the *Saddharmapuṇḍarīkasūtra* kept in the National Archives of Nepal, Kathmandu, No. 4–21, No. 3–678, No. 5–144, respectively. Facsimile edition: SMS.

Nob(Wö) = *Suvarṇabhāsottamasūtra, Das Goldglanz-Sūtra, Ein Sanskrittext des Mahāyāna-Buddhismus. Die tibetischen Übersetzungen mit einem Wörterbuch II. Wörterbuch Tibetisch-Deutsch-Sanskrit*, hrsg. von Johannes Nobel, Leiden / Stuttgart 1950: Brill.

O = the so-called Kashgar manuscript of the *Saddharmapuṇḍarīkasūtra*, actually found in Khādaliq but purchased in Kashgar, now kept in the St. Petersburg Branch of the Institute of Oriental Studies. Facsimile edition: Lokesh Candra 1976; transliteration: Toda 1983: 3-225.

om. = omit

P = MS. of the *Dam pa'i chos padma dkar po* in the Phug brag Kanjur, No. 94, vol. 60, *mDo sde, ja*.

Q = MS. of the *Dam pa'i chos padma dkar po* in the Peking Kanjur, No. 781, vol. 68, *mDo, Chu*. Reprint: *The Tibetan Tripitaka, Peking Edition* 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, 168 vols, Repr. under the Supervision of the Otani University, Kyoto, Tokyo 1955-1961: Tibetan Tripitaka Research Institute, vol. 30, p. 1f.

S = MS. of the *Dam pa'i chos padma dkar po* in the Stog Palace Kanjur, No. 141, vol. 67, *mDo sde, Ma*.

s.e. = scribal error (cf. Karashima 2003: 88)

Skt = Sanskrit

SMS = *Sanskrit Manuscripts of Saddharmapuṇḍarīka* 梵文法華経写本集成. *Collected from Nepal, Kashmir and Central Asia*, comp. by Institute for the Comprehensive Study of the Lotus Sutra, Rissho University 立正大学法華経文化研究所, Tokyo : Publishing Association of Saddharmapuṇḍarīka Manuscripts 梵文法華経研究会, 12 vols., 1977-1982.

SMSR = *Sanskrit Manuscripts of Saddharmapuṇḍarīka. Collected from Nepal, Kashmir and Central Asia. Romanized Text and Index* 梵文法華経写本集成（ローマ字本・索引）, ed. Keishō Tsukamoto, Ryūgen Taga, Ryōjun Mitomo and Moriichi Yamazaki, Tokyo : Publishing Association of Saddharmapuṇḍarīka Manuscripts 梵文法華経研究会, vols. I-II, 1986-1988.

s.v(v). = under the word(s)

T = MS. of the *Dam pa'i chos padma dkar po* in the Tibetan Kanjur from the Kawaguchi Collection, Tōyō Bunko, Tokyo, vol. 72-1, No. 142.

T2, ... T8, T9 = MSS. of the *Saddharmapuṇḍarīkasūtra* kept in the Library of the University of Tokyo, No. 408, No. 409, No. 410, No. 411, No. 412, No. 413, No. 414, No. 415, respectively. Facsimile edition: SMS.

Tib. Kanj. = Edition of the *Dam pa'i chos padma dkar po*, based mainly on T.

Tib. Kho. = An old MS. of a Tibetan translation from Khotan, now in the Museum of Ethnography, Stockholm

Toda, Hirofumi 戸田宏文

1979 "Saddharmapuṇḍarīkasūtra Gilgit Manuscripts (Groups B and C)," in: *Tokushima Daigaku Kyōyōbu Kiyō. (Jinbun Shakai Kagaku)* 徳島大学教養部紀要(人文・社会科学), 14, pp. 249-304.

1983 *Saddharmapuṇḍarīkasūtra, Central Asian Manuscripts, Romanized Text*, Tokushima [1]1981, [2]1983: Kyoiku Shuppan Center.

1988a "Gilgit Manuscript (Tucci's Collection). Group C," in: *Tokushima Daigaku Kyōyōbu Rinri Gakka Kiyō* 徳島大学教養部倫理学科紀要 15, pp. 1-19.

1989-1991 "Saddharmapuṇḍarīkasūtra, Nepalese Manuscript(北京民族文化宮圖書館蔵)," in: *Tokushima Daigaku Kyōyōbu Rinri Gakka Kiyō* 徳島大学教養部倫理学科紀要 17(1989), 18(1990), 19(1990), 20(1991), 21(1991).

Toda, Hirofumi and Kazunobu Matsuda

1991 "Three Sanskrit Fragments of the Saddharmapuṇḍarīkasūtra from the Cecil Bendall Manuscript Collection in the National Archives, Kathmandu," in *Tokushima Daigaku Kyōyōbu Rinri Gakka Kiyō* 徳島大学教養部倫理学科紀要 20, pp. 21-35, pl. I~X.

v.l. = varia lectio (variant reading)

w.r. = wrong reading (cf. Karashima 2003: 88)

Cutting across categories: The ideology of relics in Buddhism[1]

Peter Skilling

In this article I hope to demonstrate that relics are central to Buddhist history, thought, and practice. This very centrality confounds our categories, from 'Śrāvakayāna'/'Mahāyāna' to 'spiritual culture'/'material culture'. The cult of relics is shared by all Buddhist traditions and societies. The cult is both intensely spiritual – relics inspire devotion, visions, chronicles, and rhapsodies – and unabashedly material – relics are carefully encased in precious containers, which are in turn enshrined in caskets to be installed within *stūpa*s, pagodas, and images. Extraordinary amounts of wealth, of exchequer, have been and still are lavished upon relics by devotees, monastics and rulers.[2] And if physical relics may be classed as fetishes, what then of spiritual relics – the *dharmaśarīra*?

If at times Buddhism is described as a religion of images, as it has been in China, it may also be described as a religion of relics. Both relics and images are representatives of the Buddha, or, in several senses, they are the Buddha himself. Further, images are often *sa-dhātuka* – that is, 'with relics', installed in special cavities or in the base – and reliquaries are often decorated with images of the Awakened One. It can be difficult to draw a line between relic worship and image worship.

This study draws on both literary and archæological evidence to examine terminologies, artefacts, and ideas connected with relics and reliquaries. Literary sources include Pāli commentaries and liturgies, and Mahāyāna sūtras, in particular the

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[1] This is a revised and expanded version of a public lecture presented at the International Institute for Buddhist Studies, Tokyo, on Tuesday, 10 February 2004. I thank Ven. Bhikkhu Pāsādika, Ven. Bhikkhu Sugandha, Andrew Glass, Chuck Muller, Peter Nyunt, Pattaratorn Chirapravati, Prapod Assavavirulhakarn, Olivier de Bernon, Lilian Handlin, and Jan Nattier for providing information and materials for this article. I am especially grateful to the Study Group on Buddhist Sanskrit Literature, The Institute for Comprehensive Studies of Buddhism, Taisho University for providing, through the good offices of Yonezawa Yoshiyasu, a pre-publication copy of the portion of the Sanskrit text of the *Vimalakīrtinirdeśa* relevant to this article.

[2] The variety of recent studies of relics highlight the scope – and inexhaustiblity (*akṣayatva*) – of the topic: Faure (various: see bibliography); Germano and Trainor, *Embodying the Dharma*; Ruppert, *Jewel in the Ashes* and various; Sharfe, 'On the Allure of Buddhist Relics'; Strong, *Relics of the Buddha*; Trainor, *Relics, Ritual, and Representation*. Lexical entries include Cornu, 'Reliques' and 'Stūpa', in *Dictionnaire encyclopédique du bouddhisme*; Faure, 'Dato', in *Hōbōgirin* VIII; Nanayakkara, in Weeraratne (ed.), *Encyclopædia of Buddhism*; Schopen, 'Relic', in *Critical Terms for Religious Studies*; Ruppert, 'Relics and Relic Cults' and Whitfield, 'Reliquaries' in Buswell Jr. (ed.), *Encyclopedia of Buddhism*. Vincent Smith's pioneering excursus in the *Encyclopædia of Religion and Ethics* is still useful, while La Vallée Poussin's discussion of *stūpa*s and *caityas* in *L'Inde aux temps des Mauryas* remains required reading.

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Bhadrakalpika-sūtra, *Vimalakīrti-nirdeśa*, and *Saddharmapuṇḍarīka-sūtra*.[3] Phraseologies excavated from these texts reveal a shared language and common cognitions, current in India from, perhaps, the Śuṅga period on.

I

The burden of categories

The ill and unfit choice of words wonderfully obstructs the understanding.
Francis Bacon, 1620.[4]

The burden of categories weighs heavy in our intellectual baggage. What categories do I mean here, and why do I intend to cut across them?

Categories are tools of analysis. They are not absolute entities. They are provisional devices meant to help us to structure our ideas and to organize our data. They are meant to illuminate, not to obscure. But unfortunately we often invest our categories with a degree of substantiality they do not merit, and imagine that they were historical agents in their own right. If we allow this to happen, our categories cast a long shadow over our data. And if our categories become too tidy, they close the avenues to inquiry. We pack the data into the appropriate boxes, and shut the lids: there is no need for further questions. We mistake categorization for understanding.

Two of the most overworked categories in Buddhist studies are the pair Śrāvakayāna and Mahāyāna. No one agrees what to call the first – Hīnayāna, original Buddhism, primitive Buddhism, mainstream Buddhism, etc. – and this disagreement supports – dare I say proves – my point. Śrāvakayāna is a contested *category*, but it has never existed as a historical, social, or institutional *agent*. The same may be said for Mahāyāna. What we have tried to express or classify with these two categories are trends in ideas and practices that developed within Indian (and sooner rather than later, of course, extra-Indian) society. The developments occurred within the institutions of the Buddhist *saṃghas*, which were independent and widely dispersed. But we have reified the categories and treated Śrāvakayāna and Mahāyāna as discrete historical agents and movements, when they are meant to describe related processes of intellectual interaction, often intense dialogue and debate, within a single (but infinitely variable) imagination, Buddhism. The categories are meant to provide a background, to help us sort out our data, but they have

[3] The paper concentrates mainly on 'physical relics' – a topic sufficient in its own right – and does not stray into the alluring fields of '*dharmaśarīra* relics', or of 'relics of use' such as the Buddha's begging-bowl – for which see Wang-Toutain, 'Le bol du Buddha' and Shinohara 'The Story of the Buddha's Begging Bowl'. The different types of relics might be coterminous rather than contiguous, but a research paper must set up practical parameters. Other points that deserve to be explored, but are beyond the scope of this small contribution, are relics and literature, relics and gender, relics and pageantry, relics and trade, and relics and metaphor.

[4] *Novum Organum*, Aphorism 43, cited in Crystal and Crystal, *Words on Words*, 39:4.

marched on to the stage and taken over the show.

Relics, the subject of this paper, are a case in point. The cult of relics is central to all Buddhisms, and I will show below that ideas about relics current in Indian society, or in the Buddhist *saṃghas*, are reflected in a range of texts, from the *Bhadrakalpika-sūtra* to the *Saddharmapuṇḍarīka*, to several Pāli works. The relation between these texts is ideational – they express, attest to, a certain ideology of relics, which may not be the primary concern of the texts themselves. The ideology is embedded. The relations are not between the words of one text and the words of another, they are relations of ideas. And ideas are not the property of schools, of *Vinaya* lineages, or of *yānas*.

II

The centrality of relics in Buddhist history, thought, and practice

> The Buddhist cult from the earliest age of Buddhism, as it is known to us from the most ancient remains and documents until the present day, has always been characterized by the prominence of relic-worship.
>
> *Vincent A. Smith*, 1918.[5]

From 15 December 2002 to 28 February 2003, a 'precious eye-tooth relic' from Lingguang Temple, Beijing, was displayed for public worship in a large hall at Buddhamaṇḍala (Phutthamonton) in Nakhon Pathom province, now effectively a western suburb of Bangkok, Thailand.[6] When the relic arrived on 15 December it was 'invited' into the hall by the high-ranking senior monk Somdet Phra Phuttāchān representing the Supreme Patriarch of Thailand. The Supreme Patriarch came in person to offer his respects on 18 December. Each day tens of thousands of people flocked to pay homage to the relic, and several tens of millions of Baht in donations were collected. Souvenir photographs and booklets sold briskly. The relic was encased in a Ming-style Tibetan *stūpa*, and attended by Chinese monks, who performed appropriate rituals. Questions of *nikāya*-affiliation, of 'sect', of 'Theravāda–Mahāyāna' were not relevant – this was an international mainstream Buddhist event.[7]

The next year, in 2003, relics from three countries – Thailand, India, and Sri

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[5] 'Relics (Eastern)', p. 659.

[6] *Phra boromasārīrikathāt phra khiaow kaew chāk sāthāranarath prachāchon chīn sū rāja-ānāchak thai, chalerm phra kīart phra bāt somdet phra chao yū hua phūmiphol adulyadet song phra charoen phra chonmāyu 75 phansā 5 thanawākhom 2545* [The Holy Supreme Physical Relic, the Holy Eye-tooth, from the People's Republic of China to Thailand, in Celebration of the 75th Birthday of His Majesty King Bhumibol Adulyadej on 5 December 2545] (no publication details given: illustrated catalogue sold during the exhibition of the relic, 156 pp.). Lingguang is translated into Thai as 'Saeng Saksit' (Holy Light). For the tooth-relic and its history see Chinese Buddhist Association, *Buddhists in New China*; Liao Pin and Wang Tianxing, *Ancient Temples in Beijing*, pp. 42–45; Strong, *Relics*, p. 205.

[7] For earlier tours of the tooth-relic, to Burma in 1955 and to Ceylon in 1961, and again to Burma in 1994, see Chinese Buddhist Association, *Buddhists in New China*, pp. 184–188, and Strong, *Relics*, pp. 205–209.

Lanka – were displayed for worship at Phra Pathom Chedī (Phra Paṭhama Cetiya, itself a reliquary), also in Nakhon Pathom province, from 27 November to 30 December.[8] At the end of the year, as scheduled, the relics were enshrined in the Great Caitya of the temple. Some, however, continue to be displayed in a hall beside the Caitya, because the abbot wanted to give those who had not yet paid homage the opportunity to do so.

Relics are, with apologies to Bodhidharma, 'a separate transmission outside the teachings which does not posit words'. Or, perhaps, which posits a single word: *śarīra*. This word has travelled with relics from India to China, Korea, Japan, and Vietnam: from Sanskrit *śarīra* to Chinese *sheli*, Korean *sari*, Japanese *shari*, and Vietnamese *xa loi*. In Khotanese we find the loan word *śśarīra*,[9] in Uighur *šerir*.[10] In Pāli the noun *sarīra* is used in the plural in the sense of relics in the *Mahāparinibbāna-sutta* and its commentary. The adjective *sārīrika* may be combined with *dhātu* to make *sārīrika-dhātu*. *Dhātu* occurs in combined forms such as *kesa-dhātu* (hair-relic), *nakha-dhātu* (nail-relic), *kesanakha-dhātu*, *naḷāta-dhātu* (forehead-bone relic) – and *dhātu-sarīra*. *Keśanakha-stūpa*s are mentioned frequently in the voluminous Mūlasarvāstivādin *Vinaya* literatures.[11]

In Chinese *dhātu* is also used, transcribed as *duodu* (Japanese *dato*). In South-East Asia *dhātu* is the preferred term, although the formal Thai term for a relic of a Buddha is the combined form *phra parama-sārīrika-dhātu* (pronounced *phra boroma-sārīrika-thāt*). The Khmer use the same names as the Thai, pronouncing *dhātu* as '*thieat*'. Epigraphic Mon uses *dhāt* and *sarīradhāt*.[12] Another term in Thai, for at least the disciples of the Buddha, is *aṭhi-dhātu* (*athi thāt*), from Pāli *aṭṭhi* (Sanskrit *asthi*), 'bone'. In Newari and Nepali *asthi-dhātu* may be used for relics of the Buddha and his disciples. The Thai, Lao, and Shan use *phra thāt* ('holy *dhātu*') for both relic and reliquary. The Burmese and the Tibetans are odd men out in that they translate rather than adopt loan-words. The Burmese word for relic is *mve-tō* ('holy relic', the suffix *tō* being used for sacred and royal terms); there is also the hybrid form *dhāt-tō mve-tō*. A hair relic is *chaṃ-tō*. In Tibetan *dhātu* is usually translated as *riṅ bsrel*, and *śarīra* as *sku gduṅ*, which can also used for *dhātu* and *asthi*.[13]

History and hagiography

Relics have histories which, given that relics are alive with the power of Buddhas, might

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[8] *Tī ralük nai ngān pithī anchoen phra boromasārīrikathāt sām phaendin thai- indīa - sī lankā na wat phra pathom chedī rājaworamahāwihān*, Nakhon Pathom: Wat Phra Pathom Chedī Rājaworamahāwihān, 2546 [2003].

[9] IOL Khot 172/5, line 4, in Skjærvø, *Khotanese Manuscripts*. The same fragment uses *caittya* and *mahācaittya* as loan-words.

[10] Moriyasu, 'Uighur Buddhst Stake Inscriptions', p. 169.

[11] On the subject of hair and nails, see Frazer, *The Golden Bough*, pp. 281–286.

[12] Shorto, *Dictionary*, pp. 208, 367.

[13] See Negi, *Tibetan-Sanskrit Dictionary*,Vol. 1, p. 177. The terminology of 'relics' over time and through contexts needs a much more detailed study, taking into account epigraphic, literary, and oral sources.

well be called biographies or hagiographies. The most significant and coherent corpus of relic histories is that transmitted in Pāli by the Mahāvihāra school. It is difficult, if not impossible, to distinguish between histories of relics and histories of *stūpa*s, and the influential classic is the *Thūpavaṃsa* – the *Chronicle of the Stūpa*, here the Mahāthūpa at Anurādhapura – composed by Vācissara in the thirteenth century. Vācissara's work is based on earlier sources, including a Sinhala version and the lost *Cetiyavaṃsaṭṭhakathā*.[14]

Relics and *stūpas* feature prominently in the grand Mahāvihāra chronicle, the *Mahāvaṃsa*. Other works relate the histories of specific relics:[15]

Dantadhātunidāna	*Account of the Tooth Relic* (PL § 2.76; PVL § 3.13)
Dāṭhādhātuvaṃsa	*Chronicle of the Eyetooth Relic* (PL § 2.79; PVL § 3: 35)
Naḷātadhātu-Vaṃsa	*Chronicle of the Forehead-bone Relic* (PL § 2.94; PVL § 3.14)
Chakesadhātunidāna	*Account of the Six Hair Relics*
Aṭṭhakesadhātunidhāna	*Installation of the Eight Hair Relics* (PL § 3.12; PVL § 3.12)

Bodhi-trees, though not relics in the sense of *dhātu*, are *caitya*s, and there is a chronicle of the Bodhi-tree at Anurādhapura, the *Mahābodhivaṃsa* (*Chronicle of the Great Bodhi-tree*: PL § 2.145; PVL § 3.15). The *Jinabodhāvalī*, composed by Devarakkhita Jayabāhu Dhammakitti in the second half of the thirteenth century, is a verse text that gives the lineage of twenty-eight Jinas and their *Bodhi*-trees.[16]

The rich Siamese literature on relics is composed in both Pāli and vernaculars. The *Jinakālamālinī*, composed in Pāli in Northern Siam in the sixteenth century, reworks materials on relics from the Ceylonese texts, but also relates the histories of local *caitya*s. Every *caitya* worth its mustard has a chronicle in Thai and the dialects of Thai, whether oral, written in manuscripts, or printed. A collection of relic histories (*tāṃnān phra thāt*) published by the Fine Arts Department of Thailand deals with the following reliquaries:[17]

Part 1

Phra Thāt Dóy Tung, Chiang Rai province
Phra Thāt Hariphunchai, Lampang province

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[14] Jayawickrama, *The Chronicle of the Thūpa*. Sri Lankan literature on relics exists not only in Pāli, but also in Sinhalese. For the tooth-relic in Sinhalese tradition and literature see the Hocart, *Temple of the Tooth*; Seneviratne, *Rituals of the Kandyan State*; and entries under 'Daḷadā', 'Daḷadā Māligāva', and 'Daḷadā Perahära in Jotiya Dhrasekera (ed.), *Encyclopædia of Buddhism*, Vol. IV, Fascicle 2, 1984, pp. 282–299.

[15] 'PL' = Skilling and Santi 2002; 'PVL' = Skilling and Santi 2004.

[16] Liyanaratne, 'La Jinabodhāvalī de Devarakkhita'.

[17] Part 1 was first published as *Prachum tāṃnān phra thāt phāk tī 1* (106 pp.) in memory of Nāng Khae Fūsak at her funeral at Wat Traimit Withayārām on Monday, 17 August, 2485 [1942]. Part 2 was first published as *Prachum tāṃnān phra thāt phāk tī 2* (92 pp.) in memory of Police Lieutenant-General Salap Kīartisut at his royally sponsored cremation at the Army Crematorium, Wat Somanat Wihān, Bangkok, on 2 December 2510 [1967]. The individual histories, however, had been published previously on several occasions: these are listed on the *verso* of the title page. The two parts were published together as *Prachum tāṃnān phra thāt phāk tī 1 lae phāk tī 2* (180 pp.) in memory of Mrs. Erp Umāphirom at her cremation ceremony at Wat Makut Kasatriyārām on 13 August, 2513 [1970].

Phra Thāt Lāmpāng Luang, Lampang province
Phra Thāt Chumphit Nakhon
Phra Thāt Dóy Pūphūtap, Phrae province
Phra Thāt Chó Hae, Phrae province.

Part 2

Phra Thāt Phanom, Nakhon Phanom province
Phra Boromathat, Nakhon Si Thammarat province
Phra Thāt Dóy Suthep, Chiang Mai province
Phra Thāt Chae Haeng, Nan Province.

Another collection brings together *tāṃnān* from Lānnā – biographies of Buddha images, foundation myths of footprints impressed by the Buddha during his travels in the region, and histories of temples and court and secular events.[18] Histories of relics and *stūpa*s additional to those of *Tāṃnān phra thāt* include:

Phra Thāt Chóm Thóng, Chiang Mai province
Phra Thāt Kaew Dón Tao, Lampang province
Phra Thāt Sī Dón Khāṃ, Phrae province
Wat Phra Thāt Chóm Ping Chayamongkhon, Lampang province.

Independent texts in Lānnā Thai dealing with relics include:[19]

Tāṃnān Jinadantadhātu *History of the Conqueror's Tooth Relic* (PVL § 26.2)
Tāṃnān Vāmadantadhātu *History of the Left Tooth Relic* (PVL § 26.8)
Tāṃnān Sārīrikadhātu *History of the Physical Relics* (PVL § 26.11).

Chronicles of some reliquaries, such as Wat Chóm Thóng or Phra Thāt Dóy Tung, are also published individually.[20] Generally such books can only be obtained by visiting the temple. Books on relics and reliquaries, not only of the Buddha but also of his disciples, are regularly published.[21] Such books often give sketches or photographs of the relics of the Buddha and his disciples, with instructions on how to 'invite' their relics to appear.[22]

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[18] Sanguan Chotsukharat, *Prachum tāṃnān lānnā thai.*

[19] References are to Skilling and Santi, 2004.

[20] *Tāṃnān phra thakkhinamolīthāt haeng ong somdet phra sammā samphuttha chao lae prawat luang phó phet*, Wat Chóm Thóng, Chiang Mai, 2543 [2000] has an English translation by Kathryn Johnston Chindaporn, 'The Chronicle of the Most Exalted Phra Dakkhinamolī Relic of the Perfectly Enlightened Buddha', pp. 49–112 (and also a Lānnā Thai text, pp. 113–149). For free renderings of several Northern Thai chronicles see Swearer et al., *Sacred Mountains*.

[21] See e.g. Thóngsüp Suphamāk (ed.), *Tāṃnān phra thāt khóng phra phuttha chao lae phra sāvok*, Bangkok: Department of Religious Affairs, Ministry of Education, 2517 [1974] (reprinted 2531 [1988]); Vallibhotoma 2539; Satüan Suphasophon, *Phra boromasārīrikathāt Wat Sī Phūm (Bān Hae) A. Muang Ch. Ley Tāṃnān phra sārīrikathāt*, Ley: Wat Sī Phūm, Saturday, 2 October 2525 [1982].

[22] See for example Sadap Thīrabut, *Phra boromathāt phra phuttharūp phra phim lae phra khrüang*, printed for the cremation of Mr. Thīan Thīrabut at Wat Somanat Wihān, 7 April 2502 [1958], pp. 1–16; Withayā

A sumptuous boxed two-volume set was produced after the visit of the tooth-relic in 2002, under the title *Book on the Supreme Physical Relics, under the Patronage of His Holiness the Supreme Patriarch.*[23] One volume bears the title *Phra boromasārīrikathāt* (*Buddha Relics*, 297 pp.), and illustrates a range of relics of the Tathāgata. The other volume is entitled *Phra orahantathāt* (*Arhat Relics*, 263 pp.) and illustrates the relics of several dozen immediate *arhat* disciples of the Buddha, along with those of Jīvaka Komārabhacca, Upagutta, Mahinda, and several nuns and female lay followers.

Mon and Burmese chronicles narrate the history of relics and reliquaries in present-day Burma, but, as far as I know, no systematic study has been made.[24] Little information is available about relic histories in other South-East Asian cultures.[25] Apparently the genre is not known in Cambodia – indeed, compared to the Thai, Mon, Arakanese, and Burmese, the Khmer have few *stūpa*s.

The *stūpa*s of the Kathmandu Valley, Nepal, drew pilgrims from the region and beyond for centuries. There are several recensions of the history of the Svayaṃbhū Stūpa, in Sanskrit, Newari, and Tibetan, and there are Newar and Tibetan histories of the Bodhnath Stūpa.[26] The Newar narrative of the latter explains the Newari name of the monument, 'Khasti ('Dewdrop') Stūpa', while the Tibetan legend, which is entirely different, links prominent figures of Tibetan history to the *stūpa* in their past lives. Tibetan literature on relic histories as a whole remains to be investigated.[27] Relics and *stūpa*s are certainly part of the rich fabric of Tibetan historical and biographical writings, but whether a separate genre exists is not clear to me. Relics, *stūpa*s, and images also figure in the historical and legendary literature of Khotan.[28]

In China, Korea, and Japan, relics feature in the biographies of monks and nuns, in chronicles of kingdoms, and so on.[29] Two texts composed in 602 or thereabouts record the miracles that complemented the erection of pagodas and distribution of relics

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Prathumthārārat (ed.), *Phra boromasārīrikathāt phra thāt phra asīti mahāsāvok phra thāt phra orahantasāvok (tī sut haeng sing mongkhon sakkārabūchā)*, Bangkok: Samnakphim Thān Bua Kaew, March 2541 [1998]; Withayā Prathumthārārat (ed.), *Phra boromathāt krung syām*, Bangkok: Samnakphim Thān Bua Kaew, February 2542 [1999].

[23] *Nangsü phra boromasārīrikathāt nai phra sangharājūpathamb, Bangkok: Mūlanithi Phra Boromathāt nai Phra Sangharājūpathamb*, 2546 [2003].

[24] See e.g. Halliday, 'A History of Kings' and Strong, 'Les reliques des cheveux du Bouddha'.

[25] For the chronicle of the Muang Sing reliquary in northern Laos, the *Tham tāṃnān thāt luang chiangteum müang sing*, see Cohen, 'Lue across Borders'. Cohen refers to an earlier study – Lafont, 'Le that de Muoung-Sing' – not available to me.

[26] Brinkhaus, 'Textual History'; Shakya and Bajracharya, *Svayaṃbhū Purāṇa*; Dowman, *Legend of the Great Stupa*. For repairs to the Khasti Stūpa by Zhabs-dkar see Cüppers, 'Zhabs-dkar Bla-ma'.

[27] A recent contribution is Germano, 'Living Relics'. Faure, 'Dato', p. 1135, refers to Dan Martin, 'Pearls from Bones: Relics, Chortens, Tertons and the Signs of Saintly Death in Tibet', *Numen* 41, 1994, pp. 273–324.

[28] See for example the *Li yul luṅ bstan pa* in Emmerick, *Tibetan Texts concerning Khotan*.

[29] For China see Chen Jinhua, *Monks and Monarchs* and 'Sarīra and Scepter'; Forte, *Political Propaganda*; Kieschnick, *The Impact of Buddhism*; Stevenson. 'Enshrining a Relic'; Tansen Sen, *Buddhism, Diplomacy, and Trade*.

by Emperor Wen (r. 581–604) of the Sui – *The Chronicle of the [Miraculous] Responses of the Relics* (*Sheli ganying ji*) by the official historian of the Sui, Wang Shao, and the *Mémoire on the [Miraculous] Responses of the Pure Relics* (*Jing sheli ganying biao*) by Andewang Xiong.[30] Chinese Vinaya specialist Daoxuan (596–667) devoted the first section of one of his works to miracle stories about relics and *stūpa*s.[31]

In Japan there are relic histories such as the *Chronicle of the Tooth Relic of the Buddha* (*Butsuge shariki*) and the *Transmission of the relic of the tooth of the Tathāgata* (*Nyorai hashari denrai*). The latter, dated 1367, reports how a tooth of the Buddha brought from India to China in 645 by Xuanzang was carried to Japan by the Tendai master Gishin.[32] Chapters of works dealing extensively with relics also exist in Japanese, such as in *Kakuzen's Notes*.[33]

Relics and the spread of Buddhism

The early monks and nuns did not travel empty-handed. They carried relics, and wherever they went *stūpa*s were set up. With the relics travelled ideas, rituals, practices, technologies, and material culture. Some of the very earliest, if not the earliest, artefacts of Buddhism in India are the relic caskets excavated by the British. In epigraphic and literary records the caskets go under several names – *mañjūṣā*, *samudga*, *samudgaka*, *pātra*, *karaṇḍa*, and *karaṇḍaka*.[34] The Pāli *Mahāvaṃsa*, *Thūpavaṃsa*, and *Dāṭhāvaṃsa* use the unusual term *caṅgoṭa* (or *caṅgoṭaka*).[35]

The evolution of caskets fashioned to enshrine relics – often designed as sets of nested containers of increasingly precious materials, encrusted with gems – can be traced from India to Ceylon, South-East Asia, China, Korea, and Japan.[36] A great variety of types, of various materials, have been recovered from sites in India.[37] Reliquaries continue

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[30] Faure, 'Les cloches de la terre', p. 29.

[31] Shinohara, 'Stories of Miraculous Images', p. 208, n. 6.

[32] Faure, *Visions of Power*, pp. 164–165.

[33] See Ruppert, *Jewel in the Ashes*, Appendix B, 'Excerpts from the 'Relics' ('Shari') and 'Additional Teachings on Jewels' ('Hōju yū setsu') Chapters of Kakuzen's Notes (*Kakuzen shō*), pp. 287–312.

[34] The Tibetan for *karaṇḍa(ka)* and *samudga(ka)* is *za ma tog*: see *Mahāvyutpatti* and Negi, *Tibetan-Sanskrit Dictionary*, Vol. 12, pp. 5352–53.

[35] The terminology is discussed at length in Willis, *Buddhist Reliquaries*.

[36] For reliquaries from India, China, and Japan of various periods, see Nara National Museum, *Illustrated Catalogue*, Cat. nos. 47–55; Tokyo National Museum, *Illustrated Catalogue*, Cat. nos. 57–80. For Korean reliquaries see Hwang Su Yong, *The Arts of Korea*, figs. 43–52; Kang Woo-bang, 'Buddhistische Reliquien und Reliquienbehälter in Korea', in *Korea: Die Alten Königreiche*, pp. 37–45, and Cat. nos. 48–51; Goepper and Whitfield, *Treasures from Korea*, Cat. nos. 113–119; Nara National Museum, *Ultimate Sanctuaries*, p. 258.

[37] See Nara National Museum, *Ultimate Sanctuaries*, Cat. nos. 6–12 for Śuṅga and Kuṣāṇa reliquaries; Willis, *Buddhist Reliquaries*, for reliquaries from the Vidiśā region; Zwalf, *Buddhism: Art and Faith*, Cat. nos. 5–12 for reliquaries and model *stūpa*s from Gandhāra, and Cat. no. 208 for a crystal reliquary from Sri Lanka. For reliquaries from the North-West, Pakistan, and Afghanistan see Errington and Cribb, *Crossroads*

to be uncovered *in situ*, for example at Ambaran, in Jammu,[38] or at the Tukun Bahal Stupa, in central Kathmandu.[39] In China the caskets take on the shape of a small or miniature Chinese coffins, studded with gems or decorated with Buddhist motifs:[40]

> In the seventh century, the shape of the reliquary was changed into the form of a Chinese coffin, with arched lid, higher at one end than the other, a Sinicized form that was to persist until the end of the twentieth century, when clear plastic containers of this form were used to reconsecrate the four relics found in the Famensi pagoda deposit.

A Tang dynasty set of nested reliquaries, dated 694, was excavated at Dayunsi (Great Cloud Monastery), Jingchuan, Gansu province in 1964. It is described as follows:[41]

> The precious grains [of relics] were set on a piece of sandalwood within a glass bottle that was wrapped, for reburial, in a piece of silk brocade. The bottle was placed in a gold coffin-shaped container with pearls and turquoise stones inlaid to form flower-shaped bevels. The latter was placed in a silver reliquary, which was, in turn, set into a gilt-bronze container. Both the silver and the gilt-bronze boxes are decorated with scrolling flowers. The former has a lock and key. Finally, the set was placed into the incised stone chest and installed, with great ceremony, under the base of the Buddha Hall of the Great Cloud Monastery.

Relics were not buried alone. They were installed in stone chambers or crypts with a wide range of offerings. The offerings seem to increase, to become more complex, over the centuries, but, at least where the Theravāda held sway, the model seems to have been an elaborate description of the Mahāthūpa at Anurādhapura given in the *Mahāvaṃsa*, and recycled by later texts. The 'Khin-ba mound' at the ancient Pyu site of Hmawza or old Prome yielded one of the richest relic complexes in Burma, including silver *stūpa*s, images of Buddhas and bodhisattvas, silver bowls and caskets, beads, animal figurines, gold and silver rings, gold bells, and so on. The most important find for textual studies was a 'golden book', consisting of twenty gold leaves formatted in imitation of a palm-leaf manuscript, complete with covers and golden binding wire, containing a series of Pāli texts.[42] The practice of grand installations continued in Burma in much later periods (and continues up to the present). The excavation of an eighteenth-century pagoda at Shwebo unearthed a stone chamber containing a menagerie of objects. There was a

> ... series of enclosed boxes or bowls with lids containing relics. The outer bowl is of brass, the next of copper, the next of silver, the next of pinchbeck, the next of gold set with emeralds, and the

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of Asia, Cat. nos. 169–196. For reliquaries from southern India see Subrahmanyam, *Buddhist Relic-caskets*.

[38] See e.g. Mani, 'Excavations at Ambaran'.

[39] Shrestha, 'Tukan Bahal Stupa'.

[40] For some fine examples see *Sen-Oku Hakko Kan: Sumitomo Collection*, Cat. nos. 11–12; Watt et al., *China: Dawn of a Golden Age*, Cat. no. 191; Nara National Museum, *Ultimate Sanctuaries*, Cat. nos. 13–17. The citation is from Whitfield, 'Reliquaries'.

[41] Denise Patry Leidy in Watt et al., *China: Dawn of a Golden Age*, p. 298.

[42] Duroiselle, 'Excavations at Hmawza'.

> innermost of amber. Inside the amber bowl was a small quantity of fine gravel, with a few small pearls and pieces of gold, which a pious Buddhist regards as relics of the body of Buddha.

Other objects included a glass pagoda, images of the Buddha of silver and brass, images of his disciples, *bodhi*-trees, gold and silver flowers, inscribed scrolls of gold and silver, and brass boats with rowers.[43]

One of the most opulent relic complexes was that excavated in 1987 in the crypt of Famen Temple in Shaanxi province, 'the largest of its kind ever discovered in China'.[44] The finger-bone of the Tathāgata was enclosed within a container made of pure gold in the shape of a single-story pagoda with open doors on each of its four sides, the smallest of a set of eight nested boxes of precious materials. Another *śarīra* was set in a gilded silver Chinese-style coffin; other miniature coffins were made of crystal encrusted with sapphire and other gems and of jade. Other rich depositories are Qingshan monastery in Lintong county,[45] the 'Three Pagodas' at Dali, Yunnan province,[46] and the Leifengta, on the bank of the West Lake in Hangzhou, excavated in 2001.[47]

Some of the richest deposits of South-East Asia in the later period were at Ayutthaya, in the crypts of Wat Mahāthāt and, especially, Wat Rājabūrana.[48] The crypt of the latter, decorated with murals in both Siamese and Chinese styles, contained thousands of plaques, images made of gold and precious metals, and jewel-studded regalia.[49] Other sites that offered up precious relics include Wat Phra Sisanphet, where seven nested *stūpa* reliquaries were excavated from the large eastern *stūpa* – in the much-photographed row of three *stūpa*s – in 1932 (Thai Buddhist Era 2475).[50]

The architecture of *stūpa*s, some immense, required new technologies and used materials that often had to be imported from distant lands, thus linking the expressions of Buddhism to the economy of trade – along with the production of the sunshades, banners, and streamers erected to celebrate the *caityas* and relics, which needed silks and precious weaves and brocades. The need to carry images and relics led to the production of portable shrines.[51]

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[43] Taw Sein Ko, 'Ancient Relics found at Shwebo'.

[44] Shi Xingbang, 'Introduction', *Precious Cultural Relics in the Crypt of Famen Temple*. See also Zhang Tinghao, *Famen Temple*; Michaelson, *Gilded Dragons* pp. 148–162; Wu Limin and Han Jinke *Famen si* (in Chinese); Whitfield, 'Famensi'; Tansen Sen, *Buddhism, Diplomacy, and Trade*, pp. 64–76.
For other relic complexes from China see Whitfield, 'Buddhist monuments in China'.

[45] Michaelson, *Gilded Dragons*, pp. 143–147.

[46] Lutz, *Der Tempel der drei Pagoden*; ibid., *Der Goldschatz der drei Pagoden*, respectively.

[47] Whitfield, 'Reliquary', p. 719. Objects recovered from Famensi, Qingshan, and other temple sites are illustrated in *The Glory of the Court: Tang Dynasty Empress Wu and Her Times*.

[48] Sunait, *The Immortal Art of Ayutthaya Gold*.

[49] Pattaratorn, 'Wat Ratchaburana'; Namikawa, *Golden Figures of Buddha*, figs. 220–280.

[50] Fine Arts Department and Ministry of Education, *Phra Boroma Sārīrikathāt*, pp. 70–71.

[51] See e.g. Sen-Gupta, 'Portable Buddhist Shrines'. For image processions see Faxian in Li Rongxi, *The Journey of the Eminent Monk*, p. 165; Lahiri, *Chinese Monks in India*, p. 85 (royal procession of Buddha and of Avalokiteśvara in Samataṭa); Gervaise, *Natural and Political History of the Kingdom of Siam*, p. 132; Lai

Relics frequently performed miracles, such as those recorded in the Lankan chronicles, or the *tāṃnan* of Siam. The miracles were potent agents of conversion. For example, when the Indochinese translator monk Kang Senghui (of Sogdian descent) established himself in Nanjing, capital of the Wu, in about 247, King Sun Quan and the court wanted to put him to the test. Kang Senghui produced a relic which performed a series of miracles: the King was convinced, and had a *stūpa* built for the relic. This was the first monastery in the kingdom of Wu.[52] Faure notes that 'in Japan as in China, it was to the power of these relics that the first successes of Buddhism were attributed'.[53]

Xuanzang is lionized by scholars and historians for his adventurous trip from China to India in quest for scriptures, for his translations upon his return to China, and for his philosophy. But we should not forget that among the things he brought back from India were 'one hundred fifty grains of the Tathāgata's relic bones' and a large number of images.[54] In 753 *Vinaya* master Jianzhen (688–763, Jap. Ganjin) travelled to Japan with a group of monks, nuns and *upāsaka*s (the latter including a Sogdian and one each from Kunlun and Champa). Among the objects they brought were *maṇḍala*s, cloth paintings and portraits, images, and precious scrolls – and 3000 relics of the Tathāgata.[55] In 806 Kūkai presented a memorial to the Emperor of Japan, listing the objects he had brought back from China. Among them were relics of the Buddha 'bestowed by the Acharyas'.[56] Ennin (793–864) brought relics back from China. During the Kamakura period relics were brought back by Yōsai. Shunjō, who resided in China from 1199 to 1211, returned to Japan 'après avois assimilé un savoir dans la pensée du Ritsu, du Tendai, du Zen, du Jodo et du Confucianisme'. In addition to these intellectual imports, he brought with him three relics of the Buddha, one relic of Samantabhadra, and three relics presented by Ru'an – along with images, paintings, portraits, and texts, totalling 2103 rolls.[57]

Relics were never superseded by the Buddha-image: the most potent images are those that contain relics. A document dated 1183 reports that when Chōgen restored the Great Buddha of Tōdaiji, relics of Śākyamuni were placed inside the image of Vairocana.[58] When the 'Emerald Buddha' – the palladium of present-day Siam – was created, in response to the resolve of the monk Nāgasena, relics magically entered seven points on the image's body – the cranium, the forehead, the chest, the two hands and the two

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Ming-chiu, 'On the Image Procession in China'.

[52] Shih (tr.), *Biographies des moines éminents*, pp. 20–31. The story is included in the twelfth century Japanese collection *Konjaku Monogatari*: see Dykstra, *The Konjaku Tales: Chinese Section*, pp. 30–32.

[53] Faure, *Visions of Power*, p. 163.

[54] Li Rongxi, *A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty*, pp. 173–174.

[55] Takakusu, 'Voyage de Kanshin en Orient', p. 49; Bingenheimer 'A Translation of the Tōdaiwajō tōseiden', p. 161.

[56] Hakeda, *Kūkai: Major Works*, pp. 140–150.

[57] von Verschuer, 'Le moine Shunjô', pp. 186–187.

[58] Faure, *Visions of Power*, p. 249.

knees.

Relics, landscape, and pilgrimage

Faxian (*ca.* 337–418) set out for India in quest of the *Vinaya.*[59] On the way he tarried in Khotan, 'wishing to witness the image-welcoming procession' (p. 165). His route through the North-West was determined by the map of *jātakas* and relics – a map itself drawn in part by trade routes and centres of power. He conscientiously visited each site, and left a description of the relics: alms-bowl, skull, tooth (two: pp. 167, 173), staff (p. 173), robe, footprint (p. 169), and stone spittoon (p. 167), plus images and stūpas. The Buddha's outer robe (*saṃghāti*) brought rain:

> At a place four days' journey toward the west of the valley, there was a *saṃghāṭi* robe of the Buddha, which was enshrined in a temple. Whenever a drought occurred in this country, the people would bring out the robe to worship it and make offerings to it, and then rain would come down in torrents (173).

Xuanzang reported on many sites in seventh-century North-West of India where he saw relics of the Buddha:[60]

> There was a location in Nagarahāra where the Buddha's tooth was worshipped, and in nearby Hiḍḍa a building housed the Buddha's cranium, skull, and eyeball, as well as his *saṃghāṭi* robe and staff. In Gandhāra, Xuanzang saw the foundation of the building where the Buddha's begging bowl used to be kept. In Uḍḍiyāna was the *stūpa* where Uttarasena, the king of Uḍḍiyāna, is said to have placed the relics he received at the time the Buddha entered *parinirvāṇa*.

Reliquaries of South-East Asia

Like the North-West of India in earlier times, the countryside of South-East Asia is dotted with *stūpas*. The *Encyclopædia of Thai Culture: The North-East* lists over forty entries with the name 'reliquary' in North-Eastern Thailand alone.[61] A recent book on 'Thailand's Precious Heritage' of *Phra thāt chedi* ('Holy *Dhātu-cetiya*') gives pictures and brief descriptions and histories of thirty *chedi* in Bangkok, fifty in north Thailand, fifty in central Thailand, twenty-five in the North-East, and twenty-five in the south.[62] Capitals or royal centres had a 'Mahādhātu' or 'Great Reliquary', either a *stūpa* or a *prāng* (a Thai-style tower or *śikhara*).[63] These Mahāthāt – as they are pronounced in Thai – are

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[59] References are to Li Rongxi, *The Journey of the Eminent Monk Faxian.*

[60] Shinohara, 'The Buddha's Begging Bowl', p. 91.

[61] *Sārānukrom wathanatham thai phāk īsān*, Bangkok: Mūlanithi Sārānukrom Wathanatham Thai/Siam Commercial Bank, 2542 [1999], Vol. 9, pp. (6)–(8).

[62] Wilairat and Thawatchai *Wai phra that chedi*; Tossapol, *Phra Thāt Chedi*. Another comprehensive inventory of Siamese reliquary temples is Pairot, *Phutthasāsanakhadī*.

[63] See Chulalongkorn University, *Mahāthāt*.

found throughout the country, many as impressive ruins in archæological sights, others a living centres of cult.

In northern Thai traditions twelve pagodas are associated with the twelve-year cycle. An individual goes on pilgrimage to the pagoda of her or his year of birth. For example, a person born in the Year of the Ox should go on pilgrimage to Phra Thāt Lāmpāng Luang in Lampang province. The twelve sites map a region that was once a series of affiliated cultural areas, from the two ancient and powerful Mon sites of Shwedagon and Kyaiktiyo, through Lānnā to the westernmost site, Thāt Phanom on the Mekhong River. Two shrines are outside the region of South-East Asia – the Bodhi-tree at Vajrāsana in India and the Cuḍāmaṇi Cetiya in the Tāvatiṃsa heaven, on Mt. Meru. For those who find it difficult to travel to these sites, substitute sites were appointed, for example Kyaiktiyo in the Mon country or Wat Ket in Chiangmai for Tāvatiṃsa.[64] Together, the shrines are a network in a pre-modern geography that was delineated in the illuminated *Traibhūmi* mansucripts of Ayutthaya, Thonburi, and Bangkok, along with even more distant destinations like the Śrīpāda in Ceylon.

Relics may be brought out to be bathed and carried in procession. In Thailand this is done in Bangkok, at Wat Nang Chi in Thonburi. In Chiang Mai province, the *dakkhiṇamolī* kept at Wat Chóm Thóng, Chóm Thóng district, is bathed and carried in procession at the beginning and end of the rains-retreat.[65]

History of Buddhism as a history of relics

All Buddhas leave relics. The past Buddhas have left them, and the future Buddhas, the thousand Buddhas of the Bhadrakalpa, will leave them. In a past life as a daughter of a wealthy householder, the nun Abhirūpanandā offered a bejewelled gold sunshade to the reliquary (*dhātu-cetiya*) of the Buddha Vipassī.[66] The Buddha's auditors leave relics: after the dramatic *nirvāṇa* of Mahāpajāpatī Gotamī, Ānanda took her *sarīra* in a bowl to the Buddha: the Best of Sages took the relics in his hand and uttered verses on impermanence and in praise of Gotamī.[67] Present Buddhas like Akṣobhya will, in a rather distant future, leave relics in their rather distant universes; Akṣobhya's relics are described in his *sūtra*.[68]

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[64] For the twelve sites see *Wai phra thāt-chedi tām pī kert* [Paying homage to *phra dhātu-cetiya* according to year of birth], Bangkok: Museum Press, Nov. 2527; Tossapol 2547, and Keyes, 'Buddhist Pilgrimage'. The conceit that travel has become easier in the 'modern era' is belied by the fact that the rise of nationalist states and (not unrelated) insurgencies has often restricted and prohibited travel.

[65] *Tāmnān phra thakkhinamolīthāt*, colour plates.

[66] Pruitt, *Therīgāthā-aṭṭhakathā*, p. 24; *Commentary on the Vers.es of the Therīs*, pp. 37–38. For other Pāli stories involving relics or *stūpa*s of past Buddhas, see Masefield, *Elucidation of the Intrinsic Meaning*, Index, p. 544, 'relics'.

[67] Pruitt, *Therīgāthā-aṭṭhakathā*, p. 154, vv. 180 foll.; *Commentary on the Verses of the Therīs*, pp. 199–200.

[68] *'Phags pa de bźin gśegs pa mi khrugs pa'i bkod pa źes bya ba theg pa chen po'i mdo*, Ōtani 760.6, Vol. 22, *dkon brtsegs, dzi*, 55b1. See abbreviated translation from Chinese in Chang, *A Treasury of Mahāyāna Sūtras*, p. 331.

The distribution of his own relics is one of the acts of a Buddha which a bodhisattva aspires to see accomplished in future.[69] That is – as we shall see below – the production of relics is not automatic, but is dependent on resolve.

In the career of Śākyamuni, the present Buddha, the subject of relics is developed in the account of his last days, the *Mahāparinibbāna-sutta*, or in parallel texts like the Mūlasarvāstivādin *Vinaya*,[70] which relate the foundation of the first ten relic *stūpa*s. The next stages in the grand narrative are the legends of Aśoka and the 84,000 *stūpa*s, the Mahācetiya and other *stūpa*s in Ceylon, the various relics such as the bowl relic, the accounts of the Chinese pilgrims, and the migrations of relics to other cultures and climes. Finally, in the modern period, the uncovering of the history of Buddhism in India and beyond is bound up the excavation of *stūpa*s, begun in the nineteenth century.

In Indian tradition, relics are generally said to be indestructible. But an equation seems to have been made between the duration of a Buddha's teaching and the life-expectancy of his relics, with the corollary that when the relics of a particular Buddha disappear, that is the end of his Dharma – the Dharma will not be taught until the next Buddha appears.

What happens to the relics when the Dharma is extinguished? According to a Mahāvihāra tradition, the present Buddha Śākyamuni's *śāsana* will end with a final conflagration of his relics. There will be spectacular fireworks – the relics will go out not with a whimper but with a bang. The theory, developed in earlier Pāli texts, fired the imagination of the Thai, as expressed in the *Traibhūmi* of King Ruang, composed in the Thai state of Sukhothai in the fourteenth century:[71]

> When all of the relics without exception come together under the great Bodhi tree, when they rise up and once again become the body of the Lord Buddha, and when they preach the Dhamma in order to benefit the *devatā* and human beings, the Lord will then enter Nibbāna. This will be in the year of the rat, in the sixth month, on the full-moon day when the moon will have its abode in the *visākhā* lunar mansion – the day which the Lao call Hawaya San. The sun, Jupiter, and Ketu will be moving in the Taurus portion of the zodiac; Venus will be moving in the Gemini portion of the zodiac; Mercury will be moving in the Cancer portion of the zodiac; Saturn will be moving in the Leo portion of the zodiac; Mars will be moving in the Pisces portion of the zodiac; and the moon will be moving in the Scorpio portion of the zodiac. At that time, the Lord Buddha will attain the Nibbāna of the relics.

According to the *Da zhidu lun*, when the Dharma disappears, all of the relics of the Buddha transform into wishing jewels (*cintāmaṇi*).[72] Some sources say that relics transform

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[69] Lamotte, *La Concentration de la Marche Héroïque*, pp. 123, 224, 263.

[70] Cf. Rockhill, *The Life of the Buddha*, pp. 142–147, especially list of sites on p. 147.

[71] *Traiphūmikathā rüe traiphūm phra ruang, phra rājaniphon phra mahā thammarājā tī 1 phyā lithai chabap truat sóp mai*, Bangkok: The Fine Arts Department, 2526 [1983], p. 150.14; translation after Reynolds and Reynolds, *Three Worlds*, pp. 330–331. For a selection of Pāli texts on the subject see Appendix I; for synoptic translations of some the texts, see Strong, 'Relics'.

[72] Lamotte, *Le Traité de la Grande Vertu de Sagesse*, p. 600.

into wishing-jewels and rice-grains,[73] or that relics sink down into the 'golden wheel' which lies below it.[74] Can the latter refer to the 'golden earth' (*kāñcanamayī mahī*) or 'golden *maṇḍala*' of Indian Buddhist cosmology,[75] which supports the mountains and the continents? The *Pusa chutai jing* has interesting material on relics, which includes references to the Buddha's 'complete-body relics' being in a 'diamond field', apparently the lowermost layer of the universe.[76] What happens to these relics when the universe retracts, at the end of a *kalpa*? Many points here remain to be investigated.

Bodhisattvas also leave relics, though I have not found much material on the subject. In the *Karuṇāpuṇḍarīka*, among the *praṇidhāna*s (vows, aspirations) of Prince Aṅga is the wish that bodhisattvas self-combust and that their relics be scattered:[77]

> May [bodhi]sattvas whose life-span is exhausted all pass away sitting cross-legged. From [a bodhisattva's] own body may the *tejodhātu* be released and cremate his own body. From the four directions may there come winds which will scatter the bodhisattva relics into empty Buddha-fields.

III

Devotion and liturgy

> One who worships [the Buddha] during his lifetime
> And one who does so after his final Nirvāṇa
> Because their heart of faith is equal
> There is no difference in their merit.
> *Stanzas on the Circumambulation of Caityas*[78]

The benefits of devotion

The worship of relics brings many benefits, up to and including Nirvāṇa. That their worship leads to heaven is expressed in an apocryphon embedded in Buddhaghosa's commentary on the *Mahāparinibbāna-sutta*:[79]

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[73] Ruppert, *Jewel in the Ashes*, pp. 293–294; Faure, 'Dato', p. 1132.

[74] *Nandimitrāvadāna*: Lévi and Chavannes, 'Les seize arhats', p. 13; De Visser, *Arhats*, pp. 61–62. See also Strong, *Relics*, p. 226.

[75] See for example *Abhidharmakośa* and *Bhāṣya* III 46cd, and Sadakata, *Buddhist Cosmology*, pp. 25–26.

[76] I am grateful to Elsa Legittimo for this reference, and for giving me a copy of her paper, 'The *Pusa-chutai-jing*, a choice of passages concerning relics from the 9th, 12th, 27th, and 36th chapters', delivered at the ICABS research meeting, 21 January, 2003.

[77] Yamada, *Karuṇāpuṇḍarīka*, Vol. II, p. 145.10; see also Vol. I, pp. 242–243.

[78] *Caitya-pradakṣina-gāthā*: cited in Prajñākaramati, *Bodhicaryāvatāra-pañjikā*, Vaidya, p. 202.2.

[79] *Dīghanikāyaṭṭhakathā* II 604.4; An, *The Buddha's Last Days*, p. 206. By 'embedded apocryphon' I mean a statement that is not found in a canon – in this case the Pāli canon – but is represented in a commentary or other non-canonical work as the direct speech or thought of the Buddha. Embedded apocrypha are frequent in the Pāli *Aṭṭhakathā*. It was through such texts – including narratives – that the Mahāvihāra controlled and introduced new ideas and practices. 'Canonical' texts were, and are, recorded and transmitted

> The Blessed One reflected: 'I will not live long, and will soon pass away. My teaching (*sāsana*) has not yet been spread everywhere. Therefore, after my passing, by taking a relic even as small as a mustard-seed to their places of residence, making *cetiyas*, and worshipping them, a great mass of people will be reborn in heaven.'

The rhapsody on relics in the *Saddharmapuṇḍarīka-sūtra* – which is cited in part in the *Śikṣāsamuccaya* – is unequivocal about the benefits of worshipping relics and making *stūpas*:[80]

> Those who worshipped the relics (*dhātu*)
> Of the Conquerors after their final Nirvāṇas
> Those who made many thousands of *stūpas*
> Out of gems, of gold, of silver, or crystal;
> Those who made *stūpas* of emerald,
> Made of quartz or of pearl,
> Of superior lapis or of sapphire –
> They all obtained Awakening.
> Those who made *stūpas* in the mountains
> Of sandalwood or of aloeswood;
> Those who made *stūpas* of deodar
> Or out of a heap of timber;
> Those who joyfully made *stūpas* for the Conqueror
> Out of bricks or from a heap of clay,
> Or worshipped a heap of earth dedicated [to a Buddha]
> In jungles or remote places;
> Those who, making a mound of sand,
> Dedicated *stūpas* to the Conquerors
> Or children at play here and there:
> They all obtained Awakening.

The *Traibhūmi* of King Ruang devotes a long section to the Cakravartin king, here called in Thai 'Phrayā Mahā Cakrabarrtirāja'. After describing his funeral rites, the *Traibhūmi* relates the benefits gained by worshipping the Cakravartin's relics:[81]

> [After his cremation,] people collect the relics (*dhātu*) of the Phrayā Mahā Cakrabarrtirāja, take them and install them within a *cetiya*, which they erect at the crossroads in the centre of the city, to allow the people to offer their respects, to bow down, and to make offerings. Anyone who venerates, bows down, reveres, and makes offerings will be reborn in heaven after death. As one

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through their commentaries – or through digests and epitomes – as a single and seamless package. This approach to innovation and creativity is subtler than that of the Mahāyāna with its bold proclamations, and it has allowed the Mahāvihāra to maintain a conservative posture while adapting to changing social and intellectual environments through time.

[80] Kern and Nanjio, *Saddharmapuṇḍarīka*, 2:78–82; Hurvitz, *Lotus Blossom of the Fine Dharma*, p. 38; Bendall, *Śikṣāsamuccaya*, p. 92.8.

[81] *Traiphūmikathā rüe traiphūm phra ruang*, p. 71.23. Indic terms in the text or in parentheses are spelt as in the manuscript. For another translation see Reynolds and Reynolds, *Three Worlds*, p. 172.

> who venerates a Lord Paccekabodhi or an *arhat* will acquire the three kinds of blessings (*sampati*) – blessing as a human, blessing in heaven, or blessing of Nibbāna –so anyone who venerates the Phrayā Mahā Cakrabarrtirāja receives two kinds of blessings, blessing as a human and blessing in heaven – they cannot receive the blessing of Nibbāna because the Phrayā Mahā Cakrabarrtirāja is still an ordinary being (*puthujana*).

Here we see a hierarchy of blessings: the worships of relics can lead to Nirvāṇa only when the relics are those of those who have achieved Nirvāṇa themselves – an *arhat*, a Pratyekabuddha, and, of course, a Fully Awakened Buddha.

Liturgies of relic worship

Relic worship has its own liturgy. The following verse is well-known in Sri Lanka and South-East Asia:[82]

> *vandāmi cetiyaṃ sabbaṃ, sabbaṭṭhānesu paṭiṭṭhitaṃ*
> *sarīrikadhātuṃ mahābodhiṃ, buddharūpaṃ sakalaṃ sadā.*
>
> I pay homage to all *cetiyas*, in all places that they are established –
> Physical relics, Great Awakening Trees, Buddha-images – all and always.

Another text, *Dhātuvandanā*, offers homage to the classical *stūpa*s of the Śākyan Sage, as well as to the *stūpa*s built by Ajātaśatru, ending with those erected by Aśoka. Other verses detail the different classes of relic – by size or colour, for which see below – or list the sites where relics of Śākyamuni are enshrined. This is an inventory of the traces of the Blessed One, a geography or mapping of territory empowered by relics (a real geography, in that it defines the trajectories of pilgrims, as will be noted below). But it is not absolutely necessary to visit the relics or to render homage *in situ*: in reciting the verses one offers homage 'from afar' (*ahaṃ vandāmi dūrato*).

Some of the verses used in liturgy draw on the verses at the end of the *Mahāparinibbāna-sutta*, with amplifications and modifications made over the centuries. The history of the texts that make up the huge corpus of Pāli liturgy awaits study, but it is safe to say that the verses of homage to relics are among the small number whose lineage can at present be traced, at least roughly, back more than a few centuries.

*Stūpa*s are not inert architectural artefacts or art-objects – they are quickened by relics. Each *stūpa* has its own identity, its own history and hagiography, as noted above. In Siam any *stūpa* of note has its own *gāthā*s, its own formula of homage, composed in Pāli or hybrid Pāli-Thai – as indeed does any Buddha image of note. The formula is displayed on a notice at the place for offering incense, candles, and flowers. The formula of homage for Phra Thāt Sri Chom Thong, Chiang Mai province, reads as follows:

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[82] *Suat mon muang neu*, p. 167.

namo buddhāya.

namāmi tilokamolīṃ lohakūṭe patiṭṭhitaṃ
pūjitaṃ sabbalokehi kittimantaṃ manoharam
ahaṃ vandāmi sabbadā
aṅgavahaye pure ramme kovilālaggapabbate
sahihemagūhāgabbhe dakkhiṇamolī dhātuyo
ahaṃ vandāmi sabbadā.

Obeisance to the Buddha!

I perpetually bow in homage to the skull-bone of the three worlds, established on Loha Peak, adored by the beings of all worlds, celebrated, captivating.

I perpetually bow in homage to the relics of the right skull-bone in the charming city of Aṅga, on Kovilālagga mountain, in the crypt of the Sahihemagūhā.[83]

Relics and the bodhisattva ideology

The *Saddharmapuṇḍarīka* describes bodhisattvas worshipping relics:[84]

Further, Mañjuśrī, I see, in the religion of Sugatas who have passed away
Many wise bodhisattvas arise and worship the relics of the Conquerors.
I see thousands of *koṭi*s of *stūpa*s
Numerous as the sands of the Ganges
Forever ornamenting *koṭi*s of fields
Worshipped by those sons of the Conqueror.
...
The sons of the Sugata pay homage
To the Conqueror's relics, here with such worship.

Worship or service to (*adhikāra*) Buddhas, if not in large numbers then in countless *koṭi*s, is an integral part of the Bodhisattva path. It is mentioned repeatedly in the literature, whether describing the career of a past bodhisattva, or predicting the career of a future bodhisattva, to the point that *kṛtādhikāra* – 'having done service' – is a technical term in the vocabulary of the bodhisattva career. This entails not only worship of living Buddhas, through multitudes of past lives and across infinities of universes, but also the worship of their relics, through raising and honouring *stūpas*.[85] In the *Saddharmapuṇḍarīka*, for example, Śākyamuni predicts that Mahākātyāyana – one of his foremost auditors – will in the distant future himself become a Buddha. Before awakening he will pay homage to eight hundred thousands of *koṭi*s of Buddhas:

After they pass away he will erect *stūpa*s for those Tathāgatas ... and worship them with flowers,

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[83] It is difficult to make sense of the formula, and my translation is tentative.

[84] Kern and Nanjio, *Saddharmapuṇḍarīka* 1:43 and following verses; Hurvitz, *Lotus Blossom*, pp. 10–11.

[85] A short section of Chapter 16 of Asaṅga's *Bodhisattvabhūmi* (*Pūjāsevā'pramāṇa-paṭala*) is devoted to *caitya-pūjā*. I am grateful to Andrew Glass for the reference.

> incense, fragrances, garlands, ointments, perfumed powders, robes, sunshades, banners, streamers, pennants, and so on. After that, further, he will perform the same worship towards twenty *koṭis* of Buddhas.[86]

In the *Bhaiṣajyarājapūrvayoga-parivarta* of the same sūtra, Bodhisattva Sarvasattva-priyadarśana cremates the body of the Tathāgata Candrasūryavimalaprabhāsaśrī, and builds 84,000 *stūpas* for his relics – the figure 84,000 echoing the well-known Aśoka myth. The dedicated Bodhisattva decides to make further and somewhat more extraordinary offerings to the Tathāgata's relics (*bhūya uttariviśiṣṭatarāṃ tathāgatadhātūnāṃ pūjaṃ kariṣyāmi*), and proceeds to burn his forearm for 72,000 years in front of the 84,000 relic-*stūpa*s of the Tathāgata (*tathāgata-dhātu-stūpa*). All is well that ends well: his arm is restored by an act of truth (*satyādhiṣṭhāna*).[87]

In the *Gadgadasvara-parivarta*, again of the same *sūtra*, Śākyamuni praises the bodhisattva Gadgadasvara because:[88]

> ... he trains beings susceptible to being trained by bodhisattvas by teaching them the Dharma having assumed the appearance of bodhisattvas. He trains beings susceptible to being trained by *śrāvakas* by teaching them the Dharma having assumed the appearance of *śrāvakas*; he trains beings susceptible to being trained by *pratyekabuddhas* by teaching them the Dharma having assumed the appearance of *pratyekabuddhas*. He trains beings susceptible to being trained by Tathāgatas by teaching them the Dharma having assumed the appearance of Tathāgatas. He trains beings susceptible to being trained by the relics of Tathāgatas by displaying the relics of Tathāgatas (*tathāgatadhātu-vaineyānāṃ sattvānāṃ tathāgatadhātuṃ darśayati*).

The erection of *stūpas* for a deceased Tathāgata is an integral event in the biography of a Buddha. In the **Abhijñā* chapter of the *Buddhāvataṃsaka*, for example, bodhisattvas possess knowledge of the details of the lives of Buddhas in the past and the future, including their life-spans, the duration of their Saddharmas, and the erection of *stūpas*.[89]

The weight given to relics in Mahāyāna *sūtra*s is not a specifically Mahāyāna ideology – relics are a central concern of the mainstream of Buddhism, expressed in the texts and practices of the Śrāvaka schools. These ideas change, ferment, and are interpreted differently in different contexts – including that of Mahāyāna *sūtra*s, but they express a shared ideology. Relics retain their significance in texts belonging to ritual and meditational developments within Buddhisms that have been reified in scholarship as Tantra or (usually inappropriately) as Vajrayāna. For example, in the long list of sites appropriate for the

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[86] Kern and Nanjio, *Saddharmapuṇḍarīka* 150.7; Hurvitz, *Lotus Blossom*, p. 125.

[87] Kern and Nanjio, *Saddharmapuṇḍarīka* 412.2; Hurvitz, *Lotus Blossom*, p. 297.

[88] Kern and Nanjio, *Saddharmapuṇḍarīka* 434.9; Hurvitz, *Lotus Blossom*, pp. 308–309. In Sanskrit this is Chapter 23, in Kumārajīva's Chinese translation it is Chapter 24.

[89] The term is *mchod rten*, which can be either *stūpa* or *caitya*: *Saṅs rgyas phal po che źes bya ba śin tu rgyas pa chen po'i mdo*, translated by Jinamitra, Surendrabodhi, Ye śes sde, etc., Ōtani 761, Vol. 25, *Phal po che*, *li*, 241b7, 242b5; Cleary, *The Flower Ornament Scripture*, Vol. II, pp. 176–177.

performance of rites, the *Susiddhikara Sūtra* includes 'a *stūpa* enshrining a *śarīra*'[90] –

> If you wish to quickly succeed in performing the *śāntika* rite, you should do it in front of a *stūpa* with a *śarīra*.

In Japan the Shingon school – the 'true word' or Mantra school – had a near-monopoly on the imperial cult of relics. This shows again that relics belong to the mainstream, and are not exclusive to one or the other type of Buddhism.

IV

Powerful metaphors, potent promises

If one worships the Buddha, the Dharma, and Saṃgha
With but a single [portion of] incense or a single lamp,
Or only with a single flower
One will be reborn in Aksobhya's land.
One who, with a heart always joyous,
Makes a single Buddha image or a *caitya*
Even as small as a thumb
Will be reborn in Aksobhya's land.
Nirvāṇa Sūtra[91]

Sarṣapa-mātra: as tiny as a mustard seed

Relics are compared to mustard seeds in two related contexts. One is a taxonomy, a hierarchy of small, medium, and large, in which the 'mustard-seed relic' is the smallest – a formal classification which I have not encountered outside of Pāli texts.[92] Perhaps the earliest record is in the *Sumaṅgalavilāsinī* of Buddhaghosa, the celebrated consolidator of the Mahāvihāra tradition, commenting, appropriately enough, on the *Mahāparinibbāna-sutta*:[93]

> The smallest relic (*dhātu*) of all was **the size of a mustard-seed (*sāsapa-matta*)**, the large relic

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[90] Giebel, *Two Esoteric Sutras*, 2001, p. 144. See also pp. 189, 217.

[91] Translation from a citation in the Tibetan *Anthology of Sūtras on the Stages of Practice* (*bsGoms pa'i rim pa mdo kun las btus pa/*Bhāvanākramasūtrasamuccaya*), Ōtani 5329, Vol. 102, *mdo 'grel, dbu ma, a*, 159b4 [*mya ṅan las 'das las kyaṅ*] *saṅs rgyas chos daṅ dge 'dun la, spos sam mar me gcig tsam mam, me tog gcig tsam mchod byas na, mi g'yo źiṅ der skye bar 'gyur. rtag tu dga' ba'i sems bskyed do, saṅs rgyas gzugs sam rten yaṅ ruṅ, mthe bo tsam gcig gaṅ byas pa, mi g'yo źiṅ der skye bar 'gyur, źes gsuṅs so.*

[92] For the word *sarṣapa*, see Przyluski and Régamey, 'Les noms de la moutarde et du sésame'. I am grateful to Andrew Glass for bringing this article to my attention and for providing a copy.

[93] *Sumaṅgalavilāsinī Dīghanikāyaṭṭhakathā* II p. 604 *tattha sabbakhuddakā dhātu* ***sāsapa-bīja-mattā*** *ahosi, mahādhātu majjhe bhinnataṇḍula-mattā, atimahatī majjhebhinne-mugga-bīja-mattā ti.* See An, *The Buddha's Last Days*, p. 206.

was the size of a rice grain broken in the middle, and the extra-large relic was the size of a kidney bean broken in the middle.

The hierarchy is taken up by later texts like the *Thūpavaṃsa* and the *Jinakālamālinī*, which add details about the colours: the smallest relic resembles jasmine buds, the middling cleansed pearl, and the biggest gold. Liturgies of homage to relics, well-known in pre-modern Siam, but less-known today, carry the classifications into the realm of recitation:[94]

mahantā bhinnamuggā ca majjhimā bhinnataṇḍulā
khuddakā sāsapamattā *etaṃ dhātuṃ adhitthitā*
sirasā añjuliṃ paggayha ahaṃ vandāmi dūrato.
mahantā suvaṇṇavaṇṇā majjhimā muttikappabhā
khuddakā bakulā vaṇṇā etā dhātū adhitthitā
sirasā añjuliṃ paggayha ahaṃ vandāmi dūrato.

The large is [the size of a] broken bean, the middling [the size of a broken rice-grain]
The small is the size of a mustard-seed.
These relics produced by [the Tathāgata's] resolve:
Raising hands palms together, I revere them from afar.
The large is golden, the middling lustrous like a pearl
The smallest is the colour of a *bakula* flower.[95]
These relics produced by [the Tathāgata's] resolve:
Raising my hands palms together, I revere them from afar.

The second use of 'mustard seed' is in comparisons which highlight the power of relics: the worship of a relic, however small it may be, will bring immense results, heaps of *puṇya*, or even lead to Nirvāṇa. The concept of 'mustard-sized' relics is old and widespread in early Indian texts, and predates the formal Pāli classification. In the account of the end of the Buddha's life in the Chinese *Ekottarikāgama*, the Buddha wills that his 'diamond body' break into pieces as small as grains of mustard.[96] He explains to Ānanda:[97]

J'ai réfléchi encore: par quel moyen (*upāya*) ferai-je en sorte que ma doctrine puisse demeurer longtemps dans le monde? Le corps du Tathāgata est à compter parmi les diamants (*vajra*); je désire casser ce corps **en morceaux (aussi petits que) des grains de moutarde** afin de les répandre dans le monde et faire en sorte que, dans l'avenir, les donateurs (*dānapati*) qui se plairont à la foi (*śraddhā*) mais ne verront plus la forme du Tathāgata les prennent et leur rendent un culte (*pūjā*), et qu'à cause du secours de ces mérites, ils renaissent dans des familles des quatre castes,

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[94] *Gāthā-namaskāra-braḥ-paramasārīrikadhātu:* from Fine Arts Department and the Ministry of Education, *Phra Boroma Sārīrikathāt*, p. 41. Note the spelling '*añjuli*' for '*añjali*', common in Thai manuscripts. Cp. *Suat mon plae chabap ho phra samut vajirañāṇa*, pp. 262 foll, *Dhātucetiyanamakāragāthā*.

[95] *Bakula* = *mimusops elengi*, a tree with a fragrant flower.

[96] I follow Allon, *Three Gāndhārī Ekottarikāgama-Type Sūtras*, pp. 11–12, in preferring *Ekottarika-* to *Ekottara-*.

[97] Bareau, 'La fin de la vie du Buddha', p. 376, from Taishō 125, translated into Chinese by Saṅghadeva between 397 and 398. The Sanskrit equivalents in parentheses are introduced by Bareau.

dans les familles des quatre Rois divins, chez les Trente-trois dieux, chez les dieux Yāma, chez les dieux Tuṣita, chez les dieux Nirmāṇarati, chez les dieux Paranirmitavaśavartin, qu'à cause du secours de ces mérites ils renaissent dans le Monde du Désir (*kāma-dhātu*), dans le Monde des Formes (*rūpa-dhātu*) ou dans le Monde Immatériel (*ārūpya-dhātu*), ou encore qu'ils obtiennent la Voie (*mārga*) des Srotaāpanna, la Voie des Sakṛdāgāmin, la Voie des Anāgāmin, la Voie des Arhant, la Voie des Pratyekebuddha ou la Voie des Samyaksaṃbuddha.

The *Lianhua mian jing* ('Lotus-face Sūtra'), which as far as I know is preserved only in a single Chinese translation, reports a similar tradition.[98]

At the time the Tathāgata enters *nirvāṇa*, he goes into the Diamond Samādhi, and his 'flesh body' (*roushen*) crumbles and breaks up into **pieces as small as mustard seeds**.

The *sūtra* goes on to describe in detail the destiny of the relics.

A mustard seed is indeed tiny, and must have been a familiar ingredient in the ancient Indian kitchen.[99] The *gaura-sarṣapa* or white mustard seed was one of the minute weights in the systems laid down in ancient Indian law-codes, for example the *Manusmṛti* and *Arthaśāstra*.[100] It is a striking trope for the miniscule – contrasted in similes with 'Himavat, King of Mountains'.[101] I would not be surprised if the simile was used in other contexts in the vernaculars of the time, in society at large; in any case, in Buddhist texts the 'relic the size of a mere mustard seed' is often invoked. In some cases it is used together with another comparison, the *stūpa* or *caitya* the size of a myrobalan (*āmalaka*), as in the elaborate progression of similes in the *Sūtra of the Gabled House* (*Kūṭāgāra-sūtra*):[102]

Then, in order to demonstrate the virtues (*yon tan* = *guṇa*) of the Tathāgata, the Blessed One said to Ānanda:

'Ānanda, do you see the continent of Jambudvīpa (*'dzam bu'i gliṅ gi gliṅ*, *passim*)?'

'Indeed, sir, I see it.'

'The continent of Jambudvīpa, Ānanda, is seven thousand *yojana*s wide and seven thousand *yojana*s long; it is broad to the north, and shaped like a cart in the south:

if a son of noble lineage or a daughter of noble lineage, inspired with faith, were to fill the

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[98] Shinohara, 'The Story of the Buddha's Begging Bowl', p. 77. The translation is said to have been done Narendrayaśas in 584, under the Sui dynasty, but Shinohara finds the attribution questionable.

[99] For a note on the history of mustard see Dalby, *Dangerous Tastes*, pp. 133–134.

[100] Olivelle, *The Law Code of Manu* § 8.132–135 and Appendix IV, p. 233; Kangle, *The Kauṭilīya Arthaśāstra* § 2.18.5. *Gaura-sarṣapa* is also familiar from ritual: see e.g. Olivelle, *Dharmasūtras*, Āpastamba § 2.19.1; Baudhāyana § 1.8.41; Vasiṣṭha 3.55.

[101] *Saṃyuttanikāya* II 137.26, 138.8 (*Abhisamayasaṃyutta*, *Suttas* 9, 10); V 464.3, 16 (*Saccasaṃyutta*, *Suttas* 59, 60). Cf. also *Aṅguttaranikāya* V 170.18 (*Theravagga* LXXXIX) for a hierarchy expressing the size of the boils that break out all over the body of Kokālika, starting with the smallest, *sāsapamatta*: *sāsapa*, *mugga*, *kalāya*, *kolaṭṭhi*, *āmalaka*, etc.

[102] *Khaṅ bu brtsegs pa'i mdo*, Ōtani 998, Vol. 39, *mdo sna tshogs*, *śu*, 270a5. Note that the *Khaṅ bu brtsegs pa'i mdo* is also included in ritual *gZuṅs 'dus* collections: see for example Lalou, *Catalogue* § 113, and *mDo sṅags gsuṅ rab rgya mtsho'i sñiṅ po mtshan gzuṅs maṅ bsdus*, *vaṃ*, *khaṅ brtsegs*, 78a1. I draw the Sanskrit equivalents from a very similar passage in the *Adbhutadharmaparyāya*, for which see Bentor, 'The Redactions of the *Adbhutadharmaparyāya* from Gilgit'.

continent of Jambudvīpa with the seven precious things, and then offer it to the stream-enterers, once-returners, non-returners, arhats, pratyeka-buddhas, Buddhas, and the community of monks of the four quarters;

if someone were to make a *caitya* out of clay, the size of a mere myrobalan fruit (*skyu ru ra* = *āmalaka*), for the Tathāgata, the Arhat, the Truly and Fully Awakened One after his final passing – and to insert within it a shaft (*srog śiṅ* = *yaṣṭi*) the size of a mere needle, to shelter it with an umbrella (*gdugs* = *chatra*) the size of a mere jujube leaf (*rgya śug gi lo ma* = *badarīpatra*), to make an image (*sku gzugs* = *pratimā*) the size of a mere grain of barley (*nas 'bru* = *yavaphala*), and to instal within it **a relic the size of a mere mustard seed (*sku gduṅs yuṅs dkar gyi 'bru* = *sarṣapaphala*)**: I declare the merit of this person to be much greater than that of the former.'

*The Buddha continues, substituting Pūrvavideha for Jambudvīpa, then, sucessively, Aparagodānīya, Uttarakuru, the Vaijayānta Palace of Śakra, the three-thousand-fold one-thousand universe: in each case the merit of making a mini-*caitya *is much greater* (271b8, abbr.):

'Because, Ānanda, the virtues of the Tathāgata, the Arhat, the Truly and Fully Awakened One are without limit.'

In the *Puṣpakūṭa-dhāraṇī*, the Ten-Powered One informs Śāriputra that the worship of the Tathāgata leads to Nirvāṇa by one or the other of three vehicles.[103]

Śāriputra: those who worship the Tathāgata, whether when he is alive or after his final passing, will all [themselves] pass to final nirvāṇa by means of one or the other of the three Vehicles. One whose heart is imbued with a calm faith, Śāriputra, on seeing the Tathāgata, the Arhat, the Truly and Fully Awakened One, and who, with his heart [thus] imbued with calm faith, [then] honours, respects, adores, worships, and serves [him] ... and one who worships the relics (*śarīra*) of the Tathāgata after his final passing, in the form of **relics the size of a mere mustard seed (*sarṣapamātra*)**: these two may expect an equal result. For there is no difference and there is no distinction in [their] worship.

In the *Mahākaruṇāpuṇḍarīka-sūtra*, the Blessed One assures Ānanda of the efficacy of relic worship:[104]

After I have passed away, Ānanda, if a son or daughter of good lineage – whether he or she is a renunciant or a house-dweller – worships, honours, reveres, or makes offerings to **a relic even as small as a mustard seed**, the fruit of those roots of virtue (*kuśalamūla*) will be *parinirvāṇa*: I declare that in the end they will achieve *parinirvāṇa*.

The comparison of a relic to a mustard seed is used in a passage shared by the *Suvarṇaprabhāsa-sūtra* and the *Mahāmegha-sūtra*, in which the brahman Kauṇḍinya points out that a relic even as small as a mustard seed cannot possibly be produced, because the Tathāgata is unborn, and his *nirmāṇakāya* is hard like *vajra*. It is found in the *Lianhua*

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[103] *'Phags pa me tog brtsegs pa źes bya ba'i gzuṅs*, Tōhoku No. 516, Derge *Kanjur* Vol. 31, p. 341.1.1; cited by Śāntideva in his *Śikṣāsamuccaya* (Bendall, p. 173.14); by Prajñākaramati in his *Bodhicaryāvatārapañjikā* (Vaidya, p. 201.25); by Nāgārjuna in his *Sūtrasamuccaya* (Pāsādika, p. 104.10, here called *sūtra*), translated by Bhikkhu Pāsādika, *Linh-Son–Publication d'études bouddhologiques* 12 (Sept. 1980), p. 34.

[104] Tōhoku No. 111, Chapter 6, *mdo sde*, *cha*, 87a4. See also the citation in *Śikṣāsamuccaya* (Bendall, p. 309.5) and *Sūtrasamuccaya* (Pāsādika, p. 104.18), translated by Pāsādika, loc. cit.

mian jing,[105] and no doubt other texts. The comparison of a *stūpa* to a myrobalan fruit is found in a number of texts, sometimes in connection with physical relics, as in the citation from the *Sūtra of the Gabled House*, and sometimes in connection with *dharma-śarīra*, as in the *Mahāyāna-pratītyasamutpāda-sūtra* and the travel account of Yijing.

Archæological evidence attests to the power of the trope, so pervasive in literature. Tens of thousands of small clay *stūpa*s, mass-produced from moulds, often with a tiny *yaṣṭi*, have been recovered from sites not only in (mainly northern) India and Pakistan, but also in Thailand, Java, Tibet, and Central Asia. It is not clear to me whether any of the clay *caitya*s contain relics of the Tathāgata – some do contain ashes or bits of bone – but many contain tablets stamped with the *ye dharmā* formula, or *dharma-śarīra.*

Three wooden stake inscriptions were found in the early twentieth century by the German Turfan expeditions. Two were in Old Uighur, and one in Chinese. Of particular interest here is the one unearthed by Grünwedel from 'the site of a main temple in the old city of Gao-chang (= Uigh. Qočo), which was the winter capital of the West Uighur Kingdom (late 9th–13th centuries)'. The stakes have recently been studied thoroughly by Moriyasu, who (along with Hamilton), dates the dedication of the Gaochang stake to 1008. The following excerpt is from Moriyasu's translation of the Old Uighur:[106]

> ... We, *Tängrikän Tegin Selig Tärkan Qunčuy Tängrim* and *Külüg Ïnanč Šaču Sangun*, the laywoman and the layman with the indomitable, unshakeable, pure and faithful heart for the Three Jewels (= Skt. *Triratna*), we two together have heard from the wise teachers well acquainted with the (Buddhist) Law (= Skt. *dharma*) as follows:
>
> 'If anyone builds a (Buddhist) temple like (the size of) a nutshell, and/or makes/adorns/installs(?) a Buddha image like (the size of) a grain of wheat, and/or puts/places **a relic of the Buddha like the size of one-seventh of a mustard seed**, and/or erects a spire of a stūpa like (the size of) a needle, he will attain the highest merit.'
>
> 'By the strength of those meritorious deeds, up in the land of heavenly beings, or down in the (world of) human-beings, he will experience great joy and supreme bliss as he likes, and finally he will settle in the resting place that is *nirvāṇa* by the vehicle for (reaching) the state of Buddhahood.'
>
> When we had heard (all) these kinds of very good things, we two together had an impartial mind and ventured to drive a stake of *šat* to build this monastery. By the strength of this meritorious deed, may we meet with the superb Maitreya Buddha at a later period, and obtain a wonderful prophecy for (reaching) the Buddhahood from the Maitreya Buddha.

This is followed by a long list of persons who rejoice in the merit, with the wish that they all attain Buddhahood.

Relics: multiple and single, fragmentary and solid

I have noted above that relics are not produced by accident: they are produced by the will-power or resolve of Buddhas. The Pāli *Dāṭhāvaṃsa*, describing the cremation of

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[105] See above, and Shinohara, 'The Buddha's Begging Bowl', p. 77.

[106] Moriyasu, 'Uighur Buddhist Stake Inscriptions', pp. 162–163, with detailed notes.

Śākyamuni, states that:[107]

> Then, through the power of the gods, the fire was kindled in the pyre;
> Cremated, the Teacher's body left neither ashes nor soot.
> There remained relics with the lustre of pearls and the gleam of gold
> By the Buddha's resolve split into many fragments.

Mātṛceṭa states that the Awakened One bequeaths his entire corpus of teachings (*dharmakāya*) to good people; then, after breaking his physical body (*rūpakāya*) into fragments, he passes away:[108]

> *yas tvaṃ samādhivajreṇa tilaśo 'sthīni cūrṇayan*
> *atiduṣkarakāritvam ante 'pi na vimuktavān*
>
> *parārthāv eva me dharmarūpakāyāv iti tvayā*
> *duṣkuhasyāsya lokasya nirvāṇe 'pi vidarśitam.*
>
> *tathā hi satsu saṃkrāmya dharmakāyam aśeṣataḥ*
> *tilaśo rūpakāyaṃ ca bhittvāsi parinirvṛtaḥ.*
>
> Powdering your bones into tiny particles with the diamond of *samādhi*, you did not even at the end give up your habit of performing most arduous works.
>
> 'My body of teachings and my physical body both exist for others' sake.' Thus even in *nirvāṇa* you taught this unbelieving world.
>
> For thus, having transferred your body of teachings in its entirety to the virtuous and having split your physical body into tiny fragments, you attained *parinirvāṇa.*

A similar passage is found in the *Da zhidu lun*:[109]

> Quant [le Buddha] est sur le point d'entrer en Nirvāṇa, il confie le Corps de la Loi (*dharmakāya*) au bodhisattva mahāsattva *Mi lö* (Maitreya), à *Kia chö* (Kāśyapa), à *A nan* (Ānanda) etc., puis il entre enfin dans la concentration du diamant (*vajropamasamādhi*) et fragmente les os de son corps en petits morceux pareils aux grains de sénevé (*sarṣapa*). Ainsi, pour sauver les êtres, il n'abandonne jamais la force de l'énergie.

The citations show that Buddhas produce relics to benefit sentient beings, to give them

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[107] Law, *The Dāṭhāvaṃsa*, II 46–47, p. 10 (tr, p. 14). My translation owes something to da Cunha, *Memoir on the History of the Tooth-relic of Ceylon*, p. 27, n.

[108] Bailey, *Śatapañcāśatka*, verses 144–146, pp. 143–145 (text) and 178–179 (translation). I owe the reference to Scherrer-Schaub, 'Some Dhāraṇī Written on Paper'. With respectful apologies to the translator, I have changed his translations of *dharmakāya* and *rūpakāya* from the capitalized 'Body of Law' and 'Body of Form' to the uncapitalized 'body of teachings' and 'physical body'. The capitalized forms reify and mystify the compounds.

[109] Lamotte, *Le Traité*, tome II, pp. 938–942.

the opportunity to worship a Buddha after he has passed away, and thereby gain merit.

In a broader classification system, relics bequeathed by a Buddha are of two types: multiple or single, fragmentary or solid. Multiple relics are fragments – the smallest as wee as mustard-seeds – that are dispersed after a Buddha's demise and distributed in numerous *stūpas*. The concepts of fragmentation and dispersal are expressed with forms of *vi* + *kṛ* or *vi* + *pra* + *kṛ*: *vikiraṇa*, *vikiriṃsu*, *vippakiṇṇa*, *vippakiṇṇatā*, *avippakiṇṇa*, *vippakirīyati*, *vippakirīyatu*, *vippakiriṃsu*, etc. Dispersed over a wide area, the relics are extensive or widespread: here the technical term is *vitthārika* in Pāli and *vaistārika* in Sanskrit.

Pāli verses on relics recited in Siam begin as follows:[110]

mahāgotamasambuddho kusinārāya nibbuto
dhātuvitthārakaṃ katvā tesu tesu visesato
uṇhiso caturo dāṭhā akkhakā dve ca sattamā
asambhinnā ca tā satta sesā bhinnā ca dhātuyo.

Great Gotama, perfectly awakened, passed away in Kusinārā
Having created extensive relics, in varoius places, with their own special qualities
Seven in number – the cranial bulge, four eye-teeth, and two collar-bones.
These seven are unbroken, the remaining relics are broken.

In the *Āryasatyakaparivarta* – also known as the *Bodhisattvagocara-upāyaviṣayavikurvāṇa-nirdeśa* – the Buddha informs Mañjuśrī that in order to ensure that his relics are widely distributed they will be divided into eight parts by eight kings, placed in eight vessels (*za ma tog*), and installed in shrines in each of their countries. One hundred years later Aśoka will distribute them further.[111]

Some Buddhas, however, leave only a single relic, which is described as a 'single mass' or *eka-ghana*. This *eka-ghana* is not, however, a mere small, medium, or large relic – it is something unique, something very special. *Eka-ghana* means a single mass, solid and impenetrable. The only other use of the term I have seen in Buddhist texts is in a stock simile which describes a solid mountain, a single mass of rock.[112]

The Pāli tradition describes *ekaghana* relics invariably in terms of gold, as 'comparable to a gold ingot' (*suvaṇṇa-kkhandha*):[113]

1. *DA* II 603.3. *sarīraṃ suvaṇṇakkhandha-sadisaṃ ekaghanam eva hoti.*
2. *DA* II 580.4. *ekaghanassa suvaṇṇakkhandhasadisassa dhātu-sarīrassa*
3. *MA* II 122.15. *suvaṇṇakkhandho viya ekaghanaṃ dhātusarīraṃ tiṭṭhati.*
4. *AA* I 139.7. *sarīraṃ suvaṇṇakkhandho viya ekaghanaṃ ahosi.*

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[110] Fine Arts Department and Ministry of Education, *Phra Boroma Sārīrikathāt*, p. 41; old Thai translation in *Suat mon plae chabap ho phra samut vajirañāṇa*, p. 262.

[111] Jamspal, *The range of the bodhisattva*, pp. 328–329.

[112] *Ghana* is also the fourth of four stages of development of the foetus: *kalala abbuda pesī ghana*.

[113] For the relevant passages see Appendix II.

5. *Thūpavaṃsa* 172.24. *sarīraṃ suvaṇṇakkhandhasadisaṃ ekaghanaṃ eva hoti.*
6. *Jinakālamālinī* 36.32. *sarīraṃ suvaṇṇakkhandhasadisaṃ ekaghanam eva hoti.*

The *Thūpavaṃsa* describes the relics of sixteen past Buddhas as *ekaghana*, starting with Dīpaṅkara. A stock description states that the relics of the Buddha in question were not dispersed (*dhātuyo na vikiriṃsu*). In some cases it will note that they 'remained a single mass like a golden image' (*ṭhitā* ***ekaghanā*** *hutvā suvaṇṇapaṭimā viya*), for example in the case of the past Buddha Dīpaṅkara. The *Thūpavaṃsa* is a late (thirteenth century) text, but the comparison is found also in a much earlier source, the *circa* fifth or sixth century *Buddhavaṃsa-aṭṭhakathā*, in this case for the *ekaghana* relics of the past Buddha Koṇḍañña, Dīpaṅkara's immediate successor.

The twofold classification may be expressed in a slightly different way: relics may be widespread (*vitthārika*, *vaistārika*) or a single mass (*ekaghana*). According to the Pāli texts, the type of relics a Buddha will produce depends on his life-span (*ayuppamāṇa*) and his will (*adhiṭṭhāna*). Buddhas who have a long life-span have ample time to teach and benefit sentient beings – 40,000 years, for example, in the case of Kakusandha (Krakucchanda). Buddhas with a short life-span, like Śākyamuni, who lived to the age of eighty, use their will-power to ensure that their relics will be dispersed for the benefit of future generations.

This idea is expressed in the works of the Buddhaghosa, for example in the *Majjhimanikāyaṭṭhakathā*:[114]

> The bodily relics of short-lived Buddhas are not single masses: by the power of [the Buddhas'] resolve they are dispersed. For this reason our Blessed One reflected, 'I am not abiding long, and have been seen by only a few beings: those who have not seen me are far more numerous. Taking my relics and worshipping them here or there, they will go to heaven', and at the time of his passing away made the resolve, 'May my relics be dispersed'. The relic-body (*dhātu-sarīra*) of long-lived Buddhas remains in one mass like a golden pillar.

The corollary of this is that a Buddha who leaves *ekaghana* relics will have a single *stūpa*, and this is expressly stated in the *Dīghanikāyaṭṭhakathā* (II 580.3): 'for long-lived Buddhas, there is only one *cetiya*' (*dīghāyuka-buddhānaṃ hi ekam eva cetiyaṃ hoti*).[115] This idea is implicit in the *Bhadrakalpika-sūtra*. A Buddha who leaves *vaistārika* relics will leave many *stūpa*s. (See Tables 1 and 2).

The *Thūpavaṃsa* describes the relics of the twenty-four Buddhas who preceded

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[114] *Papañcasūdanī Majjhimanikāyaṭṭhakathā* II 122.9 *appāyuka-buddhānaṃ hi sarīradhātu na ekaghanā hoti, adiṭṭhānānubhāvena vippakirīyati. ten' eva amhākam pi bhagavā, ahaṃ na ciraṭṭhitiko appakehi sattehi ahaṃ diṭṭho, yehi na diṭṭho, te va bahutarā, te me dhātuyo ādāya tattha tattha pūjentā saggaparāyanā bhavissantī ti parinibbānakāle attano sarīraṃ vippakirīyatū ti adhiṭṭhāsi. dīghāyuka-buddhānaṃ pana suvaṇṇakkhandho viya ekaghanaṃ dhātusarīraṃ tiṭṭhati. kassapassāpi bhagavato tath' eva aṭṭhāsi.*

[115] For an interesting description of the construction of a *caitya* (*ekaghanam eva cetiyaṃ*) for the *ekaghana* relics of the long-lived Buddha Kassapa, see the commentary on the *Vammīka-sutta* (*Majjhimanikāyaṭṭhakathā* II 122.17 foll.).

(and predicted) Gotama. It describes the *stūpas* of the sixteen whose relics will not be dispersed and will be *ekaghana*. The remaining eight will be *dhātuvitthārika* (see Appendix III). So also will those of Gotama, according to the last chapter of the *Buddhavaṃsa* (see Appendix IV).

The notion of *adhiṣṭhāna* or *adhiṭṭhāna*, a complex core concept in Buddhism, warrants a study in its own right.[116] According to the *Abhidharmakośa* and *Abhidharmadīpa*, 'resolve' continues to function after an individual's death, as in the case of Mahākāśyapa's preservation of his skeleton.[117] Yaśomitra glosses *adhiṣṭhāna* here as *adhimokṣa*.

In the *Abhidharmakośabhāṣya*, after the explanation of the four modes of birth, the question is raised: since 'apparitional birth' (*upapāduka*) is the best of the four modes of birth, why did the Bodhisattva, who possessed the power to choose how and where he would be reborn (*upapattivaśitva*), decide to be born in an inferior mode, the womb? One the answers proposed is that he did so in order to establish physical relics (*śarīra-dhātu*), the worship of which would lead humans and others to heaven and deliverance. The physical forms of deceased apparitional beings do not leave any remains, and vanish like an oil lamp. Vasubandhu rejects this explanation, because a Buddha possesses *ādhiṣṭhānikī ṛddhī*, the supernormal power of *adhiṣṭhāna*: even if born apparitionally, he could create relics through his will-power.[118] And what he resolves must succeed.

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[116] See La Vallée Poussin's note at *Kośa* VII 119–120; Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, pp. 15–16; Rhys Davids and Stede, *Pali-English Dictionary*, p. 28b (*adhiṭṭhāti*, *adhiṭṭhāna*, *adhiṭṭhita*); Cone, *A Dictionary of Pāli*, Part I, pp. 88–89 (*adhiṭṭhāna*, *adhiṭṭhitati*).

[117] *Kośa* VII, 52: Dwarikadas Shastri, p. 1119 *kiṃ jīvita evādhiṣṭhanam anuvartate atha mṛtaś cāpi? mṛtasyāpy asty adhiṣṭhanam, āryamahākāśyapādhiṣṭhanena tad asthiśaṅkalāvasthānat*; Jaini, *Abhidharmadīpa*, p. 402.8 *tat punar etad adhiṣṭhānaṃ na kevalaṃ jīvita eva. kiṃ tarhi? adhiṣṭhānaṃ mṛtasyāpi sthirasyaiva tu vastunaḥ āryamahākāśyapādhiṣṭhānena tad asthiśaṅkalāpasthānaśravaṇāt sthirasyāsthilakṣaṇasya na māṃsarudhirādīnām asti.*

[118] Pradhan, *Abhidharma Kośabhāṣya*, p. 119.17 ad 3:9d, Dwarikadas Shastri II 403.14 (the passage came to my attention in Kritzer, *A Comparison of the Abhidharmakośabhāṣya*, p. 64). Note correction of *prajāṃ* to *pūjāṃ*: Hirakawa et al., *Index to the Abhidharmakośabhāṣya*, p. 429. *apare tv āhuḥ, śarīradhātunām avasthāpanārthaṃ yeṣu manuṣyā anye ca pūjāṃ vidhāya sahasraḥ svargaṃ ca prāptā apavargaṃ ceti upapādukānāṃ hi sattvānāṃ bāhyabījābhāvān mṛtānāṃ kāyo nāvatiṣṭhate, niśānta iva tailapradyoto 'ntradhīyate. ādhiṣṭhānikīṃṛddhiṃ bhagavata icchatāṃ na yukta eṣa parihāraḥ*. The Tibetan reads *gźan dag na re gaṅ dag la mi rnams daṅ, gźan dag gis mchod par byas nas, stoṅ phrag gis mtho ris daṅ, byaṅ grol thob pa riṅ bsrel sku gduṅ rnams gźag pa'i phyir te ŏ*: *Abhidharmakoṣabhāṣya of Vasubandhu* (*A mid fifteenth century Tibetan MS.*), New Delhi: Tibet House, 1983, 226.7). Cf. the summary in rGyal ba dGe 'dun grub, *Mdsod-tik-thar-lam-gsal-byed*, p. 149.4, *kha cig sku gduṅ riṅ bsrel bstan pas gdul bar bya ba rnams rjes su gzuṅ ba'i phyir du yin te, rdzus skyes śi ba la ro med pa'i phyir źes zer, slob dpon dbyig gñen ni, de ni byin rlabs kyi dbaṅ gis 'byuṅ bar 'dod pas lan min no źes gsuṅ ṅo.* See also La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, Tome II, , pp. 29–31. The debate – which is recorded in the *Vibhāṣā*, and thus goes back, say, to the first century CE or earlier – is of considerable interest because schools like the Lokottaravādins did indeed assert that Buddhas were *upapāduka* (see La Vallée Poussin's n. 2 to p. 30) and because of the relation between relics and *adhiṣṭhāna* to be discussed below.

Ekaghana *in the* Bhadrakalpika-sūtra

The *Bhadrakalpika* is an important Bodhisattva *sūtra*, a long text in which, *inter alia*, Śākyamuni lists the names of the thousand Buddhas of the Fortunate Æon,[119] followed by their 'biographies'. Roughly the first hundred accounts are in prose, the next hundred in verse, followed by a hundred in prose, and so on.[120] Twelve particulars are given for each Buddha:

1) his land or country;
2) his descent or lineage (*jāti*, *gotra*);
3) his light, that is, the extent of the his halo or radiance (*prabhā*);
4) the name of his father;
5) the name of his mother;
6) the name of his son;
7) the name of his chief attendant (*upasthāyaka*);
8) the names of the 'supreme pair, the excellent pair' (*agrayuga*, *bhadrayuga*) of disciples;
9) the size and number of his monastic assemblies (*sannipāta*);
10) his life-span (*āyuḥpramāṇa*);
11) the duration of his dispensation (*saddharma*);
12) the extent of his relics (*dhātu*).

Classification of this sort goes back to early canonical texts, such as the Pāli *Mahāpadāna-sutta* (*Dīgha-nikāya* 14) and Sanskrit *Mahāvadāna-sūtra*,[121] which give ten particulars for the seven past Buddhas including Gotama. The two texts give the names of the *bodhi*-trees of the seven Buddhas, an important early concept not given in the *Bhadrakalpika*.[122] The Pāli *Jātakanidāna* gives similar particulars for each past Buddha, including the *bodhi*-tree and two further details: the names of the chief pair of female disciples and the Buddha's height. The commentary to the *Buddhavaṃsa* adds more details, to total twenty-two.[123] The *Mahāvastu* of the Lokottaravādin school follows a similar pattern.

The texts mentioned so far concern past Buddhas. The same modes of description are also used for future Buddhas, for example in the 'prophetic' texts of various schools for the future Buddha Maitreya. The Mahāvihāra tradition gives the details for ten

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[119] Dharma Publishing Staff, *The Fortunate Aeon*, pp. 488–515.

[120] This section takes up the bulk of the text, from Vol. II p. 515 to Vol. IV, p. 1479.

[121] For the latter see the excellent new edition by Fukita, *The Mahāvadānasūtra*.

[122] The cult of the Bodhi-tree of one Buddha, Mahābhijñājñānābhibhū, has some importance in the *Saddharmapuṇḍarīka*, Chapter 7: see Hurvitz, *Lotus Blossom*, pp. 135–136, 139–140, 142. For Mahābhijñājñānābhibhū see Durt, 'Daitsūchishō Nyorai'.

[123] The Mahāvihāra classifications are discussed in detail by I. B. Horner in the introductions to her translations of the *Buddhavaṃsa* (1975, especially pp. xx–lii) and its commentary (1978), while a general survey is given in the *Encyclopædia of Buddhism*, Vol. III, fasc. 3, 1973, 'Buddha', especially pp. 358–361. Cf. also *Hôbôgirin*, *Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, 3rd fascicle, Paris, 1974, pp. 195–196 ('Butsu').

future Buddhas in a genre of texts that go under the titles *Anāgatavaṃsa*, *Dasabodhisattuppattikathā*, *Dasabodhisatta-uddesa*, etc.[124] The versions that I have consulted do not, however, mention relics. The *Bhadrakalpika-sūtra* (by extension a member of the *Anāgata-vaṃsa* family) gives the appropriate details for the thousand Buddhas, taking a time-honoured tradition to the extreme limit. It is interesting that it prefers the cult of relics, and hence the *caitya* or *stūpa*, over that of the *bodhi*-tree of the Mahāvihāra tradition. Both cults are equally ancient.

In the *Bhadrakalpika*, relics are the last topic about which Bodhisattva Pramuditarāja inquires.[125] The answer is given for each future Buddha, sometimes mentioning the number of *stūpa*s. The relics can be either 'of a single mass', in which case there will be only one *stūpa*, or 'extensive', in which case the number of *stūpa*s is not mentioned. That *ril po gcig*, 'single mass', of the Tibetan translation is *ekaghana*, and that *rgyas pa*, 'extensive' is *vaistārika* is now confirmed by the newly-discovered Gāndhārī fragments of the *Bhadrakalpika-sūtra*. These date roughly, on palæographic grounds, to the second or third century CE, and come from the region of Bamiyan in Afghanistan.[126] Given the fact that neither term has been encountered in epigraphy, the Bamiyan *Bhadrakalpika* fragments are the oldest (approximately) datable reference to the classifications. They predate the available Chinese references known to me, as well as the Pāli sources.

The life-span of Buddhas and the duration of their Saddharma is a theme that runs through many texts, exemplifying a living concern that found expression in the Buddhist imagination. In the *Saddharmapuṇḍarīka*, for example, Śākyamuni announces that in future Śāriputra will become the Buddha Padmaprabha. He will have a life-span of twelve minor *kalpa*s (not including his youth as a prince); his Saddharma and his Saddharmapratirūpaka will each last thirty-two minor *kalpa*s.[127] His relics will be extensive, constantly revered by humans and gods. The *stūpa*s of Dharmaprabhāsa (the present Pūrṇa Maitrāyaṇīputra) are briefly mentioned: they will be made of gems and fill the universe.[128] The predictions of other *śrāvaka*s in the *Saddharmapuṇḍarīka*, do not, however, mention their relics or *stūpa*s. The information supplied is inconsistent, but the life-span and duration of the Saddharma and Pratirūpaka are obviously important. (See Table 3 for the predictions of Chapter 6. Chapters 8 and 9 also give predictions of the future Buddhahood of *śrāvaka*s, with varying details.)

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[124] See e.g. Saddhatissa, *The Birth-stories of the Ten Bodhisattas* and Martini, 'Dasa-bodhisatta-uddesa'. Note that only Metteyya belongs to the Fortunate Æon, in accordance with Theravādin doctrine: the remaining nine future Buddhas are spread over five future æons.

[125] *sku gduṅ 'phel bar 'gyur ba.*

[126] I am grateful to Andrew Glass for this information.

[127] Kern and Nanjio, *Saddharmapuṇḍarīka*, pp. 64.8–67.9 (prose), 67.10–69.4 (verse); Hurvitz, *Lotus Blossom*, pp. 53–56.

[128] *ratnamayaiś ca stūpaiḥ sā lokadhātuḥ sphuṭā bhaviṣyati*, Kern and Nanjio, *Saddharmapuṇḍarīka*, p. 203.1; Hurvitz, *Lotus Blossom*, p. 159.

Ekaghana *in the* Vimalakīrtinirdeśa

The reference to *ekaghana* relics in the *Vimalakīrtinirdeśa* shows how perilous our 'reconstructions' of Tibetan or Chinese into Sanskrit can be. In Tibetan the passage reads as follows:[129]

> *de bźin gśegs pa de dag yoṅs su mya ṅan las 'das nas kyaṅ de bźin gśegs pa re re la yaṅ mchod pa'i phyir* ***gcig tu mkhregs pa ma źig pa'i sku gduṅ gi mchod rten*** *rin po che thams cad las byas pa rgyar ni gliṅ chen po bźi pa'i 'jig rten gyi tshad tsam, 'phaṅ du ni tshaṅs pa'i 'jig rten du phyin pa, gdugs daṅ, ba dan daṅ, srog śiṅ bsgreṅ bas mdzes par rab tu byas te, de bźin du de bźin gśegs pa thams cad kyi mchod rten so sor byas nas ...*

Lamotte translated the passage as follows:[130]

> Supposons encore que, ces Tathāgata étant entrés dans le parinirvāṇa, il veuille honorer chacun d'eux et élève **sur leur corps solide et intact un stūpa-reliquaire** formé de tous les joyaux, large comme le monde à quatre grands continents, atteignant en hauteur le monde de Brahmā, et orné de parasols, de bannières, d'une hampe et de lampes.

He reconstructed the Sanskrit as:

> *tathāgateṣu ca parinirvṛteṣv ekaikasya tathāgatasya pūjanārtham,* ***ekasminn eva kaṭhore 'kuṇṭhite śarīre śarīrastūpaṃ*** *pratiṣṭhāpayet sarvaratnamayaṃ, caturmahādvīpakalokapramāṇam āyāmena, yāvad brahmalokam uccaistvena cchattrapatākāyaṣṭipradīpopaśobhitam.*

When the Sanskrit manuscript from Tibet became available, Lamotte's Sanskrit reconstruction proved to wide of the mark. The passage reads:[131]

> *parinirvṛtānāṃ ca teṣāṃ tathāgatānām ekaikasya tathāgatasya pūjākarmaṇe* ***ekaghanasyādhikopitasya śarīrasya*** *sarvaratnamayaṃ* ***stūpaṃ*** *pratiṣṭhāpayec caturmahādvīpikalokadhātupramāṇaṃ yāvad brahmalokam uccaitvena yaṣticchatrapatākābhir udviddhopaśobhitam evaṃ sarvatathāgatānāṃ pratyekaṃ stūpāt kārayet*

The printed text, however, is an exact transcription and not an edited text.[132] While the quality of the *Vimalakīrti* manuscript is generally high, there are scribal errors. A revised text, with corrections shown in bold, might read as follows:

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[129] Oshika, 'Tibetan Text of Vimalakīrtinirdeśa', p. 234.5

[130] Lamotte, *L'enseignement de Vimalakīrti*, p. 372. Lamotte's primary source was the Tibetan translation from the *Kanjur*. For the merits of four English translations of the *Vimalakīrtinirdeśa*, see Nattier, 'The Teaching of Vimalakīrti'.

[131] Study Group on Buddhist Sanskrit Literature, *Vimalakīrtinirdeśa*, p. 472.

[132] See Study Group on Buddhist Sanskrit Literature, *Introduction to Vimalakīrtinirdeśa and Jñānālokālaṃkāra*, p. 67.

parinirvṛtānāṃ ca teṣāṃ tathāgatānām ekaikasya tathāgatasya pūjākarmaṇe ekaghanasyāvikopitasya śarīrasya sarvaratnamayaṃ stūpaṃ pratiṣṭhāpayec caturmahādvīpikalokadhātupramāṇaṃ yāvad brahmalokam uccaistvena yaṣṭicchatrapatākābhir ***ucchrit****opaśobhitam evaṃ sarvatathāgatānāṃ pratyekaṃ stūpaṃ kārayet ...*

For the description of the *stūpa*s, Lamotte refers to a formula in the *Saddharmapuṇḍarīka*, which helps us to correct the *Vimalakīrti* manuscript.[133] But it is not this passage which concerns us. The key phrase for our purposes is *ekaghanasyādhikopitasya śarīrasya*, in Tibetan *gcig tu mkhregs pa ma źig pa'i sku gduṅ*, which we may read as *ekaghanasya adhikopitasya śarīrasya*. In the *Bhadrakalpika-sūtra*, *ekaghana* is translated as *ril po gcig* (see above). However, the term *mkhregs pa* used in our text is attested as a translation of *ghana* in the *Aṣṭāṅgahṛdaya-saṃhitā* and *Mañjuśrīnāmasaṃgīti*,[134] and we can safely conclude that *gcig tu mkhregs pa* indeed translates *ekaghanasya*.

But how can *adhikoptasya* equal the *ma źig pa'i* of the Tibetan? Here we may turn to the *Indranāmabrāhmaṇa Avadāna* of the *Divyāvadāna* and the *Bhaiṣajyavastu* of the Gilgit *Vinaya*, where we find the phrase *etasmin pradeśe kāśyapasya samyaksaṃbuddhasyāvikopito 'sthisaṃghātas tiṣṭhati* – 'in this place exists the undamaged (intact) complex of relics of the Truly and Fully Awakened One Kāśyapa'.[135] The Tibetan translation of the *Vinaya* passage reads *phyogs 'di na yaṅ dag par rdzogs pa'i saṅs rgyas 'od sruṅ gi riṅ bsrel gyi tshogs ma źig par bźugs so*.[136] This sanctions our correction of *adhikopitasya* to *avikopitasya*, which better fits the Tibetan *ma źig pa'i*.

The revised reading allows us to add the *Vimalakīrtinirdeśa* to the texts that know the concept of *ekaghana*. We find it combined with *akopita*, are term used with *ashti* in the sense of relics in *Avadāna* literature. Neither point was clear before the Sanskrit mansucript was published.

Ekaghana *in the* Saddharmapuṇḍarīka

We have seen above that the *Saddharmapuṇḍarīka* has a lot to say about relics. Mention is made of both extensive and single mass relics, but the relation between the two is not explicitly stated. **Dhātu-vaistārika*, the exact equivalent of the Pāli *dhātu-vitthārika*, does not occur, but a parallel term *śarīra-vaistārika* does occur – once only, for the relics of the future Buddha Śāriputra.[137]

The great mystery to me is the use of the term *ekaghana* in the *Stūpasaṃdarśana* chapter, in the story of the Tathāgata Prabhūtaratna. Obviously the concept is related to the *ekaghana* of the texts we have studied so far. Can we connect it with the term *paṭimā*,

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[133] Op. cit., p. 373, n. 5: see Kern and Nanjio p. 338.7.

[134] See Lokesh Chandra, *Tibetan Sanskrit Dictionary, Supplementary Volume* 1, p. 300a.

[135] Cowell and Neil, *The Divyāvadāna*, p. 76.26; Dutt, *Gilgit Manuscripts*, Vol. III, Part 1, p. 74.12.

[136] Ōtani No. 1030, *'Dul ba gźi* = *Vinayavastu*, Vol. 41, *'dul ba, ge*, 148b4. Note the translation of *asthi* with *riṅ bsrel*.

[137] *Saddharmapuṇḍarīka* 3:31 (Kern and Nanjio p. 69.2; Hurvitz, *Lotus Blossom*, p. 56).

image, in the *Buddhavaṃsa-aṭṭhakathā* account? It is true that *Buddhavaṃsa-aṭṭhakathā* is about four centuries later than the *Saddharmapuṇḍarīka.*

Ātmabhāvavigraha *and* Ekaghana

The situation is complicated by the introduction of the term *ātmabhāvavigraha* into the *Saddharmapuṇḍarīka* account, a phrase not used in connection with *ekaghana* in the other texts under study. The compound *ātmabhāva* is frequent in the *Saddharmapuṇḍarīka* – as in other Buddhist texts, including in Pāli, in the form *attabhāva* – where it is rendered into Tibetan as *lus* or *sku* (honorific).[138] Conze, in the glossary to his *Vajracchedikā Prajñāpāramitā*, has the following to say about *ātmabhāva*:[139]

> Edgerton (s.v.) maintains that this term just means 'body', thereby murdering its finer metaphysical meaning. Often it does, however, clearly mean the whole person, as at *Saddharmapuṇḍarīka* XIII v. 67: *punaś ca so paśyati ātmabhāvam / bhāventa dharmam girikandeṣu.* Buddhaghosa gives the traditional definition at *Visuddhimagga* IX 54: *attabāvo vuccati sarīraṃ, khandha-pañcakam eva vā, taṃ upādāya, paññatti-matta-sabhāvato.* '"Personal existence" means the body, or all the five *skandhas* together, because dependent on them this mere concept comes about.' So also *Aṭṭhasālinī* 308, which adds, "after the foolish folk who say that 'this is myself'". It obviously means the sum total of all that seems to be built round a self.

Hurvitz devotes a note to *ātmabhāvavigraha*:[140]

> *Ātmabhāvavigraha* in the Sanskrit. There is a difficulty with the precise meaning of this word. I take it to mean a partial or separate manifestation (*vigraha*) of the essence (*ātmabhāva*, 'self-being') of the Universal Buddha. The Chinese *fen shen* ('divided body' of the Buddha's body) seems to be getting at the same thing. In popular Mahāyāna lore, a Buddha can divide his own body into an infinite number of Buddha-bodies. The Sanskrit ... [translated in Hurvitz' note 2, p. 373] ... seems to be saying that he can divide himself up into a great number of Buddhas, any one of whom can appear anywhere.

Conze – discussing the term in the context of a different text entirely, let us remember – is over-confident, and does not really clarify the term. I appreciate Hurvitz' uncertainties, but feel he takes the term to far into a rarified Buddhology. The term is used elsewhere, and we must try to find what it means in other contexts – and it may have multiple meanings.

Ekaghana: *closing questions*

Many questions remain to be explored further. The texts studied here share certain

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[138] See Ejima et al., *Index to the Saddharmapuṇḍarīkasūtra*, pp. 145–146, including compound forms.

[139] Conze, *Vajracchedikā Prajñāpāramitā*, p. 100.

[140] *Lotus Blossom*, p. 185.

phrases, and use them in identical or similar contexts. Phraseologies encode ideologies, and the texts share not only terminology but also ideas. How can we explain this? I am not convinced by the conventional explanation that Text A copied Text B, or that Text B 'was influenced by' Text A. I would rather suggest that ideas precede texts (*mano pubbaṅgamā dhammā*, in a nutshell) – that common ideologies – along with religious attitudes and practices – inspired the texts, and that the phrases were used – recited, heard, inscribed – before becoming formalized in the texts we know today.

Does this mean we can trace the source of the concepts? That is a big question, too big to answer. Our texts are certainly not contemporary, ranging from second to third century (Gāndhārī *Bhadrakalpika*), through early Chinese translations of the fourth century, to the slightly later Pāli commentaries, to the thirteenth century *Thūpavaṃsa*. The key texts come from Gāndhāra and Sri Lanka, those from the latter being later by several centuries. We must further sift the shifting sands of Chinese records in an attempt to determine whether the early translators or translations have any connections with the North-East of India.

Why did the theory of the two types of relics develop? What function did it serve? It seems that from the beginning – and before the conscious classifications were developed – the relics of Śākyamuni were believed to be fragmentary, since they were divided into eight portions, and later further distributed by Aśoka the Great into 84,000 *stūpas*. Since the early spread of Buddhism was also a spread of relics and *stūpas*, there was a constant need for relics, and for an ideology that explained their significance. As products of the resolve of the Tathāgata, their cult would produce great results. But what was the function of the solid *ekaghana* relics? Can the belief in solid relics itself be a trace of an earlier or alternate belief? Is there any significance in the fact that the relics of Kāśyapa, one of the two past Buddhas whose *stūpa*s are known to have existed historically, are called *ekaghana* in the *Bhadrakalpika-sūtra* and *Buddhavaṃsa-aṭṭhakathā*?[141] Or was the golden mass of *ekaghana* relics a didactic device, a toxographic contrast, brought in to enhance the significance of the mustard-seed fragments?

V

The Burden of Conclusions

'Relic' is a significant unit of meaning in the vocabulary of Buddhism. Relics have histories, they are history, and they produce and inspire history and histories. They have given rise to literary genres in several languages. Relics are a central focus in the ideology of merit. They are integral to the life-story of Gautama Buddha, the Great Śramaṇa, which concludes with the distribution of his relics.[142] In the long-term view, the career of

[141] The sources disagree on the other, Kanakamuni: according to the *Bhadrakalpika* his relics were *ekaghana*, according to the (much later) *Thūpavaṃsa* they were *vaistārika*.

[142] This is evident from the extant *Mahāparinirvāṇa-sūtra*s, which close with the distribution of relics, and

a bodhisattva – of any bodhisattva, although modelled on and elaborated from early narrations of the career of Gautama – is intimately connected with relics. A bodhisattva, through hundreds of thousands of life-times, must serve hundreds of thousands of Buddhas, including, through their relics and reliquaries, past Buddhas. And in future, when the bodhisattva becomes a Buddha, he will leave behind relics for others to worship – including aspiring future bodhisattvas.

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also from art, for example the gateways of Sanchi and Gandhāran reliefs, for which see e.g. Marshall, *Guide*, and Kurita, *The Buddha's Life Story*.

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APPENDICES

References to Pāli texts are to the editions of the Pal Text Society.

Appendix I. *Dhātu-parinibbāna and Dhātu-antaradhāna* in Pāli texts

I.1. *Sumaṅgalavilāsinī Dīghanikāyaṭṭhakathā* III 899.27 (*Sampasādaniya-sutta-vaṇṇanā*); *Sammohavinodanī Vibhaṅgaṭṭhakathā* 433.5 (*Ñāṇavibhaṅga*)

[Dhātu-parinibbāna]

tīṇi parinibbānāni nāma, kilesa-parinibbānaṃ, khandha-parinibbānaṃ, dhātu-parinibbānan ti. tattha kilesa-parinibbānaṃ Bodhi-pallaṅke ahosi, khandha-parinibbānaṃ Kusinārāyaṃ, dhātu-parinibbānaṃ anāgate bhavissati.

sāsanassa kira osakkanakāle imasmiṃ Tambapaṇṇidīpe dhātuyo sannipatitvā Mahācetiyaṃ gamissanti. Mahācetiyato Nāgadīpe Rājāyatanacetiyaṃ. Tato Mahābodhi-pallaṅkaṃ gamissanti. Nāgabhavanato pi devalokato pi Brahmalokato pi dhātuyo Mahābodhi-pallaṅkaṃ eva gamissanti. *sāsapa-mattā pi dhātuyo* na antarāyaṃ nassissati. sabba-dhātuyo Mahābodhi-pallaṅke rāsībhūtā suvaṇṇakkhandho viya eka-ghaṇā hutvā chabbaṇṇa-raṃsiyo vissajjessanti. tā dasasahassī lokadhātuṃ pharissanti. tato dasasahassacakkavāḷa-devatā sannipatitvā ajja satthā parinibbāti, ajja sāsanaṃ osakkati, pacchima-dassanaṃ dāni idaṃ amhākan ti, Dasabalassa parinibbāna-divasato mahantataraṃ kāruññaṃ karissanti. ṭhapetvā anāgāmino khīṇāsave avasesā sabhāvena saṇṭhātuṃ na sakkhissanti. dhātūsu tejodhātu uṭṭhahitvā yāva Brahmalokā uggacchissanti. *sāsapamattiyā pi dhātuyā* sati ekajālo bhavissati. dhātūsu pariyādānaṃ gatāsu upacchijjissati. evaṃ mahantaṃ ānubhāvaṃ dassetvā dhātūsu antarahitāsu sāsanaṃ antarahitaṃ nāma hoti.

I.2. *Manorathapūraṇī Aṅguttaranikāyaṭṭhakathā* I 91.3

[Dhātu-antaradhāna]

tato tattha tattha sakkārasammānaṃ alabhamānā dhātuyo buddhānaṃ adhiṭṭhānabalena sakkārasammānaṃ labhanakaṭṭhānaṃ gacchanti. gacchante gacchante kāle sabbaṭṭhānesu sakkārasammāno na hoti. sabbadhātuyo Mahābodhi-maṇḍe sannipatitvā buddharūpaṃ gahetvā bodhimaṇḍe pallaṃkena nisinnabuddhasarīrasiriṃ dassenti. dvāttiṃsa-mahāpurisa-lakkhaṇāni asīti anuvyañjanāni vyāmappabhānī ti sabbaṃ paripuṇṇam eva hoti. tato yamakapāṭihāriyadivase viya pāṭihāriyaṃ katvā dassenti. taṃ ṭhānaṃ manussabhūtasatto nāma tattha gantā n' atthi.

dasasahassacakkavāḷe pana devatā sabbā va sannipatitvā ajja dasabalo parinibbāyati, ito dāni paṭṭhāya andhakāraṃ bhavissatī ti paridevanti. atha dhātusarīrato tejo samuṭṭhāya taṃ sarīraṃ apaṇṇattikabhāvaṃ gameti. tadā devasaṃgho buddhānaṃ parinibbutadivase viya dibbagandhamālaturiyādīhi sakkāraṃ karitvā tikkhattuṃ padakkhiṇaṃ katvā vanditvā anāgate uppajjanakabuddhaṃ passituṃ labhissāma bhagavā ti vatvā sakasakaṭṭhānam eva gacchanti. idaṃ dhātu-antaradhānaṃ nāma.

I.3. *Sārasaṅgaha* 31.21

[Dhātu-antaradhāna]

dhātu-antaradhānaṃ pana evaṃ veditabbaṃ. kilesa-parinibbānaṃ, khandha-parinibbānaṃ, dhātu-

parinibbānan ti. tattha kilesa-parinibbānaṃ Bodhi-pallaṅke ahosi, khandha-parinibbānaṃ Kusinārāyaṃ, dhātu-parinibbānaṃ anāgate bhavissati.

kathaṃ. [tattha tattha sakkārasammānaṃ alabhamānā dhātuyo buddhānaṃ adhiṭṭhānabalena sakkārasammānaṃ labhanaṭṭhānaṃ gacchanti. gacchante kāle sabbaṭṭhānesu sakkārasammāno na hoti.]

sāsanassa osakkanakāle imasmiṃ Tambapaṇṇidīpe dhātuyo sannipatitvā Mahācetiyaṃ gamissanti. Evaṃ sabbadhātuyo Mahācetiyato Nāgadīpe Rājāyatanacetiyaṃ tato Bodhi-pallaṅkaṃ gamissanti. Nāgabhavanato pi devalokato pi brahmalokato pi dhātuyo Mahābodhi-pallaṅkaṃ eva gamissanti. *sāsapa-mattā pi dhātuyo* na antarā nassissanti.

evaṃ [sabba-dhātuyo Mahābodhi-maṇḍe sannipatitvā buddharūpaṃ gahetvā bodhimaṇḍe pallaṃkena nisinnabuddhasarīrasiriṃ dassenti. dvāttiṃsa-mahāpurisa-lakkhaṇāni asīti anuvyañjanāni byāmappabhā ti sabbaṃ paripuṇṇam eva hoti. tato yamakapāṭihāriyadivase viya pāṭihāriyaṃ karissanti.] chabbaṇṇa-raṃsiyo vissajjessanti. tā dasasahassī lokadhātuṃ pharissanti. taṃ ṭhānaṃ manussabhūtasatto nāma tattha gantā n' atthi.

dasasahassacakkavāḷa ye pana devatā sabbā vasannipatitvā ajja dasabalo parinibbāyati, ajja'eva ca sāsanaṃ osakkati, pacchima-dassanaṃ idaṃ amhākaṃ. [ito 'dāni paṭṭhāya andhakāraṃ bhavissatī ti Dasabalassa parinibbāna-divasato mahantataraṃ kāruññaṃ karissanti. ṭhapetvā anāgāmino khīṇāsave avasesā sabhāvena saṇṭhātuṃ na sakkhissanti.

atha dhātusarīrato tejodhātu samuṭṭhāya taṃ sarīraṃ apaṇṇattibhāvaṃ gameti. dhātusarīrato samuṭṭhitā jālā yāva Brahmalokā uggacchissanti. *sāsapamattiyā pi dhātuyā* sati ekajālā va bhavissati. dhātūsu pariyādānaṃ gatāsu upacchijjissati. evaṃ mahattaṃ ānubhāvaṃ dassetvā dhātuyo antaradhāyanti.
[tadā sannipatita-devasaṃghā buddhānaṃ parinibbutadivase viya dibbagandhamālaturiyādīhi sakkāraṃ karitvā tikkhattuṃ padakkhiṇaṃ katvā vanditvā anāgate uppajjanakabuddhaṃ passituṃ labhissāma bhagavā ti vatvā sakasakaṭṭhānam eva gacchanti. idaṃ dhātu -antaradhānaṃ nāma.]

Appendix II. *Ekaghana* in Pāli texts

II.1.1. *Saṃyuttanikāya* II 181.24 (*Anamatagga-saṃyutta, Paṭhamo Vaggo*).

seyyathā pi bhikkhu mahāselo pabbato yojanam āyāmena yojanaṃ vitthārena yojanam ubbedhena acchiddo asusiro ekaghano ...

II.1.2. *Vinaya* I 184.23 (*Mahāvagga*).

seyyathā pi bhante selo pabbato acchiddo asusiro ekaghano ...
(185.5) selo yathā ekaghano vātena na samīrati ...
[Verse also at *Dhammapada* 81, *Theragāthā* 643, *Aṅguttaranikāya* 379.1, etc.]

II.2. *Sumaṅgalavilāsinī Dīghanikāyaṭṭhakathā* II 603, penult

sarīrān' eva avasissiṃsū ti[143] pubbe ekasaṅghāte ṭhitattā sarīraṃ nāma ahosi. idāni vippakiṇṇattā *sarīrānī* ti vuttaṃsumana-makula-sadisā ca dhota-mutta-sadisā ca suvaṇṇasadisā ca dhātuyo *avasissiṃsū* ti attho.

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[143] Phrases or words from the *Mahāparinibbāna-sutta* are placed in italics. Here the phrase is from the description of the cremation of the Buddha's body (*Dīghanikāya* II 164.3): *jhāyamānassa pana Bhagavato sarīrassa, yaṃ ahosi chavī tivā camman ti vā maṃsan ti vā nahārĚ ti vā lasikā ti vā tassa n'eva chārikā paññāyittha na masi, sarīrān' eva avasissiṃsu.*

dīghāyuka-buddhānaṃ hi sarīraṃ suvaṇṇakkhandha-sadisaṃ ekaghanam eva hoti. Bhagavā pane ahaṃ na ciraṃ ṭhatvā parinibbāyāmi, mayhaṃ sāsanaṃ na tāva sabbattha vitthāritaṃ, tasmā parinibbutassa pi me *sāsapa-mattam pi dhātuṃ* gahetvā attano attano vasanaṭṭhāne cetiyaṃ katvā paricaranto mahājano sagga-parāyano hotī ti, dhātūnaṃ vikiraṇaṃ adhiṭṭhāsi.

kati pan'assa dhātuyo vippakiṇṇā, kati na vippakiṇṇā ti. catasso dāṭhā dve akkhakā uṇhīsaṃ ti. imā satta dhātu na vippakiriṃsu, sesā vippakiriṃsū ti.

tattha sabbakhuddakā dhātu *sāsapa-bīja-mattā* ahosi, mahādhātu majjhe bhinnataṇḍula-mattā, atimahatī majjhebhinne-mugga-bīja-mattā ti.

II.3. *Dīgha-aṭṭhakathā-ṭīkā* II 242.22[144]

samudāyesu pavattavohārānaṃ avayavesu dissanato sarīrassa avayavabhūtāni aṭṭhīni *sarīrānī* ti vuttāni. *na vippakiriṃsū* ti sarūpen' eva ṭhitā ti attho. *sesā vippakiriṃsū* ti vatvā yathā pana tā vippakiṇṇā ahesuṃ taṃ dassetuṃ tatthā ti ādi vuttaṃ.

II.4. *Sumaṅgalavilāsinī Dīghanikāyaṭṭhakathā* II 580.3

vipassī-sammāsambuddhe kira parinibbute ekaghanassa suvaṇṇakkhandhasadisassa dhātu-sarīrassa ekam eva cetiyaṃ akaṃsu. dīghāyuka-buddhānaṃ hi ekam eva cetiyaṃ hoti.

II.5. *Papañcasūdanī Majjhimanikāyaṭṭhakathā* II 122.9

appāyuka-buddhānaṃ hi sarīradhātu na ekaghanā hoti, adiṭṭhānānubhāvena vippakirīyati. ten' eva amhākam pi bhagavā, ahaṃ na ciraṭṭhitiko appakehi sattehi ahaṃ diṭṭho, yehi na diṭṭho, te va bahutarā, te me dhātuyo ādāya tattha tattha pūjentā saggaparāyanā bhavissantī ti parinibbānakāle attano sarīraṃ vippakirīyatū ti adhiṭṭhāsi. dīghāyuka-buddhānaṃ pana suvaṇṇakkhandho viya ekaghanaṃ dhātusarīraṃ tiṭṭhati. kassapassāpi bhagavato tath' eva aṭṭhāsi.

II.6. *Manorathapūraṇī Aṅguttaranikāyaṭṭhakathā* I 139.6

[Padumuttara] tassa parinibbutassa sarīraṃ suvaṇṇakkhandho viya ekaghanaṃ ahosi. sarīra-cetiyaṃ pan' ssa ubbedhena sattayojanikam akaṃsu. iṭṭhakā sovaṇṇamayā ahesuṃ. haritālamanosilāya mattikākiccaṃ telena udakakiccaṃ sādhayiṃsu. buddhānaṃ dharamānakāle sarīrappabhā dvādasayojanikaṃ phari, parinibbuttānaṃ pana tesaṃ rasmi nikkhamitvā samantā yojanasataṃ avatthari.

II.7. *Thūpavaṃsa* 172.24

dīghāyuka-buddhānaṃ hi sarīraṃ suvaṇṇakkhandhasadisaṃ ekaghanaṃ eva hoti. bhagavā pana, ahaṃ na ciraṃ ṭhatvā parinibbāyāmi, mayhaṃ sāsanaṃ na tāva sabbattha vitthāritaṃ, tasmā parinibbutassa pi me sāsapamattam pi dhātuṃ gahetvā attano attano vasanaṭṭhāne cetiyaṃ katvā paricaranto mahājano saggaparāyano hotū ti dhātūnaṃ vikiraṇaṃ adhiṭṭhāsi.

kati pana'ssa dhātuyo vippakiṇṇā, kati na vippakiṇṇā' ti, catasso dāṭhā, dve akkhakā, uṇhīsan ti imā satta dhātuyo na vippakiṇṇā, sesā vippakiriṃsu. tattha sabbakhuddakā dhātu *sāsapabījamattā* ahosi, mahādhātu majjhebhinnataṇḍulamattā, atimahatī majjhebhinnamuggabījamattā ahosi.

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[144] Phrases or words from the *Dīghaṭṭhakathā* are placed in italics.

II.8. *Jinakālamālinī* 36.32

dīghāyuka-buddhānaṃ sarīraṃ suvaṇṇakkhandhasadisaṃ ekaghanam eva hoti. amhākam pana bhagavato dhātuyo soḷasadoṇamattā. ahaṃ na ciraṃ ṭhatvā parinibbāyissāmi, mayhaṃ sāsanaṃ na tāva sabbattha vitthāritaṃ, tasmā parinibbutassa pi sāsapamattam pi dhātuṃ gahetvā attano attano vasanaṭṭhāne cetiyaṃ katvā paricaranto mahājano saggaparāyano hotū ti dhātu vikiraṇatthaṃ adhiṭṭhāsi.

tasmā vippakiṇṇā ca avippakiṇṇā ca. catasso dāṭhā, dve akkhakā, uṇhīsan ti imā satta dhātuyo na vippakiṇṇā. sesā vippakiriṃsu. tattha khuddakā *sāsapamattā*, majjhimā majjhe bhinnataṇḍulasadisā, mahantā majjhe bhinnamuggadalamattā.

tattha khuddakā sumanamakulasadisā; majjhimā dhotamuttasadisā; mahantā suvaṇṇasadisā.

Appendix III. Relics and *stūpas* of past Buddhas according to *Thūpavaṃsa* and *Buddhavaṃsa-aṭṭhakathā*

The primary citation is from *Thūpavaṃsa*. Citations marked by an asterisk are from ***Buddhavaṃsa-aṭṭhakathā***.

1. Dīpaṅkara (154.20): 100,000 years

na h'eva dhātuyo tassa satthuno vikiṃsu tā
ṭhitā ekaghanā hutvā suvaṇṇapaṭimā viya.

sakala-Jambudīpavāsino manussā ghanakoṭṭisuvaṇṇa'iṭṭhakāhi eva chattiṃsayojanikaṃ mahāthūpam akaṃsu ...

Dīpaṅkaro jino satthā Nandārāmamhi nibbuto
tatth'eva tassa jinathūpo chattiṃs'ubbedhayojano.

2. Koṇḍañña (155.11) 100,000 years

tassāpi bhagavato dhātuyo na vikiriṃsu. sakala-Jambudīpavāsino manussā samāgantvā sattayojanikaṃ sattaratanamayaṃ haritālamanosilāya mattikākiccaṃ telasappīhi udakakiccaṃ katvā cetiyaṃ niṭṭhāpesuṃ ...

Koṇḍañño kira sambuddho Candārāme manorame
nibbāyi, cetiyo tassa sattayojaniko kato.

*Koṇḍañña (BvA 141/202–203)

Koṇḍañño nāma sambuddho Candārāme manorame
nibbāyi cetiyo tassa sattayojaniko kato
na h'eva dhātuyo tassa satthuno vikiriṃsu tā
ṭhitā ekaghanā hutvā suvaṇṇapaṭimā viya[145]

sakala-Jambudīpavāsino manussā samāgantvā sattayojanikaṃ sattaratanamayaṃ haritālamanosilāya mattikākiccaṃ telasappīhi udakakiccaṃ katvā niṭṭhapesuṃ.

3. Maṅgala (155.32)

tasmim pi buddhe parinibbute dhātuyo na vikiriṃsu, Jambudīpavāsino pubbe viya tiṃsayojanikaṃ thūpam akaṃsu ...

uyyāne Vasabhe nāma buddho nibbāyi Maṅgalo
tatth'eva tassa jinathūpo tiṃsayojana-m-uggato.

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[145] *Buddhavaṃsa* III 38 has only a different version of the first verse.

4. Sumana (156.11)
tasmim pi buddhe parinibbute dhātuyo na vikiriṃsu, Jambudīpavāsino pubbe viya catuyojanikaṃ thūpam akaṃsu ...

Sumano yasavaro buddho Aggārāmamhi nibbuto
tatth'eva tassa jinathūpo catuyojana-m-uggato.

5. Revato (156.22)
tasmiṃ pana buddhe parinibbute dhātuyo vikiriṃsu ...

Revato yasavaro dhīro nibbuto so mahāpure
dhātuvitthārikaṃ āsi tesu tesu padesato.

6. Sobhito (156.30)
tassāpi bhagavato dhātuyo vikiriṃsu ...

Sobhito varasambuddho Sīhārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu padesato.

7. Anomaddasī (157.11)
Anomadassimhi pana bhagavati parinibbute dhātuyo na vikiriṃsu. Jambudīpavāsino pañcavīsayojanikaṃ thūpaṃ kariṃsu ...

Anomadassī jino satthā Dhammārāmamhi nibbuto
tatth'eva tassa jinathūpo ubbedhā paṇṇuvīsati.

8. Paduma (157.28)
tassa pana bhagavato dhātuyo vikiriṃsu ...

Padumo jinavaro satthā sambuddho Dhammārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu padesato.

9. Nārada (158.1)
Nāradassa pana bhagavato dhātuyo ekaghanā ahesuṃ. sabbe devamanussā sannipatitvā catuyojanikaṃ thūpaṃ kariṃsu.

Nārado jinavasabho nibbuto Sudassane pure
tatth'eva tassa thūpavaro catuyojana-m-uggato.

10. Padumuttara (158.16)
Padumuttarassāpi bhagavato dhātuyo ekaghanā ahesuṃ. sabbe devamanussā sannipatitvā dvādasayojanikaṃ mahāthūpaṃ kariṃsu.

Padumuttaro jino satthā Nandārāmamhi nibbuto
tatth'eva tassa thūpavaro dvādas'ubbedhayojano.

*Padumuttara (BvA 196/283–284)
Nandārāme kira parinibbuto, dhātuyo pana' ssa na vikiriṃsu. sakala-Jambudīpavāsino manussā samāgamma dvādasayojanubbedhaṃ sattaratanamayaṃ cetiyaṃ akaṃsu.

11. Sumedha (158.28)
Sumedhassa pana bhagavato dhātuyo vikiriṃsu ...

Sumedho jinavaro buddho Medhārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu padesato.

12. Sujāta (159.8)
Sujātassa pana bhagavato dhātuyo ekaghanā ahesuṃ. Jambudīpavāsino tigāvutaṃ thūpaṃ kariṃsu ...

Sujāto jinavaro buddho Sīlārāmamhi nibbuto
tatth'eva cetiyo tassa tīṇi gāvuta-m-uggato.

13. Piyadassī (159.21)
Piyadassissa bhagavato pi dhātuyo ekaghanā 'va ahesuṃ. Jambudīpavāsino sannipatitvā tiyojanikaṃ mahāthūpaṃ akaṃsu ...

Piyadassī munivaro Sālalārāmamhi nibbuto
tatth'eva tassa jinathūpo tīṇi yojana-m-uggato.

14. Atthadassī (160.2)
tassa pana bhagavato dhātuyo vikiriṃsu ...

Atthadassī jinavaro Anomārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu ca raṭṭhato.

*Atthadassī (BvA 219/315)
Anomārāme parinibbāyi, dhātuyo pan' ssa adhiṭṭhānena vikiriṃsu.

15. Dhammadassī (160.10)
Dhammadassissa pana bhagavato dhātuyo ekaghanā ahesuṃ. Jambudīpavāsino tiyojanikaṃ thūpaṃ akaṃsu ...

Dhammadassī mahāvīro Kelārāmamhi nibbuto
tatth'eva thūpavaro tassa tīṇi yojana-m-uggato.

16. Siddhattha (160.20)
tassāpi bhagavato dhātuyo na vikiriṃsu. catuyojanikaṃ ratanamayaṃ thūpaṃ akaṃsu ...

Siddhattho munivaro buddho Anomārāmamhi nibbuto
tatth'eva tassa thūpavaro catuyojana-m-ussito.

17. Tissa (160.33)
tassāpi bhagavato dhātuyo na vikiriṃsu. dhātuyo gahetvā tiyojanikaṃ thūpaṃ akaṃsu ...

Tisso jinavaro buddho Nandārāmamhi nibbuto
tatth'eva tassa thūpavaro tīṇi yojana-m-ussito.

18. Phussa (161.8)
tassa pana bhagavato dhātuyo vikiriṃsu ...

Phusso jinavaro satthā Sunandārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu ca thūpato.

*Phussa (BvA 235/336)
dhātuyo kir' ssa vitthārikā ahesuṃ.

19. Vipassī (161.17)
tassa pana bhagavato dhātuyo na vikiriṃsu. sabbe devamanussā sannipatitvā dhātuyo gahetvā sattayojanikaṃ thūpaṃ akaṃsu.

Vipassī jinavaro vīro Sumittārāmamhi nibbuto
tatth'eva so thūpavaro sattayojaniko kato.

20. Sikhī (161.29)
Sikhissa bhagavato dhātuyo ekaghanā hutvā aṭṭhaṃsu. sakala-Jambudīpavāsino pana manussā dhātuyo gahetvā tiyojan'ubbedhaṃ sattaratanamayaṃ thūpaṃ akaṃsu.

Sikhī munivaro buddho dussārāmamhi nibbuto
tatth'eva tassa thūpavaro tīṇi yojana-m-uggato.

*Sikhī (BvA 247/352)
tassa kira bhagavato dhātuyo ekaghanā hutvā aṭṭhaṃsu, na vippakiriṃsu. sakala-Jambudīpavāsino pana manussā tiyojanubbedhaṃ sattaratanamaya-himagirisadisasobhaṃ thūpam akaṃsu.

21. Vessabhū (162.9)
Vessabhussa pana bhagavato dhātuyo vikiriṃsu ...

Vessabhū jinavaro satthā Khemārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu padesato.

*Vessabhū (BvA 252/360)
dhātuyo pan' ssa vippakiriṃsu.

22. Kakusandha (162.19)
tassa pana bhagavato dhātuyo na vikiriṃsu. sabbe sannipatitivā dhātuyo gahetvā gāvut'ubbedhaṃ thūpaṃ akaṃsu ...

Kakusandho jinavaro satthā Khemārāmamhi nibbuto
tatth'eva tassa j thūpavaro gāvutaṃ nabham uggato.

23. Konāgamana (162.30)
tassa bhagavato dhātuyo vikiriṃsu ...

Konāgamano sambuddho Pabbatārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu padesato.

24. Kassapa (163.7)
Kassapassa pana satthuno dhātuyo na vikiriṃsu. sakala-Jambudīpavāsino manussā sannipatitvā ek'ekaṃ suvaṇṇ'iṭṭhikaṃ koṭi-agghanakaṃ abbhantarapūraṇatthaṃ, manosilāya mattikākiccaṃ, telena udaakakiccaṃ karontā yojan'ubbedhaṃ thūpaṃ akaṃsu ...

kassapo ca jino satthā setavyāyaṃ hi nibbuto
tatth'eva tassa jinathūpo yojan'ubbedham uggato.

*Kassapa (BvA 270/386)
dhātuyo kir' ssa na vikiriṃsu. sakala-Jambudīpavāsino manussā sannipatvā ekam ekaṃ suvaṇṇiṭṭhikaṃ koṭiagghanakaṃ ratanavicittaṃ bahi racanatthaṃ ekamekaṃ aḍḍhakoṭi-aghanakaṃ abbhantarapūraṇatthaṃ manosilā mayaṃ mattikākiccaṃ telena udakakiccaṃ karonto yojanubbedhaṃ thūpam akaṃsu.

[Closing summary]

Dīpaṅkaro ca Koṇḍañño Maṅgalo Sumano tathā
Anomadassī buddho ca Nārado Padumuttaro
Sujāto Piyadassī ca Dhammadassī naruttamo
Siddhatthabuddho Tisso ca Vipassī ca Sikhī tathā
Kakusandho Kassapo cāti soḷas'ete mahesayo
thūpappamāṇam etesaṃ pāḷiyaṃ yeva dassitaṃ
yasmā tasmā mayā sādhu te sabbe pi pakāsitā

thūpā saddhā janā sādhu te vandeyyātha sādaraṃ.
sesānaṃ pana aṭṭhannaṃ sugatānaṃ hitesinaṃ
dhātuvitthārikā āsuṃ tesu tesu padesato.

Sādhujanamanopasādanatthāya kate Thūpavaṃse vijjamānathūpānaṃ buddhānaṃ thūpakathā c'eva sabbesaṃ santike abhinīhārakathā ca samattā.

Appendix IV. Relics of Gotama according to *Buddhavaṃsa* Chap. XXVIII (*Dhātubhājanīyakathā*)

1. Mahāgotamo jinavaro Kusinārāmamhi nibbuto
dhātuvitthārikaṃ āsi tesu tesu padesato.

(vv. 2–12 list the relics and their locations)

13. dhātuvitthārikaṃ āsi Gotamassa mahesino
pāṇīnam-anukampāya āhu porāṇkā tadā ti.

Appendix V. Some references to *vaistārika-dhātu* in Sanskrit texts

V.1. *Saddharmapuṇḍarīka* 1:84 (Kern & Nanjio p. 26.7; Hurvitz 19)

[of the past Buddha Candrasūryapradīpa]
tām eva rātriṃ tada yāmi madhyame parinirvṛto hetukṣaye va dīpaḥ |
śarīra vaistāriku tasya cābhūt stūpāna koṭīnayutā anantakā ||
(de yi sku gduṅ śin tu rgyas gyur te)

V.2. *Saddharmapuṇḍarīka* 3:31 (Kern & Nanjio p. 69.2)

śarīravaistārika tasya tāyinaḥ susatkṛto naramarutaiś ca nityam.
(skyob pa de yi sku gduṅ rgyas 'gyur te)

V.3. *Saddharmapuṇḍarīka* 410.12 (Hurvitz 296)

parinirvṛtasya ca me kulaputra ye dhātavas tān anuparindāmi. ātmanā ca tvayā kulaputra mama dhātūnāṃ vipulā pūjā kartavyā *vaistārikāś ca te dhātavaḥ kartavyāḥ* stūpānāṃ ca bahūni sahasrāṇi kartavyāni ...

(411.6) atha khalu nakṣatrarājasaṃkusumitābhijña sa sarvasattvapriyadarśano bodhisattvo mahāsattvas taṃ bhagavantaṃ candrasūryavimalaprabhāsaśriyaṃ tathāgataṃ parinirvṛtaṃ viditvoragasāracandanacitāṃ kṛtvā taṃ tathāgatātmabhāvaṃ saṃprajvālayāmāsa. dagdhaṃ niśāntaṃ ca tathāgatātmabhāvaṃ viditvā tato dhātūn gṛhītvā rodati krandati paridevate sma. atha khalu nakṣatrarājasaṃkusumitābhijña sa sarvsattvapriyadarśano bodhisattvo mahāsattvo ruditvā kranditvā paridevitvā saptaratnamayāni caturaśītikumbhasahasrāṇi kārayitvā teṣu tāṃs tathāgatadhātūn prakṣipya saptaratnamayāni caturaśītistūpasahasrāṇi pratiṣṭhāpayāmāsa yāvad brahmalokam uccais tvena cchatrāvalīsamalaṃkṛtāni paṭṭaghaṇṭasamīritāni ca.

V.4. *Divyāvadāna* 26, *Pāṃśupradānāvadāna*, Cowell & Neil 379.9

bhagavad-dhātuṃ ca vistarīṃ kariṣyati.

V.5. *Divyāvadāna* 26, *Pāṃśupradānāvadāna*, Cowell & Neil 368.23

paśyasi tvaṃ Ānanda dārakaṃ yena tathāgatasya pātre pāṃśvañjaliḥ prakṣiptaḥ. evaṃ bhavantaḥ. ayaṃ Ānanda dārako 'nena kuśalamūlena varṣaśataparinirvṛtasya tathāgatasya pāṭaliputre nagare Aśoko nāmnā rājā bhaviṣyati caturbhāgacakravartī dhārmiko dharmarājā yo me śarīradhātūn vaistārikān kariṣyati caturaśītiṃ dhārmarājikāsahasraṃ pratiṣṭhāpayiṣyati.

V.6. *Divyāvadāna* 26, *Pāṃśupradānāvadāna*, Cowell & Neil 379.19

api ca mahārāja tvaṃ bhagavatā vyākṛtaḥ. varṣaśataparinirvṛtasya mama pāṭaliputre nagare 'śoko nāma rājā bhaviṣyati caturbhāgacakravartī dharmarājo yo me śarīradhātūn vaistārikān kariṣyati caturaśītiṃ dharmarājikāsahasraṃ pratiṣṭhāpayiṣyati.

V.7. *Divyāvadāna* 26, *Pāṃśupradānāvadāna*, Cowell & Neil 380.17

tato rājā bhagavaccharīradhātuṃ vistariṣyāmīti caturaṅgena balakāyena gatvā 'jātaśatrupratiṣṭhāpitaṃ droṇastūpam utpāṭya śarīradhātuṃ gṛhitavān ...

V.8. *Divyāvadāna* 26, *Pāṃśupradānāvadāna*, Cowell & Neil 381.8

na yadi vaistārikā dhātavo bhaviṣyanti.

V.9. *Divyāvadāna* 26, *Pāṃśupradānāvadāna*, Cowell & Neil 388.2

stūpair vicitrair giriśṛṅgakalpaiś chattradhvajaiś cocchritaratnacitraiḥ |
saṃśobhitā me pṛthivī samantād vaistārikā dhātudharāḥ kṛtāś ca ||

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Table 1: Buddhas of the Bhadrakalpa and their relics: sample case studies

Buddha	*Life-span*	*Duration of Saddharma*	*Relics*	*Stūpa*
Buddhas 1 to 10				
Krakucchanda	40,000	80,000	ril po gcig	1
Kanakamuni	30,000	1000	ril po gcig	1
Kāśyapa	20,000	70,000	ril po gcig	1
Śākyamuni	100	1000[1]	rgyas pa	—
Maitreya	84,000	80,000	ril po gcig	1
Siṃha	70,000	10 million	rgyas pa	—
Pradyota	90 million	85,000	rgyas pa	—
Muni	60,000	1000	rgyas pa	—
Kusuma	50,000	1000	ril po gcig	1
Sunetra	70,000	300 million	rgyas pa	—
Buddhas 300 to 310				
Vimalakīrti	28,000	40,000	rgyas pa	—
Śāntatejas	10 million	14,000	rgyas pa	—
Priyaketu	73,000	80,000	rgyas pa	76,000
Rāhudeva	22,000	93,000	rgyas pa	860 million
Suvayas	80,000	1000	rgyas pa	64,000
Ratnaskandha	73,000	1000	ril gcig	1
Laḍitavikrama	10 million	91,000	rgyas pa	230 million
Siṃhapakṣa	300	10,000	[rgyas pa]	2 billion
Janendra	2000	72,000	[rgyas pa]	200 x 10 million

[1] This is divided into 500 years of Saddharma followed by 500 years of Saddharmapratirūpaka: *dam pa'i chos ni lo lṅa brgya'i bar du gnas so. lo lṅa brgya'i bar du ni dam pa'i chos ltar bcos par snaṅ ṅo* (p. 520.17).

Table 2: *Ekaghana* and *vaistārika* relics

A BUDDHA

Parinirvāṇa : Cremation

Ideas

[Long life-span]	[Short life-span]
ekaghana relics	*vaistārika* relics (P. *vitthārika*)
	mustard-seed [Pāli only]: small, medium, large
one *stūpa* only	many *stūpas*
Example: Kāśyapa	Example: Śākyamuni

Texts

Bhadrakalpika-sūtra	Gandhāra, 2nd-3rd century CE?
Saddharmapuṇḍarīka-sūtra	North-west India?
Pāli texts:	
Aṭṭhakathā, *Vaṃsa*, Liturgy	Sri Lanka, 5th century CE on

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Table 3: Future Buddhas in the *Saddharmapuṇḍarīka*: sample case studies from Chapter 6, *Vyākaraṇaparivarta*

Predictee	*Name as Buddha*	*Name of Kalpa*	*Name of Realm*	*Life-span*	*Saddharma*	*Pratirūpaka*
Mahākāśyapa	Raśmiprabhāsa	Mahāvyūha	Prabhāsaprāptā	12	20	20
Subhūti	Śaśiketu	Ratnāvabhāsa	Ratnasaṃbhava	12	20	20
Mahākātyāyana	Jāmbūnadaprabhāsa	—	—	12	20	20
Mahāmaudgalyāyana	Tamālapatracandanagandha	Ratipūrṇa	Manobhirāma	24	40	40

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The Proto-History of the *Buddhāvataṁsaka*: The *Pusa benye jing* 菩薩本業經 and the *Dousha jing* 兜沙經[1]

Jan NATTIER

Scholars investigating the history of the *Buddhāvataṁsaka*[2] (*Huayan jing* 華嚴經, Jpn. *Kegonkyō*) have a wide range of sources at their disposal. Two complete translations of the sūtra are extant in Chinese, one produced by the Indian translator Buddhabhadra 佛陀跋陀羅 in the early 5th century CE (T278, 大方廣佛華嚴經, **Mahāvaipulya-buddha-avataṁsaka*) and another by the same title produced by the Khotanese translator Śikṣānanda 實叉難陀 at the end of the 7th century CE (T279). There is also a Tibetan rendition by Jinamitra, Surendrabodhi, Ye-shes-sde et al. dating from around 800 CE (Peking/Ōtani 761, *Sangs-rgyas phal-po-che zhes-bya-ba shin-tu rgyas-pa chen-po'i mdo*). More than a dozen shorter Chinese translations, ranging in date from the latter Han 後漢 to the Song 宋 period, correspond to portions of this immense scripture (see Taishō nos. 280-297). Two important sections of the text — the *Daśabhūmika* and the *Gaṇḍavyūha* sūtras — are also extant in Sanskrit, but no complete version of the sūtra has come down to us in any Indic language, and indeed it was not in India but in East Asia that the scripture appears to have played its greatest role. It is only natural, therefore, that the overwhelming majority of studies on this text produced to date have dealt with interpretations of the *Huayan jing* in East Asia.

There is much that remains to be investigated, however, about the formation of this voluminous scripture in India. The *Huayan jing* as we have it is clearly a composite work, including scriptures (notably the *Daśabhūmika* and the *Gaṇḍavyūha* mentioned

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[1] This paper was first presented at a conference at Eötvös Loránd University in Budapest, Hungary organized by HAMAR Imre; a different paper, in which I build on the conclusions presented here to explore thge antecedents of Huayan thought in India, is to appear in the published conference volume (Nattier forthcoming). I would like tothank all the conference parcitipants for their rich and stimulating contributions; in particular I would like to acknowledge several fruitful discussions with Ōtake Susumu, from which I have greatly benefited. Finally, I would like to thank John R. McRae and Stefano Zacchetti for their insightful comments on an earlier draft of this paper. Any errors that remain, of course, are my own.

[2] On the rationale for using this title rather than the more common "Avataṁsaka-sūtra" see Sakurabe 1969.

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above) that must previously have circulated as independent texts. But in contrast to the case of the *Perfection of Wisdom in 25,000 Lines* (*Pañcaviṁśatisāhasrikā Prajñāpāramitā*, nicknamed, 大品 in East Asia), for which the identity of an earlier prototype, the *Perfection of Wisdom in 8,000 Lines* (*Aṣṭasāhasrikā Prajñāpāramitā*, or 小品), is quite clear, there is no scholarly consensus — so far as I have been able to determine — as to what a "proto-*Buddhāvataṁsaka*" would have looked like. Scholars interested in the developmental history of this scripture have thus generally taken the two quite late (and quite extensive) Chinese translations, together with the even later Tibetan translation, as their point of departure in exploring this issue.

There are, however, a number of considerably earlier Chinese translations, produced between the late 2nd century and the early 4th century CE, that contain some of the material found in the voluminous *Huayan jing*. Variously attributed to Lokakṣema (T280, 兜沙經), Zhi Qian (T281, 菩薩本業經), Nie Daozhen (T282, 諸菩薩求佛本業經), and Dharmarakṣa (T283, 菩薩十住行道品), these comprise our earliest evidence for the content of the corresponding portions of the *Buddhāvataṁsaka*. While these early renditions have occasionally been consulted by scholars interested in the development of Huayan thought, they have rarely been studied as texts worthy of analysis in and of themselves.[3] In this paper, therefore, I would like to focus on the form and content of these early translations. By doing so we may be able to uncover new information not only about the initial reception of the *Buddhāvataṁsaka* in China, but about its evolution in India as well.

Pusa benye jing 菩薩本業經 (T281)

All of the early Chinese translations of portions of the *Buddhāvataṁsaka* are quite short; of these the longest is a text in a single fascicle (卷), occupying just under five pages in the *Taishō Shinshū Daizōkyō* (10.446b-450c). Produced in the early to mid-third century CE by the prolific lay translator Zhi Qian 支謙,[4] it was widely circulated in China. Proof of its popularity can be seen in the extent to which it was plagiarized by the composers of indigenous scriptures: substantial material from the *Pusa benye jing* was incorporated word-for-word into the apocryphal *Pusa yingluo benye jing* 菩薩瓔珞本業經 (T1485), and extensive borrowings have been identified in the Daoist *Lingbao* 靈寶 scriptures as well.[5] In sum, this was a widely influential work, known in both Buddhist and Daoist circles. The impact of Zhi Qian's translation can also be seen in the later versions of the *Avataṁsaka* by Buddhabhadra and Śikṣānanda, which often reflect Zhi

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[3] Some important exceptions include Kobayashi 1958, Mano 1992, and above all Sakamoto 1933. For an overview of various scholarly positions on the relationship of these early translations to the larger *Buddhāvataṁsaka* see Kimura 1984.

[4] Sengyou simply states that this text is a translation by Zhi Qian, without any qualification; thus we may assume that this attribution was found in Dao'an's earlier catalogue as well.

[5] Passages from the *Pusa benye jing* 菩薩本業經 (T281) appear in two texts from the *Lingbao* corpus, LP#6 and LP#25; portions of another translation by Zhi Qian, the *Longshi nu jing* 龍施女經 (T557), were also copied in LP#2. See Bokenkamp 1983, pp. 467-476, and 1990, pp. 126-127.

Qian's wording and style.[6]

The text can be divided, for convenience, into ten sections of unequal length:

§1 an introduction, locating the text at the *bodhimaṇḍa* in Māgadha and offering an extensive list of epithets of the bodhisattvas in attendance and of the Buddha himself (10.446b29-c16);

§2 a list of the Buddhas and bodhisattvas resident in each of the ten directions, together with the names of their fields (446c17-447a8);

§3 a description by Mañjuśrī (presented in §2 as the presiding bodhisattva of the east) of the Buddhas in these various fields, using a variety of epithets (447a8-19);

§4 an account of a ray of light emitted from the Buddha's foot, illuminating all of the heavenly realms (447a20-b4);

§5 a query from the bodhisattva Jñānaśrī (mentioned in §2 as the presiding bodhisattva of the nadir) to Mañjuśrī concerning the bodhisattva path (447b6-17);

§6 a long discourse by Mañjuśrī on how to integrate the practice of the bodhisattva path into one's daily activities, most of which is devoted to the conduct of the bodhisattva after he is ordained as a monk (447b18-449b24);

§7 a positive reaction from the gods of this world, and the arrival of bodhisattvas from the world-systems of the ten directions (449b26-c4);

§8 an account of the entry of the bodhisattva Dharmamati (mentioned in §7 as one of the bodhisattvas recently arrived from other worlds) into *samādhi*, where he sees the Buddhas in the ten directions and is told by them that they will explain the stages of the bodhisattva path for him (449c4-12);

§9 after emerging from *samādhi*, Dharmamati gives a long discourse detailing what he has learned concerning the ten stages of the bodhisattva path (449c12-450c26); and

§10 a brief concluding sentence, in which the audience rejoices and bows to the Buddha (450c26-27).

A comparison of the content of the *Pusa benye jing* with the two complete translations of the *Huayan jing* reveals an interesting pattern of correspondence. Zhi Qian's work contains material found in several widely separated portions of the *Huayan jing*; it does not, in other words, correspond just to a single chapter or section of the longer text. In outline form, the correspondences are as follows:

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[6] For example, Buddhabhadra (and subsequently Śikṣānanda) adopted the translations of the names of several of the bodhisattvas of the ten directions from Zhi Qian's T281, even when they were erroneous (e.g., 覺首 for *Buddhaśrī, 德首 for *Guṇaśrī, 目首 for *Netraśrī, etc.). These two translators also followed much of Zhi Qian's wording in Chapter 7 (淨行品; Chapter 11 in Śikṣānanda), including the famous refrain 當願衆生 "one should wish that all beings [attain various results]."

§§1-3: the first part of chapter 3, entitled 如來名號品, in Buddhabhadra's T278 (first part of chapter 7 in Śikṣānanda's T279)

§4: the opening lines of chapter 5, 如來光明覺品, in T278 (opening of chapter 9, 光明覺品, in T279)

§§5-6: chapter 7, 淨行品, in T278 (chapter 11 in T279)

§7: the beginnings of chapters 9 佛昇須彌頂品 and 10 菩薩雲集妙勝殿上説偈品 in T278 (beginnings of chapters 13 昇須彌山頂品 and 14 須彌頂上偈讚品 in T279)[7]

§§8-9: the first part of chapter 11, 菩薩十住品, in T278 (first part of chapter 15, 十住品, in T279)

§10: [no precise equivalent]

Zhi Qian's translation, in other words, would appear (at least at first glance) to consist of excerpts drawn from several different sections of the *Buddhāvataṁsaka*, sections which are separated from one another by considerable intervening material in all of the extant "full-length" translations of the text. As we shall see, however, this initial impression is deceptive.

Dousha jing 兜沙經 (T280)

Though the *Pusa benye jing* is the longest of these early segments of the *Buddhāvataṁsaka*, it is not the oldest, for that honor goes to the *Dousha jing*, a short text with an enigmatic title (**Daśaka-sūtra* ?) which occupies less than two full pages in the Taishō edition (10.445a-446b). The translation is attributed to Lokakṣema in the earliest extant scriptural catalogue, the *Chu sanzang jiji* 出三藏記集 compiled by Sengyou 僧祐 (completed c. 515 CE).[8] Internal evidence strongly supports this attribution, for the syllable-by-syllable transcriptions of Indian names and terms, the long sentences and repetitive style, as well as the omission of the standard opening phrase "Thus have I heard"[9] are all typical of Lokakṣema's translation style.

T280 is considerably shorter than T281, however, for its content corresponds

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[7] The correspondences are not exact here.

[8] The situation is actually somewhat more complicated. Sengyou credits Lokakṣema with thirteen translations (55.6b25), though the current text of the *Chu sanzang jiji* actually lists fourteen titles. Sengyou offers no special comment on the first three (here given in the form 般若道行品經, 首楞嚴經, and 般舟般三昧經), other than to say that the second had been lost by his time. The fourth text, 伅眞陀羅經, is described by Sengyou as not having been included among Lokakṣema's works in Dao'an's catalogue; in fact, this title appears elsewhere in the *Chu sanzang jiji* in Dao'an's list of anonymous translations (18a1-2). Sengyou goes on to say that the remaining nine texts (though there are in fact ten) were described by Dao'an as "looking like" Lokakṣema's work (似支讖出也, 6b27); the same statement is made in Sengyou's biography of Lokakṣema (55.95c28-29). The attribution of this group of texts to Lokakṣema, in other words, is presented by Sengyou as somewhat less certain than the attribution of the first three texts. It is within this group of "second-tier" texts that we find the *Dousha jing* 兜沙經.

only to sections §§1-4 listed above. It consists, in other words, of material with parallels in chapters 3 and 5 of Buddhabhadra's *Huayan jing* (chapters 7 and 9 in Śikṣānanda's translation). At the end, the sūtra recapitulates the names of the bodhisattvas and Buddhas (with occasional variant readings) previously mentioned as inhabiting the ten directions.

Zhu pusa qiu fo benye jing 諸菩薩求佛本業經 (T282)

Another short text, occupying slightly more than three pages in the Taishō edition of the canon (10.451a-454a) has been dated to shortly after Zhi Qian's time. T282, credited to the Chinese layman Nie Daozhen 聶道眞 (fl. late 3rd-early 4th c. CE), corresponds to chapter 7 and the beginnings of chapters 9 and 10 of T278 and to chapter 11 and the beginnings of chapter 13 and 14 of T279 — in other words, to §§5-7 listed above. In this case, however, the attribution of the text to Nie Daozhen as translator is highly unlikely. Sengyou — who knows of him only as a scribal assistant of Dharmarakṣa — does not credit him with a single translation of his own.[10] In the *Lidai sanbao ji* 歷代三寶紀 (597 CE), however, Nie Daozhen (together with his father, Nie Chengyuan 聶承遠) is suddenly credited with no fewer than fifty-four translated texts.[11] As in so many other cases, it is thus to the wholesale inflation of translator attributions at the hand of Fei Changfang 費長房 that this spurious attribution can be traced.

Sengyou does, however, include a text by this title (minus the first character) in his catalogue, but it is found in the section on "anonymous scriptures," i.e., texts for which the translators' names had been lost (失譯).[12] In the *Zhongjing mulu* 中經目録 compiled by Fajing 法經 et al. in 594 CE (T2146), the text is explicitly identified as corresponding to a portion of Buddhabhadra's *Huayan jing*.[13]

What an analysis of the information contained in scriptural catalogues can tell us, therefore, is only that a work by this name was known in Sengyou's time, but that no information concerning the identity of its translator was available. A look at the content

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[9] In addition to the *Dousha jing*, texts translated by Lokakṣema that lack this opening formula are the smaller *Prajñāpāramitā* (T224, 道行般若經), the *Kāśyapaparivarta* (T350, 遺日摩尼寶經), the *Mañjuśrī's Inquiry concerning the Bodhisattva's Role* (T458, 文殊師利問菩薩署經), the *Hundred Jewels of the Inner Treasury* (T807, 内藏百寶經), and in some but not all editions of the *Pratyutpanna-buddha-saṁmukhāvasthita-samādhi* (T418, 般舟三昧經). The formula does appear, by contrast, in the *Akṣobhyavyūha* (T313, 阿閦佛國經), the *Drumakinnara-rāja-paripṛcchā* (T624, 伅眞陀羅所問如來三昧經), and the *Ajātaśatrukaukṛtyavinodana* (T626, 阿闍世王經).

[10] For references to Nie Daozhen as Dharmarakṣa's assistant in the *Chu sanzang jiji* see 55.50b8 and 51b12.

[11] See T2034, 49.65c19. The *Da Tang neidian lu* 大唐内典録 (T2149) adopted Fei Changfang's assignment of these texts to Nie Daozhen and his father (T2149, 55.237b1); in some later catalogues the same list is credited to Nie Daozhen alone (e.g., T2151, 2153, 2154). For an extended discussion of this figure and his supposed works see Hayashiya 1941, pp. 285-290.

[12] See T2145, 55.23a10: 菩薩求佛本業經一卷.

[13] See T2146, 55.119c23: 諸菩薩求佛本業經一卷(是淨行品).

of the text, however, raises another problem as well. The text begins abruptly, without any of the standard preliminaries expected in a sūtra (the phrase "Thus have I heard," the name of the locale at which the discourse took place, or any mention of the Buddha and his audience). Instead it opens with a question from a bodhisattva named Jñānaśrī (惱那師利)[14] to his more famous counterpart, Mañjuśrī (10.451a6). The ending is equally abrupt, breaking off (without even a perfunctory mention of the audience's reaction) after a list of the names of various bodhisattvas. The text as a whole gives the impression, in sum, of being not so much an excerpt as simply a fragment, separated (perhaps accidentally) from its textual parent.

Pusa shizhu xingdao pin 菩薩十住行道品 (T283)

A third short scripture, credited to the prolific Yuezhi 月支 translator-monk Dharmarakṣa 竺法護 (fl. 265-309 CE),[15] occupies just over two pages in the Taishō canon (10.454b-456c), corresponding to the first part of chapter 11 of T278 and to the beginning of chapter 15 of T279, i.e., to §§8-10 above. Sengyou does credit a work with a similar title (菩薩十住經) to Dharmarakṣa,[16] so the authenticity of the attribution would seem, at least on the surface, to present no problems. We should note, however, that a more exact correspondence can be found in Sengyou's list of "anonymous scriptures," where the 菩薩十住道品 is described as an abstract or excerpt (抄) from another work.[17] Once again the *Zhongjing mulu* adds further information, stating that a work by this name corresponds to a chapter of Buddhabhadra's *Huayan jing*. It is also here that we find the earliest reference to a work by this title (that is, including the word 菩薩 at the beginning) as a translation by Dharmarakṣa.[18]

Dharmarakṣa is also credited, incidentally, with another scripture concerning the ten stages of the bodhisattva path, *viz.*, the 漸備一切智德經 (T285). The latter is in fact a translation of the *Daśabhūmikasūtra*, and beginning with the *Zhongjing mulu* it is explicitly described as corresponding to the *Daśabhūmika* chapter of the *Huayan jing*.[19]

When we examine the content of T283, however, we encounter oddities similar to those we have seen in T282. T283 also begins abruptly, lacking a proper *nidāna* and simply stating that a bodhisattva named Dharmamati entered *samādhi* in the presence of the Buddha.[20] The ending of T283, however — unlike that of T282 — has at least a minimal concluding statement.[21]

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[14] On the first character in this name see below, note 24.

[15] On Dharmarakṣa and his translation style see Boucher 1996 and 1998.

[16] See 55.8b23: 菩薩十住經一卷.

[17] See 55.22c21: 菩薩十住行道品經一卷(抄).

[18] See T2146, 55.119c20: 菩薩十住行道品經一卷(是十住品)(晉世竺法護譯) and 119c25: 右十三經並是華厳經別品殊譯.

[19] See T2146, 55.119c12: 漸備一切智慧經五卷(是華厳經十地品或十卷)(晉元康年竺法護別譯).

[20] See 10.454b6-7: 曇昧摩提菩薩。持佛威神。便於佛前。於是阿難波渝迦三昧.

"Orphaned Texts": Reconstructing the *Dousha jing*

From the data given above it is immediately evident that there is a hitherto undisclosed relationship among these four short texts, for if taken together T280, 282 and 283 correspond precisely to the material contained in T281. In schematic form — and with the corresponding passages from the translations of the *Huayan jing* by Buddhabhadra and Śikṣānanda indicated as well — the parallels are as follows:

T No. 281:	T No. 280:	T No. 278:	T No. 279:
10.446b29-447a18	10.445a5-446a15	9.418a26-419a15	10.57c23-58c18
447a19-b4	446a15-b9	422b18-27	62b16-25
---	446b10-22[22]	---	---
	T No. 282:		
447b6-449b23	451a6-454a7	430a23-432c14	69b20-72a17
449b25-29	454a8-20	441b6-22[23]	80c8-25[23]
449b29-c4	454a20-26	441c22-23, 441c29-442a3, 442a5-7	81a23-28, 81b6-7
	T No. 283:		
449c4-450c25	454b6-456c4	444c7-446b23	84a1-85c11

In sum, if taken together, T280, 282 and 283 — i.e., what we might refer to as the "*Dousha jing* group" — comprise another complete version of the sūtra contained in Zhi Qian's *Pusa benye jing*.

Seen from this perspective, some of the anomalous features of T280, 282 and 283 appear in a new light. T280 has a proper *nidāna* (proper, that is, for a translation by Lokakṣema, who generally does not include a Chinese rendition of *evaṁ mayā śrutam* in his translations), but it breaks off suddenly without any proper conclusion. T282 lacks both a beginning and an end, while T283 lacks a proper beginning. If these three texts are reconnected to form a single sūtra, however, these problems are eliminated.

In terms of their structure and content, in other words, the three texts comprising the *Dousha jing* group appear to be pieces of what was originally a single Chinese scripture, translated from an Indian sūtra similar (though not identical) to that used by Zhi Qian. At some point, probably inadvertently, the original *Dousha jing* was divided into three parts, which were then treated by scriptural cataloguers as separate texts. As a result the latter two — T282 and 283 — became what I would suggest that we call

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[21] 10.456c3-4: 是爲阿惟顏。以十法菩薩行道如是.

[22] Here (for reasons to be discussed below) T280 recapitulates the list of names of the bodhisattvas and the Buddhas of the ten directions given in the previous section, a repetition that is not found at this point in any other version of the text.

[23] The correspondence here is less than exact.

"orphaned texts" (孤經): portions of a sūtra that were separated from their parent text and subsequently circulated independently. In this state they lacked a proper beginning and (perhaps more important in the religio-political climate of early medieval China) any legitimizing mention of a translator's name. Despite the fact that both T282 and T283 are clearly fragmentary, they were simply given titles based on their content (*viz.*, 諸菩薩求佛本業經 and 菩薩十住行道品, respectively) and eventually provided with translators' names as well.

What we are seeing in the anomalous structure of the three sūtras in the *Dousha jing* group, in other words, would appear to be signs of the points at which an originally unified text was separated into three parts. When the three texts are recombined into a single scripture, this anomaly disappears.

T280, 282 and 283: intertextual relations

Having postulated that the three members of the *Dousha jing* group were originally parts of a single translated scripture, we can now see a number of features that point to their close interrelationship in both content and style. One of the first things that becomes visible is the continuity in the cast of characters. We have already noted that T282 begins abruptly, with a question from a relatively unknown bodhisattva named Jñānaśrī. This figure had already been mentioned, however, in T280 as the presiding bodhisattva of the nadir. Viewed in the context of the reassembled *Dousha jing* as a whole he is thus not a character who appears out of nowhere, but one who had already been introduced earlier in the text. Moreover, the transcription of his name in T282 (as 惱那師利)[24] is precisely the same as what is found in T280. (In Zhi Qian's T281, by contrast, the name is translated throughout as 智首.)

Comparable continuity can be observed in T283, which begins (again without any introduction) with the entry of a bodhisattva named Dharmamati (曇昧摩提) into *samādhi*. A figure by this name, however, is introduced at the end of T282, where he is one of a group of bodhisattvas who have arrived in the presence of Śākyamuni, coming from buddha-fields of the ten directions. Once again not only the presumed underlying Indic name, but the rendition of that name in Chinese, is the same in T282 and 283 (cf. T281, where Zhi Qian translates the name as 法意 "Dharma-mind").

But it is not only in the cast of characters that the relatedness of these three texts can be seen. At the beginning of T280 the bodhisattvas in the audience reflect to themselves that they would like the Buddha to discuss a long list of topics. While not all of these can easily be correlated with items found elsewhere in this group of texts, among them are two items (十居處所願 and 菩薩十法住) that surely refer to the content of

[24] The CBETA version follows the main text of the Taishō canon in reading the name as 若那師利, but n. 5 to the Taishō edition (10.451) shows that several versions record the reading of the initial character as 惱, a transcription character which is considerably less common than 若. Doubtless this more complex form was the original; it is this rendition that appears in T280 (10.445c19).

T282 and T283, respectively.

In sum, there is every indication that T282 and 283 were originally parts 2 and 3 of a single scripture, part 1 of which now appears in the Taishō tripiṭaka as the *Dousha jing* (T280). Having put the pieces back together, we now have a second complete Chinese translation of the Indian sūtra translated by Zhi Qian as the *Pusa benye jing* (T281).

The *Dousha jing* group: a new Lokakṣema translation?

The scenario outlined above would imply, of course, that T280, 282 and 283 — i.e., the reassembled *Dousha jing* — are all the work of a single translator. Since the attribution of T280 to Lokakṣema is reasonably well established, this would mean that T282 and 283 are the work of Lokakṣema as well. But is this a plausible claim? Before making such a suggestion we must confront two fundamental issues: (1) whether the vocabulary and style of T282 and 283 are congruent with that of other scriptures in Lokakṣema's corpus, and (2) whether the established attributions of T282 and 283 to translators other than Lokakṣema can safely be set aside.

Vocabulary and style. A glance at the language used in T282 and 283 immediately reveals, to those familiar with other translations by Lokakṣema, that these texts are strongly reminiscent of his work. While Zhi Qian's T281 employs a regular four-character style throughout most of the text (shifting occasionally to other patterns, including clusters of three-, five-, or six-character segments), T282 and 283 exhibit the complete disregard for prosodic regularity that is characteristic of Lokakṣema's style. Moreover, both of these texts teem with long transcribed names and technical terms, only rarely translating such terminology instead. Once again, this is precisely what we would expect from Lokakṣema.

Even when dealing with non-technical vocabulary these texts exhibit awkward or unusual terms that are typical of Lokakṣema's work. The cumbersome expression 過去當來今現在 "past, future, and present," for example (which occurs three times in T282 and four in T283, as well as twice in T280) is quite characteristic of Lokakṣema's usage, occurring throughout his corpus but very infrequently in the works of other translators.[25] Likewise the use of 人 to translate *sattva* "living being" or the more extended expression 十方天下人 would be quite at home in a Lokakṣema text. Though these expressions are certainly not unique to Lokakṣema's corpus, they are characteristic of the flavor of his texts. In general terms, then (to quote the words used in another context by Dao'an) these texts "look like" Lokakṣema's work (似支讖出也).

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[25] 過去當來今現在 occurs 200 times in the Taishō canon (per a computer search of the CBETA_App1 edition), of which 54 are in works by Lokakṣema (61 if we include T282 and 283). An additional 78 occurrences are found in versions of the larger and smaller *Prajñāpāramitā-sūtra* (T221, 222, 225, and 226) produced by translators who are known to have drawn on Lokakṣema's *Daoxing jing* 道行經 (T224).

But more compelling evidence can be cited as well. The expression 持佛威神 (used as a translation of *buddhānubhāvena* "by the Buddha's power"), for example, is found twice in T283 as well as twice in T280, but it occurs almost exclusively in translations by Lokakṣema.[26] Even more telling is the name of the second of the bodhisattva stages, given in T283 as 阿闍浮, a strange transcription for which the underlying Indic term is less than transparent.[27] Its association with Lokakṣema's work is quite clear, however, for this term occurs only fifteen times in the entire Taishō canon: four times in Lokakṣema's translation of the shorter *Prajñāpāramitā* (T224, 道行經), four times in the corresponding passages in Zhi Qian's version of the same text (T225, 大明度經), where Zhi Qian is clearly borrowing Lokakṣema's terminology, and three times in T283. The only other occurrences of this expression (two in T284, 菩薩十住經 and two in T1487, 菩薩内戒經) are both in passages that were borrowed from T283.[28]

In T282, too, we can find a term that is so rare as to be a virtual fingerprint of Lokakṣema's presence. Here the name of the god Indra is transcribed using the characters 因坻, a usage that appears in the whole of CBETA only twenty-three times, of which nine are in texts translated by Lokakṣema (one in T224, eight in T418), while an additional five occurrences are in texts that are known to have borrowed from Lokakṣema's work (T222, 225, 226, and 417). Some of these appear in the name of the god Indra himself, while in others the characters 因坻 are used as part of the name of the bodhisattva Indradatta (因坻達). Whether referring to Indra or to Indradatta, however, this transcription is a strong indicator of Lokakṣema's presence.

In sum, T282 and 283 not only conform to the general vocabulary and style found in other Lokakṣema translations, but contain certain terms that are virtually exclusive to his work. While this evidence alone would not be sufficient to prove that they are the work of Lokakṣema — for it is always possible for one translator to borrow from another — there is nothing at all here to contradict the hypothesis that these two fragmentary texts might originally have been parts of a single Lokakṣema translation.

The testimony of scriptural catalogues. We should return briefly, however, to

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[26] We find here the same pattern as with 過去當來今現在 but with far fewer instances: only 46 occurrences of 持佛威神 registered in a search of CBETA, of which the overwhelming majority are in works by Lokakṣema, with some borrowings from his work found in T225 and 226.

[27] Nakamura's dictionary (1981, 4c) and, presumably following him, South Coblin (1983, p. 246, #125) both give the Sanskrit equivalent of this term, based on its occurence in Lokakṣema's 道行經, as *acapala*, but the extant Sanskrit text has *ādikarmika* (Vaidya ed., 146.1 and 3). The parallel passage in Kumārajīva's version (T227, 8.561a8 and 19) reads 新發意菩薩.

[28] T284 is another text with virtually the same title (菩薩十住經) as T283, and is supposedly a translation by Gītamitra (fl. 317-420 CE). Its content replicates virtually all of T283, but encases it in a frame story that places the discourse in the mouth of the Buddha, not of Dharmamati, and presents the teachings on the ten stages as a response to a question from Mañjuśrī. The frame, in turn, has a parallel in (and indeed, appears to be drawn from) the 菩薩内戒經 (T1487), but in a different sequence from the one found there (T284, 10.458a9-12 corresponds to T1487, 24.1032c18-21, while T284, 10.456c10ff. correspond to T1487, 24.1032c22ff.).

the issue of the attribution of T282 and 283 to other translators in medieval Chinese catalogues. As we have seen, there are serious difficulties with the attribution of T282 to Nie Daozhen; indeed, the text first appears in catalogues simply as an "anonymous scripture." The supposed authorship of this text by Nie Daozhen (first proposed by the Fei Changfang) is thus clearly spurious and need not detain us here. The attribution of T283 to Dharmarakṣa, by contrast, seems to be found (with the shorter title of 菩薩十住經) already in Sengyou's *Chu sanzang jiji*, and thus is worthy of careful consideration. Indeed, we might not have been prompted to raise any doubts concerning Sengyou's apparent acceptance of this text as a genuine Dharmarakṣa translation were it not for the evidence reviewed above that it is the work of Lokakṣema instead.

In retrospect, however, several anomalies concerning T283 require our attention. First, in stylistic terms the text does not conform to what one would expect of a text translated by Dharmarakṣa. It is admittedly difficult to characterize Dharmarakṣa's style, for he regularly uses both transcription and translation, both regular four-character prosody and (at least in certain circumstances) a more irregular syllabic style. Indeed, one of the most characteristic features of Dharmarakṣa's translation idiom is precisely his inconsistency. Nonetheless, it is fair to say that Dharmarakṣa's work generally favors translation over transcription, and that his "default mode" is four-character prose. Thus the fact that T283 is utterly lacking in both of these features — that is, that it is pervaded by cumbersome transcriptions (including even the names of the ten bodhisattva stages) and that it is shows no signs of a preference for four-character prose — suggests that it is, at the very least, quite unrepresentative of Dharmarakṣa's work.

Returning to the testimony of the *Chu sanzang jiji*, we may now want to give extra weight to the fact that, while a text entitled 菩薩十住經 in one fascicle is indeed attributed to Dharmarakṣa, a text that matches the title of T283 not just approximately, but exactly (i.e., 菩薩十住行道品), appears on Sengyou's list of "anonymous scriptures," where it is described as an abstract or excerpt (抄) from another work.[29] Just as in the case of the T282, in other words, the title of T283 appears in Sengyou's catalogue as a work for which the translator's name had been lost. It is in the *Zhongjing mulu* that the title 菩薩十住行道品 is explicitly credited to Dharmarakṣa for the first time.[30] Interestingly, Fajing registers the name of yet another text, "The Sūtra Preached by the Bodhisattva Dharmamati" (曇昧摩提菩薩説經), which he describes as an excerpt from the 菩薩十住行道品.[31] Dharmamati is, of course, the name of the main character in T283, and indeed this name can hardly refer to anything other than this text, for the transcription of Dharmamati as 曇昧摩提 appears in only three translated scriptures: T282, T283, and T362 (the latter a version of the longer *Sukhāvatīvyūha*, which Paul Harrison has recently

[29] See 55.22c21: 菩薩十住行道品經一卷(抄).

[30] See T2146, 55.119c20: 菩薩十住行道品經一卷(是十住品)(晉世竺法護譯), a name which corresponds to the title of Chapter 11 of Buddhabhadra's text.

[31] See T2146, 55.124c25-26: 曇昧摩提菩薩説經一卷　右一經菩薩十住行道品經.

suggested is a translation by Lokakṣema).[32]

It should be noted that the same title credited to Dharmarakṣa by Sengyou, *viz.*, 菩薩十住經, also appears elsewhere in Sengyou's catalogue, where it is one of ten scriptures credited to "the Indian meditation master Buddhabhadra" (天竺禪師佛馱跋陀, 55.11c23).[33] This is, of course, the same Buddhabhadra who is known as the translator of the entire *Huayan jing* (T278).

In light of this data we may propose the following scenario: Dharmarakṣa did indeed translate a version of the *Daśabhūmikasūtra* (catalogued in the Taishō edition as T285, 漸備一切智德經), but he was also credited with a text entitled 菩薩十住經 (whatever its content may have been)[34] and subsequently with the translation of the 菩薩十住行道品 (i.e., of what is now classified as T283) on the strength of his reputation as a translator of a text associated with the ten bodhisattva stages. In other words, the attribution of T283 to Dharmarakṣa would be the result of a loose association between two quite different texts, both associated with the *Huayan jing* and both dealing with the ten stages of the bodhisattva path.[35]

Conclusions

In sum, both internal evidence contained within the sūtras themselves and external evidence found in Sengyou's *Chu sanzang jiji* strongly support the idea that T282 and 283 are what I have referred to above as "orphaned scriptures" (孤經), which at a certain point were separated from their parent text (i.e., the original *Dousha jing*) and subsequently circulated separately. As such they lacked any reference to the name of a translator, and it fell to later cataloguers to try to "correct" the situation by assigning the two orphaned

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[32] Harrison's findings were first presented in detail in an unpublished paper given at the IABS meeting in Lausanne (1999). For a brief published account see Harrison et al., 2002.

[33] This transcription of the name is standard in the *Chu sanzang jiji* (T2145) and in the *Gaoseng zhuan* 高僧傳 (T2059), but is generally replaced by 佛陀跋陀羅 in later catalogues.

[34] Boucher (1996: p. 282, no. 83) does not associate this title with a Taishō text number and expresses suspicion about its supposed date.

[35] Several Chinese scriptural catalogues contain evidence that such a confusion in titles could and did take place. A translation of the *Daśabhūmika-sūtra* in four fascicles by Kumārajīva is entitled 十住經 (T286), though Fajing 法經 had already noted in his *Zhongjing mulu* 衆經目録 that the text in question corresponds to the *Daśabhūmika* chapter of the *Huayan jing* (是華嚴經十地品; see T2146, 55.119c13). Not one but two shorter texts (both in a single fascicle) bearing the title 菩薩十住經 were apparently known; the first catalogue to provide page counts for its entries, the *Zhongjing mulu* compiled by Jingtai 靜泰 et al. in the mid-7th century, states that one text entitled 菩薩十住經, which was five pages long, corresponded to the "ten dwelling places" (十住品) chapter of the *Huayan jing* (T2148, 55.190b27), while the other, which is credited to Dharmarakṣa, totalled fourteen (55.183c11). Of these only the shorter one could possibly refer to our text (i.e., to T283), for fourteen pages would be much too long; the entire *Pusa benye jing,* for example, is assigned only thirteen pages in the same catalogue (55.190b28). (The longer title 菩薩十住行道品經, under which T283 currently appears in the Taishō edition of the canon, does not appear in this work.) In sum, there is ample evidence that a number of texts with similar or even identical titles were in circulation, thus compounding the possibilities for confusion.

pieces to Nie Daozhen and Dharmarakṣa, respectively. The real translator of both pieces, however, was none other than the translator of the original (that is, the complete) *Dousha jing*, the famous Yuezhi translator Lokakṣema.

For scholars with a primary interest in Lokakṣema's translation oeuvre this result is of considerable interest, for it adds two new texts to Lokakṣema's corpus. For those with a primary interest in the history of Mahāyāna Buddhism in India, or more specifically, in the evolution of the *Buddhāvataṁsaka* itself, it means that we now have not one but two witnesses — the *Pusa benye jing* and the reassembled *Dousha jing* — to the existence in India no later than the 2nd CE of an integral scripture corresponding to part of what is contained in the voluminous *Huayan jing*.

The fact that we now have not one but two different Chinese translations of this scripture, based on two different Indian recensions, makes it extremely unlikely that the *Pusa benye jing* and the original (i.e., complete) *Dousha jing* consist of "excerpts" from an already existing longer text. On the contrary, the fact that two quite distinct recensions of this sūtra were already circulating in India at such an early date makes it very likely that what we have here — preserved in two Chinese translations — is evidence of the existence of their common ancestor, a "proto-*Buddhāvataṁsaka*" out of which the mammoth *Buddhāvataṁsaka* eventually grew. Much remains to be done in the comparative study of these scriptures, but we may observe at the outset that the kinds of literary processes that could have resulted in the emergence of the 60- and 80-fascicle versions of the sūtra from a text resembling the *Pusa benye jing* and the *Dousha jing* are well attested in the evolution of other Buddhist texts.[36]

In sum, these two Chinese texts provide a window into an early stage of development of the scripture that eventually would become the *Buddhāvataṁsaka*. In light of the evidence presented here, it now seems appropriate to refer to the *Pusa benye jing* and the members of the *Dousha jing* group as translations of a "smaller *Buddhāvataṁsaka*," a scripture that had a distinctive identity in both India and China before eventually being overshadowed by the larger text.

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[36] If what is now known as the *Huayan jing* did indeed grow from a "proto-*Buddhāvataṁsaka*" that resembled the material contained in the *Pusa benye jing* and the *Dousha jing*, this would have taken place via at least two textual processes: the interspersing of new material within the existing text (what I have described elsewhere as the "club sandwich" model of growth) and the addition, at the end of the text, of entire scriptures that had previously circulated separately. Perhaps the clearest example of the former is the development of the larger Perfection of Wisdom sūtras (e.g., the *Pañcaviṁśatisāhasrikā Prajñāpāramitā*) from the smaller one (*Aṣṭasāhasrikā Prajñāpāramitā*; see Nattier 2003, p. 62, n. 19), though the same phenomenon can be observed on a smaller scale in the *Ugraparipṛcchā-sūtra* (Nattier, *op. cit.*, pp. 36-41). The most famous example of the latter mode of development is the appending of several texts, including the Avalokiteśvara chapter, at the end of the *Saddharmapuṇḍarīka-sūtra*.

APPENDIX

A Synoptic Edition of the *Dousha jing* Group and the *Pusa benye jing*

The correspondences between the *Pusa benye jing* and the three parts of the *Dousha jing* group has been described in general terms above, but the relationship among these texts can best be seen through a line-by-line synoptic edition of their contents. A close comparison of these two versions of the smaller *Buddhāvataṁsaka* makes two things immediately clear:

(1) that the two translations are identical in overall structure and sequence, but differ in many details; and

(2) that — despite Zhi Qian's well-established reputation as a revisor of earlier translations — the *Pusa benye jing* is not a revision of the original *Dousha jing*. In fact, there is no evidence within the text itself that Zhi Qian ever consulted the version produced by Lokakṣema.[37]

In sum, we have here two independent Chinese translations based on closely related, but significantly different, recensions of the smaller *Buddhāvataṁsaka*.

By examining these two translations in conjunction we can also identify a copyist's error suffered by the version represented by the *Pusa benye jing* in the course of transmission, for the material found in §8b-c of Lokakṣema's version has no parallel in Zhi Qian's translation. At first we might be inclined to ascribe this to a simple recensional difference; that is, we might infer that this material was an interpolation, added to the ancestor of Lokakṣema's source-text but not to the branch of the textual tradition from which Zhi Qian's Indian version came. Looking at the two texts together, however, we can see that the same phrase — "all the Buddhas of ten directions" — occurs twice at this point in Lokakṣema's version (at the end of §8a and at the beginning of §9a), but only once in the corresponding part of Zhi Qian's. In light of this data we may infer that rather than being added to the ancestor of Lokakṣema's version, the material in §8b-c was omitted in the other, when the eye of a scribe (or the memory of a reciter) skipped from one occurrence of this phrase to the next.[38]

Because the continuity of proper names of some of the main characters is one of

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[37] For comparison we may contrast Zhi Qian's versions of the biography of the Buddha (T185, a revision of Kang Mengxiang's T184 and T196), the shorter *Prajñāpāramitā* (T225B, a revision of Lokakṣema's T224), and T361 (a revision of Lokakṣema's T362; for the latter attributions see Harrison et al., 2002). In all of these cases substantial amounts of the wording of earlier translations have been adopted in Zhi Qian's version. In the *Pusa benye jing*, by contrast, there are no comparable examples of the wholesale adopting of earlier wording.

the key features supporting the contention that the three members of the *Dousha jing* group originally comprised a single text, I have underlined those names as they occur in the texts below. In order to facilitate comparison, I have underlined the corresponding names in Zhi Qian's *Pusa benye jing* as well.

In the interests of making these texts available for study by others without delay, I have opted not to defer publication of this material until the time-consuming project of producing a full critical edition of these scriptures could be carried out. Instead I have simply followed the readings found in the CBETA edition of the Chinese Buddhist canon, which are reproduced below without emendation, except as noted (and, alas, without a listing of variant readings, for which readers are urged to consult the *Taishō Shinshū Daizōkyō* and any other editions of the canon to which they have access). The section divisions, however, are my own, and have been introduced merely for convenience of reference.

One portion of the text poses a particular challenge to the editor. In §§6b-c both the *Dousha jing* group and the *Pusa benye jing* contain a long list of good wishes that the bodhisattva is instructed to cultivate while carrying out a variety of everyday activities. While the general correspondence is quite close (that is, both texts have more than one hundred twenty such wishes), there are numerous differences in the the specifics and, above all, in the sequence of their occurrence. In structural terms each daily activity and its corresponding wish for the welfare of others seems to have functioned as a discrete textual unit, and though there are various natural sub-groups within the list — for example, wishes connected with various acts of personal hygiene occur together — there seems to have been no ironclad sequence to this list. Accordingly, the reader will note that "matching" wishes in the two texts may occur at a considerable remove from one another, even appearing on different pages. At this preliminary stage of textual collation this is unavoidable, and I beg the reader's indulgence in this regard.

[38] It is impossible to tell whether this omission had already taken place in the Indian text used by Zhi Qian, or was made in the process of translation by Zhi Qian himself, or was introduced by a subsequent copyist in China.

T280:

§ 0 [10.445a5]

一切諸佛威神恩。諸過去當來今現在亦爾。

§ 1a [10.445a6-13]

佛在摩竭提國時。法清淨處。其處號曰在所問清淨。始作佛時。光景甚明。自然金剛蓮華。周匝甚大。自然師子座。諸佛過去時。亦悉於上坐。儀法等無有異。極相法中。出生極過度已。諸佛身體行。悉等具足。明無所復罣礙。不可計佛處。不可計法處。不可計諸大十方人民處。不可計佛刹處。過去當來今現在佛等所出生也。

§ 1b [445a13-20]

諸菩薩等。各各從異國土來都大會。其數如十佛刹塵。一塵爲一菩薩。如是爲限。諸菩薩賜一生補處。皆入十方人民典安隱。皆入法處。皆入十方諸刹土。皆入十方泥洹慧。皆入十方所作世間人宿命。皆入稍稍增深菩薩。皆入諸慧法中。皆入內外法中。皆入不動不搖法中。皆入過去當來今

§ 1c [445a20-25]

現在法中。諸菩薩輩。議如是。佛愛我曹等輩。諸菩薩等所念。示現我等。諸佛刹。如佛所行。居處阿。彼聞所有。現我等諸佛刹清淨。現我等如佛法清淨。佛所說法。悉皆使我曹見矣。現我等佛刹成敗時。使我曹悉見矣。現我曹等諸佛起出時。現我等佛刹所有善惡。

§ 1d [445a26-b3]

佛所有悉示我。示現我曹十方諸有刹土。現我等諸不可計佛所說。現我等菩薩十法住。現我等菩薩十法所行。現我等菩薩十法悔過經。現我等菩薩十道地。現我等菩薩十鎮。現我等菩薩十居處所願。現我菩薩十點。現我菩薩十三昧。現我菩薩十飛法。現我菩薩

T281:

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§ 1a [10.446b29-c4]

聞如是。一時佛。遊於摩竭道場。初始得佛。光景甚明。自然蓮華寶師子座。古昔諸佛所坐皆爾。道德威儀相好如一。身意清淨。福行普具。明所徹照人刹法處。去來現在無復罣礙。成興於世。一切悉等。

§ 1b [10.446c4-9]

時會菩薩。盡一生補處。神通妙達。周遍十方。導利衆生。開佛法藏。示泥洹要。都入人根。宿命智德。善權方便。訓化以漸。解內外法。終始不搖。等諸佛土。無所分別。讚揚佛名。不可稱極。三塗之事。靡不貫達。

§ 1c [10.446c9-12]

至皆歎曰。佛念吾等。建立大志。能悉現我諸佛世界所有好惡。殊勝之國。佛所遊居。興隆道化。光明神足。教訓天人。啓示法意。

§ 1d [10.446c12-14]

佛之本業。十地十智。十行十投。十藏十願。十明十定。十現十印。斷我瑕疵及諸疑妄。

十印。現我菩薩悉飛來時。

§ 1e [445b3-14]

現我佛名無有盡。時佛使我皆護世間人民。十方佛諸有刹土。悉清淨無瑕穢。現我佛諸所知有無有也。現我諸惡根本。悉使清淨。諸法悉爲我說。諸所疑難。皆爲解之。悉爲解狐疑。皆過度矣。諸所有欲斷之。現我佛所止處。現我佛諸法所部界。現我佛威神。現我佛所行。現我佛筋力。現我佛四事不護。現我佛三昧所入處現我佛所變化在所爲。現我佛無有過勝者。現我佛所有尊號。無有能及逮者。現我佛所根。現我佛飛。現我佛光明。現我佛智慧。現我佛四事無所畏。

§ 1e [446c14-16]

悉爲我現佛行佛智。佛神佛力佛定。無量變化隨時。四時不護。四無所畏。十八不絶。一切敏慧。無上道德。衆事敷露

§ 2a [445b14-19] [East]

佛悉知諸菩薩心所念。佛悉現光明威神

東方極遠不可計佛刹有佛。佛名阿逝墮。其刹名訖連桓。文殊師利菩薩。從是刹來。與諸菩薩俱。數如十方刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2a [10.446c17-18]

東去無極　有香林刹
佛名入精進　菩薩字敬首

§ 2b [445b19-23] [South]

南方極遠不可計佛刹有佛。佛名阿泥羅墮羅。其刹名樓耆洹。佛陀師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2b [10.446c19-20]

南去無極　有樂林刹
佛名不捨樂　菩薩字覺首

§ 2c [445b24-27] [West]

西方極遠不可計佛刹有佛。佛名阿斯墮陀。其刹名波頭洹。羅隣師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2c [10.446c21-22]

西去無極　有華林刹
佛名習精進　菩薩字寶首

§ 2d [445b28-c1] [North]

北方極遠。不可計佛刹有佛。佛名阿闍墮。其刹名占倍洹。檀那師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2d [10.446c23-24]

北去無極　有道林刹
佛名行精進　菩薩字慧首

§ 2e [445c2-5] [Northeast]

§ 2e [10.446c25-26]

東北方極遠。不可計佛刹有佛。佛名阿輸那墮國陀。其刹名優彼洹。群那師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

東北無極　有青蓮刹
佛名悲精進　菩薩字德首

§ 2f [445c6-9] [Southeast]

東南方極遠。不可計佛刹有佛。佛名阿旃陀墮陀。其刹名犍闍洹。那涅羅師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2f [10.446c27-28]

東南無極　有金林刹
佛名盡精進　菩薩字目首

§ 2g [445c10-13] [Southwest]

西南方極遠。不可計佛刹有佛。佛名鬱沈墮大。其刹名羅憐洹。惟闍師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2g [10.446c29-30]

西南無極　有寶林刹
佛名上精進　菩薩字明首

§ 2h [445c14-17] [Northwest]

西北方極遠。不可計佛刹有佛。佛名阿波羅墮。其刹名活逸洹。曇摩師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2h [10.447a1-2]

西北無極　有金剛刹
佛名一乘度　菩薩字法首

§ 2i [445c18-21] [Nadir]

下方極遠。不可計佛刹有佛。佛名楓摩墮羅。其刹名潘利洹。惰那師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2i [10.447a3-4]

下方無極　有水精刹
佛名梵精進　菩薩字智首

§ 2j [445c22-25] [Zenith]

上方極遠。不可計佛刹有佛。佛名墮色。其刹名價提拾洹。那軷陀師利菩薩。從是刹來。與諸菩薩俱。其數如十佛刹塵。皆前爲佛作禮。各各於自然師子座交路帳中坐

§ 2j [10.447a5-8]

上方無極　有欲林刹
佛名至精進　菩薩字賢首

§ 3a [445c26-446a2]

文殊師利菩薩。持佛威神。悉遍視諸菩薩。皆遍以便擧慧言。諸菩薩大衆會。何甚快耶。不可復計諸佛刹。佛所居處。諸所處。諸所被服佛法。佛說法。佛刹威神。佛所行。佛

§ 3a [10.447a8-12]

是賢首等。皆彼第一。各與無數上人俱來。稽首佛足。坐一面蓮華上。彼時敬首菩薩。承佛聖旨。歎曰快哉。今上人會。爲未曾有。觀其所止。佛國清淨。

筋力。佛刹善惡。不可計佛法。何因耶。十方諸佛刹土。所説道。所度脱十方人諸法甚深無極。如虚空。了無所罣礙。

§ 3b [446a2-6]

何因耶。是蔡呵祇刹土四面種種人。各各異身體。各各異名。各各異色。各各有長短。各各有壽命。各各有形類。各各有思想。各各有念。各各異有聲。各各有聞佛聲。何因是國土。名波迦私提。

§ 3c [446a6-16]

四面中有呼佛名曰勝達。中有呼世世慢陀。中有呼夷阿那坭提。中有呼釋迦文尼。中有呼鼓師薩沈。中有呼墮樓延。中有呼俱譚滑提。中有呼摩呵沙門。中有呼晨那愁樓提。中有呼質多愁樓提等。爲四面如是輩。各各呼釋迦文佛名。合爲萬字。如是十方極過去不可復計諸佛刹。都人民種種各異語。共呼釋迦文佛。名佛字。一一佛刹。凡各十億萬字。釋迦文佛。從本未造學道已來。諸所教授弟子等輩時人。如是。

§ 4a [446a16-19]

佛放光明。先從足下出。照一佛界中。極明現十億閻浮利天南。十億大海。十億須彌山。十億遮加恕山。十億弗于逮天東。十億俱耶匿天西。十億鬱單曰天北。

§ 4b [446a20-b2]

十億照頭摩羅天。十億忉利天。十億鹽天。十億兜術天。十億泥摩羅提羅鄰優天。十億波羅蜜和耶拔致天。十億梵天。十億梵迦夷天。十億梵弗還天。十億梵迦産天。十億摩訶梵天。十億盧天。十億波梨陀天。十億盧波摩那天。十億阿會亘羞天。十億波栗羞訶天。十億阿波摩羞天。十億羞訖天。十億權呵天。十億波栗推呵天。十億阿波墮訶天。十億惟于潘天。十億阿惟潘天。十億阿陀波天。十億須㝵(音武)天。十億呵迦膩吒天。十億阿惟先惟先尼祠如是等。各各照見諸天上人所止處。敢是佛界中。悉皆照明。釋迦至於被服如來德戒。修行微妙成覺根力。演説經法。得佛威神。隨刹清濁。度人無極。分流道化。靡不周匝。

§ 3b [447a12-14]

於此佛土。國殊別者億百千亥。賢愚好醜。長短壽夭。

§ 3c [10.447a14-19]

種種言異。皆聞佛德。各自名之。或有名佛爲大聖人。或有名佛爲大沙門。或號衆祐。或號神人。或稱勇智。或稱世尊。或謂能儒。或謂昇仙。或呼天師。或呼最勝。如是十方諸天人民。所稱名佛億萬無數。此皆佛本發意以來。班宣道化。所誨之徒也

§ 4a [10.447a20-23]

是時。佛放足下相輪光明。悉照佛界諸小國土。一小國土者。一須彌山日月運繞照四天下。東弗于逮。南閻浮提。西拘耶尼。北鬱單越。四周大海。鐵垣圍表。

§ 4b [447a23-b1]

上有二十八天。如此者爲一小國土。周匝十方合有百億。是時悉現百億須彌山百億日月。及四天王天。忉利天。炎天。兜術天。不憍樂天。化應聲天。梵天。梵衆天。梵輔天。大梵天。清明天。水行天。水微天。水無量天。水音天。約淨天。遍淨天。淨明天。守妙天。微妙天。廣妙天。極妙天。福愛天。愛勝天。近際天善觀天。快見天。無結愛天。識慧天。無所念慧天。至二十八無色天。

文佛。都所典主。

§ 4c [446b2-5]

十方國一一方。各有一億小國土。皆有一大海一須彌山。上至三十三天。一小國土。如是所部。凡有十億小國土。合爲一佛刹名爲蔡呵祇。

§ 4c [447b2]

各有百億。此爲一佛刹。號曰忍世界。

§ 4d [446b6-9]

佛分身。悉遍至十億小國土。一一小國土。皆有一佛。凡有十億佛。皆與諸菩薩。共坐十億小國土。諸天人民。皆悉見佛。諸菩薩諸天人民。皆持佛威神。相視如迎。相見

§ 4d [447b2-4]

釋迦文佛。分身百億。悉遍其中。於時天人。覩衆小國。諸佛菩薩。若近相見

§ 4e [446b10-22][39]

文殊師利菩薩　復有文殊師利菩薩　羅鄰師利菩薩　檀那師利菩薩　群那師利菩薩　佛陀師利菩薩　涅羅師利菩薩　惟闍師利菩薩　愘那師利菩薩　軷陀師利菩薩　曇摩師利菩薩　如是等菩薩。其所止佛刹。刹極快好。其刹皆各各自有名　阿栴墮還佛　阿泥羅墮還佛　阿闍陀墮還佛　阿樓那墮還佛　阿栴陀墮還佛　鬱沈墮還佛　伊豆羅墮還佛　梵摩墮還佛　惟夷羅還佛

§ 4e

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T282:

§ 5a [10.451a6-18]

愘[40]那師利菩薩。問文殊師利菩薩。菩薩何因身有所行。不令他人得長短。口所言。不令他人得長短。心所念。不令他人得長短。何緣身不法他人長短。口不說他人長短。心不念他人長短。持是身所行口所言心所念。衆阿羅漢辟支佛。及諸天人世間人民。所不能及知。身所行口所言心所念。無能逮者。無有能動轉者。身所行口所言心所念。無有能

§ 5a [10.447b6-9]

智首菩薩。問敬首曰。本何修行。成佛聖道。身口意淨。不念人惡。亦使天下不得其短。仁慈至大。內性明了。殊過弟子別覺之上。一切衆邪莫能迴動。

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[39] In lieu of an ending — as a substitute for the lost remainder of the text? — T280 recapitulates the names of the bodhisattvas and the Buddhas given earlier in the text.

[40] Though the main text in the *Taishō Shinshū Daizōkyō* (and therefore in the CBETA version) reads 若, several editions read 愘 here and throughout. Because it seems likely that the original reading was 愘 (see above, p. 330, n. 24), I have used this reading throughout.

害者。身所行口所言心所念。皆成就遂意。身所行事淨潔。口所言淨潔。心所念淨潔。身所行無瑕穢。口所言無瑕穢。心所念無瑕穢。身所行智慧在上頭。口所言智慧在上頭。心所念智慧在上頭。

§ 5b [451a18-25]

生時端正。生時智慧。生時布施。生時種類中好。生時於尊貴家。生時面色好。生時善相與衆異。意所念皆強。多所護持不忘。無所愛惜。高才猛健。猛中尊。猛中貴。猛中勇。猛中勇猛。猛中無有比。所識爲無有能斟量者。所議無有央數。所議爲不可計。無有邊幅。無有能勝者。慈愛於佛經。皆前世筋力行所致。

§ 5c [451a25-b2]

多所出入語者。人皆信用之。無有不敬附者。身所行。無有不淨潔者。諸所視經。無有不了知者。一心降意。思惟明曉。迴念入禪。出入五音中。入於四事中。入於三事中。入於十二事中過去當來今現在所出生福祐功德中。入於七覺意中。入於虛空無常無所罣礙中。入於六波羅蜜經中。

§ 5d [451b2-11]

悉具足念善慈愛愍傷等。心悉無所憎愛。入於十種力慧中。爲諸天梵釋。阿須輪鬼神龍所供養。悉愛護十方人。諸有驚怖者。皆歸仰得解。諸有恐懼急緣者。無不得安隱者。明於十方。如燈火如炬火。如大火如日月。過度諸世間人。如船佐。如船中人。有尊師。於諸天世間人民蜎飛蠕動之類。極善極豪。都於大衆中。最獨尊雄中復重雄。極上無有與等者。如是法當何以致之。

§ 6a [451b11-20]

文殊師利菩薩。謂若那師利菩薩言。善哉善哉。佛子所問。乃爾極大慈愛。多所度脫。乃作是發意問。所問者皆有佛子菩薩身所行。有口所言。有心所念。有意所念道。諸所施行功德悉可得。未曾增減。佛經時。過去當來今現在佛。悉受得之。皆從是起成。皆使

§ 5b [447b9-10]

出生端正。色相無比。族姓尊貴。知重佛法。

§ 5c [447b10-15]

自守志強。常行四等。高才敏達。精進勇健。習衆德本。諸度無極。所爲無量。恒生福地。言見信用。降心正意。攝念入禪。曉空無想不願之法。出入四大。五陰六入。十二緣起。七覺不閡。通十力智。博入諸道。濟危解厄。

§ 5d [447b15-17]

爲釋梵所敬。除闇冥如燭火。明天下如日月。度衆人如船師。賢過三界而爲上首。欲成斯道。當何修行

§ 6a [10.447b18-24]

敬首答曰。善哉佛子。志仰高遠。極大慈哀。愍傷十方。若族姓子族姓女。欲成佛道者。當先正身。言念相應。口習經典。心思可行。改往修來。不釋道意。積德累善。施恩不倦。然則所問悉可得也。爲菩薩者。必諦受學。如佛法教。

世間人民悉安隱。諸所說經悉諦受。諸所有宿命惡悉消盡。諸經悉受得之。諸所有皆快。諸所有皆好。無有與等者。如是佛子。行於大道者。悉皆得之

無得增減。以誓自要。念安世間。奉戒行願。以立德本

§ 6b [451b21-c11]

菩薩居家法。心念言。十方天下人。皆使莫爲愛欲所拘繫。悉入虛空法中。

菩薩孝順供養父母時。心念言。十方天下人。皆使早得佛道。以當度脫十方天下人。

菩薩妻子共居時。心念言。十方天下人。皆使諸有愛欲悉消去。

菩薩居家。有所思時。心念言。十方天下人。皆使脫於愛欲中。得道極過度。

菩薩居家相娛樂。作音樂時。心念言。十方天下人。皆使聽受諸經。悉得聞如是作音樂時欲聽聞。

菩薩著七寶時。心念言。十方天下人。皆使脫於重擔去。悉得止休息。

菩薩在婇女中相娛樂時。心念言。十方天下人。皆使悉入佛經中。拔棄於婬泆。

菩薩在樓上時。心念言。十方天下人。皆使上佛經講堂上。悉受諸經無有與等者。

菩薩布施時。心念言。十方天下人。皆使諸所有。但欲施與人。無有貪愛者。

菩薩與妻子恩愛時。心念言。十方天下人。皆使早脫去於婬泆惡露悉棄捐。令覺知入虛空中。

菩薩患厭家中時。心念言。十方天下人。皆使早得脫解。無所復拘著。

§ 6b [10.447b25-c9]

居家奉戒　當願衆生
貪欲意解　入空法中

孝事父母　當願衆生
一切護視　使得佛道

順教妻子　當願衆生
令出愛獄　無戀慕心

若得五欲　當願衆生
皆入清淨　心無所著

若在伎樂　當願衆生
悉得法樂　歡喜之忍

著寶瓔珞　當願衆生
解去重擔　諸綺可意

見諸婇女　當願衆生
棄捐色愛　無婬妖態

若上樓閣　當願衆生
皆昇法堂　受佛諸經

身在房室　當願衆生
覺知惡露　無有更樂

布施所有　當願衆生
興福救之　莫墮慳貪

若患厭家　當願衆生
疾得解脫　無所拘綴

§ 6c [451c11-454a7]

菩薩棄家行學道時。心念言。十方天下人。皆使得出去莫復還入愛欲中。無所復貪

§6c [447c9-449b24]

若棄家出　當願衆生
離苦惱罪　從正得安

若菩薩到佛寺時。心念言。十方天下人。皆使但念佛。悉入諸經中。無所復罣礙。

入佛宗廟　當願衆生
近佛行法　無復罣礙

菩薩至師和上所時。心念言。十方天下人。皆使心所念。善無有不得者。悉入正經中。

詣師友所　當願衆生
開達入正　悉得如願

菩薩索作沙門時。心念言。十方天下人。皆使所至到。悉令得成就。莫復中悔止。

請求捨罪　當願衆生
得成就志　學不中悔

菩薩去白衣時。心念言。十方天下人。皆使極照明。於功德中。莫令有懈怠。

脫去白衣　當願衆生
解道修德　無有懈怠

菩薩受袈裟時。心念言。十方天下人。皆使無所沾汚。持心如佛。

受著袈裟　當願衆生
被法服行　心無沾汚

菩薩剃頭髮時。心念言。十方天下人。皆使垢濁悉除去。莫復與共會。

除剔鬚髮　當願衆生
除捐飾好　無有衆勞

菩薩作大沙門時。心念言。十方天下人。皆使還漚和拘舍羅波羅蜜悉得經。

已作沙門　當願衆生
受行佛意　開導天下

菩薩作沙門時。心念言。十方天下人。皆使作沙門時。令如佛悉度十方天下人。

受成就戒　當願衆生
得道方便　慧度無極

菩薩持戒時。心念言。十方天下人。皆使護持禁戒。莫令犯如法。

守護道禁　當願衆生
皆奉法律　不犯法教

菩薩受和上時。心念言。十方天下人。皆使念所知禪。極過度。無所一罣礙。

始受和上　當願衆生
令如禪意　思惟解脫

菩薩受師時。心念言。十方天下人。皆使所作。悉爲狎習。如所教法。持不失。

受大小師　當願衆生
承佛聖教　所受不忘

菩薩自歸於佛時。心念言。十方天下人。皆使無不歡樂於佛法。悉生極好處。

自歸於佛　當願衆生
體解大道　發無上意

菩薩自歸於經時。心念言。十方天下人。皆使無不得深經藏。所得智慧如大海。

自歸於法　當願衆生
深入經藏　智慧如海

菩薩自歸於僧時。心念言。十方天下人。皆使無不得依度如比丘僧。有所依度樂於佛道德。

自歸於僧　當願衆生
依附聖衆　從正得度

菩薩開戶時。心念言。十方天下人。皆使早開天門。入佛經門。莫復厭還者。及自到佛泥洹道。

凡開門戶　當願衆生
開現道法　至於泥洹

菩薩入室中時。心念言。十方天下人。皆使得度脫。所居止處。早如佛所止處。早逮得深經。衆阿羅漢辟支佛所不能及。

關閉門戶　當願衆生
閉塞惡道　罪得除盡

菩薩閉戶時。心念言。十方天下人。皆使早閉塞惡道門。諸所有宿命惡悉燒盡。

入室當願　一切衆生
安隱寂寞　得止觀意

菩薩敷床時。心念言。十方天下人。皆使早入至深經中。悉視十方人虛空。

敷床當願　一切衆生
入大乘道　濟安天下

菩薩坐時。心念言。十方天下人。皆使坐安如佛坐於師子座上時。莫令心有所著。

宴坐當願　一切衆生
坐佛道樹　心無所猗

菩薩正坐時。心念言。十方天下人。皆使入正功德中。無令有狐疑增減佛經中。

入衆當願　一切衆生
成戒定慧　解度知見

菩薩喘息時。心念言。十方天下人。皆使喘息定成止足。

數息當願　一切衆生
得捨家中　無世間念

菩薩佪念觀時。心念言。十方天下人。皆使當作是念。見無常法。

守意當願　一切衆生
心不放逸　無有雜念

菩薩起坐時。心念言。十方天下人。皆使所見虛空法。無有不了知者。

早起當願　一切衆生
覺識非常　興精進意

菩薩足蹈地時。心念言。十方天下人。皆使住安隱。不復動搖。

下床當願　一切衆生
履踐佛跡　心不動搖

菩薩著泥洹僧時。心念言。十方天下人。皆使撿持功德。悉愧於世間諸所有早令得佛道。

著裳當願　一切衆生
常知慚愧　攝意守道

菩薩繫帶時。心念言。十方天下人。皆使結諸功德悉令堅。

結帶當願　一切衆生
束帶修善　志無解已

菩薩被安和時。心念言。十方天下人。皆使重益得諸功德。悉入諸經中。極過度去。

次著中衣　當願衆生
恭敬畏慎　無有慢墮

菩薩被震越時。心念言。十方天下人。皆使常樂喜於佛經。未曾有離時。

被上法服　當願衆生
服聖表式　敏於道行

菩薩持楊枝時。心念言。十方天下人。皆使學諸經。悉淨潔得。

左右便利　當願衆生
蠲除汚穢　無婬怒癡

菩薩漱齒洗口時。心念言。十方天下人。皆使諸垢濁。悉淨潔去清淨住。

已而就水　當願衆生
柔和軟弱　清淨謹飾

菩薩左右時。心念言。十方天下人。皆使棄

用水既淨　當願衆生

衆惡。斷絶婬泆瞋恚愚癡。 以法自洗 無復惡態

菩薩行至水時。心念言。十方天下人。皆使 手執楊枝 當願衆生
上佛經。悉淨潔。 學以法句 擿去諸垢

菩薩持水行時。心念言。十方天下人。皆使 澡漱口齒 當願衆生
無不謹勅軟好心淨潔。 蕩滌情性 如清淨住

菩薩澡手時。心念言。十方天下人。皆使軟 盥手當願 一切衆生
好手取諸經道法。 得柔淨掌 執受經道

菩薩洗面時。心念言。十方天下人。皆使入 澡面當願 一切衆生
佛經道。面門莫令有瑕穢 常向清淨 心無瑕疵

菩薩向出門時。心念言。十方天下人。皆使 出門當願 一切衆生
逮所求索。悉疾得無所復罣礙。 如佛所欲 出度三界

菩薩向道時。心念言。十方天下人。皆使早 向道當願 一切衆生
得佛。莫復令還。 向無上道 志不退轉

菩薩行道時。心念言。十方天下人。皆使入 行道當願 一切衆生
無底經中。悉深入經。淨潔身體。無所罣礙。 遊於無際 不中休息

菩薩行道上坂時。心念言。十方天下人。皆 上坂當願 一切衆生
使喜樂佛經。無有厭極時。 樂昇上道 無所疑難

菩薩行道下坂時。心念言。十方天下人。皆 下坂當願 一切衆生
使入佛大道中。悉貫諸智慧。 深入廣博 微妙法中

菩薩行曲道中時。心念言。十方天下人。皆 行於曲路 當願衆生
使莫有邪念。無令有惡口。 棄邪曲意 行不忮忮

菩薩行直道中時。心念言。十方天下人。皆 行於直路 當願衆生
使心念正道。無令有諛諂。 得中正意 言無諛諂

菩薩見揚塵滿道時。心念言。十方天下人。 見風揚塵 當願衆生
皆使諸欲去。常得明經。 經明行修 心不紛亂

菩薩見淹塵滿道時。心念言。十方天下人。 見雨淹塵 當願衆生
皆使常柔軟心。悉得諸慈哀。 大慈伏意 不起諸想

菩薩見陰涼樹時。心念言。十方天下人。皆 涼息樹下 當願衆生
使諸所惡法。悉除去通利。入佛經中悉覺知。 伏心在道 經意不疲

菩薩見講堂精舍時。心念言。十方天下人。 入林澤中 當願衆生
皆使聽受諸經悉入中。 學爲儒林 養徒以德

菩薩見林大樹時。心念言。十方天下人。皆使無不歸仰供養者。天上世間皆悉然。

行見高山　當願衆生
志仰高大　積德無厭

菩薩見山時。心念言。十方天下人。皆使心念高才。明諸功德法。無有能勝者。

行見刺棘　當願衆生
三毒消滅　無賊害心

菩薩見棘樹時。心念言。十方天下人。皆使疾遠離於婬泆瞋怒愚癡。

得好葉樹　當願衆生
以道自蔭　入禪三昧

菩薩見葉樹時。心念言。十方天下人。皆使道覆蓋得禪。迴入三昧。

樹華繁熾　當願衆生
三十二相　諸好滿具

菩薩見華樹時。心念言。十方天下人。皆使莊身得三十二相。

果蓏盛好　當願衆生
起道樹行　成無上果

菩薩見實樹時。心念言。十方天下人。皆使得華實。悉具足於佛經中。

覩諸流水　當願衆生
得正溝流　入佛海智

菩薩見流水時。心念言。十方天下人。皆使入佛經流淵中。悉得佛智。

覩諸陂池　當願衆生
一切功德　慧行充滿

菩薩見井時。心念言。十方天下人。皆使早開經門。一味無有異。

若見泉水　當願衆生
入佛淵智　所問無窮

菩薩見汲水時。心念言。十方天下人。皆使所道智悉具足。開入功德法中。

遙望江海　當願衆生
入深佛藏　無盡之法

菩薩見泉水時。心念言。十方天下人。皆使所問慧者。多所解。悉會於佛經道中。

見人汲井　當願衆生
開心受法　得一味道

菩薩見大水時。心念言。十方天下人。皆使悉重持諸功德法。無有盡殫。時無有能過者。

過度橋梁　當願衆生
興造法橋　度人不休

菩薩見橋梁時。心念言。十方天下人。皆使得諸經。極過度人。如橋梁過人。無有極止時。

見修園圃　當願衆生
耘除穢惡　不生欲根

菩薩見宅舍時心念言。十方天下人。皆使遠離於愛欲。十方人心所念者皆悉知。

見田稻穀　當願衆生
廣殖福德　不爲災患

菩薩見園時。心念言。十方天下人。皆使心無所拘著。不樂於五音樂五所思。

見好園圃　當願衆生
得周滿持　道法備具

菩薩見果園時。心念言。十方天下人。皆使心無所愁憂。悉得深智本根。

見丘聚舍　當願衆生
常處仁智　道無危殆

菩薩見戲園時。心念言。十方天下人。皆使

見精學堂　當願衆生

無不精進者。莫令離於佛諸經。

講誦經道　日進不衰

菩薩見莊嚴大衆出時。心念言。十方天下人。皆使莊嚴於三十二相悉逮得。

見人衆聚　當願衆生
功滿得佛　成弟子衆

菩薩見人愁憂時。心念言。十方天下人。皆使莫復愁憂。

見人閑居　當願衆生
恬惔無爲　遊志典籍

菩薩見人樂時。心念言。十方天下人。皆使樂喜深經。

得見沙門　當願衆生
多聞戒具　誨人不倦

菩薩見人不樂時。心念言。十方天下人。皆使恩愛。無所著。

見異道人　當願衆生
遠去邪見　入八正道

菩薩見人安隱時。心念言。十方天下人。皆使安隱。逮得如佛安隱。

得見仙人　當願衆生
意行具足　所欲者成

菩薩見人勤苦時。心念言。十方天下人。皆使滅殲諸勤苦。悉見正真道。

行到城郭　當願衆生
持戒完具　心無虧缺

菩薩見人強健時。心念言。十方天下人。皆使強健如佛。時身強健。

望見宮闕　當願衆生
聰明遠照　諸善普立

菩薩見人病時。心念言。十方天下人。皆使念無常。悉入虛空中。盡究竟於佛經。莫復還。

若見帝王　當願衆生
得奉聖化　如正道教

菩薩見端正人時。心念言。十方天下人。皆使愛樂於佛經。

見帝王子　當願衆生
履佛子行　化生法中

菩薩見醜人時。心念言。十方天下人。皆使莫墮醜惡中。

若見公卿　當願衆生
明於道理　助利天下

菩薩見報恩時。心念言。十方天下人。皆使報恩於諸菩薩。

見諸臣吏　當願衆生
忠正順善　無固賊心

菩薩見不報恩人時。心念言。十方天下人。皆使無有慳貪。悉示人於正道。

見被鎧甲　當願衆生
誓被法鎧　不違本願

菩薩見沙門時。心念言。十方天下人。皆使受諸經。悉究竟得。

見魯鈍人　當願衆生
勇於道義　成四無畏

菩薩見異道人時。心念言。十方天下人。皆使諸惡根本。悉消盡賜。究竟諸經。

見憂愁人　當願衆生
離諸恐怖　無復憂戚

菩薩見仙人時。心念言。十方天下人。皆使所求願。盡悉得。所作爲皆成足。

見喜笑人　當願衆生
捨非常樂　五欲自娛

菩薩見被鎧人時。心念言。十方天下人。皆使受鎧悉具足於佛經。

見勤苦人 當願衆生
得泥洹道 免度諸厄

菩薩見愚鈍時。心念言。十方天下人。皆使黠健。所作爲。莫墮衆惡中。

見安樂人 當願衆生
安快如佛 惔怕無患

菩薩見講經時。心念言。十方天下人。皆使所聞知。無不解慧者。

見疾病人 當願衆生
知空非身 無苦痛意

菩薩見帝王時。心念言。十方天下人。皆使自致爲經中王。自然轉經。説道無有休絶時。

見強健人 當願衆生
得金剛形 無有衰耗

菩薩見太子時。心念言。十方天下人。皆使作佛子。常化生於經中。

見醜陋人 當願衆生
去醜惡行 以善自嚴

菩薩見公卿時。心念言。十方天下人。皆使明於深經中所問慧。莫不解遣承用者。

見端正人 當願衆生
意行質直 愛好道法

菩薩見旁臣長吏時。心念言。十方天下人。皆使念正莫用有惡。無令遠離於諸菩薩。

見報恩人 當願衆生
念佛恩德 行菩薩行

菩薩見城時。心念言。十方天下人。皆使身體。無有與等者。悉令人善無有能過者。

見背恩人 當願衆生
降心伏意 棄捐諸惡

菩薩見宮闕時。心念言。十方天下人。皆使樂明於心。常念與善功德相値。

見貪欲人 當願衆生
法施天下 無慳貪意

菩薩見持錫杖時。心念言。十方天下人。皆使常作善。爲人所仰。常欲施與人。教人爲善法。

行持錫杖 當願衆生
依仗於法 分流德化

菩薩持鉢時。心念言。十方天下人。皆使多所饋遺。悉受所供養。皆入於無底功德中。

挾持應器 當願衆生
受而知施 修六重法

菩薩行分越時。心念言。十方天下人。皆使入佛法處。無有忘誤時。

入里分衛 當願衆生
如戒法求 無得疑妄

菩薩至人家門時。心念言。十方天下人。皆使至佛經門。

到人門戶 當願衆生
入總持門 悉見諸法

菩薩入門内時。心念言。十方天下人。皆使入佛智慧内。

入人堂室 當願衆生
昇佛聖堂 深行微妙

菩薩未受飯食時。心念言。十方天下人。皆使無有逆難。悉入般若波羅蜜經中。

人不與食 當願衆生
得般若意 無望無惜

菩薩未得飯時。心念言。十方天下人。皆使莫復墮泥犁。禽獸。薜荔。監樓。惡道中。

主人未辦　當願衆生
離三惡道　無飢渴想

菩薩見空鉢時。心念言。十方天下人。皆使空於愛欲中。

授空應器　當願衆生
皆得至空　無欲之性

菩薩見滿鉢時。心念言。十方天下人。皆使滿諸功德中。

受滿應器　當願衆生
一切成滿　道品之法

菩薩見受飯鉢時。心念言。十方天下人。皆使奉行佛道事。

擎持鉢飯　當願衆生
爲法供養　志在大道

菩薩見慚愧人時。心念言。十方天下人。皆使無不慚愧於愛欲者。

與廉人坐　當願衆生
廉潔知恥　所作不妄

菩薩見不慚愧人時。心念言。十方天下人。皆使心所念惡悉棄捐。莫不慈哀者。

坐有貪人　當願衆生
無有強顏　貪鄙之心

菩薩得美食時。心念言。十方天下人。皆使所願。無不悉得者。心無沾汚。

得香美食　當願衆生
知節少欲　情無所著

菩薩得麁飯食時。心念言。十方天下人。皆使柔軟心。無不愍傷者。

得不美食　當願衆生
知身幻法　好惡無異

菩薩飯時。心念言。十方天下人。皆使如禪食足。常飽於經。

擧飯向口　當願衆生
悉得諸經　諸佛法味

菩薩食味時。心念言。十方天下人。皆使飽味。如佛喉咽所化味時。悉令逮得於甘露名經。

所噉雜味　當願衆生
味味如佛　化成甘露

菩薩飽已時。心念言。十方天下人。皆使所作。爲悉成足。入佛經極過去。

飯食已訖　當願衆生
德行充盈　成十種力

菩薩説經呪願時。心念言。十方天下人。皆説所道。無有盡時。悉入佛諸深經中。

講經説法　當願衆生
志意開達　聞法即寤

菩薩説經呪願已出去時。心念言。十方天下人。皆使出於三處色。無常空中。悉受得佛智慧。

呪願達暯　當願衆生
悉令通佛　十二部經

菩薩入水時。心念言。十方天下人。皆使入佛智慧中。過去當來今現在悉平等。

罷坐退去　當願衆生
一切究竟　得三甘露

菩薩浴時。心念言。十方天下人。皆使洗除心垢。悉令去明極照至邊。

若欲入水　當願衆生
身口意淨　等於三塗

菩薩見熱時。心念言。十方天下人。皆使遠離於熱極過度去。

菩薩見寒時。心念言。十方天下人。皆使作人中將。得極明涼好處。

菩薩見誦經時。心念言。十方天下人。皆使解於諸經處。盡求索智。悉攬持諸慧。

菩薩見佛時。心念言。十方天下人。皆使與諸佛共會。心無所罣礙。

菩薩上向視佛時。心念言。十方天下人。皆使眼所視。無所罣礙。見無極處。

菩薩爲佛禮拜。頭腦著地時。心念言。十方天下人。皆使無有能逮見佛頭上者。天上天下。

菩薩拜起。正視佛時。心念言。十方天下人。皆使行經無有與等者。

菩薩繞佛一匝時。心念言。十方天下人。皆使繞極善所作。爲皆究竟賜經明。

菩薩繞佛三匝時。心念言。十方天下人。皆使所作爲。心常勇。未常遠離於佛道。

菩薩稱譽佛功德威神時。心念言。十方天下人。皆使所作爲。功德不可計。威神不可計。功中極過度。

菩薩洗足時。心念言。十方天下人。皆使悉得佛神足念飛。無所復罣礙。悉入具。

菩薩稱譽佛相時。心念言。十方天下人。皆使身體。悉具足。如佛經身。

菩薩臥坐時。心念言。十方天下人。皆使得佛智慧。得十力。是爲菩薩常所行道

澡浴身體　當願衆生
蕩除心垢　見生死際

盛暑熱極　當願衆生
得清涼定　滅一切苦

氷凍寒甚　當願衆生
心冷愛除　無復情欲

誦讀經偈　當願衆生
博解諸法　無復漏忘

若得見佛　當願衆生
常與佛會　行七覺意

見佛圖像　當願衆生
悉覩十方　眼無障蔽

拜謁佛時　當願衆生
得道如佛　莫能見頂

稽首而起　當願衆生
皆如佛意　尊貴無上

始欲旋塔　當願衆生
施行福祐　究暢道意

遶塔三匝　當願衆生
得一向意　不斷四喜

行詠歌經　當願衆生
念佛恩德　行法供養

畢住讚佛　當願衆生
光明神德　如佛法身

暮將洗足　當願衆生
得四神足　周遍十方

昏夜寢息　當願衆生
離於闇冥　無復五蓋

臥覺當願　都使衆生
得佛十八　不絶之法

是爲菩薩　誠願俱行
兼愛博施　不捨十方

§ 7a [454a8-16]

是釋迦文佛刹。凡有百億釋提桓因坻。皆忉利天上。悉各思想欲請佛。諸釋提桓因坻皆爲佛於紫紺正殿上。施七寶師子座。以天所有名好劫波育雜色。若干種絶殊好。皆敷著座上。皆施絶好交露帳。皆各於適已。佛即悉知之。佛便分身威神。悉皆在百億忉利天上釋提桓因抵外門。一一釋提桓因坻。皆有一佛。凡有百億佛。皆與諸菩薩等俱。諸釋提桓因坻。皆大歡喜。悉出迎。爲佛作禮。請佛入。

§ 7a [449b26-30]

於是忍世界。百億天帝釋。皆於忉利紫紺殿上。化作七寶師子之座。施交露帳。席以綵縶已。各稽首請佛。佛意悉知。即爲分身。遍諸釋殿。一一佛者。從衆菩薩。一切天帝。莫不悅豫。其下百億小國。續自見佛。如故不減。

§ 7b [454a17-26]

佛即與諸菩薩等俱入。至紫紺正殿上帳中坐。諸菩薩等。悉各於一一七寶蓮華師子座交露帳中坐。佛續在是百億小國土。與諸菩薩共坐。威神不動。十方諸菩薩大復來會曇昧摩提菩薩。復有曇昧摩提菩薩。師利摩提菩薩。俱那摩提菩薩。墮夜摩提菩薩。沙頭摩提菩薩。若那摩提菩薩。沙遮摩提菩薩。阿迦摩提菩薩。沙羅摩提菩薩。薩和摩提菩薩

§ 7b [449b30-c4]

時十方刹。復來雲集。法意菩薩。首意菩薩。賢意菩薩。勤意菩薩。思意。知意審意。專意重意。盡意菩薩等。各從十方。與無數上人俱來。稽首佛足坐一面。蓮華上

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§ 8a [454b6-7]

曇昧摩提菩薩。持佛威神。便於佛前。於是阿難波渝迦三昧。悉見十方諸佛。

§ 8a [449c4-6]

法意菩薩。即如其像。正坐定意。入於無量會見三昧。悉見十方。無數諸佛。

§ 8b [454b7-17]

十方諸佛者。其數如千佛刹塵等。一塵者。爲一佛刹。一佛刹如是十方四面。見十方諸佛。皆悉言。善哉善哉。曇昧摩提菩薩。十方諸佛。皆賜與智慧。悉語曇昧摩提菩薩言。是釋迦文佛。前世本願。所結成功德。威神使若益。諸經益者。佛威神益。深入經處。悉示諸十方。虛空法心無所著。悉入無所罣礙中。悉入大道中。疾近逮佛。悉知諸經。諸十方人所思想。悉學知十方諸所說經。皆悉知用。是故悉爲諸菩薩等。說菩薩十法住。

§ 8b

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悉及得持佛威神。悉能說。

§ 8c [454b18-22]

爾時曇昧摩提菩薩。所語說。無所罣礙。無所難也。無有盡賜時。無有能升量者。無有極止時。無有能逮者。無有能得長短者。未曾有忘時。無不得明者。悉等無異。無有懈慢時。衆所不能及。持是三昧力。

§ 8c

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§ 9a [454b22-c1]

十方諸佛等。皆各各伸右手。著曇昧摩提菩薩頭上。以曇昧摩提菩薩。使於三昧中覺。便語菩薩言。諸佛子皆聽。菩薩舍甚大。悉如虛空。經處何因。菩薩舍甚大。過去諸佛悉那中生。當來諸佛悉那中生。今現在諸佛悉那中生。何因菩薩入大道中。從何因緣。入是大道中。何因正爾。菩薩有十法住。用分別如過去當來今現在佛等所說。

§ 9a [449c6-15]

. . . . 各伸右手摩其頭。俱言。善哉。法意。菩薩勇健。乃得是定。十方如來。及釋迦牟尼佛。已皆拜汝成立功德。修微妙辯。知空無著行。究暢法要。通諸佛語。知衆生意。汝行已備。得佛不久。今使汝說菩薩。十住。令諸學者普知所行。於是法意菩薩。得佛辯辭。明哲至真。不忘不難。從定意覺而言曰。諸族姓子。欲求佛者。有十地住。往古來今。皆由此成。衆祐所歎。是合無量。具陳演說。如佛所言。

§ 9b [454c1-11]

何等爲諸菩薩十法住
第一者。波藍耆兜波菩薩法住
第二者。名阿闍浮菩薩法住
第三者。名渝阿闍菩薩法住
第四者。名闍摩期菩薩法住
第五者。名波渝三般菩薩法住
第六者。名阿耆三般菩薩法住
第七者。名阿惟越致菩薩法住
第八者。名鳩摩羅浮童男菩薩法住
第九者。名渝羅闍菩薩法住
第十者。名阿惟顏菩薩法住

§ 9b [449c15-17]

何等爲十。
第一發意。
第二治地。
第三應行。
第四生貴。
第五修成。
第六行登。
第七不退。
第八童真。
第九了生。
第十補處

§ 9c [454c12-27] [first stage]

一何等爲波藍耆兜波菩薩法住者。上頭見佛。端政無比。視面色無有厭。時無有及逮者。尊貴無有能過者。飛無有能過者。所教授無有能過者。是菩薩。見佛威神儀法如是。使稍入佛道中。轉開導之。皆隨其意教度既見勤苦者皆愍傷。稍稍近曉佛語。信向之。新發起意。學佛道。悉欲得了佛智十難處。

§ 9c [449c18-27]

何謂發意。菩薩法住。有十事。謂初見佛。十功德起。一見佛端正。二身色相具。三神足現化。四道德深奧。五儀法無比。六謂知人意。七出經教明。八所言諦解。九見生死苦。十體樂佛法。稍稍開解。便發道意。

悉欲逮得知之何等爲十難處十種力。

波藍耆兜波菩薩教。有十事。何等爲十事。一者當供養佛諸菩薩。二者隨其所樂當教語。三者所生處皆尊貴。四者天上天下。一無有能及者。五者佛所有智悉當逮得。六者波羅世所生處。常見無央數佛。七者所有深三昧經悉當逮得。八者死生道無邊幅處以來。九者命既去不久。十者若悉當度脫十方人。所以者何。益入於佛法中故

欲曉了佛十力之智。其學有十。當知禮事諸佛。當曉說菩薩德。當諦了生死本。當願修貴治福。當令行勝三界。當學諸佛功德業。當求更見諸佛。當習行諸深三昧。當悲念諸罪苦人。當從生死輪還。是爲上頭初發意之地

§ 9d [454c28-455a11] [second stage]

二何等爲阿闍浮菩薩法住者。有十意。念十方人。何等爲十意。一者悉念世間人善。二者淨潔心。三者皆安隱心。四者柔軟心。五者悉愛等。六者心念但欲施與人。七者心悉當護。八者心念人與我身無異。九者心念十方人我。觀如師。十者心念十方人視如佛。

阿闍浮菩薩法。當多學經。既多學經。以當獨處止。既獨處止。當與善師從事。既與善師從事。當在善師邊。既在善師邊。當易使。既易使。當隨時。既隨所作爲。當勇所作爲。既勇。當學入慧中。既學入慧中。以所受法。當悉持。既當悉持法。當不忘。既不忘。當安隱處止。所以者何。益於閔傷十方人故。

§ 9d [450a1-7]

何謂治地。菩薩法住。有十事。以次學。一念人善。二淨潔心。三柔軟意。四安靜志。五常布施。六行慈愛。七利天下。八助平均。九視彼如己。十敬人如師。

復有十學。當多諷經。當遠鄉土。當近明師。當學善言。當知時。當精進。當入要。當曉行。當不忘。當安志。是爲次第治地之行

§ 9e [455a11-25] [third stage]

三何等爲渝阿闍菩薩法住者。入於諸法中。用十事。何等爲十事。一者諸所有皆無常。二者諸所有皆勤苦。三者諸所有皆虛空。四者諸所有皆非我所。五者諸所有皆無所住。六者諸所有皆無利。七者諸所有皆無所止。八者諸所有皆無有處。九者諸所有皆無所著。十者諸所有皆無所有。諸法悉入中不復還。

渝阿闍菩薩教法。悉當念於十方人。念於十方人已。悉當念法處。念法處已。悉當念諸佛刹。念諸佛刹已。悉當念地法。念地法已。悉當念水法。念水法已。悉當念火法。念火法已。悉當念風法。念風法已。悉當念欲法。念欲法已。悉當念色法。念色法已。當念無有欲色法處。念無所欲色法處已。心無所貪。所以者何。用是故。悉當法明

§ 9e [450a8-14]

何謂應行。菩薩法住。有十事入如經。一見無常。二見生苦。三見行空。四見非身。五見無主。六無所貪。七無所著。八無爲。九無欲。十無求。

復有十學。當念人。當念刹。當念法。當念地種。當念水種。當念火種。當念風種。當念欲界。當念色界。當念無色界。心無戀慕。是爲分別應行之地

§ 9f [455a26-b11] [fourth stage]

四何等爲闍摩期菩薩法住者。常念於佛處生。有十事。何等爲十事。一者不復還。二者多深慈於佛。三者深思惟法。四者皆視十方人慈心。五者思惟十方了無所有。六者十方佛刹皆虛空。七者宿命所作了無所有。八者諸所有皆虛空。譬如作幻耳。九者諸所有勤苦無所有。十者泥洹虛空無所有。用是故。生於佛法中。是爲闍摩期菩薩教法。

過去諸佛虛空無所有。當來諸佛虛空無所有。今現在諸佛虛空無所有。過去諸佛法無所有。當來諸佛法無所有。今現在諸佛法無所有。過去諸佛法。念從何所出生索了無所有。當來諸佛法。念從何所出生索了無所有。今現在諸佛法。念從何所生索了無所有。諸佛法等悉了無所有。所以者何。是三世法。等皆了無所有一

§ 9f [450a15-22]

何謂生貴。菩薩法住。有十事隨佛行。一不還邪道。二專心向佛。三思惟法意。四觀功德行。五見人如化。六見刹如夢。七見殃福空。八見諸法如幻。九苦樂無異。十解泥洹淨。

復有十學。當知思念。去佛意空。來佛意空。今佛意空。去佛法淨。來佛法淨。今佛法淨。去佛自然。來佛自然。今佛自然。諸佛興等。皆無所異。是爲平等生貴之地

§ 9g [455b12-24] [fifth stage]

五何等爲波渝三般菩薩法住者。所作功德。悉度十方人。有十事。何等爲十事。一者悉護十方人。二者悉令十方人善。三者悉念十方人命安隱。四者悉愛十方人。五者悉哀十方人。六者悉教十方人莫使作惡。七者悉引十方人著菩薩道中。八者悉清淨於十方人。九者悉度十方人。十者悉脫十方人令般泥洹。

不可復計十方人。不可復數十方人。不可復議十方人。不可復稱十方人。不可復量十方人。了不可議說十方人。何等爲十方人者。都盧十方人。皆虛空人。皆非我所人。皆無所有人。皆所有皆無他奇。所以者何。心無所著故

§ 9g [450a23-29]

何謂修成。菩薩法住。有十事行濟人。一爲人方便。二令人安隱。三賑救天下人。四慈念一切。五悲傷衆生。六令人歡喜。七護視人物。八勸令隨道。九爲現清淨。十令得泥洹。

復有十學。當知衆生。無有要。無有種。無有數。無有造。無有正。不可思。不可稱。不可度。不可具說。爲一切空。是爲聖行修成之地。

§ 9h [455b25-c13] [sixth stage]

六何等爲阿耆三般菩薩法住者。有十法深慈心哀。何等爲十法。一者用說佛善惡心無有異。二者說法善說法惡心無有異。三者說菩薩善說菩薩惡心無有異。四者求菩薩道人共相道善惡心無有異。五者中有人言十方人多十方人少心無有異。六者都十方人轉相道善惡心無有異。七者中有人說言十方人易脫難脫心無有異。八者說法多說法少心無有異。

§ 9h [450a29-b8]

何謂行登。菩薩法住。有十事度輒成。一聞稱佛譏佛心無異。二聞譽法毀法心無異。三聞菩薩善菩薩惡心無異。四聞人相評論心無異。五聞人衆人寡心無異。六聞經多經少心無異。七聞生苦生樂心無異。八聞人難度人易度心無異。九聞法興法衰心無異。十遭有道遭無道心無異。

九者說法壞說法不壞心無有異。十者有法處無法處心無有異。

是菩薩當學。是諸法無有處。復有十事。何等爲十事。一者諸法無有處。二者諸法不可得見處。三者學諸法譬如化作。四者諸法皆虛空。五者諸法若干種虛空。六者諸法無有罣礙極虛空處。七者諸法譬若幻所化。八者諸法譬夢中所有。九者諸法不可計。十者諸法無所有不可得視。所以者何。益深入佛法中。無有能勝者

復有十學。心無想不受想。不計身。無我所。無有見。無有主。無有受。爲如化。爲不成。無所有。是爲盡信行登之地

§ 9i [455c14-456a2] [seventh stage]

七阿惟越致菩薩者。何等法住。菩薩聞十事堅住。何等爲十事。一者有佛無佛不動還。二者言有法無法不動還。三者有菩薩無菩薩不動還。四者有求菩薩道者無有求菩薩道者不動還。五者持是法得持是法不得不動還。六者有諸過去佛無諸過去佛不動還。七者有諸當來佛無諸當來佛不動還。八者有諸現在佛無諸現在佛不動還。九者佛智慧盡佛智慧不盡不動還。十者過去世事。當來世事今現在世事。乎若干種乎一種心終不復動還。

是菩薩當教令學此十事。何等爲十。一者向一慧。入若干慧。二者持若干慧。入一慧。三者一慧入若干事。四者從若干事。入一慧。五者持十方人。處虛空。六者持虛空。皆入十方人。七者持思想。入不動搖。八者持不動搖。入思想中。九者持虛空。入想中。十者持想。入虛空中。所以者何。諸功德法悉入中。用是故不復動

§ 9i [450b9-20]

何謂不退轉。菩薩法住。有十事志牢強。一言有佛無佛不退轉。二言有法無法不退轉。三言有菩薩無菩薩不退轉。四六言有求佛無求佛不退轉。五有得佛無得佛不退轉。六曰古有聖道無聖道不退轉。七今有聖道無聖道不退轉。八後有聖道無聖道不退轉。九言三塗同三塗異不退轉。十言佛智有盡佛智無盡不退轉。

復有十學。開微慧入大智。開大智入微慧。現一法入衆經。現衆經入一法。解衆生入空要。解空要入衆生。釋有想入寂定。釋寂定入有想。說少淨入多想。說多想入少淨。是爲轉進不退之地

§ 9j [456a3-18] [eighth stage]

八鳩摩羅浮童男菩薩者。爲何等法住。菩薩於十事中住。何等十。一者身所行。口所言。心所念。悉淨潔。二者無有能得長短者。三者心一反念在欲生何所。四者十方人知誰慈心者。五者十方人所信用悉知。六者十方人若干種悉知。七者十方人所作爲悉知。八者諸刹土成敗悉知。九者神足念飛在所到。十者諸法清淨學。

是菩薩。當復學十事。何等爲十事。一者當學知諸佛刹佛刹。二者當學感動諸佛刹。三

§ 9j [450b21-29]

何謂童真。菩薩法住。有十事隨所入。一身口意不犯。二一切無瑕疵。三志壹在所生。四見人知內慈。五知人心所信。六知人意所解。七不受彼雜想。八知諸刹成敗。九神足疾遍到十方。十周滿持諸法。

復有十事。學知佛世界。學如佛智能。學現佛神足行。學莊嚴諸佛刹。學遍遊

者當學自在所作威神。四者當學視諸佛刹。五者當學從一佛刹復至一佛刹。六者當學往到無央數佛刹。七者當學知無央數法在所問。八者當學變化。譬如幻自在所作。九者當學佛音聲響。十者當學一反念。供養無央佛所。即悉遍至到。所以者何。入於一法中多所遣

諸國土。學法答衆問。學化無不現。學佛聲出諸法。學轉頃匝十方。學作一念見無數佛。是爲清淨童真之地

§ 9k [456a19-b5] [ninth stage]

九者渝阿羅闍菩薩者。何等法住。菩薩用十事得。何等爲十事。一者諸十方人。所出生悉知。二者十方人。所繫恩愛悉知。三者十方人。所念本末所從來悉知。四者十方人。所作爲宿命善惡所趣向悉知。五者若干種諸法悉知。六者十方人所念。若干種變化悉知。七者諸佛刹壞敗善惡悉知。八者過去當來今現在。無央數世事悉知。九者十方人。等不等悉知。十者教授十方人。說虛空法悉知是。

菩薩復有十處當學知。何等爲十處。一者佛法宮當學。二者造佛法宮當學。三者佛宮中所有當學。四者佛宮中所教勅當學。五者佛所出入宮當學。六者法宮當學。七者法王宮當學。八者法所教勅當學。九者安行法王當學。十者更造作法中王所教勅。當承用學。所以者何。心稍稍入佛大道中。所聞法自用教

§ 9k [450b30-c8]

何謂了生。菩薩法住。有十事受慧見。一知一切生何道。二知衆生所習縛。三知人本所更來。四知人所行殃福之報。五知人受行何法。六知人心所入好惡。七知人意念若干變。八知十方國清濁。九知三塗無量慧。十知諦要說如應。

復有十事。學法王正行。學法王禮儀。學法王興立。學法王出入。學法王周旋。學法王威嚴學法王坐起。學法王教令。學法王拜人。學法王巡行刹土。是爲受決了生之地

§ 9l [456b6-c3] [tenth stage]

十阿惟顏菩薩者。爲何法住。菩薩入於若干十智中。悉分別知。何等爲十智中。一者當何因感動無央數佛刹。二者當明無央數佛刹中事。三者我日日當置無央數佛刹中菩薩。四者我日日當度無央數佛刹中人。五者我當安隱無央數佛刹中衆。生六者十方人無央數。皆聞我聲。七者悉知十方人民。八者十方人所思想善惡。我悉當知。九者十方人。我悉當內佛道中。十者十方人。我悉當度脫。渝羅闍菩薩。不能及知阿惟顏身所行口所言心所念所作爲。了不能及知阿惟顏菩薩事。不能及知神足念。不能知飛。亦不能逮知阿惟顏菩薩過去當來今現在事。亦不能逮知所念佛刹。亦不能逮知心所念所行。爲智慧用十事。渝羅闍菩薩。不能逮知阿惟顏菩薩所行事。

§ 9l [450c9-26]

何謂補處。菩薩法住。有十事智難及一當念感動無數國。二當爲無數國現明。三當爲無數國立法。四當爲開度無數國。五當利安無數國。六當聲曉無數人。七當觀察知衆生意。八當知衆生無極念。九當令無數人入法。十以次第現人慧了。生所不能及補處者十。不能知其身事志行。神足定念。達古知今。見後明處。及修刹法。聖意之事。補處所欲。

是阿惟顏菩薩。逮入佛十智中。何等爲十智中。一者過去當來今現在。無端亟從佛學。二者諸佛法悉具足。從佛學。三者諸法處無所罣礙。從佛學。四者諸法處。無邊幅無崖底。從佛學。五者諸所有刹土。我悉當護持是功德威神。從佛學。六者不可復計刹土處無邊幅。悉當明知。從佛學。七者十方無央數佛刹。悉當安隱。從佛學。八者十方人所行。爲悉當從佛學。九者諸法智慧悉入中。從佛學。十者佛所有智慧。悉當知。從佛學。所以者何。悉具足知。皆曉了佛智慧。都無所復從誰學道。是爲阿惟顏。

§ 10 [456c3-4]

以十法菩薩行道如是

又有十事。學佛三塗無際之慧。學具足諸佛法。學法法無所著。學諸佛無底藏。學神智成其刹。學光明照十方。學佛定感動諸國。學權道隨意化。學遍教令成就。學合會轉法輪。所以學者。欲一切知。已一切敏。無所復學。是名爲補處。從十十法成。現世得紹代無上正真之道。爲最正覺。度脫天下。佛言。善哉善哉。法意菩薩。可謂佛子。一切十方去來現在佛。皆由此興。是法無際。所照無量。度人無極。智心無盡。

§ 10 [450c26]

佛說是已。皆大歡喜。爲佛作禮

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Qiuluzi 秋露子, An Early Chinese Name for Śāriputra

Seishi Karashima and Jan Nattier

During the first decades of the production of Buddhist translations in China, a great many Indian personal names were transcribed—rather than translated—into Chinese. The earliest translator whose work has come down to us, An Shigao 安世高 (fl. mid-2nd century CE), seems to have preferred to transcribe the sounds of Indian proper names (including place names as well as personal names), while using translation to render most Buddhist technical terms. His immediate successors, however, diverged from the "middle path" he had established, tending instead toward the exclusive use of transcription (in the case of Lokakṣema 支婁迦讖, fl. 165-185) or translation (in the case of the translation team of An Xuan 安玄 and Yan Fotiao 嚴佛調, fl. c. 180). Translators of subsequent generations—including such influential figures as Zhi Qian 支謙 (fl. 220-252) and Dharmarakṣa 竺法護 (fl. 265-309 CE)—returned to An Shigao's practice of using both translation and transcription, though in their works the distribution of these two types of terms no longer conforms to the distinction between proper names and technical terms.[1] In sum, there is considerable variety among early translators as to the use of transcription and/or translation to represent Indian names and terms.

This being said, many of the transcriptions introduced by An Shigao subsequently gained broad currency, and a number of them continue in circulation even today. Among these highly successful coinages is the name of the Buddha's disciple Śāriputra, which appears as *Shelifu* 舍利弗 (EMC ɕia' li^{h} put, P278, 188, 99)[2] in An Shigao's works.[3] This transcription was subsequently appropriated by a wide range of translators, including

[1] It is difficult to give a brief characterization of the work of these two translators, for both of them are known for the variety of styles within their corpus. In Zhi Qian's case many of these variations may be due to the fact that he often revised existing translations made by others, absorbing much of their vocabulary, and some of their style, in the process; in Dharmarakṣa's case these inconsistencies are surely the result (at least in part) of the changing composition of the groups of translation assistants with whom he worked. In addition, both of these men enjoyed translation careers spanning several decades, and we must always make allowances for the fact that these early translators—like their modern counterparts—may simply have changed their minds.

[2] Reconstructed pronunciations in Early Middle Chinese (EMC) are taken from Pulleyblank's *Lexicon* (1991).

[3] This transcription has an important variant in -曰 (EMC wuat, P387), suggesting an underlying *-vut-* (in at least some incoming Indic-language texts) rather than *-put-*.

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Lokakṣema, Kang Mengxiang 康孟詳 (fl. 190-220), Zhi Qian, and Dharmarakṣa.[4] The fact that it was also adopted by the illustrious translator Kumārajīva 鳩摩羅什 ensured that it would continue to be known and used down to the present.[5]

Despite the widespread acceptance of this transcription, however, it was not without competition during the early years of the production of Chinese Buddhist translations. In a number of texts dating from as early as the third century CE we find Śāriputra's name translated as *Qiuluzi* 秋露子 "Son of Autumn Dew" (with the homophonous variant 鶖鷺子 "Son of Waterbird-Egret" appearing in certain texts). In this paper we propose to investigate the antecedents of this translation in India, on the one hand, and its fortunes in China on the other.

The translation of Śāriputra's name as 秋露子 or 鶖鷺子 (the distribution of these two forms will be discussed below) appears in a small but significant group of Chinese texts. According to the titles and attributions given in the *Taishō Shinshū Daizōkyō* 大正新脩大藏經, they are the following:

- *Fomu banniehuan jing* 佛母般泥洹經, attributed to Huijian 慧簡 (fl. 457 CE)[6]
- *Liudu jijing* 六度集經, attributed to Kang Senghui 康僧會 (fl. 247-280)[7]
- *Da mingdu jing* 大明度經, attributed to Zhi Qian[8]
- *Luoyun renru jing* 羅云忍辱經, attributed to Faju 法炬 (fl. 290-306)[9]
- *Weisheng yuan jing* 未生寃經 (var. 未生怨經), attributed to Zhi Qian[10]
- *Sibei jing* 四輩經, attributed to Dharmarakṣa[11]

Aside from these, the name *Qiuluzi* (with or without bird radicals) appears only in

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[4] A more complete transcription of *Śāriputra* as 舍利弗羅, in which the final *-ra* is represented by the character 羅 (EMC la, P203), appears in two early translations: the *Banzhou sanmei jing* 般舟三昧經 translated by Lokakṣema (T418) and the *Huiyin sanmei jing* 慧印三昧經 translated by Zhi Qian (T632). Both of these texts, it should be noted, are atypical of the work of their respective translators (though their attributions are well attested in our oldest sources): the *Banzhou sanmei jing* is known to have been revised (especially in its verse sections, though all three occurrences of this term are in the prose), while the *Huiyin sanmei jing* is the most "Lokakṣema-like" work in Zhi Qian's corpus, abounding in many of the long transcribed terms that are also found in Lokakṣema's texts.

[5] An alternative form *Shelizi* 舍利子, consisting of both transcription and translation, was favored by some later translators, including Xuanzang 玄奘, Yijing 義淨, and *Dānapāla (施護), but it did not succeed in displacing An Shigao's transcription as the most widely used form. Interestingly, Sengyou classifies the form 舍利弗 used by An Shigao and Lokakṣema in the 2nd century as a "new translation," presumably on the basis of the fact that it had been adopted by Kumārajīva, while 秋露子 and 舍梨子 (a form that is not otherwise attested in the Taishō edition of the canon, and may be a "ghost word") are classified as "old" (T2145, 55.5a26). In the *Yiqiejing yinyi* 一切經音義 we find reference to yet another form (also classified here as "old"), viz. *Shenzi* 身子, in which *Śāriputra* is derived from *śarīra* "body" (T2128, 54. 364b s.v. 秋露子 and 450b s.v. 舍利弗; for further discussion of this term see below, p. 372).

[6] T145, 2.869b19 and 870b11.

[7] T152, 3.16a25 and *passim* (20 occurrences, with the hybrid form 秋鷺子 at 3.3c10 and 13c21).

[8] T225, 8.478b28 and *passim* (70 occurrences).

[9] T500, 14.769a21 and 25, b19, and c5 (all of which are in the hybrid form 鶖露子).

[10] T507, 14.775a26.

[11] T769, 17.705b18.

Chinese texts that are dependent on those listed above—that is, in quotations from or commentaries on the above translations, or in discussions of the vocabulary they contain.[12] Taking the data given in the Taishō edition at face value, it would seem that the name *Qiuluzi* was used by no fewer than five different translators over a period of two centuries, ranging from the middle of the 3rd century CE to the middle of the 5th century.

A closer look, however, reveals that the majority of these attributions are untenable, and this complicates our attempt to place these texts in time and space. If we consult the earliest (and most reliable) of the extant scriptural catalogues, the *Chu sanzang jiji* 出三藏記集 compiled by Sengyou 僧祐 (completed c. 515 CE), we obtain a completely different picture. Reviewing the above six texts in the same sequence (that is, in the order of their appearance in the Taishō canon), the evidence given there is the following:

- *Fomu banniehuan jing* 佛母般泥洹經 (T145): Sengyou attributes only one text to a figure named Huijian 慧簡, and it is not the "Sūtra on the *Parinirvāṇa* of the Buddha's Mother" but the *Guanding jing* 灌頂經 "Consecration Sūtra," a text he considers not a translation, but a forgery.[13] References to a scripture entitled *Fomu banniehuan jing* occur, on the other hand, at two different places in Sengyou's catalogue: once in the list of scriptures produced by known translators, where it is credited to Juqu 沮渠 (= Juqu Jingsheng 沮渠京聲, fl. mid-5th c. CE),[14] and once on his list of "anonymous scriptures" (失譯, i.e., texts for which the name of the translator had been lost).[15] Juqu's work (but not that of the anonymous translator) is also said to have the alternative title *Da'aidao banniehuan jing* 大愛道般泥洹經 ("Scripture on the *Parinirvāṇa* of Mahāprajāpatī"). The latter title appears alone (i.e., without any mention of a variant name) in yet a third place in Sengyou's work: the older list of anonymous scriptures compiled by Dao'an (374 CE).[16]

  The version of this scripture with which we are concerned is unlikely to be the same as the one attributed to Juqu by Sengyou. The language of the *Fomu banniehuan jing* (T145) is more archaic than that of Juqu's surviving works; both of his extant translations, for example, begin with the formula 如是我聞 "Thus have I heard,"[17] while our text uses the older rendition 聞如是 "It was heard like this" (the form used by almost all translators prior to the beginning of the 5th c. CE). Nor does Juqu's heavy reliance on transcribed names and terms in these two texts resemble the style of T145, where almost all proper names and technical terms are translated. In sum, if our text corresponds to

[12] These include T1776, 2121, 2122, 2123, 2128, and 2145 (without bird radicals) and T1708, 1721, 1733, 1755, 1757, 1762, 2128, and 2772 (with bird radicals).

[13] T2145, 55.39a21-23. On this text see Strickmann 1990.

[14] T2145, 55.13a12-14; cf. 106c13-14.

[15] T2145, 55.24b4.

[16] See T2145, 55.17a9.

[17] See his 觀彌勒菩薩上生兜率天經 (T452, 14.418b6) and 治禪病祕要法 (T620, 15.333a12).

any of the translations mentioned by Sengyou, its counterpart must be one of his two "anonymous scriptures." The most likely candidate would seem to be the *Da'aidao banniehuan jing* named on Dao'an's list, as the name *Da'aidao* 大愛道 "Great Path-Lover" appears throughout our text as the translation of *Mahāprajāpatī*,[18] but this must remain only speculative.

- *Liudu jijing* 六度集經 (T152): this is the least problematic item on our list, for a text by this title is ascribed to Kang Senghui in the catalogue section of Sengyou's *Chu sanzang jiji* (T2145, 55.7a25-b1) as well as in the biographical section of the same work (97a14).
- *Da mingdu jing* 大明度經 (T225): though the attribution of the *Da mingdu jing* to Zhi Qian is well established, appearing among the translations credited to him in Sengyou's *Chu sanzang jiji* (T2145, 55.7a8), the actual situation is quite complex. The received text consists of two quite distinct parts which differ in vocabulary and style: the first chapter (which has been transmitted together with an interlinear commentary) and the remainder of the text (chapters 2-30). Differences in vocabulary are sometimes dramatic: the first chapter, for example, translates *bodhisattva* using the standard transcription *pusa* 菩薩, while in the remainder of the text the word is translated (rather than transcribed) as *kaishi* 闓士. Chapters 2-30 are clearly a revision (in abbreviated style) of Lokakṣema's *Daoxing jing* 道行經 (T224), while chapter 1 exhibits no dependence on Lokakṣema's text and shows no signs of abbreviation. On the other hand, the two parts of the *Da mingdu jing* share some highly unusual vocabulary—including *Shanye* 善業 as a translation of *Subhūti*, as well as the name *Qiuluzi* which concerns us here—which makes it clear that the translator who produced one of these two parts had access to the other. At present our working hypothesis is that the latter part of the text, and not the first chapter, is the work of Zhi Qian, but the matter clearly merits further investigation. In any event, since the name *Qiuluzi* appears in both parts of the text it seems safe to say that it was used by Zhi Qian, regardless of which part of the extant scripture is actually his.
- *Luoyun renru jing* 羅云忍辱經 (T500): in Sengyou's catalogue this title appears (with the second character written 芸) only on Dao'an's list of anonymous scriptures.[19]

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[18] For further discussion of this name see below, p. 369. In the printed Taishō edition a text entitled *Da'aidao banniehuan jing* appears as T144 (3.867a-869b), where it is credited to Bo (var. Bai) Fazu 帛 (var. 白) 法祖. This attribution that is highly suspect, however, as it appears for the first time only in the *Lidai sanbao ji* 歷代三寶紀 (on the problematic nature of the attributions given in this catalogue see Tokuno 1990). The name *Da'aidao* 大愛道 does not occur in this text, where the Buddha's foster-mother is referred to by the unwieldy transcription *Mohebeiyehetijutanmi* 摩訶卑耶和題俱曇彌 ("Mahāprajāpatī-Gotamī"). It does occur, however, in T145 (now entitled *Fomu banniehuan jing*). It seems likely that the name 大愛道般泥洹經 originally referred to the text now catalogued as T145 (the version of this scripture in which the name *Qiuluzi* appears), while T144 was probably originally entitled 佛母般泥洹經.

[19] T2145, 55.17c7.

- *Weisheng yuan jing* 未生寃經 (var. 未生怨經) (T507): this title is also found only as one of Dao'an's anonymous scriptures.[20]
- *Sibei jing* 四輩經 (T769): this title did not appear in Dao'an's catalogue (based on what has been preserved in Sengyou's *Chu sanzang jiji*), but it is included in a later list of "anonymous scriptures" compiled by Sengyou himself.[21] More specifically, it appears in the subdivision of that category consisting of works he had not seen and which he considered to be lost

In sum, in stark contrast to the impression we would get by unquestioningly accepting the attributions found in the Taishō canon, the earliest available source—that is, Sengyou's catalogue—allows us to place only two of the texts on our list with some degree of confidence. The *Liudu jijing* 六度集經 (T152) is firmly established as the work of Kang Senghui, while at least a portion of the received text catalogued as T225—i.e., the *Da mingdu jing* 大明度經—is equally well documented as the work of Zhi Qian. All of the other texts on our list are of uncertain authorship, and therefore of uncertain date.

Whatever the date and provenance of these four anonymous texts, though, the fact that the name *Qiuluzi* appears in scriptures reliably attributed to Zhi Qian and Kang Senghui allows us to determine that this rendition of the name of Śāriputra had appeared in Chinese sources no later than the middle of the third century CE.

秋露子 vs. 鶖鷺子: Patterns of Distribution

Of the two homophonous renderings of *Qiuluzi*, the form 鶖鷺子 would appear, at first glance, to be standard. It occurs in the main text in the Taishō edition of the canon (and therefore in the computer-searchable CBETA version) in the majority of the scriptures listed above, while the *Da mingdu jing* alone is consistent in using 秋露子. The *Luoyun renru jing* employs the hybrid (and presumably corrupt) form 鶖露子, while another hybrid, 秋鷺子, occurs in two places in the *Liudu ji jing*.[22] In all other places (including the remaining eighteen of the twenty occurrences in the *Liudu ji jing*) the form with both bird radicals is used. It is tempting to conclude, therefore, that "Son of Waterbird-Egret" 鶖鷺子 is the correct—that is, the original—form, and that "Son of Autumn Dew" 秋露子 should be considered a variant.

A more detailed examination, however, reveals that this is not the case. According to the information provided in the critical apparatus to the printed Taishō edition,[23] in

[20] T2145, 55.17c19.

[21] See 55.36a28.

[22] See above, n. 7.

[23] The notes to the Taishō edition are by no means always accurate; for a discussion of this issue and of various canonical collections not consulted by the Taishō editors see Zacchetti 2005, chapter 3 of the Introduction, §3.1. For a detailed study of a specific text it would of course be preferable to consult the available canonical editions directly. In the present case, however—given the large number of sources with which we are concerned—we have followed the expedient means of consulting (in most instances) the Taishō apparatus alone. Since the notes to all of the texts reviewed here point in a consistent direction, we are confident that the results obtained by doing thorough critical editions of all of these texts would not differ significantly.

the *Fomu banniehuan jing* (T145) the form of the name without bird radicals occurs in the Song 宋 edition,[24] and the same pattern of variation occurs in several instances in the *Liudu jijing*.[25] In the *Sibei jing* the form without bird radicals is reported to occur in Song as well as the Imperial Library edition (the so-called "Old Song," abbreviated 宮 in the Taishō apparatus), while in the *Weisheng yuan jing* the form without bird radicals occurs in the Imperial Library edition alone.[26] In the *Luoyun renru jing* (where the hybrid form 鶩露子 occurs in the main Taishō text), the form without bird radicals (秋露子) is listed as occurring in the Song and Imperial Library editions, while the form with bird radicals (鶩鷺子) occurs in the Yuan 元 and Ming 明.[27] Conversely, in the *Da mingdu jing*—the sole member of the above group in which the form without bird radicals appears regularly in the main text—variant readings with the bird radicals appear in the Yuan and Ming editions.[28] Despite slight differences in distribution from one text to another, the overall pattern of these variations is clear: older editions of the canon generally give the name as *Qiuluzi*[1] 秋露子, while *Qiuluzi*[2] 鶩鷺子 predominates in more recent editions, especially those of the Yuan and the Ming.[29]

Corroborating evidence can be found in medieval anthologies citing passages from some of these texts. All of the occurrences of the name *Qiuluzi* in stories from the *Liudu jijing* included in the *Jingjie yixiang* 經律異相(T2121) compiled by Baochang 寶唱 et al. in the 6th century CE,[30] the *Fayuan zhulin* 法苑珠林 (T2122) compiled by Daoshi 道世 in the 7th century,[31] and the *Zhujing yaoji* 諸經要集 (T2123, also by Daoshi)[32] uniformly appear as 秋露子. The same is true of the sole citation from the *Weisheng yuan jing* (included in the *Fayuan zhulin*).[33] There is, in fact, no occurrence of *Qiuluzi*[2] 鶩鷺子 in the main text of any of these three collections.[34]

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[24] See p. 869, n. 18.

[25] See p. 16, n. 9; p. 33, n. 20; and p. 48, n. 20. Other occurrences are indicated only by the symbol * used within the main text itself (e.g., 33c23-24).

[26] See p. 775, n. 7.

[27] See p. 769, n. 4.

[28] See p. 478, n. 27. Subsequent variants are indicated in the main text by an asterisk.

[29] A spot-check of variants found in other editions of the canon for one of these six texts, the *Da mingdu jing*, showed that the variant with bird radicals first appeared prior to the Yuan, in the Qisha 磧砂 edition of the text, whose version of this sūtra was carved in the early 1270s. In the version of the same text found in the rock-cut *Fangshan* 房山 canon, by contrast, the bird radicals do not appear. On the Qisha and Yuan editions of the canon as particularly rich in deliberate scribal emendations see Zacchetti 2005, chapter 3 of the Introduction, §3.3.2.

[30] See T2121, 53.50a28-29 (citing story #71; cf. 3.38a8), 58a7 (story #25; cf. 3.16a25) and 143a16 (story #49; cf. 3.28c12).

[31] See T2122, 53.665a1 (citing story #25; cf. 3.16.a25).

[32] See T2123, 54.68c10 (again citing story #25; 3.16a25).

[33] See T2122, 53.660c22 (cf. T507, 14.775a26).

[34] Variants do occur in some of the later printed editions of the canon, as follows:

- T2121, 53.50a28-29: the form with bird radicals appears only in the Yuan and Ming editions
- T2121, 53.58a7: the form with bird radicals appears in the "Three Editions" (Song, Yuan, and Ming), while the Imperial Library edition has 露秋 (*sic*)

Given the combined weight of this evidence we are justified in concluding that "Son of Autumn Dew" 秋露子 was the earlier form, while "Son of Waterbird-Egret" 鶖鷺子 was a later development. It is thus *Qiuluzi*[1] 秋露子 and not *Qiuluzi*[2] 鶖鷺子 that we should seek to connect directly with an Indian prototype.

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It is far from obvious, however, how the name "Śāriputra" could have yielded the translation "Son of Autumn Dew." An important clue, however, is found in the first Chinese character of this name. Working independently several years ago in Beijing and Honolulu, respectively, the authors of this article both came to the conclusion that the translation 秋露子 must not have been based directly on the name *Śāriputra*, but instead on the variant form *Śāradvatīputra* found in certain Indic-language texts. More specifically, this Chinese translation appears to be based on an etymological interpretation of *Śāradvatīputra* as a derivative of *śarada* "autumn" (Ch. *qiu* 秋), while the character *zi* 子 is obviously a translation of *putra* "son."

The rationale for the choice of the character *lu* 露 "moisture, dew," however, is less apparent. Here the authors of this article came to two quite different conclusions, both of which are presented in full below. First, however—having determined that the Indian prototype of 秋露子 should be *Śāradvatīputra*—we will pause to review the available data concerning occurrences of this form of the name in Indic-language texts.

Śāradvatīputra in Indian Sources

According to some Pāli commentaries, the Buddha's first disciple *Sāriputta* (BHS *Śāriputra*) was named after his mother, *Rūpasārī* or simply *Sārī* by name.[35] The *Mahāvastu* and the *Avadānaśataka* also give his mother's name as *Śārī*,[36] while in the *Pravrajyāvastu* of the *Mūlasarvāstivāda Vinaya* his mother is named *Śārikā*.[37] The names (Pāli) *Sāriputta* and *Sārisambhava*,[38] (BHS) *Śāriputra*, *Śāliputra* and *Śārisuta*, thus all go back to the tradition that "he was born of a mother named *Śārī*," though there is no way to be sure whether this reflects the fact of the matter or not.

- T2121, 53.143a16: the form with bird radicals appears in the Yuan and Ming editions
- T2122, , 53.660c22: the hybrid form 秋鷺 appears in the Song edition, while the Yuan and Ming editions have both characters with bird radicals
- T2122: 53.665a1: the same variants appear as in the previously cited passage
- T2123, 54.68c10: the Yuan and Ming editions contain the form with bird radicals

[35] Cf. DPPN, s.vv. *Sāriputta Thera*, *Sārī*; Akanuma, s.vv. *Rūpasārī*, *Sāriputta*.

[36] *Le Mahâvastu*, ed. Émile Senart, 3 vols, Paris 1882-1897: Imprimerie nationale; Reprint: Tokyo 1977: Meicho-Fukyū-Kai, vol. 3, p. 56, l.9; *Avadānaśataka : A Century of Edifying Tales Belonging to the Hīnayāna*, ed. J. S. Speyer, St.-Petersbourg : Académie Imperiale des Sciences, 1902 (Bibliotheca Buddhica 3/a); Reprint: Tokyo, Meicho-Fukyu-kai, 1977, p. 186.

[37] Cf. *The Vinayavastu of the Mūlasarvāstivādin, Gilgit Manuscripts*, ed. Nalinaksha Dutt, vol. 3, pts. 4, Srinagar 1950; Delhi [2]1984: Sri Satguru, pp. 11ff, esp. p. 23, l. 14. Cf. also Étienne Lamotte, *Le traité de la grande vertu de sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*, Tome I-V, Louvain 1944-1980, pp. 47f, pp. 636f.; Jampa Lobsang Panglung, *Die Erzählstoff des Mūlasarvāstivādavinaya : Analysiert auf Grund des tibetsichen Übersetzung*, Tokyo 1981: The Reiyukai Library, pp. 3-4.

[38] Cf. DPPN, s.v.

Apart from these and his given name *Upatissa* (BHS *Upatiṣya*),[39] he has another name, i.e., *Śāradvatīputra*,[40] which is well attested in Buddhist Sanskrit sources.[41] The occurrences found in the fragmentary Buddhist drama entitled *Śāriputraprakaraṇa* or *Śāradvatīputraprakaraṇa*, which was discovered in Qizil and probably was composed in Mathurā during the Kushan period, are the earliest.[42] This form is found also in an inscription in Kanheri Caves, Mumbai, presumably dating to the end of the fifth century.[43] It is noteworthy that, while this form is very common in the *Suvikrāntavikrāmi-paripṛcchā-prajñāpāramitā*,[44] in the *Śatasāhasrikā Prajñāpāramitā*,[45] as well as in *Prajñāpāramitā* manuscripts and fragments from Gilgit and Central Asia,[46] no instance is found in the editions of the *Aṣṭasāhasrikā Prajñāpāramitā* and the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, both of which are based on Nepalese manuscripts.

An examination of the occurrences of these names in manuscripts of the *Saddharma-puṇḍarīkasūtra* has produced a remarkable result. In each Nepalese manuscript, the form *Śāriputra* occurs 140 times throughout the text, while the form *Śāradvatīputra* is never found. In the Gilgit manuscripts of the same text edited by Sh. Watanabe,[47] by contrast, the form *Śāriputra* occurs 89 times, while *Śāradvatīputra* appears 66 times. In the so-called Kashgar manuscript of the same text—actually found in Khādaliq but purchased in Kashgar—*Śāriputra* occurs 13 times, while *Śāradvatīputra* appears 147 times.

This brief investigation of these forms in the *Lotus Sutra* shows that the name *Śāradvatīputra* was popular in Gilgit and Central Asia. It is probable that this version of the name was coined in Nothwest India in the course of the Sanskritisation of the language of Buddhist texts, and subsequently spread to Central Asia. The popularity of the form *Śāradvatīputra* in those areas seems to have been reflected in certain Chinese translations, where its translation as *Qiuluzi* 秋露子 began to appear by the mid-3rd century, as described above.

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[39] Cf. DPPN, s.v.

[40] It is not clear how this name is related with the name *Śāriputra*.

[41] Cf. BHSD, s.v. *Śāradvatīputra*.

[42] Lüders 1911a: 69, 10a2. *Śāradvatī* ..; Lüders 1911b = 1940: 195. C4, verso 4. *Śāriputraprakaraṇe navamo (')ṅkaḥ 9 āryya-Suvarṇṇākṣiputrasy(') āryy-Āśvaghoṣasya kṛtiś Śāradvatīputrapprakaraṇaṃ samāptaṃ*. Cf. SHT, vol. 1, p. 38. Lüders dates the manuscript itself to the early Kushan period (c. mid-2nd century CE).

[43] Tsukamoto 1996: 422, l. 5. *paramamuner agryaśrāvakasya' ārya-Śāra[dva]tīputrasya caitya*.

[44] *Suvikrāntavikrāmiparipṛcchāprajñāpāramitā-sūtra*, edited with an introductory essay by Ryusho Hikata, Kyoto 1983: Rinsen Book Co. In this edition, the name *Śāriputra* occurs only twice, while *Śāradvatīputra* occurs two hundred times!

[45] Cf. BHSD, s.v. *Śāradvatīputra*.

[46] E.g., Seishi Karashima, "Sanskrit Fragments of the *Kāśyapaparivarta* and the *Pañcapāramitā-nirdeśasūtra* in the Mannerheim Collection," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2003*, March 2004, pp. 110-116.

[47] *Saddharmapuṇḍarīka Manuscripts Found in Gilgit*, ed. Shoko Watanabe; pt. 1, photographic reproduction; pt. 2, romanized text, Tokyo 1972-1975: The Reiyukai.

"Son of Autumn Dew": Sources of the Name

As we have seen, it is straightforward to trace the first character of *Qiuluzi* 秋露子 to an interpretation of *Śārad-* as a derivative of *śarada* "autumn," and *zi* 子 is of course a translation of *putra*. The character 露, however, poses serious challenges to the interpreter. Here we will sketch two possible scenarios for its development, proposed by Seishi Karashima and Jan Nattier, respectively.

露 < "road, path" (SK)

In attempting to explain the rendering of *-vatī* as *lu* 露 ("dew"), I assume that the translators, who might have had knowledge of Middle Indic, including Gāndhārī, tried to make sense out of the suffix *-vatī*—it might have been written as *-vadi* or as *-vadhi* in Gāndhārī[48]—and found a solution by relating it with Skt. *-pathi* ("path") which might have developed to **-vadhi* in Gāndhārī as well as in other Middle Indic dialects.[49] Thus, the name *Śāradvatīputra* might have been interpreted as *Śārad-* (< *śarad* "autumn") + **-vadhi* (< *-pathi* "path"[50]) + *putra* ("son") and rendered as **Qiuluzi* 秋路子 ("Son of Autumn Path"), which was then presumably changed to a more poetical name *Qiuluzi* 秋露子 (lit. "Son of Autumn Dew"), by adding the rain radical to *lu* 路.

Support for this hypothesis can be found in a similar misinterpretation which occurs in the case of *Da'aidao* 大愛道 ("Great Path-lover") and *Dajingkui* 大敬逵 ("Great Road-admirer"), both of which are early Chinese renderings of the name *Mahāprajāpatī*. As John Brough (1975: 581-582) has demonstrated, *-pati*, which might be expected to be written *-padi* or *-padhi* in Gāndhārī, would have been understood as equivalent to Skt. *pathi* ("path") or *pada* ("a step") and translated in these ways.

Still later the name was again changed to *Qiuluzi* 鶩鷺子 (lit. "Son of Waterbird-Egret") by adding the bird radical to the first two characters. The latter alternation was surely influenced by the tradition that "he was born of a mother named *Śārī*," for Skt. *śāri* means a kind of bird.[51]

露 < "yoghurt, fermented milk" (JN)

A quite different interpretation becomes possible if we assume that the translator parsed the name Śāradvatīputra not as *śārad- + vatī*, but as *śārad- + d(v)atī*—i.e., that the name was treated as consisting of two overlapping parts. Such "overlapping translations" are not uncommon in early Chinese Buddhist texts; the best known example is surely the

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[48] For the development *-t-* > *-d-* > *-dh-*[δ], see Brough 1962: 95, e.g. Skt. *samiti* > GDhp. *samidhi*; Skt. *ghātayati* > GDhp. *ghadhedi*. Cf. also von Hinüber 2001: § 173.

[49] The development of intervocalic *-p-* to *-v-* is common in Middle Indic, including Gāndhārī; cf. Brough 1962: 87, von Hinüber 2001: § 181. For the development *-th-* > *-dh-*[δ], see Brough 1962: 94, e.g. Skt. *yathā* > GDhp. *yadha*; Skt. *tathāgata* > GDhp. *tadhakada*. Cf. also Salomon 1999: 121; *do.* 2000: 85; von Hinüber 2001: §§ 173, 187.

[50] The word *pathi* is well attested in the Rigveda, cf. Hermann Grassmann, *Wörterbuch zum Rigveda*, 5., unveränderte Auflage, Wiesbaden [5]1976, Otto Harrassowitz, p. 767. It is used in classical Sanskrit as a weak stem of Skt. *pathin* ("path") and also as prior member of a compound.

[51] For further discussion of this issue see below, pp. 371-373.

translation of *pāramitā* as *duwuji* 度無極 "crossing over [to] the limitless," an interpretation obtained by treating the Indic term as consisting of *param* + *ita* (understood as "gone across, gone to the other side" and translated as 度), with the latter part of the word then reinterpreted as *amita* "limitless" and translated as 無極.[52] But there are numerous other examples as well. The translation of *brāhmaṇa* as *fanzhi* 梵志 "Brahmā-mind," for example, appears to be the result of parsing the word as *brahma* (the name of the god) + *manas* "mind,"[53] and the translation of *śramaṇa* "renunciant" as *xixin* 息心 "calmed mind" is a parallel case.[54] The translation of *adhimukti* ("faith [in], strong inclination [towards]") as *xinjie* 信解 may be another example, with the entire word first translated as 信 and then the latter part, reinterpreted as *mukti* "liberation," translated again as 解 "release."

Following this line of reasoning, we may suppose that the translator who coined the Chinese term *Qiuluzi* 秋露子—who may well have been Zhi Qian, whose *Da mingdu jing* is the earliest datable work in which this name appears, and in whose translations all of the above examples appear—interpreted *Sāradvatīputra* as consisting of *śarada* "autumn" + *dadhi* "yoghurt, fermented milk" and, in an attempt to present the element *dadhi* in an appealing way, interpreted it rather poetically as *lu* 露 "dew."[55] (It may even be that this term was intended to carry overtones of the longer expression *ganlu* 甘露 "sweet dew, elixir," reduced to a single character in order to conform to the standard format of a Chinese name.) If the Indic text which served as the basis of this translation was in Gāndhārī, the name *Śāradvatī* might actually have ended in *-dhi*, but even if not, this interpretation poses no phonological problems, for distinctions between voiced/unvoiced and aspirated/unaspirated consonants were often not observed by Zhi Qian and other translators of his era. As to the consonant cluster *-dv-*, even if it had not already been reduced to *d* in an incoming Prakrit text, such combinations (many of which fell outside the phonological repertoire of Chinese) were regularly ignored.

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[52] See Zürcher 1959, vol. 2, p. 336, n. 140), where this is described as a "double translation." It may be useful to distinguish, however, between double translations in the strict sense—in which a single element of a word is translated in two different ways—and "overlapping translations," in which one or more syllables are borrowed to serve as parts of two different Indian terms, which are then translated into Chinese separately. An example of a double translation in the former sense is the rendition of *pratyekabuddha* into Chinese by Zhi Qian and others as *yuanyijue* 緣一覺, conveying two different Indian interpretations of the first part of the word, as both *pratyeka* "single" and *pratyaya* "cause." These two words are indistinguishable in some Prakrits, allowing an excellent opportunity for commentarial word-play. See Norman 1983 and Boucher 1998, pp. 490-491.

[53] Though *zhi* 志 would ordinarily be translated as "will" or "intention," in some early Buddhist scriptures it is used to translate *manas* "mind" (e.g., in T511, 14.780c23).

[54] More specifically, 息心 "calmed mind" is the result of an etymological understanding of *śramaṇa* as derived from √*śam* "calm, lay to rest" (rather than its actual historical derivation from √*śram* "tire oneself out"). Once again, the latter (and overlapping) part of the word has been interpreted as a form of *manas* "mind." For an example of this interpretation in Pāli see the *Dhammapada*, §265 (*samitattā pāpānaṁ samaṇo ti pavuccati*).

[55] The use of *dadhi* as an element of a personal name is attested elsewhere, e.g., in the case of the *yakṣa* named *Dadhimukha*; see Jan Nattier, *Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline* (Fremont, CA: Asian Humanities Press, 1991), pp. 294-295.

From 秋露子 to 鶖鷺子 to 鶖子: Variations on a Theme

The addition of bird radicals to the name *Qiuluzi* 秋露子 might appear, at first glance, to be simply a Chinese scribal variation. It seems certain, however, that another factor contributed to this development, for as noted above, the Sanskrit term *śāri* (~ *śārikā*) is the name of a bird.

The bird in question is the mynah, black in color and of moderate size.[56] *Qiulu* 鶖鷺, by contrast, suggests a quite different species, for *qiu* 鶖 refers to a large waterbird, while *lu* 鷺 corresponds to the egret, a large white aquatic bird which can reach a full meter in height.[57] The combination 鶖鷺, in fact, appears to be a neologism, appearing for the first time in Buddhist texts. As a compound it is not registered even in such substantial dictionaries such as the *Hanyu da cidian* or the *Grand Ricci*, hence our translation "waterbird-egret" with these individual elements represented separately.[58] What is of immediate concern to us at the moment, however, is the not the vintage of the term, but the fact that these two types of birds could hardly be more different. It seems highly unlikely that the characters *qiu* 鶖 and *lu* 鷺 would be chosen to translate the Sanskrit term *śāri*.

If, however, the earlier form was *Qiuluzi*[1] 秋露子, as we have suggested above, then what needs explanation is not why *śāri* was translated as "waterbird-egret," but why the bird radicals came to be added to the earlier term. And here the evidence seems unequivocal. While Śāriputra's name seems to have attracted relatively little attention from commentators during the first centuries of Buddhist history, who seem to have been content simply to note that it was a matronymic (i.e., that Śāriputra was named for his mother),[59] at least by the beginning of the 5th century some commentators had begun to pursue the question in greater depth. Kumārajīva's *Da zhidu lun* 大智度論, for example, reports that Śāriputra's mother was named *Śārī* (舍利) because her eyes resembled those of the *śāri* bird (眼似舍利鳥眼).[60]

By transcribing rather than translating the name, however, Kumārajīva gave his readers no information about the species of the bird in question. It may well have been in this environment—when the name *Qiuluzi*[1] 秋露子 had been in use for more than two

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[56] For the identification of the *śāri* as a mynah bird (*gracula religiosa*) see K. N. Dave, *Birds in Sanskrit Literature*, 1st edition (Delhi: Motilal Banarsidass, 1985), p. 81.

[57] It is difficult, of course, to establish the precise species referred to by bird names in ancient texts; thus all of our references to these two kinds of birds should be understood to mean "a mynah-like bird" and "an egret-like bird," respectively.

[58] See HD vol. 12, p. 1135ff. and the *Grand Ricci*, vol. 1, p. 1224b.

[59] There seem to be no extended discussions of its meaning in Pāli sources, other than to note that "Śāriputra" was a matronym—in other words, that he was named after his mother (see DPPN, vol. 2, p. 1108). Likewise the interlinear commentary (probably to be dated to the second half of the 3rd century) preserved with the first chapter of the *Da mingdu jing*, in which the name *Qiuluzi*[1] 秋露子 appears no fewer than 25 times, passes over its meaning in silence.

[60] T1509, 25.137b2-3. This interpretation was subsequently repeated in other Chinese texts, including the *Fahua yishu* 法華義疏 (T1721, 34.459b28), the *Weimojing yishu* 維摩經義疏 (T1781, 38.936b6-7), and the *Fayuan zhulin* 法苑珠林 (T2122, 53.683b12-13).

centuries, and the tradition that Śāriputra's mother was named after the *śāri* bird was beginning to circulate—that an obvious solution was found. The name was simply rewritten, now with bird radicals, as *Qiuluzi*[2] 鶖鷺子, using characters with the same pronunciation. The fact that a "waterbird-egret" could not be more different from the mynah bird would not have disturbed Chinese readers for whom Kumārajīva's transcription remained opaque.

It was not merely opaque, however, for the term *sheli* 舍利 had long been in use in an entirely different context: as a transcription of *śarīra*, a term meaning "relics" (especially, though not exclusively, in the plural) but also "body" in a more general sense. And indeed, in a few texts we find Śāriputra's name derived from *śarīra* and translated as *Shenzi* 身子, "Son of the Body."[61] This interpretation certainly cannot be traced to Kumārajīva's influence alone, for several texts containing this expression were produced before his time. Indeed, it is likely that the transcription of the name as *Shelifu* 舍利弗, which (as we have seen) was in use as early as the mid-2nd c. CE, could already have generated this interpretation. Kumārajīva's account may well have played a role, however, perhaps inspiring certain medieval Chinese scholar-monks (including Jizang 吉藏, Zhiyi 智顗, and Chengguan 澄観) to continue this usage.

Meanwhile, as the name *Qiuluzi*[1] 秋露子 was increasingly "corrected" to *Qiuluzi*[2] 鶖鷺子 by copyists, a small number of writers offered an ornithological alternative. In two works by the Gandhāran translator Jñānagupta 闍那崛多 (fl. 560-600),[62] as well as in commentarial works by the Korean monk Wŏnch'ŭk 圓測 (613-696) and his Chinese counterpart Kuiji 窺基 (632-682), respectively,[63] the name of Śāriputra's mother is associated with *quyu* 鴝鵒 "mynah bird." The latter two men were both disciples of Xuanzang, and they may well have gleaned some of their information from that source, but Kuiji's discussion quotes directly from Jñānagupta's work.[64] Both commentators mention the existence of the term 鶖鷺子 without any explicit critique; Wŏnch'ŭk rejects 身子, however, as simply wrong.[65]

This small minority of voices seems to have had little success in calling attention to

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[61] This rendering occurs in two works by Dharmarakṣa—his version of the *Lalitavistara* (普曜經, T186, 3.537c9) and his translation of the *Lotus Sūtra* (正法華經, T263, 9.72c6; for the latter see Karashima 1998, p. 388)—as well several times as in the *Fenbie gongde lun* 分別功德論 (T1507, 25.47a21 and *passim*), a treatise of uncertain date but which may be at least as old.

[62] See his *Fo benxing ji jing* 佛本行集經 (T190, 3.878b3, where the name of the bird is given as *yingyu* 鸚鵒) and *Fo fahua ru rulai de zhi busiyi jingjie jing* 佛華嚴入如來德智不思議境界經 (T303, 10.917c10, which reads 鴝鵒). The character *ying* 鸚 "parrot" in the first of these is probably a miswriting of *qu* 鸜, another term meaning "mynah bird" (which, like *qu* 鴝, also occurs in compound with 鵒).

[63] See Wŏnch'ŭk's *Renwang jing shu* 仁王經疏 (T1708, 33.379b4-5) and *Foshuo bore boluomiduo xinjing zan* 佛説般若波羅蜜多心經贊 (T1711, 33.545a2-4), and Kuiji's *Amituo jing shu* 阿彌陀經疏 (T1757, 37.315b28-29).

[64] T1757, 37.315b28-29, citing the 佛華嚴入如來智德不思議經.

[65] See T1708, 33.379b5-6 and T1711, 33.545a4 (by Wŏnch'ŭk) and T1757, 37.315c3 (by Kuiji). For the former's objection to the translation 身子 see T1711, 33.545a5 (舊翻身子者謬也). Wŏnch'ŭk's criticism of this term was subsequently echoed in Huilin's *Yiqiejing yinyi* (54.364b, s.v. 秋露子).

the identity of the *śāri* as a mynah bird; in any event, the form **Quyuzi* 鴝鵒子 does not appear in any translated text. The more elegant-sounding *Qiuluzi*[2] 鶖鷺子, by contrast, continued in circulation, ultimately generating yet another version of the name: the shorter form *Qiuzi* 鶖子, which appears only in Chinese compositions and is clearly an intra-Chinese abbreviation.[66] Since our main concern in this paper has been to identify the antecedents of the translated name *Qiuluzi*[1] 秋露子 in India and the impact of the transmission of additional Indian lore on the formation of its secondary derivative *Qiuluzi*[2] 鶖鷺子, we will not pursue the fortunes of this abbreviated form here.

CONCLUSIONS

It would be ideal if we could offer definitive proof of the way in which the name *Qiuluzi*[1] 秋露子 came to be. Unfortunately, however, the data necessary to resolve the question with certainty have not survived. We have not been able to locate any occurrence of the postulated original form "Son of Autumn Road" *秋路子, on the one hand, nor have we been able to identify any other instance in which *lu* 露 (or *ganlu* 甘露) can be shown to be a translation of *dadhi* "yoghurt," on the other. Yet the *types* of processes that could have led to the production of the translation of *Śāradvatīputra* as "Son of Autumn Dew" via either of the means suggested above are well attested. We therefore believe that presenting two different scenarios for how this might have come about, and drawing attention to processes that can be shown to have taken place elsewhere, is a worthwhile endeavor in itself.

In the course of this investigation, however, we have uncovered evidence of other kinds concerning the names of Śāriputra in India and China, and on some of these we have been able to present more definitive results. First, we have shown that the name *Qiuluzi*[1] 秋露子 is based not directly on the name *Śāriputra*, but on its variant form *Śāradvatīputra*. Second, we have presented evidence that there is a distinct regional pattern to the use of this variant, which appears to have been most popular in the northwest of the Indian subcontinent (specifically, in the Gilgit region) and in Central Asia. Third, we have shown that the name *Qiuluzi*[2] 鶖鷺子 is not simply a scribal variant, but an attempt to deal with new information transmitted from India on the etymology of Śāriputra's name. Fourth, we have called attention to the existence of a strand of interpretation deriving the name *Śāriputra* from *śarīra* "body," yielding the translation *Shenzi* 身子 "Son of the Body," a rendition that was strongly criticized by some. Fifth, we have demonstrated that a small minority of translators and commentators had sufficient knowledge of the Indian background to see that the representation of *śāri* as *qiulu* 鶖鷺

[66] This name appears in more than three dozen Chinese texts (T1702, 1712, 1713, 1723, 1724, 1733, 1734, 1736, 1739, 1748, 1758, 1772, 1774, 1782, 1795, 1799, 1801, 1815, 1848, 1861, 1874, 1967, 1969B, 1976, 1989, 1992, 1993, 1997, 1998A, 2000, 2001, 2006, 2061, 2076, 2077, 2113, 2131, 2735, and 2785); it is also discussed in Huilin's 慧琳 *Yiqiejing yinyi* 一切經音義 (T2128, 54.478b s.v. 舍利弗 and 482b7). This abbreviation seems to have been based exclusively on the form of the name with bird radicals; the form *秋子, at any rate, does not seem to occur.

"waterbird-egret" was erroneous, pointing out that the correct equivalent would be *quyu* 鴝鵒 "mynah bird" instead. Sixth, we have shown that this attempt at correction went largely unheeded, with the form *Qiuluzi*[2] 鶖鷺子 continuing to circulate and ultimately generating yet another derivative form, the highly popular abbreviation *Qiuzi* 鶖子.

Our research has also opened the door to an inquiry of another type, which we have not been able to pursue here but which holds considerable promise for the future. Our search for occurrences of the name *Qiuluzi* (in both of its forms) has led us to the small group of translations discussed above in which this distinctive name appears. This is not, however, their only common feature, for these six texts share a number of other terminological and stylistic features as well. Using the two texts on the list that can be assigned to known translators (i.e., to Zhi Qian and Kang Senghui) as a benchmark, with further study we may be able to clarify the nature of the relationship among the members of this group. In so doing, we may be able to restore the four "anonymous translations" on this list to their rightful place in the history of Chinese Buddhist literature.

Abbreviations and References

Akanuma = Akanuma Chizen 赤沼智善 *Indo-bukkyō Koyū-meishi Jiten* 印度佛教固有名詞辞典 1931, Kyoto ([2]1967).

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EMC = Early Middle Chinese

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Miscellanea Philologica Buddhica (III)

湯山 明

§1. *CIS = Corpus Iuris Sanscriticum* — 発刊を慶んで:

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Volume I. *Dakṣa-Smṛti*: Introduction, Critical edition, Translation and Appendices by Irma Piovano with a Foreword by Oscar Botto (Torino, September 2002), XVII, 143 p. — *No ISSN/ISBN.*

Volume III. *Saṃvarta-Tradition: Saṃvarta-Smṛti and Saṃvarta-Dharmaśāstra.* Critically edited with English Translation by K. V. Sarma and S. A. S. Sarma [with a foreword by Oscar Botto] (Torino, December 2002), XIV, 161 p. — *No ISSN/ISBN.*

1.1. 本叢書刊行についての趣旨・背景・歴史などを，この企画の学術委員会のボット会長が創刊号の趣旨文と序論に，どうしたことかイタリア語で認めている (I p. VII-VIII & p. XI-XVII). 前にも紹介したリーンハルト副会長の簡要な解説は重要なので書誌を再録しておきたい.[1] 最初の二点の刊行によって，より具体的に本企画の意図・内容が見えてくると思う．いうまでもなく両書の編者たちによって詳しく解説がなされている.

1.2. ダクシャとサンヴァルタの法典は，後代の注釈家などによって引用されることで，かなり早くから知られていて,[2] 伝わる写本類も決して少なくないようであるが,[3] 個々の典籍の批判的編集を見るまでに至らなかった．これら既刊典籍は，しかし，今は稀覯の書というべく，いわゆるジーヴァーナンダ (Jīvānanda, Calcutta 1876) とアーナンダーシュラマ (Ānandāśrama, Poona 1905) の版本を

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[1] Siegfried Lienhard, "Note d'information: Une série de textes anciens sur la loi hindoue. Le *Corpus Iuris Sanscriticum*", *Comptes rendus des Séances de l'Année 1999: novembre-décembre (Académie des Inscriptions & Belles-Lettres)* (Diffusion de Boccard, Paris, 1999), p. 1265-1274.

[2] Cf. e.g. Julius Jolly, *Recht und Sitte (Einschliesslich der einheimischen Litteratur)* (= *Grundriss der Indo-Arischen Philologie und Altertumskunde*, II, 8) (Strassburg: Karl J. Trübner, 1896), p. 24-26; and more recently J. Duncan M. Derrett, *Dharmaśāstra and Juridical Literature* (= *A History of Indian Literature*, IV, 1, 2) (Wiesbaden: Otto Harrassowitz, 1973), p. 39f. On Indian juridical literature see further his *History of Indian Law (Dharmaśāstra)* (= *Handbuch der Orientalistik*, II, 3, 1) (Leiden-Köln: E. J. Brill, 1973), VI, 39 p. ("Bibliography" on p. 37-39). One may also consult a collection of interesting articles by him with Günther-Dietz Sontheimer & Graham Smith, *Beiträge zu Indischen Rechtsdenken* (= *Studien zu nichteuropäischen Rechtstheorien*, herausgegeben von Theodor Viehweg & Reinhard May, I) (Wiesbaden: Franz Steiner, 1979), XIII, 127 p.

Für die Dharma-Literatur im allgemeinen mit wesentlicher Bibliographie siehe z.B. *Einführung in die Indologie: Stand・Methoden・Aufgaben*, herausgegeben von Heinz Bechert & Georg von Simson (Darmstadt: Wissenschaftliche Buchgeselleschaft, 1979): VIII. "Gesellschaft, Recht und Staat", p. 174-184: §129-133 (von Ludo Rocher), p. 184f.: §134 (von H. Bechert).

[3] Cf. Theodor Aufrecht, *Catalogus Catalogorum: An Alphabetical Register of Sanskrit Works and Authors*, Part I (Wiesbaden: Franz Steiner Verlag GmbH, 1962: *Unveränderter Nachdruck der 1891 im Verlag F. A. Brockhaus, Leipzig, erschienenen Ausgabe*), p. 241b (*Dakṣa-smṛti*), p. 681a (*Saṃvarta-smṛti*); Part II (1962, Leipziger Ausgabe 1896), p. 51b (*Dakṣa*), p. 162 (*Saṃvarta*); Part III (1962, Leipzig 1903), p. 52b (*Dakṣa*), p. 141b (*Saṃvarta*). See further K. Kunjunni Raja, *New Catalogus Catalogorum: An Alphabetical Register of Sanskrit and Allied Works and Authors* (= *Madras University Sanskrit Series*, XXXIII) (University of Madras, 1974), p. 289b-230a (*Dakṣa-smṛti*).

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探し回って，不安ながら頼らねばならなかった.[4] こうした背景からか，たとえばサンヴァルタの法典が散逸して現存しないと説いたりするものがいる.[5] その所為であろうか，あまり注目されず，またあまり言及されなかった典籍といえよう．例えば，ヴィンテルニッツ (Moriz Winternitz: 1863-19037) も，かの名著に触れていないようだ．幸いなるかな，我々には極めて優れた紹介者がいてくれた.[6] 今こうして翻訳も付して校訂出版されたことに同慶の念を禁じえない由縁である.

1.3. 両典籍は，他の法典類と並んで，後世いわゆる法典編纂の二十家の中の二人として伝えられるもので，ヤージニャヴァルキャが列挙していることなどからも重要とされてきた:[7]

Yājñavalkya-smṛti I.4-5:[8]

manv-atri-viṣṇu-hārīta-yājñavalkyôśano'ṅgiraḥ /
yamâpastamba-samvartaḥ kātyāyana-bṛhaspatī // 4 //

parāśara-vyāsa-śaṅkha-likhitā daksa-gautamī /
śātātapo vasiṣṭhaś ca "dharma-śāstra-prayojakāḥ" // 5 //

1.4.0. 何はともあれ，インドの法典類を繙くものは，周知のように，先ずもって必ずや学術の国宝 (Bhārata-ratna)と称せられるカーネー (Pandurang Vaman Kane: 1880-1972) の諸々の研究成果を参照しなくては決して先に進むまい.[9]

1.4.1. ダクシャについていえば:

P. V. Kane, *History of Dharmaśāstra (Ancient and Mediæval Religious and Civil Law in India)*, Vol. I, Revised and Enlarged, Part 1(= *Government Oriental Series*, Class B, No. 6) (Poona: Bhandarkar Oriental Research Institute, 1968), p. 513f.: §43. — cf. also Vol. I, Part 2 (1975), p. xxiv: a brief "Synopsis of Contents".

Cf. also a very convenient work by S. G. Moghe, *Bhāraterratna Mahāmahopādhyāya Dr. P. V. Kane's History of Dharma-Śāstra — In Essence* (= *Bhandarkar Oriental Series*, XXX) (Mumbai: MM. Dr. P. V. Kane Memorial Trust, 2000), p. 72: §43.

1.4.2. サンヴァルタについては:

Kane, *op.cit.*, I, p. 541-543: §56. — cf. also I, 2 (1975), p. xxvi: a brief "Synopsis of Contents". — Cf. Moghe, *op.cit.*, p. 88: §56.

1.5. サンスクリット語の法典類といえば，いうまでもなく成文法はいうに及ばず，慣習・風習といった生活様式をもみての不文法を考慮して，広い意味でヒンドゥ教に限ったものではない．少なくとも，

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[4] Cf. as usual Murray E. Emeneau, *A Union List of Printed Indic Texts and Translations in American Libraries* (= *American Oriental Series*, VII) (New Haven 1935), Nos. 2247 & 2249.

[5] See e.g. Gaṅgā Rām Garg, *International Encyclopaedia of Indian Literature*. Vol. I: *Sanskrit, Pali, Prakrit & Apabhraṃśa*. With a Foreword by Juan Miguel de Mora. Revised & Enlarged Edition (Delhi: Mittal Publications, 1987 [1st ed. 1982]), p. 441a, *Saṁvarta*, s.v.

[6] 中野義照訳・インドの学術書 — インド文献史 第六巻 —(高野山大学内・日本印度学会, 1973), p. 109-137.
参看・中野義照先生追悼集 (高野山大学内・日本印度学会, 1989), (iii), 462 p., 10-p. pl. (incl. a portr.), num. figs. in text.

[7] 中野義照譯著，ヤージュニャヴァルキヤ法典 (高野山大学内・日本印度学会, 1966 / 初版 1950), p. 3f. (本文・I, 4-5), p. 422-428 (ヤージュニャヴァルキヤを除く"dharmaśāstra-prayojaka: 法典の編者"十九家の解説).

[8] *Yājñavalkyasmṛti of Yogīśvara Yājñavalkya, with the Commentary Mitākṣarā of Vijñāneśvara, Notes, Variant readings etc.* 5th edition, edited with notes etc. by Narayan Ram Acharya (Bombay: Nirnaya Sagar Press, 1949), p. 3.
本版をも参照してなった非常に優れた訳注書が，ごく最近に出たことは誠に有難い: 井狩弥介・渡瀬信之訳注，ヤージュニャヴァルキヤ法典 (= 東洋文庫, 698) (東京・平凡社, 2002), p. 12f. (本文・I, 4-5): — dharmaśāstra-prayojaka: "ダルマシャーストラ (ダルマの教典) を宣示する者たち".

[9] 19 papers on the *Dharmaśāstra* by Kane have been edited by Shantaram Ganesh Moghe (*1935) with his useful introduction and bibliographical comments and further references on each paper: *Professor Kane's Contribution to Dharmaśāstra Literature*, compiled and edited by S. G. Moghe (New Delhi: D. K. Printworld (P) Ltd., 1997), xii, 380 p. — *ISBN 81-246-0075-9*.

我々に関心の深い佛教の成文律に限っても多数多量の典籍があり，未校訂・未出版のもの・再校訂を要するものが山積しているといえよう．かつて筆者は，ある企画に参画・参加して，[10] 律藏のサンスクリットで残されているものに限っての予備的な調査をして公刊したことがある．[11] 当時の筆者には，仏教梵語文献学の一環としての意味合いが強かった．すでに調査研究から三十年を経て，何度か再刷されたようであるが，改訂が望まれてからも久しい．取り巻く研究環境は急激に変化してきている．多数の優れた研究成果も出ている．今の急務は，現段階での再調査であることはいうまでもない．その上で，さらに進んで批判的研究に堪えうる典籍の充実である．さもなければ，原典研究そのものも，その文献学的な研究成果を基礎とする堅実な思想史的研究も成り立たなくなってしまう．佛教の梵語律典を批判校訂して，この『梵語法典集成』に貢献せんとする少壮有爲の学徒が，わが国からも手を挙げて名乗り出ていただきたいと心から念じている．今となれば，典籍の選択に限らず，公刊の媒体にも新鮮な工夫が提供されるかもしれない．近い将来に佛典もしかるべき位置を本叢書に占め，サンスクリット語の法典類の一翼を正しく担って飾るのを夢見ている．

1.6. ここで本節を擱筆したつもりでいたら，次のケーララの法典というべき大著が出た．1925年のマラヤラム文字，2001年のデーヴァナーガリー文字による出版の二点があるのみらしい．まさに今日まで知られざる法典籍であったろう．この校訂出版は良質の貝葉写本が数本をもとに成った．インド学の分野で，今も未知の写本の出現が時折報告されている．今後さらに古文献の南インドでの発見も期待がもてるようになってきた．こんな点も含めて，本典籍は種々の角度から興味を惹くが，時間切れであるので，ここでは関心を持つ方に刊行を急報しておくに留めたい．見当違いかもしれないが，もしかしてこれは，いわばインド的な法典の一かもしれないと私かに思っている．人を得て批判的な校訂がなされた本書には懇切な解題もあるので，門外の筆者も勉強してみたい：

Śāṅkarasmṛti (Lghudharmaprakāśikā): Introduction, Critical edition, Translation and appendices by N. P. Unni (= *CIS*, IV) (2003), XI, 396 p. — *No ISBN/ISSN.*

§2. 維摩経と法華経のコータン語提要：

2.0. 本誌前号で，維摩経の中央アジアでの展開を垣間見た筆者としては，マッジ論稿は本経の民衆化を物語るものとして非常な関心を覚える．先ずは，この優れた論稿を提供する定期刊行物の発刊を心から歓迎し，将来の発展を祈りたい (v. *infra* §6.1)．著者が表題にいうように，これは経典引用であろうが，ある意味で文字通り触りを提示する提要ともいえよう．もちろん提要といっても定義も異なろう．要点を暗記するための簡略な讃頌のようなものもあろう．また，経典の成立に深く関わると思える詩篇もある．筆者には，折りに触れては提起してきたことであるが，宝徳蔵般若や楞伽經詩頌の問題が頭から離れない：[12]

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[10] Cf. A. Yuyama, "A Report on the Göttingen Project: A Systematic Survey of Buddhist Sanskrit Literature", *Buddhist Research Information*, No. 10 (Stony Brook: Institute for Advanced Studies of World Religions, 1983), p. 7-13; also "Miscellanea Philologica Buddhica (I)", *ARIRIAB*, VI: 2002 (2003), p. 346f.

[11] *Vinaya-Texte*, von Akira Yuyama (= *Systematische Übersicht über die buddhistische Sanskrit-Literatur*. Im Auftrage der Akademie der Wissenschaften in Göttingen, herausgegeben von Heinz Bechert, Erster Teil) (Wiesbaden; Franz Steiner Verlag, 1979), XXIII, 54 p.:

本書に対する書評などの関連記事を挙げておこう：

Lal Mani Joshi, *Journal of Religious Studies*, VII, 2 (Patiala 1979), p. 134.
G[eorg] B[uddruss], *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, CXXXI, 1 (Wiesbaden 1981), p. 216f.
Siegfried Lienhard, *NVMEN*, XXVIII, 1 (Leiden 1981), p. 93f.
Marek Mejor, *Przeglad Orientalistyczny*, CXVIII, 2 (Warszawa 1981), p. 184f.
Charles S. Prebish, *Religious Studies Review*, VIII, 1 (Hanover USA 1982), p. 98.
Oskar von Hinüber, *Wiener Zeitschrift für die Kunde Südasiens*, XXVI (Wien 1982), p. 208.
S. Kratzsch, *Orientalistische Literaturzeitung*, 78. Jahrgang, Nr. 4 (Berlin 1983), Sp. 402f.
D. Seyfort Ruegg, *Journal of the American Oriental Society*, CIII, 3 (New Haven 1983), p. 650f.
J. C. Wright, *Bulletin of the School of Oriental and African Studies*, XLIII, 2 (London 1980), p. 422.
Cf. J. W. de Jong, *Indo-Iranian Journal*, XXIII, 3 (Dordrecht 1981), p. 231f.

[12] 参看・湯山明，"楞伽島備忘襍記の雑學的拾遺", *ARIRIAB*, VIII: 2004 (2005), §8.3.0-3.

Mauro Maggi, "Canonical Quotations in the Khotanese Book of Vimalakīrti", *Buddhist Asia*, I: *Papers from the First Conference of Buddhist Studies Held in Naples in May 2001*, edited by Giovanni Verardi and Silvio Vita (Centro di Studi sul Buddhismo, Università degli Studi di Napoli "L'Orientale") (Kyoto: Italian School of East Asian Studies, 2003), p. 85-101.[13]

2.1. 著者は，これと同類のものと見ていないのか挙げないが，筆者にはコータン・サカ法華経の提要にも似ているような気がしてならない．実は，南半球のオーストラリアは夏たけなわの1971年1月に，キャンベラで XXVI 国際東洋学者会議が開かれた．この会議を機に，その名誉会長として豪州国立大学が，イギリスに生まれて幼少の頃に西オーストラリアに移住して，パースの西豪州大学に学び，最も東洋学に近い学問として西洋古典学を修めたというベイリー (Sir Harold Walter Bailey: Devizes, Wiltshire, 16.XII.1899-Cambridge, 11.I.1996) が招聘されて，たしか半年ほど滞留した．

2.2. その機会を逃さずに，印度学仏教学科主任のドゥ・ヨングはハロルド卿を招いて，コータン語の演習を教員全員のためにお願いした．筆者は，まさに素手で講義をしたベイリーの語学力に圧倒されただけで，今も手許に配布資料とノートが残るが，コータン語の難しさを思い知ったほかには何も身に着かなったという悲しい思い出がある．その時に用いられた典籍こそ下記の法華経 (Pelliot 2782.1-61, BM-Or. 8212.162.82-92)[14]であった．彼はケンブリッジへの帰途，親交があった辻直四郎の招きを受けて日本に立ち寄り，講演のほかに同典籍を用いて大正大学・立正大学・京都大学などでも同じ講義したと聞いている．その時の産物も挙げておきたい:

Harold W. Bailey, *Sad-Dharma-Puṇḍarīka-Sūtra: The Summary in Khotan Saka* (= *Centre of Oriental Studies Occasional Paper*, X) (Canberra: Faculty of Asian Studies, ANU, 1971), i, 57 p. [Reprinted with additional 'Errata" on p. 58 in 1973].

—, "The Khotanese Summary of the Sad-Dharma-Puṇḍarīka-Sūtra", 大正大学研究紀要, LVII (March 1972), p. 1(530)-5(526) [辻直四郎・後記, p. 5/526].[15]

—, "The Khotanese Summary of the *Sad-Dharma-Puṇḍarīka-Sūtra*", 豊山学報, XVI (東京・豐山宗學研修所, March 1971), p. 154(1)-130(25) ["Text", p. 153(2)-147(8)]:

辻直四郎, "(和訳)コータン語「法華経綱要」について: 前書き", p. 154(1)-153(2);
金子良太(訳), "コータン語「法華経綱要」について", p. 146(9)-141(14);
—, "A Bibliography of Writings of Professor Sir Harold W. Bailey", p. 141(14)-130(25).

—, "Sad Dharma Puṇḍarīka Sūtra", edited and translated by Professor H. W. Bailey, presented to Professor Nichijin Y. Sakamoto, 法華文化, XVII (June 1971), p. 1-8 [Romanized Khotanese text in facsimile, p. 2-5;English translation, p. 6-8].

2.3. ハロルド卿の演習は，素手ではあっても，親切に資料は用意してくれた．その優しさについては，常に厳しいエンメリックも愛情を込めて物語る．1999年末にハロルド卿の生誕百年を記念して催された専家による学会の記録が興味深い.[16] 本学会の記録は，まさにインド学仏教学徒必見のものであるが，幸いに注意深く刊行された:

Indo-Iranian Languages and Peoples, edited by Nicholas Sims-Williams (= *Proceedings of the British Academy*, CXVI) (Published for the British Academy by Oxford University Press, Oxford / Oxford-New York etc., 2002, reprinted 2003), (iv p., incl. a frontisp. photo of Bailey on p. ii), 296 p. — *ISBN 0-19-726285-6 / ISSN 0068-1202*:

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[13] Cf. further R. E. Emmerick, [2]*Guide*, p. 35f.: §18.26: *Vimala-kīrti-nirdeśa-sūtra* [VkN].

[14] See *Indo-Scythian Studies being Khotanese Texts*, Vol. III, edited by H. W. Bailey (Cambridge at the University Press, 1969), p. 57-61 (Text 22: P 2782); *ibid.*, II (1969), p. 5f. (Or. 8212.162, lines 82-91); cf. *Saka Documents: Plates*, ed. H. W. Bailey (= *Corpus Inscriptionum Iranicum*, Part II: *Inscriptions of the Seleucid and Parthian Period and of Eastern Iran and Central Asia*, Vol. V: *Saka*) (Published on behalf of Corpus Inscriptionum Iranicum by Percy Lund, Humphries & Co., 1960), Plate IX, lines 82-91; *Text Volume*, by H. W. Bailey (= *CII*, Part II, Vol. V: *Saka*) (1968), p. 23 (= Plate VIII-XIII: BM Or.8212.162, lines 82-91), p. 27 (English translation).

[15] 辻直四郎, 東洋學報, XLVII, 1 (June 1974), p. 120-124: "サー・H・ベイリー；コータン語テキスト5巻".

[16] Cf. e.g. Elizabeth Tucker, "Indo-Iranian Languages and Peoples", *The British Academy – The National Academy for the Humanities and Social Sciences – Review* (June-December 1999), p. 20f. (*with a coloured photo taken by R. E. Emmerick on p. 20 and a summary of his memoir of Bailey on p. 21*).

正しく誕生日の 1999 年 12 月 16 日に開会した学会の冒頭を一番弟子というべきエンメリックが思い出を語る:

Ronald E. Emmerick, "Hunting the hapax: Sir Harold W. Bailey (1899-1996)", p. 1-17 (*including 3 figs.*).

2.4. 本書は，ほかにも優れた論稿が軒を並べ，ベイリー追悼記念に相応しい内容も見て取れるので，関連の学徒を魅了する．それぞれ必要に応じて挿図・表・地図もあり，広範精細な書誌情報があって有難い．煩を厭わずに列挙してみよう．最後を飾るゲルシェヴィッチのベイリー評価も，学問と人柄を簡要にまとめてある．1934 年にステン・クヌーヴ (Sten Konow : 1867-1948) がコータン・サカ写本の批判的原典の刊行をしないのを知って生涯の仕事としたことなど (p. 287)，エンメリックの記述とは一味違う興味深い記事を見出すことができよう:

J. K. Mallory, "Archaeological models and Asian Indo-Europeans", p. 19-42 (*including 2 tab. & 11 figs.*).
Asko Parpola. "From the dialects of Old Indo-Aryan to Proto-Indo-Aryan and Proto-Iranian", p. 43-102 (*including 3 figs.*).
Almuth Dagner, The Nuristani languages", p. 103-117.
Richard Salomon, "Gāndhārī and the other Indo-Aryan languages in the light of newly-discovered Kharoṣṭhī manuscripts", p. 119-134.
K. R. Norman, "Pāli and the languages of early Buddhism", p. 135-150.
O. von Hinüber, "The vocabulary of Buddhist Sanskrit: Problems and perspectives", p. 151-164.
Jost Gippert, "The Avestan language and its problems", p. 165-187 (*including 3 tab. & 5 figs.*).
Alexander Lubotsky, "Scythian elements in Old Iranian", p. 189-202.
Frantz Grenet, "Regional interaction in Central Asia and Northwest India in the Kidarite and Hephthalite periods", p. 203-224 (*including 2 figs. & 8 plates between p. 216-217*).
Nicholas Sims-Williams, "Ancient Afghanistan and its invaders: Linguistic evidence from the Bactrian documents and inscriptions", p. 225-242 (*including 8 tab.*).
Geroges-Jean Pinault, "Tocharian and Indo-Iranian: Relations between two linguistic areas", p. 243-284.
Ilya Gershevitch, "Professor Sir Harold Bailey: An Appreciation", p. 285-296.

2.5. 実は，上記の会議の直前にエンメリックは，詳細を極めたベイリーの追悼文を残している．これは単にベイリーやエンメリック両人に関する資料というよりは関連の学問の歴史を著したものとみるべき論稿であると思う．多くの知己友人に資料の世話になったようであるが，師匠の学問を目の当たりにして学問を究めた著者にしてはじめて成る追悼文というほかない．これはまたすぐに一冊の本の中に取り組まれたので，必見のものとして記録しておきたい．また，さらに僅少の改稿を施し，版を変えて再録されたので，ここに書き加えておきたい:

Ronald E. Emmerick, "Harold Walter Bailey : 1899-1996", *1998 Lectures and Memoirs* (= *Proceedings of the British Academy*, CI) (Oxford University Press for the British Academy , 1999), p. 309-349 (1 frontisp. on p. 308).
= *Century of British Orientalists*, ed. C. Edmund Bosworth (OUP for the British Academy, 2001), p. 11-48, 1 frontisp. (= picture on p. 10).

2.6. 誰もが経験することであろうが，非常に身近にあった師匠の伝記や学問について語るほど，弟子にとって難しいものはない．筆者には絶對にできない芸当である．このイギリスの東洋学の一世紀を扱う上記評伝集には，それぞれに特色のある伝記あり，追悼文あり，我々の関心をよぶに相違ない．広く東洋学に関連の三人の名を拾っておきたい:

C. Edmund Bosworth, "Gerard Leslie Makins Clauson: 1891-1974", p. 88-100 (*incl. a photo on p. 88*).
- - , "Vladimir Fed'dorovich Minorsky: 1877-1966", p. 202-218 (*incl. a photo on p. 202*).
R. H. Robins (and others), "Ralph Lilley Turner: 1888-1983", p. 220-233 (*incl. a photo on p. 220*).

§3. 雁(かり)が飛べば石亀(いしかめ)も地團駄(ぢだんだ) — *日本梵学史に想いを馳せて*

3.0. かつて豪州に住み慣れて八年，その後つづいてほぼ一年を東隣りの乳国で過ごした．遂に南半球を離れる羽目になった頃，ポリネシア系の言語文化にもより強く同質感を覚えるようになり，北半球へ戻らねばならいかと思うと未練が残った．南方系の血が自分の身体に流れているのではないかとの想いが募った．何げなく日本語の雁の語について思いを巡らせ，万葉集七に出る「山の際に渡る秋沙／アキサの」云々とある語に疑問をもち，愚論を展開したことがある．アキサのイ音便化したアイサは，

今に伝わる可愛い鳥である．ヒマーラヤを越えて遙かインドにやってきてこよなく愛されてきたハンサ鳥を思い浮かべても不思議はあるまい．若い頃に巡り会った文字通り“鳥”先生 (Jean Philippe Vogel: 1871-1958) の名著が，いつも脳裡にあった.[17] 印欧諸語の語源に関して異論はなかろうが，他語族との連関も無視できないかもしれない.[18] もしかして擬声語とも考えられるからであろう．チベット・シナ系の諸語も面白い．南海経由で，ハンサ鳥の語が，広くマラヤ・ポリネシア語に分布していることにも驚く．こうして眺めてみると，古くからの日本語アキサの語源に関する諸説が奇想天外に映りはじめてきた．それに筆者が奔放に上塗りをしたと思われるだろうと案じたが，博識をもって筆者をインド学に誘い込んでくれた村田忠兵衛・大阪外国語大学教授に拙論を捧げることにした．おそるおそる出版したが，意外にも筆者が尊敬する日豪の二人の東洋学者から関心を寄せられて驚いたことがある．母国では国文学の碩学に抜刷を送るよう勧奨して戴き，おそれながら叱正を仰いだ．本人はいともまじめに勉強したつもりであったが，反応は殆どまったくなかった:

"On and Around the Japanese *Aisa*, 'Goose'", *Journal of the Oriental Society of Australia*, X (Sydney 1975), p. 81-92.

3.1. その後も関心は持ち続けていたので，門外にありながら，折に触れては関連の事どもを書きとめてきた:

"Classifying Indic Loanwords in Japanese", *Sauhṛdyamaṅgalam: Studies in Honour of Siegfried Lienhard*, edited by Mirja Juntunen, William L. Smith & Carl Suneson (Stockholm: The Association of Oriental Studies, 1995), p. 381-393.

3.2. この種の筆者の関心は，実は，日本に遺るインド系写本の調査に若いころ携わったことに始まる．学生時代に，幸いにも中村元・東京大学教授から，四天王寺貝葉を調査するよう勧められた．1962 年のことである．十枚余の貝葉の伝わっていることは，すでに諸先学が記録していたが，それらの現在所を知ることも仲々おぼつかない状況にあった．早くに高楠順次郎 (1866-1945) が始めた悉曇資料の系統的な調査や梵学史の研究事業があったことは知られていた．当時，その厖大な原稿は，山田龍城・東北大学教授の研究室に保管されていた.[19] その後，きちんと組織的に継承されなかったのは，ほかに大きな業績を残した諸事業を想うと，残念の極みであった．ただ，三十年の月日が経ってしまったが，高楠順次郎の遺稿は，きわめて注意深い編集のもとに，貴重な原資料までを整理して井ノ口泰淳・龍谷大学教授が公刊してくれたことは，まさしく研究者にとって幻の書の出現であった．原典の写真は，高楠の遺した乾板によるもので，これでは今は使い物にならないが，ほかに良質の写真版があることを思うと，むしろ学問の歴史に想いを馳せるべき格好の贈り物であるようにも考える.[20] 同書二巻の刊行の遅れている最中に，井ノ口泰淳は書面 (1986.VI.26 付) で予約者に編集難航を説明しているのは，まことに良心的なことと感激した．

3.3. さて，いわゆる四天王寺貝葉は，「貝多羅葉 阿難尊者筆」と墨書された桐箱に納められていて，寺の重宝として伝えられたことがわかる．恐らくは慈覚大師圓仁 (794-864 CE) か，智證大師圓珍 (84-891 CE) が将来して弟子たちに分け与えたのかもしれない．さもなければ，同一の写本が葉数を相前後して泣き別れて保管されるはずがない．

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[17] J. Ph. Vogel, *The Goose in Indian Literature and Art* (= *Memoirs of the Kern Institute*, II) (Leiden: E. J. Brill, 1962), VI, 74 p., XII plates. — cf. his "The Goose (Sanskrit Haṃsa) in Indian Literature and Art", *Art and Letters*, XXVII (1953), p. 17-24, 2 pl.

[18] Cf. e.g. Manfred Mayrhofer, *Kurzgefaßtes etymologisches Wörterbhcu des Altindischen*, III, Lieferung 25 (Heidelberg: Carl Winter Universitätsverlag, 1974), p. 571, *haṁsáḥ*, s.v.

[19] 山田龍城・梵語佛典の諸文献 — 大乘佛教成立論序説 資料篇 — (京都・平楽寺書店, 1959), p. 18 n. 5; — Cf. A. Yuyama, *Buddhist Sanskrit Manuscript Collections* (Tokyo: IIBS, 1992), p. 27f.

[20] 井ノ口泰淳編・高楠順次郎遺稿『日本梵学史』集成 (東京・名著普及会, 1984), 564 p.; - - , 高楠順次郎旧蔵・日本梵学資料集成 (東京・名著普及会, 1988), XX, 873, 17 p.

3.4. 今にいう河内の高貴寺に伝わる貝葉 (いわゆる高貴寺貝葉) がある.[21] これも落ち着くまでは, 数奇な運命を辿っていたとさえいえる. 筆者の知る限りの最初は, 山城は宇治田原の巌松院であり, その足取りを探る興味も尽きない. 我が国の悉曇学・梵学史の面白い一面である. この高貴寺貝葉は, さらには二人の優れた学者によって書写されて, 今日に伝えられていた. 学史の上だけでなく, 原典そのものの研究に欠くことができないものになっている. その二巨匠とは, 有名な『梵學津梁』を著した慈雲尊者飲光 (1718-1804) と『阿叉羅帖』を上梓した津の西来寺三十一世・宗淵上人真阿 (1786-1859) である.[22] よくもこれだけの資料を蒐集できたものと, ただただ感心する. ところで, この高貴寺貝葉は, いまも奈良国立博物館に保管されているのであろうか:[23]

3) "巌松院貝葉顛末記", 勝又俊教博士古稀記念論集・大乗仏教から密教へ (東京・春秋社, 1981), p. 1269-1278.

3a) "Remarks on the Kōkiji Fragment of the *Lokaprajñapti*", *India and the Ancient World: History, Trade and Culture before A. D. 650*, edited by Gilbert Pollet (= *Professor P. H. L. Eggermont Jubilee Volume Presented on the Occasion of his 70th Birthday*) (= *Orientalia Lovaniensia, Analecta*, XXV) (Leuven: Departement Oriëntalistiek, Universiteit te Leuven, 1987), p. 215-227.

3.5. 四天王寺貝葉は, 筆者が調査したころは, 記憶に間違いがなければ, 文化財保護委員会の保管のもと, 東京国立博物館の中に在ったと思う. 当時は, 自分のカメラで撮らせて戴いた下手な写真だけが頼りであった. これでも研究者には, ないよりは増しと思って, お許しを得て拙論とともに公刊できたのは幸いであった. いまディジタル時代の写本研究を思うと, まさに隔世の感がある. 四天王寺貝葉も, その後種々の展示会に出展されたことがあるようで, 型録に覆刻されてもいるし,[24] さらには高価だが美しい写真覆刻も出た.[25] 残念なことに, 表裏の順を違えたり, 原典の比定に誤りがあったり, 厳密な比定校訂にはもう暫くの時間を要した.[26] 拙論も, 筆者の知識と資料の不足で, 非常な冷汗をかいて書いたものである. その後の研究の進展には目を瞠るものがある. ほんとうに興味の尽きない内容の論書ではあった. その頃, 京都百萬遍の智恩寺に保管されていた貝葉も見せていただいたが, 残念ながらしかと調査研究する機会を失ってしまった. この拙論が出版された頃には, 筆者はオランダに留学してしまい, 極めて興味深い資料の研究を中断する羽目になった. 留学直前に作家の井伏鱒二から, どなたを介してか失念したが, お手許の梵字資料を調べるよう丁重な依頼を受けた. 時間がなくて調査できなかったことを悔いた. お詫びの印というべきか, 上記の拙論をお送りしたところ, わざわざレイデンまで礼状を賜り恐縮したことを覚えている. 文学に疎い筆者であるが, 彼がこの種のものに強い関心を抱いていたことを知り, 快い感動が伝わってきたことを鮮明に覚えている:

4) "四天王寺貝葉について", 四天王寺, No. 278 (= 四天王寺伽藍再興特輯号) (大阪 1963), p. 73-87 (写真: p. 85-87).

3.6. その後, 筆者は, いわば悉曇資料などに関心を持ちながら, 広く深く追う事ができず今になっている. 中国全土・朝鮮半島などにも, 貴重な資料が遺っているようであるが, 系統的に調査できず, 断片的に論文を認めただけで, 慚愧に耐えない:

5) "An Appraisal of the History of Sanskrit Studies in East Asia", *Studies on Buddhism in Honour of Professor A. K.*

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[21] 高楠順次郎, "悉曇撰書目録", 大日本佛教全書, XXX (Tokyo 1922), p. 234c; 同全書新版, XCV (1972), p. 175c; 高楠順次郎全集, IX (Tokyo 1978), p. 401a.

[22] 前掲高楠順次郎遺稿『日本梵学史』集成 (1984), p. 268-271 (慈雲); p. 305 (宗淵).

[23] 奈良国立博物館・請来美術図録 (1967), Plate-page 36 (ill. 55) (真鍋俊照解説: p. 29f.).

[24] 例えば,『流砂と波浪をこえて・大東洋美術展／*Eastward Currents of Wisdom: Great Oriental Art Exhibition*』(京都市美術館: 10.IX-30.X.1977) (東京・読売新聞社, 1977), p. 150: Plate 88. 引用された内容はどうやら拙訳らしい.

[25] 例えば, 梵字貴重資料刊行会編著・梵字貴重資料集成・図版篇 (東京・東京美術, 1980, repr. 1981), p. 3 (Plate 2: 高貴寺貝葉), p. 4 (Plate 3: 四天王寺貝葉), p. 5 (Plate 4: 百萬遍智恩寺貝葉)／参看・解説篇, p. 145-147.

[26] Cf. e.g.Siglinde Dietz, "Remarks on the textual transmission of four stanzas from the Lokaprajñaptiśāstra", *Subhṛllekhāḥ: Festgabe für Helmut Eimer*. Herausgegeben von Michael Hahn, Jens-Uwe Hartmann und Roland Steiner (= *Indica et Tibetica*, XXVIII) (Bonn: Indica et Tibetica Verlag, 1996), p. 7-15 (with bibliographical notes).

Warder, edited by N. K. Wagle and F. Watanabe (= *South Asian Studies Papers*, No. 5) (Toronto: Centre for South Asian Studies, University of Toronto, 1993), p. 194-203.

3.7.0. このように，敦煌吐魯番・悉曇関係の資料などが数多あるなかで，若干のものしか扱えなかった．また，いまだに現物も，鮮明な写真でも，見ることが出来ない貴重な資料が，朝鮮半島の思わぬ所にあった．かつて高麗朝の都のあった開城に現に保存されているという銅鐘の銘文である．この極めて貴重な資料は，有難くも朝鮮史の権威末松保和の好意で知り得た.[27] 就中，ランチャ文字が刻まれている事は非常な驚きであった．更に銘文中の白眉である『佛頂尊勝陀羅尼』が，高麗の忠穆王二年 (1346 CE) に元の工匠が鋳造したもので，それと殆ど同文の銘文が居庸關雲台の門洞内の六体文字石刻文であり，しかも至正六年 (1346 CE) には完成していたであろうことを考えあわせると，元朝の欽定本的なものだったともいえると思う．これは単に原典研究資料として貴重であるばかりか，東アジアの仏教史の一頁を飾るものといっても過言ではない.[28] 元がどこまで高麗の仏教に影響したかなど，筆者の手の届く問題ではない.[29] ただ，この演福寺銅鐘の梵語銘文に関しては，先ずは純粋に文献学的な研究を重ねなくてはならない．さもないと余りにも大きな過ちをおかすことになってしまう.[30]

6) "演福寺銅鐘の梵語銘文覚書"，東洋学報, LXVI, 1-4 (= 東洋文庫創立 60周年記念号) (東京1985), p. 325-362. — [演福寺 (Yeon-bog-sa)].

6a) "Die Sanskrit-Texte in Lañ-tsha und tibetischer (Dbu-can) Schrift auf der im Jahre 1346 gegossenen Glocke des Tempels Yeon-Bog-jeol in Korea", *Ausgewählte Vorträge - XXIII. Deutscher Orientalistentag vom 16. bis 20. September 1985 in Würzburg*, herausgegeben von Esnar von Schuler (= *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Supplementband X) (Stuttgart: Franz Steiner Verlag Wiesbaden, 1989), p. 429-434.

3.7.1. 『佛頂尊勝陀羅尼』が，とくに東アジアで果たした役割は大きい．それだけに異本も多い．今日まで知られずにいた本もありそうだ．房山雲居寺の石経に残されていた下記の慈賢本は，まさにその好例である．もう少し原典資料を文献学的に調べてみたいが果たせないでいる:

7) "The Uṣṇīṣa-vijayā Dhāraṇī Transliterated by Tz'ŭ-hsien", *Bauddhavidyā-sudhārakaḥ: Studies in Honour of Heinz Bechert On the Occasion of His 65th Birthday*, ed. Petra Kieffer-Pülz & Jens-Uwe Hartmann (= *Indica et Tibetica*, XXX) (Swisttal-Odendorf: Indica et Tibetica Verlag, 1997), p. 729-742 (incl. 2 pl.). — [Tz'ŭ-hsien/慈賢].

8) "An *Uṣṇīṣa-Vijayā Dhāraṇī* Text from Nepal", *ARIRIAB*, III: 1999 (2000), p. 165-175.

3.8.0. 西域には極めて重要な写本・断簡類が出土することはいうまでもあるまい.[31] 際限のない中で筆者自身の経験を一二披露しておきたい．1979 年 9 月に日中歴史学者訪中団 (高田修団長) に誘われて参加し，各地を二十日近く探訪できたが，吐魯番縣展示館を訪ねた折りに，新たな『宝徳蔵般若』の異本の存在を知らせるような発見をして興奮した:

8) "梵文宝徳蔵般若木版本断簡"，平川彰博士古稀記念・仏教思想の諸問題 (東京・春秋社, 1986), p. 443-453.

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[27] 参看・末松保和, "高麗演福寺鐘銘について"，東洋学報, LXVI, 1-4 (東京 1985), p. 319-324.

[28] 鎌田茂雄・朝鮮仏教史 (= 東洋叢書, I) (東京・東京大学出版会, 1987), p. 3, cum p. 6: n. 2; 参看・梁翰承, "演福寺鐘漢字と梵字銘文に関する考察"，中外日報, No. 24748 (23.VII.1992), p. 1 & No. 24750 (27.VII.1992), p. 1. — cf. also Shigeo KAMATA, "Buddhism During Koryŏ", *Buddhism in Koryŏ: A Royal Religion*, ed. Lewis Lancaster (= *Korea Research Monograph*, XXII) (Berkeley: University of California, 1996), p. 35-66, esp. p. 61.

[29] Cf. e.g. SUH Yoon-kil. "The History and Culture of Buddhism in the Koryŏ Dynasty", *The History and Culture of Buddhism in Korea*, ed. The Korean Buddhist Research Institute (Seoul: Dongguk University Press, 1993),p. 117-168, esp. p. 154f.

[30] See e.g. *Yŏnboksa Bell in Kaesŏng, Korea*. Translation, text and editing by Yang Han-sung, Seo Kyung-bo & Charles Goodwin (= *UNESCO Collection of Representative Works*, published with the agreement of the Republic of Korea) (Seoul: Po Chin Chai Ltd., 1992), xii, 165 p. (incl. XI plates). — *ISBN 89-7197-030-8*.

[31] 二三十年前には考えられなかった貴重な資料が続出している．今となっては古紙の値であろうが，執筆時に遡って拙稿を見て戴きたい: "中央アジアの梵語仏典"，東洋学術研究, XXIII, 1 (= 特集・仏典成立の諸問題) [梶山雄一・責任編集] (1984), p. 68-92; cf. also *Buddhist Sanskrit Manuscript Collections: A Bibliographical Guide for the Use of Students in Buddhist Philology* (= *Bibliographia Indica et Buddhica: Pamphlet Series*, II) (Tokyo: The International Institute for Buddhist Studies Library, 1992), ix, 28 p. — *ISBN 4-906267-31-9*.

8a) "A Hitherto Unknown Version of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*", *A Volume in Honour of Eric Gene Smith* (Barcelona-Dharamsala, in press since 2001), ca. 15 p.

3.8.1. 展示館は「八思巴文仏経印本・元代 (公元 1280-1368 年)・柏孫克里克千仏洞」と誤りの多い説明文を付していた．この版本断片を 90° 傾けて展示してあったのだ．こうして見ると，たしかに八思巴 ('Phags-pa) 字と見誤まるのかもしれない．あきらかにランチャ (Lañ-tsha / Rañjana) 文字である．これは北京嵩祝寺板と思しきもので，してみれば柏孫克里克千仏洞出土はおかしい．柏孫克里克 (Bäzäklik) 近くの勝金 (Sängim) 辺りで見つかったというならば納得がいこう．いわゆるドイツ探検隊が将来した典籍には，吐魯番地方の中でも，この勝金で発見したものも決して少なくなく，心ある研究者が夙に注目していたことである.[32] 筆者は，ドイツ探検隊将来の赤刷り木版本に関心を惹かれた．型録で陀羅尼の音写漢字五字とするのは，書き込みなのか印刻なのか不明だが，これは西夏文字六字だと思う.[33] もし本典籍が，少なくとも北京町版であれば，これまでに未発見のものとして注目したい．完本の発見を切に望むが，我々は北京嵩祝寺 (別称・法源寺・法淵寺／1712 年建立) を含めて北京の木版本に関して調査が足りないと思う.[34] ところで展示されていた版本の写真撮影の許可も得られず，後日の入手も叶わないといわれて落胆し，その後も諦めていたら，まったく偶然にも，ある書物に写真を見出したのである.[35] 流石に台湾出身の写真家・石嘉福 (*1936) の手になる出版で，われわれ訪中団のちょうど一年前に，まさしく千里を踏破してなった貴重な写真ばかりで，くわえて地図・図解などもある．解説は，筆者が尊敬してやまない藤堂明保 (*1915) との対談形式で全巻を統一していることだ．問題の版本の写真は，30-31 頁の見開きに黒白写真４番として，展示館で見たと同じような方角から読む形で載っていて，次の解説が付されている:

"アスターナ墓群からほりだされたトルファン文書。[4] 漢族の墓だが漢字以外も出土する。これはいつの時代のものか不明、現在北京で解明中" (p. 31)

3.8.2. アスターナ墓群から掘り出されたということには，上記のように筆者は極めて懐疑的である．われわれ訪中団は，本書の刊行五ヶ月後に展示館を訪れたわけなので，北京で解読中も疑わしい．そうだとしたら，上に引いた展示説明文は，専家も解読できなかったことになってしまう．その後，筆者は，中国の知友に写真覆刻か研究成果の公刊はないかと問い合わせたが，いまだに全く否定的な返事しか戻っていない．対談の中では，石・藤堂のやり取りがあるが (p. 32)，両者の遣り取りに紙と物との混同があるのではないか:

石・トルファン文書([4]～[6])には晋(三世紀)から唐(とくに九、十世紀)のものが一番多いと聞きました。
藤堂・そう、三世紀から十世紀ぐらいのものですよ。……

3.8.3. これが小断片ながら，非常に興味深い「譬喩品」第十四であるばかりか，重要な本だと思わせ

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[32] Cf. e.g. *Sanskrithandschriften aus den Turfanfunden*, Teil I. Unter Mitarbeit von Walter Clawiter und Lore Holzmann herausgegeben und mit einer Einleitung versehen von Ernst Waldschmidt (= *Verzeichnis der orientalischen Handschirften in Deutschland*, X, 1) (Wiesbaden: Franz Steiner Verlag GmbH, 1965), p. 237-292, insbes. p. 237(mit einer Karte: "Karte der buddhistischen Ruinenstätten bei Turfan", nach A. v. Le Coq, *Aus HellasSpuren in Ostturkistan*, Leipzig 1926, p. 36); — cf. also a review by Yuyama, *IIJ*, XII, 4 (1970), p. 266-269: — 地図に関しても，黄文弼の一連の報告を見逃せない．中でも少し簡略であるが参考になるのが，『吐魯番考古記』 (= 考古學專刊, III) (上海・中國社會科學院, 1958)・附図 I. — 参看近刊例・馮志文等編著，西域地名詞典 (烏魯木斉・新疆人民出版社, 2002), p. 405a-406a

[33] Kat.-Nr. 646: s. Waldschmidt, *op.cit.*, Tafel 40 & p. 290f. — cf. auch Annemarie von Gabain, *Die Drucke der Turfan-Sammlung* (= *Sitzungsbrichte der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst*, Jahrgang 1967, Nr. 1) (Berlin: Akademie-Verlag, 1967), p. 34!

[34] Cf. Walther Heissig, *Die Pekinger lamaistischen Blockdrucke in mongolischer Sprache: Materialien zur mongolischen Literaturgeschichte* (= *Göttinger Asiatische Forschungen*, II) (Wiesbaden: Otto Harrassowitz,1954), p. 4-6 et passim; 参看・酒井紫朗(眞典), "家藏チベット藏外佛典の覚え書き", 日本西藏學會會報, No. 3 (1956)p. 1a-3a. — Cf. A. Yuyama, *Buddhist Sanskrit Manuscript Collections* (Tokyo: IIBS, 1992), p. 26.

[35] 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), 162 p., incl. 162 col.ills., 133 b/w ills., 1 + 4 maps, 1 table, some figs.

る読み一点だけを，煩を厭わずに記しておきたい.『宝徳蔵般若』梵文は，句末・行末をヴァサンタティラカー調: *ta-bha-ja-ja-ga-ga*, つまり - - ˘ - ˘˘ ˘ - ˘ ˘ - ˘ - - の下線部のように長・短・長・長/短で終わる.[36] ここで吐魯番本は，普通に *agra-bodhiṃ* - ˘ - - と読めば十分に韻律を満足できる所を,[37] *bodhim agryāṃ* と当に心憎いばかりの終わり方をしていて，今日まで知られる本と読みを異にしている.[38] 語順を変えてまで女性名詞としての *bodhi-* を形容するのに *agra-* を用いず *agrya-* の女性形を使うなどは，とても単なる誤写・誤伝とは考えられない．母音接続を嫌って *-m-* (hiatus-bridger) を置くような面倒をしてまで **bodhi-m-agryam* と読むことはあるまいし，ましてや修正などまったく必要ない.[39] 本典籍でも *agrya-* は，しかも句末に見られるが,[40] いうまでもなく **bodhy-agryaṃ* では韻律も満たせない. — しかし，いまだに実物を再見することも能わず，正しく解読するに足る写真も入手出来ず，読めない部分を残しているのは何とも悲しい．実は，事情を説明して石嘉福に，この写真を見せて欲しいとお願いしたが返事を貰えなかった．一度は良質の写真を見て自身の読みの正誤を確認したいと念じている.

3.9. 漢訳経典ではあるが，敦煌の仏教の様相を垣間見るような典籍に筆者は関心を抱いた．落書きか備忘のためであったかもしれない物が今にモノをいう．文献学的にも，文化学的にも注目すべき小断片といえよう:

9) "妙法蓮華経の蔵字音写による敦煌出土写本断簡二点覚書", 雲井昭善博士古稀記念・仏教と異宗教 (京都・平楽寺書店, 1985), p. 233-247. — [*Fonds Pelliot tibétain 1239 et 1269 à la Bibliothèque Nationale de Paris*].

3.10. インドから他地域へと展開した仏教の伝播に言語は欠かせないものであった．翻訳のための梵漢辞典は，教学的な見地からだけでなく，もちろん単なる辞書の役割としてではなく，言語・文化のうえでの貴重な資料を提供する．かつて先学の優れた業績が輝いているが,[41] 現段階での再考も必要かと思われるので，長い間着手したいと念じつつ果たせないでいる典籍の一が利言の『梵語雑名』である．恥ずかしながら，予備的な調査を公表してから既に久しい:[42]

10) "Toward a New Edition of the *Fan-yü Tsa-ming* of Li-yen", *Wisdom, Compassion, and the Search for Understanding: The Buddhist Studies Legacy of Gadjin M. Nagao*, edited by Jonathan A. Silk (= *Studies in the Buddhist Tradition: A Publication of the Institute for the Study of Buddhist Traditions, The University of Michigan, Ann Arbor*, edited by Luis O. Gómez) (Honolulu: University of Hawai'i Press, 2000), p. 397-411.

3.11.0. 実は，本稿最初に述べた「雁」に関心を抱いた大きな理由は他にもあった．仏教梵語文献学の構築を私かに考え始めていた若い時である．かつてケルンがジャータカマーラー校訂本 (1891刊) の末尾に，第十七章「華鬘師と龜」として写本に独立していたものを，余りにも不自然な挿入とみて，附録として載せた．これは流石にオルデンブルグが，マハーヴァストゥ・アヴァダーナとの比定を夙に成

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[36] Cf. A. Yuyama, , "Remarks on the Metre of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*", *Studies in Indo-Asian Art and Culture*, II: *Acharya Raghu Vira Commemoration Volume* (= *Śatapiṭaka Series*, XCVI) (New Delhi 1973), p. 243-253.

[37] Cf. *Rgs*.Rec.AB: ... *agra-bodhiṃ* XIV 6d, XIX 2a, XXX 4b; and similar endings e.g. *buddha-bodhiṃ* V 4d, X 6d, XV 1b,XVIII 8d, XXII 2d; etc.

[38] Turfan version XIV 6d: *atikramya bhūmi-dvaya prāpsyati bodhim agryāṃ*; cf. Tib. *sa gñis śin-tu 'das-te byaṅ-chub mchog thob-'gyur*; Chin. (Taisho VIII p. 680a18) 證大菩提超二地。

[39] For a hiatus-bridger *-m-*, see Yuyama, *Rgs.Gramm.* (Canberra 1973), p. 47: §4.156-157 (cf. Edgerton, *BHSGr.* §4.59-60).

[40] Cf. *Rgs* XI 5ab: *.yatha bhojanaṃ śata-rasaṃ labhiyāna kaś cit / ... labhitva sa bhojanâgryaṃ*, "Just as someone obtaining the food of a hundred tastes, ... he obtaining the best of food, ...": Tib. *dper-na la-las ro brgya ldan-pa'i zas rñed-la / zas mchog rñed-nas* ...; Chin. (T VIII p. 679b20) 如人先得百味食 / 或得稻飯爲上味!

[41] Prabodha Chandra Bagchi, *Deux lexiques Sanskrit-chinois. Fan yu tsa ming de Li yen et Fan yu ts'ien tseu wen de Yi-tsing.* 2 vols. (= *Sino-Indica: Publications de l'Université de Calcutta*, II-III) (Paris: Paul Geuthner, 1929-1937), (iii), 336 p., (v), ii, 337-541 p.; cf. A. Yuyama, "Prabodh Chandra Bagchi (1898-1956): A Model in the Beginnings of Indo-Sinic Buddhist Philology", *ARIRIAB*, V : 2001 (2002), p. 135-146; additional remarks: *ARIRIAB*, VI: 2002 (2003), p. 342.

[42] 大正新脩大藏經・事彙部: No. 2135: LIV, p. 1223a21-1241b4.

し遂げていた (ed. Émile Senart, II, Paris 1890, p. 244.1-245.16).[43] こうなれば，部派を異にする『佛本行集經』(Taisho 190) にも類同文を見出せる (III, p. 797c17-798a27). 内容の類同についての興味もさることながら，真っ先にケルンの本文校訂をどうしても疑わしく思っていた．従って，これを碩学たちが無闇に仏教梵語と片づけてしまうことに疑念を懐いた.[44] また，その当時，学校文法に見られない読みをみて，すぐに珍しい仏教梵語だとして，なかば仏典の書き手を教養なき低俗な者とて疎んじるような傾向にも不快感を懐いているところであった．

3.11.1.「華鬘師と龜」に関しては，原典批判に問題があり，異読の報告がないので，何よりも原写本を見るしかないと信じていた．幸いに，ドイツのフンボルト財団上級研究員としてゲッティンゲンに在ったおり，ケルンが依ったパリの国立図書館所蔵の写本 (Ms P) を検分する機会に恵まれた (1975).[45] この間の事情は，まずドイツ東洋学会で報告した．アルスドルフやワルトシュミットなどの大御所が前列に居並ぶ所で，誠にもって冷汗ものの発表だった:

11) "Bemerkungen zur Sanskrit-Version des Kacchapa-Jātaka", *Vorträge - XIX. Deutscher Orientalistentag vom 28. September bis 4. Oktober 1975 in Freiburg im Breisgau*, herausgegeben von Wolfgang Voigt (= *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Supplementband III, 2) (Wiesbaden: Franz Steiner Verlag, 1977), p. 1028-1036.

3.11.2. その後，帰国して忙しさに委けて放置してあったが，畏友ミヒャエル・ハーンの勧めもあり，『佛本行集經』の訳も添えて詳細を公刊した．下手な独訳をこなれていないと，厳しく指摘されたりしたが，筆者はできるだけ直訳式にして漢文を読まない専家に色合いを伝えたかったのである:

11a) *Kacchapa-Jātaka: Eine Erzählung von der Schildkröte und dem Kranzwinder* (= *Studia Philologica Buddhica: Occasional Paper Series*, V) (Tokyo: The International Institute for Buddhist Studies, 1983), xxii, 42 p. — *ISBN 4-906267-15-7.*

・本書に対する書評・

(Bhikkhu) Pāsādika, *Buddhist Studies Review*, I, 2 (London 1983-4), p. 179-182.

J. W. de Jong, *Indo-Iranian Journal*, XXVIII, 3 (Dordrecht 1985), p. 230-232.

Christian Lindtner, *Orientalistische Literaturzeitung*, 82. Jahrgang, Nr. 1 (Berlin 1987), Sp. 90.

3.11.3. さて，「亀」の本生話類は，上に挙げた中でも報告したが，経典化したジャータカ類にある「双雁とオシャベリ亀の話」への興味は感傷的なまでに続いた．とくに関心を惹いたのが，本生経類などのインド系説話の広い分布である．故あって，かねて豪州滞留中からの念願であったジャワ島へ，ずっと後になってだが幸いに仕事で行くことができた．1990 年 2 月のことである．かつて四十年前にレイデンで留学先を共にしたジーン・スミスが，インド・デリーの米議会図書館の南アジア総局長から東南アジアを仕切るジャカルタに転任していたので，種々と懇談すべきことがあったのだ．— 私事で恐縮であるが，かつて太平洋戦争中に，オランダから奪取した電気事業を継ぐように，勤めていた電力会社から占領下のジャワに徴用・派遣された一人である父が，親しく可愛がっていた若き通訳の消息を求めて知ることもできた．悲しいかな，父は他界してしまっていた．通訳の仕事を離れて後に，彼は独立運動に身を投じて陸軍の最高位・中将に昇進し，後に駐英インドネシア大使になって父を探したという．その後，筆者は東京で彼に遇うことができたが，頼む相手を間違っていたことを知る．戦時中に父が筆者に日記のようにこまめに送ってくれた絵葉書や写真数枚が筆者の手許にあり，彼と共に戦時を偲んで悔やんだ．父からの手紙には，時たま黒塗りの部分もあったが，絵葉書にはオランダ語も目についた．こうして子供の時に筆者は，ジャワに憧れて勉強してみたいと私かに思っていたが，父はジャワを知りたければ先ずインドから始めなくてはという．いまだにインド学海に溺れている始末

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[43] Cf. H. Wenzel, "Dr. Serge D'Oldenburg 'On the Jātakas'", *JRAS*, XXV (1893), p. 306 & 338.

[44] Cf. e.g. Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar* (New Haven 1953), p. 5, n. 14; Etienne Lamotte, *Histoire du buddhisme indien* (Louvain 1958), p. 635; — , *History of Indian Buddhism*, trsl. Sara Webb-Boin (Louvain-Paris1988), p. 574; 山田龍城・梵語仏典の諸文献 (1959), p. 23.

[45] Ms P: Collection Burnouf, No. 95 / Ms Nos. 45-46, Bibliothèque nationale, fol. 86a5-88a1. Cf. Jean Filliozat's *Catalogue*, I (Paris 1941), p. 21f.; Léon Feer, "Études bouddhiques – Les jâtaka (I)", *JA*, VII, 5 (1875), p. 145, trsl. G. M. Foulkes, *A Study of the Jatakas (Analytical and Critical)* (Calcutta 1963), p. 46 (cum n. 6: p. 44f.).

である．こうしたことで，筆者のオランダ留学にも因縁深いものを感じている．閑話休題．

3.11.4. 実は，ジャワ出張ができた機を逃さずに，島の中部方面へも，ジーンの助けを得て簡略な調査旅行をすることができた．その目的の一はジョグジャカルタ北西郊外のボロブドゥール近辺にあるムンドゥ寺院遺跡を見学することであった．当時の筆者には，「双雁と亀の本生話」の美術面での広範な分布について，資料がまことにもって貧しいものであった．機会のあるときにせめて一つでも見ておきたい．壮大なボロブドゥールのかげで，遺跡そのものに関しても，参照すべき文献資料にも，筆者の無知から事欠いていた．しかし，人気のないムンドゥ寺院遺跡には感激の一語であった．とまれ筆者は，インド文化圏の広さに驚嘆しながら帰国して，次の論稿をまとめてみた．幸いに興味を示してくれた人もいた．遙かアルゼンチンの地で，孤軍奮闘して高い成果を相次いで公刊する畏友夫妻が，改訂稿をスペイン語に訳してもくれた:

12) "The Kacchapa-Jātaka in Bas-Relief at the Caṇḍi Mĕndut in Central Java", 前田惠學博士頌寿記念・仏教文化学論集 (東京・山喜房仏書林, 1991), p. 251(530)-265(516), incl. 7 ills.

12a) "El Kacchapa-Jātaka en bajo relieve en el Caṇḍi Mĕndut en Java Central", *Revista de Estudios Budistas*, Número 6 (México-Buenos Aires 1993-1994), p. 63-79, 7 ills. (7 pages), 1 map (frontispiece). — [西文訳：Fernando Tola & Carmen Dragonetti].

3.12.0. その後，折に触れては，種々の資料に目を配ってきた．1997年度には，偶々レイデン大学の沼田仏教学講座への招聘を，浪々の身であった前年に引き受けていた．往昔に勉学したケルン・インド学研究所の仏教学演習に加えて，日本学での講義演習も義務づけられた．運良く出立直前に待ちに待った平安末期の仁平２年 (1152) 書写になる『注好選』の東寺觀智院本の公刊をみた．この貴重な写本は，実はすでに十数年前に，影印本として刊行されていたので，権威ある校訂本の公刊が待たれていたわけであった:

馬淵和夫・小泉弘・今野達 (校注), 三宝絵・注好選 (= 新・日本古典文学大系, XXXI) (東京・岩波書店, 1997): 『注好選』下巻・第十話「双鳫(そうがん)は渇(かつ)せる亀を将(い)て去る第十: 本書 p. 360-362 (漢文崩し文) + p. 434ab (漢文).

馬淵和夫 (編著), 古代説話集・注好選 《原本影印并釋文》(東京・東京美術, 1983): fol. 9b-11a (写真覆刻) = p. 167 (漢文崩し文): 雙鳫渇龜將去 第十.

3.12.1. 我々に馴染みの深い『今昔物語集』との先後関係の論争にも決着をつける時期であり，山田版『今昔物語集』から四十年を経て漸く，鶴首して待った今野達校訂本が，その間の研究成果を踏まえて出たことを本当に慶ばしく思い，「双雁と亀の本生話」をネタに一文を認めて祝った:

13) "パンチャタントラと今昔物語集"，新・日本古典文学大系，第 33 巻：『今昔物語集』一・付録月報，第92号(東京・岩波書店, 1999年7月), p. 1-3.

3.12.2. レイデンでは，幸いに俊秀の学生に恵まれたので，日本文学の巨象と知りながら，インド文化圏の広がりを見たい一心で取り組んでみたかった．そのために「双雁と亀の本生話」は好材料であった．帰国後，本誌創刊号に慌てふためいてまとめた:

14) "仏教説話文学研究覚書 (1-3)：「注好選」下巻第十話『雙鳫は渇せる龜を將て去る』雑録／試訳／余滴", *ARIRIAB*, I: 1997 (1998), p. 69-90 / p. 91-95 [英訳注]／II: 1998 (1999), p. 90-92.

3.13. ムンドゥ寺院遺跡余録: 長らく見損ねていた書を，最近になって目にすることができた.[46] 回想的なものといえようが，さすがに第二次世界大戦前後の厳しい長年月を滞留し，情熱をもって研究調査しただけあって，貴重な写真資料も見られ，優しい愛着を感じさせる記述が快い．そのオランダ語原本は1960年のことで，この種の出版は決して容易な時代ではなかった．筆者のレイデン留学三年前のことで記憶が甦る．著者は，寺院遺跡の発見にいたる調査研究史を，学問的な話題を巧みに盛り込んで展開する．浮彫を説話類に比定する作業の容易でないことも語る．また，鮮明な黒白写真をあげていて，ムンドゥ寺院の修復前，つまり百年以前に，北翼の階段付近の浮彫が極めて良く保存され

[46] E.g. A. J. Bernet Kempers, *Ageless Borobudur: Buddhist Mystery in Stone. Decay and Restoration. Mendut and Pawon. Folklife in Ancient Java* (Wassenaar: Servire, 1976), 288 p. (incl. 225 b/w plates). — *ISBN 90-6077-533-8.*

ていたことを知る.

3.14.0. 蛇足・ そこでもう一度じっくりとムンドゥ寺院の浮彫を眺めているうちに，ふと日本語の言葉が浮かんできた.「雁が飛べば石亀も地団駄」や「石亀も地団駄」更には「地団駄踏む」とは，もしやして元は仏典に発した台詞ではないのかと. 先ずは，定石通りに『広辞苑』では何というだろうか，と種々の辞典を参照してみるが，貴重な出典についての若干の情報を得られるが，どうも淵源に関しての求める答えがない:[47]

3.14.1. 自分の無力に苛立つだけでは，オシャベリを戒める仏典の本生話と異なってしまうようにみえる. しかしよく考えてみると，本生話でも，池の水が涸れてしまい，どこかへ水を求めて行かねばならなかったが，ノロノロと歩いて望みは叶わなかったところを，飛ぶ鳥に連れて行ってもらったのだ. 援けの手／足を差し伸べて貰わなければ，地団駄踏むしかない. 慶長八年 (1603) 刊行の『日葡辞書』も引用している由なので，少なくとも 17 世紀前には既に使われていた言葉であった.

3.14.2. 残念なことに，典籍の解説はあっても，遡っての出所が定かにならない. 19 世紀初頭の十返舎一九作の洒落本『東海道中膝栗毛』(1802-1822) は,[48] 駿府出の遊び人・弥次郎兵衛と旅芸人・喜多八が神田八丁堀の裏長屋から発っていわゆる東海道を弥次喜多道中する滑稽本で，小田原で旅宿の五右衛門風呂の底をぬいてしまったり，箱根湯本を出て街道を畑宿に至る道すがら旅人，実は護摩の灰・十吉に出会い，意気投合して宿をともにすることまで話し合う. さらに関所を越えて三島に向かうあたりの在郷にある妙法華寺を過ぎて今の塚原新田近在であろうか，毬栗頭(いがぐりあたま)の子供二三人が大きな鼈を玩ぶのを見て，晩に宿でやらかそうと買い求める. 三島の宿で女と眠りこけて，夜の明けぬ内に十吉は弥次郎の打飼袋(うちがいぶくろ)の金子を盗って遁走，忘れられていた鼈は喜多八の蒲團に潜り込み，びっくりした喜多八に弥次郎の方へ放り投げられる. 鼈は払いのけようとする弥次郎の指に食らいつく. — どじな話を洒落と滑稽で綴るなかで，弥次郎が痛さをこらえながら「すっぽんにくはへられたるくるしさにこちや石龜のじだんだをふむ」と吐く言葉に頭注があって「雁が飛べば石亀も地団太」云々という. 挿画がドンチャン騒ぎとも言うべき場面を活写しているが,「雁が飛ぶ・石亀が地団駄」の淵源が判然としない.[49]

3.14.3. ついでながら，半世紀を遡って，もう一つ資料の整っていて面白い典籍を覗いてみたい. 寛延元年／1748 年辰 8 月 14 日を初日として大阪竹本座で演じられた座元・竹田出雲(二世／1691-1756) と三好松洛・並木千柳(宗輔)の合作になる名高き浄瑠璃『假名手本忠臣蔵』(十一段) である. 周知のように，元禄 15 年／1702 年の赤穂浪士の仇討ち事件を材料に，数多世に出た義子劇の典型を創出した作品として誉れ高い.[50] この舞台劇の成立の前後を知るのも大変な面白さである.[51]

3.14.4. 今に見る歌舞伎などの芝居と異なり，浄瑠璃の面白さはまた格別というべきか.「惣體人と馬には。乗(っ)て見よ添(ふ)て見よと申せば。...」といった格言が直前に出たり，泰亀を石亀と縁起良く読ませるあたりの興味も誘う.[52] 第十段・天河屋の段の一節に,「... 何卒此恥辱雪(ススギ)やうはない

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[47] 例えば『広辞苑』第 5 版, p. 136b & 589a; cf. p. 1649d.

[48] 作品の成立に関してはややこしいので専家の解説に委ねたい: 麻生磯次校注・東海道中膝栗毛 [八編本](= 日本古典文學大系, LXII) (東京・岩波書店, 1958), p. 3-14 "解説"; 岩波版・日本古典文学大辞典, IV (1984), p. 429a-d, "道中膝栗毛 (小池正胤)".

[49] 前掲・麻生磯次校注・東海道中膝栗毛, p. 97, cum n. 18. この優れた校訂本は，殆ど変更なく脚注付文庫本として再録されていて便利である: 十返舎一九作・麻生磯次校注・東海道中膝栗毛，上 (= 岩波文庫, 30-227-1) (1973), p. 136, cum n. 9.

[50] 岩波版・日本古典文学大辞典, I (1983), p. 675a-676b, "仮名手本忠臣蔵 (白方勝)".

[51] 興味深い一書を挙げれば: 松島栄一・忠臣蔵 — その成立と展開 — (= 岩波新書, D-106) (1964;15 版・2002), esp. p. 143-178.

[52] 諸橋轍次・大漢和辞典, VI (修訂版)(1985), p. 1075c, "泰龜 (タイキ)".

かと。りきんで見ても泰龜(イシガメ)のじだんだ。及ばぬ事と存(じ)た所へ。...」と.[53] 版によって多少の異読・異字が見られる.[54] そこでお門違いと思われそうであるが，古典インドにおける仏典の言語を話し言葉という見地から関心をもってきた筆者には，日本語で同じような課題に関心を示す労作が目を惹くのである．例によって，筆者には梵語仏典の写本より難しい嘉永 3 年／1850 年 7 月再版の原典（桜楓社刊・影印本）を，国語国文学の前田桂子と情報計数学の江木鶴子が協同して翻刻しデータベース化し，有り難くも関連資料をすべて惜しみなく公開してくれた．門外漢の筆者としては忝なくも文字通りに引用させていただく:「何／卒｛とぞ｝此／恥辱｛ちじょく｝／雪｛すすぎ｝やうはないかと。りきんで見ても／泰亀｛いしがめ｝のじだんだ。及ばぬ事と存「ジ」た所へ。」.

3.14.5. こうしてみると，「雁が飛ぶ」という前段がなくとも誰もが知っていた言葉らしい．その意図するところは，確かに上の日本古典文学の専家の仰せの通りであろうが，筆者の気懸かりな諺の淵源が判然としない．本生話の『雙鴈渇龜將去』が，いろいろの形で，数世紀も前から巷間に流布していたことを思えば，どこかに証拠が掴めないだろうか．

3.14.6. 同じ諺・格言として「雁が起てば鳩も起つ」があり，「雁が飛べば石亀もじだんだ」は，他の浄瑠璃や俳諧にも使われているという.[55] 同辞典によれば，松江重頼編・俳書『毛吹草』(1645-1647)[56] 巻二の「世話」には，「いりまめのすましろひ／鴈がとべはいしがめもちだんだ」とある.[57] 確かに，イリマメをオスマシ・吸物には使えないことの解き明かしが誠に面白い．残念ながら，今わが手許では参照できないが，高瀬梅盛 (1611-1699)・俳諧『類船集』七巻八冊 (1676 刊) 巻仁に「鴈がとべは洞龜もじだんだといひ伝たり」とて，洞亀の字をあて「イシガメ」と読ませるとか,[58] 近松門左衛門 (1653-1724) が大評判になった『国姓爺合戦』(正徳 5 年／1715) の類似作となした享保 7 年 (1722) 初演『唐船噺今国姓爺』下に「雁(ガン)がとべば石がめもじだんだ<略>人が立てば同じ様に」とあることも教えてくれる.[59]

3.14.7. 結語・ 話はぐっと飛んで，阪神が巨人の打線を羨んでも，『雁(かり)が飛べば石亀(いしがめ)が地団太(じだんだ)踏む』の譬えよろしく，分を弁えて阪神は阪神の行き方をしろと，筆者より二つ若い野球の野村克也監督が語ったというような事を目にしたことがある．— あれこれ素人が典籍を巡って見ても，結局は格言の出所は判らずで，早いところ専家に教えてもらいたい．筆者には，我田引水といわれようが，仏教の説話文学が大本としか思えない．— 振り返れば，学問の頂は，雪山ヒマーラヤのごとく，余りに美しく，余りに高く，余りに遠い．わが智の水田は，慧尽き果て，溜池の智水も絶えて，乾田と化し，馬耕して，石亀も生き延びず，ただ遙かに渇を癒す池水を雪山の麓の融雪に求めて叶わず．日暮れて道遠き輩は，遅々として歩むこと石亀のごとく，徒に焦るのみ．空高く，速やかに飛び行く雁を，地団駄踏んで，見

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[53] 竹田出雲作・守隨憲治校注・仮名手本忠臣蔵／附・古今いろは評林 (= 岩波文庫, 30-241-1) (東京・岩波書店, 1937, 12 刷・1995), p.108.

[54] 乙葉弘校注・浄瑠璃集，上 (= 日本古典文學大系, LI) (東京・岩波書店, 1960), p. 370f., cum n. 20.

[55] 小学館版・日本国語大辞典, V (1973.9), p. 303c; 有益な古典文学の用例を挙げてあるが，残念ながら「雁が起てば鳩も起つ」についての用例がない.

[56] 岩波版・国書総目録, III (1965, rev. 1990, repr. 1994), p. 92d: 毛吹草; 同・日本古典文学大辞典, II (1984) , p. 383c-384b (加藤定彦).

[57] 小学館版・日本国語大辞典, II (1973.3), p. 389b:- 新村出校閲・竹内若校訂，毛吹草 (= 岩波文庫, 30-200-1)(1943, repr. 1988), p. 94a7-8.

[58] 岩波版・国書総目録, VIII (1972, rev. 90, repr. 94), p. 116d: 類船集; 同・日本古典文学大辞典, VI (1985) , p. 257b-c (榎坂浩尚). 誠に残念ながら門外漢の筆者には本書を実見・検分する機会を逸してしまった: 例えば，限定覆刻版 (寺田與平治板行京都大学所蔵本)・野間光辰監修・俳諧類船集 (= 近世文藝叢刊) (大阪・般庵野間光辰先生華甲記念会. 1969). — 島本昌一，便船集・類船集解題 (東京・法政大学連歌俳諧研究会, 1967)，謄写版, 41 p. [未見].

[59] 岩波版・国書総目録, VI (1969, rev. 90, repr. 94), p. 74d: 唐船噺今国姓爺; 同・日本古典文学大辞典, II (1984) , p. 568c-569c: 国姓爺合戦 (今尾哲也).

上げるごとし．雁が飛べば石亀は地団駄．我が身の上の噺ではあった!

§4. 中国のチベット説話文学研究一点に託けて:

4.0. 中国の民間文学集成という大企画のもとにチベットの民間説話を集めた大冊が刊行された．例によって，漢語のみで編まれていて，原語を知る由もないものが殆んどで残念であるが，丁寧に調査・蒐集・分類・記録していて興味を誘われる．わが国にも優れた研究業績がみられる (v. *infra* §4.4)．また，インドの説話文学や仏教説話からの民間伝承は見当たらないようであるが，それは将来に期待できる領域であろう．

＜中国民間故事集成＞全国編輯委員会・中国民間故事集成・西藏巻 (北京・中国 ISBN 中心出版/新華書店北京発行所発行／2001.8), (vi), 16, 10, 1, 1045 p., col. ills. on 16-p.pl. — *ISBN 7-5076-0212-5*. — P173 元.

4.1.0. 中国の民間伝承説話には，優れた類話分類・話類型索引の業績があるので，こうした中での位置づけをしてくれたら誠に有り難い．インドからの流れを知りたい筆者などには切実である:

Nai-tung Ting, *A Type Index of Chinese Folktales in the Oral Tradition and Major Works of Non-Religious Classical Literature* (= *FF Communications*, CCXXIII) (Helsinki: Academia Scientiarum Fennica, 1978), 294 p. — ISSN 0014-5815 / ISBN 951-41-0324-6.

4.1.1. 著者は以前にも便利な小冊子を贈ってくれているので参考までに挙げておきたい:

Nai-tung Ting and Lee-hsia Ting, *Chinese Folk Narratives: A Bibliographical Guide* (= *Chinese Materials and Research Aids Service Center: Bibliographical Aids Series*, IV) (San Francisco: Chinese Materials Center, 1975), xiii, 68 p.

4.1.2. 広い意味での中国の民間説話などを集めたちょっと便利な解題がある:

千野明日香・衛藤和子編，日本語訳中国昔話解題目録 *(1868-1990)* (東京・中国民話の会／汲古書院, 1992), 166 p.

4.2. 関連して有難くも見逃せない著作がもう二つある:

W. E. Skillend, 古代小説・*Kodae Sosŏl: A Survey of Korean Traditional Style Popular Novels* (London: School of Oriental and African Studies, University of London, 1968), 268 p.

崔仁鶴 (In-hak CHOI: *1934), 韓国昔話の研究 — その理論とタイプインデックス (東京・弘文堂, 1976), v, 427p.; xxvii p. — [Summary: *A Study on Korean Folktales and Type Index*].

4.2.0. 東アジアの説話類についての興味は尽きることないが，無知な筆者にとって類話分類・話類型索引は誠に有り難いものである．關敬吾 (1899-1990) の『日本昔話集成』など，多くの先学の業績の厄介になるだけで，評価などしようがないが，次も筆者座右の必携書である．今後将来に向けて改訂増補の出るのを常に待ち望んでいる:

Hiroko Ikeda, *A Type and Motif Index of Japanese Folk-Literature* (= *FF Communications*, edited for the Folklore Fellows by Lauri Honko, et al., CCIX) (Helsinki: Academia Scientiarum Fennica, 1971), 377 p.

4.3. かつて本誌創刊号でも触れたので繰り返しは避けたいが，1930 年代以来のアメリカ人学者・トンプソン (Stith Thompson: 1885-1976) の果たした役割を挙げねばなるまい．オールネ (Antti Aarne: 1867-1925) のヘルシンキ学派から，トンプソンのブルーミントン学派誕生とでもいえようか．フィンランドのオールネが，説話分類の創始者になったのには，なにか北欧の文化的な舞台を感ずる．植物分類学を創始したリンネ (Carolus / Carl von Linnaeus: 1707-1778) は，今は隣国のスエーデンの出身であるが，西欧の広い範囲で活躍し，影響を与えたことでも知られていることを思い起こす．さて，下の第三は名著の誉れ高いが，原著が 1910 年，改訂が 1928 年，トンプソンの増補・改訂の賜物でもある．またここで願わくば，これにインドを含むアジアの説話も，今後専家に網羅してもらいたいものだ:[60]

Stith Thompson, *Motif-Index of Folk-Literature. A Classification of Narrative Elements in Folk-Tales, Ballads, Myths, Fables, Mediaeval Romances, Examples, Jest-Books and Local Legends*. Vol. I: *A-C*; Vol. II: *D-E*; Vol. III: *F-H*; Vol. IV: *J-K*; Vol. V: *L-Z*; Vol. VI: *Alphabetical Index* (= *FF Communications*, Vol. XXXIX, No. 106; Vol. XL, No. 107; Vol. XLI, No. 108; Vol. XLII, No. 109; Vol. XLVI, No. 116; Vol. XLVII, No. 117) (Helsinki: Academia Scientiarum Fennica, 1932-33-34-34-35-36).

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[60] Cf. *Dictionary of American Biography*, Supplement Ten 1970-1980 (New York: Charles Scribner's Sons – Simon & Schuster Macmillan, 1995), p. 780b-782a: "Stith Thompson" (Margie Burns). — To my regret, I have not yet seen: Peggy Martin, *Stith Thompson: His Life and His Role in Folklore Scholarship with a Bibliography* (Bloomington: Folklore Publications Group, 1976-1979), v, 67 p. — *LC No. 79100908*.

—, *Motif-Index of Folk-Literature* (Revised & Enlarged edition), 6 vols. (Bloomington: Indiana University Press, n.d. [1953-1958]), Vol. I: *A-C*, 554 p.; Vol. II: *D-E*, 517 p.; Vol. III: *F-H*, 519 p.; Vol. IV: *J-K*, 499 p.; Vol. V: *L-Z*, 567 p.; Vol. VI: *Alphabetical Index*, 892 p.

—, *The Types of the Folklore: A Classification and Bibliography*. Antti Aarne's *Verzeichnis der Märchentypen* (= *FF Communications*, No. 3). Translated and Enlarged by Stith Thompson. Second Revision (= *FF Communications*, No. 184) (Helsinki: Academia Scientiarum Fennica, 1981), 588 p. — *ISBN 951-41-0427-7 / ISSN 0014-5815. — First published 1961.*

4.4. 中国での関連の出版に託けて，あらぬ方角へ来てしまった．日本でも筆者が自国に帰って定住を決めた頃から，星実千代がチベットの民話を営々と蒐集して，編集・刊行するという優れた研究に出会い快挙と慶んだ．内外の注目を集めて，七冊まで出たと思う．その後，民謡集も出しているが，民話集はどうなっているのだろうか．今はチベット語の言語学的研究を推し進める娘泉が鋭意紹介に努めてくれているのは誠に有難い．勿論，他国にも多くの優れた業績を見るが，ここに触れる余裕がない:

Michiyo Hoshi, *Texts of Tibetan Folktales*, I. Edited by the Seminar on Tibet (= *Studia Tibetica*, V) (Tokyo: Toyo Bunko, 1979), xii, 292 p.

4.5. かつて筆者がレイデン大学へ留学したとき，ドゥ・ヨングはチベット語の演習に，出版されたばかりの蒙蔵文対照の『ヴェーターラ物語』を渡して翻訳を課した.[61] 受講者は二人だけだった.いわばインドの枠物語形式を借りただけで，梵語典籍と容易に比較できると思ったのが，筆者の大きな誤算だった．当時入手できた辞書は思うに任せず，参考書もないままに，文字通り悪戦苦闘した.[62] 滞留二年が過ぎると，いくつかの話は，自信はないが，訳し終わっていた．ついで，今度は日本語訳を発表するように勧められた．余りに難しく，不明な点ばかりなので，躊躇したが結局下のように発表し始めたが，キャンベラ・大阪の通信がうまく行かず，準備していた和訳もついに未刊となった．その後，優れた原典の出版もあり，研究も急速に進展したと思うので，わが国にもっと紹介されることを望んでいる．上記の星実千代を継いで，星泉が期待の星である．恐らく異本・異読の研究だけでも大変だろうと思う．読めば総じて穏やかでない話ばかりのようだが，チベット人にとっては，「まことに蜜蜂の羽ばたきにも似て耳に快い」話ばかりなのだ．チベットの『ヴェーターラ物語』は，その序文に龍樹を登場させたりして，仏教国かなという所を見せたりするが，ここでは深入りしまい．もはや筆者の出る幕ではない:

"チベットのヴェーターラ物語 (I)", 四天王寺, No. 319 (大阪 1967), p. 36-41.

§5. 北京大学史資料:

5.0. 最近，東アジアの諸国で，やたらと一流大学という言葉を使って，過当な競争を煽っている感じがしてならない．確かに，中国では，北京大学が創立以来幾多の苦難を乗り越えて，大学の再編統合などの改革も繰り返して今日の大学組織を築いてきたようである．その間に，我々にも馴染み深く影響を与えてくれた教授陣を輩出してきた．今に我々はそうした北京の多くの学者から恩恵を蒙る．次の文献目録は，配列の仕方からして，歴史的な展開を速やかに展望できるように編んである．その時代々々を追って行くだけでも大学史が鳥瞰的に読みとれる．更に，人別索引には，それぞれに参考となるべき文献が挙げられていて極めて便利である．ただ，この種の出版物は，なべて項目執筆者の力量と関心事の力点の置き方に質の善し悪しも左右される:

北京大学校史館編・岳秀坤(責任編集): 北京大学校史論著目録索引 (1898-2003) (北京・北京大学出版社, 2004.7), (ii), 15, 824 p. — *ISBN 7-301-07547-2/G-1251*//P90 元

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[61] *Tibetan and Mongolian Tales of Vetala*, I (= *Corpus Scriptorum Mongolorum, Instituti Linguae et Litterarum Academiae Scientiarum Republicae Populi Mongoli*, II) (Ulan Bator 1962):

Vetāla Story = *ro dṅos-grub-can-gyi gtam-rgyud*, "通力(悉地成就)をもつ死屍の物語": *ro (dṅos-grub-can-gyi) sgruṅ*, "(通力もつ)死屍物語".

[62] E.g. *Die Märchen des Siddhi-Kür. Kalmükischer Text mit deutscher Übersetzung und einem kalmükisch-deutsch Wörterbuch*, herausgegeben von B. Jülg (= *Volkskundliche Quellen*, Reihe III) (Leipzig 1866), XI, 223 p.

Mongolische Märchen-Sammlung. Die neun Märchen des Siddhi-Kür nach der ausführlicheren Redaction. Und die Geschichte des Ardschi-Bordschi Chan. Mongolisch mit deutscher Übersetzung und kritischen Anmerkungen, herausgegeben von B. Jülg (= *Volkskundliche Quellen*, Reihe III) (Innsbrück: Verlag der Wagner'schen Universitäts-Buchhandlung, 1868), XVI, 256 p. — *Reprinted in Hildesheim 1973.*

5.1. 王力・王國維・王重民・湯用彤・許地山(落花生)・陳垣・陳寅恪・林語堂・羅常培・周一良・季羨林・胡適・梁啓超・董作賓・蔡元培など馴染み深い名が見える．馮友蘭のように，著名だった人のページ数は確かに多い．毛澤東・魯迅・茅盾の名もある! 北京大学と直接に関係ない学者，例えば任繼愈の名はない．北京大学の歴史を知らないと，学史の上で見落としてしまいそうである．例えば，羅常培をみて，羅振玉はと思うと，この索引にはない．

羅振玉校刊群書叙録 (揚州・江蘇廣陵古籍刻印社, 1998.1), (iii), 428 p.

5.2.0. 王國維についての著作は多数あるが，彼自身の著作が挙げられていない．王重民は，流石に影響力のあった人とて，彼についての著作は多いが，彼の著作は文集『冷廬文藪』のみで寂しい.[63] ついでながら，許地山 (1893-1941) は，文学者として有名であろうが，彼は仏教学にも関心が高く，我々にとって忘れてはならない仕事もある．ハーバード燕京で，かつて出した索引叢書の一が，残念なことに余り利用されなかったように思われる大蔵経索引『佛藏子目引得』の実の編集者だという．大正新脩大藏經を主に他の三種を校合し，梵巴資料をも参照したもので，今にしてなお有用だと思う．

佛藏子目引得／*Combined Indices to the Authors and Titles of Books and Chapters in Four Collections of Buddhistic Literature.* 3 vols. (= *Harvard-Yenching Institute Sinonological Index Series*, XI) (Peiping: Offices in Yenching University Library, 1933), (vi), xvi, XXV, 266 p.; (iv), 459 p.; (iv), 412 p. — [Editor-in-Chief: William Hung (洪業)].

5.2.1. ところで，許地山(落花生)は，わが国でもよく知られているようなので，蛇足であろうが，台湾に生まれて，北京へ出て学び，インドへの関心を強くしたようだ．早くにタゴール (Rabindranath Tagore: 1861-1942) の翻訳もあるという．後に北京を嫌って香港へ移った折りに携行した典籍類の中にあったのが，上にも触れた名高い北京町版であった(*supra* §3.8.1)．これが後にキャンベラの豪州国立大学に東アジア研究が盛行すべく，彼の死後に購入されたという.[64]

5.3.0. ところで，北京大学史索引の中に，インド学仏教学に携わる学徒が裨益される学者として，例えば羅常培を挙げれば，彼に関する情報を得る方法として，先ずは人物編(文章類)の項目を見る，彼の著作を見たくば人物編(著作類)の項目に名を探すということになる．これは便利のようで不便でもある．むしろ一つの項目に，羅常培の著作と関連記事が見えるようにしてくれても良かったのではないか．羅常培の場合の著作としては，『羅常培文集』(1999)一点のみを挙げるだけである．これは知る人ぞ知る，近年刊行中の『羅常培著作集』全十巻のうちの第一巻に過ぎない:

『羅常培文集』第一巻 (済南・山東教育出版社,1999.8), 11, 5, 639 p., 3-page frontisp.(= 2 photos). — P48 元.

5.3.1. 勿論，これには貴重な二点が含まれているが，彼の著作を知りたい初学者には迷いが生じよう．因みに，この第一巻に含まれる名著二点とは:

1. 『廈門音系』(= 中央研究院歴史語言研究所単刊甲種之四)(1930, rev. 1956: 北京科学出版社).
2. 『臨川音系』(＝中央研究院歴史語言研究所単刊甲種之十七) (1940, 1947, new 1958: 北京科学出版社).

5.3.2. どうも『羅常培著作集』の進捗状況が良くないように思える．そこで筆者の見落としかと思うが，折角の文集が完成を見ないとすると，数多くの単行書が絶版であるに違いないので残念至極である．彼の著作集は一つに留まるわけではない．中国の語言学や仏典の音訳問題などに関心のある筋のためにも，次の二三をあげておいて欲しかったのだ．三番目は，ここで深く立ち入る余裕はないが，八思巴文字やチベット文字の系統に関心があれば必携であろう．また，いうまでもなく羅常培などの研究を踏まえて，さらに飛躍的に前進する本邦の成果も見逃せない:

1. 北京市語言学会編・羅常培紀念論文集 (北京・商務印書館, 1984), ii, 447 p.
2. 中国科学院語言研究所編・羅常培語言学論文選集 (北京・中華書局, 1963), 3, 238 p.
3. 八思巴字与元代漢語・増訂版(北京・中国社会科学出版社, 2004), (ii), 3, 2, 263 p. — *ISBN 7-5004-4275-0.*

§6.0. 雑録: 既に予定以上に紙数を食んでしまったので，再び興味ある刊行物を備忘のために，頁数の切りの良い所まで利用して，簡略に順不同に書き留めておきたい．残念ながら，多数の書を次回に譲らなければばらない:

6.1. *Buddhist Asia*, I: *Papers from the First Conference of Buddhist Studies Held in Naples in May 2001*, edited

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[63] Cf. A. Yuyama, "Misc.Philol.Buddh. (II)", *ARIRIAB*, VII: 2003 (2004), p. 260f.: §3.

[64] Cf. A. Yuyama, *Indic Manuscripts and Chinese Blockprints (Non-Chinese Texts) of the Oriental Collection of the Australian National University Library, Canberra* (= *Centre of Oriental Studies: Occasional Paper Series*, VI) (Canberra: Centre of Oriental Studies, The Australian National University, 1967), viii, 124 p. — ANU Call No. DSZ6605.I5Y8.

by Giovanni Verardi and Silvio Vita (Centro di Studi sul Buddhismo, Università degli Studi di Napoli "L'Orientale") (Kyoto: Italian School of East Asian Studies, 2003), ix, 245 pp., num. figs. — *ISBN 4-9000793-22-1.*

前にも紹介したように，京都にあって精力的に活動するイタリア国立東方研究所に心から敬意を表する．またもや意欲的な研究誌を発刊した．広くアジア全域を研究範囲とすることが表題に見て取れる．東アジアが中心課題であろうが，ほかの種々の分野に携わるものにとっても見逃せない．九論文すべて英文:

Giovanni Verardi , "Images of Destruction: An Enquiry into Hindu Icons in their Relation to Buddhism", p. 1-36, 20 figs. on plates;
Anna Feligenzi, "A Vajrayanic Theme in the Rock Sculpture of Swat", p. 37-55, 13 figs. on plates;
Francesco Sferra, "Some Considerations on the Relationship between Hindu and Buddhist Tantras", p. 57-84;
Mauro Maggi, "Canonical Quotations in the Khotanese Book of Vimalakīrti", p. 85-101;
Giacomella Orofino, "Eros and Death in Esoteric Indo-Tibetan Buddhism", p. 103-122;
Erika Forte, "The Excavations at the Fengxiansi Site in Longmen, China", p. 123-144, 12 figs. on plates;
Antonino Forte, "On the Origin of the Purple *Kāṣāya* in China", p. 145-166;
Antonello Palumbo, "Dharmarakṣa and Kaṇṭhaka. With Horse Monasteries in Early Medieval; China", p. 167-216;
Silvio Vita, "Printings of the Buddhist 'Canon' in Japan", p. 217-245.

6.2. *The Mahāvadānasūtra. A New Edition Based on Manuscripts Discovered in Northern Turkestan*, edited by Takamichi Fukita (= *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, Beiheft X) (Göttingen: Vandenhoeck & Ruprecht, 2003), xxi, 235 p. — *ISBN 3-525-26162-4.*

先ずは，この種の企画に参加して成果を公刊する世代の到来を心から歓迎祝福したい．吹田隆道の次著は，極めて注目に値する最近の力作である．それ故に，これについてはいずれ紙数を割いて取り上げるべきだと思う．先ずは，関心をもつ学徒に遅れないように挙げておきたい．なすべき仕事はすべて成して仕上げていると見た．願わくば，関連する写本の覆製の早からんことを祈念する．最近も，たまに梵本原典の研究に足を踏み入れると，写本の読みが氣になって仕方ないときがある．唯一の写本の残る原典のただ一箇所の読みを知るために，その写本の写真を入手することはなかなかできない．今は二三十年前と事情がまったく異なる．— ついでながら，略号表などに見られる書誌情報は，もう少し懇切丁寧にしておいてくれると有難かった．例えば，頁数などもきちんと挙げていただきたいものだ．今後の更なる研究の成果を期待する由縁である．

6.3. 周及徐，漢語印歐語詞彙比較 (= 四川大學『211 工程』項目・項楚主編／漢語史研究叢書) (成都・四川民族出版社, 2002.7), (ii), 8, 15, 652 p. — With a 'Preface I' by Victor H. Mair, p. 1-4. — *ISBN 7-5409-2657-0.*

この標題は，研究資料に漢語文献を必要とし，同時に印欧語に関心を抱くものにとっては繙いてみたくなるに相違ない．驚くべき壮大な計画の大著である．常に我々の関心を惹く仕事を見せるフィラデルフィアのメアも，その序文で絶賛する．筆者も，ゆっくりとみて，将来の研究課題の一となっている，特に唐代の梵漢の音の比較の仕事をする時に役立てたいと念じている．一見しただけでは，本当にそうなのだろうかとの疑念が先に立ってしまうのだ．筆者には言語の起源を探るような心配が脳裏をかすめる．

6.4. Kaie MOCHIZUKI, *A Study of the* Mahāsūtrasamuccaya *of Dīpaṃkaraśrījñāna* (= *A Report of Grant-in-Aid for Encouragement of Young Scientists for the Term 2000.4-2002.3: No. 12710009*) (Minobu: Minobusan University, March 2002), 72 p.

- - , *A Study of the Mahāsūtrasamuccaya of Dīpaṃkaraśrījñāna II: Tibetan Text* (Minobu 2004), 378 p.

著者は，かねてからアティーシャ (Atīśa) の研究成果多数を江湖に贈ってくれている．あたかもヘルムート・アイマー (Helmut Eimer) の常に慎重な研究の成果を重ねて推進するかのようで，慶びにたえない．この研究企画で，著者は先ず本典籍に見出す引用經律論を精細に紹介し，苦労の末に原典を批判校訂して刊行してくれたことを多としたい．今日までも法華経などの引用経典を探って貢献したが，今後は著者もいうように，是非とも早くその全貌を明かす成果を公表していただきたい．繰り返すまでもなく，論書に見られる引用経典などは，論者の思想や教理史・教学史，ひいてはインド・チベット仏教思想史という観点から重要であるばかりか，実は引用された経典類の成立の背景を知るために欠かせない．こうした点を踏まえての論究を今後に期待したい．また，常に，筆者がしつこくいうことであるが，この種の重要な刊行物が一部の関係者だけに届く発行の仕方を極めて残念に思う．何とか公刊・市販できないものだろうか．

6.5. Leslie Grey, *A Concordance of Buddhist Birth Stories.* Third Edition (Oxford: Pali Text Society, 2000), xiii, 622 p.— *ISBN 0-86013-380-X. — First published 1990, 2nd revised & enlarged edition 1994.*

上にも挙げたオオルネとトンプソンの遺した類話分類も加えて誠に便利である (v. *supra* §4.3). 生真面目な老医 (*1916) の大変な努力の結晶だが，惜しむらくは誤植誤報だらけである．近くでインド学仏教学の専家が助けることはできないのだろうか．これを見て自戒している．著者自身が表明するように，勿論それなりに利用者は非常な恩恵を受けるに相違ない:

"... My purpose was and is to promote and facilitate research and publications in the many disciplines connected with Buddhist Birth Stories. ... " (*op.cit.*, p. vii)

Brief Communication:

An Additional Note on the Terms 念 and 待 in the Kongō-ji Manuscript Text of An Shigao's *Shi'er men jing* 十二門經

(Addendum to Zacchetti, "The Rediscovery ...", 2003,[1] p. 272 n. 95)

A particularly difficult issue posed by some of the texts ascribable to An Shigao 安世高 that were recently rediscovered among the manuscripts of the Kongō-ji 金剛寺 is the interpretation of the obscure terms 念 and 待. This pair of terms occurs in all the scriptures dealt with in my 2003 study (the 佛説十二門經, the 佛説解十二門經, and the commentary on the "twelve gates").[2] Their interpretation is not at all a marginal point, given the significant doctrinal tenets involved (see § 5 of the article).

On the basis of various facts, I argued that these two terms were translations of *vitarka* and *vicāra*, respectively. My main piece of evidence was a passage of *sūtra* no. 15 (on *ānāpānasmṛti*) from the anonymous *Saṃyuktāgama* anthology entitled *Za ahan jing* 雜阿含經 (T 101), which could well be the work of An Shigao, as argued by Paul Harrison in a recent publication.[3]

Given that, as remarked by Harrison,[4] there is no Pāli *sutta* directly corresponding to this *sūtra*, I had to compare the passage in question with a parallel from the main Chinese *Saṃyuktāgama* translation, also entitled *Za ahan jing* 雜阿含經 (T 99, *sūtra* no. 802, p. 206a 10-11). From that comparative analysis, I concluded that the

[1] Stefano Zacchetti, "The Rediscovery of Three Early Buddhist Scriptures on Meditation: A Preliminary Analysis of the *Fo shuo shi'er men jing*, the *Fo shuo jie shi'er men jing* Translated by An Shigao and Their Commentary Preserved in the Newly Found Kongō-ji Manuscript", in: *ARIRIAB*, n. 6, 2003, pp. 251-299.

[2] The two manuscripts containing the rediscovered text of An Shigao's works have now been published in facsimile and transcription: see OCHIAI Toshinori 落合俊典 (ed.), *Kongōji issayikyō no kisoteki kenkyū to shinshutsu butten no kenkyū* 『金剛寺一切経の基礎的研究と新出仏典の研究』, Research Report, Tokyo, 2004, pp. 183-228. This volume also includes my draft translation of the *Shi'er men jing* 十二門經, as well as the present note on 念 / 待, which I republish here with some minor modifications in order to make it available to a wider audience (Id. pp. 231-238).

[3] Paul Harrison, "Another Addition to An Shigao's Corpus? Preliminary Notes on an Early Chinese *Saṃyuktāgama* Translation", in: *Early Buddhism and Abhidharma Thought — In Honour of Doctor Hajime Sakurabe on the Occasion of His Seventy-seventh Birthday* 『櫻部建博士喜寿記念論集・初期仏教からアビダルマへ』, Heirakuji Shoten, Kyoto, 2002, pp. 1-32.

[4] "Another Addition", pp. 12-13.

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expressions 所念 and 所待 in T 101 correspond to 有覺 and 有觀 in T 99, the latter two terms being well-known translations of *vitarka* and *vicāra*, respectively.

Some time after the publication of my 2003 article, quite by chance I came across a passage in the *Aṅguttaranikāya* (*Aṅguttara* I pp. 43-44) whose wording is in part very close to that of *sūtra* n. 15 of T 101:[5]

> *Ekadhamme bhikkhave, bhāvite bahulīkate kāyo pi passambhati, cittam pi passambhati, vitakkavicārā pi vūpasammanti, kevalā pi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti. Katamasmiṃ ekadhamme? Kāyagatāsatiyā. Imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate kāyo pi passambhati, cittam pi passambhati, vitakkavicārā pi vūpasammanti, kevalā pi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchantī ti.*

Note, in particular the following parallelism:

> *Ekadhamme bhikkhave,* ***bhāvite bahulīkate kāyo pi passambhati, cittam pi passambhati, vitakkavicārā pi vūpasammanti, kevalā pi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti***

And cf. T 101, p. 497a 6-8:

> 若, 比丘, 安般守意爲習, 爲念, **爲多住, 便身得息, 意亦所念、所待便止,** 無有, **便黠念法行滿具行**。

This is clearly the same formula, which as it often happens came to be shared by two not directly corresponding scriptures transmitted in Pāli and Chinese. In any event, I believe that this Pāli parallel conclusively demonstrates that 所念 and 所待 in T 101 (and, consequently, also 念 / 待 in the Kongō-ji texts) indeed correspond to the pair of terms *vitarka* and *vicāra*, however problematic these renditions may be.

Stefano Zacchetti

[5] In fact, these two texts are close not only in wording, but even in content, *ānāpānasati* being obviously related to *kāyagatāsati* (e.g. cf. the *Kāyagatāsati-sutta*, *Majjhima* III p. 89).

活動報告（平成１６年３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所員会」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員の主要な活動を記す。

平成16年

3月16日(火)~17日(水)　菅野博史所長、辛嶋静志教授、ｽﾃﾌｧﾉ･ｻﾞｹｯﾃｨ助教授、工藤順之講師
(財)東洋哲学研究所　第20回学術大会に出席

4月　平成16年度文部科学省「私立大学学術研究高度化推進事業」の一つ、「オープン・リサーチ・センター整備事業」に本研究所を研究拠点とするプロジェクト名：「仏教文献学研究センター」が採択される〔研究期間は平成20年度までの５年間〕（以下、ORC関連事業については下線を付す）

4月20日(火)　年報・研究叢書発送
・『創価大学・国際仏教学高等研究所・年報』平成15年度(第7号) [3月31日付]
・Noriyuki KUDO, *The Karmavibhaṅga: Transliterations and Annotations of the Original Sanskrit Manuscripts from Nepal.* (BPPB VII), 2004, xxx + 348 pages, ISBN 4-9980622-6-3.

4月30日(水)~5月3日(月)　菅野所長　韓国に出張
第２回韓国仏教学結集大会に参加（於: 中央僧伽大学校）
「『法華経安楽行義』の冒頭・偈頌に見られる慧思の法華経観」と題して発表

5月21日(金)　菅野所長　第４９回国際東方学者会議に出席

5月22日(土)　菅野所長　東アジア仏教研究会第５回定例研究会に出席（於: 学習院大学）

6月 9日(水)　<u>第１回ORC「仏教文献学研究センター」公開講演会</u>（= 第27回仏教学懇話会）
コペンハーゲン大学、ケネス・G・ジスク博士 (Prof. Dr. Kenneth G. Zysk, Department of Asian Studies, University of Copenhagen) を招聘
テーマ "Medicine and Buddhism" (医術と仏教)

6月15日(火)~20日(日)　ザケッティ助教授　イタリア出張
第２回仏教学協議会に参加（於：ナポリ大学・仏教学研究センター　[Center for Buddhist Studies (Centro di Studi sul Buddhismo), the Istituto Universitario Orientale of Naples University])
"The *Yin chi ru jing zhu* 陰持入経註 T 1694 and the origins of Chinese Buddhist Thought during the Han and Three Kingdom Periods" と題して発表(6/16).

6月30日(水)　<u>第２回ORC「仏教文献学研究センター」公開講演会</u>（= 第28回仏教学懇話会）
カリフォルニア大学ロサンジェルス校、ジョナサン・A・シルク博士 (Assist. Prof., Dr. Jonathan A. Silk, Department of Asian Languages & Cultures, UCLA) を招聘
テーマ "Relics of Mistranslation?: Indic *śarīra* and Chinese *shèlì* in the *Mahāparinirvāṇa-sūtra* and *Saddharmapuṇḍarīka*" (遺骨という語の誤訳？：『大般涅槃経』と『法華経』におけるインド語(シャリーラ)と漢訳(舎利))

7月24日(土)~25日(日)　菅野所長、工藤講師
日本印度学佛教学会第53回学術大会に参加（於: 駒沢大学）
菅野所長　理事会に出席

工藤講師「サンスクリット本『カルマ・ヴィバンガ』テキスト形成の一考察」と題して発表

8月 4日(水)　平成16年度外国籍上級客員研究員
フライブルク大学インド学教授、オスカー・フォン・ヒニューバー博士　(Prof. Dr. Oskar von Hinüber, Freiburg University, Indology)、共同研究の為滞在（9月13日迄）

8月15日(日)~22日(日)　菅野所長　ロシア出張
第３７回ICANASに出席（於: モスクワ）
"Huisi's Perspective on the *Lotus Sutra* as Seen Through the *Meaning of the Course of Ease and Bliss in the Lotus Sutra*" と題して発表

9月10日(水)　第３回ORC「仏教文献学研究センター」公開講演会（= 第29回仏教学懇話会）
本研究所客員研究員、オスカー・フォン・ヒニューバー博士（フライブルク大学インド学教授）
テーマ "Daily Life in Buddhist Monasteries in Ancient India" (古代インドにおける仏教僧院内の日常生活)

9月20日(月)~21日(火)　ORC「仏教文献学研究センター」研究会
浙江大学教授、漢語史研究所所長　方一新博士（京都大学客員研究員）を招聘し、漢語仏典の諸問題について討議

10月 2日(土)　菅野所長　東アジア仏教研究会第６回定例研究会に出席（於: 駒沢大学）

10月 7日(木)~13日(水)　ORC「仏教文献学研究センター」研究会
ロシア科学アカデミー東洋学研究所研究員、マルガリータ・ヴォロビヨーヴァ=デシャトフスカヤ博士 (Dr. Margarita I. Vorobyova-Desyatovskaya, Oriental Institute, St. Petersburg)。梵語仏典写本について討議

10月 7日(金)~17日(日)　菅野所長　中国・北京に出張
第３回日中共同シンポジウム「現代文明と宗教間対話」に出席（於:　中国社会科学院世界宗教研究所）
「『法華経』の包括主義と宗教的寛容」と題して発表
第１回中日国際学術会議「２１世紀の東洋思想の展望」に出席（於: 北京大学）
「中国早期仏教注釈書的性格」と題して発表

10月25日(月)　ロシア科学アカデミー東洋学研究所・ポポフ所長来所

11月 1日(月)~2日(火)　ORC「仏教文献学研究センター」研究会
元ベルリン・インド博物館学芸員　ローレ・ザンダー博士、カリフォルニア大学ロサンジェルス校　ジョナサン・A・シルク博士。梵語写本研究の諸問題について討議

11月 4日(木)~8日(月)　菅野所長　中国・北京に出張
第１回中日仏学会議に出席（於: 人民大学）
「『大乗止観法門』における本覚・不覚の概念」と題して発表

12月 1日(水)　第４回ORC「仏教文献学研究センター」公開講演会（= 第30回仏教学懇話会）
インディアナ大学宗教学科教授、ジョン・マクレー博士 (Prof. Dr. John R. McRae, Department of Religious Studies, Indiana University) を招聘（本研究所訪問研究員）
テーマ「東アジアにおける仏教、中国化と帝国形成」(Buddhism, Sinicization and Imperial State Formation in East Asia)

12月 4日(土)　菅野所長
日本印度学仏教学会「学会誌のあり方検討WG第１回委員会」に出席（於:　東京大学仏教青年会会館）

12月 5日(日)　菅野所長　東アジア仏教研究会第３回年次大会に出席（於: 東京大学仏教青年会会館）

12月 6日(月)~15日(水)　辛嶋教授　ロンドン出張（研究助成金）
大英博物館所蔵「法華経」梵語写本等の調査・研究

平成17年
1月 1日(土)　本研究所訪問研究員ジョン・マクレー博士（インディアナ大学宗教学科教授）帰国

1月21日(月)　辛嶋教授（出張）
スウェーデン国立社会科学高等研究院 (The Swedish Collegium for Advanced Study in the Social Sciences) 客員研究員として招聘され出張 (2005.4.10迄)

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 KAN'NO) Director

「『法華経安楽行義』の冒頭・偈頌に見られる慧思の法華経観」『韓国仏教学結集大会』2-1, 2004.5, pp. 596-606.

"The Modern Significance of the *Lotus Sūtra*," in: *The Journal of Oriental Studies* 14, 2004.10, pp. 95-111.

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「『法華経』の包括主義と宗教的寛容」『東洋学術研究』43-2, 2004.12, pp. 110-126.
("The Inclusivism and Religious Tolerance of the *Lotus Sūtra*," in: *The Journal of Oriental Studies* 43-2, 2004.12, pp. 110-126).

「『法華経安楽行義』の研究 (1)」『東洋学術研究』43-2, 2004.12, pp. 176-195.
("Huisi's Perspective on the *Lotus Sūtra* as Seen Through the *Meaning of the Course of Ease and Bliss in the Lotus Sūtra* (1)," in: *The Journal of Oriental Studies* 43-2, 2004.12, pp. 176-195).

「『法華経安楽行義』の研究 (2)」『東洋哲学研究所紀要』20, 2004.12, pp. 53-81.
("Huisi's Perspective on the *Lotus Sūtra* as Seen Through the *Meaning of the Course of Ease and Bliss in the Lotus Sūtra* (2)," in: *Bulletin of the Institute of Oriental Philosophy* 20, 2004.12, 53-81).

「私の原点の書—『法華経』」『中外日報』2004.1.27.

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-).
   Member on the Board of Dirctors and Councilors of the Japanese Association of Indian and Buddhist Studies.
2. 日本宗教学会・評議員(2004-).
3. 中国人民大学客員教授(2001-).
4. ㈶東洋哲学研究所研究員(1985-)／評議員(1992-).
5. ㈶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-)

湯山　明 (Akira YUYAMA)

"The *Golden Light* in Central Asia — To the Memory of Ronald Emmerick (1937-2001)," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2003*, vol. VII, 2004, pp. 3-32.

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("On and Around the *Dīrghanakha-sūtra*: A Text Giving its Title alone in the *Mahāvastu-Avadāna*," in: *Studies on Indian Philosophy and Buddhist Thoughts: Volume in Honor of Professor Esho Mikogami*, Kyoto: Nagata-bunsho-do, 2004, pp. 3-13).

I. 学会研究機関等・役員／研究所員：

1. 立正大学法華経文化研究所・特別所員 (1978-).
   Extraordinary Member, Institute for the Comprehensive Studies of the Lotus Sutra at Risho University (Tokyo).
2. パーリ学仏教文化学会・理事 (1987-).
   Member on the Board of Directors of the Japanese Society for the Study of Pali and Buddhist Culture (Administration: Aichi Gakuin University, Nagoya).
3. 仏教伝道協会・外国人留学生奨学金選定委員会・委員 (1990-).
   Member on the Selection Committee of the BDK Fellowships for Foreign Students to Promote Buddhist Research in Japan (Buddhist Promoting Foundation, Tokyo).
4. 日本印度学仏教学会・評議員 (理事・評議員: 1990-1995／評議員: 2001-).
   Member on the Board of Councilors of the Japanese Association of Indian and Buddhist Studies.

II. 学術出版編集委員：

1. 英訳大蔵経・編集委員会・常任委員 (1982-).
   Permanent Member on the Editorial Board of the *BDK English Tripiṭaka* (Tokyo-Berkeley: Buddhist Promoting Foundation, 1991-).
2. 『大英仏教叢書』編集諮問委員会・委員 (1988-).
   Member on the Editorial Advisory Board of the *Buddhica Britannica* (Editor: Tadeusz Skorupski / Tring-London 1989-).
3. 『インド・イラン学』誌・協同編集委員 (2000-).
   A Joint Editor of the *Indo-Iranian Journal* (Dordrecht: Reidel Publishing).
4. 『アジア学』誌・学術奨励委員会・委員 (2000-).
   Member on the Committee of Scientific Patronage of the *Studia Asiatica* (Bucharest: Centre for the History of Religions, University of Bucharest).
5. 『批判的パーリ語辞典』編集諮問委員会 (1988-2000 / 2000-)／運営委員会・委員 (2000-).
   Member on both the Steering Committee and the Advisory Board of *A Critical Pali Dictionary* (Copenhagen: Institute of Asian Studies, University of Copenhagen).
6. 『インド国際仏教学』誌・編集諮問委員会・委員 (2000-).
   Member on the Editorial Advisory Board of the *Indian International Journal of Buddhist Studies*, edited by A. K. Narain (Sarnath, Varanasi).
7. 『梵語法典集成』学術委員会・委員 (2001-).
   Member on the Scientific Committee of the *Corpus Iuris Sanscriticum* under the direction of Oscar Botto (Turin).
8. 『トリノ・インド学誌』学術委員会・委員 (2003-).
   Member on the Scientific Board of the *Indologica Taurinensia, Official Organ of the International Association of Sanskrit Studies*, founded and directed by Oscar Botto (Turin).

III. 学会員：

1. Academy of Religious Studies (Buddhism Section), U.S.A.
2. American Oriental Society (Life Member).
3. Association for Asian Studies (Life Member).
4. 仏教思想学会／Association of Buddhist Philosophy (Tokyo).
5. Deutsche Morgenländische Gesellschaft.
6. Gesellschaft für Indo-Asiatische Kunst (Berlin).
7. 東方学会／Institute of Eastern Culture [Tōhō Gakkai] (Tokyo).
8. International Association of Buddhist Studies (Life Member).
9. International Association of Orientalist Librarians.
10. International Association of Sanskrit Studies.
11. International Association of Tibetan Studies.
12. 日本南アジア学会／Japanese Association for South Asian Studies.
13. 日本印度学仏教学会／Japanese Association of Indian and Buddhist Studies (Tokyo).
14. 日本宗教学会／Japanese Association of Religious Studies.
15. 日本パーリ学仏教文化学会／Japanese Society for the Study of Pali and Buddhist Culture (Nagoya).
16. 日本仏教学会／Nippon Buddhist Research Association.
17. Pali Text Society (Oxford).
18. Royal Asiatic Society of Great Britain and Ireland (London).
19. Siam Society (Bangkok).
20. Société Asiatique (Paris).
21. 日仏東洋学会／Société franco-japonaise des études orientales (Tokyo-Kyoto).
22. ジャイナ研究会／Society for Jaina Studies (Kyoto).
23. 大谷大学・仏教学会／Society of Buddhist Studies (Otani University, Kyoto).

IV. アジア研究関連協会員：

1. Asiatic Society of Japan (Tokyo).
2. 国際文化会館／International House of Japan (Tokyo).
3. 日本ブータン友好協会／Japan-Bhutan Friendship Association (Tokyo).
4. 日仏会館／Maison Franco-Japonaise (Tokyo).
5. Ostasiatische Gesellschaft (OAG): Deutsche Gesellschaft für Natur- und Volkerkunde Ostasiens (Tokyo).

辛嶋静志 (Seishi KARASHIMA)

「『佛典漢語詞典』之編輯」『佛教圖書館館訊』第35/36号, 伽耶山基金會圖書資訊中心：嘉義, 台湾, 2003.12, pp. 28-32.
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ステファノ・ザケッティ (Stefano ZACCHETTI)

"Teaching Buddhism in Han China: A Study of the *Ahan koujie shi'er yinyuan jing* T 1508 Attributed to An Shigao," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2003*, vol. VII, 2004, pp. 197-224.

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"The Scripture on the Twelve Gates Preached by the Buddha (Kongō-ji Ms A 金剛寺本甲本, ll. 282-364)," in: 『金剛寺一切経の基礎的研究と新出仏典の研究』（平成12年度～平成15年度科学研究費補助金・基盤研究(A)(1)研究報告書）研究代表者・落合俊典（国際仏教学大学院大学）[*Basic Research into the Kongō-ji Canon and the Study of its Recently Discovered Scriptures.* A Report of Grant-in-Aid for Scientific Research (A)(1): April 2000 through March 2003, Project Number 12301001. Head Investigator: Toshinori OCHIAI, 364 pages], 2004.3, pp. 240-231 (L).

工藤順之 (Noriyuki KUDO)

The Karmavibhaṅga: Transliterations and Annotations of the Original Sanskrit Manuscripts from Nepal. (= *Bibliotheca Philologica et Philosophica Buddhica* VII), Tokyo: The International Research Institute for Advanced Buddhology at Soka University, 2004, xxx + 348 pages, ISBN 4-9980622-6-3.

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「Karmavibhaṅga 第61節の付加部分の検討 — 正量部所属説有力資料とされる一節」『創価大学・国際仏教学高等研究所・年報』第7号(2003), 2004, pp. 225-254.
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受贈受入書籍類 [Books & CD-ROMs Received] (2004.2~2005.1)

* 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 Buddhology, is certainly by no means complete.

ANLAYO, Satipaṭṭhāna. *The Direct Path to Realization.* 2003, Kandy: Buddhist Publication Society.

BERNON, Olivier Kun, SOPHEAP and Leng KOK-AN, *Inventaire provisoire des manuscrits du Cambodge, Premiére partie.* (Materials for the Study of the Tripitaka, 3) 2004, Paris: École française d'Extrême-Orient.

BODEWITZ, H. W. and Minoru HARA (eds.), *Gedenkschrift J. W. de Jong.* (Studia Philologica Buddhica, Monograph Series, 17), 2004, Tokyo: The International Institute for Buddhist Studies / The International College for Advanced Buddhist Studies.

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DEEG, Max, *The Places Where Siddhārtha Trod: Lumbinī and Kapilavastu.* (Lumbini International Research Institute Occasional Papers, 3), 2003, Lumbini: Lumbini International Research Institute.

EHRHARD, Franz-Karl, *A Buddhist Correspondence: The Letters of Lo-chen Bsod-nams Rgya-mtsho.* (Lumbini International Research Institute Facsimile Edition Series, 3), 2002, Lumbini: Lumbini International Research Institute.

EHRHARD, Franz-Karl, *Life and Travels of Lo-chen Bsod-nams Rgya-mtsho.* (Lumbini International Research Institute Monograph Series, 3), 2002, Lumbini: Lumbini International Research Institute.

FAURE, Bernard, Janet LLOYD (trs.), *Double exposure. Cutting Across Buddhist and Western Discourses.* (Cultural Memory in the Present), 2004, Stanford: California Stanford University Press.

GURUGE, Ananda W. P., *From the Living Fountains of Buddhism: Sri Lankan Support to Pioneering Western Orientalists.* 1984, Colombo: The Ministry of Cultural Affairs.

HARTINGH, Bertrand de, *Entre le peuple et la Nation. La République démocratique du Viêt Nam de 1953 à 1957.* (École française d'Extrême-Orient, Monographies, 189), 2003, Paris: École française d'Extrême-Orient.

HAZRA, Kanai Lal, *Buddhismus in India as described by the Chinese Pilgrims AD 399-689.* 1983, New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

JAGOU, Fabienne, *Le 9e Panchen Lama (1883-1937).* (Enjeu des relations sino-tibetaines Monographies, 191) 2004, Paris: École française d'Extrême-Orient.

KARMAY, Samten G., *The Diamond Isle: A Catalogue of Buddhist Writings in the Library of Ogyen Chöling, Bhutan.* (Wiener Studien zur Tibetologie und Buddhismuskunde, 56), 2003, Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien.

KARMAY, Samten G. and Yasuhiko NAGANO (eds.), *A Survey of Bonpo Monasteries and Temples in Tibet and the Himalaya. Bon Studies* 7. (Senri Ethnological Reports, 38), 2003, Osaka: National Museum of Ethnology.

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Buddhist Studies Review 20/2, 21/1	UK Association for Buddhist Studies
Bulletin of the Asia Institute 14	The Asia Institute, Michigan
Bulletin of the Nanzan Institute for Religion & Culture 28	Nanzan Institute for Religion & Culture
Bulletin of the Research Institute of Esoteric Buddhist Culture Special Issue I, II	The Research Institute of Esoteric Buddhist Culture Koyasan University
Cahiers d'Extrême-Asie. Revue bilingue de École française d'Extrême-Orient Centre de Kyoto 14	仏国立極東学院・京都支部法宝義林研究所
CSJR Newsletter 10	Centre for the Study of Japanese Religions School of Oriental and African Studies
East and West 53/1-53/4	Istituto Italiano per L'Africa e L'Oriente
East Asian Studies 2004 Summer	Center for East Asian Studies, University of Wisconsin-Madison
Indologica Taurinensia 26-28	CESMEO
Japanese Religions. 日本の諸宗教 29/1, 29/2	NCC Center for the Study of Japanese Religions
The Journal of Oriental Studies 14	The Institute of Oriental Philosophy
List of Publications Received 6	国際仏教学大学院大学附属図書館
Mahapitaka Newsletter New Series No. 10	仏教伝道協会
Nagoya Studies in Indian Culture and Buddhism. Sambhāṣā 24	名古屋大学文学部インド文化学研究室
NCC宗教研究所ニュース 17	NCC宗教研究所
Zinbun 36(1), 36(2)	Jinbun Kagaku Kenkyusho. Kyoto University
愛知学院大学文学部紀要 33	愛知学院大学文学会
愛知文教大学比較文化研究 6	愛知文教大学国際文化学会
愛知文教大学論叢 7	愛知文教大学
アップ・トゥー・デート 15, 16	長谷川佛教文化研究所
インド学チベット学研究 7, 8	インド哲学研究会
印度哲学仏教学 19	北海道印度哲学佛教学会
インド哲学仏教学研究 1-11	東京大学文学部人文社会系研究科印度哲学研究室
叡山学院研究紀要 26	叡山学院
大谷大学研究年報 56	大谷大学図書館
大谷學報 82/3, 82/4	大谷大学図書館
大谷大学真宗総合研究所研究所報 43	大谷大学真宗総合研究所
大谷大学大学院研究紀要 20, 21	大谷大学大学院
華林 3	華林編輯委員会
教化研究 129-133	真宗大谷派教学研究所
キリスト教文化・東洋宗教研究所紀要 22	上智大学キリスト教文化・東洋宗教研究所
現代密教 17	智山伝法院
高野山大学密教文化研究所紀要 17	高野山大学密教文化研究所
国際仏教学大学院大学研究紀要 7, 8	国際仏教学大学院大学
国立民族学博物館研究報告 28/3, 28/4, 29/1, 29/2	国立民族学博物館
古代オリエント博物館紀要 23	古代オリエント博物館
駒沢女子大学研究紀要 10	駒沢女子大学・短期大学図書館
駒沢女子短期大学研究紀要 37	駒沢女子大学・短期大学図書館

駒澤大學佛教學部論集 35	駒澤大學佛教學部
三康文化研究所所報 39	三康文化研究所
三康文化研究所年報 35	三康文化研究所
四天王寺国際仏教大学紀要 36, 37	四天王寺国際仏教大学図書館
種智院大学研究紀要 5	種智院大学図書館・学術情報センター
浄土宗學研究 30	知恩院浄土宗學研究所
シルクロード研究 4	創価大学シルクロード研究センター
正觀: 佛學研究雜誌 11-21, 25, 27-29	靈山寺徳妙佛學資料中心
西山学報 49	西山短期大学図書館
世界宗教學刊 1, 2	南華大學宗教學研究所
仙石山論集 1	国際仏教学大学院大学
創価経済論集 33/1-33/4	創価大学経済学会
創価大学人文論集 16	創価大学人文学会
大正大学綜合佛教研究所年報 26	大正大学綜合佛教研究所
大正大学大学院研究論集 28	大正大学附属図書館
大正大學研究紀要文學部・佛教學部 89	大正大学附属図書館
鶴見大学佛教文化研究所紀要 9	鶴見大学図書館
中央学術研究所紀要 33	中央学術研究所
中国佛学院学報・法源 22	中国佛学院
中華佛学学報 17	中華佛学研究所
中華佛学研究 8	中華佛学研究所
天台学報 45	叡山学院
東方 19	東方学院
同朋大学佛教文化研究所紀要 23	同朋大学佛教文化研究所
同朋大学佛教文化研究所報 17	同朋大学佛教文化研究所
同朋大学論叢 88	同朋学会
同朋佛教 39	同朋大学仏教学会
東北福祉大学研究紀要 28	東北福祉大学
東洋学術研究 43/1, 43/2	東洋哲学研究所
東洋学論叢 東洋大学文学部紀要 57	東洋大学文学部印度哲学科研究室
東洋哲学研究所紀要 19, 20	東洋哲学研究所
東洋文化研究所紀要 144, 145, 146	東京大学東洋文化研究所
内陸アジア言語の研究 19	中央ユーラシア学研究会
南山宗教文化研究所研究所報 14	南山宗教文化研究所
二松学舎大学大学院紀要・二松 2, 4-8, 12, 18	二松学舎大学附属図書館
二松学舎大学東洋学研究所集刊 34	二松学舎大学附属図書館
二松学舎大学論集 47	二松学舎大学附属図書館
日本全国書誌 2482	国立国会図書館
日本西蔵學會々報 50	大谷大学真宗総合研究所内 日本西蔵学会
長谷川仏教文化研究所年報 1-4, 6-9, 11-28	長谷川仏教文化研究所
東アジア仏教研究 2	東アジア仏教研究会
仏教文化研究論集 8	東京大学仏教青年会
佛教研究 32	国際佛教徒協會
佛学研究中心学報 9	台湾大学文学院佛学研究中心
佛教大学総合研究所紀要 11	佛教大学総合研究所
佛教大学総合研究所報 24(別冊), 25, 26, 26(別冊)	佛教大学総合研究所
佛教大学大学院紀要 32	佛教大学大学院

佛教大学文学部論集 88	佛教大学
佛教図書館館訊 35-38	伽耶山基金會図書資訊中心
佛教文化 43	東京大学仏教青年会
北陸宗教文化 16	金沢大学文学部/北陸宗教文化学会
宝仙学園短期大学紀要 29	宝仙学園短期大学図書館
待兼山論叢 37	大阪大学大学院文学研究科
身延山大学仏教学部紀要 4	身延山大学仏教学部
民博通信 103-106	国立民族学博物館

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編集後記 (Editorial Postscript)

本誌第8号をお届けします。今号は英文７篇と和文論文３篇の計１０篇、更に Brief Communication １編を掲載することが出来ました。

学外から。ゲッティンゲン・アカデミーのヴィレ博士からロンドンの「スタイン／ヘルンレ・コレクション」に含まれる多くの未同定サンスクリット写本についての文献学的基礎研究の一部をご寄稿戴きました。スキリング博士からは初期から大乗に至るまでの仏教史を俯瞰した、ブッダの遺骨の思想性についての詳細な論考を頂戴致しました。インディアナ大学のナティエ博士は現在進めておられる初期漢訳仏典研究の一部となる、「華厳經」の原型に遡ろうとする論攷をお寄せ下さり、また、辛嶋教授と共同で Śāriputra ／秋露子・舎利子という名前に関する漢訳の問題を扱った論文を纏めて下さいました。

研究所から。湯山教授からはランカー島に関する広範な書誌学的情報を網羅した論考を纏めて頂き、また "Miscellanea" と題しながらも文献学的研究の学際的な背景を概観して戴きました。辛嶋教授は、スウェーデン出張中ながら、『法華経』校訂テキストの第三部、そしてそこでも用いられているこれまで殆ど研究されていなかったチベット写本を他のカンジュール所収テキストと照合したテキストと、同時に写真版を用意されました。またもう一編では「マンネルハイム・コレクション」から『二万五千頌般若經』サンスクリット写本のテキストを改めて提示し、今号にその鮮明な写真も掲載しております。ザケッティ助教授は『光讃般若經』第一～三章の梵（ギルギット写本）漢対照テキストとその英訳、更に詳細な註を付したモノグラフを本誌と同時に刊行致しますが、その合間を縫って「十二門經」で用いられる訳語の問題を扱った報告を寄せてくれました。

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。

研究所の新プロジェクト。今年度（平成16年度）より本研究所は文部科学省の「私立大学学術研究高度化推進事業」のうち、「オープン・リサーチ・センター推進事業」の研究拠点として新たな研究プロジェクトを進めていくことになりました。採択されたプロジェクトは「仏教文献学研究センター」と名付けられ、主として「大乗仏典およびその成立と深い関わりのある大衆部仏典の文献学的研究」を今後５年間にわたり行っていく予定です。特にこのプロジェクトは研究成果公開型ですので、その一環として研究所のウェブページを立ち上げました。具体的な研究の概要や活動予定はそちらに掲載していますので、ご覧戴ければ幸いです（創価大学の HP にリンクしております）。現在は本研究所の出版物（『年報』とモノグラフ）をダウンロード可能な PDF ファイルで公開しておりますが、順次そのコンテンツを増やし、より多くの研究資料等を公開していきたいと考えております。研究者はもとより、多くの皆様からの御協力を得ながら、学術研究の発展に少しでも寄与できるよう活動して参ります。皆様の暖かいご支援を給わりますれば幸甚に存じます。

研究所の日々の活動は、事務担当の中村謙吉、川崎健三の両氏と図書管理の林久子さん、蔵書整理の及川広美さんと長島晴美さん、そして多くの学生・院生・留学生諸氏の献身的な協力なしにはありえません。また関係各機関からの様々な支援の下、研究所は運営されております。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。

最後にこのような形で触れることをどうぞお許し下さい。それぞれ個人としてお教え頂いただけでなく、本研究所の設立にご尽力され、そして所長として我々所員を導いて下さった梶山雄一博士は昨年三月二十九日にお亡くなりになりました。昨年度の研究所出版物をお届けする直前の、突然の訃報でした。大学退職後も顧問として研究所に関わって頂き、また折に触れてはご鞭撻下さっただけに、とても辛い知らせでありました。直接声をおかけすることはもうできませんが、先生、しずかにお休み下さい。長いあいだ、本当にありがとうございました。

(9, Feb., 2005/ N.K.)

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Plates

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Karashima, "Two Sanskrit Fragments of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* in the Mannerheim Collection," pp. 81-104.

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Karashima, "An Old Tibetan Translation of the Lotus Sutra from Khotan: The Romanised Text Collated with the Kanjur Version (1)," pp. 191-268.

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Plate 4 = kha 53 recto + kha 53 verso
Plate 5 = kha 54 recto + kha 54 verso
Plate 6 = kha 55 recto + kha 55 verso
Plate 7 = kha 56 recto + kha 56 verso
Plate 8 = kha 57 recto + kha 57 verso
Plate 9 = kha 58 recto + kha 58 verso
Plate 10 = kha 59 recto + kha 59 verso
Plate 11 = kha 60 recto + kha 60 verso
Plate 12 = kha 61 recto + kha 61 verso
Plate 13 = kha 62 recto + kha 62 verso
Plate 14 = kha 63 recto + kha 63 verso
Plate 15 = kha 64 recto + kha 64 verso
Plate 16 = kha 65 recto + kha 65 verso
Plate 17 = kha 66 recto + kha 66 verso
Plate 18 = kha 67 recto + kha 67 verso
Plate 19 = kha 68 recto + kha 68 verso
Plate 20 = kha 69 recto + kha 69 verso
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