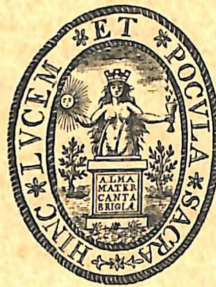


THE
ŚATAPANĀCĀŚATKA OF
MĀTRCETA

SANSKRIT TEXT
TIBETAN TRANSLATION & COMMENTARY
AND CHINESE TRANSLATION

edited by
D. R. SHACKLETON BAILEY

WITH
AN INTRODUCTION
ENGLISH TRANSLATION
AND NOTES



CAMBRIDGE UNIVERSITY PRESS

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D. R. SHACKLETON BAILEY

*Fellow of Gonville and Caius College
and University Lecturer in Tibetan*

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(BETWEEN PP. 150 AND 151)

- MS. B., fol. 77, obverse (vv. 97-104)
MS. B., fol. 77, reverse (vv. 104-110)
MS. D., fol. 8, obverse (vv. 97-103)
MS. D., fol. 8, reverse (vv. 103-110)

FOREWORD

My principal aim has been to present a reliable text and interpretation of the *Śatapañcāśatka* with as much additional matter as seemed relevant: namely, the Tibetan translations of the poem itself, of Nandipriya's commentary upon it, and of the *Miśrakastotra* of Dignāga, together with the Chinese version by I-tsing. The text of this last having already been published in the Tokyo edition of the Buddhist scriptures in Chinese, its inclusion might seem to be a work of supererogation. That edition is, however, not very widely accessible, while the publication of trilingual Buddhist texts in parallel form is of such evident convenience to students of the languages concerned that an addition to the present scanty supply needs no apology.

The plan of this edition is, I hope, sufficiently explained in the Introduction. Among its shortcomings there is one which I particularly regret. Photographs of fragmentary MSS. in the Berlin Academy of Sciences containing large portions of Mātṛceṭa's other major work, the *Varṇārhaveṛṇa* or *Catuḥśataka Stotra*, reached me unexpectedly after my first draft was already in the hands of the publishers. To incorporate their contents at that stage was out of the question nor did it seem advisable to use them, by way of illustration or otherwise, while still unpublished. Their editing on a full scale is a task for the perhaps distant future, but the first instalment of a preliminary text and translation may have appeared in the *Bulletin of the School of Oriental Studies* before the publication of this volume.

My thanks are due above all to Professor H. W. Bailey at whose suggestion this work was undertaken and without whose ever-ready advice and help, continued down to the reading of a portion of the proofs, *ādimadhyāntakalyāṇa*, it could hardly have been completed. Through his mediation and that of Professor F. W. Thomas the new MS. material on which my Sanskrit text is partially based became available. My account of it¹ will show how deeply I am indebted to the generosity of the Berlin Academy of Sciences in placing these unpublished MSS. at my disposal, as also to Professors E. Sieg and W. Krause for the bilingual fragment which I have called Š. I have also to thank the Librarian and officials of the India Office Library for their kindness and courtesy in meeting my requests for the loan of Tibetan volumes in their custody.

¹ v. infra, p. 22.

FOREWORD

The author of such a book as this is likely to be under exceptional obligations to his publishers and I most gratefully acknowledge mine to the Syndics and staff of the Cambridge University Press. Finally I am glad to have this opportunity of thanking the Master and Fellows of my College who by electing me into their Society have enabled me to pursue this work under the happiest of conditions.

D. R. S. B.

GONVILLE & CAIUS COLLEGE
CAMBRIDGE
July 1950

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ABBREVIATIONS

MSS.

- A. In the Temple Library, Sa skya Monastery, Tibet; as printed by K. P. Jayaswal and R. Sāṃkṛtyāyana (v. infra, p. 20).
- B. Berlin Academy MSS., Š 91, etc.
- D. Berlin Academy MSS., Š 97, etc.
- H. Hoernle MS., 149 $\frac{x}{17}$.
- Kh. Stein MS., Khora 005 b.
- Pell. Paul Pelliot MSS., Tuen-Huang, 3510, fol. x.
- S. Stein MSS., ch. VII, 001 B¹⁻³.
- Š. Šorčuk MS., 29. 3.
- ψ Berlin Academy MSS. other than the foregoing. Where more than one is referred to the number is indicated thus: ψ2.

ANCIENT TRANSLATIONS, ETC.

- Ch. Chinese translation by I-tsing. Ed. Taisho Issaikyo, vol. xxxii, no. 1680.
- Comm. Tibetan translation of Commentary by Nandipriya(?) (Dgaḥ byed sñan pa). Bstan ḥgyur,¹ *Bstod tshogs*, foll. 128b–196b.
- T. Tibetan translation, subdivided into
*T*₁ Tibetan translation, Bstan ḥgyur, *Bstod tshogs*, foll. 122a–128b.
*T*₂ Tibetan translation, as contained in Dignāga's *Miśrakastotra*, Bstan ḥgyur, *Bstod tshogs*, foll. 199b–213a.
*T*₃ Tibetan translation, as contained in Comm.
Miśrakastotra (*Spel mar bstod pa*). Tibetan version in Bstan ḥgyur, *Bstod tshogs*, foll. 199b–213a.

EDITIONS, ETC.

- Hoernle. A. F. R. Hoernle, *Manuscript Remains of Buddhist Literature found in Eastern Turkestan* (1916), pp. 58ff.
- J-S. K. P. Jayaswal and Rāhula Sāṃkṛtyāyana, *Adhyarddhaśataka*, *JBORS*. (1937), vol. xxiii, pt. iv.
- Lévi. Sylvain Lévi, 'Textes sanscrits de Touen-Houang', *JA*. (1910), II, pp. 433ff.
- Poussin. Louis de la Vallée Poussin, 'Documents sanscrits' etc., *JRAS*. (1911), pp. 759ff.

¹ References are throughout to the Snar than edition.

ABBREVIATIONS

OTHER ABBREVIATIONS

- AK.* *Abhidharmakośa*, tr. L. de la Vallée Poussin (references to chapter and section).
- Aṅg.Nik.* *Aṅguttara Nikāya*, ed. Pāli Text Society.
- Aṣṭ.Praj.* *Aṣṭasāhasrikā Prajñāpāramitā*, ed. Bibliotheca Indica.
- Aśv.BC.* *Buddhacarita*, ed. E. H. Johnston.
- Aśv.S.* *Saundarananda*, ed. E. H. Johnston.
- Av.Śat.* *Avadānaśataka*, ed. J. S. Speyer.
- BA.* *Bodhicaryāvatāra*, ed. L. de la Vallée Poussin.
- BAP.* *Bodhicaryāvatārapañjikā*, ed. L. de la Vallée Poussin.
- Bo.Bhū.* *Bodhisattvabhūmi*, ed. U. Wogihara.
- Das.* S. C. Das, *Tibetan-English Dictionary*.
- Daś.Bhū.* *Daśabhūmikasūtra*, ed. J. Rahder.
- Dīgh.Nik.* *Dīgha Nikāya*, ed. Pāli Text Society.
- Divy.* *Divyāvadāna*, ed. E. B. Cowell and R. A. Neil.
- ERE.* *Encyclopaedia of Religion and Ethics*.
- Hong-Kong Dict. *Dictionnaire Thibetain-Latin-Français par les Missionnaires Catholiques du Thibet*, Hong-Kong.
- Ind.Ant.* *Indian Antiquary*.
- JA.* *Journal Asiatique*.
- JAOS.* *Journal of the American Oriental Society*.
- Jäschke.* H. A. Jäschke, *Tibetan-English Dictionary*.
- Ĵāt.* *Ĵātaka*, ed. Fausböll.
- ĴBORS.* *Journal of the Bihar and Orissa Research Society*.
- ĴM.* *Ĵātakamālā*, ed. H. Kern.
- ĴRAS.* *Journal of the Royal Asiatic Society*.
- Kāś.P.* *Kāśyapaparivarta*, ed. A. von Staël-Holstein.
- Kṣ.Av.* Kṣemendra, *Avadānakalpalatā*, ed. Bibliotheca Indica.
- LV.* *Lalitavistara*, ed. S. Lefmann.
- LV. (T.)* *Rgya cher rol pa*, ed. P. E. Foucaux.
- Majjh.Nik.* *Majjhima Nikāya*, ed. Pāli Text Society.
- Malal.* G. P. Malalasekara, *Dictionary of Pāli Proper Names*.
- Mppś.* *Mahāprajñāpāramitāsāstra*, tr. É. Lamotte.

ABBREVIATIONS

<i>Mvy.</i>	<i>Mahāvīyutpatti</i> , ed. R. Sakaki.
<i>Pāṇ.</i>	Pāṇini, ed. O. Böhtlingk.
<i>PW.</i>	Böhtlingk and Roth, <i>Sanskrit Wörterbuch</i> .
<i>Śikṣ.</i>	<i>Śikṣāsamuccaya</i> , ed. C. Bendall.
<i>Sad.</i>	<i>Saddharmapuṇḍarīka</i> , ed. H. Kern and B. Nanjio.
<i>Sūtr.</i>	<i>Sūtrālaṅkāra</i> , ed. S. Lévi.
<i>Th.G.</i>	<i>Theragāthā</i> , ed. Pāli Text Society.
X	Xylograph.

Use is made of the following symbols in the *apparatus criticus*:

* Conjectural reading.	– Part of <i>akṣara</i> missing.
> Text broken off in MS.	() Reading doubtfully legible.
< Text resumed in MS.	[] Reading almost illegible.
× <i>akṣara</i> missing.	

INTRODUCTION

I. MĀTRĀCĒṬA AND HIS WORKS

THE discovery in 1936 of a complete MS. of Mātrācēṭa's *Hymn of 150 Verses*, previously known only in mutilated fragments and from Tibetan and Chinese translations, should rank as a notable addition to Sanskrit literature, both as bringing to light one of the earliest and most popular of Buddhist Sanskrit poems and for the interest which attaches to an author whose literary fortunes have varied so remarkably. For many centuries the fame of Mātrācēṭa's hymns stood high, at least among his co-religionists, both in India and beyond; but the gradual decline of Indian Buddhism and its virtual extinction in the twelfth century A.D. led to the disappearance of his works and even of his memory among his own people. In the north, and especially in the monasteries of Tibet, both were in some measure safeguarded. Tibetan historians give him honourable mention and the labours of Tibetan translators have preserved the titles and substance of thirteen pieces bearing his name in versions which are still accessible in the Bstan ḥgyur. It was from Central Asia, also, that fragments of the Sanskrit text of two of these reached Europe early in the present century. The Tohoku Catalogue to the Bstan ḥgyur yields the following list of works ascribed to him:¹

Catalogue no.

1138	<i>Vaṇṇārhavaṇṇastotra.</i>
1139	<i>Triratnamaṅgalastotra.</i>
1140	<i>Samyaksambuddhalakṣaṇastotra.</i>
1141	<i>Ekottarikastava.</i>
1142	<i>Sugatapañcatrīṃśatstotra.</i>
1144	<i>Triratnastotra.</i>
1147	<i>Śatapañcāśatkanāmastotra.</i> ²
1703	<i>Āryatārādevīstotrasarvārthasiddhināmastotrārāja.</i>
2362	<i>Mātrācēṭagīti.</i>
3693	<i>Āryatārāstotra.</i>
4169, 4512	<i>Caturvīparyayakathā.</i>
4170, 4513	<i>Kaliyugaparīkathā.</i>
4184, 4498	<i>Mahārājakanīkalekha.</i> ³

¹ From which the lists of Prof. F. W. Thomas in *Ind. Ant.* (1903), pp. 346f. and *ERE.* (1915), sub nom. *Mātrācēṭa*, may be revised.

² On this spelling v. infra, p. 16.

³ °*kanīṣka*° in Catalogue, °*kanika*° in Snar than edition of Bstan ḥgyur.

THE ŚATAPAÑCĀŚATKA OF MĀTRCEṬA

Apart from the *Śatapañcāśatka*, the best known of these pieces, of which all are in verse, are the *Varṇārhavarṇa Stotra* (otherwise called *Catuḥśataka*) and the *Epistle to King Kani(s)ka* (*Mahārājakanikalekha*). Prof. F. W. Thomas has published the first 150 verses of the former¹ and the whole of the latter² in Tibetan, with English translations. Of the Sanskrit text of the *Varṇārhavarṇa* a few fragments appeared in A. F. R. Hoernle's *Manuscript Remains*.³ The remaining poems are to be found only in the Bstan ḥgyur. All are very short and all, as the titles show, are hymns with the exception of the last two, which Prof. Thomas describes as short tracts, the one treating of the miseries and deceptions of life, the other of the evils of the current Iron Age. To publications of the *Śatapañcāśatka* I shall refer later; it seems to be the only work of Mātrceṭa extant in Chinese.

The man has aroused more discussion than his works. Who was the 'mysterious' Mātrceṭa (the epithet is Berriedale Keith's)⁴ and when did he live? A muster of new evidence on these points and a fresh appraisal of old is so long overdue that no editor, however lacking in special qualifications for an inquiry which touches on some highly complex historical problems, could decently evade it. But the second question, at any rate, cannot be satisfactorily answered until there has been a final clearing of the mists which still envelop Indian chronology during the first two centuries A.D. For the present I can only attempt to assemble the data and suggest such interpretations as seem provisionally tenable. *Rara per occultos lucebat semita callis.*

The starting-point must be Mātrceṭa's own statements. His works have yet to be thoroughly examined but in view of the general character of those still unpublished it is hardly likely that they would add anything of value to the two items of autobiographical relevance which have so far come to light. The first is supplied by the opening *śloka* of the *Hymn of 400 Verses* in which the author apologizes for having previously written *stotras* of a non-Buddhist character; thus establishing that he was a convert to Buddhism in adult life. The second point is more important. From the opening of the *Epistle to King Kanika* it is clear that Kanika, whose name appears in *v.* 43 of the text as well as in the title, had invited Mātrceṭa to his court; the poet excuses himself with the plea of old age and sickness and proceeds to give the king, a young man (*v.* 6), advice on how to rule. This Kanika is a northern monarch (*v.* 47) of the Kuṣāṇa⁵ race (*v.* 49); an allusion to the moon in *v.* 83, *sa bdag zla ba zla ba bzhin du mdzod*, has been elucidated by Sylvain Lévi⁶ as a reference to the Kuṣāṇa royal title

¹ *Ind. Ant.* (1905), pp. 145 ff.

² *Ibid.* (1903), pp. 345 ff.

³ Pp. 75 ff. Other and much more extensive fragments exist in the Berlin Academy (*v. infra*, p. 22) and are in course of publication (*v. Foreword*).

⁴ *History of Sanskrit Literature*, p. 64.

⁵ *Kuśa* in Prof. Thomas's text.

⁶ *J.A.* (1936), pp. 86 ff.

INTRODUCTION

*Chan-t'an*¹ (眞檀 = *Cand(r)āna*; Kaniṣka being king of the Yueh-chi, 月氏 or 月支, 'the family of the moon' or 'the branch of the moon'). Accordingly it has been almost universally assumed that the monarch concerned was the famous conqueror Kaniṣka under whom, according to Sarvāstivādin tradition, the Third Council took place and the date of whose accession to the throne has been for over half a century, and unfortunately remains, the subject of an intricate controversy. Some years ago, indeed, it seemed as if most authorities had made up their minds in favour of A.D. 78; but fresh archaeological evidence has intervened and one of the most recent contributors to the discussion places it as late as A.D. 144.² Either this or A.D. 128 seems now the most likely date.

If this ruler was the recipient of Mātṛceṭa's *Epistle* the poet's birth would presumably fall somewhere within the first eighty years of the Christian era. There is, however, another source of uncertainty in the matter which has not been sufficiently recognized. The line of Kuṣāṇa kings is now known to have included at least one other Kaniṣka. The famous inscription of Ārā³ has generally been held to prove that in the year 41 of the 'Era of Kaniṣka' (i.e. after Kaniṣka I's accession), a Kaniṣka II, perhaps his grandson, was reigning. This Mr R. Ghirshman denies.⁴ On his view the Ārā inscription belongs to Kaniṣka I, whereas coins⁵ show that Kaniṣka II ruled rather more than a century after the accession of Kaniṣka I, i.e. according to Mr Ghirshman's chronology, about the middle of the third century A.D. Others suppose that there were three Kaniṣkas.⁶ However this may be, I know of nothing to prove that Kaniṣka I rather than Kaniṣka II was the king to whom Mātṛceṭa addressed his counsels, whereas at least one piece of evidence points the other way. Tāranātha⁷ writes explicitly that there were two kings, Kaniṣka and Kanika,⁸ the former of whom entertained the Third Council while the latter (and later in time) received Mātṛceṭa's letter. His statement was discredited by Lévi,⁹ as also, after some hesitation,¹⁰ by

¹ Cp. Buddhist Sanskrit *cadrra kaṇaiṣkā* (Khotanese spelling); v. H. W. Bailey, *JRAS.* (1942), pp. 16 ff. and (1949), pp. 2 ff.

² For a summary of earlier views v. de la Vallée Poussin, *L'Inde aux temps des Mauryas*, etc., (1930), pp. 343 ff. More recently the question has been treated by F. W. Thomas, *New Ind. Ant.* (1944), pp. 81 ff., R. Ghirshman, *J.A.* (1944), pp. 59 ff. and in his volume *Fouilles de Begram* (Cairo, 1946), pp. 105 ff., Sir John Marshall, *JRAS.* (1947), pp. 3 ff.

³ Konow, *Corp. Insc. Ind.* vol. II, pp. 162 ff., 316-17, Bombay *JRAS.* (1925), pp. 1-12; Lüders, *Berlin Acad.* (1912), pp. 824 ff.; de la Vallée Poussin, *L'Inde aux temps des Mauryas*, pp. 316 ff.

⁴ *Begram*, pp. 101 ff.

⁵ He refers to L. Bachhofer, *Herrscher und Münzen der späten Kushānas*, *J.AOS.* (1936), pp. 429-39.

⁶ As Bachhofer, loc. cit.

⁷ *History of Buddhism in India* (tr. Schiefner), p. 90.

⁸ The distinction of spelling has no significance. Bu ston (*Chos ḥbyuñ*, tr. Obermiller, vol. II, p. 97) calls the host of the Third Council Kanika and the same person is probably so designated in an extract from a Tibetan work (*Annals of Li Country*: Thomas, *Tibetan Literary Texts*, I, p. 119) which Prof. Thomas cited in *Ind. Ant.* (1903), p. 349.

⁹ *J.A.* (1896), II, p. 449.

¹⁰ *Ind. Ant.* (1903), pp. 348 f.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

Thomas.¹ It must now be taken seriously. It is evident that on the hypothesis here suggested Mātr̥cēṭa *might* have been born as late as A.D. 180–90.

To pass to external evidence. The earliest is that of I-tsing, who translated the *Śatapañcāśatka* into Chinese and gives the following account of its author in his *Records of the Buddhist Religion* written about A.D. 691 (tr. Takakusu, pp. 156 f.):

In India numerous hymns of praise to be sung at worship have been most carefully handed down, for every talented man of letters has praised in verse whatever person he deemed most worthy of worship. Such a man was the venerable Mātr̥cēṭa, who, by his great literary talent and virtues, excelled all learned men of his age. The following story is told of him. While the Buddha was living, He was once, while instructing his followers, wandering in a wood among the people. A nightingale in the wood, seeing the Buddha... began to utter its melodious notes, as if it sang in praise of him. The Buddha, looking back to his disciples, said: 'The bird, transported with joy at the sight of me, unconsciously utters its melodious notes. On account of this good deed, after my Departure (*nirvāṇa*) this bird shall be born in human form, and named Mātr̥cēṭa; and he shall praise my virtues with true appreciation.' Previously, as a follower of another religion, when born as man, Mātr̥cēṭa had been an ascetic, and had worshipped Maheśvaradeva.² When a worshipper of this deity, he had composed hymns in his praise. But on becoming acquainted with the fact that his birth had been foretold, he became a convert to Buddhism, robed in colour, and free from worldly cares. He mostly engaged himself in praising and glorifying the Buddha, repented of his past sins, and was desirous henceforward of following the Buddha's good example, regretting that he could not see the Great Teacher himself, but his image only. In fulfilment of the above prediction, he wrote hymns in praise of the Buddha's virtues to the greatest extent of his literary powers.

He composed first a hymn consisting of four hundred *ślokas*, and afterwards another of one hundred and fifty. He treats generally of the Six *Pāramitās*, and expounds all the excellent qualities of the Buddha, the World-honoured One. These charming compositions are equal in beauty to the heavenly flowers, and the high principles which they contain rival in dignity the lofty peaks of a mountain. Consequently, in India all who compose hymns imitate his style, considering him the father of literature. Even men like the Bodhisattvas Asaṅga and Vasubandhu admired him greatly.

Throughout India everyone who becomes a monk is taught Mātr̥cēṭa's two hymns as soon as he can recite the five and ten precepts (*śīla*).

This course is adopted by both the Mahāyāna and Hīnayāna schools. There are six reasons for this. First, these hymns enable us to know the Buddha's great and profound virtues. Secondly, they show us how to compose verses. Thirdly, they ensure purity of language. Fourthly, the chest is expanded in singing them. Fifthly, by reciting them nervousness in an assembly is overcome.

¹ *ERE*. loc. cit. (1915). S. R. Vidyābhūṣaṇa (*Journal of the Asiatic Society of Bengal*, 1910, pp. 477ff.) used Tāranātha's testimony to argue that the *Epistle* was written by a second Maticitra (*sic*) to the second Kaniṣka (or Kanika).

² As pointed out by Prof. Thomas the name Mātr̥cēṭa means 'Servant of the Mother' (i.e. Durgā) or 'of the Mothers'.

INTRODUCTION

Sixthly, by their use life is prolonged, free from disease. After one is able to recite them, one proceeds to learn other *sūtras*. But these beautiful literary productions have not as yet been brought to China. There are many who have written commentaries on them, nor are the imitations of them few. Bodhisattva Jina (Dignāga) himself composed such an imitation.¹ He added one verse before each of the one hundred and fifty verses, so that they became altogether three hundred verses, called the 'Mixed' hymns. A celebrated priest of the Deer Park, Śākyadeva by name, again added one verse to each of the Jina's, and consequently they amounted to four hundred and fifty verses (*ślokas*), called the 'Doubly Mixed' hymns. All those who compose religious poems take these for their patterns.

Interesting as a testimony to Mātṛceṭa's literary celebrity, these remarks do not contribute much to our knowledge of his career. The final sentence begins a fresh paragraph in Takakusu's translation and is followed by more or less detailed accounts of a number of Buddhist poems—Nāgārjuna's *Suhyllekha*, the *ġātakamālā*, poems by 'King Śīlāditya' and 'Mahāsattva Candra', poems by Aśvaghōṣa. Hence Prof. Thomas concluded that Nāgārjuna and Aśvaghōṣa were numbered by I-tsing among Mātṛceṭa's imitators, a view which runs counter to the fact that none of the compositions named are of the *stotra* type. How could it be supposed that the *Buddhacarita*, for example, was modelled on Mātṛceṭa's two hymns? It appears better to understand the sentence 'all those who compose religious poems take these for their patterns' as rounding off the account of Mātṛceṭa without reference to what follows. Probably I-tsing was thinking of the hymn-writers of his own day. Nor does the order in which the authors are named appear to have anything to do with chronology. The mention of Mātṛceṭa arises quite incidentally from a description of the monastic recitations in which his hymns were favourite items; it leads, after I-tsing's discursive manner, to a short account of Buddhist Sanskrit poetry, the order of names being merely that in which they occurred to the writer's mind.

Next chronologically comes a passage from the *Mañjuśrīmūlakalpa*,² a work which may be assigned to the end of the ninth century and from which the Tibetan historians of Buddhism, Bu ston and Tāranātha, drew much of their material. The passage relating to Mātṛceṭa is thus printed in Jayaswal's text (*op. cit.* 479 ff.):

tasmim kāle bhaviṣyanti bhikṣavo me bahuśrutāḥ ||
mātṛcīnākhyanāmās tu stotraṃ kṛtvā mamaiva tu ||
yathābhūtaguṇoddeśaiḥ yathākāram abhāṣata ||
prasādyā sarvataś cittam buddhānām śāsane rataḥ |

¹ 'This imitation may be "Samasyā-verse"' (Takakusu); v. infra, p. 16.

² Ed. T. Gaṇapati Śāstri, Trivandrum Sanskrit Series, vols. 70, 76, 84 (1920-5); the historical portions re-edited by K. P. Jayaswal and Rāhula Sāṃkṛtyāyana under the title *An Imperial History of India* (Lahore, 1934).

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mantrasiddhas tu durlakṣyaḥ mañjughoṣas tavaiva tu ||
 guṇavāṃ śīlasampannaḥ dharmavādī bahuśrutah |
 purā tiryaggatenaiva imāṃ stotram abhāṣata ||
 nrpākhye nagare ramye khaṇḍākhye ca vaneva tu |
 sārdham śiṣyagaṇenaiva viharāmi yathāsukham ||
 tatrastho vāyasa āsī mām cittaṃ samprasādayet |
 prasādyā ca mayi cittaṃ bhinnadeho divaṃ gataḥ ||
 devebhyas ca cyavitvā tu manuṣyebhyopapatsyate |
 manuṣyebhyopapannas tu pravrajec chāsane mama ||
 pravrajitvā mahātmāsau yathābhūtaṃ hi mām tadā |
 staviṣyati tadā kāle mātṛcinākhyā savratī ||
 stotropahāram yathārtham ca nānādṛṣṭāntarahatubhiḥ |
 prakartā sarvabhūtānāṃ hitāyaiva subhāsitam ||
 anugrahārtham tu sattvānāṃ stotrācodanātaparaḥ |
 bhaviṣyati tadā kāle yugānte lokanindite ||
 tena karmavipākena bhinnadeho diviṃ gataḥ |
 so 'nupūrveṇa medhāvī anubhūya vividhāṃ sukhāṃ ||
 bodhiṃ prāpsyati sarvajñim uttamārtham acintiyām |

These 'mixed Sanskrit' lines may thus be translated (the Buddha is supposed to prophesy):¹

At that time there will be monks of mine, very learned. One bearing the name of Mātṛcina (Tib. Ma khol=Mātṛcēṭa), having made a hymn in my praise, described me as I am, pointing out my virtues in their true form. Having made wholly serene his mind, rejoicing in the teaching of the Buddhas, he will be accomplished in your spells, oh Mañjughoṣa, hard to apprehend, virtuous, of good conduct, an expounder of the Law, of great learning. Formerly when born among animals he spoke this hymn. I dwelt happily in the lovely city called Nrpa (Rājagrha), in the wood called Khaṇḍa (Veṇuvana), along with a multitude of disciples. There he lived as a crow and made serene his mind towards me (?). Having made serene his mind with faith in me, his body fell asunder and he went to heaven. Having fallen from among the gods he will be born among men and when reborn among men he will forsake the world as a follower of my teaching. Having forsaken the world that great-souled one, the pious Mātṛcina, will then praise me even as I am. He will put forth an offering of true praise with various instances and reasons, well-spoken for the good of all beings. Devoting himself to exhortation by means of hymns for the benefit of living creatures he will live at that time, at the close of the aeon ill reputed among men. His body being split, having gone to heaven through the ripening of this *karma* and enjoyed varied happiness, that wise one will in due course attain *bodhi*, omniscient, the highest aim, beyond thought.

Some of these verses are quoted by Bu ston,² although Dr Obermiller's translation from the Tibetan does not altogether correspond with the Sanskrit

¹ A number of minor textual corrections, all of them obvious, are assumed.

² *History of Buddhism (Chos hbyun)*, tr. Obermiller (1932), vol. II, pp. 112 f.

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text. They add little to our knowledge of Mātṛceṭa since the expression 'at that time', which might seem to refer to the immediately preceding account of the reigns of Candragupta Maurya and Bindusāra, is used with the utmost vagueness in this work.¹ The author follows his account of Mātṛceṭa with a brief reference to Nāgārjuna 'who is said to have been born four centuries after the Buddha's *nirvāṇa* and to have lived six hundred years.'² It may be noticed that the reference to 'Nṛpanagara' does not, as Jayaswal supposed,³ apply to the historical Mātṛceṭa but to his earlier incarnation as a crow.

Further mention of Mātṛceṭa occurs in *v.* 936 where he is listed as one of the monks 'connected with the state' (*yatayo rājyavṛttinaḥ*).⁴ Again Nāgārjuna's name follows.

More illuminating are two brief references in Bu ston's *History of Buddhism* (*Chos ḥbyun*), a translation of which by E. Obermiller appeared in 1932. The author lived between 1290 and 1364 and as the principal codifier of the Bstan ḥgyur was thoroughly versed in its contents. In view of the generally careful and systematic character of his work, which in this respect stands in marked contrast to that of his successor Tāranātha, considerable weight may be attached to his statements even when they are not, as often they are, taken directly from named Sanskrit sources. He deals summarily with Mātṛceṭa as follows:⁵

Āryadeva's pupil Mātṛceṭa (Ma khol) has likewise composed a great number of treatises and has acted for the sake of the Doctrine. We do not however give his biography, for fear that it would take too much place.

Bu ston's text has yet to be published, but if the word 'treatises' is a correct translation it would appear that he did not, like other authorities, regard Mātṛceṭa as exclusively a writer of *stotras*.

The second passage, which occurs in an account of Āryadeva, gives details of Mātṛceṭa's conversion:⁶

At that time there lived a heretical teacher called Mātṛceṭa (Ma khol) who had propitiated the god Maheśvara and was exceedingly powerful, so that no living being could match him. This teacher, having caused great harm to the Doctrine of Buddha and seduced the greater part (of the people) to the heretical teachings, came to Nālandā. The Nālandā monks sent a message to Nāgārjuna who was residing on the Śrīparvata. The teacher Āryadeva (who was abiding with him) said that he would subdue (the heretic) and went (to Nālandā). . . (The heretical teacher) was vanquished by (the words of) the Doctrine, was converted to Buddhism, and became a great Paṇḍit.

¹ *v.* Jayaswal, *op. cit.* Intr. p. 21.

² *varṣaśatāni śaṭ*. Not (as Jayaswal, Intr. p. 18) 106 years.

³ *Ibid.*

⁴ *Cp.* Bu ston, *op. cit.* p. 113. Obermiller's translation is inconsistent with the Sanskrit.

⁵ *Ibid.* p. 136.

⁶ *Ibid.* p. 130.

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Mātrcēṭa's conversion by Āryadeva is further attested by Tāranātha, whose *History of Buddhism in India* (A.D. 1608) was until the appearance of the *Mañjuśrīmūlakalpa* and Bu ston's work virtually our only external source of information on the date and details of the poet's career. His account is too long to quote in full and may thus be summarized:¹

Mātrcēṭa followed Nāgārjuna and Āryadeva as a leading figure in the church. He lived in the city Kusumapurī, in the monastery Kusumālamkāra, during the reigns of Bindusāra, son of Candragupta, and his nephew Śricandra, kings who reigned in Gaura (? Gauḍa). He was identical with the Tīrthya Durdharsakāla who was converted by Nāgārjuna's pupil Āryadeva and is known under a variety of names: Śūra, Aśvaghōṣa, Mātrcēṭa, Pitrcēṭa, Durdharṣa, Dhārmikasubhūti, Maticitra.² He was born in the town of Khorta, the son of a wealthy Brahmin, and given the name of Kāla. As a worshipper of Śiva and a noted master of dialectics he contended with and vanquished followers of the Buddha until his conversion by Āryadeva, after which he became a *Sthavira*. The goddess Tārā instructed him in a dream to make hymns of praise to the Buddha in order to atone for past infidelity. Towards the end of his life King Kanika sent a message inviting him to court; he could not go on account of his age but composed a letter to the king and converted him. Also he sent his pupil, Jñānapriya, to teach the king. When he died he was engaged in composing one hundred *jātaka* tales but had only completed thirty-four. Some say that he sacrificed his body to a hungry tigress.

Tāranātha's mention of Bindusāra (reigned c. 299–274 B.C.) as Mātrcēṭa's contemporary may be dismissed out of hand as a manifest blunder, derived perhaps from the passage quoted above from the *Mañjuśrīmūlakalpa*. On the other hand his statements concerning Āryadeva, confirmed as they now are by the authority of Bu ston, can no longer be summarily rejected as involving an anachronism and 'due to a certain confusion'.³ In thus putting them out of court Prof. Thomas assumed that Mātrcēṭa was an old man when Kaniṣka I acceded and therefore cannot be junior to Nāgārjuna, who is usually assigned to the latter part of the second century, much less to Nāgārjuna's pupil Āryadeva. Granted the premise the conclusion is warranted, although it must be pointed out that Nāgārjuna may have lived considerably earlier than it was once customary to suppose. That at least is the conclusion to be drawn from Lévi's posthumously published article 'Kaniṣka et Śātavāhana'⁴ wherein it is maintained that the Andhra king Śātavāhana⁵ to whom Nāgārjuna addressed his *Suḥṛllekha*⁶

¹ v. Schiefner (tr.), pp. 88 ff.

² Prof. Thomas (*Ind. Ant.* 1903, p. 345) adds Triratnadāsa. Tāranātha (p. 140) mentions that some identified Triratnadāsa with Śūra but himself argues to the contrary.

³ Thomas, *ERE*, loc. cit. p. 495.

⁴ *JA.* (1936), pp. 61 ff.

⁵ Otherwise known as Udayana (cp. Bu ston, op. cit. p. 127). For other forms of the name, v. Lévi, loc. cit. p. 97.

⁶ Translated into English by H. Wenzel from the Tibetan version in *Journal of the Pāli Text Society* (1886), pp. 1–32. The connexion between a Śātavāhana and Nāgārjuna is attested by other evidence (Lévi, loc. cit. pp. 103 ff.).

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was a contemporary and rival both of the Śaka 'Satrap' Nahapāna and of Kaniṣka I himself. A Nahapāna was almost certainly ruling until A.D. 124¹ in western India and although Prof. Thomas suspects that Nahapāna, like Śāta-vāhana, was a dynastic not a personal name² he is inclined to admit this Śātavāhana's contemporaneity with Kaniṣka I. Thus on Lévi's showing Nāgārjuna's birth would fall some time before the beginning of the 'Era of Kaniṣka', a view which is not discountenanced by Kalhaṇa's reference to him in *Rājataranigīṇī*, I, 173.³ Even so, Nāgārjuna's pupil Āryadeva can hardly have converted a man whose career was nearly over when Kaniṣka I came to the throne. But if, as I have already suggested, the *Epistle* was addressed to Kaniṣka II, whatever be the date assigned to that ruler there will be no chronological reason to reject the Tibetan tradition. The following framework, the details of which are of course purely conjectural, shows how the crucial dates might be distributed on the hypothesis that Kaniṣka I began to reign in A.D. 128⁴ and Kaniṣka II about forty years later:

A.D. 70	Birth of Nāgārjuna.
90	Birth of Āryadeva.
105	Birth of Mātṛceṭa.
128	Accession of Kaniṣka I. Nāgārjuna's <i>Suḥrullekha</i> .
145	Conversion of Mātṛceṭa.
170	Mātṛceṭa's <i>Epistle to Kaniṣka (II)</i> .

If, on the other hand, Mr Ghirshman is right in placing Kaniṣka I's accession in A.D. 144 and that of his namesake about A.D. 250, then, always supposing that Mātṛceṭa wrote to the later of the two, we may all the more easily believe in Nāgārjuna's priority. It may be added that the *Mañjuśrīmūlakalpa*'s statement that Nāgārjuna 'arose' four centuries after the Buddha's *nirvāṇa* counts for what little it is worth in favour of an earlier date than that commonly assigned to him. The fact that his hymns precede those of Mātṛceṭa in the Bstan ḥgyur, where the authors of *stotras* seem on the whole to be arranged in chronological order, might also be taken as a mark of seniority.

I have so far postponed mention of Aśvaghoṣa whose relation to Mātṛceṭa is of obvious importance from a chronological as well as a literary standpoint. Before considering it something must be said of the other five aliases with which the latter poet has been credited by Tāranātha. Four are of little moment. That Mātṛceṭa may have been called Durdharṣa or Durdharṣakāla can neither be affirmed nor denied. 'Maticitra' is a corruption which, along with others, occurs frequently in the colophons of the works ascribed to him in the Bstan ḥgyur

¹ Poussin, *L'Inde*, etc., pp. 284 ff.; Marshall, *JRAS.* (1947), p. 32.

² *New Ind. Ant.* (1944), p. 83.

³ On which v. Lévi, *JA.* (1936), p. 120.

⁴ So Marshall, *JRAS.* (1947), pp. 3 ff.

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(as has been seen above the *Mañjuśrīmūlakalpa* calls him Mātrcīna). Piṭṛceta is also probably a mere distortion of the name—at any rate no such person is known to have existed.¹ Evidence for connecting the shadowy Dhārmikasubhūti with Aśvaghōṣa has been adduced, but its value seems slight.²

As for Ārya Śūra, author of the *Ĵātakamālā* and several other works, both prose and verse, surviving in the Bstan ḥgyur, his identification with Mātrceta has received very little credence or discussion³ since no authority except Tāranātha asserts it and the colophons of the pieces attributed to the two writers in the Tibetan and Chinese collections keep them distinct. I-tsing, moreover, who refers to the *Ĵātakamālā*, does not name its author as he clearly would have done if he had thought it to be the work of his favourite Mātrceta. On the other hand, Tāranātha's mention of thirty-four *Ĵātaka* tales as a composition of Mātrceta's old age plainly refers to the *Ĵātakamālā* which contains precisely that number; Bu ston's reference to 'treatises' (v. supra, p. 7) seems to imply an output other than the *stotras* which are almost all that survive under Mātrceta's name; and, assuming Śūra's separate identity, it is strange that the author of so well-known a book as the *Ĵātakamālā* should scarcely ever be named in ancient literature.⁴ These arguments would not indeed amount to much were it not that resemblances in metre, vocabulary, and phraseology between the *Ĵātakamālā* and the *Śatapañcāśatka* are sufficiently marked to lend colour to the hypothesis of common authorship, as the following quite superficial comparison may be enough to show:

(i) The proportions of *vipulās* to the total number of half-*ślokas* is nearly the same in the two works—about 14·5 per cent. in the *Ĵātakamālā*⁵ as compared with 15·7 in the *Śatapañcāśatka*. In Aśvaghōṣa they average only 11·7⁶ per cent. It is true that there is no parallel in Mātrceta's poem to the violations of strict metrical rule in *ĴM.* pp. 65, l. 10 and 136, l. 7; but that means little in view of the respective lengths of the two works, even if the possibility of textual error be ignored.

(ii) Of the few Buddhistic terms to which Speijer⁷ draws attention as favoured by Śūra it is not surprising that *pratipad* occurs three times in the *Śatapañcāśatka* and *sātmīkaroti* (in the sense of 'absorbing qualities into one's nature') once; for both terms are of common currency in Buddhist Sanskrit. It is more noticeable that both Śūra and Mātrceta have the rare word *khaṭuṅka*, 'wild' (*Śat.* 103,

¹ v. F. W. Thomas, *Ind. Ant.* (1903), p. 345.

² Lévi, *ĴA.* (1928), II, pp. 204-7; but cp. Johnston's comment, *Buddhacarita*, Intr. p. xxiii. For some account of the works attributed to him (and to Triratnadāsa and Ārya Śūra) v. F. W. Thomas, *Album Kern*, pp. 405-8.

³ Cp., however, Oldenburg, *ĴRAS.* (1893), pp. 306-9, Kern's preface to his edition, and Speijer's introduction to his translation of *ĴM.*, pp. xxvii f.

⁴ Neither Bu ston nor the *Mañjuśrīmūlakalpa* has anything to say of him.

⁵ On a rough count I make it 118 out of 814.

⁶ v. infra, p. 14.

⁷ Tr. *Ĵātakamālā*, Intr. pp. xxiii f. (n. 2).

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ŸM. p. 5, l. 20). *sauratya* (ŸM. p. 41, l. 3) comes in *Śat.* 124¹ (also *suratatva*, *ibid.* 100), and *vaitamsikāyate* (ŸM. p. 186, l. 10) may be compared with the denominative verbs in *Śat.* 73–4.

(iii) Similarities of phrase, sometimes amounting to verbal echoes, are numerous. The following list is probably far from exhaustive:

- Śat.* 11. *tvam akāraṇavatsalah*
asamstutasakhaś ca tvam anavaskṛtabāndhavah
ŸM. p. 1, l. 18. *sarvasattveṣv akāraṇaparamavatsalavabhāvah*
p. 2, l. 19. *asamstutasyāpi janasya loke so 'bhūt priyah*
p. 203, l. 7. *tvam no bandhur abandhūnām*
- Śat.* 12. *mānitaḥ praṇayī janah*
ŸM. p. 21, l. 19. *na tv arthīnām praṇayadarśitasauhrdānām | sammanā-*
kālam avamānanayā hariṣye
p. 24, l. 5. *arthijanapraṇayasaṃmānanām cakāra*
p. 170, l. 25. *praṇayijanasammananaparena*
- Śat.* 25. *krīṇatā ratnasārajña prāṇair api subhāṣitam*
ŸM. p. 214, l. 13. *krayyaṃ nanusyād apitat* (sc. *subhāṣitam*) *svamāmsaiḥ*
(cp. *Śat.* 12 *svamāmsāny api dattāni*)
- Śat.* 29. *puṇyāyatanatām prāptāny api pādarajāmsi te*
ŸM. p. 88, l. 22. *tvatpādapaṅkajasamāśrayasatkṛtena | maṅgalyatām*
upagatā rajasā tv iyaṃ nauḥ
- Śat.* 38. *śaraccandrāmbarāmbhasām . . . viśuddhayaḥ* (v. my note)
ŸM. p. 130, ll. 18ff.
- Śat.* 42. *sarvaṃ cāvarjitaṃ māravijayaṃ prati te jagat*
ŸM. p. 143, l. 14. *jagadāvarjanadr̥ṣṭasaktiyogaḥ*
- Śat.* 60. *vivekasukhasātmyasya*
ŸM. p. 107, l. 6. *pravivekasukhāmṛtarasaparibhāvitamatih*
p. 108, l. 14. *praviviktasukhe vane*
p. 108, l. 23. *pravivekasukharasajñānam*
- Śat.* 60. *labdhaprasarayā tat te karuṇayā kṛtam*
ŸM. p. 66, l. 2. *alabdhaprasaras tava cetasi matsarah*
p. 170, l. 3. *labdhaprasarapraṇayasaṃmānā*
- Śat.* 62. *kāritas tvam padanyāsaṃ kuśilavakalāsv api*
ŸM. p. 3, l. 23. *yena kuryāt padanyāsaṃ idr̥ṣeṣv api karmasu*
- Śat.* 82. *ekāyanaṃ sukhopāyāṃ svanubandhi niratyayam | . . . śāsanam*
ŸM. p. 108, l. 2. *dharmavirodhīnaṃ bhajante na sukhopāyāṃ apāyavan*
nayajñāḥ (cp. *Śat.* 89 *tvacchāsanāyajñāḥ*)
p. 132, l. 6. *ucyate nāma madhuraṃ svanubandhi niratyayam*
- Śat.* 107. *prapātataṣṭhānām*
ŸM. p. 4, l. 12. *taṭaprapāta*, p. 156, l. 5 and p. 164, l. 7 *prapātataṭa*

¹ The Pāli forms *soracca* and *khaḷunka* are, however, of fairly common occurrence.

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Sat. 110. dharmasarvātithyam *idaṃ* kṛtam
JM. p. 184, l. 9. dharmātithyam *āsāṃ* cakāra
 p. 185, l. 18. *tāsāṃ* dharmātithyaṃ cakāra

Sat. 129. *uddhartuṃ* kṛpaṇaṃ jagat
JM. p. 160, l. 6. *sukhāśākṛpaṇaṃ* jagat

Sat. 144. *atiduṣkarakāritvam*
JM. p. 160, l. 2. *atiduṣkarakāriṇā*

Sat. 147. *aho sthitir aho vṛttam aho rūpaṃ aho guṇāḥ*
JM. p. 11, l. 17. *aho dhṛtir aho sattvam aho sattvahitaiṣitā*

Such coincidences can hardly be accidental, though they may, of course, be explained by borrowing. It must also be mentioned that an entire half-verse of the *Śatapañcāśatka* appears almost without change in a work ascribed to Śūra. The Tibetan equivalent of *Sat.* 5b, *mahārṇavayugacchidrakūrmagrīvārpaṇopamam*, is found in the Tibetan version of the *Subhāṣitaratnakaraṇḍakathā*, a work attributed to Śūra consisting, according to Lévi, merely of the verses which conclude the tales in the *Dvāvīṃśatyavadāna*.¹ Prof. Thomas² quotes from the latter this same half-verse, with *chidre* for *chidra*. (It is also cited by Prajñākaramati in his commentary on *Bodhicaryāvatāra*, I, 4 and VII, 36.) But on this little stress can be laid since the idea, at any rate, was common property among Buddhist writers.³ In sum, the evidence seems to me by no means conclusive against Tāranātha so far as Ārya Śūra is concerned. Publication of the *Dvāvīṃśatyavadāna* may perhaps throw further light.

If the Mātrācēṭa-Śūra question has met with less attention than it deserves, the reverse is true with regard to Aśvaghōṣa, for and against whose identity with Mātrācēṭa much argument has been advanced.⁴ Although there has of late been little disposition to credit it—Johnston in his edition of the *Buddhacarita* practically ignored the matter—the possibility has fairly recently been recognized by high authorities⁵ and never conclusively dismissed.⁶ On this point, at least, the adverse evidence is now, in my view, strong enough to admit of a definite verdict.

Three points have been urged in support of Tāranātha:

(i) The heading and colophon of the Bstan ḥgyur version of the *Śatapañcāśatka* gives the author's name as Rta dbyaṅs (= Aśvaghōṣa) although the *Miśrakastotra*⁷

¹ v. Mitra, *Nepalese Buddhist Literature*, p. 85.

² *Ind. Ant.* (1903), p. 350.

³ v. infra, p. 13.

⁴ See especially Lévi, *J.A.* (1910), II, pp. 450ff.; F. W. Thomas, *Ind. Ant.* (1903), pp. 345ff.; Winternitz, *Vienna Oriental Journal* (1913), pp. 43ff.; Hoernle, op. cit. p. 59; R. Sāṃkrtyāyana, *Adhyarddhaśataka*, Intr. p. iii.

⁵ Cp. A. B. Keith, *History of Sanskrit Literature*, index, 'perhaps identical with Aśvaghōṣa'; de la Vallée Poussin, *L'Inde*, etc., p. 325: 'il n'est pas sûr si Mātrācēṭa est le même qu'Aśvaghōṣa.' Winternitz (*Hist. of Ind. Lit.* vol. II, p. 270) mentions Tāranātha's statement without credence.

⁶ Mr Sāṃkrtyāyana (loc. cit.), indeed, rejects it decisively enough; but his arguments, which are of very unequal value, do not mark any real advance on earlier discussion.

⁷ v. infra, p. 16.

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in the same volume is attributed to Mātṛceṭa and Dignāga. I may add that the printer's heading (in small type) in the Snar thañ edition ascribes the *Varṇā-rhavarṇa Stotra* to *dri za sde dbyaṅs* (for which presumably read *bram ze rta dbyaṅs*), although Mātṛceṭa's name stands in the main title and colophon. It is therefore obvious that some confusion between the two poets existed among compilers of the Bstan ḥgyur and perhaps their MSS., whence it may have passed to Tāranātha. Their authority, however, cannot be rated high; the *Gaṇḍī Stotra* (Bstan ḥgyur, *Bstod tshogs*, foll. 196a ff.), which is certainly not Aśvaghōṣa's work,¹ bears his name in its colophon.

(ii) Lévi² drew attention to the fact that the simile of the tortoise and the yoke-hole, of which something has just been said, occurs both in the *Śatapañcāśatka* (v. 5) and the *Sūtrālaṃkāra*,³ a work attributed to Aśvaghōṣa. His argument was nullified by Prof. Thomas,⁴ who pointed out that the same simile occurs in *Majjh.Nik.* III, 169 and Nāgārjuna's *Suḥllekha*, v. 59. We also meet it in *Therīgāthā*, 500, and the *Saddharmapuṇḍarīka* (Kern and Nanjio, p. 463, l. 5). Its occurrence in the *Dvāvīṃśatyavadāna* has been noticed above. Evidently it became proverbial and may be far older than Mātṛceṭa. In any case Aśvaghōṣa's responsibility for the *Sūtrālaṃkāra* is extremely dubious.

(iii) It is well established that Mātṛceṭa was a convert to Buddhism from Brahminism and the same is probably true of Aśvaghōṣa. Such a coincidence is obviously of little weight.

In the opposite scale has been placed:

(i) I-tsing unquestionably regarded Mātṛceṭa and Aśvaghōṣa as separate.

(ii) According to Chinese tradition Aśvaghōṣa lived at the court of Kaniṣka I and took part in the Third Council,⁵ whereas Mātṛceṭa is supposed to have been by his own account too old to accept an invitation to court early in Kaniṣka's reign. This particular objection falls to the ground if, as I have suggested, Mātṛceṭa wrote his *Epistle* not to the first but to the second Kaniṣka; but another arises in its room, for Aśvaghōṣa can hardly be placed much later than Kaniṣka I. Johnston, who had small faith in the Chinese tales of an association between king and poet, puts the latter's career between 50 B.C. and A.D. 100 'with a preference for the first half of the first century A.D.' on palaeographical and other evidence.⁶

(iii) Mr R. Sāṃkṛtyāyana remarks (without amplification) that 'if we compare the present work (the *Śatapañcāśatka*) with the *Buddhacarita* and the *Saundarananda*... we will find that the authors differ materially in their style, language, and similes'. We might go further: making all proper allowance

¹ Johnston, *Buddhacarita*, Intr. p. xxii.

² *J.A.* (1896), II, p. 455, n. 1.

³ Or *Kalpanāmaṇḍitikā*.

⁴ *Ind.Ant.* (1903), p. 350.

⁵ For these stories v. Lévi, *J.A.* (1896), II, pp. 444 ff.; (1908), II, pp. 57 ff.; (1928), II, pp. 193 ff.

⁶ *Op. cit.* p. xvii.

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for the wide difference in character between the poems concerned and the meagreness of material on Mātrcēṭa's side it is not too much to say that on grounds of style alone the theory of identity has become incredible.

To descend from generalities, the *Śatapañcāśatka* shows nothing of Aśvaghōṣa's fondness for out-of-the-way grammatical forms and, apart from a threadbare allusion to Indra's (or rather Śakra's) cleaving of the mountains (*v.* 74), is wholly devoid of references to Brahminical mythology, in which Aśvaghōṣa's poetry abounds. Johnston has pointed out that the far-fetched denominative forms in *vv.* 73-4 are unlike Aśvaghōṣa's style. The particle *ha* with a present tense (*v.* 1) is not found in his works. Whereas Aśvaghōṣa has only one example of the gerund agreeing with an instrumental in which the latter is understood, not expressed,¹ this construction occurs no less than six times in the *Śatapañcāśatka*.² The nominal case-ending *taḥ* to which Aśvaghōṣa is 'markedly addicted'³ appears in the *Śatapañcāśatka* only once (*v.* 150), where it is equivalent to an ablative, not, as usually in Aśvaghōṣa, to an instrumental. If further contrasts are required, Johnston's elaborate analysis of Aśvaghōṣa's usage will supply them in plenty. I add three further points:

(iv) As for metre, the figures furnished by Johnston show that out of a total of 1358 half-*ślokas* in the *Buddhacarita* and the *Saundarananda*, 159 are *vipulās*—a proportion of about 11.7 per cent.⁴ It is somewhat lower in the *Buddhacarita* than in the *Saundarananda* (10.8 as compared with 12.4 per cent). The corresponding figure for the *Śatapañcāśatka* is 15.7 per cent (47 *vipulās* in 300 lines, excluding the possibly spurious *v.* 141). Moreover, the third *vipulā* (— — — — —), of which there are only three instances in the *Buddhacarita* (297 *ślokas*) and six in the *Saundarananda* (382 *ślokas*), occurs eight times in Mātrcēṭa's 150 *ślokas*.⁵ I do not claim that these figures would in themselves go far to prove separate authorship; but it can fairly be said that Aśvaghōṣa's two extant poems resemble one another in metrical technique more than either resembles the *Śatapañcāśatka*.

(v) The list of *yatayo rājyavṛttinaḥ* (*v.* supra, p. 7) in the *Mañjuśrīmūlakalpa* contains the following verse (940 of Jayaswal's text):

akārākhyo yatīḥ khyāto dvijaḥ pravrajitas tathā |
sāketapuravāstavyaḥ āyusāśītikas tathā ||

'Likewise (there will arise) a celebrated ascetic whose name begins with the letter A, a Brahmin *pravrajita* dwelling in the city of Sāketa, who will live eighty years.'

¹ *Saund.* xvi, 52; *v.* Johnston, op. cit. p. lxxv.

² *v.* infra, p. 18. It is not rare in the *Ātakamālā*.

³ *Ibid.* p. lxxiii.

⁴ *Ibid.* pp. lxxv-vi. Johnston's statement that the proportion of *vipulās* to *pathyās* is about 11.7 per cent seems to be a slip; proportion of *vipulās* to the total number of lines must be intended.

⁵ Fifteen times in the *Ātakamālā*.

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This, as Jayaswal perceived, unquestionably refers to Aśvaghōṣa who is distinguished by the epithet *Sāketaka* in the colophons of all the three works of which his authorship is certain. But, as has been seen, Mātṛceṭa is included earlier in the same list (v. 935). They are therefore differentiated.

(vi) Bu ston's references to Mātṛceṭa have been given already. Aśvaghōṣa's name occurs twice in his pages,¹ though only incidentally in quotations from Sanskrit works—the *Laṅkāvatāraṭīkā* and the *Kālacakrottaraṅtra*. He also cites from the *Mañjuśrīmūlakalpa* the passage just quoted.²

If I am right in suggesting that Mātṛceṭa was alive in the reign of Kaniṣka II it will follow that he was in all probability considerably junior to Aśvaghōṣa. Johnston thought that this view might be supported by internal evidence and pointed out³ that *BC. XII, 115 vyavasāyadvitīyo 'tha . . . so 'śvatthamūlaṃ prayayau* must be connected with *Śat. 26 iti tribhir asaṃkhyeyair evaṃ udyacchatā tvayā | vyavasāyadvitīyena prāptaṃ padam anuttaram*. He continues: 'the expression, *vyavasāyadvitīya*, is apt in Aśvaghōṣa, because the Buddha has just been deserted by the five *bhikṣus* and has nothing but his resolution to accompany him on the march to the *bodhi* tree; but Mātṛceṭa's version spoils the point, because a Buddha can have no companions in the process of obtaining Enlightenment. . . . Is it not clear then that Mātṛceṭa has borrowed a phrase from Aśvaghōṣa and turned it into a cliché?' If I understand his argument correctly Johnston failed to appreciate that *vyavasāyadvitīyena* is to be taken with *udyacchatā* rather than with *prāptaṃ padam*. I cannot in fact see anything in these lines to show which poet was the imitator nor have I found many other traces of Aśvaghōṣa's influence in the *Śatapañcāśatka*.⁴ The further observation that Mātṛceṭa's style and, in particular, his use of 'the fanciful verbs *jaladāya*, *vainateyāya*, etc.' (*Śat. 73-4*) indicate 'some advance on Aśvaghōṣa in verbal tricks' rests on firmer ground. It is fair to add that Johnston laid little stress on either of these arguments in favour of Aśvaghōṣa's priority.

That Aśvaghōṣa did not write the *Śatapañcāśatka* should, in my view, cease to be matter for argument. For the rest, the finger of evidence is apt to waver where the records of ancient India are concerned, and I claim no more than a fair measure of present probability for the conclusions to which it has seemed to me to point: namely, that the Tibetan historians who make Mātṛceṭa a junior contemporary of Nāgārjuna and Āryadeva are to be believed; that Mātṛceṭa was an old man in the reign of Kaniṣka II and therefore lived approximately either between A.D. 160 and 260 or else nearly a century earlier, according to our ideas of Kuṣāṇa chronology; and that his authorship of the *Īātakamālā* is a possibility to be reckoned with.

¹ Op. cit. pp. 109 and 121.

² Ibid. p. 113.

³ Op. cit. Intr. p. xiv.

⁴ Cp. however *Śat. 12* with *Saund. XI, 42*, *Śat. 20* with *Saund. XI, 39*, *Śat. 25* with *BC. XIV, 14*, and *Śat. 47* with *Saund. XVII, 67*.

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II. THE ŚATAPAÑCĀŚATKA

The name *Śatapañcāśatika* under which this *stotra* is best known occurs only in the Sanskrit title of its Tibetan translation in the Bstan ḥgyur and has been tacitly amended by de la Vallée Poussin¹ and Johnston² to the grammatically preferable form *Śatapañcāśatka*. This is varied to *Adhyarddhaśataka* in one MS., while others have the title *Prasādapratibhodbhava*. Consideration of these discrepancies will most conveniently be deferred to a later page.³

No other work of Mātrcēṭa seems to have equalled its popularity, the earliest testimony to which is a compliment paid by one of the chief figures in Indian Buddhism, the logician Dignāga (? fifth century A.D.). His *Miśrakastotra*, a composition of the type technically known as *samasyāpūraṇa*,⁴ combines each of Mātrcēṭa's verses with one of his own, the latter supplementing or interpreting the former, to form a connected whole. Both I-tsing and Tāranātha notice the work, of which a Tibetan translation⁵ survives (v. infra, p. 25 and Appendix II). The total number of verses contained in it is 304 (not 300 as stated by I-tsing) but the four concluding *vamśastha* stanzas may have been absent from some texts.⁶

The amplified production ascribed by I-tsing to Śākyadeva is unknown according to Prof. Thomas.⁷ But in Nandipriya's commentary⁸ a verse is quoted from what is evidently the same work, the *Spel maḥi spel ma* (= *Miśrakamiśraka*) of Gnas brtan Shākya blo (*Sthavira Śākyabuddhi*). This writer is, I suggest, to be identified with the Śākyabuddhi whom Bu ston⁹ states to have been a pupil of Devendrabuddhi, a younger contemporary of Dharmakīrti. The latter's *floruit* can scarcely be placed earlier than the middle of the seventh century¹⁰ and thus Śākyabuddhi may probably be assigned to the eighth. A commentary on Dharmakīrti's *Pramāṇavārttikakārikā* appears under his name in the Bstan ḥgyur.¹¹

Nandipriya's elaborate commentary,¹² written some time between Śākyabuddhi and Śraddhākaravarman who translated it into Tibetan early in the eleventh century,¹³ further witnesses to the fame of the *Hymn*. So at an earlier period does its translation into Chinese by I-tsing during his residence at Nālandā between 675 and 685. A Kucheian version also existed of which some fragments have been

¹ *JRAS.* (1911), p. 762.

² *Buddhacarita*, Intr. p. xiv.

³ v. infra, p. 26.

⁴ v. supra, p. 5 and cp. K. R. Pathak, *Meghadūta*, Intr. p. xxiii.

⁵ Bstan ḥgyur, *Bstod tshogs*, foll. 199b ff. (Snar than ed.): Tohoku Cat. no. 1150.

⁶ As, in one instance, were their counterparts in the *Śatapañcāśatka*; v. infra, p. 27.

⁷ v. supra, p. 4 and *ERE*. loc. cit.

⁸ On *Śat.* 2.

⁹ Op. cit. p. 155.

¹⁰ Cp. Keith, *History of Sanskrit Literature*, Intr. p. xxii.

¹¹ Tohoku Cat. no. 4220. For more concerning him v. E. Frauwallner, *Dignāga und anderes*, *Festschrift Moriz Winternitz*, pp. 238f.

¹² v. infra, p. 23.

¹³ Bu ston, op. cit. p. 213.

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discovered,¹ though none of the pieces assigned to Mātṛceṭa in Messrs Sieg and Siegling's collection² belongs to this poem. That Sanskrit MSS. of the *Śatapañcāśatka* were at one time widespread is evident from the fact that, in addition to the latest discovery at Sa skya, fragments of the Sanskrit text have been found in at least four separate localities in central Asia.

Of direct tributes, I-tsing's lavish praise has already been quoted. Tāranātha calls the *Śatapañcāśatka* the finest of the 101 hymns ascribed to Mātṛceṭa and adds that these compositions were known in every land and contributed largely to the spreading of the Doctrine.³ Both he and Bu ston relate that Candragomin (? sixth century A.D.), arriving at the great monastery of Nālandā, was asked what sciences he knew. He replied that he knew the grammar of Pāṇini, the *Mañjuśrīnāmasaṅgīti*, and the *Hymn of 150 Verses*.⁴ In view of all this it is surprising that quotations from Mātṛceṭa's works are very seldom met with in later Buddhist literature; I know of only two.⁵ Nor does his name occur in the *Kaṁḍravacanasamuccaya* or other anthologies.

In A.⁶ the hymn consists of 151 *ślokas* with two *vaṁśastha* stanzas in conclusion and is divided into thirteen sections (*pariccheda*) as follows:

- I, vv. 1-9. *Upodghāta*. (Introductory)
- II, vv. 10-26. *Hetustava*. (The Buddha's attainment of the six *pāramitās*)
- III, vv. 27-41. *Nirupamastava*. (His uniqueness)
- IV, vv. 42-51. *Adbhutastava*. (His wonderful deeds)
- V, vv. 52-7. *Rūpastava*. (His form)
- VI, vv. 58-66. *Karuṇāstava*. (His pity)
- VII, vv. 67-81. *Vacanastava*. (His speech)
- VIII, vv. 82-91. *Śāsanastava*. (His teaching)
- IX, vv. 92-101. *Praṇidhistava*. (His Vow; i.e. the benefits he confers on the world)
- X, vv. 102-12. *Mārgāvatārastava*. (Adaptability of his practice and law to all kinds and conditions of living creatures)
- XI, vv. 113-23. *Duṣkarastava*. (The hardships he bore)
- XII, vv. 124-34. *Kauśalastava*. (His skill in conversion)
- XIII, vv. 135-53. *Ārṇyastava*. (The complete discharge of his debt to the world)

Nandipriya analyses the internal structure of most of the sections with a minuteness in which there is no need to follow him.

¹ v. infra, p. 22.

² *Tocharische Sprachreste*.

³ Op. cit. p. 91.

⁴ Bu ston, op. cit. pp. 132 f.; Tāranātha, pp. 152 f.

⁵ *Śat.* 26a (v. supra, p. 15) in comm. *Nāmasaṅgīti* (v. AK. add. to II, p. 205, n. 2) and *Varṇārhavarṇa* 118a in *Abhidharmakośavyākhyā* (AK. II, p. 205, n. 2).

⁶ Concerning other MSS., etc., v. infra, p. 27.

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Although plainly the work of a writer steeped in Buddhist thought and tradition, the *Hymn* is refreshingly free from technicalities and without evident doctrinal tendency. Certainly it contains nothing specifically Mahāyānist and shows no acquaintance with the metaphysical tenets to which Nāgārjuna gave currency. It would be unsafe however to deduce that Mātrceta was ignorant of these or had rejected them. A 'popular' devotional poem was no place for the doctrine of *śūnyatā*, of which Nāgārjuna's own *Suḥṛllekha* is equally innocent.

Such points of doctrine as arise belong to a range of ideas common to most early Buddhist Sanskrit authors as distinct from the later Mahāyānist schools on the one hand and the Buddhism of the Pāli Canon on the other: as the emphasis laid upon the Buddha's past career of service and sacrifice, the attribution to *Arhats* of the power to prolong their lives indefinitely (v. 89), the simple conception of the Buddha's two Bodies (vv. 145-6), and the implied reference to the six *pāramitās* in Section II. Allusions to Buddhist legend are naturally not rare, neither are they at all recondite; Devadatta, Nanda, Mānastabdhā, Aṅgulimāla, and Subhadra are mentioned by name and a number of indirect allusions to *jātaka* and *sūtra* legends are explained by Nandipriya. But the mythology of the *Śatapañcāśatka* is purely Hīnayānist; neither the Buddhas and Bodhisattvas of the Great Vehicle nor the figures of non-Buddhist legend have any place. A hymn might be expected to contain something of the spirit of *bhakti* associated with the Mahāyānists and their forerunners, but it is a far cry from Mātrceta's sober, reflective, almost impersonal verses to the fantasies of the *Saddharmaṣuṇḍarīka* or the devotional fervour of Śāntideva.

Judged by *kāvya* standards, the style of the *Hymn* is simple and direct, free from swollen compounds and elaborate conceits, as well as from the pedantries which make some of Aśvaghōṣa's work almost unreadable. Mātrceta's Sanskrit is polished and correct but unmistakably Buddhist in vocabulary; for example, leaving aside such semi-technical words as *tāthāgata* and *saṃtāna*, we have *tāyin* (v. 3), *dharmatā* (v. 4), *praṇīta* ('excellent', v. 23), *pratipad* (vv. 28, 118, 135), *tīrthya* (vv. 45, 48), *pratighānūnaya* (v. 48), *asecanaka* (v. 54), *vineya* (or *vaineya*, vv. 61, 116, 130, 143), *upavicāra* (v. 63), *dr̥ṣṭi* ('false view', vv. 79, 83), *prāg eva* (vv. 85, 134), *bhujīṣyatā* (v. 86), *Namuci* (= Māra, v. 87), *kṣetra* ('field of merit', vv. 99, 133), *suratatva* ('gentleness', v. 100) and *sauratya* (v. 124), *khaṭuṅka* (v. 103), *gokaṇṭaka* (v. 115), *adhivāsayati* ('endure', v. 115), *vighāṭita* (? 'revealed', v. 138), *duṣkuha* (v. 145). *anavaskṛta* (v. 11), *prasvastha* (v. 104), and the denominative verbs in vv. 73-4 are notable as ἄπαξ λεγόμενα.

A few syntactical points are worth remark. I have referred above¹ to Mātrceta's fondness for the use of a gerund with an *implied* instrumental subject of which instances occur in vv. 7, 20, 30, 41, 84 (*saṃsmṛtya*) and 128. The feminine ending of *dānakathādyābhiḥ* without an agreeing substantive (v. 128: *kathābhiḥ* must be

¹ *Supra*, p. 14.

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understood) seems to be unique. *Te* for *tvayā* occurs in *v.* 10. In *v.* 19 a genitive and (probably) in *v.* 143 a relative pronoun is found dependent upon the prior member of a compound.

In his handling of the *śloka* Mātṛceṭa obeys the same metrical rules as Aśvaghōṣa.¹ The forty-seven *vipulās* in the *Śatapañcāśatka* are distributed as follows:

<i>Vipulā</i>	
1.	⏟ ⏟ — — ⏟ ⏟ ⏟ — 15
2.	⏟ — — — ⏟ ⏟ ⏟ — 13
3.	⏟ — ⏟ — ⏟ ⏟ ⏟ — 8
4.	⏟ — ⏟ — — ⏟ ⏟ — 5
5.	⏟ — ⏟ — — , — — ⏟ 6

The second of these seems not to occur in classical *kāvya*, though frequent in Epic and in Aśvaghōṣa. In the first four forms Mātṛceṭa, like Aśvaghōṣa, never in this poem closes the *pāda* on a metrically short syllable, but in two instances a closing short vowel is lengthened by a following double consonant (*vv.* 36*a* and 57*b*).²

III. THE TEXT

(a) MSS. AND EDITIONS

In 1910 there appeared in the *Journal Asiatique*³ a paper by Sylvain Lévi entitled 'Textes sanscrits de Touen-Houang', containing the text, with facsimiles, of several fragmentary Sanskrit MSS. brought by Paul Pelliot from central Asia. Among them was a single paper folio (Paul Pelliot, Touen-Houang, 3510, fol. x: hereafter styled Pell.) in 'Slanting Gupta' script, bearing on one side portions of seven *ślokas* and on the reverse a colophon of which enough remained to identify the text as belonging to Mātṛceṭa's *Hymn of 150 Verses*. The *ślokas* are numbered 147–53 but actually correspond to *vv.* 145–51 of A., the two final *vaṃśastha* stanzas being omitted.

In the following year this fragment was reprinted by L. de la Vallée Poussin in the *Journal of the Royal Asiatic Society*⁴ along with three other folios probably forming part of a single *pothī* (I call it S.), discovered by Sir Aurel Stein at Tuen-Huang (Stein MSS., ch. vii, 001 B¹⁻³). The first two are continuous and comprise, with numerous lacunae and doubtful letters, *vv.* 48–74; the third is in better preservation and extends from *v.* 115 of A. to the beginning of *v.* 130 (numbered 117–32 in the MS.). Discussing the date of these fragments, Poussin reviewed the observations of A. F. R. Hoernle

¹ For differences in their application, v. supra, p. 14.

² Johnston found only one such example in Aśvaghōṣa, *Saund.* XII, 37.

³ Vol. xvi, pp. 433 ff.

⁴ Pp. 759 ff.

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on dating central Asian MSS. which had appeared on pp. 447ff. of the same volume, and concluded that, while the *terminus a quo* for 'Slanting Gupta' documents may be carried very far back ('circa fourth century A.D.'—Hoernle), the *terminus ad quem* cannot be fixed palaeographically. From other evidence this particular MS. is known to be no later than the tenth century and probably earlier than A.D. 851; it may well be much more ancient. In attempting to remedy its gaps and deficiencies Poussin made considerable use of the Tibetan translation. Brief notes and reduced facsimiles of the first folio accompany his text.

A third instalment of fragments arrived in 1916 with the publication of A. F. R. Hoernle's *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*, in the twelfth section of which (entitled *Śatapañcāśatika Stotra*) he not only reprinted the three Stein folios but added two more. One (Hoernle MS. no. 149 $\frac{x}{17}$; here called H.) contains vv. 23–38 and, like the Stein folios, is written in 'Slanting Gupta'; its place of provenance, however, was not Tuen-Huang but Jigdalik-Bai. The other is a small fragment found at Khora (Khora 005b; here called Kh.), again in 'Slanting Gupta', containing fragments of vv. 144–8.

Hoernle's introductory remarks include, besides an inconclusive discussion of Mātrcēṭa's identity, most thorough and detailed descriptions of the form and palaeographical characteristics of the several MSS. In reprinting Poussin's text of S. he corrects several inaccuracies of transcription and carefully distinguishes between what is plainly legible and what is doubtful; my own *apparatus criticus* is based entirely upon his readings so far as these MSS. are concerned. The reconstructions of seriously mutilated lines were, according to Hoernle's own statement, almost wholly the work of Prof. Thomas (based on the Tibetan version) except in so far as they were taken over from de la Vallée Poussin. It is of some interest to compare them with the complete text which we now possess. Out of forty-six conjectural complements of two *akṣaras* or more all but eleven correspond closely to the recovered text in meaning; only eleven reproduce it verbatim.

Hoernle also, as already noticed, printed some fragments of the *Catuṣṣataka* (*Varṇārhavarṇa*), the first of which contains a few syllables from the last *pāda* of v. 153 of the *Śatapañcāśatika*.¹ He added an English translation.

In 1936 Mr Rāhula Sāṃkrtyāyana discovered a complete MS. (A.) of the *Hymn* in the temple library of the Sa skyā monastery in Tibet. It consists of five palm leaves described by him as follows in the introduction to his edition (p. v): 'The leaves are of the size of $21\frac{1}{2} \times 2$ in., each page containing six lines. The script is *kuṭīla*, what is called in Tibetan *Var-ṭu* (*vartula*).'² Since Mr Sāṃkrtyāyana

¹ Cp. *JRAS.* (1948), p. 55.

² For a specimen, v. Bendall, *Catalogue of Buddhist Sanskrit MSS.* Pl. II, add. 1464; v. also *ibid.* Intr. pp. xxi and xxvii, and p. 100.

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was not provided with the means of photography he copied the MS. on the spot and our knowledge of it accordingly depends wholly upon his statements and transcription. From the colophon we learn that it was presented to the Sa skya library by Sunayaśrīmitra, a Nepalese monk who was invited to Tibet by King Ḥod lde in the eleventh century A.D.¹

Mr Sāṃkṛtyāyana lost no time in making his discovery available to the public. In collaboration with K. P. Jayaswal he printed an edition of the *Hymn* in 1937, as an appendix to the *Journal of the Bihar and Orissa Research Society*, containing a short introduction, text, and what at first sight appears to be an *apparatus criticus*. Of the introduction much is irrelevant and nothing important; it need only be noticed that the editors rightly reject the identification of Mātṛceṭa with Aśvaghōṣa. The text seems to be that of Mr Sāṃkṛtyāyana's transcript of A., with a few, mainly orthographical, corrections. Attempts to remove its corruptions are few and might better have been fewer (*vv.* 25, 41, 96, 101, 145 are cases in point). Matter contained in the *apparatus criticus* is of two kinds, both quite worthless:

(i) The initials V.P. and H.S. purport to denote variants derived from the MSS. published by de la Vallée Poussin and Hoernle respectively; in fact they are used indiscriminately for both. What is more serious, the editors failed to make any distinction between genuine MSS. readings and the conjectural emendations and restorations of Poussin and Thomas. Where these latter were right and therefore coincide with the readings of A. they are naturally ignored; where they were wrong and consequently differ from A. they stand invested with MS. authority. Authentic variants, on the other hand, are often omitted and when they do appear are indistinguishable from the mass of now valueless conjecture.

(ii) About fifty Sanskrit or pseudo-Sanskrit words and phrases in these notes are prefixed by the sign ANT., which is stated in the preliminary list of 'MSS. consulted' to denote the Bstan ḥgyur version of the *Hymn*. In view of the imperfect knowledge of Tibetan (to say nothing of Sanskrit) which many of these often meaningless, ungrammatical, and unmetrical fragments imply, there is no need to inquire into the mystery of their supposed connexion with Mātṛceṭa's text. In sum, it can only be deplored that instead of presenting a simple transcript of A. the authors chose to put their work in the likeness of a critical edition. As such it is so grossly misleading that a candid account of its true character has seemed necessary. The gratitude due to Mr Sāṃkṛtyāyana for this and other discoveries, achieved not without much personal effort and endurance, and for his promptitude in making them accessible, is not thereby denied. It should be added that the extent of Jayaswal's collaboration is dubious; he died before the work was published.

¹ Bu ston, *op. cit.* p. 215.

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With these published sources I have been enabled to collate a large quantity of MS. material not available to my predecessors. It consists of a number of fragmentary Sanskrit MSS., the product of four German expeditions to central Asia, now deposited in the German Academy of Sciences at Berlin. All but one are unilingual. The exception is a single folio (Š 29. 3; Š. of this edition) discovered at Šorčuk in 1903, of which a transliterated copy by Prof. E. Sieg reached me separately through the good offices of Prof. W. Krause of Göttingen and others. This originally contained the Sanskrit text and Kucchean translation of *vv.* 81d-91c, but the right-hand side has been torn away. Prof. Sieg's transcript is reproduced in Appendix I.

The first draft of the present edition was already complete when with signal generosity the authorities of the Academy placed at my disposal photographic copies of their entire collection of MS. fragments of Mātrcēṭa's 150 verse and 400 verse hymns, sorted out from a mass of similar documents by Dr Olaf Hansen, and, along with them, a complete transcript by W. Siegling. It is hardly necessary to add that the latter is a scrupulously accurate piece of work, showing thorough mastery of the somewhat difficult 'Slanting Gupta' script in which these fragments, like those previously published, are written. Its use has not only spared me much labour but enables me to commend the accuracy of the readings reported in my *apparatus* with a confidence which I could not have felt in a transcript of my own.

To leave aside for the time being the *Hymn of 400 Verses*, the collection contains about fifty pieces from the *Śatapañcāśatka* ranging from almost complete folios to mere scraps of a syllable or two. They have been assigned by Dr Hansen to not less than fifteen different MSS. The great majority are blurred or mutilated in places but in the aggregate they cover the bulk of the poem, of which scarcely a verse is not at least partially preserved in one or more of them. A detailed description of the individual MSS. I cannot at present provide. To supply a full record of their contents and deficiencies would involve nothing less than the publication of a complete transcript, and, while such a production, accompanied by facsimiles, would have its value for the student of central Asian palaeography and orthography, it would contribute little to my immediate purpose of establishing a reliable text. Even to discriminate between all the MSS. would require a more complex and cumbrous *apparatus criticus* than seems justifiable in the case of a text which now presents scarcely any serious uncertainties. All but two MSS., therefore, have been grouped under the common symbol ψ and slight variants in these, devoid of critical interest, have in general been ignored. For the two MSS. which I have selected for special attention (as including a larger amount of text than any others) the names B. and D., given by Dr Hansen, are retained here. D. contained both hymns, beginning with that of 150

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verses in twelve folios of which five are extant. The verse distribution is as follows:

fol. 1 <i>b</i> contains <i>vv.</i> 1–8	fol. 8 contains <i>vv.</i> 97–110 ¹
fol. 3 contains <i>vv.</i> 24–39	fol. 12 contains <i>vv.</i> 145–53
fol. 6 contains <i>vv.</i> 68–82	

B. had the two hymns in the same order and apparently much else besides:

fol. 73 contains <i>vv.</i> 42–56	fol. 77 contains <i>vv.</i> 97–110 ¹
fol. 74 contains <i>vv.</i> 56–69	fol. 78 contains <i>vv.</i> 111–23
fol. 75 contains <i>vv.</i> 69–83	fol. 80 contains <i>vv.</i> 137–49
fol. 76 contains <i>vv.</i> 83–97	fol. 81 <i>a</i> contains <i>vv.</i> 150–3

Of course, the two MSS. do not provide a completely continuous text for these verses; a good deal is semi-legible or illegible or entirely missing. Their variants are recorded in my *apparatus* except that omissions of *visarga* and variations in the use of *anusvāra* have sometimes been ignored where these are without critical significance. As to the remaining MSS., H., S., and Š. have been treated like *ψ*, but wherever my text differs from A., except in purely orthographical points of no importance, I have noticed the fact. Normal orthography has been applied to the text but matter quoted in my critical notes is given as spelt in the MSS.

To determine the relative reliability of A. and the several fragmentary MSS. would be of little practical utility since in almost every case of conflict there is sufficient evidence, internal or external, to make the choice between them obvious, irrespective of general merit. A., at any rate as we know it, is comparatively free from minor errors such as abound in the other copies. In serious differences the balance would seem to be rather on the other side, though mis-transcription by Mr Sāṃkṛtyāyana may account for some of A.'s errors.

(b) THE COMMENTARY OF NANDIPRIYA

Next to the MSS. our most important aid in the textual criticism of the poem and a valuable guide to its interpretation is the commentary of a monk whose name has survived only in its Tibetan form Dgaḥ byed sñan pa, the probable Sanskrit equivalent being Nandipriya.² A Tibetan version follows the translation of the *Hymn* itself in the *Bstod pa* volume of the *Bstan ḥgyur* (foll. 128*b*–196*b*). Both hymn and commentary were translated early in the eleventh century by Śraddhākaravarman and Lotsāba Shākya blo gros. Although Tāranātha (Schiefner, p. 102) mentions the work its existence has been ignored by all editors except Hoernle, who merely quotes Tāranātha's reference. Nothing

¹ Facsimiles between pp. 150 and 151.

² Or possibly Rāmapriya; Nandapriya (Schiefner, Hoernle) would be less regular.

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is known of the author beyond his name and approximate period which, in view of his references to Dignāga and Śākyabuddhi on the one hand and the translation by Śraddhākaravarman on the other, may be placed between A.D. 700 and 1000 (v. supra, p. 16). His commentary is a good specimen of its class, full but not unduly diffuse and in the main clear and sensible. In an introductory stanza the writer professes to base his work on Dignāga's *Miśrakastotra*, which might itself be regarded as a sort of commentary on the *Śatapañcāśatka*; but here he was over-modest for, although the *Miśrakastotra* is quoted twice and a number of passages reveal its influence, the bulk of his notes owe nothing to this source. Comments on each verse (or pair of verses where two are syntactically connected) are prefixed by the complete text, in the same Tibetan translation, apart from typographical variations, as that of the whole hymn. But in rendering the notes the translators not infrequently equate a piece of Mātrceṭa's text with words which, though appearing in the Tibetan version, do not translate that particular phrase but some other portion of the verse. Several examples will be found in my note on the first *śloka*. Often, especially in the case of particles, the explanation is that the Tibetan version contains no equivalent for the word annotated; for example in v. 1 the translators, finding nothing in their text to represent the particle *ha*, use *yoñ ye*, which really stands for *sarvathā*, to render it in the commentary. In other instances, however, they cannot be acquitted of misunderstanding their own version, as in v. 131 where *mahitāni*, correctly rendered by *bkur ba* in the translation, becomes *sha stag* in the commentary. Such inconsistencies sometimes make it difficult to see at a glance how the notes are related to Mātrceṭa's text, an inconvenience which I have tried to mitigate by subjoining the Sanskrit words or phrases to which each note refers.

The text has been transcribed from the xylograph copy of the Bstan ḥgyur (Snar than edition) belonging to the Library of the Commonwealth Relations Office, the only one accessible to me. The abbreviations usual in that edition (e.g. *legso* for *legs so*, *gzhani* for *gzhan ni*, etc.) have been removed but in other respects the spelling of the original has been retained at the occasional sacrifice of uniformity. It should be remembered that *p* in the xylograph is often indistinguishable from *b*, and *ñ* from *d*. The punctuation also has not been altered except for a very few tacit changes where sense demands them. Emendations have been introduced or suggested sparingly and I am conscious that obscurities remain here and there, some of which might be cleared up by a comparison with other editions. Still, I hope that the text as it stands will answer the objects for which it has seemed worth while to print it. It may be as well to indicate them:

(i) Its value as a continuous check upon the text of the poem and as evidence in all cases of textual uncertainty, though reduced by the appearance of new MSS., is still considerable.

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(ii) It supplies a generally reliable guide to Mātṛceṭa's meaning.¹

(iii) Numerous quotations from canonical literature,² and illustrative anecdotes drawn from the rich stores of Buddhist legend, give it an interest of its own. The latter, some of which do not seem to have appeared in print before, I have collected and translated separately (Appendix III).

(c) THE TIBETAN TRANSLATION

Of this three copies exist in the Bstan ḥgyur: (i) An independent version of the *Hymn*.³ (ii) The text of the *Miśrakastotra*⁴ which contains all verses of the *Hymn* except *v.* 141; for these verses the translators, Kumārakalaśa and Lotsāba Bsod namg bzang po, took over the already existing version. (iii) That contained in the Commentary, where, as already noticed, the text of each verse or pair of verses precedes the notes thereon. These three I have called respectively *T*₁, *T*₂, and *T*₃. To them must be added excerpts in the body of the commentary which often differ from *T*₃ and from one another. The variations between the copies are numerous but, as a rule, of trifling importance, *T*₂ being noticeably the most faulty of the three.

As usual in Tibetan translations, the Sanskrit is followed closely and, for the most part, correctly, the influence of the commentary being often perceptible. Gross errors such as *sras* for *prasūti* in *v.* 93 are exceptional.

(d) THE CHINESE TRANSLATION

I-tsing's reputation as a stylist stands high, but I must leave the literary merits of his version for Sinologists to judge. As a translator his defects are obvious even from a very slight acquaintance with Chinese. To say nothing of verbal accuracy, he often mistakes or ignores even the general tenor of his original so that his renderings vary between paraphrase and complete independence. Who would suppose 我智力微淺佛德無崖際 ('My wisdom is feeble and shallow but the Buddha's virtues are boundless') to have any connexion with *viśahyam aviśahyaṃ vety avadhūya vicāraṇām* (*v.* 10)? More frequently there is a traceable relationship between Sanskrit and Chinese without any real correspondence in meaning. For example the Chinese of *v.* 21 ('With your great pity you lead noble and base alike; in regard to all discrepancies and distinctions you have no thought of eminent or inferior') is a travesty in which certain words of the original are reproduced without regard for their meaning in the context. Notwithstanding its relatively early date, the value of such a version

¹ There is ample evidence that Mātṛceṭa can be misunderstood, in spite of the simplicity of style for which he has been deservedly commended.

² Almost always, unfortunately, without any but the most general indication of source.

³ *Bstod pa*, foll. 122a-8b: Tohoku Cat. no. 1147.

⁴ *Bstod pa*, foll. 199b-213a: Tohoku Cat. no. 1150.

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as a guide in textual difficulties is clearly small, and no previous editor seems to have thought it worth consulting. It does, however, sometimes serve to corroborate readings otherwise probable.

The text which is here printed is practically identical with that of the Taisho Issaikyo edition,¹ except that a few variant readings have been tacitly transferred from footnotes to text.

(e) THE MIŚRAKASTOTRA

My text of this has been copied from the same volume of the Bstan ḥgyur. That many of the obscurities in Dignāga's own verses are due to textual corruption may be assumed from the condition in which the interspersed verses of the *Śatapañcāśatka* (T_2) appear. I have scarcely attempted emendation, a task which could not be satisfactorily performed without the collation of other editions besides that of Snar thañ. As evidence for Mātrceṭa's text the production is of little value. Its influence on Nandipriya has been noticed above.

It will be convenient to mention here the evidence of the MSS. on three matters: (i) The title of the *Hymn*. (ii) The division into sections. (iii) The numbering of verses.

(i) The evidence available in 1948 on the titles of Mātrceṭa's two principal hymns has been fully discussed by me elsewhere² and need not now be recapitulated. It led me to the conclusion that the *Catuḥśataka* and *Śatapañcāśatka* bore other and probably older titles, namely *Varṇārhavarṇa* and *Prasādapratibha*, and that the *Miśrakastotra* was similarly entitled *Prasādapratibhodbhava*. That *Prasādapratibha*, read in one MS. (Pell.), ought to be emended to *Prasādapratibhodbhava*, a title which would in that case belong not to the *Miśraka* but to the *Śatapañcāśatka*, I mentioned as an alternative possibility.³ On comparing the views which I then put forward with the fresh evidence of the Berlin MSS., I find that the identity of the *Catuḥśataka* with the *Varṇārhavarṇa* is amply confirmed. As for the *Śatapañcāśatka*, the colophons of two MSS. have been preserved.⁴ One has . . . *bhodbhavo nāma buddhastavaḥ* which places it beyond question that the *Hymn* was sometimes called *Prasādapratibhodbhava*. In the other, D., a mysterious title *Vivadhaśataka* appears in the final colophon, while in the section colophons we have *Varṇārhavarṇa*. In this MS. only it would seem that the two hymns of 400 and 150 verses were confused. No less strange is the name *Vṛttiśataka* which Mr Sāṃkrtyāyana found on the cover of A.; but the colophon of that MS. has *Adhyarddhaśataka*. It seems most likely that *Varṇārhavarṇa* and *Prasādapratibhodbhava* (titles to which the first stanza of the former and the last of the latter evidently allude) were original and only later

¹ Vol. xxxii, no. 1680.

³ Ibid. p. 60, n.

² *JRAS.* (1948), pp. 55-60.

⁴ v. infra, p. 150.

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replaced by the more easily memorized numerical names. These, however, at least in the case of the *Śatapañcāśatka*, are too firmly established to be abandoned without conclusive proof of their later origin.

(ii) In dividing the *Hymn* into thirteen sections and in the titles assigned to them the Commentary and Tibetan translation agree with A. except that Nandipriya makes Section XIII end at *v.* 146 and treats the remaining seven verses not as a separate section but as a recapitulation of what precedes. Apart from A. only Kh. and D. among the MSS. show any division into sections. In the latter, four of the section colophons have been partially preserved and occur at the same points as in A.; in the title of Section IX there is a discrepancy—*Harṣastava* instead of *Prāṇidhistava*. I-tsing and the other MSS. show no trace of this division.

(iii) Only in the MSS. are the verses numbered, in Kh. and D. by their place in the section, elsewhere by their place in the whole poem. The Indian editors combine both systems but whether A. did so we are not informed. The 153 verses of A. are found in the same order in the Commentary and in the Tibetan and Chinese versions except that *v.* 142 changes place with *v.* 143 in the latter. The *Miśrakastotra* omits *v.* 141. Among MSS., B. and at least two others agree with A. Another group, consisting of S., Pell. and one of the Berlin MSS., contained two extra verses somewhere before *v.* 93; the two final *vaṃśastha* stanzas, on the other hand, are absent from Pell. Yet another Berlin MS. seems to have held one *śloka* less than A., *v.* 115 being numbered 114. The numbering in D. presents several anomalies but since at least one of them is due to a mere blunder (*v.* 103 numbered 2 followed by *v.* 104 numbered 4) they need not be detailed.

My own notes, in so far as they are not concerned purely with textual matters, are intended to supplement the Commentary, not to take its place as a continuous exposition of the poem. My translation is a fairly literal one, without pretensions to any other merit. Where it differs substantially from Hoernle's version (except where this is based on a faulty reading) the fact has generally been mentioned.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

NAMO BUDDHĀYA

I. UPODGHĀTAḤ

- 1 sarvadā sarvathā sarve yasya doṣā na santi ha |
sarve sarvābhisāreṇa yatra cāvasthitā guṇāḥ ||
b. samṅti D.

|| brgya lña bcu pa zhes bya ba bram ze rta dbyaṅs kyis mdzad pa bzhugs ||
|| rgya gar skad du | sha ta pañtsā sha ti ka nā ma sto tra | bod skad du | brgya
lña bcu pa zhes bya baḥi bstod pa |
| dkon mchog gsum la phyag ḥtshal lo |
| gaṅ zhig la ni ñes pa kun || gtan nas yoṅ ye mi mñaḥ zhiṅ |
| gaṅ laḥaṅ rnam pa thams cad du || yon tan thams cad gnas gyur pa |
nā ma sya sto tra T₁.

一百五十讚頌

尊者摩啞里制吒造

大唐沙門義淨於那爛陀寺譯

世尊最殊勝 善斷諸惑種
無量勝功德 總集如來身

|| rgya gar skad du | sha ta pañtsa sha ta nā ma sya sto tra ṭi ka¹ | bod skad du |
brgya lña bcu pa zhes bya baḥi bstod paḥi ḥgrel pa | dkon mchog gsum la phyag
ḥtshal lo || spel mar bstod pa phyogs glaṅ pos || zab mo ñe bar bshad pa ni ||
brgya ni lña bcu pa yi don || rmad byuṅ de las rnam shes nas || rgyal ba la ni
gus pa yi || dgaḥ byed sñan paḥi dge sloṅ gis || de yi phyogs la dad pa yi || rnam
par dbye ba rab tu bya || de la ḥdir brgya lña bcu paḥi bstod pa re zhig daṅ por
gleṅ ba daṅ | rgyu daṅ | ḥbras bu daṅ | sman ḥdogs paḥi sgo nas bstod pa daṅ
bcu gsum du rab tu bstan pa ni ḥdi lta ste | gleṅ bslaṅ baḥi bstod pa daṅ | pha
rol tu phyin pa drug gi rgyu thun moṅ ma [129a] yin paḥi phyir gcig du² byas
nas rgyu la bstod paḥo || ḥbras bu la bstod pa ni dpe med pa la sogs paḥi dbye
bas rnam pa gsum ste || dpe med pa la bstod pa daṅ | rmad du byuṅ ba la bstod

¹ Sic.

² So often for gcig tu in this xylograph.

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pa dañ | sku la bstod pa zhes bya baḥo || sman ḥdogs paḥi bstod pa ni sñiñ rje
 la sogs paḥi dbye bas rnam pa brgyad de | thugs rje la bstod pa dañ | gsuñ la
 bstod pa dañ | bstan pa la bstod pa dañ | smon lam la bstod pa dañ | lam la ḥjug
 pa la bstod pa dañ | dkaḥ ba mdzad pa la bstod pa dañ | mkhas par bstod pa
 dañ | bu lon med pa la bstod pa zhes byaḥo || de rnams kyi bsdus paḥi tshigs su
 bcad pa dag ni || gleñ bsłañ bstod dañ rgyu la ni || rnam drug ḥbras bu dpe med
 dañ || rmad du byuñ dañ de bzhin sku || sman ḥdogs rnam brgyad de yañ ni ||
 thugs rje gsuñ dañ bstan pa dañ || smon lam dañ ni lam ḥjug dañ || dkaḥ mdzad
 ñid dañ mkhas pa dañ || bu lon med dañ bcu gsum mo || bstod pa bcu gsum po
 de rnams kyi re reḥi bshad pa yoñs su rdzogs pa ni phyis bshad par byaḥo || de
 la gleñ bsłañ ba zhes pa ni dañ por brtsam paḥo || gleñ bsłañ ba der don gañ dañ
 gañ gis bshad pa zhes bya ba bstan pa dañ | rgyu la bstod pa la sogs pa rnams la
 yañ tshigs su bcad pa gañ gis don gañ bshad pa de yañ rab tu bshad par byaḥo ||
 re zhig gleñ bsłañ baḥi bstod paḥi tshig gi don ni de bzhin gshegs pa la skyabs
 su ḥgro ba la sogs paḥi mchod ḥos ñid dañ | de bzhin gshegs paḥi rgyu ñid dañ |
 de bzhin gshegs paḥi ñes pa ma lus pa zad pa rjes su dpag pa dañ | yon tan ma
 lus pa mi shes pas kyañ bcom ldan ḥdas la yon tan gyi phyogs gcig tsam gyis
 bstod pa dañ phyag ḥtshal baḥi yon tan gyi tshogs tsam bshad pa zhes bya baḥo ||
 ḥdir yañ bsdus paḥi tshigs su bcad pa ni || ston la skyabs ḥgro sogs mchod ḥos ||
 [129b] ñes pa med pa rjes su dpag || yon tan mthaḥ yas kyañ ni chas || bstod pa
 ḥdir ni phyag ḥtshal phyogs || de la gañ laḥañ rnam pa thams cad du zhes bya
 ba rgyas par bshad paḥi phyir tshigs su bcad pa gñis brtsam par bya ste | *gañ
 zhig . . . rigs*¹ || *gañ zhig la ni ñes pa kun* || zhes smos pa la | *de ñid la ni skyabs su
 ḥgro baḥi rigs* zhes² bya ba la sogs paḥi tshig dañ sbyar ro || *gañ zhig*³ ces bya ba
 ni thun moñ gi sgra yin yañ don gyis sañs rgyas bcom ldan ḥdas kho na la ḥjug
 go || gañ gi phyir ñes pa thams cad zad pa dañ yon tan ma lus pa dañ ldan pa ni
 gzhan med pa deḥi phyir ḥdi ltar bshad de |⁴ *thams cad mkhyen la . . . gcig bu la
 mi mñah*⁵ | zhes byaḥo || *ñes pa*⁶ zhes bya ba ni ḥdod chags la sogs pa ste | ñes
 pa byed pa zhes bya baḥi phyir ro || yañ na lus dañ ñag dañ yid kyi rgyud la ñes
 pa byed pa ni snod ma yin par byed pa zhes bya bas na ñes paḥo || *mi mñah*⁷
 zhes bya ba ni mi mñah ba ste⁸ | skyon du gyur pa ma brñes paḥi phyir ro || *yon
 ye*⁹ zhes bya ba ni bcom ldan ḥdas kyi spañs pa phun sum tshogs pas ño mtshar
 ba gsal bar byed paḥo || yañ na tshig kha bskañ baḥi phyir tshig gi phrad do ||
 gañ zhig la ñes pa mi mñah ba de skyabs su ḥgro ba la sogs paḥi mchod ḥos pa
 zhes byaḥo || phyi rol gyi ḥdod chags dañ bral ba dañ | slob pa rnams la ñes pa
 med paḥi phyir skyabs su ḥgro ba la sogs paḥi mchod ḥos su thal bar ḥgyur zhes
 pas na | de gsal bar bya baḥi phyir ḥdir bshad de | *thams cad*¹⁰ ces bya ba ni ma
 lus pa zhes bya baḥi don to || [130a] gal te phyi rol gyi ḥdod chags dañ bral ba

¹ *vv. 1 and 2.*

³ = *yasya.*

⁶ = *doṣāḥ.*

⁹ = *ha!*

² *So often after final s instead of shes.*

⁴ *My punctuation.*

⁷ = *na santi.*

¹⁰ = *sarve.*

⁵ *v. 3.*

⁸ *de X.*

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de rnams kyi ñes pa med na yañ de bzhin du srid pañi rtse moñi ñes pa ñes par
 ma spañs pañi phyir dañ | slob pa po rnams kyi yañ ji lta bar sbyor bas khams
 gsum dañ | gñis dañ | gcig gi thob pañi bsgom pas | spañs par bya ba rnams ma
 spañs pañi phyir ro || dgra bcom pa rnams la yañ khams gsum gyi ñes pa med
 na de rnams kyañ skyabs su ḡgro ba la sogs pañi mchod ḡos su thal bar ḡgyur
 zhes pas na | bshad pa | *gtan nas*¹ zhes bya ba ni dus thams cad duḡo zhes bya
 baḡo || don gañ yin zhe na | gal te dgra bcom pa rnams la yañ ñes pa thams cad
 med mod kyi gtan nas med pa ni ma yin te | yoñs su spañs pañi dus su yod pa
 dañ | dgra bcom pa rnams kyi yoñs su ma spañs pañi chos can yin pañi phyir ro ||
 ḡo na rañ sañs rgyas rnams la yañ ñes pa thams cad gtan nas med pas de la yañ
 skyabs su ḡgro ba la sogs pañi mchod ḡos su thal bar ḡgyur ro zhes bya bas na de
 rnams las kyañ khyad par du bya bañi phyir | bshad pa | *nam pa thams cad*² ces
 bya ba ni nam pa thams cad kyi zhes bya bañi don to || gañ gi phyir de rnams
 kyi nam pa thams cad du ḡdod chags la sogs pa spañs par ma gyur te | de
 rnams kyi bag chags ma spañs pañi phyir ro || de bas na de rnams kyañ skyabs
 su ḡgro ba la sogs pañi mchod ḡos ma yin no || bcom ldan ḡdas la yañ ñes pa
 thams cad ni gtan nas nam pa thams cad du mi mñaḡo || deñi phyir na ñes
 pa ma lus pa shin tu mi mñaḡ bañi slad du | bcom ldan kho na la skyabs su ḡgro
 ba la sogs pañi mchod ḡos pa yin no zhes bshad do || *gañ zhig la ni ñes pa kun mi
 mñaḡ* || zhes bya ba ni bshad pañi go rim gyis tshigs su bcad pa ḡdi ltar ḡdon
 na rjes su mthun par mi ḡgyur ro zhes pas na | tshigs su bcad pa dañ rjes su
 [130b] mthun pañi phyir na *gtan nas*¹ dañ | *nam pa thams cad*² ces bya ba ni go
 rim du ḡdon paḡo || phyi rol gyi ri bo la sogs pañi dños po rnams la gtan nas
 nam pa thams cad du ñes pa med na de rnams la yañ skyabs su ḡgro ba la sogs
 pañi mchod ḡos su thal bar ḡgyur zhes pas na | de dag dgag par bya bañi phyir
 bshad pa | *thams cad nas*³ *nam pa thams cad du*⁴ zhes bya ba ni *yon tan*⁵ ces bya
 ba dañ sbyar ro || yañ yon tan thams cad gañ zhe na | ñān thos dañ thun moñ du
 ñon moñs pa med pa dañ | smon lam gyi ye shes la sogs paḡo || thun moñ ma
 yin pa rnams kyañ ma ḡdres pa dañ | stobs dañ | mi ḡjigs pa la sogs paḡo || de
 rnams kyañ cuñ ñu dañ | ḡbriñ la sogs pañi dbye bas ni ma yin te | ḡon kyañ
 chen po ñid la gnas pa zhes bya bas na | bshad pa | *nam pa thams cad*⁶ ces bya
 ba ni khyad par thams cad kyi zhes bya bañi don to || *khyad par . . . ma mchis*⁷ ||
 zhes pa gañ ḡchad par ḡgyur baḡo || *gañ la*⁸ zhes bya ba ni don gyis bcom ldan
 ḡdas kho na dañ sbyar ro || *ḡañ*⁹ zhes bya bañi sgra ni khyad par gyi rgyu gsal
 bar byed paḡo || ñes pa ma lus pa zad par gyur pa dañ | yon tan gyi khyad par
 ma lus pa dañ ldan pañi phyir *de ñid la ni skyabs su ḡgro bañi rigs so*¹⁰ zhes bya ba
 ni rgyas paḡo || *gnas gyur*¹¹ ces bya ba ni yañ dag par gnas pa ste | bzhed pa tsam
 gyi phyir dañ | mñon du gyur pañi nus pa yin pañi phyir ro || *yon tan*⁵ ni sñar

¹ = *sarvadā*.

⁴ = *sarve sarvābhisāreṇa*.

⁷ v. 21.

¹⁰ *Vide infra*, v. 2.

² = *sarvathā*.

⁵ = *guṇāḡ*.

⁸ = *yatra*.

¹¹ = *avasthitāḡ*.

³ *Sic*.

⁶ = *sarvābhisāreṇa*.

⁹ = *ca*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

bshad pa ste | ñes paḥi gñen por bgrañ zhiñ goms par byas na zhes bya baḥi
 phyir ro || bshad pa ni ḥdi yin te | ñes pa med pa tsam gyis yon tan med pas
 skyabs mi nus so || skyabs kyi don ni skyabs kyi don zhes bya ste grub paḥi
 mthaḥo || ri bo la sogs pa de rnams kyañ yon tan med paḥo || bcom [131a]
 ldan ḥdas ni ñes pa mi mñah ba dañ | yon tan dañ ldan paḥo || de bas na de ñid
 skyabs su ḥgro ba la sogs paḥi mchod ḥos pa yin gyi ri bo la sogs pa ni ma yin
 no zhes byaḥo || de ñid kyi phyir mañ po skyabs su ḥgro ba ni || ri bo dag dañ
 nags tshal dañ || skyed mos tshal dañ shiñ druñ dañ || mi rnams ḥjigs pas bsdigs
 pa yi || skyabs ḥgro ḥdi ni mchog ma yin || skyabs ḥgro ḥdi ni dam pa min || de
 la skyabs su ḥgro bas ni || sdug bsñal kun las grol mi ḥgyur || zhes bcom ldan
 ḥdas kyis gsuñs paḥo || gal te rnam pa thams cad du yon tan gnas par gyur pas
 bcom ldan ḥdas ñan thos la sogs pa rnams las khyad du gyur paḥi phyir skyabs su
 ḥgro ba la sogs paḥi mchod ḥos pa yin na yañ de bzhin du spañs pa phun sum
 tshogs pas kyañ bcom ldan ḥdas bstod par ḥgyur ro || zhes bya bas na | *gtan nas*
rnam pa thams cad du zhes bya ba la sogs paḥi tshigs su bcad pas bshad do |

2 tam eva śaraṇaṃ gantum taṃ stotum tam upāsitum |
 tasyaiva śāsane sthātum nyāyamaṃ yady asti cetanā ||
 d. nyāyamaṃ *Dψ*.

| gal te sems shig yod na ni || de ñid la ni skyabs ḥgro zhiñ |
 | de bstod de ni bkur ba dañ || de yi bstan la gnas paḥi rigs |

唯佛可歸依 可讚可承事
 如理思惟者 宜應住此教

| *de*¹ zhes bya ba ni sñar bshad paḥi ñes pa thams cad mi mñah ba dañ yon tan
 thams cad dañ ldan pa yañ no || *ñid*² ces bya ba ni ñes par bzuñ baḥo || ñes par
 bzuñ ba gañ yin zhe na | skyabs su ḥgro ba la sogs paḥo || de ltar gyur pa las
 gzhan pa ni skyabs su ḥgro ba la sogs paḥi snod ma yin no zhes bya baḥo ||
*skyabs ḥgro zhiñ*³ zhes bya <ba>⁴ ni skyabs khas blañs paḥi phyir ro || skyabs kyi
 don ni zhes sñar bshad do⁵ || des ni yid kyi las la spro bar byed do || *de bstod*⁶
 ces bya ba ni yañ dag par gyur paḥi yon tan la bstod paḥo || *ḥgro baḥi rigs*⁷ zhes bya
 ba ni thams cad la sbyar ro || des ni ñag gi las la spro bar byed do || *de ni bkur*
*ba dañ*⁸ zhes bya ba ni thal mo sbyar ba la sogs pas bsñen bkur bya zhes par
 dgoñs pas so || des ni lus kyi las la spro bar byed do || *de yi bstan la gnas*⁹ zhes
 bya ba ni lus dañ ñag dañ yid dag gis des bkag pa mi spyad pa dañ | rjes su gnañ
 ba [131b] sgrub pa byed paḥo || de lta bus ni bcom ldan ḥdas kyi bstan pa la
 gnas par ḥgyur te | des ni sgrub pa la spro bar byed do || *rigs pa*⁷ zhes bya ba ni

¹ = tam.

⁴ Om. X.

⁷ = nyāyamaṃ l

² = eva.

⁵ de X.

⁸ = tam upāsitum.

³ = śaraṇaṃ gantum.

⁶ = taṃ stotum.

⁹ = tasyaiva śāsane sthātum.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

rigs pa las ma ḥdas pa ste | rigs pa dañ mthun pa zhes bya baḥi don to || *gal te sems shig yod na ni*¹ zhes bya be ni bdag ñid la phan paḥi sems bzuñ bar bya ste | gtso bo yin paḥi phyir ro || bdag la phan par sems pas na zhes bya baḥo || gzhan du na phyugs rnams la yañ sems yod de | de rnams kyis ni ñes pa dañ yon tan brtag paḥi nus pa dman pas bdag la phan par mi sems paḥo || de bas na bdag la phan par sems pa gañ yin pa des ni ñes pa thams cad mi mñaḥ ba dañ | yon tan thams cad dañ ldan pa la skyabs su ḥgro ba bya ba dañ | deḥi bstan pa la gnas par byaḥo zhes bstan to || de bas na tshigs su bcad pa de gñis kyis ni ston pa la skyabs su ḥgro ba la sogs paḥi mchod ḥos bstan to || dgoñs pa gañ gis slob dpon ḥdi ñid kyis skyabs su ḥgro ba la sogs paḥi mchod ḥos pa ḥdi lta bus gsal bar byas so zhes bya ba bshad par bya ste | ḥdir yañ slob dpon phyogs kyi glañ pos zhar la bstan to || kha cig na re skyabs su ḥgro ba la sogs paḥi mchod ḥos pa mi shes pas ḥdi skad zer te | de riñ gañ la skyabs su mchi || ji srid bdag la sems yod na || gañ gi bstan la gnas pa dañ || gañ bstod gañ la bsñen bkur bgyi² || zhes bya ba deḥi phyir *gtan nas rnam pa thams cad du* zhes bya ba rgyas par slob dpon gyis bshad do || ḥdir yañ ḥdi ltar ḥchad par ḥdod pas gañ gi phyir ḥjigs pa dañ bcas paḥi ḥjig rten pas skyabs su ḥgro ba la sogs paḥi mchod ḥos pa tshol bar byed pa rnams gañ la ḥjigs pa gañ gis ḥdi ñid smras pa zhes byaḥo || ḥdi ñid spel maḥi spel mar gnas brtan shākya blo yis bshad pa ni | ḥbar zhiñ tsha baḥi ḥdod chags sogs || me yis lus ni bsregs gyur ciñ || skye mched kun la gnod byed paḥi || dmyal bar yid ni skrag [132*a*] gyur pas || de riñ gañ la skyabs su mchi || zhes pa ni rgyas paḥo || bshad pa ni ḥdi yin te | ḥdod chags la sogs paḥi mes yañ dag par gduñs paḥi lus dañ ldan pa dbaḥ po kun gnod paḥi dmyal ba las yid skrag nas skyabs su ḥgro ba la sogs paḥi mchod ḥos pa tshol bar byed pa dag gi dbaḥ du byas nas | *gtan nas rnam pa thams cad du* zhes bya ba ni rgyas par bshad do |

3 savāsanāś ca te doṣā na santy ekasya tāyinaḥ |
sarve sarvavidāḥ santi guṇās te cānapāyinaḥ ||

b. ekasya *D* (*cp. T, Comm.*): evāsyā *A*.

| thams cad mkhyen la yon tan kun || mñaḥ la de yañ ñams mi mñaḥ |
| ñes pa bag chags bcas de yañ || skyob pa gcig pu la mi mñaḥ |

a. la] pa *T*₁. d. gcig bu *T*₁, *T*₃. miñah *T*₂.

諸惡煩惱習 護世者已除
福智二俱圓 唯尊不退沒

| skyabs su ḥgro ba la sogs paḥi mchod ḥos pa de dañ ḥdra ba gañ yin zhe na | mñon sum du ma bshad pa deḥi phyir ḥdi bshad par bya ste | *thams cad. . . mi mñaḥ* || *ñes pa bag chags bcas de*³ zhes bya ba la | *bag chags dañ bcas par ḥjug pa*

¹ = *yady asti cetanā*.

² *Miśrakastotra, v. 2.*

³ = *savāsanāś ca te doṣāḥ*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

zhes bya ba ni bag chags dañ bcas pa ste ñes paḥo || de la *bag chags* zhes bya ba
gañ yin zhe na | de la gsuñ rab la mkhas pa kha cig ni ji ltar me tog dañ bcas
paḥi til rnames kyi dri dañ ldan paḥi me tog bsal na yañ de dañ ḥdra baḥi dri
gzhan ḥbyuñ zhes zer ro || yañ na ji ltar lu gu rgyud du sbrel ba las grol baḥi
skyes bus yun riñ por goms paḥi dbañ gis sñar gyi ḥgro ba dañ ḥdra bar ḥgro
ba de bzhin du ñes pa spañs par gyur na yañ ḥphags pa ñan thos rnames kyi ñes
paḥi bud shiñ brtan¹ paḥi phyir dañ | ḥphags paḥi lam gyi me myur ba ma yin
paḥi phyir señ ldeñ gi bud shiñ gi dman paḥi mes bsregs paḥi sol ba dañ ḥdra ba
ñes pa dañ mtshuñs pa sems dañ sems las byuñ baḥi khyad par luñ du ma bstan
pa rgyud la lhag par gyur pa gañ yin pa de ni bag chags zhes byaḥo || gañ gi
phyir de bzhin du ḥphags pa shā riḥi buḥi chags paḥi bag chags thos pa ni gañ
gi tshe | gnas brtan maudgal gyi bu chen poḥi yan lag dañ ñiñ lag bram ze rab
tu byuñ ba dbyug paḥi gtsug phud can gyis dbyug pas rdeg ciñ bu ram [132b]
gyi shiñ dañ ḥdra bar brduñs pa deḥi tshe | rgyal po ma skyes dgras de sman pa
dag la gtad de zhag bdun gyis ḥdi bsos par gyis shig | gzhan du na khyod kyi
rñed pa kun tu dbral bar byaḥo || zhes pa na | slob dpon de yañ rgan paḥi phyir |
shiñ tu brdeg paḥi phyir gso bar ma nus pa deḥi phyir yoñs su mya ñan las
ḥdaḥ bar ḥdod par gyur to || deḥi nañ yoñs su mya ñan las ḥdaḥ bar ḥdod paḥi
dgoñs pa shes nas thog ma med paḥi dus kyi rgyud la bag chags kyi lhag ma dañ
ldan pa ḥphags pa shā riḥi bu dge sloñ khri khrag bdun gyi ḥkhor dañ bcas pa
sña dro yoñs su mya ñan las ḥdas so || deḥi ḥchi ba bzod ma nus pas gnas
brtan maudgal gyi bu chen po dge sloñ stoñ phrag bdun cu rtsa drug dañ bcas
yoñs su mya ñan las ḥdas zhes byaḥo || chu bo gañ gās kyañ deḥi ñin la gtsug lag
khañ khyer bas na gnas brtan pi² lin dhaḥi³ bus gzugs ḥtshoñ ma reñs par gyur
cig ces chu bo gañ gā la smras so || de ni tshe sña ma la bram ze yin pas na de
ni deḥi ña rgyal gyi bag chags so || de bas na skye boḥi rtsod pas chu bo gañ gā
la smod⁴ pa dor ro zhes bya ste | deḥi phyir na de dañ ḥdra baḥi bag chags dañ
bcas pa zhes byaḥo || de bas na ñon moñs paḥi bud shiñ dman paḥi phyir dañ |
ḥphags paḥi lam gyi me shin tu rno baḥi phyir mar dañ til mar gyi rno baḥi
mes bsregs paḥi dños po dañ ḥdra baḥi skyon ni mi mñañ ste | spañs paḥi phyir
ro || gañ gi yin zhe na | spyod pa zhes bya bar bshad do || *ji ltar . . . rab tu bcom*⁵
zhes de ltar ḥchad par ḥgyur te | gañ zhig la ni de lta buḥi ñes pa med pa dañ |
ḥdi lta buḥi yon tan mñañ ba de ni skyabs su ḥgro ba la sogs paḥi mchod ḥos pa
thar par ḥdod pa rnames kyis khas blañs so || de bzhin du yañ bcom ldan ḥdas kyi
ni ji ltar bshad paḥi ñes pa mi mñañ ba dañ [133a] | yon tan kho na mñañ ba
zhes byaḥo || *de yan*⁶ zhes bya ba ni ji ltar bshad paḥi rnam pa can gyi ñes pa
bzuñ ño || *ñes pa*⁷ zhes bya baḥi don ni bshad zin te | *mi mñañ ba*⁸ zhes bya ba
yañ ño || *gcig pu*⁹ zhes bya ba ni ñes par ḥdzin paḥo || gcig kho na yin gyi gñis

¹ bstan X.

⁴ rmod X.

⁷ = *doṣāḥi*.

² paḥi X.

⁵ v. 31.

⁸ = *na santi*.

³ Sic.

⁶ = *te*.

⁹ = *ekasya*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

pa ni ma yin no || gcig gañ zhe na | bshad pa | *skyob pañi*¹ dbañ thob pa zhes bya bañi don to || bcom ldan ḥdas gcig pu chos rnams la skyob pa zhes bya ste | skyob pa gzhan med do zhes bya bas na | de ltar gsuñs paḥo || yañ na ta sprī khams² ni skyoñ bañi don te ñes par ñi niñi³ rkyen can no || des na gdul byañi dus <ma>⁴ ḥdas nas ñes par skyob par byed pas na skyob pa zhes bshad do || chu srin gyi <gnas>⁵ rgya mtshos kyañ || dus ni shin tu ḥdaḥ byed la || gdul byañi sems can rnams kyī ni || dus las sañs rgyas ḥdaḥ mi mdzad || ces de bzhin du gsuñs paḥo || *kun*⁶ ces⁷ bya ba ni *yon tan* dañ sbyar ro || *thams cad mkhyen pa*⁸ zhes bya ba ni thams cad mkhyen ciñ thams cad mkhyen par gyur pas na thams cad mkhyen pa ni yon tan ye shes kyī khyad par ro || yañ na *thams cad mkhyen pa* zhes bya ba ni drug pañi mthaḥ can te *skyob pa*¹ dañ sbyar ro || *de yañ*⁹ zhes bya ba ni yon tan no || *ñams mi mñah*¹⁰ zhes bya ba ni mi ḥgyur bañi ñañ tshul can no || des ni ston pañi chos ñid mi ñams pa bstan to || yañ na *ñams pa mi mñah ba* ni ñes pa mi mñah ba skyob pa thams cad mkhyen pa zhes byaḥo || deñi yon tan la bstod pa brjod pas ni bcom ldan ḥdas kho na la bstod pa dañ sbyar ro || deñi phyir na ñes pa bag chags dañ bcas pa ma lus pa spañs pa dañ | yon tan thams cad phun sum tshogs pa mñah ba yañ bcom ldan ḥdas la skyabs su ḥgro ba la sogs pañi mchod ḥos pañi rgyu bshad do |

4 na hi pratiniviṣṭo 'pi manovākkāyakarmasu |
saha dharmeṇa labhate kaścīd bhagavato 'ntaram ||

| bcom ldan ḥdas kyī sku dañ ni || gsuñ dañ thugs kyī phrin las la |
| zhe ḥgras gyur pa gañ gis kyañ || chos dañ ldan par glags mi rñed |

縱生惡見者 於尊起嫌恨
伺求身語業 無能得瑕隙

| bcom ldan ḥdas la ñes pa bag chags dañ bcas pa yañ mi mñah ba zhes ji ltar rtog [133b] par ḥgyur zhe na | bshad pa | *bcom ldan ḥdas . . . mi rñed* || *zhe ḥgras gyur pas mi rñed* ces bya ba ni rgyas paḥo || *mi*¹¹ zhes bya ba ni dgag pa bshad paḥo || *bcom ldan ḥdas kyī la*¹² *glags mi rñed* ces bya ba dañ ḥdir sbyar ro || *kyañ*¹³ zhes bya ba ni gañ gi phyir zhes bya bañi don laḥo || gañ du mi rñed ce na | bshad pa | *sku dañ gsuñ dañ thugs kyī phrin las*¹⁴ zhes bya ba ni sku dañ gsuñ dañ thugs zhes bya ste | sku gsuñ thugs so || *phrin las* kyī sgra ni re re dañ sbyar ro || gañ gis mi rñed ce na | *zhe ḥgras pa*¹⁵ zhes bya ba ni rgyas paḥo || rtogs pa chuñ ba ḥbaḥ zhig du¹⁶ ma zad kyī ḥon kyañ skyon tshol ba la gzhol bas kyañ zhes bya

¹ = *tāyinaḥ*.

⁴ *Om. X.*

⁶ = *sarve*.

⁹ = *te*.

¹² *Sic.*

¹⁵ = *pratiniviṣṭo 'pi*.

² = *tā spydhātu*.

⁵ *Om. X; cp. Divy. p. 125, l. 4 makarālayaḥ.*

⁷ shes *X.*

¹⁰ = *anapāyinaḥ*.

¹³ = *hi*.

¹⁶ *Vide p. 28, n. 2.*

³ *Sic. = ñin(pratyayaḥ).*

⁸ = *sarvavidah.*

¹¹ = *na*.

¹⁴ = *manovākkāyakarmasu*.

ŚATAPAÑCĀŚĀTKANĀMA BUDDHASTOTRAM

baḥi don to || char dus kyi zla ba bzhiḥi bar du bcom ldan ḥdas kyi thad du ḥdug pa phyi maḥi mis skyes bu chen poḥi ḥtshañ btsal bar bya baḥi phyir dañ | tshul bzhin ma yin pa rnams dpyad¹ par bya baḥi phyir yañ bcom ldan ḥdas kyi ḥdod chags la sogs paḥi ñes pa tsam yañ ma mthoñ ño zhes bya ba ni mdoḥi don to || ḥo na mdzes ma rab tu byuñ ba la brten pas mu stegs pa gzhan gyis glags rñed do zhes bya bas na | bshad pa | *chos dañ ldan pa*² zhes bya ba ni *chos* kyi sgra ni bden pa la ḥjug paḥo || des na bshad pa ni ḥdi yin te | bden pa dañ bcas par ḥjug pa gañ yin pa des ni glags mi rñed do || gañ gis bden pa spañs nas bcom ldan ḥdas la smod par byed pa de la dgag pa lta ci smos | de bzhin du de bzhin gshegs pa bltams pas mu stegs pa de rnams rñed pa dañ bkur sti ma rñed pas mdzes ma rab tu byuñ ba rañ gis bsad nas bcom ldan ḥdas la mi bsñags paḥi gtam bsgrags pa ni dge sbyoñ gau ta mas ḥdi ni bsñen bkur byed du bcug nas bsad do || zhes bya baḥo || de nas mu stegs pa kha cig rñed pa dañ bkur sti rñed pas [134a] ḥthab dkrol mkhan gyi mu stegs pa gzhan la smras pa || mdzes ma khyed cag rañ gis bsad na dge sbyoñ gau ta ma la smod dam zhes pa rgyal po gsal rgyal gyis thos nas yul nas bskrad do || de bzhin du tsam tsa dkaḥ thub maḥi mi sñags paḥi dpe brjod par byaḥo || *rñed pa*³ zhes bya ba ni ḥthob paḥo || *gañ gis*⁴ zhes bya ba ni *zhe ḥgras pa* dañ sbyar ro || *bcom ldan ḥdas*⁵ zhes bya ba ni de bzhin gshegs pa la mchod paḥi tshig go || *glags*⁶ zhes bya ba ni skyon tshol ba dañ | ñes pa ḥdzin pa zhes bya baḥi tha tshig go || gal te ñes pa yod na de las byuñ baḥi sku dañ gsuñ dañ thugs kyi ḥphrin las kyi tshul dañ mi mthun paḥi spyod pa tshol na su zhid gis rñed par ḥgyur ba ste | de bas na de bzhin gshegs pa la ñes pa mi mñaḥo |

5 so 'ham prāpya manuṣyatvaṃ sasaddharmamahotsavam |
mahārṇavayugacchidrakūrmagrīvārpaṇopamam ||

b. sasaddharma *ψ*: sasaddhamma *A*, sasaddharma *D*.

| rgya mtshor gñah shiñ bu ga ru || rus sbal mgrin pa chud pa ltar |
| dam chos dgaḥ ston cher bcas paḥi || mi ñid bdag gis thob nas ni |

記 我 得 人 身 聞 法 生 歡 喜
譬 如 巨 海 內 盲 龜 遇 楮 穴

| de lta bus ni bcom ldan ḥdas ñes pa zad paḥi rjes su dpag pa bstan nas | bstod pa bya baḥi dgoñs pa bshad par bya ste | ḥkhor ba thog ma med par lce gcod pa dañ | ñan soñ bskyed pa la sogs pa dañ | ñon moñs pa dañ bcas pa bdag gis bcom ldan ḥdas la bstod pa ma byas pa gañ yin pa de ni bdag bsalus pa yin no || *rgya mtsho*⁷ *gñah shiñ bu ga ru* zhes bya baḥi rgya che bas tshigs su bcad pa gñis bshad

¹ spyad *X*.

³ = *labhate*.

⁶ = *antaram*.

⁴ = *kaścit*.

² *Sic.* = *saha dharmena*.

⁵ = *bhagavataḥ*.

⁷ *Sic.*

THE ŚATAPAÑCĀŚATKA OF MĀTRCĒṬA

par bya ste | *rgya mtshor* . . . *blañ mi bya*¹ || *bdag gi*² zhes bya bas ni *bdag ñid* bstan to || *thob nas*³ zhes⁴ bya ba ni *thob paḥo* || *mi ñid*⁵ ni *skye baḥo* || *dam chos dgaḥ ston cher bcas pa*⁶ zhes bya ba ni *mi ñid* kyi *khyad par ro* || *dam paḥi chos*⁷ ni *dam paḥi chos so* || *yañ na mdzes paḥi chos ni dam paḥi chos so* || *gal te chos* kyi *sgra ḥdi* ni *gsuñ rab dañ mya ñan las ḥdas pa la* [134*b*] *sogs pa mañ po la ḥjug pa yañ de bzhin du ḥdir yañ sañs rgyas kyi gsuñ rab brjod paḥo* || *de bzhin du mdo las chos bstan pa yañ ñe bar zhi ba dañ* | *yoñs su mya ñan las ḥdas pa zhes bya ba la sogs pa gsuñs paḥo* || *chen po* *yañ yin la dgaḥ ston yañ yin pas na dgaḥ ston chen po*⁸ ste | *mñon par mtho ba dañ ñes par legs pa dag gi rgyu yin paḥi phyir ro* || *dam chos dgaḥ ston chen po dañ ḥdra ba ni dgaḥ ston chen poḥo* || *dam chos dgaḥ ston chen po dañ bcas pa gañ yin pa de ni dam chos dgaḥ ston chen po dañ bcas pa* ste *mi ñid thob nas* zhes bya ba dañ *sbyar ro* || *rgya mtsho*⁹ ni *rgya mtsho chen poḥo* || *de la gñañ shiñ*¹⁰ ni *thoñ ḥdzin paḥi yo byad do* || *deḥi bu ga*¹¹ ni *bu gaḥo* || *de la rus sbal gyi mgrin pa*¹² ni *de ru chud paḥo*¹³ || *rgya mtsho gñañ shiñ bu ga ru* || *rus sbal mgrin pa chud pa ltar* ni *ñid dpe gañ la yod pa de ni rgya mtshor gñañ shiñ bu ga ru rus sbal mgrin pa chud pa dañ ḥdra baḥo* || *bcom ldan ḥdas kysis gsuñs pa ḥdi lta ste* | *dge sloñ dag ḥdir sa chen po chu bo gcig dañ rgya mtsho gcig du gyur to zhes bya ba rgya che bas gleñ gzhi dañ yañ dag par ldan paḥi mdo sdeḥo* || *de la yan lag gi don ni ḥdi yin te* | *ji ltar rgya mtsho chen por zhugs pa rluñ gis phan tshun shin tu gyo ba bu ga gcig dañ ldan paḥi gñañ shiñ gi bu gar lo brgya ḥdas nas lan cig ldañ baḥi rus sbal gyi mgrin pa bya rog dañ shiñ ta laḥi ḥbras buḥi rigs pas dkaḥ bas ḥjug pa de bzhin du ñan soñ gi rgya mtsho chen por lhuñ baḥi srog chags mi dge baḥi las kyi lam chen poḥi rluñ gis bdas pas miḥi ḥgro ba la ḥjug pa rñed pa dkaḥ ba zhes bya baḥo* |

6 anityatāvyanusṛtām karmacchidrasasaṃśayām |

āttasārām kariṣyāmi katham nemām sarasvatīm ||

b. cchadra *D.* c. āttasārām ψ₂: āttasārām *A.* ānasārām *D.* d. nemām ψ: nenām *A.* (nainām conj. *J-S.*), naimā *D.* nemāmt ψ.

| *mi rtag ñid dañ rjes ḥbrel zhiñ* || *las kyi glags la dogs bcas pa* |

| *bdag gi lce ḥdi ñid kysis go* || *sñiñ po ci phyir blañ mi bya* |

a. ḥbrel] ḥbrañ *T*₂.

忘念恒隨逐 惑業墮深坑
故我以言詞 歎佛實功德

| *de bas na mi ñid rñed par dkaḥ ba thob nas ci zhiḡ bya zhe na* | *smras pa* | *mi rtag ñid dañ rjes ḥbrel zhiñ* | *zhes smos pa la* | *mi rtag pa*¹⁴ *zhes bya ba ni ḥjig paḥi rgyuḥo* || *kha cig na re* | *ḥjig pa kho na zhes zer ro* || *de dañ ḥbrel ba*¹⁵ *ni*

¹ *vv.* 5 and 6.

⁴ zhe *X.*

⁷ = *saddharmaḥ.*

¹⁰ = *yugam.*

¹³ = *arpaṇam.*

² *Sic.* = *so 'ham.*

⁵ = *manuṣyatvam.*

⁸ = *mahotsavaḥ.*

¹¹ = *chidram.*

¹⁴ = *anityatā.*

³ = *prāpya.*

⁶ = *sasaddharmamahotsavam.*

⁹ = *mahārṇavaḥ.*

¹² = *kūrmagrīvā.*

¹⁵ *pa X.* = *vyanusyātām.*

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

rtaḡ tu mi rtaḡ paḡi rjes su ḡgro ba ste | ḡdus byas pa rnamś skad cig maś ḡjig pa zhes bya baḡi don to || [135 a] *bdag gi lce* zhes bya ba ni ḡchad par ḡgyur ro || deḡi phyir bde baḡi skal ba daḡn bcas paḡi mi rtaḡ pa ḡnid bstan naś | ḡtsho ba ḡnid kyi bdag gi lceḡi ḡne bar ḡtshes ba bśhad par bya ste | *las kyi glags la dogs bcas pa*¹ || zhes bya ba ni dge ba daḡn mi dge baḡi las byed paḡi mi rnamś gaḡn yin pa de rnamś las dge baḡi las las byuḡn ba ni mi ḡnid do || dge baḡi las de rnamś kyi mi dge baḡi las rnamś ni glags so || de daḡn *dogs pa* ni som ḡni daḡn bcas pa ste | ḡtsho ba ḡnid kyi lce gcod pa daḡn | nad la sogs pa rnamś zil gyis gnon pa yod paḡi phyir ro || *sḡiḡn po blaḡi*² ni blaḡn baḡo || lceḡi sḡiḡn po gaḡn yin zhe na | de bzhiḡn gshegs paḡi yon tan la yaḡn dag par bstod paḡo || de bzhiḡn du yaḡn bśhad pa | dam chos tśhig gi sḡiḡn po ste || de las gzhan pa bya rog sgra || zhes byaḡo || *ciḡi phyir*³ zhes bya ba ni mi srid pa laḡo || yaḡn na *ci phyir* ni rnam pa gaḡn giś mi bya ba ste bya ba kho na zhes bya baḡi don to || *ḡdi*⁴ zhes bya ba ni raḡn gi rgyud la yod paḡo || *lce*⁵ zhes bya ba ni tśhig ste⁶ | rgyu la ḡbras bu ḡne bar btaḡs paḡi phyir ro || lce kho na la tśhig ces bśhad do |

7 ity asaḡkhyeyaḡiśayāḡ avetyāpi guḡḡāḡ muneh |
tadekaḡeśapraḡayaḡ kriyate śvārthagaḡravāt ||

b. avetyāpi *Dψ*: avettyapi *A* (°viśayā na vetty api! *ḡ-S.*). c. paḡaya kiyate *D*.

| de ltaḡ thub paḡi yon tan gyi || yul lta graḡnś med śhes mod kyi |
| raḡn gi don la gus pa yis || de yi phyogs gcig bśgrims te brjod |

a. ltaḡ] ltaś *T*₂. gyi] gyis *T*₂.

牟尼無量境 聖德無邊際
爲求自利故 我今讚少分

| bstod pa brjod paḡi sḡiḡn po blaḡn baḡi dgos pa bśhad naś | gzhan gyi tśhig gi glags slob dpon gyis rtogs pa ste | yon tan gyi mthaḡ śhes pas de bzhiḡn gshegs pa la bstod paḡi mchod ḡos yin gyi | bcom ldan ḡdas kyi che baḡi yon tan gyi mthaḡ mi śhes pas ciḡi phyir bcom ldan ḡdas kyi bstod pa la rtsol⁷ zhe na | bśhad pa | *de ltaḡ . . . brjod* || *de ltaḡ yul graḡnś med pa* zhes smos pa la | *de ltaḡ*⁸ zhes bya ba ni ḡdi skad ces bya baḡi don to || mi ḡnid rḡned dkaḡ ba saḡnś rgyas bśkyed pas brgyan pa thob naś lceḡi sḡiḡn po ciḡi phyir blaḡn bar mi bya zhes rab tu dpyad naś zhes dgoḡnś paḡo || yaḡn na *de ltaḡ* zhes [135 b] bya baḡi sgra ḡdi ni rgyu la ḡjug paḡo || dper na ḡdi ltaḡ char ḡbab pa daḡn rgyug pa zhes byaḡo || de baś na ḡdir yaḡn de bzhiḡn gshegs paḡi yon tan gyi mthaḡ mi śhes pas bstod pa mi byed na ḡphags pa śhā riḡi bu yaḡn śhes rab can gyi gtso bor gyur pas kyaḡn bcom ldan ḡdas la bstod pa byed par mi ḡgyur ro || zhes bya ba rgyu de

¹ = *karmacchīdrasasaḡśayām*.

² glaḡn *X*. = *āttasārāḡ karīśyāmi*.

³ = *katham*.

⁴ = *imām*.

⁵ = *sarasvatīm*.

⁶ te *X*.

⁷ stsol *X*.

⁸ = *iti*.

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las zhes bya baḥi don to || *yul lta grañs med*¹ ces bya ba la | grañs ni yoñs su bcad par mi nus pa zhes byaḥo || de bzhin gshegs paḥi ye shes ni bgrañ mi nus te deḥi yul ni rañ sañs rgyas dañ ḥphags pa ñan thos kyi ye shes kyi² spyod yul ma yin paḥi phyir ro || *yon tan shes mod kyi*³ zhes bya ba ni shes nas kyañ ño || dus gañ gi tshe sañs rgyas bcom ldan ḥdas kyiḥ ḥjig rten las ḥdas paḥi thugs bskyed par mdzad paḥi dus deḥi tshe ñan thos dañ rañ sañs rgyas rnamś kyiś kyañ bcom ldan ḥdas kyi thugs semś kyiś mi shes so || zhes bya ba ni luñ ño || yul grañs med pa gañ la⁴ yod pa de ni *yul grañs med pa* zhes bya ste | kun tu ḥgro baḥi phyir ro || des na bdag giś bstod par ma nus so || *yon tan grañs med shes mod kyi* || zhes bya ba deḥi don ni bshad zin to || *deḥi*⁵ *phyogs gcig bsgrims te brjod* ces smos pa la | yon tan de rnamś kyi *phyogs gcig*⁶ ni cha ste | deḥi *bsgrims pa*⁷ ni bstod pa bya baḥi phyir brtson par bya baḥo || de lta bus bcom ldan ḥdas la cuñ zad phan par ḥgyur ram zhes pa las | bshad pa | *rañ gi don la gus pa*⁸ ni rañ don la brtson pas bcom ldan ḥdas la bstod paḥo || gañ gi phyir bstad pa dañ smad pa dag giś bcom ldan ḥdas rjes su chags pa dañ khoñ khro bar mi ḥgyur zhes bya baḥo || de lta buḥi tshigs su bcad pa gsum po ḥdis yon tan gyi mthaḥ mi shes pas kyañ cha tsam gyiś rañ don la rtsol bas bcom ldan ḥdas la bstod pa brtsams so zhes bshad pa yin no |

8 svayaṃbhuve namas te 'stu prabhūtādbhutakarmaṇe |
yasya saṃkhyāprabhāvābhyāṃ na guṇeṣv asti niścayaḥ ||

b. ka(r)m> ψ (*cp. T, Comm.*): dharmāṇe A.

| gañ gi yon tan grañs dag dañ || mthu la thug pa ma mchis la |
| rmad byuñ phrin las dpag med can || rañ byuñ khyod la phyag ḥtshal lo |

敬禮無師智 希有衆事性
福慧及威光 誰能知數量

| da ni ston pa la phyag ḥtshal ba sñon du ḥgro baḥi bstod pa la ḥjug pa bshad par bya ste | *gañ gi* . . . [136a] *phyag ḥtshal lo* || <*rañ byuñ khyod la phyag ḥtshal lo*>⁹ zhes bya ba ni rgyas paḥo || *rañ byuñ*¹⁰ ni gzhan gyiś ma bstan par shes bya ma lus par thugs su chud paḥi khyad par dañ ldan pas thams cad mkhyen par gyur to zhes bya ba ni rañ byuñ ño || rañ byuñ de la *phyag*¹¹ <zhes>⁹ bya ba ni phyag ḥtshal ba zhes byaḥo || *khyod*¹² ni khyod laḥo || *ḥtshal ba*¹³ ni ḥtshal baḥo || *rmad byuñ ḥphrin las dpag med can* || zhes smos pa la | *dpag med*¹⁴ ni tshad med pa dañ | shin tu dkon pa dañ | ño mtshar ba ste | *phrin las*¹⁵ ni sku dañ gsuñ dañ thugs kyi ḥphrin las gañ la yod pa de ni *rmad byuñ ḥphrin las dpag*

¹ = *asamkhyeyaviṣayān*.

⁴ las X.

⁷ = *praṇayaḥ*.

¹⁰ = *svayaṃbhuve*.

¹³ = *astu!*

² ye shes kyi ye shes kyi X.

⁵ Sic.

⁸ = *svārthagauravāt*.

¹¹ = *namaḥ*.

¹⁴ = *prabhūtādbhutam!*

³ = *avetyāpi guṇān*.

⁶ = *ekadeśaḥ*.

⁹ Om. X.

¹² = *te*.

¹⁵ = *karma*.

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med can de la *phyag ḥtshal lo* || zhes bya ba dañ sbyar ro || rgyu phun sum tshogs pa la bstod pa bstan pa ni ḥphrin las rgyur gyur paḥi phyir ro || ḥbras bu phun sum tshogs pa la yañ bstod pa bshad par bya ste | *gañ gi yon tan grañs dag dañ*¹ | zhes bya ba ni *gañ gi*² zhes bya ba dañ sbyar ro || don gyi dbañ gis byed paḥi tshig yoñs su ḥgyur ro zhes bya bas na *khyod la* zhes bya ba ni bzhi paḥi³ mthaḥ can ḥdir drug paḥi mthaḥ can du ḥgyur te | *gañ gi* khyod kyi zhes bya baḥi don to || *grañs*⁴ ni gcig la sogs paḥo || *mthu*⁵ ni gdul byaḥi bya ba la nus paḥo || *grañs dañ mthu de dag gi*⁶ *yon tan*⁷ ni stobs dañ mi ḥjigs pa la sogs pa rnams la *thug pa*⁸ ni ñes par gzuñ ba *ma mchis pa*⁹ dañ sbyar ro |

9 iyanta iti nāsty anta idrśā iti kā kathā |
punyā ity eva tu guṇān prati te mukharā vayam ||

a. anta idrśā ψ: antaṃ cedrśā A.

upodghāstavo nāma prathamah paricchedah ||

| ḥdi sñed bgyi baḥi mthaḥ med na || ḥdi ltar lags zhes ci zhig smos |
| khyod kyi yon tan slad du bdag || bsod nams sñam nas spyi brtol skyes |

b. ltar] lta T₃ Comm. legs shes T₂.

| bstod pa gleñ bsłañ ba ste leḥu dañ poḥo ||

如來德無限 無等無能說
我今求福利 假讚以名言

| *gañ gi* phyir *thug pa ma mchis pa* deḥi phyir | *ḥdi sñed bgyi baḥi mthaḥ med na* zhes bya baḥi tshigs su bcad pa bshad pa | *ḥdi sñed. . . skyes* || *ḥdi sñed*¹⁰ ces bya ba ni tshad ḥdi dañ ldan pa ste | brgya ḥam stoñ zhes bya ba de lta buḥi *mthaḥ*¹¹ ni yoñs su chad paḥi yon tan rnams te mi mñaḥ zhes bya baḥi don to || de lta bus ni ḥbras bu phun sum tshogs pa bshad pa yin no || mthu phun sum tshogs pa bstan pa bshad pa ni [136 b] *ḥdi lta lags zhes ci zhig smos* zhes smos pa la | *ḥdi lta bu*¹² ni ḥdi lta buḥi mthu dañ ldan pa khyod kyi yon tan zhes bya ba ste | *ci zhig*¹³ ni tshig gi skabs kho na ci zhig smos zhes bya ba ste dgoñs paḥo || khyod ni ji ltar bstod pa la brtson zhes pa la | bshad pa | *bsod nams sñam nas*¹⁴ zhes bya ba ni bsod nams kyi rgyu kho na yin pas na bsod nams so || yañ na yon tan dag mdzad pas na bsod nams te sdig pa ḥjoms pa zhes bshad do || *sñam*¹⁵ gyi sgra ni ñes par bzuñ ba laḥo || *yañ*¹⁶ gi sgra ni don gzhan brjod par ḥdod pa laḥo || bshad pa ni ḥdi yin te | khyod kyi yon tan rnams la *grañs dañ mthu dag gis thug pa ma mchis mod kyi* | ḥon kyañ khyod kyi yon tan ni bsod nams yin zhes

¹ = *saṃkhyāprabhāvābhīyām?*!

⁴ = *saṃkhyā*.

⁷ = *guṇeṣu*.

¹⁰ = *iyantaḥ*.

¹³ = *kā kathā*.

¹⁶ = *tu*.

² = *yasya*.

⁵ = *prabhāvaḥ*.

⁸ = *nīścayaḥ*.

¹¹ = *antaḥ*.

¹⁴ = *punṣyā iti*.

³ zhi baḥi X.

⁶ Read gis?

⁹ = *nāsti*.

¹² = *idrśāḥ*.

¹⁵ = *eva!*

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bdag nes pa skyes paḥo || deḥi phyir *yon tan gyi slad du*¹ ni khyod kyi yon ta,
la brten pas so || *bdag spyi brtol skyes pa*² zhes bya ba ni yon tan gyi khyad pa
ma ḥtshal na yañ bdag cag rnam la spyi brtol yod de | rañ gi don la gus pas yor
tan gyi phyogs gcig la bstod par bya baḥi phyir bstan to || de lta buḥi tshigs su
bcad pa gñis po ḥdis bcom ldan ḥdas kyi rgyu dañ ḥbras bu phun sum tshogs
pa la bstod pa rab tu brtsams so zhes bshad do || bstod pa glen³ bslañ baḥi
bshad pa ste leḥu dañ poḥo ||

II. HETUSTAVAḤ

10 viśahyam aviśahyaṃ vety avadhūya vicāraṇām |
svayam abhyupapannaṃ te nirākrandam idaṃ jagat ||

c. <bhyavapannaṃ te ψ, <vapannaṃ te ψ.

| spyod dam mi spyod sñam pa yi || rnam par rtog pa rnam spañs nas |
| ḥgro ba ḥdi ni ñam thag ces || khyod bdag ñid kyis zhal gyis bzhes |

d. kyis] kyi T₃.

我智力微淺 佛德無崖際
唯願大慈悲 拯我無歸處

|| ji ltar bcom ldan ḥdas rmad du byuñ baḥi ḥphrin las kyis bcom ldan ḥdas
byañ chub tu thugs bskyed par mdzad⁴ pa bshad par bya ste || *spyod dam mi*
spyod...zhal gyis bzhes || *spyod pa*⁵ ni spyod pa mdzad pa dañ | *mi spyod pa*⁶
ni spyod pa mi mdzad paḥo || *dam*⁷ gyi sgra ni rnam par rtog pa zhes bya baḥo ||
*sñam*⁸ zhes bya ba ni yoñs su spañs pa thugs kyis ma mdzad do zhes bya baḥi
tha tshig go || *rnam par rtog pa*⁹ ni rnam par rtog paḥo || *bdag ñid*¹⁰ ces bya ba
ni bdag ñid do || ma zhus pa ñid ni thugs rjeḥi gzhan dbañ du gyur paḥi phyir
zhes bya ba ni dgoñs paḥo || *zhal gyis bzhes* [137a] *pa*¹¹ ni *ḥgro ba*¹² zhes ḥchad
par ḥgyur ro || yoñs su bskyab¹³ paḥi phyir zhes zhal gyis bzhes te | byañ chub tu
thugs bskyed paḥi phyir zhes bya bar dgoñs paḥo || de bzhin du byañ chub
sems dpar gyur pa bcom ldan ḥdas kyis de bzhin gshegs paḥi lam mi mkhyen
na | ḥgro ba ḥkhor ba las bskyab par mi spyod do zhes bya bas na sloñ ba rnam
la lus la sogs pa byin nas smon pa bzhes te | gtoñ ba dañ shin tu gtoñ ba ḥdis
ma ḥoñs paḥi ḥjig rten ḥdren pa med pa las sañs rgyas su gyur nas sems
can ma brgal ba rnam bsgal bar bya ba dañ | ma grol ba rnam dgrol bar bya
ba dañ | dbugs ma byuñ ba rnam dbugs dbyuñ bar bya ba dañ | yoñs su mya
ñan las ma ḥdas pa rnam yoñs su mya ñan las ḥdaḥ bar byaḥo zhes pa ni luñ ño ||

¹ = *guṇān prati*.

⁴ ḥdzad X.

⁷ = *vā*.

¹⁰ = *svayam*.

¹³ skyab X.

² = *mukharā vāyam*.

⁵ = *viśahyam*.

⁸ = *ity avadhūya!*

¹¹ = *abhyupapannaṃ*.

³ glañ X.

⁶ = *aviśahyam*.

⁹ = *vicāraṇām*.

¹² = *jagat*.

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*khyod*¹ ces bya ba ni khyod kyis so || de lta buhi rnam par rtog pa spañs nas cihi phyir zhal gyis bzhes she na | gañ gi phyir *ḥgro ba ḥdi ni ñam thag* ces smos pa la | gañ la *ñam thag*² ces bya ba ni ñam thag pa skyob pas na mchod ḥos pa ste | gzir bar smra baḥi gnas so || de bas na bshad pa ni ḥdi yin te | gañ gi phyir ḥkhor baḥi sdug bsñal la skyabs med paḥi ḥgro ba la byañ chub sems dpaḥ thugs rje mdzad pa de yi phyir spyod pa dañ mi spyod paḥi rnam par rtog pa spañs nas ḥgro ba bskyab paḥi phyir zhal gyis bzhes so || *ḥdi ni*³ zhes bya ba ni ñe bar bstan pa laḥo || *ḥgro ba*⁴ ches bya ba ni sems can gyi ḥjig rten no |

11 avyāpāritasādhus tvam tvam akāraṇavatsalaḥ |
asamstutasakhaś ca tvam anavaskṛtabāndhavaḥ ||

d. anavaskṛta *A* (queried by *J-S.*: m-(n)avaskṛ[ta]bāndhavaḥ, <[va]skṛtabāndhavaḥ *ψ*.

| khyod ni ma bcol legs mdzad pa || khyod ni rgyu med bzhin du byams |
| khyod ni ma drin mdzaḥ bshes te || ḥbrel pa med paḥi gñen ḥdun lags |

d. ḥbrel ba *T*₂. gñen ḥdun] bsñen ḥdun *T*₁.

怨親悉平等 無緣起大悲
普於衆生界 恒作眞善友

| de bas na | *khyod ni ma bcol legs mdzad pa* | zhes bya baḥi tshigs su bcad pa | *khyod ni* . . . *gñen ḥdun lags* || *ma bcol ba*⁵ ni ma zhus paḥo || *legs pa*⁶ ni chos kyi ñañ tshul lo || sñin rje dañ bral baḥi ḥjig rten pa sdug bsñal la skyabs pas legs paḥi ño bo zhus pas kyañ byed dam [137*b*] mi byed paḥo || bcom ldan ḥdas ni ma zhus par yañ goñ du bshad paḥi tshigs su bcad pa phyed kyis legs so zhes bya ba bshad do || *khyod ni*⁷ zhes bya bas ni bcom ldan ḥdas bshad do || rañ gi bde baḥi don du kha cig kha cig du *byams pa*⁸ ni brtse ba dañ ldan pa yin no || khyod kyañ ñid kyi bde baḥi rgyu gzhan la mi bltos par thugs rje dañ ldan paḥi phyir na *rgyu med bzhin du byams paḥo*⁹ || *drin* ni slar yañ ḥbrel baḥi dbañ gis byams paḥo || *drin med pa*¹⁰ ni ma drin paḥo || de rnam kyis *mdzaḥ bshes*¹¹ ni bshes te *ma drin mdzaḥ bshes so* || thugs rje dañ ldan paḥi phyir na ma drin¹² pa rnam la yañ drin pa bzhin pas na bshes so || *ḥbrel ba*¹³ ni gñen ḥdun te pha dañ maḥi rigs dañ ḥbrel baḥo || de ñid ḥjig rten paḥi gñen ḥdun zhes bshad do || bcom ldan ḥdas kyañ thugs rje dañ ldan paḥi phyir *ḥbrel pa med paḥi gñen ḥdun*¹⁴ lags te | rigs kyi ḥbrel pa med na yañ gñen ḥdun zhes bshad do || de lta buhi tshigs su bcad pa gñis kyis ni bcom ldan ḥdas kyis thugs rje sñon du soñ baḥi byañ chub tu thugs bskyed pas sems can rjes su bzuñ ba bshad do |

¹ = *te*.

⁴ = *jagat*.

⁷ = *tvam*.

¹⁰ = *asamstutaḥ*.

¹³ = *avaskṛtaḥ?*

² = *nirākrandaḥ*.

⁵ = *avyāpāritaḥ*.

⁸ = *vatsalaḥ*.

¹¹ = *sakhā*.

¹⁴ mdun *X*. = *anavaskṛtabāndhavaḥ*.

³ = *idam*.

⁶ = *sādhuḥ*.

⁹ = *akāraṇavatsalaḥ*.

¹² dran *X*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCEṬA

12 svamāmsāny api dattāni vastuṣv anyeṣu kā kathā |
prāṇair api tvayā sādho mānitaḥ praṇayī janaḥ ||

c. sādho *A* (cp. *T*): nāthā (sic) ψ.

| ñid kyi sha yañ stsol mdzad na || dños po gzhan lta smos ci ḥtshal |
| legs mdzad khyod kysis srog kyañ ni || sloñ baḥi skye bo rnam la btañ |

內財尙能捨 何況於外財
尊無憒惜心 求者滿其願

| rgyu ni dbye ba drug ces bya ba pha rol tu phyin pa drug tu bstan te | de rnam
kyis bcom ldan ḥdas la bstod paḥi phyir ma bcol bar legs par mdzad pa dañ
rgyu med bzhin du byams pa la sogs pa de ni bshad do || ji ltar zhe na | gañ gi
phyir sbyin paḥi pha rol tu phyin pa yoñs su rdzogs par bya baḥi phyir thugs
rañs pa dañ spu ziñ zhes byed pa dañ bcas pa deḥi phyir ñid kyi sha yañ stsol
mdzad na zhes pa ni rgyas paḥo || ñid kyi sha . . . btañ || de ltar byams paḥi stobs
byañ chub sems dpar gyur paḥi bcom ldan ḥdas kyis utpal sñon po dañ ḥdra
ba shin tu rno baḥi ral gris sha bcad ciñ gnod byin rnam la bzaḥ baḥi phyir
btañ ño || nor bu gtsug can byañ chub sems dpas kyañ srin po rnam la btañ
ño zhes [138a] bya ba ni rtogs pa brjod paḥo || dños po gzhan¹ zhes bya ba ni nor
bu dañ gser dañ dñul la sogs pa rnam so || smos ci ḥtshal² zhes bya ba ni de smos
ci ḥtshal te | don gyis go bas dños po gzhan gyi sbyin pa rtogs par ḥgyur ro zhes
dgoñs paḥo || de ltar rañ gi sha kho na btañ ba yin nam zhe na | ma yin zhes
bshad pa | srog kyañ³ ni zhes bya ba ni rgyas paḥo || srog ni srog rnam kyis
kyañ ño || btañ⁴ zhes bya ba ni mchod par gyur paḥo || sloñ baḥi skye bo rnam⁵
ni rñed pa ḥdod pas ḥoñs paḥo || dper na ri boñ du gyur paḥi bcom ldan ḥdas
kyis sloñ mo paḥi gzugs can gco baḥi bsam pa dañ ldan paḥi brgya byin ḥoñs pa
des yoñs su loñs spyad par bya baḥi phyir meḥi phuñ po la bzhag nas⁶ zhes pa
ni skyes rabs so || khyod ni ma bcol legs⁷ mdzad pa | zhes bshad pa de ñid la brten
nas legs⁸ mdzad⁹ ces bya ba ni bcom ldan ḥdas la bod paḥo |

13 svaiḥ śarīraiḥ śarīrāṇi prāṇaiḥ prāṇāḥ śarīriṇām |
jighāmsubhir upāttānām kṛitāni śataśas tvayā ||

a. sarīrāṇi *A*. b. prāṇāḥ *A*: prāṇāṃś ψ.

| ñid kyi sku dañ srog dag gis || lus can gshed mas zin rnam kyi |
| lus dañ srog kyañ khyod kysis ni || lan brgya phrag tu blu ba mdzad |

b. kyi] kyis *T*₂. d. phrag du *T*₃. blu] bslu *T*₂.

以身護彼身 以命贖他命
全軀救一鵠 歡喜無慳悋

¹ = vastuṣv anyeṣu.

⁴ = mānitaḥ.

⁷ las *X* (cp. v. 11).

² = kā kathā.

⁵ = praṇayī janaḥ.

⁸ log *X*.

³ = prāṇair api.

⁶ The text seems to be incomplete.

⁹ = sādho.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| de ltar srog chags rnam ky loñs spyad paḥi phyir sbyin pa bshad nas | yoñs su skyob paḥi sbyin pa bshad par bya ste' | *ñid kyī sku . . . blu ba mdzad* || *ñid kyī sku* zhes smos pa la | de ñid kyī ni *ñid kyīho*¹ || *sku*² zhes bya ba ni cha la tshogs pa ñe bar ḥdogs pas skuḥi cha ni sku zhes bshad de | *srog dag gis*³ zhes bya ba ni sku ma lus paḥi tshig blañs paḥi phyir ro || sku des ci zhig byas zhe na | *lan brgya phrag du*⁴ *blu bar*⁴ *mdzad* ces bshad par ḥgyur ro || *blu ba*⁵ ni ños paḥo || *lan brgya phrag du*⁶ zhes bya ba ni lan mañ du zhes bya baḥi don to || ci zhig blus she na | bshad pa | *blus pa*⁵ ni bdag ñid la bdag ñid chags pa spañs nas thugs rjeḥi dbañ gis gzhan rnam la bdag la chags pa la brten nas lus kyī cha rnam blu ba mdzad do || lus de rnam gañ gi yin zhe na | *lus can rnam kyī*⁷ zhes bshad pa ste | srog chags rnam kyī [138b] zhes bya baḥi don to || ji ltar gyur pa yin zhe na | bshad pa | *gshed mas zin rnam kyī* zhes bya ba ni gsod par rtsol⁸ ba ste *gshed ma rnam so*⁹ || *zin pa*¹⁰ ni de rnam kyis zin pa rnam kyīho || dper na bcom ldan ḥdas rgyal po dpal gyi sder gyur pa yis thams cad gtoñ baḥi¹¹ bdag ñid du bsgrags pas bram zeḥi cha byad ḥdzin paḥi brgya byin la lus kyī phyed bcad nas rab tu btañ ño zhes bya ba ni rtogs pa brjod paḥo || lus blu ba kho na yin nam zhe na | ma yin zhes bshad pa | *srog dag gis* zhes smos pa la | *srog*³ ces bya ba ni rañ gi srog rnam kyis so || *srog gis lus can gshed mas zin rnam kyī* | *lan brgya phrag du*⁴ *blu ba mdzad* ces bya ba ni thams cad la de ltar sbyar ro || ltogs paḥi sdug bsñal gyis non pas rañ gi bu bzaḥ bar bya baḥi phyir rtsol⁸ ba la | stag mo byañ chub sems dpar gyur pa yis gzigs pas de la bdag ñid byin nas stag phrug rnam rañ gi srog gis blu ba mdzad do || yañ rgyal po zhi bar⁴ gyur pa yis khraḥi cha lugs ḥdzin paḥi brgya byin gyis ñe bar gtses paḥi phug ron gzigs pas dgrol bar bya baḥi phyir ral gris ñid kyī sha bcad ciñ bcad ciñ rab tu btañ ste ji srid ñid kyī sku ma lus pa srañ la bskar¹² nas phug ron de blu ba mdzad do zhes bshad do || de bzhin du gzhan yañ dkaḥ ba mdzad paḥi byañ chub sems dpaḥi skyes rabs dper bshad par byaḥo |

14 na durgatibhayān neṣṭām abhiprārthayatā gatim |
kevalāśayaśuddhyaiva śīlam sātmiḥṛtaṃ tvayā ||

| ñan ḥgros bsñeñs slad ma lags la || bzhed paḥi ḥgro baḥañ sgrub ma lags |
| dgoñs pa dag pa ḥbaḥ zhig gis || khyod kyis tshul khriṃs goms par mdzad |

尊 不 畏 惡 道 亦 不 貪 善 趣
但 爲 心 澄 潔 尸 羅 由 此 成

| de lta buḥi tshigs su bcad pa gñis kyis bcom ldan ḥdas kyis sbyin paḥi pha rol tu phyin pa la bstod nas slar yañ || *ñan ḥgros bsñeñs slad ma lags la* | zhes bya

¹ = *svaiḥ*.

⁴ *Sic.*

⁷ = *śarīrīnām*.

¹⁰ = *upātīnām*.

² = *śarīraiḥ*.

⁵ = *krītāni*.

⁸ stsol *X*.

¹¹ stoñ paḥi *X*.

³ = *prāñaiḥ*.

⁶ = *śataśaḥ*.

⁹ = *jighāmsavaḥ*.

¹² bsgar *X*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETĀ

baḥi rgyas pas ni tshul khrims kyī pha rol tu phyin pa la bstod pa bshad par bya ste | *ñan ḥgros . . . mdzad* || de la dmyal ba dañ | dud ḥgro dañ | yi dags ni *ñan ḥgro*¹ ste | rnam par smin pa mi bzad paḥi [139a] phyir ro || de ñid ḥjigs pa ste | de las *ḥjigs pa*² zhes bya baḥi phyir *ñan ḥgros bsñeñs pa* deḥi phyir ro || bdag la chags par gyur paḥi ḥjig rten pa yis tshul khrims bsruñs par byed do || khyod kyis *ñan ḥgroḥi bsñeñs pas tshul khrims goms par ma mdzad do* || zhes bshad do | zhes bshad par ḥgyur zhes bya baḥo³ || lha dañ mi rnam kyī bde ba ḥdod paḥi skye bos tshul khrims bsruñ ba yin no || khyod kyis kyañ *bzhed paḥi ḥgro baḥan sgrub pas tshul khrims goms par ma mdzad do* || ḥo na ciḥi phyir zhe na | bshad pa | *dgoñs pa dag pa ḥbaḥ zhig gis* zhes bya ba ni dge ba la goms pa dañ | sdig pa las grol baḥi rañ bzhin gyis dag paḥi thugs kyis zhes bya baḥi don to || de bzhin du bdag la chags pa dañ bral baḥi phyir dgoñs pa yañ de yin ḥbaḥ zhig kyañ de yin pas na *dgoñs pa ḥbaḥ zhig go*⁴ || *dgoñs pa*⁵ ni sems dañ sems las byuñ baḥi tshogs so || de yi *dag pa*⁶ ni sems can ma lus pa yoñs su skyob paḥi phyir dri ma med paḥi ye shes las byuñ ba bla na med paḥi byañ chub te | ña yis dag pa brñes pa ni || gañ zhig byañ chub bla na med || ces bya baḥi tshigs su bcad paḥi phyed do || de yi slad du ni deḥi rgyu zhes bya baḥi don to || *dag pa*⁷ zhes bya ba ni rgyuḥi don la gsum pa sgrub pa ste | dper na sloñ bas na gnas pa zhes bya ba ste | sloñ baḥi rgyu zhes pas rtog par ḥgyur ba de bzhin du ḥdir yañ bsam pa dag paḥi rgyu yis zhes byaḥo || *tshul khrims*⁸ zhes bya ba ni bya ba ma yin pa la ldog pa yañ dag par len paḥo || *goms par mdzad*⁹ ces bya ba ni rañ bzhin du mdzad paḥo |

15 jihmānām nityavikṣepād rjūnām nityasevanāt |
karmanām pariśuddhānām tvam ekāyanatām gataḥ ||

| rtag tu gya gyu rnam spañs shiñ || drañ brtan rnam ni rtag bsten pas |
| yoñs su dag paḥi las rnam kyis || khyod ni gzhi rten gcig pur gyur |

a. rnam] rnam *T*₁. b. brtan] bstan *T*₁ *Comm.* d. gcig bur *T*₃ (*cp. Comm.*), ciñ du *Comm.*

常 離 諸 邪 曲 恒 親 質 直 者
諸 業 本 性 空 唯 居 第 一 義

| de ltar dgoñs pa phun sum tshogs kyī pha rol tu phyin pa yoñs su rdzogs pa bshad nas | sbyor ba phun sum tshogs paḥi yoñs su rdzogs pa bstan par bya baḥi phyir | *rtag tu gya gyu rnam spañs shiñ* zhes bya ba la sogs paḥi tshigs su bcad pa bshad par bya ste | *rtag tu . . .* [139b] *gyur* || gyo las byuñ baḥi las rnam ni gya gyuḥo || de dañ ḥbrel bas gañ zag kyañ *gya gyu baḥo*¹⁰ || de rnam *rtag tu spañs pa*¹¹ ni rtag tu yoñs su spañs pa zhes dgoñs paḥo || drañ brtan¹² rnam ni

¹ = *durgatiḥ*.

⁴ = *kevalāśayaḥ*.

⁷ = *śuddhyā*.

¹⁰ = *jihmāḥ*.

² = *bhayāt*.

⁵ = *āśayaḥ*.

⁸ = *śīlam*.

¹¹ = *nityavikṣepāt*.

³ *Sic*.

⁶ = *śuddhiḥ*.

⁹ = *sātmikṛtam*.

¹² bstan *X*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

dge baḥi las rnamso || de la sbyor baḥi gañ zag kyañ *drañ brtan rnamso*¹ ||
 de rnamso *rtaḡ tu bsten pa*² ni shin tu bsten pa yis zhes bya baḥi don to || rgyu de
 dag las cir ḡgyur zhe na | smras pa | *yoñs su dag paḥi las rnamso kyis* || zhes bya
 ba la sogs pa la | *las rnamso kyis*³ zhes bya baḥi don bshad zin no || *yoñs su dag pa*⁴
 zhes bya ba ni dge ba rnamso || *gzhi rten gcig*⁵ *du gyur* ces smos pa la | *gzhi*
*rten*⁶ ni lam mo || *gcig bu*⁷ zhes bya ba ni *khyod*⁸ ces bya ba dañ sbyar te | bcom
 ldan ḡdas gcig buḡo || *gzhiḥi rten* yin pas na de yi dños po ni *gzhi rten gcig*
*buḡo*⁹ || *gyur*¹⁰ zhes bya ba ni thob paḥi don te | deḥi don ni ḡdi yin te | ḡjig rten
 pa las ḡdren ma can yin gyi | khyod kyañ rgyu gñis po ḡdi yis las dkar po rnamso
 kyi lam cig pu kho nar gyur to | zhes byaḡo |

16 pīḡyamānena bahuśas tvayā kalyāḡacetasā |
 kleśeḡu vivṛtaḡ tejo janaḡ kliḡṡo 'nukampitaḡ ||

a. bahusas A.

| sdug bsñal mañ pos gzir ba na || khyod kyis dge baḥi thugs kyis ni |
 | ñon moñs rnamso la sran btsugs nas || skye bo ñon moñs can la brtse |

a. na] ni T₂. b. khyod T₂T₃: khyed T₁. dge] dgah T₂. c. sran T₁T₂: bsrans
 T₃ Comm. la] ni T₂.

衆苦逼其身 尊能善安慮
 正智斷諸惑 有過悉興悲

| de lta buḥi tshigs su bcaḡ pa gñis po ḡdi yis tshul khirms kyi pha rol tu phyin
 pa la yañ dag par bstod nas | bzod paḥi pha rol tu phyin pa la yañ dag par bstod
 paḥi phyir bshad pa | *sdug bsñal* . . . *brtse* || *mañ pos gzir ba* zhes bya ba ni rgyas
 paḡo || *gzir ba*¹¹ zhes bya ba ni srog chags rnamso la phan paḥi phyir yan lag bcaḡ
 paḥi sdug bsñal dañ ldan pas so || *mañ po*¹² zhes bya ba ni lan mañ bas so ||
*khyod kyis*¹³ zhes bya ba ni bcom ldan ḡdas kyis so || *dge baḥi thugs kyis*¹⁴ zhes bya
 ba ni thugs rjeḥi dbañ gis yoñs su dag paḥi thugs kyis so || ci zhig mdzad ce na |
ñon moñs rnamso la bsrans btsugs nas zhes smos pa la | *ñon moñs pa rnamso*¹⁵ ni [140a]
 ḡdod chags la sogs paḡo || de rnamso la *bsrans btsugs pa*¹⁶ zhes bya ba ni mthu
 gsal bar mdzad paḡo || bdag la gnod pa byed pa rnamso kyi ñon moñs pa ña yis
 bcom par bya zhes pa ni yid la byed pa mdzad do zhes bya baḥi don to || ḡo na
 byañ chub sems dpas gshed maḥi rgyud kyi ñon moñs pa bzod paḥi rgyu yin
 na deḥi phyir ñon moñs pa de dag mchod paḥi rigs na ciḥi phyir de gzhom par
 bya baḥi phyir thugs ḡkhrugs pa yin zhe na | de ni bden mod kyi ḡon kyañ
 ñon moñs paḥi dbañ gis dgra rnamso bdag dañ ḡdra baḥi snod la gnod pa byas

¹ = *rjavaḡ*.

⁴ = *pariśuddhānām*.

⁷ = *ekaḡ*.

¹⁰ = *gataḡ*.

¹³ = *tvayā*.

¹⁶ = *vivṛtaḡ tejaḡ*.

² = *nityasevanāt*.

⁵ ciñ X.

⁸ = *tvam*.

¹¹ = *pīḡyamānena*.

¹⁴ kyī X. = *kalyāḡacetasā*.

³ = *karmanām*.

⁶ = *ayanam*.

⁹ = *ekāyanatām*.

¹² Sic. = *bahuśaḡ*.

¹⁵ = *kleśeḡu*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

na ñes par sdig pa can du ḥgyur ro zhes bya bas na | dgra bo rnamś la thugs rjeḥi
dbañ gis ñon moñś pa rnamś spañś par bya baḥi phyir thugs ḥkhrugs so || dper
na kha cig phan par ḥdod pas gdon la bsdigs par byed kyi gdon gyis zin pa la ni
ma yin no zhes byaḥo || de ñid kyi phyir bshad pa | *skye bo ñon moñś can la brtse*
zhes bya ba la *skye bo*¹ ni spyān la sogs pa za bar byed paḥi bya rgod la sogs
paḥo || *ñon moñś pa can*² zhes bya ba ni ñon moñś paḥi dbañ du gyur paḥo ||
rgyu de ñid kyi phyir *brtse ba*³ ni dgra bo de rnamś kyi ñon moñś pa gzhom paḥi
slad du thugs bskyed paḥi phyir ro || bzod paḥi pha rol tu phyin paḥi rgyu yin
na yañ gzhan gyi sdug bśnal bskyed paḥi phyir ma mchod pa dañ | ñon moñś
paḥi gzhir gyur paḥi skye bo gnod pa byed pa la ḥkhrug pa mi bskyed paḥi
phyir bzod pa mdzad ces bya baḥi tshigs su bcad pa ḥdis bshad do |

17 parārthe tyajataḥ prāṇān yā prītir abhavat tava |
na sā naṣṭopalabdheṣu prāṇeṣu prāṇinām bhavet ||

d. prāṇeṣu ψ₂: prāṇiṣu A.

| khyod kyis gzhan gyi don slad du || sku srog btañ nas dgyes gyur gañ |
| de ḥdra srog chags ḥgum pa las || bsos pa rnamś laḥaṇ byuñ ma gyur |

a. gyi] gyis T₂. d. ḥbyuñ T₁.

殉命濟他難 生無量歡喜
如死忽重蘇 此喜過於彼

| bzod paḥi gnas skabs gñis pa bshad par bya ste | *khyod kyis...ma gyur* ||
gzhan gyi don gyi slad du sku srog btañ nas zhes smos pa la | *gzhan gyi don*⁴ zhes
bya ba ni gzhan la phan paḥi rgyuḥi phyir ro || *btañ ba*⁵ ni btañ baḥo || *sku srog*⁶
ni srog go || *dgyes pa*⁷ ni khyod la thugs bde bar [140b] gañ gyur paḥo || ji ltar
klu gzhon nu duñ gi gtsug phud can rim gyis ḥoñś shiñ ñe bar gnas pa la nam
khaḥ ldiñ gis za bar⁸ gyur pa gzigs nas de bskyab par bya baḥi phyir byañ chub
sems dpar gyur pa gzhon nu sprin la zhon gyis nam khaḥ ldiñ la bdag ñid btañ
ño || de bzhin rgyal po zla ḥod du gyur pas kyañ rañ gi mgo byin nas bram ze
drag poḥi mig ces bya ba la mchod do || *de ḥdrar ma gyur*⁹ ces bya ba ni dgyes
paḥo || *ḥgum pa las bsos pa rnamś*¹⁰ zhes bya ba ni śnar ḥgum pa las phyi nas bsos
pa ste | śna maḥi dus¹¹ phyi maḥi dus kyis bsdus pa ni ḥjig pa dañ skye ba bzhin
no || srog la re ba med pa rnamś kyis ji ltar na srog rñed pa ni ḥgum pa bsos
pa zhes bya baḥo || srog chags rnamś kyi srog de ltar gyur pa de rnamś kyi yañ
de dañ ḥdra bar dgyes¹² pa mi srid pa ji ltar gzhan gyi don gyi slad du khyod kyi
srog gtoñ ba zhes bya ba ni bsdus paḥi don to || de ltar na gnas skabs ḥdir gshed
ma rnamś kyi sdig pa bskyed pa ma spañś pas gshed ma rnamś ni bzod pa

¹ = *janaḥ*.

⁴ = *parārthe*.

⁷ = *prītiḥ*.

¹⁰ = *naṣṭopalabdheṣu*.

² = *kliṣṭaḥ*.

⁵ = *tyajataḥ*.

⁸ par X.

¹¹ lus X.

³ = *anukampitaḥ*.

⁶ = *prāṇān*.

⁹ = *na sā bhavet*.

¹² bgyes X.

ŚATAPAÑCĀŚĀTKANĀMA BUDDHASTOTRAM

bskyed paḥi rgyu yin no zhes bya bas na | khyod ni bzod paḥi pha rol tu phyin
pa ḥdod pas ṅid kyi srog gis kyañ mchod do zhes bya baḥi tshigs su bcad pa
ḥdis bshad do |

18 yad rujānirapekṣasya cchidyamānasya te 'sakṛt |
vadhakeṣv api sattveṣu kāruṇyam abhavat prabho ||

a. yad rujā*: ya hujā A. b. te sakṛt ṽ-S.

| khyod ni lan ḥgaḥ ma lags par || gtubs kyañ sdug bsñal mi dgoñs par |
| gshed ma bgyid paḥi sems can laḥañ || gtso bo thugs rjer gyur pa gañ |

b. gtubs] btubs T₃. c. gshed] bshed T₁.

怨對害其身 一切時恒惱
不觀其過惡 常起大悲心

| *khyod ni lan ḥgaḥ ma lags par* || zhes bya baḥi tshigs su bcad pa gñis kyis ni
bzod pa gsum paḥi gnas skabs bshad par bya ste | *khyod ni. . . ḥol mi mchi*¹ ||
*gai*² zhes bya ba ni thugs rje zhes bshad paḥo || *sdug bsñal mi dgoñs par*³ zhes
bya ba ni ṅid kyi gzir ba thugs la ma mdzad pa zhes bya baḥi don to || *btubs*
*pa*⁴ zhes bya ba ni ral gri la sogs pas zhes drañ bar byaḥo || ji ltar bzod pa smra
bar gyur pa nags na [141 a] gnas paḥi gnas blta bar bya baḥi phyir rgyal poḥi
btsun mo ṅe bar ḥoñs pa la chos bstan pa dañ | de la phrag dog gis khros paḥi
rgyal po rtsod pa ḥbyin gyis⁵ rna ba dañ sna dañ lag pa dañ rkañ pa rnams ral
gris bcad do || yañ na *sdug bsñal gyis btubs so*⁶ zhes bya ba dañ sbyar ro || *mi dgoñs*
*par*⁷ zhes bya ba ni rañ gi srog la zhes drañ bar byaḥo || ji ltar rus sbal du gyur
pas rgya mtsho chen por gru zhis paḥi tshoñ pa rnams ḥgram du bsgral baḥi
blos rgyab la bskyon nas ḥgram du bsgral to || de dub pas shin tu gñid log par
gyur pa la grog mas kun tu thoṣ⁸ pas gñid stug po las sad nas grog ma de rnams
ḥchi baḥi dogs pas cuñ zad kyañ ma gyos par ḥgram de ṅid du ḥchi baḥi dus byas
so zhes byaḥo || de bzhin du gzhan yañ glañ po che mche ba drug paḥi skyes
rabs dper brjod par byaḥo || *gtubs kyañ*⁹ zhes bya ba ni dum bur byas paḥo || *lan*
*ḥgaḥ ma lags pa*¹⁰ ni lan mañ por ro || *gshed ma bgyid paḥi sems can laḥañ*¹¹ zhes
bya ba ni gsod par byed pa rnams laḥo || thugs rje zhes bya ba ni sman par
dgoñs paḥo || *thugs rje ṅid*¹² ni thugs rje ste rigs bzhi¹³ la sogs pa bzhin no ||
*gyur pa*¹⁴ zhes bya ba ni gyur to || zhes bya baḥi don to || *gtso bo*¹⁵ zhes bya ba ni
yon tan thams cad kyi dbañ phyug yin paḥi phyir bcom ldan ḥdas la bod paḥo |

¹ *vv.* 18 and 19. ḥchi X.

⁴ btuñs pa X. = *rujā*!

⁷ = *nirapekṣasya*.

¹⁰ = *asakṛt*.

¹³ gzhi X (*Skt. cāturvarṇya*).

² = *yat*.

⁵ byis X.

⁸ Read hthor bas?

¹¹ = *vadhakeṣv api sattveṣu*.

¹⁴ = *abhavat*.

³ = *rujānirapekṣasya*.

⁶ = *rujā cchidyamānasya*.

⁹ = *chidyamānasya*.

¹² = *kāruṇyam*.

¹⁵ = *prabho*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETĀ

19 samyaksambodhibijasya cittaratnasya tasya te |
tvam eva vīra sārājño dūre tasyetaro janah ||

c. vīra* (*cp. T, Comm., Ch.*): vīra ψ , dhīra *A.* sārājño *A.* d. dhure ψ .

| khyod kyī thugs ni rin po che || rdzogs paḥi byañ chub sa bon de |
| dpaḥ khyod kho nas sñiñ por mkhyen || de gzhan skye bos ḥol mi mchi |

a. thugs ni] thugs rje T_3 . b. de *Comm.*: te $T_1 T_2 T_3$. d. ḥchi T_3 .

正遍菩提種 心怛所珍玩
大雄難勝智 無有能及者

| gnas skabs gsum par gsuñs pa de ni bstod pa mdzad pa ḥdis shin tu ño mtshar
bar sems so || de la ño mtshar ci zhiḡ yod ce na | gañ gi phyir gnas skabs dañ
po la ñon moñs paḥi gzhan dbañ du gyur pa de ñid bdag la gzir bar byed ces
bya ba la bzod paḥo || gñis pa la yañ gshed ma de dag bdag la phan pa byed ces
byaḥo || gnas skabs gsum pa ḥdi la lan mañ por gtubs pa ḥbaḥ zhiḡ du ma zad
pa la cuñ zad ma ḥkhrugs shiñ bzod pa mdzad pa dañ | gshed ma rnams laḥañ
ña la [141 b] gnod pa byas pas ma ḥoñs pa na sdug bsñal bsten par ma gyur cig
ces bya bas de rnams kyī ñon moñs pa bdag gis gzhom par byaḥo || zhes pas de
rnams la thugs rjeḥi thugs bskyed par mdzad pas de ltar na ḥdir ño mtshar ba
brjod do || gañ rañ gi sdug bsñal mi dgoñs par gzhan gyi sdug bsñal zhi bar
byaḥo zhes rab tu ḥjug par mdzad do zhes bshad do || deḥi phyir bshad pa
rdzogs paḥi byañ chub sa bon de zhes pa ni rgyas paḥo || *rdzogs paḥi byañ chub*¹
ni de bzhin gshegs paḥi rgyud de zad pa dañ mi skye baḥi ye shes kyī mtshan
ñid do || de yi *sa bon*² ni rgyu ste *yañ dag par rdzogs paḥi byañ chub kyī sa bon*
deḥi zhes bya baḥo || rañ bzhin ji lta bu yin zhe na | *thugs ni rin po che*³ zhes
smos pa la | thugs ñid rin po che ste | sems can ma lus pa skyob paḥi phyir dañ |
ñes par nor gyis shin tu dkon paḥi phyir ro || *de*⁴ zhes bya ba ni gshed ma pa
rnams la thugs rjeḥi dgoñs pa dañ yañ dag par ldan paḥo || *khyod*⁵ ni khyod
kyiḥo || *khyod kho na*⁶ ni gzhan ni ma yin no || *dpaḥ bo*⁷ zhes bya ba ni de lta
buḥi nus pa dañ ldan pas bcom ldan ḥdas la bod paḥo || yañ na ḥgro ba ma lus
pa gdon pa la brtson ḥgrus kyī khyad par dañ ldan paḥi phyir ro || *sñiñ por*
*mkhyen pa*⁸ zhes bya ba ni yañ dag par rdzogs paḥi byañ chub kyī sa bon thugs
rjeḥi thugs deḥi sñiñ po ste | shes bya ma lus pa la thogs pa med paḥi de bzhin
gshegs paḥi ye shes de sñiñ por mkhyen pa ste *khyod kho na* dañ sbyar ro ||
*ḥol mi mchi ba*⁹ ni spyod yul du ma gyur paḥo || *de*¹⁰ zhes bya ba ni sñiñ poḥo ||
*gzhan skye bo*¹¹ ni ñan thos dañ rañ sañs rgyas dañ byañ chub sems dpaḥ la sogs
pa ste ñan thos la sogs paḥi spyod yul ma yin zhes bsduḡ paḥo |

¹ = *samyaksambodhiḥ*.

⁴ = *tasya*.

⁷ = *vīra*.

¹⁰ = *tasya*.

² = *bījam*.

⁵ = *te*.

⁸ = *sārājñah*.

¹¹ = *itaro janah*.

³ = *cittaratnasya*.

⁶ = *tvam eva*.

⁹ = *dūre*.

ŚATAPAÑCĀŚĀTKANĀMA BUDDHASTOTRAM

20 nākṛtvā duṣkaraṃ karma durlabhaṃ labhyate padam |
ity ātmanirapekṣeṇa vīryaṃ saṃvardhitam tvayā ||

| dkaḥ spyad las ni ma bgyis par || go ḥphañ rñed dkaḥ mi thob ces |
| de slad ñid lahañ ma gzigs par || khyod kyis brtson ḥgrus legs par spel |

b. thob T_3 : ḥthob $T_1 T_2$ Comm.

無等菩提果 苦行是其因
由此不顧身 勤修諸勝品

| de lta buḥi tshigs su bcad pa gsum po ḥdi yis bzod paḥi pha rol tu phyin pa la
yañ dag par bstod nas | *dkaḥ spyad las ni ma bgyis par* || zhes bya baḥi tshigs su
bcad pas bcom ldan ḥdas kyis brtson ḥgrus kyis pha rol tu [142a] phyin pa la
bstod pa ni | *dkaḥ spyad las . . . spel* || *ma bgyis par*¹ ni ma bgyis pa kho naḥo ||
*dkaḥ spyad las*² ni dkaḥ bas bsgrubs par bya baḥo || ji lta bu yin zhe na | bshad
pa | *go ḥphañ rñed dkaḥ mi ḥthob* ces pa ni dkaḥ bas ḥthob par ḥgyur zhes bya
baḥi don to || *go ḥphañ*³ zhes bya ba ni sems can thams cad la bskyab⁴ paḥi phyir
na de bzhin gshegs paḥi ye shes te | gzhan gyi don ma lus paḥi rten yin paḥi
phyir ro || de ltar dgoṅs pa bskyed nas ci zhig mdzad ce na | bshad pa | *de slad*
*ñid lahañ ma gzigs par*⁵ || zhes bya ba ni ñid kyis srog lahañ ma dgoṅs pa ste |
*brtson ḥgrus*⁶ ni dge baḥi chos rnam la spro baḥi mtshan ñid can la | *legs par spel*
*ba*⁷ ni khyad par du ḥdren pa zhes bya ba ste dgoṅs paḥo || ji ltar ri dags kyis
tshogs kyis gtso bor gyur pa yis rñon pa la brtson pa dpuñ dañ bcas paḥi rgyal po
mthoñ nas rgyab la khur nas chu bo drag poḥi pha rol tu ri dags rgal ba mdzad
do || ri dags kyis tshogs kyis rmig pa rno bas khrag ḥdzag pa dañ lus ma lus par
snad par gyur ciñ tshigs pa chad paḥi sdug bsñal dañ ldan pas kyañ ri dags kyis
phrug gu gcig ma rgal ba bsgral bar mdzad do zhes bya baḥo || de lta bu la sogs
paḥi dkaḥ ba spyad pa yañ dper byaḥo |

21 viśeṣotkarṣaniyamo na kadācid abhūt tava |
atas tvayi viśeṣāñāṃ chinnaś taratamakramaḥ ||

b. abhut ψ . d. cchinnaś A .

| khyad par ḥphags par bgyi ba la || khyod la thañ lhod ḥgaḥ ma byuñ |
| de slad khyod kyis khyad par rnam || thog druñ rim pa dbyer ma mchis |

d. rim pa] rim par T_2 .

豪貴與貧賤 等引以大悲
於諸差別中 而無高下想

| gzhan yañ *khyad par ḥphags par bgyi ba la* zhes bya ba ni rgyas par bshad par
bya ste | *khyad par . . . ma mchis* || skyon rnam bsal ba dañ yon tan bsags pa dañ

¹ = akṛtvā.

⁴ skyab X .

⁷ = saṃvardhitam.

² = duṣkaraṃ karma.

⁵ = ātmanirapekṣeṇa.

³ = padam.

⁶ = vīryam.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

sems can gyi don mazad pa zhes bya ba ni *khyad par ro*¹ || de rnam kyis *ḥphags pa*² ni *ḥphags par gyur paḥo* || de la *thañ lhod*³ ni brtson ḥgrus kyi des pa ste | [142b] *khyod la ḥgaḥ yañ ma byuñ ba*⁴ ni ñan ḥgror soñ bas kyañ gnas skabs ḥgaḥ yañ ma yin no || ji ltar ḥjig rten pas luñ du bstan pa rig nas bsam gtan dañ po bskyed pa de ñid kyis bdag ñid bya ba byed par bsam zhiñ khyad par du ḥphags par ḥgyur ro zhes khyod de ltar ma mdzad do || rgyu de yi phyir na byañ chub brñes shiñ khyad par du ḥphags pa khyod la thugs rje chen po la sogs pa gañ yin pa de rnam kyis *thog druñ ma mchis pa*⁵ ni chad pa mi mñah ba zhes bya baḥi don to || rnam pa ḥdis yon tan thams cad khyad par du ḥphags paḥi mthar thug pa kho na zhes bshad do || yañ na byañ chub sems dpaḥi gnas skabs suḥo || rgyu deḥi phyir na *khyad par du ḥphags pa* ni sbyin pa dañ tshul khrims la sogs pa khyad par du ḥphags pa brñes pa ste | pha rol tu phyin pa yoñs su rdzogs par mdzad do zhes bya baḥi don to |

22 susukheṣv api saṅgo 'bhūt saphaleṣu samādhiṣu |
na te nityānubaddhasya mahākaruṇayā ḥṛdi ||

| thugs ni thugs rje chen po dañ || rtag tu rjes su ḥbrel slad du |
| tiñ ḥdzin ḥbras bur bcas pa yi || shin tu bde laḥañ khyod ma chags |

c. tiñe ḥdzin *T*₁. d. bde baḥañ *T*₃.

勝樂等持果 心無有貪著
普濟諸群生 大悲無間斷

| de lta buḥi tshigs su bcad pa gñis kyis brtson ḥgrus kyi pha rol tu phyin pa la bstod nas | bsam gtan gyi pha rol tu phyin pa la bstod pa bshad par bya ste | *thugs ni . . . ma chags* || *shin tu bde laḥañ khyod ma chags*⁶ zhes bya ba la sogs pa smos pa la | *shin tu bde ba*⁷ zhes bya ba ni sdug bsñal med paḥi phyir ro || *shin tu bde ba la yañ ma chags pa*⁸ ni sred par *khyod ma gyur*⁹ zhes bya ba dañ sbyar ro || gañ la zhe na | bshad pa | *tiñ ḥdzin ḥbras bu dañ bcas pa* zhes smos pa la *tiñ ḥdzin*¹⁰ ni bsam gtan dag go || *ḥbras bu dañ bcas pa*¹¹ ni ḥbras bur bcas pa ste | sñoms par ḥjug paḥi bsam gtan dañ | ḥthad pa sgrub paḥi bsam gtan de rnam yañ zhes bya baḥi don to || rgyu ciḥi phyir zhe na | bshad pa | *rtag tu rjes su ḥbrel slad du*¹² || zhes bya ba la sogs pa ni gañ gi phyir *thugs rje chen po yis*¹³ sems can la phan paḥi bya ba byañ chub sems dpaḥ yis rtag tu thugs drañs nas bsam gtan gyi bde ba la [143a] chags paḥi glags skabs tshol bar mi mdzad do || de yi phyir thugs rje chen po de dañ rtag tu thugs rjes ḥbrel bar gyur to zhes bya baḥo || ji ltar byañ chub sems dpas byañ chub ma thob par thugs rje chen pos yun riñ du goms par bya bas na sñiñ rje med pa rnam khyad par du gyur paḥi phyir ro |

¹ = *viśeṣāḥ*.

⁴ = *na kadācid abhūt tava*.

⁷ = *susukheṣu*.

¹⁰ = *samādhiṣu*.

¹³ = *mahākaruṇayā*.

² = *utkarṣaḥ*.

⁵ = *chinmas taratamakramaḥ*.

⁸ *Sic.* = *susukheṣv api saṅgaḥ*.

¹¹ = *saphaleṣu*.

³ = *niyamaḥ*.

⁶ = *susukheṣv api saṅgo 'bhūt*.

⁹ = *na te 'bhūt*.

¹² = *nityānubaddhasya*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

23 tvādrśān pīdayaty eva nānugrḥṇāti tat sukham |
praṇītam apī sadvṛtta yad asādhāraṇaṃ paraiḥ ||

c. sadvṛtta yad *H*ψ₃: sadvṛttaṃ pad *A*.

| gzhan dañ thun moñ ma lags paḥi || bde ba gañ de gya nom yañ |
| dam paḥi spyod ldan khyod ḥdra la || gnod par bas kyī sman ma mchis |

a. moñ] moñs *T*₂. d. kyī] kyis *T*₂.

尊雖遭極苦 於樂不憐求
妙智諸功德 殊勝無能共

| rgyu gañ gi phyir ḥbras bu dañ bcas pa la chags par ma gyur pa de yi phyir |
gzhan dañ thun moñ ma lags paḥi zhes bya ba ni rgyas par bshad par bya ste |
gzhan. . . ma mchis || *khyod ḥdra*¹ zhes bya ba ni khyod dañ ḥdra baḥo || rgyuḥi
gnas skabs kyī bar du byed pa yin paḥi phyir na byañ chub sems dpaḥ rnam la
bshad pa yin no || *gnod par*² zhes bya ba ni gnod par byed pa kho naḥo || *sman*
*ma mchis*³ zhes bya ba ni phan pa mi byed paḥo || *bde ba gañ de*⁴ zhes bya ba
ni sñoms par ḥjug paḥi bsam gtan dañ | ḥthad pa sgrub paḥi bsam gtan dañ |
dben pa las skyes paḥo || de ni dam pa ma yin nam zhe na | ma yin zhes bshad
pa | *dam pa*⁵ zhes bya ba ni shin tu sman pa mdzad paḥi phyir dañ | dus riñ por
rjes su ḥjug paḥi phyir mchog kyañ zhes bya baḥi don to || *dam paḥi spyod ldan*
zhes smos pa la | *spyod pa*⁶ ni spyod paḥo || de ni de yi rnam pa ḥdis *dam pa*⁷
yin no zhes bod paḥo || ciḥi slad du bde ba de khyod dañ ḥdra ba la gnod par byed
pa zhes pa la bshad pa | *gzhan dañ thun moñ ma lags paḥi* || zhes bya ba ni gañ gi
phyir de ni *thun moñ ma lags pa*⁸ ste spyi ma yin paḥo || gañ dañ thun moñ ma
yin zhe na | *gzhan dag dañ*⁹ zhes bya baḥi don to || bshad pa ni ḥdi yin te | bcom
ldan ḥdas kyī tiñ ñe ḥdzin las byuñ ba gañ yin pa de ni srog chags gzhan rnam
kyis rten par mi nus paḥi rgyu des na de la chags pa mi bskyed pa ñams su
myoñ ba dañ ldan paḥi tiñ ñe [143*b*] ḥdzin las rgyal baḥi phyir bsam gtan gyi pha
rol tu phyin pa yoñs su rdzogs par gyur to || zhes bya baḥo |

24 vimiśrāt sāram ādattaṃ sarvaṃ pītam akalmaṣam |
tvayā sūktaṃ duruktaṃ tu viśavat parivarjitam ||

a. sāram ādattaṃ *A*ψ₃: sāra(me) > *H*, sāram evāttarā v.l. in *Comm.* c. sūktaṃ duruktaṃ
ψ₃, [sū]ktaṃ [d]uruktaṃ *H*: muktaṃ dubhaktaṃ *A*.

| ḥdres pa las ni legs bshad pa || sñiñ po skyon med ñi tshē zhig |
| khyod kyis kun bzhes thugs la bzhag || ñes bshad dug bzhin yoñs su spañs |

a. bshad pa] bshad ñid *T*₁.

染淨諸雜法 簡僞収其眞
如清淨鵝王 飲乳棄其水

¹ = tvādrśān.

² = pīdayati.

³ = nānugrḥṇāti.

⁴ = tat sukham.

⁵ = praṇītam!

⁶ = vṛttam.

⁷ = sat.

⁸ = asādhāraṇam.

⁹ = paraiḥ.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

| de lta buḥi tshigs su bcad pa gñis pos bsam gtan gyi pha rol tu phyin pa la bstod nas | *ḥdres pa las ni legs bshad pa* zhes bya baḥi tshigs su bcad pas shes rab kyi pha rol tu phyin pa la bstod pa bshad par bya ste | *ḥdres pa las . . . yon̄s su spañs* || ḥjig rten ḥchad pa po ni rnam pa gsum ste | legs par bshad pa dañ | ñes par bshad pa dañ | *ḥdres paḥi tshig gi dbye baḥi phyir ro* || de rnams las byañ chub sems dpas *ḥdres paḥi tshig las sñiñ po*¹ legs par bshad pa *thugs la bzḥag pa*² ni bzuñ baḥo || kha cig la ni dbyañs ñe bar bsgyur ba³ zhes bya ba ni yi ge taḥi rnam pa rigs so zhes bya bar shes nas | sgra ñan pa yi ḥjigs pa yis | *sñiñ po kho na ā tam*⁴ zhes bya bas ni luñ ma yin paḥi gdon paḥo || de la lan ni ḥdi yin te | ḥdi ni ñe bar bsgyur ba ma yin gyi de dañ ḥdra baḥi tshig phrad do || dper na dur na ya⁵ zhes bya ba ste | des na *thugs la bzḥag pa* zhes bya ba ni slob dpon gyis bshad pa mdzes pa yin no || gañ zhig legs par bshad pa ḥbaḥ zhig du smra ba de rnams la byañ chub sems dpas *skyon med ñi tshe zhig*⁶ ces bya ba ni *legs par bshad pa*⁷ dañ sbyar ro || legs par bshad pa dañ ma ḥdres pa gañ yin pa de ni bdud rtsi dañ ḥdra ba thugs rañs pa yis *bzḥes pa*⁸ ni bzhes zhes bya baḥi don to || gzhan kha cig ni kha na ma tho ba ḥbaḥ zhig smra ba de rnams las *ñes par bshad paḥi tshig dug bzḥin du yon̄s su spañs so*⁹ |

25 krīṇatā ratnasārajña prāṇair api subhāṣitam |
parākrāntaṃ tvayā bodhau tāsū tāsūpapattiṣu ||

a. krīṇatā HDψ: krīṇitā A whence J-S. conj. krīṇitam (sic)! sārājña A: sārājñah H, sārājño Dψ, × × jñoh ψ.

| rin chen sñiñ po mkhyen khyod kyis || legs bshad srog gis ḥjal ba na |
| skye ba de dañ de dag tu || byañ chub slad du dpaḥ rtsal bstan |

於無量億劫 勇猛趣菩提
於彼生生中 喪身求妙法

| de ltar rnam pa gsum po ḥdis shes rab kyi pha rol tu phyin paḥi dag pa bstan nas | de ñid ḥphel ba bshad par bya ste | *rin chen . . . bstan* || *rin chen sñiñ po mkhyen khyod kyis* || zhes bya ba la | *khyod kyis*¹⁰ *ḥjal bya ba*¹¹ dañ sbyar ro || *rin chen sñiñ po mkhyen pa*¹² zhes bya ba ni legs par [144a] bshad pa kho na rñed par dkaḥ bas na *rin po che* ste | de rnams kyi *sñiñ po* ni bla na med paḥi byañ chub bo || de *mkhyen pa* zhes bya ba ni *rin chen sñiñ po mkhyen pa* zhes bod paḥo || gañ gis ḥjal ba yin zhe na | bshad pa | dbyig dañ gser la sogs pa rnams ḥbaḥ zhig gis ni ma yin gyi | srog dag gis kyañ ño || gañ ḥjal zhe na | smras pa | *legs par bshad paḥo*¹³ || dper na legs par bshad pa tshol bar gyur paḥi bcom ldan ḥdas kyis chos ma gsan pa yis thugs mug par gyur pas gnod sbyin

¹ = sāram.

⁴ = sāram evāttam.

⁷ = sūktam.

⁹ = duruktaṃ tu viśavat parivarjitam.

¹¹ Sic. = krīṇatā.

² = ādattam.

⁵ Skt. durnaya.

⁸ = pītam.

¹² = ratnasārajña.

³ Pāṇ. VII, 4, 47.

⁶ = sarvam akalmaṣam.

¹⁰ = tvayā.

¹³ = subhāṣitam.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

gyi cha lugs ḥdzin paḥi brgya byin las | chos spyod pa ni legs par spyad || spyod
ñes¹ de ni spyad mi bya || ḥjig rten ḥdi dañ pha rol tu || chos spyod pa ni bde
bar ñal || zhes bya baḥi tshigs su bcaḍ pa ḥdi la ñid kyi sku de la bzaḥ baḥi
phyir stsal nas blus paḥo || ci zhig mdzad ce na | smras pa | *dpaḥi rtsal bstan*²
zhes bya ba ni brtson ḥgrus la dmigs pa mdzad do || zhes bya baḥi don to || ciḥi
slad du zhe na | smras pa | *byañ chub slad du*³ ni byañ chub kyi rgyur ḥgyur ro ||
skye ba <de>⁴ *dañ de dag*⁵ ni ḥgro ba lñaḥi ḥkhor ba thams cad du skye bas so zhes
bshad paḥo || ḥdir dom dañ ri dags kyi skyes rabs la sogs pa dper byaḥo |

26 iti tribhīr asaṃkhyeyair evaṃ udyacchatā tvayā |
vyavasāyadvitīyena prāptam padam anuttaram ||
b. udyachatā HD.

hetustavo nāma dvitīyaḥ paricchedaḥ ||

D has colophon varṇārhavarṇe buddhastotr[e h]e <riccheda ||

| de slad grañs med gsum dag tu || khyod ni de ltar brtson pa na |
| brtson ḥgrus ḥbaḥ zhig grogs gyur pas || go ḥphañ bla na med pa brñes |

c. grogs] grags T₂.

| rgyu la bstod pa ste leḥu gñis paḥo ||

三僧祇數量 精勤無懈倦
持此爲勝伴 以證妙菩提

| *de slad grañs med gsum dag du*⁶ | zhes bya bas rgyu la bstod pa ñe bar bsdus pa
bshad pa | *de slad* . . . *brñes* || *de ltar*⁷ zhes bya baḥi sgra ni de bzhin ñid kyi don
nam | yañ na rnam pa laḥo || des na pha rol tu phyin pa rnams las gzhan dad pa
la sogs paḥi dge ba yañ gzuñ ño || *grañs med gsum dag tu*⁸ | zhes bya ba ni bskal
pa chen po grañs med pa gsum gyis so || *de ltar brtson pa na*⁹ zhes bya ba ni ji
ltar bshad paḥi dkaḥ baḥi spyod pa mdzad pas so || *brtson ḥgrus ḥbaḥ zhig grogs
gyur pas* || zhes bya ba la | *brtson* [144b] *ḥgrus*¹⁰ ni brtson ḥgrus te | de ñid ḥbaḥ
zhig grogs su gyur pa gañ la yod pa de ni *brtson ḥgrus ḥbaḥ zhig grogs su gyur pa*¹¹
ste | glañ po dañ rta la sogs pa ni ma yin no || des na *brtson ḥgrus ḥbaḥ zhig grogs
su gyur pa khyod*¹² ces bya ba dañ sbyar ro || ci zhig bya ba zhe na | smras pa |
go ḥphañ bla na med pa brñes pa ni *brñes pa*¹³ ste mñon du mdzad paḥo || *go ḥphañ*¹⁴ ni
gnas so || ji lta bu yin zhe na | bshad pa | *bla na med pa*¹⁵ ni bla na med par khyad par
gañ la med pa de ni bla na med pa ste de bzhin gshegs paḥi ye shes zhes bya baḥi
don to || de ltar de ni pha rol tu phyin pa drug gis bcom ldan ḥdas kyi rgyu la bstod
pa zhes bshad do zhes bya baḥo || rgyu la bstod paḥi bshad pa ste leḥu gñis paḥo ||

¹ na X: but cp. Av.Śat. 38 (p. 220, l. 8) dharmam caret sucaritam nainam duścaritam caret.

² = parākrāntam.

³ = bodhau.

⁴ Om. X.

⁵ = tāsū tāsūpapattiṣu.

⁶ Sic.

⁷ = iti.

⁸ = tribhīr asaṃkhyeyaiḥ.

⁹ = evaṃ udyacchatā.

¹⁰ = vyavasāyaḥ.

¹¹ = vyavasāyadvitīyaḥ.

¹² = tvayā.

¹³ = prāptam.

¹⁴ = padam.

¹⁵ = anuttaram.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCETA

III. NIRUPAMASTAVAḤ

27 akṛtversyām viśiṣṭeṣu hīnān anavamatya ca |
agatvā sadṛśaiḥ spardhām tvaṃ loke śreṣṭhatām gataḥ ||

b. anavamatya AH: °manya Dψ2. c. sadṛśaiḥ A: sadṛśai Hψ2, sadṛśe D.

| mtho la phrag dog mi mdzad ciñ || dmaḥ la rñan chan mi mdzad la |
| mñam la ḥgran pa mi mñañ bas || khyod ni ḥjig rten gtso bor gyur |

b. dmaḥ] dman T₂. c. mi mñañ bas] ma mchis pas T₂.

尊無嫉垢心 於劣除輕想
平等無乖諍 勝行悉圓成

|| da ni rnam pa gsum gyis ḥbras bu la bstod pa las re zhig dpe med pa la¹
bstod pa de las kyañ rgyu gañ gis dpe med pa ñid dañ | rnam pa gañ gis dañ |
gañ dañ bcas pas dpe med ces bya ste | dbye ba gsum mo || de la rgyu gañ gis
dpe med pa ñid brñes pa ni || *mtho la phrag dog mi mdzad ciñ* || zhes bya baḥi
tshigs su bcad pas de bshad par bya ste | *mtho la . . . gyur* || ḥjig rten pa phal che
ba thos pa dañ tshul khirms la sogs paḥi khyad par dañ ldan paḥi gañ zag rnams
la *phrag dog* skye ste | gzhan gyi yon tan bzod mi nus pa zhes bya baḥi don to ||
dmaḥ ba rnams la *rñan chan gyi* blo dañ | mñam pa dañ bcas pa la *ḥgran pa* ni
phan tshun zil gyis gnon pa yin no || bcom ldan ḥdas kyañ byañ chub sems
dpaḥi gnas skabs su *mtho ba rnams la phrag dog ma mdzad de*² | yon tan kun tu
ḥdzin paḥi phyir ro || *dmaḥ ba la rñan chan ma mdzad pa*³ ni | de rnams la yañ
yon tan yañ dag par stsal baḥi phyir ro || *mñam pa la ḥgran pa mi mñañ ba*⁴ ni
ñe bar [145 a] blañs paḥi yon tan rnams bstan par mdzad paḥi phyir ro || *ḥgran*
*pa*⁵ ni bar chad du ḥgyur zhes bya baḥo || rgyu gsum po de rnams kyis *khyod*⁶
ces bya ba ni bcom ldan ḥdas *ḥjig rten gyi gtso bor gyur pa*⁷ ste | dpe med pa ñid
thob par gyur zhes bya baḥi don to |

28 hetuṣv abhiniveśo 'bhūd guṇānām na phaleṣu te |
tena samyakpratipadā tvayi niṣṭhām guṇā gatāḥ ||

d. niṣṭhām guṇā gatāḥ A (cp. Comm.): niṣṭhām ga(tā) guṇā Hψ, ni-ā × × × ṇā ψ,
niṣṭhāgatā guṇāḥ D.

| khyod ni yon tan rgyu rnams la || mñon dgyes ḥbras bu rnams la min |
| yañ dag sgrub pa de ñid kyis || khyod kyi yon tan pha mthar phyin |

b. dgyes] bgyis T₁. d. khyod ni Comm.

尊唯重因行 非求果位圓
遍修諸勝業 衆德自成滿

¹ las X.

⁴ = *sadṛśaiḥ spardhām na gataḥ*.

⁵ = *spardhām*.

² = *viśiṣṭeṣu īrṣyām nākarot*.

⁶ = *tvam*.

³ = *hīnān nāvamanyata*.

⁷ = *loke śreṣṭhatām gataḥ*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| de lta re zhiḡ phrag dog la sogs pa mi mñañ baḡi phyir | dpe med pa ñid bshad nas | *khyod ni yon tan rgyu rnams la* zhes bya baḡi rgyas pas rgyu gzhan bshad par bya ste | *khyod ni. . . phyin* || ḡjig rten pa rnams ni yon tan rnams kyi ḡbras bu rnams la mñon par zhen pa yin gyi de yi rgyu rnams la ma yin no || bcom ldan ḡdas ni byañ chub sems dpar gyur ciñ sred pa dañ bcas par gyur pas kyañ ḡbras bu las ñuñ yañ *rgyu rnams la mñon par zhen pa*¹ ni de rnams tshol ba dañ dgoñs par bgyis so || gañ dag gi rgyu yin zhe na | bshad pa | *yon tan*² ni bsam gtan dañ sñoms par ḡjug pa rnams kyi zhes bya baḡi don to || *min*³ zhes pa ni *mñon par zhen pa*⁴ dañ sbyar ro || gañ la zhe na | bshad pa | *ḡbras bu rnams la*⁵ zhes bya ba ni bsam gtan dañ | sñoms par ḡjug paḡi bde ba rnams laḡo || yañ na rdzu ḡphrul la sogs pa rnams laḡo || *de ñid kyis*⁶ zhes bya ba ni rgyu de dañ yon tan rnams kyi rgyu rnams la mñon par zhen pa rnams kyis so || *khyod ni yon tan pha mthar phyin pa* ni *de ñid kyis* dañ sbyar ro || rnam pa gañ gis zhe na | bshad pa | *yañ dag par bsgrub pa*⁷ zhes bya ba ni yañ dag paḡi lam gyis dañ | gzhan la phan paḡi sgo nas | zhes bya baḡi don to || *khyod*⁸ ces bya ba ni bcom ldan ḡdas laḡo⁹ || *mthar phyin*¹⁰ zhes bya ba ni khyad par ro || *yon tan*¹¹ ni bsam gtan la sogs pa ste | *phyin pa*¹² ni thob paḡo || de lta buḡi tshigs su bcad pa gñis [145 b] po ḡdis byañ chub sems dpaḡi gnas skabs dañ po phrag dog la sogs pa ma mdzad pa dañ | yon tan rnams kyi <rgyu>¹³ rnams la mñon par zhen pa dañ | ḡbras bu la mñon par <mi>¹³ zhen paḡi rgyus byañ chub brñes paḡi bcom ldan ḡdas kyi dpe med pa ḡdir bshad do |

29 tathātmā pracayaḡ nītas tvayā sucaritair yathā |
puḡyāyatanatāḡ prāptāny api pādarajāḡsi te ||

| ji ltar khyod kyi zhabs rdul yañ || bsod nams skye ba mched ḡgyur ba |
| de ltar khyod kyis legs spyad pas || bdag ñid rab tu bskrun pa mdzad |

b. mchod gyur pa T₂.

勤修出離法 超昇衆行頂
坐臥經行處 無非勝福田

| gnas skabs bar¹⁴ mar dman pa la mos pa bsal bshad pa ste | gañ gi phyir dman pa la mos paḡi byañ chub sems dpaḡi rnams ḡdi skad smra ste | ñon moñs pa rnams gnod pa byed pa dañ | thub paḡi dbañ po go ḡphañ dkaḡ bas bsgrub pa dañ | sañs rgyas ñid thob paḡi phyir chog shes pa gañ yin pa de bsal nas sems can la thugs rjeḡi dbañ gis | *ji ltar. . . mdzad* || *de ltar bdag ñid rab tu bskrun pa mdzad* ces smos pa la | *de ltar*¹⁵ zhes bya ba ni brtson ḡgrus la sogs paḡi rnam pa des so ||

¹ = *hetuḡv abhinivešo 'bhūt.*

⁴ = *abhinivešo 'bhūt.*

⁷ = *samyakpratipadā.*

¹⁰ = *niḡsthām.*

¹³ *Om. X.*

² = *guḡānām.*

⁶ = *phaleḡu.*

⁸ = *tvayi.*

¹¹ = *guḡāḡ.*

¹⁴ par *X.*

³ = *na.*

⁶ = *tena.*

⁹ paḡo *X.*

¹² = *gatāḡ.*

¹⁵ = *tathā.*

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

*rab tu bskrun pa mdzad pa*¹ <zhes>² bya ba ni yon tan gyi mthaḥ brñes pa ste | de bzhin gshegs paḥi ye shes thugs su chud paḥi phyir ro || *khyod kyis*³ ni bcom ldan ḥdas kyis so || *legs par spyad pa*⁴ zhes bya bas ni | sku dañ | gsuñ dañ | thugs kyi dge baḥi phrin las gsum gyis so || *ji ltar*⁵ zhes bya ba ni rnam pa gañ gis so || *bsod nams skye ba mched ḥgyur ba* zhes bya ba ni *bsod nams*⁶ ni dge baḥi ḥphrin las rnamste | *skye ba*⁷ ni skye baḥo || de *mched pa*⁸ ni rgyas par mdzad pa zhes bya bas na *bsod nams skye ba mched paḥo*⁹ || de rnamste kyis dños po ni *bsod nams skye ba mched pa*¹⁰ ste | der *ḥgyur baḥo*¹¹ || *yañ*¹² zhes bya ba ni srid pa laḥo || *zhabs rdul*¹³ zhes bya ba ni zhabs dag gi rdul lo || khyod kyis zhabs kyis rdul rnamste la yañ bkur sti byas na skye bo rnamste bsod nams rñed par ḥgyur zhes bya baḥi don te | gnas skabs bar maḥo |

30 karśayitvoddhṛtā doṣā vardhayitvā viśodhitāḥ |

guṇās tena sunītena parāṃ siddhiṃ tvam adhyagāḥ ||

a. karśayitvo *AHD*: karśayitvo *conj. J-S. (cp. Ch.)*. b. viśodit[ā] *D.* d. adhyagāt, adhyagā ψ.

| ñes pa ñams smad rtsa nas bton || yon tan spel nas rnam par sbyans |
| gzhuñ lugs bzañ po des na khyod || grub mchog lhag par brñes pa lags |

a. ñam smad *T*₂. bton] ton *T*₃. d. brñes] mñes *T*₃, *Comm.*

拔除衆過染 增長清淨德
斯由積行成 唯尊最無上

| gnas skabs phyi maḥi dpe med paḥi rgyu bshad par bya ste | *ñes pa* [146a]. . . lags || *ñams smad rtsa nas bton* zhes bya ba ni rgyas paḥo || *ñams smad*¹⁴ ces bya ba ni skye ba sña mar srab par mdzad pa ste | ḥjig rten paḥi lam gyis sel ba dañ spañs paḥi phyir ro || *rtsa nas bton*¹⁵ zhes bya ba ni skye ba phyi mar ḥphags paḥi lam gyis sa bon med par mdzad paḥo || de dag gañ yin zhe na | bshad pa | *ñes pa*¹⁶ ni ḥdod chags la sogs paḥo || *spel nas*¹⁷ zhes bya ba ni skye ba sña mar brtson ḥgrus la brtson pas khyad par du ḥdren paḥo || *rnam par sbyaṅs*¹⁸ zhes bya bas ni skye ba phyi mar zag pa med paḥi shes rab kyis sñoms par ḥjug pa thams cad kyis sgrib pa spañs par bya baḥi phyir ro || de dag gañ yin zhe na | bshad pa | *yon tan*¹⁹ ni bsam gtan dañ sñoms par ḥjug pa la sogs paḥo || *gzhuñ lugs bzañ po des na*²⁰ zhes bya ba ni gzhuñ lugs bzañ po des so || de ltar gyur pa gañ yin zhe na | smras pa | *grub mchog lhag par mñes pa*²¹ zhes smos pa la | *grub mchog*²² ni bla na med paḥi byañ chub te | gzhan gyi don thams cad gañ gis ḥgrub ces bya baḥi phyir na | de ni khyod kyis brñes pa lags zhes bya baḥi don to |

¹ = *ātmā pracayaṃ nītaḥ.*

⁴ = *sucaritaiḥ.*

⁷ = *āyaḥ.*

¹⁰ = *punyaṃyatanatā.*

¹³ = *pādarajāmsi.*

¹⁶ = *doṣāḥ.*

¹⁹ = *guṇāḥ.*

²¹ = *parāṃ siddhiṃ tvam adhyagāḥ.*

² *Om. X.*

⁵ = *yathā.*

⁸ = *tanoti.*

¹¹ = *prāptāni.*

¹⁴ = *karśayitvā.*

¹⁷ = *vardhayitvā.*

³ = *tvayā.*

⁶ = *punyaṃ.*

⁹ = *punyaṃyatanam.*

¹² = *api.*

¹⁵ = *uddhṛtāḥ.*

¹⁸ = *viśodhitāḥ.*

²⁰ = *tena sunītena.*

²² = *siddhiḥ.*

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

31 tathā sarvābhisāreṇa doṣeṣu prahr̥taṃ tvayā |
yathaiṣāṃ ātmasaṃtāne vāsanāpi na śeṣitā ||

| ji ltar bdag gi rgyud la de || bag chags lhag maḥaṅ ma lus pa |
| de ltar rnam pa thams cad du || ñes pa khyod kyis rab tu bcom |

衆福皆圓滿 諸過悉蠲除
如來淨法身 塵習皆已斷

| dā ni skyabs phyi maḥi dpe med paḥi rgyu bshad par bya ste | *ji ltar . . . rab tu bcom* || *de ltar*¹ zhes bya ba ni rnam pa des so || *rnam pa thams cad du*² zhes bya ba ni ḥbad rtsol thams cad kyis so || *ñes pa*³ ni ḥdod chags la sogs pa rnamso so || *bcom*⁴ zhes bya ba ni gñen poḥi phyogs bsgoms pas slar yaṅ skye ba dgag pa mdzad ces bya baḥi don to || *ji ltar*⁵ zhes bya ba ni skyon rnamso kyihō || *bdag gi rgyud la*⁶ zhes bya ba ni bdag gi rgyud laḥo || *bag chags*⁷ zhes bya baḥi mtshan ñid ni bshad zin to || *ḥaṅ*⁸ gi sgra [146b] ni khyad par laḥo || ñes pa ma lus pa bcom pa ḥbaḥ zhiḡ du ma zad kyid de rnamso kyid bag chags kyaṅ *ma lus pa*⁹ ste | ma bzhag ces bya baḥi don to |

32 tathā saṃbhr̥tya saṃbhr̥tya tvayātmany āhitā guṇāḥ |
pratirūpakam apy eṣāṃ yathā nānyatra dṛśyate ||

| ji ltar gzhan la de dag daṅ || ḥdra ba tsam yaṅ mi gdaḥ ba |
| de ltar khyod kyis bsags bsags nas || bdag ñid la ni yon tan bsgrubs |

資糧集更集 功歸調御身
欲求於譬類 無能與佛等

| de lta buḥi tshigs su bcaḍ pa ḥdis ñes pa ma lus paḥi bag chags daṅ bcas pa¹⁰ ḥphags pa ṅan thos la sogs pas sems can gyid don ma lus pa byed par mi nus so || zhes pas na ñes pa daṅ bcas paḥi bag chags spaṅs paḥi phyir dpe med pa ñid bshad nas | yon tan gyis phoṅs pas kyaṅ sems can gyid don byed mi nus zhes bya bas na slar yaṅ yon tan phun sum tshogs paḥi dpe med pa ñid *ji ltar gzhan la de dag daṅ* zhes bya bas rgyas par bshad par bya ste | *ji ltar . . . bsgrubs* || *de ltar*¹¹ zhes bya ba ni brtson ḥgrus la sogs pa des so || *bsags bsags nas*¹² zhes bya ba ni shin tuḥi don la kvāḥi rkyen can¹³ te | *ji ltar zos shiṅ zos shiṅ ḥgro ba bzhin bya baḥo* || bya bhriṅ¹⁴ ni ḥdzin pa daṅ rgyas paḥi khams kyid don yoṅs su bzuṅ nas brtson ḥgrus kyis shin tu bsags zhes bya ba ste bsdus paḥi don to || *bdag ñid la*¹⁵

¹ = *tathā*.

² = *sarvābhisāreṇa*.

³ = *doṣeṣu*.

⁴ = *prahr̥tam*.

⁵ = *eṣāṃ!* But some words may have fallen out after *ji ltar*; perhaps *ji ltar* <zhes bya ba ni rnam pa gaṅ gis so || de> zhes bya ba ni etc.

⁶ = *ātmasaṃtāne*.

⁷ = *vāsanā*.

⁸ = *api*.

⁹ = *na śeṣitā*.

¹⁰ Read paḥi?

¹¹ = *tathā*.

¹² = *saṃbhr̥tya saṃbhr̥tya*.

¹³ Sic. Skt. *ktvāpratyaḡaḥ*.

¹⁴ Skt. *bhr̥ṅ*.

¹⁵ = *ātmani*.

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zhes bya ba ni ñid kyi rgyud laḥo || *bsgrubs*¹ zhes bya ba ni bzhed pa tsam gyi mñon du bzhag par gyur paḥo || *yon tan*² ni mi ḥjigs pa la sogs pa rnam so || *ḥdra ba tsam yañ*³ zhes bya ba ni ḥdra ba tsam yañ ño || *de dag dañ*⁴ zhes bya ba ni yon tan rnam kyiḥo || *ji ltar*⁵ zhes bya ba ni rnam pa gañ gis zhes bya ba ste *mi gdaḥ ba*⁶ zhes bya ba dañ sbyar ro || *gzhan la*⁷ zhes bya ba ni bse ruḥi rva dañ ḥdra baḥi rañ sañs rgyas kyi rgyud la yañ mi gdaḥ ba zhes bya baḥi don to || de lta buḥi tshigs su bcad pa de rnam kyi rgyu gañ gis dpe med pa kho na bshad do |

33 upaghātāvaraṇavan mitakālam pradeśi ca |
sulabhātīśayam sarvam upamāvastu laukikam ||

| ḥjig rten pa yi dpe dños kun || gegs bgyid pa dañ sgrib pa can |
| re zhig pa dañ ñi tshe ba || shin tu rñed par sla ba lags |

遍觀諸世間 災橫多障惱
縱有少分善 易得爲比對

| rnam pa gañ gis dpe med pa ñid ni | *ḥjig rten paḥi dpe dños kun* zhes bya baḥi tshigs su bcad pa gñis kyi bshad par bya ste | *ḥjig rten pa yi* [147a] . . . *ga la ḥgyur*⁸ || de la *gegs bgyid pa*⁹ ni zil gyis gnon paḥo || *sgrib pa*¹⁰ ni sgrib pa ste de dag gañ la yod pa de ni *gegs bgyid pa dañ sgrib pa can no* || *dpeḥi dños po*¹¹ zhes bya ba ni ḥchad par ḥgyur ro || ḥdi lta ste dper na re zhig ñi ma dañ zla ba la *gegs bgyid pa* ni sgra gcan la sogs pa dag gis so || *sgrib pa* ni khug rna la sogs pa dag gis so || *re zhig pa*¹² zhes bya ba ni ñin par ñi ma dañ mtshan mo zla baḥo || des na re zhig pa *dpeḥi dños po* yin no || zhes rtogs par ḥgyur ro zhes bya baḥo || *ñi tshe ba*¹³ zhes bya ba ni gañ gi tshe ḥdzam buḥi gliñ du ñi ma dañ zla ba dag yin pa deḥi tshe byañ gi sgra mi sñan du ni ma yin no || rgyu deḥi phyir ni *shin tu rñed*¹⁴ *par sla ba*¹⁵ zhes bya ba la sogs pa ni shin tu rñed pa sla baḥi khyad par gañ la yod pa de ni *shin tu rñed par sla baḥo* || de gañ yin zhe na | bshad pa | *ḥjig rten paḥi dpeḥi dños* zhes bya ba ni gañ gis dper byas pa de ni *dpe*¹⁶ ste de ñid *dños po*¹⁷ ni rdzas te | *dpeḥi dños po* ni ñi ma la sogs paḥo || *ḥjig rten paḥi*¹⁸ zhes bya ba ni ḥjig rten pa la grags paḥo || de bzhin du padma dañ | utpa la la sogs pa yañ ci rigs par sbyar bar byaḥo |

34 advaṃdvinām agamyānām dhruvāṇām anivartinām |
anuttarāṇām kā tarhi guṇānām upamāstu te ||

a. advandinām A.

¹ = *āhitāḥ.*

⁴ = *eṣām.*

⁷ = *anyatra.*

¹⁰ = *āvaraṇam.*

¹³ = *pradeśi.*

¹⁶ = *upamā.*

² = *guṇāḥ.*

⁵ = *yathā.*

⁸ *vv. 33 and 34.*

¹¹ = *upamāvastu.*

¹⁴ *sñed X.*

¹⁷ = *vastu.*

³ = *pratirūpakam api.*

⁶ = *na dṛśyate.*

⁹ = *upaghātaḥ.*

¹² = *mitakālam.*

¹⁵ = *sulabhātīśayam.*

¹⁸ = *laukikam.*

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| khyod kyi yon tan bla med la || gegs bgyid ma mchis rtogs ma mchis |
| brtan pa dañ ni rgyun chags pas || dpe lta mchis par ga la ḡgyur |

b. rtog T_2 .

遠離諸過患 湛然安不動
最勝諸善根 無能爲譬喻

| *khyod kyi yon tan*¹ ni stobs dañ mi ḡjigs pa la sogs pa rnamso || *gegs bgyid ma mchis pa*² ni gegs bgyid pa dañ bral ba ste | ñon moñs pa dañ | ñon moñs pa ma yin paḡi rmugs pa shin tu mi mñañ baḡi phyir mi mthun pa dañ bral ba zhes bya baḡi don to || *rtogs ma mchis*³ zhes bya ba ni gzhan gyi rgol baḡi mun pas zil gyis gnon par ma gyur paḡo || de bzhin du bcom ldan ḡdas kyis gsuñs pa ni yañ dag par rdzogs paḡi sañs rgyas su gyur pa ñas chos ḡdi rnamso khoñ du chud [147b] pa ma yin zhes bya bas ḡdir ña la su zhig rtsod par byed dam | dran pa la ḡjug gam | zhes bya baḡi rgyu mtshan yañ ma mthoñ ño || de lta buḡi rgyu mtshan ma mthoñ ba ñas bde ba thob pa dañ | bsñeñs pa mi mñañ ba thob pa dañ | mi ḡjigs pa thob pa yañ gnas nas khyu mchog rlabs po cheḡi gnas su dam bcaḡ ba dañ | tshañs paḡi ḡkhor lo bskor ba dañ | ḡkhor gyi nañ du señ geḡi sgra yañ dag par bsgrags pa zhes byaḡo || *brtan pa*⁴ zhes bya ba ni re zhig pa ma yin pa ste | rtag tu yañ dag par rjes su ḡgro baḡi phyir ro || *rgyun chags pas*⁵ zhes bya ba ni shes bya thams cad la gegs bgyid pa ma mchis paḡo || de lta buḡi rnam pa ḡdis *bla na med paḡi*⁶ mchog gzhan med pa zhes bya baḡi don to || *khyod kyi dpe lta mchis par ga la ḡgyur* zhes smos pa la | *ga la*⁷ ni *dpe*⁸ dañ sbyar ro || *lta*⁹ zhes bya ba ni don gzhan ḡchad par ḡdod pa laḡo || *ḡgyur ba*¹⁰ ni ḡgyur zhes bya baḡi don to || *khyod kyi*¹¹ ni khyod kyiḡo || ḡjig rten paḡi dpe gzhan dños su na don gzhan du ḡgyur ni med do zhes dgos pa de lta buḡi tshigs su bcad pa gñis po ḡdis ñi ma la <sogs pa>¹² gegs bgyid¹³ pa dañ ldan zhiñ | gegs ma mchis pa la sogs paḡi rnam pas grañs ji lta ba bzhin du de bzhin gshegs paḡi yon tan rnamso kyi dpe med pa bshad do |

35 goṣpadottānatām yāti gāmbhīryaṃ lavaṇāmbhasaḥ |
yadā te buddhigāmbhīryam agādhāpāram ikṣyate ||

a. goṣpadottānatām yāti ψ : goṣpadotānatā [yā]nti D , goṣpadibhāvatām yāti A .

| gañ tshe khyod kyi dgoñs paḡi dkyel || gtiñ dañ pha rol med brtags na |
| rgya mtsho zab pa ñid kyañ ni || gnag rjes lta bur sa ler gdaḡ |

a. dkyel] dkyil T_3 . c. rgya mtshoḡi zab pa T_3 . d. gnag rjes lta bur] ba lañ rjes ltar T_3 .

如來智深遠 無底無邊際
世事喻佛身 牛跡方大海

¹ = *guṇānām*.

⁴ = *dhruvāñām*.

⁷ = *kā*.

¹⁰ = *astu*.

¹³ ḡgyid X .

² = *advamḡvinām*.

⁵ = *anivartinām*.

⁸ = *upamā*.

¹¹ = *te*.

³ = *agamyāñām*.

⁶ *Sic.* = *anuttarāñām*.

⁹ = *tarhi*.

¹² *Om. X*.

THE ŚATAPANĀCĀSATKA OF MĀTRCETA

| da ni gañ dañ ldan cig dpe med do kho na bshad par bya ste | de la re zhig de
 bzhin gshegs pañi dgoñs pa gañ yin pa deñi chos gsum te | zab pa dañ | brtan
 pa dañ | gsal ba ñid ces bya baño || de la zab pa la brten nas bshad par bya ste |
gañ tshe . . . gdañ || *ba lañ rjes ltar*¹ zhes bya bas ni ñuñ ba ñid bshad do || rgya
 mtshoñi zab pa ñid la bltos na ba lañ gi rjes dañ ñdra bar ñgyur ro || ci zhig du
 ñgyur zhe na | *rgya mtshoñi zab pa ñid*² ni *ba lañ rjes ltar sa ler gdañ bar ñgyur ro*³ ||
 rgya mtsho chen poñi zab pa ñid ces bya bañi don to || [148a] gañ gi tshe yin
 zhe na | bshad pa | *gañ tshe khyod kyi dgoñs pañi dkyel* zhes bya ba la sogs pa ni
*gañ gi tshe*⁴ *brtags pa*⁵ zhes bya ba dañ sbyar ro || *gañ gi tshe khyod kyi dgoñs pañi*
*dkyel*⁶ ni dgoñs pañi gtiñ med pa *brtags na* deñi tshe *rgya mtshoñi zab pa ñid* ni
ba lañ gi rjes ltar sa ler gdañ bar ñgyur ro || rgyu gañ gis zhe na | gañ gi *khyod*
kyi dgoñs pañi dkyel gtiñ dañ pha rol med pa ste | *gtiñ med pa*⁷ ni ñan thos chen po
 la sogs pa rnam kyis kyañ yoñs su mi shes pañi phyir ro || rgya mtshoñi gtiñ ni
 lha ma yin gyis kyañ rñed pañi phyir ro || bcom ldan ñdas kyi dgoñs pañi dkyel
 yañ *pha rol med pa*⁸ ste | shes bya ma lus pa spyod yul du gyur pañi phyir dañ
 rgya mtsho ni tshad yoñs su chad pañi phyir zhes bya baño || de lta buñi rnam
 pa ñdir rgya mtsho chen poñi zab pa bas bcom ldan ñdas kyi dgoñs pa zab pa
 tshigs su bcad pa ñdis bshad do |

36 śirīṣapakṣmāgralaghu sthairyam bhavati pārthivam |
 akampye sarvadharmāṇām tvatsthairye 'bhimukhikṛte ||

a. siriṣa A. c. (a)kamp(e) H. d. tvamṣtsthairye D.

| chos rnam kun gyis mi bskyod pa || khyod kyi brtan pa mñon bsams na |
 | sa yi brtan pa ñid kyañ ni || shir shañi ge sar rtse ltar chuñ |

a. kun gyis T₁T₂ Comm. : kun gyi T₃.

深仁荷一切 世間無有比
 大地持重擔 喻此實爲輕

| da ni brtan pañi dpe med pa bshad par bya ste | *chos rnam . . . chuñ* || zhes bya
 ba ni shir shañi⁹ las byuñ bañi me tog gi ñdab maño || ñdab ma de yi *rtse mo*¹⁰ ni
shir shañi ge sar gyi rtse mo ltar chuñ bar ñgyur ro || *brtan pa*¹¹ ni mi gyo ba ñid
 do || *sa yi*¹² zhes bya ba ni sañi zhes bya bañi don to || rgyu gañ gi zhe na | bshad
 pa | *chos rnam kun gyis mi bskyod pa*¹³ | zhes bya ba ni gañ gi phyir khyod kyi¹⁴
 thugs brtan pa gañ yin pa de ni chos rnam kun gyis mi bskyod pa zhes bya
 bañi rigs na byas pañi byed pa la drug pañi rkyen can no || ji ltar bcom ldan ñdas

¹ = *goṣṭhadena*.

³ = *goṣṭhadottānatām yāti*.

⁶ = *yadā te buddhigāmbhīryam*.

⁹ Sic. Read <shir shañi gesar rtse ltar chuñ zhes pa la | shir shañi ge sar (= śirīṣapakṣma)>
 zhes bya ba ni shir shañ las byuñ bañi etc.?

¹⁰ = *agram*.

¹³ = *akampye sarvadharmāṇām*.

² = *gāmbhīryam lavaṇāmbhasaḥ*.

⁴ = *yadā*.

⁷ = *agādham*.

¹¹ = *sthairyam*.

⁵ = *īkṣyate*.

⁸ = *apāram*.

¹² = *pārthivam*.

¹⁴ kyis X.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

kyi brtan¹ pa mi bskyod pa² yin zhe na | de yi thugs don gyi rañ bzhin gyi yul can phyin ci log par smra bas bskyod par mi nus paḥi phyir ro || de ltar gsuñs pa ni dge sloñ gañ zhig ḥdi ltar smra ste | ña la dge sbyoñ gau ta mas gsuñs pa [148b] gañ yin pa de ni bdag gis³ smad ciñ bdag gis gzhan la smraḥo zhes bya ba ni de ni gnas med do zhes bya baḥo || de lta bas na mi bskyod pa kho naḥo || *brtan pa mñon par bsams na*⁴ ni bsam par bya ba bsams na sa yi brtan ma shir shaḥi ge sar rtse ltar chuñ ba⁵ ste | lha mo kha cig gis kyañ bskyod par nus paḥi phyir ro || ḥdi ltar gsuñs te | lha mo dge sloñ ma rdzu ḥphrul chen po dañ ldan pa gañ yin pa des kyañ saḥi ḥdu shes rgya chuñ bas sar byin gyis rlob ciñ | tshad med paḥi chuḥi ḥdu shes bsams nas gyo bar byed do zhes bya baḥo || de lta buḥi tshigs su bcad pa des saḥi brtan ma las bcom ldan ḥdas kyi dgoñs pa brtan¹ paḥi dpe med pa rab tu bstan to |

37 ajñānatimiragnasya jñānālokasya te mune |
na ravir viṣaye bhūmiṃ khādyotīm api vindati ||
d. khādyotīm ψ: khadyotīm A, khādyotim D. vidati D.

| thub pa khyod kyi ye shes kyi || snañ bas mi shes rab rib dag |
| ḥjoms paḥi thad na ñi ma yañ || me khyer tsam duḥaṅ mi spyod do |
c. thad na] thad nas T₃. d. ḥaṅ om. T₂.

愚癡闇已除 牟尼光普照
世智非能譬 如螢對日光

| gsal ba ñid kyi dpe med pa bshad par bya ste | *thub pa . . . mi spyod do* || *mi shes paḥi rab rib dag ḥjoms paḥi* zhes pa la | *mi shes pa*⁶ ni ma rig paḥo || de ñid *rab rib*⁷ ste | yañ dag paḥi don gyi lta ba bsgribs paḥi phyir ro || *mi shes paḥi rab rib ḥjoms pa* gañ yin zhe na | *ye shes kyi snañ ba* ste *ye shes*⁸ ni thugs so || de ñid *snañ ba*⁹ ste | ḥphags paḥi bden pa bzhi yañ dag par gsal bar mdzad paḥi phyir ro || de yi *ye shes kyi snañ baḥi yul la*¹⁰ zhes ḥchad par ḥgyur ro || *khyod kyi*¹¹ ni khyod kyiḥo || thub pa gsum dañ ldan paḥi phyir na *thub paḥo*¹² || *ma*¹³ yi sgra ni *spyod pa*¹⁴ dgag par byed pa¹⁵ ste | mi spyod ces bya baḥi don to || gañ gis mi spyod ce na | *ñi ma*¹⁶ ni <ñi>¹⁷ ma yis so || gañ du mi spyod ce na | bshad pa | *ye shes kyi*¹⁸ *snañ baḥi yul* dañ sbyar ro || ci zhig mi spyod ce na | bshad pa | *thad na me khyer tsam du yañ*¹⁹ zhes pa ni me khyer gañ yin pa de ni *me khyer ro*²⁰ || *me khyer*²¹ ni gsal ba dañ ldan paḥi srin bu deḥi *thad na*²² gsal ba ste | deḥi de

¹ bstan X.

⁴ = *tvatsthairye 'bhimukhikṛte*.

⁶ = *ajñānam*.

⁹ = *ālokaḥ*.

¹² = *mune*. Read thub pa <zhes bya ba ni bod pa>ḥo?

¹⁴ = *vindati*.

¹⁷ Om. X.

²⁰ = *khādyotam*.

² skyo ba X.

⁷ = *timiram*.

¹⁰ *jñānālokasya viṣaye*.

¹⁵ dgag pa med pa X.

¹⁸ kyi] mi X.

²¹ = *khadyotaḥ*.

³ gi X.

⁵ chud pa X.

⁸ = *jñānam*.

¹¹ = *te*.

¹³ Sic. = *na*.

¹⁶ = *raviḥ*.

¹⁹ = *bhūmiṃ khādyotīm*.

²² = *bhūmim!*

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

ḥthad paḥi yul yin no zhes bya baḥo || snañ ba de tsam yañ ñi mas mi nus te |
bden paḥi yul mñon du ma gyur paḥi phyir ro zhes bya baḥo |

38 malinatvam ivāyānti śaraccandrāmbārāmbhasām |
tava vāgbuddhiceṣṭānām śuddhiṃ prati viśuddhayaḥ ||

a. malinatvam ivā *AD*ψ₂: malinatvam evā *H*. c. tava vā śuddhiceṣṭānām *A* (so *Ṭ-S.*),
na ca vāgb[u]d(dh)idehānām *H*, <ddhidehānām *D*, tava vā> ψ. d. viśuddhayaḥ *A*,
viśuddhaye *D*, <ddhaya ψ.

| khyod kyi gsuñ thugs mdzad spyod rnams || dag paḥi gan na ston zla dañ |
| chu dañ nam khaḥi dag pa rnams || dri ma can ni lta bur gdaḥ |

d. ni] ñid *T*₂.

如來三業淨 秋月皎空池
世潔喻佛身 俱成塵濁性

| de [149a] lta buḥi tshigs su bcad pa des bcom ldan ḥdas kyi thugs dpe med
pa ñi maḥi snañ ba bas gsal ba ñid bshad nas | yon tan gzhan rnams kyi yañ dpe
med pa bshad par bya ste | *khyod kyi*. . . *gdaḥ* || dri ma med pa yañ *dri ma can*
ñid lta bur snañ ste | *dag pa rnams*¹ zhes bya ba ni bshad par ḥgyur ro || gañ gi
zhe na | bshad pa | *ston zla dañ chu dañ nam khaḥi*² zhes bya ba ni sprin la sogs
pa rnams kyi dri ma can du ḥgyur srid paḥi phyir <ro ||>³ *ston kaḥi*⁴ sgra ni
re re dañ sbyar ro || *ston kaḥi zla ba dañ chu dañ nam khaḥi* zhes bya ba ni zlas
dbye baḥi sñiñ po can bdun pa deḥi skyes buḥi bsdu baḥo || gañ la bltos nas she
na | bshad pa | *dag paḥi gan na*⁵ zhes bya ba ni dag pa la bltos na zhes bya baḥi
don to || de la bcom ldan ḥdas kyi *gsuñ gi*⁶ dag paḥi gan na ston kaḥi zla baḥi dag
pa dañ | *thugs kyi*⁷ dag paḥi gan na ston kaḥi nam khaḥi dag pa dañ | *spyod pa*⁸
ni sku yi ḥphrin las te | deḥi dag paḥi gan na ston kaḥi chuḥi dag pa *dri ma can*
*ñid lta bur gdaḥ ba*⁹ ste | yoñs su ma dag paḥi lus dañ ñag dañ yid kyi las las byuñ
ba bag chags dañ bcas pa ñon moñs pa ma lus paḥi dri ma dañ bral baḥi phyir ro |

39 anena sarvaṃ vyākhyātaṃ yat kiṃcit sādhu laukikam |
dūre hi buddhadharmānām lokadharmās tapasvinaḥ ||

a. vyākhyātaṃ yat kiṃcit *A*ψ: vyākhyānaṃ kat-iñcit *D*. *A* has gloss pratyākhyātam ity
arthah. b. loki> *D*. d. tapasvinaḥ: *A* has gloss varākāḥ.

| ḥjig rten legs pa gañ ciḥaṅ ruñ || thams cad bsños naḥaṅ der bas te |
| ñon moñs ḥjig rten chos rnams kyi || sañs rgyas chos la khyad mi khor |

b. bsños] sño *T*₂.

如上諸所引 世中殊勝事
佛法迥超過 俗事可哀愍

¹ = viśuddhayaḥ.

⁴ = śarat.

⁷ = buddheḥ.

² = śaraccandrāmbārāmbhasām.

⁵ = śuddhiṃ prati.

⁸ = ceṣṭāḥ.

³ Om. X.

⁶ = vācaḥ.

⁹ = malinatvam ivāyānti.

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

| de lta buḥi tshigs su bcad pa des ston kaḥi zla ba la sogs pa rnam s bcom ldan ḥdas kyi gsuñ la sogs pa rnam s kyi dpe med pa ñid bshad nas | dpe med par bstod pa ñe bar bsdu bar bya baḥi phyir bshad pa ni | *ḥjig rten* . . . *khyad mi khor* || *thams cad bsños naḥaṅ der bas te* | zhes bya ba la *der bas te*¹ zhes bya ba ni *ba laṅ rjes ltar sa ler gdaḥ* zhes bya ba la sogs pa thams cad bshad zin pa zhes bya baḥo || *rgya mtshoḥi sab pa* la [149b] sogs pa ñe bar bshad pa gaṅ yin pa de ni tshig tsam te | gzhuaṅ ḥdi ñid kyi s don gyis go bas gzhan thams cad kyaṅ dpe ma yin no zhes bsdu s nas bshad paḥo || *thams cad*² gaṅ yin zhe na | bshad pa | *ḥjig rten legs pa gaṅ ciḥaṅ ruṅ* zhes smos³ pa la *gaṅ ci yaṅ ruṅ ba*⁴ ni padma daṅ utpa la la sogs pa ste | *legs pa*⁵ ni mdzes shiṅ ḥjig rten pa la grags pa gaṅ yin pa de yaṅ khyod kyi dpe ma yin no zhes dgoṅ s paḥo || rgyu gaṅ gis she na | bshad pa | *saṅ s rgyas chos la khyad mi khor* zhes smos pa la | *khyad mi khor*⁶ zhes bya ba ni khyad par maṅ po gegs ma mchis pa zhes sñar bshad paḥi phyir ro || *ci*⁷ ni gaṅ gi phyir zhes bya baḥi don laḥo || *saṅ s rgyas chos la*⁸ zhes bya ba ni stobs daṅ mi ḥjigs pa la sogs pa rnam s so || *ḥjig rten chos rnam s*⁹ zhes bya ba ni ḥjig rten pa la grags paḥi ñi ma la sogs paḥo || ḥdir *chos* kyi sgra ni dños po tsam gyi tshig tu khoṅ du chud par byaḥo || *ñon moṅ s pa*¹⁰ zhes bya ba ni gegs bgyid pa daṅ sgrib pa la sogs pa ji ltar bshad pas ḥjig pa daṅ ldan paḥo || bshad pa ni ḥdi yin te | gaṅ gi phyir | *ñon moṅ s ḥjig rten chos rnam s kyi s* || *saṅ s rgyas chos la khyad mi khor* || deḥi phyir na | *ḥjig rten legs pa gaṅ ciḥaṅ ruṅ* || *thams cad bsños naḥaṅ der bas te* | zhes bya ba gaṅ yin pa de yaṅ khyod kyi dpe ma yin no zhes bya baḥo |

40 yasyaiva dharmaratnasya prāptyā prāptas tvam agratām |
tenaiva kevalam sādho sāmyam te tasya ca tvayā ||

b. agratām *A*: agryatām ψ. c. sādho* (*cp. Comm.*): sādhou *A*, sādhoḥ ψ.

| rin chen chos gaṅ brñes nas khyod || mchog tu gyur pa de ñid daṅ |
| khyod du bsgrun zhiṅ de daṅ ni || khyod daṅ bsgrun ldom kho nar bas |

b. tu] du *T*₃.

聖法珍寶聚 佛最居其頂
無上無比中 唯佛與佛等

| de lta buḥi tshigs su bcad pa ḥdi rnam s kyi s¹¹ ḥjig rten paḥi dpe las dpe med pa bshad nas | bcom ldan ḥdas kyi ḥjig rten las ḥdas paḥi dpes¹² dpe¹³ med pa bshad par bya ste | *rin chen* . . . *bas* || *rin chen chos gaṅ*¹⁴ zhes smos pa la | bla na med pa yaṅ dag par rdzogs paḥi byaṅ chub ni ḥdir rin chen chos su ḥthad kyi mya ṅan las ḥdas pa ni ma yin te | ṅan thos la sogs pa rnam s kyi s kyaṅ de thob paḥi phyir

¹ = *anena vyākhyātam*.

⁴ = *yat kiṃcit*.

⁷ = *hi!*

¹⁰ = *tapasvinaḥ*.

¹³ *Syllable pe illegible in X.*

² = *sarvam*.

⁵ = *sādhu*.

⁸ = *buddhadharmāṅām*.

¹¹ kyi *X*.

¹⁴ = *yasyaiva dharmaratnasya*.

³ smod *X*.

⁶ = *dñre*.

⁹ = *lokadharmāḥ*.

¹² dbes *X*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCEṬA

ro || *brñes nas*¹ zhes bya ba ni yañ [150a] dag par rjes su ḡgro ba ḡam | mñon du gyur pas so || *khyod mchog du*² *gyur pa*³ zhes bya ba ni sems can ma lus paḡi mchog du gyur zhes bya baḡi don to || gañ zhiḡ sems can rkañ med dam | rkañ gñis pa ḡam | rkañ mañs zhes bya ba gañ yin paḡi sems can de rñams las de bzhin gshegs pa dgra bcom pa yañ dag par rdzogs paḡi sañs rgyas mchog yin no zhes bya ba ni mdo sdeḡi tshig yin no || *de*⁴ zhes bya ba ni rin chen chos so || *ñid*⁵ kyi sgra ni ñes par bzuñ ba ste | de ñid kyi na gzhan gyis⁶ ni ma yin no || *kho nar bas*⁷ paḡi sgra ni yoñs su dag par brjod paḡo || yoñs su dag paḡi phyir *legs te*⁸ zhes bya ba ni bcom ldan ḡdas la bod paḡo || sañs rgyas rin po che dañ | chos rin po che dag yoñs su dag paḡi phyir bsgrun pa la ni skyon med do <zhes>⁹ dgoñs paḡo || de ñid kyi phyir na bshad pa | *de dañ khyod ni* zhes smos pa la *de*¹⁰ zhes bya ba ni chos rin chen gyiḡo || *dañ*¹¹ gi sgra ni *bsgrun ldom*¹² zhes bya bar rjes su drañ baḡi phyir ro || *khyod*¹³ ces bya ba ni bcom ldan ḡdas dañ bsgrun¹⁴ paḡi phyir rin chen chos kyi dpe dañ deḡi khyod ces bya ba dañ mdor bsdus paḡo || spel ma las kyañ slob dpon phyogs kyi glañ pos khyad par du bstod *de*¹⁵ | yañ na de yañ¹⁶ khyod mtshuñs min || gañ phyir gñi ga mñam pa ni || tshad ma mkhan gyis brjod par¹⁷ nus || *de*¹⁸ ni sus kyañ rtogs mi ḡgyur zhes bshad do || de yi dgoñs pa ḡdi yin te || glañ dañ glañ rgod dag la khyad par yod na yañ tshad ma la sogs pa spyiḡi shes pas dper brjod par bya ste | glañ ji lta ba de bzhin du glañ rgod do || yañ na glañ rgod ji lta ba de bzhin du glañ zhes byaḡo || de bzhin du de bzhin gshegs pa dañ | rin chen chos dag gi tshad ma ni gañ gis kyañ mi shes so || deḡi phyir khyod kyi rin chen chos ni dpe ma yin gyi | deḡi yañ khyod¹⁹ ma yin zhes bya baḡo |

41 ātmecchācchalamātraṃ tu sāmānyopāṃśu kiṃcana |
yatropakṣipyā kathyeta sā vaktur atilolatā ||

a. ātmecchā cchala° ḡ-S. mātraṃ A (cp. Comm.): mātrāt ψ. b. opāṃśu ψ 2: opānsu A.

nirupamastavo nāma tṛṭiyāḡ paricchedaḡ ||

| gañ la spyi tsam bstun nas ni || cuñ zad brjod par bgyid pa de |
| smra ba po yi rañ dgaḡ dañ || thabs dañ gcam bu tsam du bas |

a. bstun] bsgrun T₂. b. rjod par T₂, brjod pa T₃. c. po] pho T₃. d. ḡgal ba tsam Comm.

| dpe med pa la bstod pa ste leḡu gsum paḡo ||

如來聖智海 隨樂歎少分
鄙詞讚勝德 對此實多慚

¹ = *prāptyā*.

⁴ = *tena*.

⁷ = *kevalam*.

¹⁰ = *tasya*.

¹³ = *twayā*.

¹⁶ yañ T₂: las X.

¹⁹ khyod kyi X.

² Sic.

⁵ = *eva*.

⁸ = *sādho*.

¹¹ = *ca*.

¹⁴ bsgrub X.

¹⁷ par X: mi T₂.

³ = *prāptas tvam agratām*.

⁶ gyi X.

⁹ Om. X.

¹² = *sāmyam*.

¹⁵ *Miśrakastotra*, v. 82.

¹⁸ de X: des T₂.

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

| gal te bcom ldan ḥdas kyi dpe med na [150b] gsuñ ḥdi dag ni zla ba las bdud
rtsi ḥdzag pa bzhin du ḥbyuñ zhes bya bas ji ltar dper byas she na | bshad pa |
gañ la . . . bas || *rañ dgaḥ*¹ zhes bya ba ni rañ gi ḥdod pa ste de ni *ḥgal ba tsam mo*² ||
tsam gyi sgras³ ni dpe med pa zhes bshad do || gañ yin zhe na | bshad pa | *gañ*
la spyi tsam bstun nas ni zhes smos pa la | *spyi*⁴ ni gañ gzhan la yañ yod paḥo ||
*bstun pa*⁵ ni chos rnam yoñs su brtag paḥo || *cuñ zad*⁶ ces⁷ bya ba ni cuñ zad
ces bya baḥi don to || bshad pa ni ḥdi yin te || chos gzhan dañ spyi yis khyod
kyis dpe yid kyis byas pa gañ yin pa de ni *rañ dgaḥ bas na ḥgal ba tsam* yin te dpe
ni ma yin no || *gañ la bstun nas*⁸ ni zhes bya ba la sogs pa smos pa la | *gañ la*⁹
zhes bya ba ni dños po gañ la spyi dañ *bstun nas*¹⁰ dpe ñid kyi tshig gis *brjod par*
*bgyid pa*¹¹ gañ yin pa de ni gañ zag *smra ba po gcam bu tsam du bas pa*¹² ste shin tu
gcam bu zhes bya baḥi don to || deḥi phyir na bcom ldan ḥdas la dpe med do
zhes bya ba ste | dpe med pa la bstod paḥi bshad paḥo || dpe med pa la bstod
paḥi bshad pa ste leḥu gsum mo ||

IV. ADBHUTASTAVAḤ

42 pratanv iva hi paśyāmi dharmatām anucintayan |
sarvaṃ cāvarjitaṃ māravijayaṃ prati te jagat ||

c. cāvarjitaṃ Bψ: ca varjitaṃ A.

| khyod ni bdud las rnam rgyal te || ḥgro kun dad par mdzad pa yañ |
| bdag gis chos ñid rjes bsams na || chen po ltar gañ ma mthoñ ño |

時俗觀降魔 一切咸歸伏
觀彼同真性 我謂等輕毛

|| da ni rmad du byuñ ba la bstod pa | khyod ni bdud las rnam rgyal te || zhes
bya baḥi tshigs su bcad pa gñis kyis bshad par bye ste | *khyod ni . . . mtshar mi*
*che*¹³ || *chen po ltar gañ ma mthoñ ño* zhes bya ba ni *rmad bu byuñ ba lags*¹⁴ zhes
bya baḥi tshigs su bcad pa gsum paḥi mthar bshad par ḥgyur ro || *chen po ma*
*mthoñ ba*¹⁵ ni chuñ baḥo || *ltar*¹⁶ gyi sgra ni dper ro || *gañ*¹⁷ gi sgra ni tshig kha
skoñ paḥo || khyod kyi ñan thos [151a] gnas brtan ñer sbas kyañ bdud las rgyal
lo zhes thos nas khyod ni bdud las rgyal ba ni chen po ltar ño mtshar rmad du
byuñ ba ma mthoñ ño zhes bya bar dgoñs paḥo || *chos ñid rjes bsams na*¹⁸ zhes bya
ba ni chos rnam kyi rañ bzhin ni *chos ñid* de | sañs rgyas kyi chos rnam ñuñ
ñu rjes su bsams na zhes bya baḥi don to || spyañ ki las señ ge rgyal ba zhes

¹ = ātmecchā.

⁴ = sāmānyam.

⁷ zañ zhes X.

¹⁰ = upakṣīpya.

¹³ vv. 42 and 43.

¹⁶ = iva.

² = chalamātram.

⁵ = upāṃśu.

⁸ = yatropakṣīpya.

¹¹ = kathyeta.

¹⁴ Vide v. 44.

¹⁷ = hi.

³ = mātraśabdena.

⁶ = kiñcana.

⁹ = yatra.

¹² = vaktur atilolatā.

¹⁵ = pratanu.

¹⁸ = dharmatām anucintayan.

THE ŚATAPAÑCĀŚATKA OF MĀTRCEṬA

mkhas pa rnamś no mtshar bar mi ḡgyur ro || bdag ñid kyi nus paḡi rjes su dpag pas kyañ ḡgro kun dad par¹ zhes bya ba la sogs pa smos pa la ḡgro kun² zhes bya ba ni ḡchad par ḡgyur ro || dad par³ zhes bya ba ni no mtshar du gyur paḡo || bdud las rgyal⁴ zhes bya ba ni bdud las rgyal ba la brten nas so || bdud⁵ ni ḡdod paḡi lha zhes bya ba lhaḡi bu ḡbyuñ po bye ba sum cu rtsa drug gis yoñś su bskor ba mdaḡo⁶ che dañ | mduñ thuñ brgya bcom ldan ḡdas la bsnun par byed ciñ | tiñ ñe ḡdzin gyi bgegs byed paḡi phyir ñe bar gnas pas bgegs phra mo yañ byed ma nus zhes bya baḡo || khyod de las rgyal ba gañ yin pa de ni ḡgro ba yis no mtshar du rtsi ste | bdag gis ni ma yin no zhes bya bar dgoñś paḡo |

43 mahato 'pi hi saṃrambhāt pratihantum samudyatāḡ |
kṣamāyā nātibhāro 'sti pātrasthāyā viśeṣataḡ ||

a. saṃrambhāt *A* (*cp. Comm.*): saṃrambhām, saṃrambhāḡ ḡ. b. prati hantum ḡ-*S.*
× mudyatāḡ ḡ (*cp. Comm.*): samudyatān *A.*

| sdañ bas rgol bar rtsol byed pa || mañ poḡañ gzhom par bya ba ni |
| khyad par gnas la brten pa yi || bzod paḡi tshegs su mtshar mi che |

b. gzhom par] gzhol bar *T*₂.

假令⁷大戰陣 智勇能摧伏
聖德超世間 降彼非爲喻

| rgyu ciḡi phyir zhe na | bshad pa | rgol ba mañ poḡañ⁸ zhes bya ba ni rgyas paḡo || mañ po⁹ zhes bya ba ni ma lus pa ste | mthu dañ ldan pa zhes bya baḡi don to || ḡañ¹⁰ zhes bya baḡi sgra ni gañ gi phyir zhes bya baḡi don to || sdañ bas rgol bar¹¹ zhes bya ba ni ḡgal baḡi bsam pas so || gzhom par bya ba¹² zhes bya ba ni rgyal baḡi phyir ro || rtsol byed pa¹³ zhes bya ba ni ñe bar gnas paḡo || bzod¹⁴ paḡi tshegs su mtshar mi che¹⁵ zhes bya ba ni ñan thos kyi gnas skabs la yañ bzod pas gzhom par bya baḡi phyir dkaḡ ba byed pa ni ma yin no || khyad par gnas la brten pa¹⁶ ni bskal pa grañś med pa gsum gyis dri ma med paḡi bsod nams dañ ye shes thob par bya baḡi phyir skye ba phyi ma dañ ldan paḡi byañ chub sems [151b] dpaḡi ni khyad par gyi gnas so¹⁷ || de la brten paḡi bzod pas bdud kyi ḡkhor dañ mñag gzhug pa mi sdug pa rnamś las rgyal bar bya ba shin tu sla baḡi phyir na deḡi phyir de ni no mtshar mi cheḡo |

44 yat tu mārajayānvakṣaṃ sumahat kleśavaiśasam |
tasyām eva kṛtaṃ rātrau tad eva paramādbhutam ||

a. so *Bḡ*2: mārajayas tvatkaṃ *A.* d. ādbhūtam *B.*

¹ = sarvaṃ cāvarjitaṃ.

⁴ = māravijayaṃ prati.

⁷ Read 合? Vide notes.

¹⁰ = hi!

¹³ = samudyatāḡ.

¹⁶ = pātrasthāyā viśeṣataḡ.

² = jagat.

⁵ = māraḡ.

⁸ = mahato 'pi hi saṃrambhāt.

¹¹ = saṃrambhāt.

¹⁴ bzad *X.*

¹⁷ = viśeṣataḡ pātram.

³ = āvarjitaṃ.

⁶ mdaḡo *X.*

⁹ = mahataḡ.

¹² = pratihantum.

¹⁵ = kṣamāyā nātibhāro 'sti.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| gañ tshe bdud rnam sñon btul ba || de yi nub mo kho na la |
| ñon moñs shin tu che spañs pa || de ñid rmad du byuñ ba lags |

a. sñon *Comm.*: mñon T_1 T_2 T_3 *Comm.*

隣次降魔後 於夜後分中
斷諸煩惱習 勝德皆圓滿

| da ni bcom ldan ḥdas kyi rmad du byuñ ba gañ yin zhe na | bshad pa | *gañ tshe . . . ba lags* || *gañ tshe bdud rnam sñon¹ btul ba* || zhes bya ba la sogs pa bshad par ḥgyur ro || *kho naḥi²* sgra ni don gzhan ḥchad par ḥdod paḥo || *bdud rnam sñon¹ btulba³* zhes bya ba ni gsod paḥi chos la ñe bar sbyor bas na lhaḥi bdud do⁴ || *de sñon btul ba⁵* ni dehi ḥog tu zhes bya baḥi don to || *ñon moñs shin tu che spañs pa* zhes bya ba la | *ñon moñs pa⁶* zhes bya ba ni ḥdod chags la sogs pa rnam te | *spañs pa⁷* ni ñon moñs pa spañs paḥo || de ni ñan thos pas kyañ byed ces bya baḥo || *shin tu che ba⁸* zhes bya ba ni khyad par te | bag chags kyañ spañs paḥi phyir ro || *de yi nub mo kho na la⁹* zhes bya ba ni gañ gi nub mo la tiñ ñe ḥdzin ñams par bya baḥi phyir bdud ñe bar gnas pa <de ñid laḥo ||>¹⁰ *de ñid rmad du byuñ ba¹¹* ste || rnam par gyeñ baḥi rkyen dañ phrad na yañ ñon moñs pa shin tu che ba spañs gañ yin pa de ñid rmad du byuñ ba yin gyi bdud las rgyal ba ni ma yin no |

45 tamovidhamane bhānor yaḥ sahasrāṃśumālinah |
vīra vismayam āgacchet sa tīrthyavijaye tava ||

a. × movitamane *B.* b. sahasrāṃśu (*sic*) *A:* sahasrosra *B,* sahasrosta *ψ.* c. vīra
Aψ2: vīra (*or cira*) *B.*

| ḥod zer phreñ ba stoñ ldan paḥi || ñi mas mun bsal gañ lags dañ |
| dpaḥ bo khyod kyis mu stegs las || rgyal bar mdzad pa ci zhig mtshar |
c. dpaḥo T_2 . d. bar] ba T_3 .

聖智除衆闍 超過千日光
摧伏諸邪宗 希有無能比

| ḥo na bcom ldan ḥdas kyi cho ḥphrul chen po bstan pas ḥod bsruñs rdzogs byed la sogs paḥi mu stegs pa btul ba de yañ rmad du byuñ ba yin na de ñid ñes par ḥdzin pa ciḥi phyir zhe na | bshad pa | *ḥod zer . . . mtshar* || *mun bsal* zhes bya ba la sogs pa smos pa la¹² | *mun pa bsal ba¹³* ni mun nag bsal baḥo || *ñi ma¹⁴* ni ñi ma zhes byaḥo || ji lta bu yin zhe na | bshad pa | *ḥod zer phreñ ba* [152a]

¹ mñon *X.*

² = *tu!*

³ = *mārajayānvaḥsam.*

⁴ *Read* lhaḥi <buḥi> bdud do (*Skt. devaputramārah*)?

⁵ = *tajjayānvaḥsam.*

⁶ = *klesāḥi.*

⁷ = *vaiśasam.*

⁸ = *sumahat.*

⁹ = *tasyām eva kṛtaṃ rātrau.*

¹⁰ *Om. X.*

¹¹ = *tad eva paramādbhutam.*

¹² *X repeats* mun pa (*sic*) bsal . . . smos pa la |.

¹³ = *tamovidhamane.*

¹⁴ = *bhānoḥ.*

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

*ston ldan paḥo*¹ || zhes smas pa la *ḥod zer* ni ḥod zer rnamso || *ston* yañ yin la *ḥod zer phreñ ba* yañ yin pas na *ḥod zer phreñ ba ston*² ste | de gañ la yod pa de ni *ḥod zer phreñ ba ston ldan paḥo* || *ḥod zer gyi phreñ ba ston dañ ldan pa* des *mun pa bsal ba* ni ño mtshar ba ma yin no || de la yoñs su mi rtog paḥi gañ zag ño mtshar bar gyur pa gañ yin pa de ni des ño mtshar zhes semso || *khyod kyis mu stegs las rgyal bar mdzad pa*³ ni ño mtshar *ba*⁴ zhes pa dañ sbyar ro || *dpāḥo*⁵ zhes bya ba ni bod paḥi tshig dañ rgyu yañ bstan to || gañ gi phyir brtson ḥgrus kyis che ba dañ ldan paḥi phyir de bas na khyod ni dpaḥ boḥo || mu stegs pa de rnamso brtson ḥgrus dman pa la sogs pa shā radvātiḥi bu⁶ la sogs pa ñan thos pa rnamso kyis kyañ btul ba de bas na khyod kyis de las rgyal bar mdzad pa ni ño mtshar ba ma yin no |

- 46 sarāgo vītarāgeṇa jitaroṣeṇa roṣaṇaḥ |
mūḍho vigatamohena tribhir nityaṃ jitās trayāḥ ||
a. vita B. b. jita Aψ: vita B. d. tr̥bhir Bψ.

| ḥdod chags bral bas chags bcas dañ || zhe sdañ bral bas zhe sdañ can |
| gti mug bral bas rmoñs pa ste || gsum pos rtag tu gsum dag btul |

三善根圓滿 永滅貪恚癡
種習悉已除 清淨無能喻

| ḥdiḥi phyir na yañ ño mtshar ba ma yin te | deḥi phyir *ḥdod chags bral bas chags bcas dañ* | zhes bya ba ni⁷ rgyas par bshad par bya ste | *ḥdod chags . . . btul* || ḥdod chags dañ zhe sdañ dañ gti mug dañ bcas paḥi gañ zag gsum ḥdod chags dañ bral ba dañ | zhe sdañ dañ bral ba dañ | gti mug dañ bral baḥi gañ zag gsum gyis rim pa ji lta ba bzhin du rtag tu btul lo || de rnamso kyañ mu stegs pa ni ḥdod chags dañ ldan pa yin gyi | khyod ni rnam par grol ba ste | de bas na ji lta khyod kyis mu stegs las rgyal ba ño mtshar ba ma yin no zhes bya bar ni mdor bsdu paḥi don to |

- 47 praśaṃsasi ca saddharmān asaddharmān vīgarhasi |
anurodhavirodhau ca na staḥ sadasatos tava ||
a. praśaṃsasi A. b. nāsaddharmān ψ.

| dam chos rab tu bstod pa dañ || dam chos ma lags smod mdzad kyañ |
| dam pa dag dañ tha ma la || khyod ni chags dañ khro mi mñāḥ |

b. smod T₂ T₃: smos T₁ Comm. c. dam ba T₂.

妙法尊恒讚 不正法恒非
於斯邪正處 心無有憎愛

¹ = *sahasrāṃśumālīnaḥ*.

² = *sahasrāṃśumālā*.

³ = *tīrthyavijāye tava*.

⁴ = *vismayam āgacchet*.

⁵ = *vīra*.

⁶ So normally for *Śāradvatīputra*.

⁷ baḥi X.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| ḥo na bcom ldan ḥdaskyi ṅo mtshar ba ji lta bu yin zhe na | bshad pa | *dam chos* . . .
mi mñāḥ || *dam chos rab tu bstod pa dañ* zhes smos pa la || *bstod pa*¹ ni bstod paḥo ||
*dam chos*² ni rnam par [152b] byañ baḥi phyogs kyi dge ba³ zhes bya baḥi don to ||
*dam chos ma lags pa*⁴ zhes bya ba ni kun nas ṅon moṅs paḥi phyogs kyi ṅon
moṅs pa zhes bya baḥi don to || *smod mdzad*⁵ ces bya ba ni smod par mdzad
paḥo || *chags dañ*⁶ zhes bya ba ni rjes su chags paḥo || *khro ba*⁷ ni khoṅ khro
baḥo || de dag *khyod la mi mñāḥ ba*⁸ ni mi mñāḥ ba zhes bya baḥi don to || gañ
la zhe na | smras pa | *dam pa dag dañ tha ma la*⁹ zhes bya ba ni dge ba can dañ |
mi dge ba can dag la rim pa ji lta ba bzhin du chags pa dañ khro¹⁰ ba mi mñāḥ
baḥo || ḥon kyañ gzhan la sman par mdzad paḥi phyir bstod pa mdzad pa ḥam |
smod¹¹ pa mdzad pa de gñi ga yañ zhes dgoṅs paḥo |

48 naivārhatṣu na tīrthyēṣu pratighānunayaṃ prati |
yasya te cetaso 'nyatvaṃ tasya te kā stutir bhavet ||

a. so *A* (cp. *T*, *Comm.*), naivārhatṣu tīrthyēṣu *ψ*: naiva tīrthyēṣu nārhatṣu *B*, naiva tīrthyēṣu
nār) *ψ*, <ṣu nārhatṣu *ψ*. c. yasya te *SBψ*: yasya na *A*. d. ka statir *S*.

| dgra bcom pa dañ mu stegs la || rjes su chags dañ khoṅ khro bar |
| khyod kyi thugs ni mi ḥgyur na || khyod la bstod du ci zhig mchis |

c. na] ba *T*₂.

於聖弟子衆 及外道師徒
於彼違順中 佛心初無二

| ḥdi yañ ṅo mtshar ba ste | gañ gi phyir | *dgra bcom pa* . . . *mchis* || *dgra bcom pa*
dañ mu stegs la zhes bya ba la sogs pa smos pa la | *khyod kyi thugs ni mi ḥgyur*
na zhes bya bas ḥchad par ḥgyur ro || *dgra bcom pa*¹² zhes bya ba ni ñes pa ma lus
par spaṅs par gyur pa dag laḥo || *mu stegs la*¹³ zhes bya ba ni rdzogs byed la sogs
pa rnams laḥo || *rjes su chags dañ khoṅ khro bar*¹⁴ zhes pa ni chos ṅid la gnod par
byed paḥi mu stegs pa rnams la khoṅ khro bas *gañ gi thugs ni mi ḥgyur ba*¹⁵ ste |
de rnams la khoṅ khro bar mi ḥgyur ro zhes dgoṅs paḥo || ḥphags pa kun dgaḥ bo
la sogs paḥi dgra bcom pa rnams la gañ gi tshe kun dgaḥ bo dgon pa pa | phyag
dar khrod pa | phug la chags pas ḥdod pa la mi bltos par blta zhes bya ba de ltar
khyod kyis yun riñ por bzhed paḥi thugs la dgoṅs pa dgra bcom pa thob pas
yoṅs su rdzogs par byed pa la chags pas *thugs ni mi ḥgyur ba* ste | de rnams la
chags par mi ḥgyur baḥo || de dañ ḥdra baḥi rmad du byuñ baḥi yon tan dañ ldan
pa *khyod la bstod du ci zhig mchis pa*¹⁶ ni gzhan dam par bstod pa gañ gi ste | bstod
pa de ni ma mchis zhes [153a] bya baḥi don to |

¹ = *praśaṃsasi*.

⁴ = *asaddharmān*.

⁷ = *virodhaḥ*.

¹⁰ phro *X*.

¹³ = *tīrthyēṣu*.

¹⁶ = *tasya te kā stutir bhavet*.

² = *saddharmān*.

⁵ = *vigarhasi*.

⁸ = *tava na staḥ*.

¹¹ smos *X*.

¹⁴ = *pratighānunayaṃ prati*.

³ pa *X*.

⁶ = *anurodhaḥ*.

⁹ = *sadasatoḥ*.

¹² = *arhatṣu*.

¹⁵ = *yasya na cetaso 'nyatvam*.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

49 guṇeṣv api na saṅgo 'bhūt tṛṣṇā na guṇavatsv api |
aho te suprasannasya sattvasya pariśuddhatā ||

a. saṃgobhūt *A* (*cp. Comm.*): saṅgo (*or saṃgo*) sti *SBψ*2. c. suprasannasya tvasya *S*.

| yon tan rnamṣ laḥaṅ ma chags la || yon tan can laḥaṅ bzhed mi mñah |
| kye maḥo khyod kyi thugs stobs ni || rab daṅ yoṅs su dag pa lags |

於德情無著 德者亦非貪
善哉極無垢 聖智恒圓潔

| rmad du byuṅ ba gzhan yaṅ bshad par bya ste | *yon tan . . . lags* || *yon tan rnamṣ laḥaṅ ma chags la* zhes smos pa la | *yon tan rnamṣ*¹ ni stobs daṅ mi ḥjigs pa la sogs pa rnamṣ laḥo || byaṅ chub sems dpaḥi gnas skabs su yon tan yaṅ rtsva daṅ ḥdra bar mi rtsi ba daṅ | de rnamṣ la yaṅ *ma chags pa*² ni chags par ma gyur pa ste | de rnamṣ ḥphel bar bya baḥi phyir ro || rgyur gyur paḥi yon tan de rnamṣ kyis sems can rnamṣ yon tan daṅ ldan par mdzad ces pas na rtsol ba la gnas par ro || de rnamṣ la *bzhed pa mi mñah ba*³ ni bsam gtan la sogs paḥi yon tan daṅ ldan par gyur pa la yaṅ ñon moṅs pa can gyi *bzhed pa mi mñah baḥo* || deḥi phyir na *kye maḥo rab daṅ* zhes bya ba la | *kye maḥo*⁴ zhes bya ba ni ño mtshar baḥo || *khyod*⁵ ni khyod kyiḥo || *rab daṅ*⁶ zhes bya ba ni sñar bshad paḥi cho gas ḥdod chags la sogs rñog pa daṅ bral baḥo || *thugs stobs*⁷ zhes bya ba ni thugs so || *yoṅs su dag pa*⁸ ni dri ma daṅ bral ba zhes bya baḥi don to |

50 indriyāṅaṃ prasādena nityakālānapāyinā |
mano nityaprasannaṃ te pratyakṣam iva dṛśyate ||

c. nityaṃ prasannaṃ *Sψ*. d. iva *ABψ*: eva *S*.

| dbaṅ po rnamṣ ni rab daṅ ba || dus rnamṣ rtag tu mi ñams pas |
| khyod thugs rtag tu daṅ ba dag || mñon sum gyur pa bzhin du gdaḥ |

a. dbaṅ bo *T*₁ *T*₃.

諸根常湛寂 永離迷妄心
於諸境界中 現量由親觀

| *dbaṅ po*⁹ rnamṣ ni rab daṅ ba zhes bya baḥi tshigs su bcad pas rmad du byuṅ ba ḥdi yaṅ bshad par bya ste | *dbaṅ po*⁹ rnamṣ . . . *gdaḥ* || rten la brten pa ñe bar ḥdogs pa mig la sogs pa la brten paḥi *dbaṅ po*¹⁰ de rnamṣ *rab daṅ ba*¹¹ ni dri ma med pa ste | khro ba la sogs pas byas paḥi bzhin ḥgyur ba daṅ bral baḥi phyir zhes bya baḥo || ji ltar skye ba gtsaṅ baḥi bram zes¹² bshad pa ni bcom ldan ḥdas gau ta maḥi spyān ni rab tu daṅ ba¹³ daṅ | zhal gyi mdog dag pa daṅ | sku mdog

¹ = *guṇeṣu*.

⁴ = *aho*.

⁷ = *sattvasya*.

¹⁰ bo *X*. = *indriyāṅi*.

¹³ pa *X*.

² = *na saṅgo 'bhūt*.

⁵ = *te*.

⁸ = *pariśuddhatā*.

¹¹ = *prasādena*.

³ = *tṛṣṇā nābhūt*.

⁶ = *suprasannasya*.

⁹ bo *X*.

¹² zas *X*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

dkar ba gañ yin pa de ni dbaṅ po dañ baḥi¹ phyir ro || dper na kye gau ta ma ji ltar chu bo ḥdzam buḥi gser gyi rañ bzhin gyi gser [153b] gyi goñ bu gser mkhan mkhas pas bdar nas ras dkar po² bzhag na | shin tu snañ ba dañ | <ma>³ ḥdres pa dañ | rnam par gsal bar gyur pa de bzhin du bcom ldan ḥdas gau ta maḥi dbaṅ po dag rab tu dañ ba zhes bya ba ni sña ma bzhin no || *dus rnam* rtag tu mi⁴ ṅams pa⁵ zhes bya ba ni rtag tu mi ṅams paḥi ṅañ tshul can te dus thams cad du zhes bya baḥi tha tshig go || *thugs*⁶ zhes bya ba ni thugs so || rtag tu dañ ba⁷ zhes bya ba ni rtag tu dag paḥo || *mñon sum gyur pa bzhin du*⁸ zhes bya ba ni thugs dañ ba med na dbaṅ po² rnam dañ bar mi ḥgyur ro || khoñ stoñ nañ me gnas pa yi || shin las lo ma ḥbyuñ mi ḥgyur || zhes de ltar bshad paḥo || de bas na dbaṅ poḥi dañ ba las thugs kyi dañ ba⁹ mtshon par ḥgyur ro || de yi thugs kyi dañ ba gzhan gyi sems ma shes pa *mñon sum du*¹⁰ ma gyur paḥi phyir *bzhin*¹¹ zhes bya ba ni dper ro |

51 ābālebhyaḥ prasiddhās te matismṛtviśuddhayaḥ |
gamitā bhāvapiśunaiḥ suvyāhṛtasuceṣṭitaiḥ ||

a. prasiddhās te *ψ*, prasiddh[ā]s te *B*: prasiddhas te *A*, prasiddhyante *S*.

adbhutastavo nāma caturthaḥ paricchedaḥ ||

| rañ bzhin dam pa legs gsuñs dañ || mdzad spyod bzañ pos bsgrags pas na |
| khyod kyi blo gros dgoñs pa dag || rnam dag byis paḥi bar la grags |

b. pos] bos *T*₃.

| rmad du byuñ baḥi bstod pa ste leḥu bzhi paḥo ||

念 慧 窮 真 際 非 凡 愚 所 測
善 安 立 語 言 證 彼 亡 言 處

| gzhan rmad du byuñ ba bshad par bya ste | *rañ bzhin . . . grags* || zhes bya ba ni rgyas paḥo || *byis paḥi bar*¹² zhes bya ba ni byis pa rnam las kyañ brtsams zhes bya baḥi don to || *grags*¹³ zhes bya ba ni rab tu grags paḥo || *khyod kyi*¹⁴ ni khyod kyiḥo || de gañ yin zhe na | *blo gros dgoñs pa dag* ni mi ḥjigs pa la sogs paḥi *blo gros*¹⁵ te shes rab kyi rañ bzhin yin paḥi phyir ro || dran pa ñe bar gzhag pa gsum ni *dgoñs paḥo*¹⁶ || de dag gi *rnam par dag pa*¹⁷ ni ñon moñs paḥi dri ma dañ bral baḥi phyir ro || de dag ji ltar *byis pa rnam kyi bar la yañ grags* she na | smras pa | gañ gi phyir *bsgrags pa*¹⁸ zhes bya ba ni rtogs shin gsal bar gyur paḥo || *rañ bzhin*¹⁹ ni dgoñs pa ste | de ñid mi ḥjigs pa la sogs paḥi sems dañ sems las byuñ baḥi tshogs so || de yi *bsgrags pa*²⁰ ni rtags su gyur pa zhes bya baḥi don to || *legs*

¹ paḥi *X*.

⁴ ma *X*.

⁷ = *nityaprasannam*.

¹⁰ = *pratyakṣam*.

¹³ = *prasiddhās*.

¹⁶ = *smṛtiḥ*.

¹⁹ = *bhāvaḥ*.

² bo *X*.

⁵ = *nityakālānapāyinā*.

⁸ = *pratyakṣam iva dṛśyate*.

¹¹ = *iva*.

¹⁴ = *te*.

¹⁷ = *viśuddhayaḥ*.

²⁰ = *piśunaiḥ* !

³ *Om. X*.

⁶ = *manaḥ*.

⁹ dad pa *X*.

¹² = *ābālebhyaḥ*.

¹⁵ = *matih*.

¹⁸ = *gamitāḥ*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

gsuñs mdzad spyod bzañ po [154a] zhes bya ba la | *legs gsuñs*¹ ni yoñs su dag pañi
 gsuñ gi ḥphrin las so || *mdzad spyod bzañ po*² ni yoñs su dag pañi skuñi ḥphrin
 las so || bzhed pa chuñ bañi bcom ldan ḥdas kyis sbas pañi yon tan rnams kyañ
 de dag gis gsal bar byas zhes bya ba ste | gsañ ba gsal bar byas pa bzhin no ||
 de bas na de rnams bsgrags pa yin no || de dag kyañ thugs dag pa med na rnam
 par dag par mi ḥgyur ro || zhes bya bas ni thugs kyi rnam par dag pa gsal bar
 mdzad do || de bas na byis pañi bar la yañ sañs rgyas kyi chos zab mo rab tu
 grags so || de ltar ḥjig rten pa yañ zer te | rnam par rtags dañ ḥgro ba dañ ||
 spyod pa dañ ni smra ba dañ || mig dañ gdoñ gi rnam pa yis || nañ gi yid ni shes
 par bya zhes bya bas rmad du byuñ bar bstod pa bshad do || rmad du byuñ ba
 la bstod pañi bshad pa ste leḥu bzhi paḥo ||

V. RŪPASTAVAḤ

52 upaśāntaṃ ca kāntaṃ ca dīptaṃ apratighāti ca |
 nibhṛtaṃ corjitaṃ cedaṃ rūpaṃ kam iva nākṣipet ||

a. upaśāntaṃ *A.* c. (ce)[daṃ] rupaṃ *S.* cetaṃ rupaṃ *B.* ×taṃ rūpaṃ *ψ.*
 d. nākṣiptet *A.*

| ñe bar zhi la yid du ḥoñ || ḥbar la gnod pa mdzad mi mñañ |
 | dul la rñom brjid che ba yi || sku ḥdis su zhig dad mi mdzad |

b. mdzad] mdzaḥ *T*₃. c. yi] yis *T*₁.

寂靜無礙光 皎潔逾輝映
 妙色世希有 孰不懷敬心

|| gzugs med pañi dños poñi don gyi ḥbras bu ñid kyis re zhig bcom ldan ḥdas
 la bstod pa bshad do || sku la bstod pa la | sku ni dad pa skyed par mdzad pa
 dañ | tshim par mdzad pa ñid dañ | rten dañ brten pañi yon tan gyi rjes su mthun
 pa dañ | sku dañ yon tan dag gi phan tshun rten dañ brten pas mdzes pas zhes
 bya ba rnam pa bzhiḥo || de la re zhig dad pa bskyed par mdzad pa ñid bshad
 par bya ste | *ñe bar zhi la . . . dad mi mdzad* || *ñe bar zhi la yid du ḥoñ* zhes bya
 ba ni rgyas paḥo || rgod pa spañs pañi phyir na *ñe bar zhi ba*³ ste | *sku de*⁴ zhes
 bya bas ḥchad par ḥgyur ro || drañ sroñ phyi rol pa⁵ sdug bsñal dañ dkaḥ⁶ thub
 bzod par nus pa dañ ḥdra bar⁷ *ñe bar zhi ba* yañ yid du ḥoñ ba ma yin nam zhe
 na | smras pa | *yid du ḥoñ ba*⁸ zhes bya ba ni mtshan dañ dpe byad kyis spras pa
 yin pañi phyir yid du ḥoñ bar mdzad pa zhes bya bañi don to || [154b] ḥod
 ḥdom gañ bañi ḥod kyis gsal bañi phyir na *ḥbar baḥo*⁹ || ḥbar bañi phyir ñi mañi

¹ = *suvyāhṛtāni*.

⁴ = *idaṃ rūpaṃ*.

⁷ bañi *X.*

² = *suceṣṭitāni*.

⁵ pas *X.*

⁸ = *kāntam*.

³ = *upaśāntam*.

⁶ bkaḥ *X.*

⁹ = *dīptam*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

ḥod zer dañ ḥdra bar gnod pa mdzad pa yin nam zhe na | ma yin zhes bshad pa |
*gnod pa mdzad mi mñah*¹ ni gnod pa mdzad mi mñah baḥi ñañ tshul gañ la mñah
 ba de ni *gnod pa mdzad mi mñah ba* ste | mthoñ ba dañ rjes su thun pa zhes bya
 baḥi don to || rab tu byuñ ba dañ mthun paḥi spyod lam mñah baḥi phyir na
*dul ba*² ste | rgod pa mi mñah ba zhes bya baḥi don to || dul ba yin na yañ rñom
 brjid che ba ma yin pa ni ḥgal ba yin zhes bshad pa ste | *rñom brjid che ba*³ zhes
 ba ni rñom brjid che ba zhes bya baḥi don to || *sku*⁴ zhes bya ba ni sku mdog
 dañ dbyibs kyi bdag ñid do || *su zhig dad mi mdzad*⁵ ces bya ba ni su zhig ḥdra
 ba ji lta bu zhe sdañ can yañ dad pa la gzhol bar mi mdzad dam ste | skye bo
 thams cad la dad pa skyed par mdzad pa zhes dgoñs paḥo |

53 yenāpi śataśo dṛṣṭam yo 'pi tatpūrvam ikṣate |
 rūpaṃ prīṇāti te cakṣuḥ samaṃ tad ubhayor api ||

a. sataso *A*. b. tat pūrvam *Poussin, Hoernle*.

| khyod kyi sku de gañ gis ni || lan brgyar mthoñ dañ gañ zhig gis |
 | dañ por mthoñ ba de gñis ka || ḥdra bar mig ni mgu bar mdzad |

b. brgya *T*₂. c. dañ bor *T*₂. gñis ka] gñi ga *T*₃.

若有暫初觀 或復恒瞻觀
 妙相曾無二 前後悉同歡

| ji lta bu zhe na | gañ gi phyir yul thams cad bsñen na dañ bar mi ḥgyur ste |
 khyod kyi sku ni | *khyod kyi sku de gañ gis* ni zhes bya ba la sogs pas bshad par
 bya ste | *khyod kyi sku . . . mdzad* || gañ zhig mthoñ zhiñ *lan brgyar mthoñ ba*⁶ ni
 lan mañ du zhes bya baḥi don to || *brgyaḥi* sgra ni mañ po kho na ston paḥi
 phyir ro || *gañ zhig gis dañ por mthoñ ba*⁷ zhes bya ba ni gañ zag gañ zhig gis deḥi
 sku dañ por mthoñ ba ste *skuhi*⁸ mtshan ñid ni bshad zin to || *mgu bar mdzad pa*⁹
 ni rañs par mdzad paḥo || *khyod kyi*¹⁰ ni khyod kyiḥo || *mig*¹¹ ni¹² bde ba dañ
 ldan paḥi mig gi rnam par shes pa skye baḥi phyir ro || *ḥdra bar*¹³ zhes bya ba
 ni mtshuñs par ro || *de gñi ga*¹⁴ zhes bya ba ni dañ por mthoñ ba ḥbaḥ zhig tu
 ma zad kyi ḥon kyañ gñi ga yañ ste lan brgyar mthoñ ba dañ dañ por mthoñ ba
 dag giḥo || de lta buḥi tshigs su bcad pa gñis po ḥdis skus dad pa bskyed par
 mdzad pa ñid bshad do |

54 asecanakabhāvād dhi saumyabhāvāc ca te vapuḥ |
 darśane darśane prītiṃ vidadhāti navāṃ navāṃ ||

a. asecanaka *ABS*: asecanaka *apparently read in Comm*. c. darśane *once only in S*.

b. sāmya *B*, s(o)mya *S*.

¹ = *apratighāti*.

⁴ = *rūpam*.

⁷ = *yo 'pi tatpūrvam ikṣate*.

¹⁰ = *te*.

¹³ = *samaṃ*.

² = *nibhṛtam*.

⁵ = *kam iva nākṣipet*.

⁸ = *rūpasya*.

¹¹ = *cakṣuḥ*.

¹⁴ = *tad ubhayor api*.

³ = *ūrjitam*.

⁶ = *śataśo dṛṣṭam*.

⁹ = *prīṇāti*.

¹² mig ni] *migi X*.

THE ŚĀTAPAÑCĀŚATKA OF MĀTRĀCĒṬA

| khyod kyi sku ni mdzes paḥi phyir || blta bas mi ñoms rañ bzhin pas |
 | mthoñ ño cog ni phyi phyir zhiñ || dgaḥ ba skyed par mdzad pa lags |
 c. cog ni] cogi T₃. d. skyed] bskyed T₃.

最勝威德身 觀者心無厭
 縱經無量劫 欣仰似初觀

| rgyu gañ gis sku des dad pa bskyed par mdzad pa ñid zhe na | [155a] bshad
 pa | *khyod kyi sku . . . lags* || *khyod kyi sku ni mdzes paḥi phyir*¹ || zhes bya ba ni
 rgyas paḥo || ši tsa² ni tshim paḥi khams so || tshim par byed pa zhes bya bas na
 mdzes paḥo || ñe bar len pa lud kyi rkyen dañ sbyar bar byaḥo || mdzes pa kho
 na yin pas na mdzes paḥo³ || bshad pa ni ḥdi yin te | mtshan dañ dpe byad la
 sogs pas brgyan paḥi bcom ldan ḥdas kyi sku la srog chags rñams kyis blta bas
 ñoms par mi ḥgyur ba des na sku de ni mdzes pa zhes bshad do || ḥdi ltar thos
 pa yin te | rgyal po gzugs can sñiñ pos ri dags kyi groñ khyer gyi rgyal poḥi sras
 kyi dad pa bskyed par bya baḥi phyir ras ris la sañs rgyas kyi sku bris nas bskur
 bar brtsams so || de la ri mo mkhan thams cad bcom ldan ḥdas kyi yan lag dañ
 ñiñ lag mthoñ bas tshim par ma gyur pas sku bri bar ma nus so zhes pas bcom
 ldan ḥdas kyis rgyal po chen po des ḥtshal gyis ri mo mkhan ñal bar gyur pas
 gañ gi phyir de bzhin gshegs pa ni bltas pas chog mi shes pa ñid kho nas bris
 sku la ḥod spro bar byaḥo zhes bya baḥo || de nas bcom ldan ḥdas kyis bris sku
 la ḥod spro bar mdzad do || rgyal po gzugs can sñiñ pos de ri dags kyi bdag po
 la bskur ro || de mthoñ nas rgyal po shin tu dad pa skyes par gyur nas bris sku
 de ñid la rten ciñ ḥbrel bar ḥbyuñ ba bris pa bsgoms pas ḥphags paḥi bden pa
 mthoñ bar gyur nas bcom ldan ḥdas kyi thad du phyin te rab tu byuñ nas dgra
 bcom pa thob par gyur to zhes bya baḥo || *phyir*⁴ gyi sgra ni gañ gi phyir zhes
 bya baḥi don to || *mdzes paḥi rañ bzhin pas*⁵ zhes bya ba ni blta ba dañ rjes su
 mthun pa kho na zhes bya baḥi don to || *sku*⁶ ni skuḥo || *mthoñ ño cog ni phyi*
*phyir zhiñ*⁷ zhes bya ba ni yañ [155b] dañ yañ du mthoñ bar gyur pas *dgaḥ ba*⁸ ni
 yid la bde ba *bskyed par mdzad pa*⁹ ste | skyed par mdzad pa lags zhes bya baḥo ||
*phyi phyir zhiñ*¹⁰ zhes bya ba ni sña na med paḥi khyad par dañ ldan paḥi dgaḥ ba
 kho na mdzad paḥo || gañ gi phyir *lan brgyar mthoñ ba*¹¹ dañ gañ zhiḡ gis sñar
 bshad pa rigs pa yin zhes bya baḥo || tshigs su bcad pa ḥdis sku blta bas mi
 ñoms pa bshad do |

55 adhiṣṭhānaguṇair gātram adhiṣṭhātrguṇair guṇāḥ |
 parayā saṃpadopetās tavānyonyānurūpayā ||

b. adhiṣṭhātra B.

¹ = āsecanakabhāvāt!

⁴ = hi.

⁷ = darśane darśane.

⁹ = vidadhāti.

² I.e. √sic.

⁵ = saumyabhāvāt.

⁸ = prītim. dgaḥ ba ni] dgaḥ baḥi X.

¹⁰ = navām navām.

³ baḥo X.

⁶ = vapuḥ.

¹¹ Sic. Vide v. 53

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| rten gyi yon tan dag dañ ni || rten pañi yon tan phan tshun du |
 | ḥtsham pas khyod kyi sku dañ ni || yon tan phun tshogs mchog dañ ldan |
 c. ḥtsham T_1 T_2 : ḥtshams T_3 , mtshams *Comm.*

所依之德體 能依之德心
 性相二俱融 能所初無異

| rten <dañ brten pañi yon tan>¹ gyi rjes su mthun pa ñid bshad par bya ste |
rten gyi. . . dañ ldan || *rten gyi yon tan dag dañ ni* zhes bya ba la sogs pa smos pa
 la | *rten*² ni gzugs kyi sku ste | de yi *yon tan*³ ni brtan pa ñid de | rdo rjeñi sku
 gduñ mthoñ bar ma gyur pañi phyir ro || dbyibs ni shin tu mdzes pa ste shin
 nya gro ta⁴ ltar chu zheñ gab pa dañ | señ geñi ro stod dañ ḥdra bañi phyir ro ||
 ḥbar ba ñid ni ḥod ḥdom gañ pa dañ | mtshan dañ dpe byad kyiḥ ḥbar bar gyur
 pañi phyir ro || mdog gser ḥdra ba dañ khyab ḥjug gi stobs phun sum tshogs pa
 dañ ḥdra ba rten gyi yon tan dañ ldan pañi *sku*⁵ ni gzugs kyi sku ñid de | *ldan pa*⁶
 zhes ḥchad par ḥgyur ro || *rten pañi yon tan*⁷ zhes smos pa la | *rten pa*⁸ ni stobs
 dañ mi ḥjigs pa la sogs pa dañ ma ḥdres pañi *yon tan rnams so*⁹ || *rten pañi*
yon tan ni de rnams khyad par du gyur pa zhes bya bañi don to || ḥdir *yon tan*
 gyi sgra ni khyad par gyi tshig go || yon tan gyi khyad par ni rnam par dag pa
 ñid dañ | thogs pa med pa ñid dañ | zil gyis gnon pa ñid dañ | zab pa zhes bya
 ba la sogs pa zhes bya baḥo || *rten pañi yon tan* de rnams kyi mi ḥjigs pa la
 sogs pañi yon tan de ñid *phun sum tshogs pa mchog dañ ldan pa*¹⁰ ni bdag ñid kyi
 che ba dañ ldan pañi rgyur gyur pañi phun sum tshogs pa dañ ldan pa ste |
*khyod kyi sku dañ yon tan*¹¹ zhes bya ba dañ sbyar ro || *phan* [156a] *tshun du*
*mtshams pas*¹² zhes bya ba ni rten gyi yon tan phun sum tshogs pa brten¹³ pañi
 yon tan dañ rjes su mthun pa ni rten no || rten pañi yon tan phun sum tshogs pa
 rten gyi yon tan dañ rjes su mthun pa dañ ldan pa ni rten pa zhes bya baḥo ||
 de lta buñi tshigs su bcad pa ḥdis skuñi rten pañi yon tan rjes su mthun pa kho
 na bshad do |

56 kvānyatra suniviṣṭāḥ syur ime tāthāgatā guṇāḥ |
 rṭe rūpāt tavaivāsmāl lakṣaṇavyañjanajjalāt ||

a. su> *S*: sanniviṣṭāḥ *A.* d. vyañjanajjalat *S*, vyañjanajjal> *ψ*: vyaktitajjalāt *A.*

| mtshan dañ dpe byad bzañ ḥbar ba || khyod kyi sku las ma gtogs pa |
 | de bzhin gshegs pañi yon tan ḥdi || gzhan gañ zhig la legs gnas ḥgyur |

b. gtogs] rtogs T_3 .

如斯善逝德 總集如來躬
 離佛相好身 餘非所安處

¹ *Om. X. Vide v. 52, Comm.*

³ = *guṇāḥ*.

⁶ = *upetam*.

⁹ = *guṇāḥ*.

¹² = *anyonyānurūpayā*.

⁴ *Skt. nyagrodhaḥ*.

⁷ = *adhiṣṭhātrguṇaiḥ*.

¹⁰ = *parayā saṃpadopetāḥ*.

¹³ *bsten X.*

² = *adhiṣṭhānam*.

⁵ = *gātram*.

⁸ = *adhiṣṭhātuḥ*.

¹¹ = *tava gātraṃ guṇās ca*.

THE ŚATAPAÑCĀSATKA OF MĀTRĀCĒṬA

| *mtshan dañ dpe byad bzañ ḥbar ba* | zhes bya baḥi tshigs su bcaḍ pa gñis kyis don de ñid gsal bar bya baḥi phyir bshad par bya ste | *mtshan. . . gsuñ ba ḥdra*¹ || *gzhan gañ zhig*² ni gzhan gañ zhig laḥo || *legs gnas*³ ni mdzes par gnas par ḥgyur ro zhes bya baḥi don to || *de rnams*⁴ kyañ mi ḥjigs pa la sogs pa rnams so || ji lta ba bzhin du gnas paḥi dños po de bzhin du gshegs pas na de bzhin gshegs paḥo || ji ltar sñon yañ dag par rdzogs paḥi sañs rgyas gshegs pa ni ḥjug pa ste | de bzhin du ḥdi yañ gzhan la sman paḥi slad du ḥjug pa la sogs pas gshegs pa zhes pas na de bzhin gshegs paḥo || yañ na sñon yañ dag par rdzogs paḥi sañs rgyas su gshegs pa ni gzhan dag gi tshogs dañ chos kyi sku la sogs pa yoñs su rdzogs par bya baḥi phyir khyad par gyi ye shes dañ ldan par gyur pa de bzhin du ḥdir yañ gshegs pa zhes bya bas na de bzhin gshegs paḥo || de yi yon tan ni *de bzhin gshegs paḥi yon tan no*⁵ || *khyod kyī sku las ma gtogs pa*⁶ zhes smos pa la | *khyod kyī sku* ni bshad pa gañ yin pa de las *ma gtogs pa* zhes bya baḥi don to || khyad par du gyur pa [156b] gañ yin zhe na | *mtshan dañ dpe byad bzañ ḥbar ba*⁷ | zhes bya ba ni mtshan dañ dpe byad bzañ ḥbar ba las ma gtogs pa zhes bya bar dgoñs paḥo || de la skyes bu chen poḥi *mtshan rnams*⁸ ni phyag dañ zhabs kyī mthil ḥkhor loḥi mtshan dañ ldan pa dañ | ḥod gsal ba dañ | smin mtshams mdzod spus rnam par brgyan pa dañ | dbu gtsug tor dañ ldan pa zhes bya ba la sogs paḥi mtshan ni mdo las rtogs par byaḥo || *dpe byad*⁹ bshad par bya ste | sen mo ha cañ mi riñ ba dañ | mtho ba dañ | zañs kyī mdog ḥdra ba dañ | snum pa ñid dañ | ser mo zlum pa dañ | rgyas pa dañ | byin gyis phra ba dañ | rtsa mi mñon pa dañ | rtsa mdud pa med pa dañ | chuñ ba dañ | phra ba dañ | padma chu shiñ gi sdoñ po dañ ḥdra bar rgyas pa dañ | gshibs pa dañ | mi mñam pa med pa dañ | byin gyis phra zhiñ mdzes pa dañ | ḥol ma siḥi¹⁰ me tog dañ ḥdra bar dmar ba dañ | dañ ba¹¹ dañ | snum pa dañ | tsan dan lta buḥi dri dañ ldan paḥi khrag ces bya ba la sogs pa ste brgyad cuḥo |

57 dhanyam asmīti te rūpaṃ vadatīvāśritān guṇān |
sunikṣiptā vayam iti pratyāhur iva tad guṇāḥ ||

a. te *A*: ti *S*. b. āśritāṃ *H*. c. iti *A*: api *ψ* and, doubtfully, *S*. d. tadguṇāḥ
Poussin, Hoernle (so T; but cp. Comm.).

rūpastavo nāma pañcamaḥ paricchedaḥ ||

| khyod sku rten paḥi yon tan la || ña dpal che zhes gsuñ gsuñ ltar |
| de yi yon tan rnams kyañ slar || ñed legs bkod ces gsuñ ba ḥdra |

b. gsuñs gsuñs *T*₃. d. ñed *T*₂ *Comm.*: ñes *T*₁ *T*₃.

| sku la bstod pa ste leḥu lña paḥo ||

我因先世福 幸遇調御師
仰讚功德山 遠¹²酬尊所說

¹ *vv.* 56 and 57.

⁴ = *ime*.

⁷ = *lakṣaṇavyaṅjanājvalāt*.

¹⁰ *Sic*.

² = *kvānyatra*.

⁶ = *tāthāgatā guṇāḥ*.

⁸ = *lakṣaṇāni*.

¹¹ pa *X*.

³ = *sunivṛṣṭāḥ*.

⁶ = *ṛte rūpāt tavaivāsmāt*.

⁹ = *vyaṅjanāni*.

¹² Read 還?

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| gzhan yañ *khyod kyi sku ni ña dpal che* zhes pa ni rgyas paḥo || *dpal che ba*¹
ni skal ba dañ ldan paḥo || *ña*² zhes bya ba ni ñaḥo || zhes bya ba³ de lta buḥo ||
*khyod*⁴ ces bya ba khyod kyiḥo || *skuḥi*⁵ mtshan ñid ni bshad zin to || *gsuñs*⁶ zhes
pa ni gsuñs paḥo || gsuñs pa ni srog chags kyi yul yin paḥi phyir te | *lta*⁷ zhes
pa ni dpeḥo⁸ || *rten pa*⁹ ni sñar bshad paḥi rten pa laḥo || *ñed legs bkod ces pa*¹⁰
<zhes>¹¹ bya ba ni de rnams ñed legs bkod ces bya baḥo || *slar gsuñ ba*¹² ni slar yañ
gsuñ baḥo¹³ || *ḥdra baḥi*¹⁴ sgra ni sña ma bzhin du bshad par byaḥo || *de*¹⁵ zhes bya
ba ni skuḥo || *yon tan*¹⁶ ni sñar bshad zin to || bshad paḥi don ni ḥdi yin te | khyod
kyi sku ni rten paḥi yon tan la gsuñs pa lta bu ste | gañ *ña dpal che ba dañ ldan*
pa yin no zhes bya bas ña la bla na med paḥi yon tan rten pa zhes bya baḥo ||
yon [157a] tan de rnams ni slar gsuñs pa dañ ḥdra baḥi sku mtshan dañ dpe byad
kyis spras pa khyod la yoñs su dag paḥi ḥphrin las dag gis *ñed rnams legs par*
bkod pa zhes bya baḥo || de lta sku dañ yon tan dag phan tshun rten dañ brten
pa ñid kyis gsuñs pa bshad de | sku la bstod pa bshad do || sku la bstod pa zhes
bya baḥi bshad pa ste leḥu lña paḥo ||

VI. KARUṆĀSTAVAḤ

58 sarvam evāviśeṣeṇa kleśair baddham idaṃ jagat |
tvaṃ jagatkleśamokṣārthaṃ baddhaḥ karuṇayā ciram ||

a. evāśeṣeṇa S. c. <(rthe yataḥ) S.

| ḥgro ba ḥdi dag thams cad ni || khyad med ñon moñs rnams kyis bciñs |
| khyod ni ḥgro baḥi ñon moñs dag || dgrol slad yun riñ thugs rjes bsdams |

b. khyad] khyod T₁. d. dgril T₂.

一切有情類 皆因煩惱持
唯佛能善除 由悲久住世

|| sṃan pa mdzad pa ni dbye ba rnam pa brgyad de re zhig thugs rje la bstod pas
ni ḥkhor baḥi ñes pa mkhyen paḥi bcom ldan ḥdas kyañ thugs rjes yun riñ por
bzhugs pa dañ | sems can rnams kyi deḥi tshe shin tu sdug bsñal zhi bar bya
baḥi phyir skye bo mañ poḥi gnas su bzhugs pa dañ dgon par mi bzhugs pa dañ |
da lta byuñ baḥi sdug bsñal bzod spyod pa dañ | bud med kyi spyod pa legs
pa dañ mi legs pa dañ ḥdra baḥi thugs rje mñaḥ ba ste tshig gi don bzhiḥo || de
la bcom ldan ḥdas kyis smon lam la brten pas yoñs su mya ñan las ḥdas kyi bar
du bkres pa dañ skom pa la sogs pa sdug bsñal bzod spyod pa dañ | ḥkhor baḥi

¹ = dhanyam.

⁴ = te.

⁷ Sic. = iva.

¹⁰ = sunikṣiptā vayam iti.

¹³ paḥo X.

¹⁶ = guṇāḥ.

² = asmi.

⁵ = rūpasya.

⁸ Read dper ro?

¹¹ Om. X.

¹⁴ = iva.

³ Read <zhes> (= iti) zhes bya ba?

⁶ = vadati.

⁹ = āśritān.

¹² = pratyāḥuḥ.

¹⁵ = tat.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

skye bo gzhan dañ ḥdra ba dañ | rgyu la khyad par mi mñañ ba bshad par bya ste | ḥgro ba . . . bsdams || thams cad khyad med ces bya ba la | thams cad¹ ces bya ba ni khams gsum mo || khyad med² ces bya ba ni lha rnams las dmyal baḥi bar duḥo || khyad med pas na ñon moñs pa rnams kyis bciñs pa ni srid paḥi rtse moḥi ñes par ma spañs paḥi phyir ro || zhes bya bar dgoñs paḥo || ḥkhor bar ḥgro ba ñon moñs par byed ces pas na ñon moñs pa rnams so³ || de rnams kyis bciñs⁴ zhes bya ba ni ḥkhor ba las ma ḥdas paḥi phyir ro || ḥgro ba ḥdi⁵ zhes bya ba ni sems can gyi ḥjig rten ḥdiḥo || de ltar na ḥjig rten pa ñon moñs pa rnams [157b] kyis bciñs pas ḥkhor bar ñon moñs par gyur to || khyod ni ḥgro baḥi ñon moñs pa dag dgrol slad⁶ ces bya ba ni shes rab kyī mtshon chas ḥgro baḥi ñon moñs paḥi zhags pa gcod paḥi phyir ro || yun riñs thugs rjes bsdams⁷ zhes bya ba ni smon lam nas brtsams te yoñs su mya ñan las ḥdas kyī bar duḥo |

59 kaṃ nu prathamato vande tvāṃ mahākaruṇām uta |
yayaivam api doṣajñās tvāṃ samsāre dhṛtaś ciram ||
c. × × (jñās) S: doṣajñāḥ A.

| dañ por khyod la phyag bgyi ḥam || ḥon te gañ gis ḥkhor bar khyod |
| skyon mkhyen yun riñ de lta bur || bzhugs mdzad thugs rje che la bgyi |
c. skyon mkhyen] skyon med T₃.

誰當先敬禮 唯佛大悲尊
聖德超世間 悲願處生死

| gañ gi phyir de ltar gyur pa deḥi phyir na | dañ por . . . bgyi || dañ por khyod la phyag bgyi ḥam zhes bya ba la sogs pa smos pa la | ḥam⁸ zhes bya baḥi sgra ni dri ba dañ the tshom mo || dañ po⁹ ni dañ poḥo || phyag¹⁰ ces bya ba ni phyag bgyi baḥo || khyod la¹¹ ni bcom ldan ḥdas laḥo || thugs rje che baḥi¹² mtshan ñid ni bshad zin to || ḥon te¹³ yañ na zhes bya baḥi don to || gañ las the tshom ḥdi yin zhe na | gañ gi phyir ḥjig rten paḥi shes pas loñ ba ñon moñs paḥi zhags pas bciñs pas ḥkhor baḥi sdug bsñal ñams su myoñ ba zhes bya ba de ni ño mtshar ba ma yin no || ḥon kyañ gañ gis zhes bya ba la sogs pa smos pa la | gañ gis¹⁴ ni thugs rje chen pos so || de lta bu¹⁵ ni yañ dag par gyur pa gsal bar byed paḥi shes rab kyis ḥkhor baḥi skyon mkhyen pa¹⁶ ste | ḥkhor ba¹⁷ ni ḥgro ba rigs drug ste | bzhugs pa¹⁸ ni bzhugs par mdzad pa ste | ḥgro ba rnams kyī ñon moñs pa yun riñ por zhi bar bya baḥi phyir ro || deḥi phyir dañ por khyod la phyag bgyi ḥam¹⁹ zhes bya ba

¹ = sarvam.	² = aviśeṣeṇa.	³ = kleśāḥ.
⁴ = baddham.	⁵ = idaṃ jagat.	⁶ = tvāṃ jagatkleśamokṣārtham.
⁷ = baddhaḥ karuṇayā ciram.	⁸ = kaṃ nu.	⁹ Sic. = prathamataḥ.
¹⁰ = vande.	¹¹ = tvām.	¹² = mahākaruṇāyāḥ.
¹³ = uta.	¹⁴ = yayā.	¹⁵ = evam.
¹⁶ = doṣajñāḥ.	¹⁷ = samsāre.	¹⁸ = dhṛtaḥ.
¹⁹ lam X. = kaṃ nu prathamato vande.		

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

la rnam par rtog pa ni ḥdi yin no || yon tan gyi the tshom gsal bar ma gyur na
ma niñ gi rtags kyi sbyor ba byas zhes rtogs nas *dan por khyod la phyag bgyi ham*
zhes yoñs su gdon to || de lta buḥi tshigs su bcad pa gñis kyi shes rab kyi
ḥkhor baḥi skyon mkhyen kyañ thugs rjes yun riñ du bzhugs pa zhes bshad do |

60 vivekasukhasātmyasya yad ākirṇasya te gatāḥ |
kālā labdhaprasarayā tat te karuṇayā kṛtam ||

c. kalā *S.* prasaraya *S.* d. <[yā ma]tam *S.*

| dben paḥi bde ba ñaṅ gyur khyod || mañ poḥi ñaṅ du bzhugs pa gaṅ |
| de khyod thugs rjes dus ḥdas pa || glags shig thod nas bgyis par bas |

a. ñaṅ *T*₃ *Comm.*: spañs *T*₁ *T*₂. b. ñaṅ du] ñaṅ na *T*₃. c. rjes] rje *T*₂. d. shig]
zhig *T*₃. bgyis] bgyid *T*₃.

尊居寂靜樂 處濁爲群生
永劫久精勤 慈心爲一切

| gzhan yaṅ | *dben paḥi bde ba* . . . [158a] *bas* || *dben paḥi bde ba ñaṅ gyur khyod*
ces smos pa la | *dben pa*¹ ni ḥdu ḥdzi spañs paḥo || de las byuñ baḥi *bde ba*² ni
dben paḥi bde baḥo || de *gyur pa*³ ni rjes su mthun pa gaṅ la yod pa de ni *dben*
paḥi bde ba ñaṅ du gyur pa ste | *de*⁴ ni gdul byaḥi skye bo mañ pos yoñs su
bskor baḥo || *khyod*⁵ ni khyod kyiḥo || *ḥdas pa*⁶ ni ḥdas paḥo || de gaṅ yin zhe
na | *dus*⁷ ni mtshan mo dañ ñin mo la sogs paḥo || *glags shig thod pa*⁸ ni spro ba
thob paḥi *thugs rjes de mdzad do*⁹ || ñid bzhed paḥi dben paḥi bde ba spañs nas
rgyu med paḥi thugs rjeḥi gzhan dbaṅ gis gzhan la sman pa la rtse gcig pas
khyod kyi dus ḥdas so zhes bya ba ni bsdu paḥi don to |

61 śāntād arañyād grāmāntaṃ tvaṃ hi nāga iva hradāt |
vineyārthaṃ karuṇayā vidyayevāvakṛṣyase ||

a. śāndā(d) *S.* c. vaineyā *ψ.*

| rig pa yis ni mtsho ñaṅ nas || klu bzhin khyod kyañ thugs rje yis |
| dgon paḥi zhi gnas groṅ gi mthar || gdul baḥi don gyi slad du drañs |

b. kyaṅ *T*₃ *Comm.*: kyi *T*₁ *T*₂. c. paḥi] pa *T*₃. zhi] zhiñ *T*₂. d. drañs] grañs *T*₃.

從真還利俗 由悲所引生
如呪出潛龍 興雲注甘雨

| gaṅ gi phyir *thugs rjes glags skabs rñed nas ḥdi mdzad dam zhe na* | bshad pa |
rig pa yis . . . *drañs*¹⁰ || *dgon pa zhi gnas groṅ gi mthar* zhes bya ba la sogs pa smos

¹ = *vivekaḥ*.

² = *sukham*.

³ = *sātmyam*. Read <ñaṅ du> gyur pa?

⁴ = *ākirṇasya*! But probably the translators had, or thought they had, *asya* or *tasya* in their original.

⁵ = *te*.

⁶ *gatāḥ*.

⁷ *kālāḥ*.

⁸ = *labdhaprasarayā*.

⁹ = *karuṇayā tat kṛtam*.

¹⁰ grañs *X*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETĀ

pa la | zhi ba dañ rjes su mthun paḥi *dgon pa*¹ ni *zhi baḥo*² || de las *groñ gi mthar*³ ni groñ dañ ñe bar *drañs paḥo*⁴ || *khyod*⁵ ni bcom ldan ḥdas so || *kyañ*⁶ ni gañ gi phyir zhes bya baḥo || *klu bzhin* zhes bya ba la sogs pa⁷ ni ji ltar sbrul gyi mche bas btab paḥi dug gso bar bya baḥi phyir mtshoḥi nañ na gnas paḥi klu rig pas mtshoḥi nañ nas drañs pa de bzhin du ñon moñs paḥi sbrul gyis zos paḥi ḥgro ba gso bar bya baḥi phyir thugs rjeḥi rig pas dgon pa zhi ba la dgyes par gyur pa khyod dgon pa nas groñ gi mthar drañs so || de bas na *dben paḥi bde ba nañ gyur khyod* ces bya ba rgyas paḥi tshigs su bcad paḥi don ni rigs paḥo || de lta buḥi tshigs su bcad pa gñis kyis thugs rjeḥi dbañ gis mañ poḥi nañ na bzhugs pa dañ | dben par mi bzhugs pa zhes bshad do |

62 paramopaśamastho 'pi karuṇāparavattayā |
kāritas tvam padanyāsam kuśīlavakalāsv api ||

a. °samastho *A*. c. kāritas ψ: kāritan *A*, karitas *S*. c. padanyāsam *A* (cp. *T*):
padam nātha *S*ψz.

| ñer zhi mchog la gnas bzhin du || thugs rje gtso dañ ldan pas na |
| rol mo mkhan gyi sgyu rtsal yañ || khyod kyi zhabs kyis ḥdor bar mdzad |

c. gyi] gyis *T*₂.

恒居勝定位 等觀以怨親
兇嶮倡聒人 投身歸聖德

| gzhan yañ | ñer zhi... [158b] mdzad || ñer zhi mchog la gnas bzhin du || zhes smos pa la | ñer zhi mchog la gnas⁸ zhes bya ba ni ñer zhi mchog la gnas paḥo || *bzhin*⁹ gyi sgra ni ño mtshar baḥi don laḥo || *thugs rje gtso dañ ldan pas na* || zhes smos pa la | *gtso bo*¹⁰ ni gtso bo ste | drañ bar byed pa zhes bshad de | de gañ la yod pa de ni *gtso bo dañ ldan paḥo*¹¹ || deḥi ño bo ñid ni *thugs rjeḥi gtso bo dañ ldan pa*¹² ste thugs rjes yin gyi gzhan gyis ni ma yin no || de ni *thugs rje gtso bo dañ ldan pa* ni thugs rje gtso bo dañ ldan par gyur pa zhes bya baḥi don to || *khyod kyi zhabs kyis ḥdor bar mdzad*¹³ ces bya ba ni zhabs bskyod par mdzad paḥo || ciḥi slad du zhe na | *rol mo mkhan*¹⁴ *gyi sgyu rtsal yañ*¹⁵ zhes smos pa la | *rol mo mkhan*¹⁴ gyi sgyu rtsal dag go || de rnam kyis *sgyu rtsal*¹⁶ ni bzohi¹⁷ gnas dag te | de dag kyañ khyod kyi mdzad pa la ḥjug par mdzad paḥo || ḥdi lta ste | *rol mo mkhan* gyi cha lugs bzhes nas lhaḥi yul du gshegs te | bcom ldan ḥdas ñid kyis rgyud mañs brduñs pas rgyud stoñ phrag ḥchad par gyur kyañ nam khaḥ las yoñs su gañ baḥi sgra bsgrags pas shin tu dgaḥ ba zhes bya baḥi dri zaḥi rgyal po rgyud mañs brduñs paḥi bzo bo ña rgyal dañ ldan pa *rol mo mkhan* gyi ña rgyal de las phral nas gdul bar mdzad do zhes bya bar thos so | de yañ rjes su mthun pa ma

¹ = *araṇyam*.

⁴ = *avakṛṣyase*.

⁷ = *nāga tvādi*.

¹⁰ = *param*.

¹³ = *kāritas tvam padanyāsam*.

¹⁶ = *kuśīlavakalāsu*.

² = *śāntam*.

⁵ = *tvam*.

⁸ = *paramopaśamasthaḥ*.

¹¹ = *paravān*.

¹⁶ = *kalāḥ*.

³ = *grāmāntam*.

⁶ = *hi*.

⁹ = *api*.

¹² = *karuṇāparavattayā*.

¹⁴ *mokhan X*.

¹⁷ *gzohi X*.

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

yin zhiñ skye bo gdul byaḥi sdug bsñal bzod ma spyod paḥi thugs rjes mdzad do zhes bstan to |

63 ṛddhir yā siṃhanādā ye svaguoḍbhāvanās ca yāḥ |
vāntecchopavicārasya kāruṇyanikaṣaḥ sa te ||

a. ye *A* (with query *J-S*) *B*: yā *S*. d. kāruṇya *SBψ*₂: kāruṇye *A*.

| rdzu ḥphrul seṅgeḥi sgra dañ ni || ñid kyi yon tan brjod pa gañ |
| de ni bzhed spyod mi mñañ ba || khyod kyi thugs rje bstar ba lags |

a. señ ge ḥam *T*₃. d. thugs rje *T*₃: thugs rjes *T*₁ *T*₃ *Comm.* bstar ba *T*₃ *Comm.*:
bstan pa *T*₁ *T*₂.

神通師子吼 宣言三界尊
久已厭名聞 由悲自稱讚

| gzhan yañ | rdzu ḥphrul...lags || rdzu ḥphrul seṅgeḥi sgra dañ ni || zhes bya ba ni rgyas paḥo || rdzu ḥphrul¹ ni nam khaḥ la ḥgro ba dañ | ḥbar ba dañ | ḥbebs pa dañ | char ḥbab pa la sogs paḥiḥo || seṅgeḥi sgra² ni ḥbrug gi sgra dañ ḥdra baḥo || ji ltar gsuñs pa ni ña las phyi rol tu gyur pa la ni dge sbyoñ ñam [159a] bram ze med de | gañ gis ḥkhor gyi tshogs ḥdi rnam kyi nañ du seṅgeḥi sgra yañ dag par sgrogs par byed pa kho na zhes bya ba la sogs paḥo || de ñid ḥjigs pa med paḥi seṅge dañ ḥdra bas sgra sgrogs pas na seṅgeḥi sgraḥo || ñid kyi yon tan brjod pa³ ni ñid la bstod paḥo || ji ltar stobs bcu dañ ldan pa dañ | de bzhin gshegs pa dgra bcom pa zhes bya ba la sogs paḥo || rdzu ḥphrul dañ seṅgeḥi sgra dañ ñid kyi yon tan brjod pa gañ yin pa de ni byis paḥi ḥjig rten pa ḥdod pas gzhan la rab tu ston par byed paḥo || de ni bzhed spyod mi mñañ ba zhes bya ba la sogs pa smos pa la | de la bzhed pa⁴ ni ḥdod pa dañ sred pa ste | de ñid yul rnam kyi rgyud spyod par byed pas ni spyod paḥo⁵ || de mi mñañ ba⁶ ni gañ gis spañs pa de ni bzhed spyod mi mñañ baḥo⁷ || de ni khyod kyi thugs rjes bstar baḥo || de⁸ zhes bya ba ni rdzu ḥphrul la sogs paḥo || thugs rjes bstar ba⁹ ni thugs rjeḥi rtags so || ji ltar ka shaḥi rdo la gser bzañ ba ḥam ñan par yoñs su brtag pa de bzhin du sems can rnam kyi da ltar byuñ baḥi sdug bsñal bzod¹⁰ ma spyod paḥi bcom ldan ḥdas kyi thugs rje yañ rdzu ḥphrul la sogs paḥi ka sh(a)yis¹¹ rjes su dpag par bya ste | bzhed pa dañ spyod pa mi mñañ baḥi phyir zhes bya ba ni bsdu paḥi don to || de lta buḥi tshigs su bcad pa gñis kyis thugs rjeḥi dbañ gis da ltar byuñ baḥi sdug bsñal bzod ma¹² spyod pa zhes bshad do |

64 parārthaikāntakalyāṇi kāmam svāśrayaniṣṭhurā |
tvayy eva kevalam nātha karuṇākaruṇābhavat ||

a. kalyāṇi *A*. cd. so *ABψ*: nātha karuṇā bhavet *S*.

¹ = ṛddhiḥ.

⁴ = icchā.

⁷ = vāntecchopavicārah.

¹⁰ gzod *X*.

² = siṃhanādāḥ.

⁵ = upavicārah.

⁸ = saḥ.

¹¹ ka shis *X*.

³ = svaguoḍbhāvanāḥ.

⁶ = vāntaḥ.

⁹ = kāruṇyanikaṣaḥ.

¹² mi *X*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETĀ

| gzhan gyi don du rab bzañ gi || ñid kyi rten la brtse med pas |
 | mgon po khyod ñid ḥbaḥ zhig la || thugs rjes thugs rje mdzad ma gyur |
 b. rten T_3 *Comm.*: don $T_1 T_2$. c. khyod] khyed T_3 . d. rje] rjes T_2 .

常修利他行 曾無自利心
 慈念遍衆生 於己偏無愛

| legs pa dañ mi legs paḥi bud med kyi tshul dañ mthun par bshad par bya ste |
gzhan gyi don . . . mdzad ma gyur || *gzhan gyi don du rab bzañ gi* zhes bya ba ni
 rgyas paḥo || *gzhan gyi don*¹ ni gzhan la sman pa mdzad paḥi phyir ro || *rab tu*
*bzañ ba*² ni mkhas [159b] paḥo || *gi*³ zhes bya ba ni zhal gyis bzhes pa laḥo ||
*ñid kyi rten la brtse*⁴ *med pas* zhes bya ba ni de bzhin gshegs pa de *ñid kyi rten*⁵
 te | de la *brtse ba med pa*⁶ ni rtsub pa dañ gzir bar mdzad pa ste | *thugs rjes*⁷ zhes
 ḥchad par ḥgyur ro || *khyod ñid*⁸ ni bcom ldan ḥdas la yin gyi gzhan la ni ma yin
 no || *ḥbaḥ zhig*⁹ ni bdag ñid che ba zhes bya baḥi don to || *mgon po*¹⁰ zhes bya ba
 ni bod paḥo || *thugs rjes thugs rje mdzad ma gyur*¹¹ zhes bya bas ni de ltar bstan pa
 yin te | thugs rjes mdzad pa dañ | rjes su bzuñ ba mdzad ces pa ni thugs rjeḥi don
 dañ mthun paḥi mtshan no || khyod kyi yul la thugs rjeḥi don dañ mthun paḥi
 mtshan du ma gyur to || de lta bas na *ñid kyi rten la brtse ba mi mñah ba* dañ |
 gzhan la chags paḥi rañ bzhin gañ yin pa des ni bud med kyi spyod pa mi legs
 pa bshad do |

65 tathā hi kṛtvā śatadhā dhīrā balim iva kvacit |
 pareṣāṃ arthasiddhyartham tvām vikṣiptavatī diśaḥ ||

a. tathā hi $B\psi 2$, tatha hi S : bhavē hi A . satadhā (*sic*) A (*cp. T, Comm.*): bahudhā ψ ,
 ba > S . d. *so S\psi*: idṛśaḥ A .

| ḥdi ltar res ḥgaḥ brtan pas gañ || gzhan don bsgrub par mdzad slad du |
 | khyod ni lan brgyar phyogs dag tu || gtor ma bzhin du btañ ba lags |

b. bsgrub par *Comm.*: grub par T_2 , bsgrub pa $T_1 T_3$.

悲願無邊際 遂器化群生
 隨處皆饒益 猶如散祭食

| gzhan la chags pa dañ | ñid kyi rten la brtse ba med pa zhes bya bar shes par ji
 ltar ḥgyur zhe na | smras pa | *ḥdi ltar . . . lags* || *ḥdi ltar lan brgyar phyogs dag du*¹²
 zhes bya ba la smos pa la | *ḥdi ltar*¹³ zhes bya ba ni ji ltar ḥdi ni gzhan la chags
 pa dañ | *ñid kyi rten la brtse ba med pa* de ltar bshad par bya zhes bya baḥi don
 to || *gañ*¹⁴ ni gañ gi phyir zhes bya baḥi don to || yañ na *ḥdi ltar gañ* zhes bya ba
 ni ḥchad par ḥdod paḥi don rab tu ston par byed paḥi tshig phrad ces bya baḥo ||

¹ = *parārtham*.

⁴ rtse X .

⁷ = *karuṇā*.

¹⁰ = *nātha*.

¹³ = *tathā*.

² = *ekāntakalyāṇī*.

⁵ = *svāśrayaḥ*.

⁸ = *tvayy eva*.

¹¹ = *karuṇākaruṇābhavat*.

¹⁴ = *hi*.

³ = *kāmam*.

⁶ = *niṣṭhurā*.

⁹ = *kevalam*.

¹² *Sic.* = *tathā hi kṛtvā śatadhā!*

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

*khyod*¹ ni ḥchad par ḥgyur baḥo || *lan brgya*² ni lan mañ por ro || brtan paḥi phyir *brtan pa*³ ni thugs rje ñid du brjod do || *res ḥgaḥ gtor ma bzhin du*⁴ zhes bya ba ni ji ltar sñiñ rje med pa dag gis phyugs dum bur byas nas gtor mar btañ ba ste | gnod sbyin la sogs pa rnam s dgaḥ bar bya baḥi phyir ro || de bzhin du thugs rjes kyañ thugs rje mi mñaḥ ba dañ ḥdra bar khyod lan brgyar byas nas btañ ba lags so zhes ḥchad par ḥgyur ro || ciḥi [160a] slad du zhe na | bshad pa | *gzhan don bsgrub par mdzad slad du*⁵ | zhes bya bas ni stag phrug la sogs pa rnam s kyī bzaḥ ba sgrub paḥi phyir ro || *khyod*¹ ces bya ba ni khyod do byañ chub sems dpaḥ la sbyor baḥi gnas skabs su *btañ ba lags so*⁶ || gañ la zhe na | *phyogs dag tu*⁷ ni las kyī byed tshig gi mthaḥ can yin te | phyogs bzhir btañ ba zhes bya baḥi don to || gañ gi phyir de ltar gyur pa deḥi phyir *gzhan gyi don rab tu bzañ ba* ni legs par bshad paḥo |

66 tvadicchayaiva tu vyaktam anukūlā pravartate |
tathā hi bādhamānāpi tvāṃ satī nāparādhyate ||

b. anukūlā AB: anukūlaṃ ψ. c. tathā hi ASψ: tathāpi ψ. bādhamān api S, bādhyā> ψ.

karuṇāstavo nāma śaṣṭhaḥ paricchedaḥ ||

| de ltar khyod la gnod mdzad kyañ || noñs pa can du mi rtsi bas |
| khyod kyī bzhed pa kho na dañ || mthun ḥjug pa ni legs par gdaḥ |

b. can] tsam T₃. rtsi T₁: brtsi T₂ T₃ Comm. d. legs] lags T₂.

| thugs rje la bstod pa ste leḥu drug paḥo ||

深 心 念 一 切 恒 不 捨 須 臾
利 彼 反 遭 辱 由 悲 非 佛 答

| de lta buḥi tshigs su bcad pa gñis kyis bud med kyī spyod pa mi legs pa dañ ḥdra baḥi spyod pa bshad nas | bud med kyī spyod pa legs pa de bshad par bya ste | tha mal paḥi skye bos kyañ bud med gyon can dbañ du mi ḥgyur te | ḥon kyañ brtan paḥi khyad par can gyi byañ chub sems dpaḥ lta smos kyañ ci dgos te | *de ltar . . . gdaḥ* || *de ltar khyod la gnod mdzad kyañ* zhes bya ba ni rgyas paḥo || khyod kyī srog pas kyañ gzhan gyi srog la gces par dgoñs paḥo || des na thugs rje ḥdi ni *khyod kyī bzhed pa dañ rjes su mthun*⁸ zhiñ khyod kyī thugs dañ mi ḥgal bar *ḥjug pa*⁹ ni sems can la sman paḥi slad du ḥjug paḥo || *legs pa*¹⁰ ni yin paḥo || ji ltar ḥdi shes par bya zhe na | bshad pa | *de ltar khyod la gnod mdzad <kyañ zhes>*¹¹ bya ba la sogs pa la | *de ltar*¹² zhes bya ba ni sña ma bzhin du bshad par byaḥo || yañ na *de ltar* zhes bya ba ni *lan brgyar bcad nas gtor mar btañ ba*

¹ = tvām.

⁴ = balim iva kvacit.

⁷ = diśaḥ.

¹⁰ = vyaktam.

² = śatadhā.

⁶ = pareṣām arthasiddhyartham.

⁸ = tvadicchayānukūlā.

¹¹ Om. X.

³ = dhīvā.

⁶ = vikṣiptavatī.

⁹ = pravartate.

¹² = tathā.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

la sogs paḥi rnam pa des so || *kyañ*¹ ni gañ gi phyir gyi don to || *gnod mdzad kyañ*² zhes bya ba ni gzir ba yañ mdzad paḥo || *khyod*³ ni bcom ldan ḥdas so || *mi brtsi bas*⁴ ni legs pa yin gyi gdug⁵ pa can ni ma yin no zhes bya baḥi don to || gañ gi phyir noñs pa can [r6ob] du mi brtsi zhe na | bud med gdug pa can ni dor baḥi rigs na khyod kyi thugs rje ḥdi dor bar ma mdzad pas nes par ḥdi ni noñs pa can du mi brtsi bas noñs par mi mdzad pas | zhes bya baḥi don to || de ltar ḥdir dgoñs pa dañ rjes su mthun paḥi phyir thugs rjes bud med kyi spyod pa legs pa dañ ḥdra ba tshigs su bcad pa ḥdis gsal bar rtogs par byaḥo zhes bya ba ste | thugs rje la bstod paḥi bshad paḥo || thugs rje la bstod pa zhes bya baḥi bshad pa ste leḥu drug paḥo ||

VII. VACANASTAVAḤ

67 supadāni mahārthāni tathyāni madhurāṇi ca |
guḍhottānobhayārthāni samāsavyāsavanti ca ||

a. supadāni *S*: sūpādīni *A*.

| tshig bzañ ba dañ don che dañ || bden pa dañ ni sñan pa dañ |
| zab gsal gñis kaḥi don ldan dañ || bsdus dañ spros pa dañ ldan pa |
c. gñi gaḥi *T*₃.

慈音演妙義 誠諦非虛說
廣略任機緣 半滿隨時轉

|| gsuñ la bstod paḥi dbye ba bcu gcig⁶ te | de la tshigs su bcad pa gañ gis tshig gi don gyi dbye ba gañ yin pa bshad pa de ni phyis bshad par byaḥo || de la *tshig bzañ ba dañ don che dañ* zhes bya baḥi tshigs su bcad pa gñis te | *tshig bzañ . . . mi ḥgyur*⁷ || *tshig bzañ ba dañ* zhes bya ba bshad par bya ste | tshig bzañ baḥi gsuñ gañ la yod pa de ni *tshig bzañ ba*⁸ ste | tshig gsal ba zhes bya baḥi don to || tshig gsal ba yin na yañ sgeg paḥi sdeb sbyor la sogs pa dañ ḥdra bar don mi che ba ma yin nam zhe na | smras pa | *don che ba*⁹ ni mtho ris dañ thar pa gsal baḥi phyir ro || drañ sroñ ser skya la sogs paḥi tshig kyañ de ltar gsal ba yin te | ḥon kyañ phyin ci log gi don gsal ba zhes bya bas na de dag las kyañ khyad par du bshad par bya ste | *bden pa*¹⁰ zhes bya ba ni phyin ci log ma yin zhes bya baḥi don to || bden pa ma yin pa phal che ba ni sñan pa yin te | ḥdi dag ni bden pa dañ *sñan pa*¹¹ yañ yin te | sñan¹² paḥi rigs so zhes bya baḥi don to || ji lta ba bzhin du sbyor ba ni chuñ ṅu dañ | ḥbriñ dañ | dbaṅ po rnon poḥi [r6r a] gdul byaḥi

¹ = *hi*!

⁴ *nāparādhyate*.

⁷ *vv. 67 and 68*.

¹⁰ = *tathyāni*.

² = *bādhamānāpi*.

⁵ *bdug X*.

⁸ = *supadāni*.

¹¹ = *madhurāṇi*.

³ = *tvām*.

⁶ *bcuig X*.

⁹ = *mahārthāni*.

¹² *gñan X*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

ño boḥi phyir zab pa dañ | gsal ba | dañ gñi gaḥi don gañ la yod pa de ni *zab pa dañ* | *gsal ba dañ* | *gñi gaḥi don dañ ldan paḥo* || de la rten ciñ ḥbrel par ḥbyuñ baḥi tshig gi don dañ ldan pa ni *zab pa*¹ ste zab paḥo || sbyin pa la sogs pa yañ baḥi don dañ ldan pa ni *gsal baḥi don to*² || rten ciñ ḥbrel par ḥbyuñ baḥi tshig gi don la sogs pa <dañ sbyin pa la sogs pa>³ ni *gñi gaḥi don dañ ldan paḥo*⁴ || *bsdus pa*⁵ ni mdor bsdus pa ste | ji ltar dge sloñ dag gzugs zhes bya baḥi chos spañ bar byaḥo zhes bya baḥo || *spros pa*⁶ ni rgyas paḥo || ḥdi lta ste | dge sloñ dag gzugs ni bdag ma yin te | dge sloñ dag gzugs bdag yin na gzugs ni gnod pa dañ sdug bsñal bar mi ḥgyur ro || de gñi ga gañ la yod pa de ni *bsdus pa dañ spros pa dañ ldan pa* ste | gdul bya bsdus pa dañ spros pa la dgaḥ baḥi dbaḥ du byas paḥi phyir ro |

68 kasya na syād upaśrutya vākyāny evaṃvidhāni te |
tvayi pratihatasyāpi sarvajña iti niścayaḥ ||

b. evaṃvidhāni ADψ: evavidhāni S.

| khyod kyi gsuñ ni de lta bu || khyod kyi dgra bos thos na yañ |
| thams cad mkhyen pa lags so zhes || su zhig ñes pa skye mi ḥgyur |

b. bos] bo T₃. c. lags] legs T₃. d. skye] bskyed T₂.

若聞尊演說 孰不歎希奇
縱令懷惡心 有智咸歸信

| *su zhig*⁷ ces bya ba ni mi srid paḥi phyir ro || *mi ḥgyur*⁸ ni mi ḥgyur baḥo || *thos pa*⁹ ni thos nas so || *gsuñ*¹⁰ ni mdoḥi sde dañ dbyaḥs kyis bsñad paḥi sde la sogs paḥo || *de lta bu*¹¹ ni ji ltar bshad paḥi rnam pa dañ ldan paḥo || *khyod kyi*¹² ni khyod kyiḥo || *khyod kyi*¹³ ni bcom ldan ḥdas laḥo || rjes su chags pa dañ ḥbriñ ḥbaḥ zhig tu ma zad kyi *dgra bos kyan*¹⁴ zhes bya ba ni *yañ*¹⁵ gi sgraḥi don to || thams cad mkhyen pas na *thams cad mkhyen pa*¹⁶ zhes byaḥo || *ñes pa*¹⁷ ni ñes paḥi rkyen zhes byaḥo || de lta buḥi tshigs su bcad pa gñis kyis bcom ldan ḥdas kyi gsuñ la thams cad mkhyen pa kho nar gsal ba ni dbye ba dañ poḥi bshad paḥo |

69 prāyeṇa madhuraṃ sarvam agatyā kiṃcid anyathā |
vākyam tavārthasiddhyā tu sarvam eva subhāṣitam ||

a. prāyeṇa Aψ, prāye)ψ, × × [ṇa] ψ: [prā]yena (sic) B, prā[yo na] S (cp. T). b. anyatha S. c. sidhyā ADψ.

¹ = *gūḍhāni*.

⁴ = *ubhayārthāni*.

⁷ = *kasya*.

¹⁰ = *vākyāni*.

¹³ = *tvayi*.

¹⁶ = *sarvajñaḥ*.

² = *uttānārthāni*.

⁵ = *samāsaḥ*.

⁸ = *na syāt*.

¹¹ = *evaṃvidhāni*.

¹⁴ = *pratihatasyāpi*.

¹⁷ = *niścayaḥ*.

³ Om. X.

⁶ = *vyāsaḥ*.

⁹ = *upaśrutya*.

¹² = *te*.

¹⁵ = *api*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCĒṬA

| mañ po ril gyis sñan ma lags || bcos ma hgaḥ tsam sñan pa lags |
| khyod kyi gsuñ don grub pas kyañ || thams cad legs gsuñs kho na
lags |

- a. mañ po ril gyis T_2 *Comm.*: mañ bo ril gyi T_1 , mañ poḥi ril gyis T_3 . b. bcos ma $T_1 T_3$:
bcos pa T_2 *Comm.* sñan pa lags $T_1 T_2$: sñan par bas T_3 . c. gsuñ ni don grub
pas T_2 . d. gsuñs] gsuñ T_2 .

義詞恒善巧 或復出鹿言
利益悉不虛 故並成真妙

| gzhan yañ | *mañ poḥi* . . . lags || *mañ po ril gyis sñan ma lags* zhes pa ni rgyas paḥo || *mañ po*¹ ni [I6I b] phal che ba *sñan pa*² ste | thos pa dañ rjes su mthun paḥo || *gsuñ thams cad*³ ces bya ba ni bshad⁴ par hgyur ro || *bcos pa hgaḥ tsam*⁵ zhes bya ba ni gañ zhig ḥdod paḥi bde baḥi loñs spyod la zhen pa de ni de dañ rjes su mthun paḥi gsuñ gis ḥdul bar ma nus so || *bcos pa hgaḥ tsam gyi gsuñ*⁶ ni sñan pa ma yin zhes bya baḥi don to || dper na ḥdod paḥi bde ba⁷ la chags paḥi srid pa las ḥjigs pa bstan par bya baḥi phyir gsuñs pa ni | de ltar ḥbar bar⁸ gyur pa la || rañs dañ dgaḥ ba⁷ ci zhig yod || mun paḥi nañ du gnas pa yis || sgron ma ji ltar tshol mi byed | ces bya baḥo || gzhan kha cig ḥdi ltar smra bar byed | *bcos paḥi gsuñ* ni sñan pa ma yin te | dper na lhas byin la bcom ldan ḥdas kyi bkaḥ stsal pa | rmoñs paḥi skyes bu shā⁹ riḥi bu dañ maudgal gyi bu la yañ dge sloñ gi dge ḥdun gtod par mi byed na khyod la gtod pa lta smos kyañ ci dgos || gañ gi phyir shākya rnam kyi bran moḥi bu am ba ṣṭa zhes bya baḥi skye boḥi roḥi mchil ma za bar khyod hgyur ro zhes bya baḥo || de bas na mi bzad paḥi bsam pa dañ ldan pas gnas par ḥos paḥi gdul bya la thugs rjer dgoñs paḥi bcom ldan ḥdas kyi bkaḥ stsal to || deḥi yañ mi sñan pa ma yin pa dañ | rtsub mo ma yin pa ste | thugs ñon moñs pa dañ mi ldan paḥi phyir ro || *gsuñ*¹⁰ zhes bya baḥi don ni bshad zin to || *don grub pa*¹¹ ni mtho ris dañ thar paḥi don bsgrub par bya baḥi phyir ro || *kyañ*¹² gi sgras ni don gzhan ston paḥo || *thams cad*¹³ ces bya ba ni sñan pa dañ mi sñan paḥo || *legs par gsuñs pa*¹⁴ ni legs par gsuñs paḥo || de lta buḥi tshigs su bcad pa ḥdis shākya rnam kyi tshig sñan pa ste | dbye ba rnam pa gñis pa bshad do |

70 yac chlakṣṇaṃ yac ca paruṣaṃ yad vā tadubhayānvitam |
sarvam evaikarasatāṃ vimarde yāti te vacaḥ ||

- a. yac ca] yaccha *D.* d. vimarde yāti de va] *B.* vi × rde yāti ψ , <yā(ti) *S.* vimardhe
yāti *D.* vimardepīti *A.* vicāryayati *J-S.* in text, presumably from Poussin's conjecture
vicārya yāti!

¹ = *prāyeṇa*.

⁴ Read ḥchad?

⁷ pa *X.*

¹⁰ = *vākyam*.

¹³ = *sarvam*.

² = *madhuram*.

⁵ = *agatyā!*

⁸ par *X.*

¹¹ = *arthasiddhyā*.

¹⁴ = *subhāṣitam*.

³ = *sarvaṃ vākyam*.

⁶ = *kimcid anyathā*.

⁹ sha *X.*

¹² = *tu*.

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

| khyod kyi gsuñ ni rnam brtags na || gañ zhig hjam dañ rtsub pa dañ |
| gañ yañ de gñis ldan pa dag || thams cad ro gcig ñid du hgyur |

c. dag] dañ T_3 .

柔軟及麤獷 隨事化衆生
聖智無礙心 一味皆平等

| de ñid bshad par bya ste | *khyod kyi gsuñ*. . . [162a] *hgyur* || *gañ zhig hjam pa*¹
ni sñan pañi gsuñs zhes hchad par hgyur ro || ci hdra ba yin zhe na | gzhi bstan
pañi mdo las ji skad gsuñs pa ni | hdi ni lus kyi legs par spyad pa dañ | hdi ni
lus kyi² legs par spyad pañi rnam par smin pañi hbras bu dañ | hdi ni ñag dañ
yid kyi legs par spyad pa dañ | hdi ni ñag dañ yid kyi legs par spyad pañi rnam
par smin pañi hbras bu dañ | hdi ni lha dañ mi rnam zhes bya baño || *gañ zhig
rtsub pa*³ zhes bya ba ni rtsub pa dañ rjes su mthun paño || ji lta ba bzhin du
mdo de ñid las | hdi ni lus kyi ñes par spyad pa dañ | hdi ni lus kyi ñes par spyad
pañi rnam par smin pañi hbras bu dañ | hdi ni ñag dañ yid kyi ñes par spyad pa
dañ | hdi ni ñag dañ yid kyi ñes par spyad pañi rnam par smin pañi hbras bu
dañ | hdi ni dmyal ba dañ | dud hgro dañ | yi dags dañ zhes bya baño || *gañ
yañ de gñis dañ ldan pa*⁴ zhes bya ba ni gañ zhig gsuñ de gñis ni hjam pa dañ
rtsub pa dag ste | *ldan pa*⁵ ni ldan pa zhes bya bañi don to || de bzhin du mdo
de ñid las | hdi ni lus kyi legs par spyad pa zhes bya ba sña ma bzhin dañ | de
bzhin du hdi ni lus kyi ñes par spyad pa zhes bya ba sña ma bzhin no || *thams
cad*⁶ ces bya ba ni hjam pa dañ rtsub pañi dañ gñi ga dañ ldan pañi gsuñ *ro gcig pa
ñid*⁷ ni thar pa gcig gi⁸ mthañ *brtags pa*⁹ ni rnam par spyod pa ste | *hgyur ba*¹⁰ ni
hgyur baño || *khyod kyi*¹¹ ni <khyod kyiño || *gsuñ*¹² ni>¹³ gsuñ ño || khyod kyi gsuñ
ni rjes su chags pa dañ | khoñ khro ba med pañi phyir dañ | thugs rje dañ hbrel
bañi¹⁴ phyir rnam par dpyad na thams cad ro gcig par hgyur te | legs par spyod pa la
gnas pañi sbyor bas thar pa thob par mdzad pa ste | bsdus pañi don to || de lta buñi
tshigs su bcad pas gsuñ thar pa dañ ro gcig pa ste | dbye ba gsum pa bshad do |

71 aho supariśuddhānāṃ karmaṇāṃ naipuṇaṃ param |
yair idaṃ vākyaratnānāṃ īdrśaṃ bhājanaṃ kṛtam ||

a. suddhānāṃ A .

| e maño shin tu yoñs dag pañi || hphrin las rnam ni rab tu bzo |
| de yis rin chen gsuñ rnam kyi || snod hdi hdra ba hdi bgyis so |

b. rnam ni T_3 : rnam kyañ T_1 , rnam kyañ T_2 .

勝哉無垢業 善巧喻良工
成此微妙身 演斯珍寶句

¹ = *yac chlakṣṇam*.

⁴ = *yad vā tadubhayānvitam*.

⁷ = *ekarasaṭām*.

¹⁰ = *yāti*.

¹³ *Om. X*.

² *kyis X*.

⁵ = *anvitam*.

⁸ *gcigis X*.

¹¹ = *te*.

¹⁴ *pañi X*.

³ = *yac ca paruṣam*.

⁶ = *sarvam*.

⁹ = *vimarḍe*.

¹² = *vacāḥ*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

| de yi phyir na ño mtshar baḥi¹ yid kyis bstod par bya ste | *e maḥo* . . . [162b]
bgysis so || *e maḥo shin tu yoñs dag paḥi* zhes bya ba ni rgyas paḥo || *kye maḥo*² zhes
 bya ba ni ño mtshar baḥo || *shin tu yoñs dag paḥi hphrin las*³ ni dkar po ḥbah
 zhigh te | *gya gyu ba rtag tu spañs paḥi phyir*⁴ zhes bya ba la sogs paḥo || *bzo*⁵
 zhes bya ba ni mkhas paḥo || *rab tu*⁶ ni khyad par dañ ldan pa zhes bya baḥi
 don to || *hphrin las des*⁷ zhes bya ba ni byed paḥi tshig yoñs su gyur pa dañ sbyar
 ro || *ḥdi*⁸ zhes bya ba ni dad pa skyes pas mñon sum dañ ḥdra bar srid par byed
 de | *rin chen gsuñ rnams kyi*⁹ zhes bya ba ni tshig bzañ ba dañ don che ba la sogs
 paḥi rnam pas shin tu dkon paḥi phyir *gsuñ rnams* ni *rin chen no* || *ḥdi ḥdra ba*¹⁰
 ni rnam pa ḥdi dañ ḥdra ba ste | mtshan dañ dpe byad kyis brgyan paḥo || *snod*¹¹
 ni rten no || *bgysis so*¹² zhes bya ba ni skyed pa dañ ñes par bsgrubs pa ste | rin chen
 gsuñ dañ rjes su mthun pa zhes dgoñs so |

72 asmād dhi netrasubhagād idaṃ śrutimanoharam |

mukhāt kṣarati te vākyam candrād dravam ivāmṛtam ||

a. so *BDψ*: āsmād *S*, asmād vineva *A*. d. dravam *Aψ*: dra(vad) *S*, candrādravam *B*.

| khyod zhal blta na rab sdug pa || de las mñan na sñan pa yi |
 | gsuñ ḥdi dag ni zla ba las || bdud rtsi ḥdzag pa bzhin du ḥbyuñ |

b. yi] yis *T*₂. d. ḥbyuñ *T*₃ *Comm.*: gdaḥ *T*₁ *T*₂.

觀者皆歡喜 聞說並心開
 美顏宣妙詞 如月流甘露

| *gsuñ gi rin chen rnams kyi snod ḥdi* ji lta bu yin zhe na | bshad pa | *khyod zhal* . . .
ḥbyuñ || *khyod zhal blta na rab sdug pa*¹³ zhes smos pa la | *zhal de las*¹⁴ zhes bya
 ba ni ḥchad par ḥgyur ro || *na*¹⁵ ni gañ gi¹⁶ phyir zhes bya baḥi don to || *blta na*
*sdug pa*¹⁷ zhes bya ba ni blta na sdug pa ste blta bar ḥos pa zhes bya baḥi don to ||
*ḥdi*¹⁸ ni *gsuñ*¹⁹ zhes ḥchad par ḥgyur ro || ci ḥdra ba yin zhe na | *mñan na sñan*
*paḥo*²⁰ || *zhal*²¹ ni zhal las *ḥdzag pa*²² ste | ḥdzag pa bzhin du ḥbyuñ baḥo || *khyod*
*kyi gsuñ gi*²³ mtshan ñid ni bshad zin to || *zla ba las bdud rtsi ḥdzag pa bzhin du*
*ḥbyuñ*²⁴ zhes bya ba la | zla ba ni bdud rtsiḥi rañ bzhin no zhes ḥjig rten la grags
 paḥo || ji ltar de las zhu baḥi rañ bzhin gyi²⁵ bdud rtsi ḥdzag pa de bzhin du |
 bcom ldan ḥdas kyi zhal gyi zla ba las don dam pa dañ mya ñan las ḥdas pa thob
 paḥi phyir na gsuñ kho na bdud rtsi ḥdzag pa bzhin ḥbyuñ ño zhes bstan to ||

¹ bar *X*.

⁴ *Cp. v. 15.*

⁷ = *karmanāṃ yaiḥ*.

¹⁰ = *īdṛśam*.

¹³ = *asmād dhi netrasubhagāt*.

¹⁶ = *hi!*

¹⁸ = *idam*.

²¹ = *mukhāt*.

²⁴ = *candrād dravam ivāmṛtam*.

² *Sic. = aho.*

⁵ = *naipuṇam*.

⁸ = *idam*.

¹¹ = *bhājanam*.

¹⁶ *gis X.*

¹⁹ = *vākyam*.

²² = *kṣarati*.

³ = *supariśuddhānāṃ karmaṇām*.

⁶ = *param*.

⁹ = *vākyaratnāni*.

¹² = *ḥrtam*.

¹⁴ = *asmān mukhāt*.

¹⁷ = *netrasubhagāt*.

²⁰ = *śrutimanoharam*.

²³ = *te vākyaśya*.

²⁵ *Read gyis?*

ŚATAPAÑCĀŚĀTKANĀMA BUDDHASTOTRAM

de lta buḥi tshigs su bcad [163 a] pa gñis kyis gsuñ dañ rjes su mthun paḥi rten
pa ste | dbye ba bzhi pa bshad do |

73 rāgareṇuṃ praśamayad vākyaṃ te jaladāyate |
vainateyāyate dveṣabhujāṅgoddharaṇaṃ prati ||

a. praśamayaṃ D. b. jaladhāyate D. d. bujaṅgo D, bhūḅ B.

| khyod kyī gsuñ ni ḥdod chags kyī || rdul rab zhi mdzad char sprin ḥdra |
| zhe sdañ sbrul ni gdon paḥi phyir || nam khaḥ ldiñ dañ ḥdra ba lags |

c. gdon] ḥdon T₃.

慈雲灑法雨 能清染欲塵
如彼金翅王 吞滅諸龍毒

| gzhan yañ | *khyod kyī gsuñ . . . lags* || *ḥdod chags kyī rdul rab zhi bar mdzad*
ces smos pa la | *ḥdod chags kho na rdul¹* te | sdo ba zi ba² la sogs pa mi sdug pa
bstan pas de *rab tu zhi bar mdzad pa³* ni sel bar mdzad pa zhes bya baḥi don to ||
gsuñ gi⁴ don ni bshad zin to || *khyod⁵* ni khyod kyīḥo || *char sprin ḥdra⁶* zhes bya
ba ni char sprin⁷ ma yin pas char sprin dañ ḥdra bar spyod pas na *char sprin dañ*
ḥdra baḥo || bhri sha la sogs paḥi sgra la kyāḥi rkyen can te⁸ | de ltar ḥchad par
ḥgyur baḥi sbyor ba la yañ shes par byaḥo || *nam khaḥi ldiñ dañ ḥdra ba* zhes
smos pa la | *nam khaḥ ldiñ⁹* ni nam khaḥ ldiñ ño || de dañ ḥdra bar spyod pa ste |
byams pa la sogs bstan pas *zhe sdañ sbrul ni gdon paḥi phyir* zhes smos pa la | *zhe*
sdañ ñid sbrul¹⁰ te khro baḥi dug ḥbyin paḥi phyir ro || *gdon paḥi phyir¹¹* zhes bya
ba ni de la brten nas zhes bya baḥi don to |

74 divākarāyate bhūyo 'py ajñānatimiraṃ nudat |
śakrāyudhāyate mānagirīn abhividārayat ||

a. bhūyo 'py AB: (bhūyo hy) S, bhuyaḅ D. b. nudaṃ D. d. girina° ASψ²:
girina° B, girīna° D. vidārayan Dψ, vidhārayaṃ B.

| yañ dañ yañ du mi shes paḥi || rab rib ḥjoms pas gdugs dañ ḥdra |
| ña rgyal ri bo mñon ḥjoms pas || brgya byin mtshon cha ḥdra ba lags |

能殄無明闇 喻如千日光
摧碎我慢山 譬猶天帝杵

| gzhan yañ | *yañ dañ yañ du . . . lags* || *gdugs dañ ḥdra ba¹²* zhes bya ba ni rgyas
paḥo || *gdugs bzhin du spyod pas na gdugs dañ ḥdra baḥo* || *yañ dañ yañ du¹³*

¹ = *rāga eva reṇuḥ*.

² *Skt. dyutamadyādi?* (zi ba for bzi ba; v. *Yäschke, s.v.*). The letter z is blurred in X.

³ = *praśamayāt*.

⁴ = *vākyaśya*.

⁵ = *te*.

⁶ = *jaladāyate*.

⁷ sbyin X.

⁸ *Skt. bhṛśādibhyo°: Pāṇ. III, 1, 12.*

¹⁰ = *dveṣa eva bhujāṅgaḥ*.

¹¹ = *uddharaṇaṃ prati*.

¹² = *divākarāyate*.

¹³ = *bhūyo 'pi*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

zhes bya ba ni slar yañ rten ciñ ḥbrel par ḥbyuñ ba bstan pas sñon gyi mthaḥ dañ |
 phyi maḥi mthaḥ dañ | dbus kyi mthaḥ gsal baḥi phyir na gdugs dañ ḥdra baḥi¹
*gsuñ*² zhes thams cad la drañ bar byaḥo || ci zhig mdzad ce na | bshad pa | *mi*
*shes paḥi rab rib ḥjoms pas*³ zhes bya ba la | *mi shes pa* ni ma rig par grags pa ste |
 yañ dag paḥi lta ba la sgrib par byed paḥi *rab rib* de rnam par sel bar mdzad ces
 bya baḥi don to || *brgya byin gyi mtshon* [r63b] *cha*⁴ ni rdo rje ste | de dañ ḥdra
 bar spyod paḥo || *ña rgyal*⁵ ni mtho baḥi mtshan ñid dañ chos mthun paḥi phyir
 na *ri bo*⁶ ste ri boḥo || de *ḥjoms pas*⁷ na *brgya byin gyi mtshon cha dañ ḥdra ba*
 ste | las bdag gir bya ba kho na dañ | bdag med pa las ḥbyuñ baḥi phyir ro || las
 bdag gir bya ba bsams na ḥdi ltar ḥgyur te | las las rigs dañ | gzugs dañ | lañ
 tsho la sogs pa gzhan rnam kyañ yin no || ḥdi ni bdag med pa dañ | ḥdus byas
 pa tsam ñon moñs paḥi gzhan dbañ du gyur paḥi las las byuñ bas na rnam gañ
 gis su zhig ña rgyal byed ces bya baḥo || de lta buḥi tshigs su bcaḍ pa gñis kyis
 ḥdod chags dañ | zhe sdañ dañ | gti mug dañ ña rgyal ḥjoms pa ni gsuñ yin pas
 na dbye ba lña pa bshad do |

75 dr̥ṣṭārthatvād avitatham niṣkleśatvād anākulam |
 gamakam suprayuktatvāt trikalyāṇam hi te vacaḥ ||

b. niḥkleśatvād A, <ṣkeśatvād B. anākulam A (cp. T and my note): anāvilam DBψ.

| don gzigs pas na mi bslu ba || noñs mi mñañ phyir rjes su mthun |
 | legs par sbyar bas go sla ste || khyod kyi gsuñ ni legs gsum ldan |

現證非虛謬 靜慮除亂心
 如實善修行 三事皆圓滿

| gzhan yañ | *don gzigs pas . . . legs gsum ldan* || *don gzigs pas na mi bslu ba* zhes
 bya ba ni rgyas paḥo || *don gzigs pa gañ yod pa de ni don gzigs paḥo*⁸ || *gsuñ*⁹ zhes
 bya ba ni ḥchad par ḥgyur ro || de yi rañ bzhin ni *don gzigs paḥi phyir na mi*
*bslu ba*¹⁰ ste | bden pa zhes bya baḥi don to || bcom ldan ḥdas kyi gsuñ don ni mi
 bslu bar mthoñ ste | deḥi gsuñ la rjes su ḥjug pa rnam kyis¹¹ mtho ris dañ thar pa
 thob paḥi phyir ro || dper na ña yoñs su mya ñan las ḥdas paḥi lo brgyaḥi ḥog
 tu rgyal po gtum po mya ñan med ces bya ba ḥbyuñ bar ḥgyur ro || des ni nub
 gcig la chos kyi rgyal poḥi mchod rten brgyad khri byed par ḥgyur ro zhes bcom
 ldan ḥdas kyis gsuñs so || de bzhin du ma ḥoñs paḥi dus su khu ta ka¹² zhes bya
 baḥi mi rnam kyis mgo bo la gñer ma lhags par ḥgyur ba dañ | bu mo gzhon nu
 las kyañ bu skye bar ḥgyur ro zhes bya ba la sogs pa thams cad ñe bar dmigs par
 byaḥo zhes bya baḥo || yañ na *don gzigs paḥi gsuñ ba*¹³ ni *mi bslu ba* yin no || ma

¹ Read ḥdra baḥo ||?

⁴ = śakrāyudham.

⁷ = abhividārayat.

¹⁰ = avitatham.

¹² Skt. khustaka? Cp. Divy. Index.

² = vākyam.

⁵ = māñāḥ.

⁸ = dr̥ṣṭārtham.

¹¹ kyi X:

³ = ajñānatimiraṃ nudat.

⁶ = giriḥ.

⁹ gsum X. = vacaḥ.

¹³ = dr̥ṣṭārthasya vacaḥ.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

rig [164a] pa la sogs pa hjom paḥi ye shes kyis gañ gis don gzigs pa de ni *don gzigs pa* ste | de ni bcom ldan ḥdas kho naḥo | de yi gsuñ ni *mi bslu ba* ste | *don gzigs paḥi phyir ro* || ḥdod chags la sogs pas dkrugs paḥi sems dañ ldan pa rnams kyī tshig ni rjes su mi mthun pa ste | bcom ldan ḥdas kyī ni *noñs pa mi mñah baḥi phyir*¹ na | *rjes su mthun pa*² ste | drañ sroñ rgyas pa la sogs pa dañ ḥdra bar sña phyir mi mthun pa ni ma yin no || zhes dgoñs paḥo || *go sla*³ zhes bya ba ni gdul byaḥi skye bos rtogs par mdzad paḥo || *legs par sbyar ba*⁴ zhes bya ba ni ji ltar gdul byas phal paḥi tshig dañ | chos skad dañ | kla kloḥi tshig gi dbye bas don shes pa de bzhin du legs par sbyar ba zhes bshad do || de yi phyir don gzigs pa dañ rjes su mthun pa dañ go sla ba ste legs pa gsum gañ la yod pa de ni *legs pa gsum dañ ldan pa*⁵ ste | *khyod kyī gsum no*⁶ || *niḥi*⁷ sgra ni tshig gi kha bskañ baḥo || rnam pa gsum po de dag gis yoñs su dag paḥi gsuñ dag gis ston pa ñid du grags paḥi tshigs su bcad pa ḥdis dbye ba drug pa bshad do |

76 manāṃsi tāvac chrotṭṇāṃ haranty ādau vacāṃsi te |
tato vimṛśyamānāni rajāṃsi ca tamāṃsi ca ||

c. vimṛśyamānāni *BD*: vimṛśyamānāni *A*. d. tamāṃtsi *B*.

| re zhig dañ por khyod kyī gsuñ || ñan pa rnams kyī yid ḥphrog mdzad |
| de nas yid la bsam bgyis na || rdul dañ mun pa dag kyañ sel |

c. bsams *T*₂.

創聞佛所說 心喜已開明
從此善思惟 消除諸垢染

| gzhan yañ | *re zhig* . . . sel || ñan pa rnams kyī yid ḥphrog mdzad ces bya ba la | *yid*⁸ ni sems dag go || *re zhig*⁹ ces bya ba ni rim paḥi don to || ñan po¹⁰ rnams kyī¹¹ ste | yan lag lña dañ ldan paḥi dbyaṃs kyis gzhan du rjes su mi ḥbrañ baḥi phyir yid ḥphrog pa mdzad paḥo¹² || *dañ por*¹³ ni dañ por ro || *gsuñ*¹⁴ ni gsuñ no || *khyod*¹⁵ ni khyod kyī zhes bya baḥo || ñan pa las phyi maḥi dus su *yid la bsam bgyis na*¹⁶ zhes bya ba dañ¹⁷ sgom paḥi rim pas so || rgyud la dri mas gnod paḥi phyir *rdul*¹⁸ ni ñon moñs pa thams cad do || *mun pa*¹⁹ zhes bya ba ni gti mug go || ñon moñs paḥi rigs ma lus pa [164b] ni gti mug sñon du soñ baḥi phyir gti mug log par bshad do || ḥdod chags kyī rdul ni²⁰ tshig gis spoñ ba tsam zhig bstan te | ḥdir ni gsuñ gcig nas gcig gis ñon moñs pa rtsa ba dañ bcas par hjom pa bshad de | des ni yid ḥphrog par byed paḥi dbye ba bdun pa bshad do |

¹ = *niṣkleśatvāt*.

⁴ = *suprayuktatvāt*.

⁷ = *hi*.

¹⁰ *Sic*.

¹³ = *ādau*.

¹⁶ = *vimṛśyamānāni*.

¹⁹ = *tamāṃsi*.

² = *anākulam*.

⁵ = *trikalyāṇam*.

⁸ = *manāṃsi*.

¹¹ = *śrotṭṇāṃ*.

¹⁴ = *vacāṃsi*.

¹⁷ dañ] *Read ste?*

²⁰ ḥdod chags ni rdul gyi *X*.

³ = *gamakam*.

⁶ = *te vacaḥ*.

⁹ = *tāvāt*.

¹² = *haranti*.

¹⁵ = *te*.

¹⁸ = *rajāṃsi*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

77 āśvāsanam vyasaninām trāsanam ca pramādinām |
saṃvejanam ca sukhinām yogavāhi vacas tava ||

c. saṃvejana D.

| phoñs pa rnams kyi dbugs ḥbyin zhiñ || bag med rnams ni skrag par
mdzad |

| bde ba can dag skyo bgyid pas || khyod gsuñ kun dañ ḥtsham par ḥjug |

a. zhiñ] ciñ T₃. c. bgyid] mdzad T₃.

遭苦能安慰 放逸令生怖
著樂勸厭心 隨事皆開誘

| gzhan yañ | *phoñs pa . . . ḥjug* || *phoñs pa rnams kyi dbugs ḥbyin ciñ* || zhes smos
pa la *phoñs pa rnams*¹ ni ñon moñs pa thob pa ste | ñon moñs pa de las ñes par
ḥbyuñ ba bshad pa *dbugs ḥbyin pa*² zhes bya bas na *phoñs pa rnams kyi dbugs
ḥbyin paḥo* || *gsuñ*³ zhes bya ba ni ḥchad par ḥgyur baḥo || dper na ña pa dag gis
ña rgyas ña dañ rigs mthun paḥi chu srin ḥgram du drañs pa shin tu sdug bsñal
ba dañ ldan pas bcom ldan ḥdas kyi mthus smras pa ni ḥdi nas bdag shi ḥphos
nas sems can dmyal bar skye bar ḥgyur ro || zhes smras pa de la | bcom ldan ḥdas
kyis gsuñs pa | ña ni thugs rje ldan rgyal la | sems ni legs par dad par gyis ||
dud ḥgroḥi skye gnas spañs nas ni || de nas mtho ris ḥgro ba ḥgyur || zhes bya
baḥi tshigs su bcad pa ḥdis dbugs dbyuñ bar mdzad do || bcom ldan ḥdas la
sems rab tu dad pas lha rnams kyi nañ du skyes pa dañ | bcom ldan ḥdas kyi thad
du phyin pas bden pa mthoñ bar gyur to zhes byaḥo || de bzhin du sdug bsñal
dañ ldan paḥi sbrul gdug pa la sogs pa gzhan rnams kyañ dper bshad par byaḥo ||
*bag med rnams ni skrag par mdzad*⁴ || ces bya ba ni dge baḥi bya ba la rtse gcig
pa med paḥi bag med pa dag la sdug bsñal ba bstan pas ḥjigs pa gsal bar mdzad
pa ste | ji ltar ḥbras bu smin pa na || rtag tu ltuñ baḥi ḥjigs⁵ dañ ldan || de bzhin
skyes paḥi mi rnams ni [165a] || rtag tu ḥchi baḥi ḥjigs dañ ldan || zhes bya
baḥo || ñuñ ñu la loñs spyod pa bstan pa dañ | yañ na skye ba dañ ḥjig par bstan
pas phal cher ḥdod paḥi bde bas *bde ba dañ ldan pa rnams kyi skyo bar bgyid pa*⁶
ni ḥdod chags dañ bral ba bskyed par mdzad paḥo || dper na | ñuñ dañ sdug
bsñal mañ por ldan || ḥdod pa mkhas pas rnam shes pas || lha yi ḥdod pa rnams
la yañ || lhag par dgaḥ ba mi ḥgyur ro || ḥdus byas rnams ni mi rtag te || skye
dañ ḥjig paḥi chos can pas || skyes nas ḥjig par ḥgyur bas na || de rnams myur
du zhi na bde || zhes bya baḥi tshigs su bcad pa gñis so || de yi *kun dañ ḥtsham
pa*⁷ ni ḥtsham pa dañ mthun par ḥjug paḥi nañ tshul gañ la yod pa de ni *kun dañ
ḥtsham par ḥjug pa*⁷ ste *khyod kyi gsuñ ño*⁸ || de lta buḥi tshigs su bcad pa ḥdis
khyod gsuñ kun dañ ḥtsham par ḥjug paḥi dbye ba brgyad pa bshad do |

¹ = *vyasaninaḥ*.

⁴ = *trāsanam ca pramādinām*.

⁷ = *yogavāhi*.

² = *āśvāsayati*.

⁶ = ḥjig pa dañ ldan X.

⁸ = *vacas tava*.

³ = *vacah*.

⁶ = *sukhinām saṃvejanam*.

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

78 viduṣāṃ prītijananam madhyānām buddhivardhanam |
timiraghnām ca mandānām sārvajanyam idaṃ vacaḥ ||

c. mandānām *A* (cp. *T*, *Comm.*, *Ch.*): mattānām *DB*.

| mkhas pa rnam kyī dgaḥ ba bskyed || bar ma rnam kyī blo yañ spel |
| tha maḥi rab rib rnam ḥjoms pas || gsuñ ḥdi skye bo kun la sman |

a. bskyed] skyed *T*₃.

上智證法喜 中根勝解生
淺劣發信心 尊言遍饒益

| gžhan yañ | *mkhas pa rnam kyī* . . . *sman* || *mkhas pa rnam kyī dgaḥ ba bskyed*
ces bya ba ni rgyas paḥo || *mkhas pa*¹ ni dbaṅ po rnon po rnam kyī skye | *dgaḥ*
ba ni yid bde ba skyed pas *dgaḥ ba skyed pa*² ste | bton pa tsam gyis rtogs paḥi
phyir ro || *gsuñ*³ zhes bya ba ni ḥchad par ḥgyur baḥo || dper na sñon chu srin
las lhaḥi bur gyur pa de ñid kyis bden paḥi rañ bzhin mthoñ nas tshoñ pas khe
rñed⁴ pa dañ ḥdra bar yid bde ba thob pas ḥgro bar gyur to zhes rgyas par gsuñs
paḥo || *bar ma rnam*⁵ ni dbaṅ po bar ma rnam kyī thos pa dañ bsam pa la goms
paḥi sbyor bas bsgom paḥi rañ bzhin gyis shes rab ñe bar bsdus paḥi phyir *blo*
*spel bar mdzad paḥo*⁶ || *tha ma*⁷ ni dbaṅ po dman pa rnam kyī mi shes paḥi rab
rib ḥjoms pas na *rab* [165*b*] *rib ḥjoms pa*⁸ ste | las dañ ḥbras buḥi ḥbrel ba ñes
par bskyed par mdzad paḥi phyir ro || de bas na dbaṅ po rnon po dañ | bar ma
dañ | tha maḥi skye bo la sman pas na *skye bo kun la sman pa*⁹ ste gsuñ de ñid
bshad paḥo || de lta buḥi tshigs su bcad pa ḥdis gsuñ ni skye bo kun la sman pa
ste dbye ba dgu pa bshad do |

79 apakarṣati dṛṣṭibhyo nirvāṇam upakarṣati |
doṣān niṣkarṣati guṇān vākyaṃ te 'bhipravarṣati ||

c. niḥkarṣati *A*.

| lta ba dag las dgar mdzad ciñ || mya ñan ḥdas par ñe bar ḥdren |
| ñes pa sel mdzad khyod kyī gsuñ || yon tan rnam kyī char yañ ḥbebs |

a. las] la *T*₂. dgar] dgaḥ *T*₃.

善拔諸邪見 引之趣涅槃
罪垢能洗除 由尊降法雨

| slar yañ | *lta ba dag las* . . . *ḥbebs* || *lta ba dag las dgar mdzad ciñ* zhes smos pa
la | *dgar bar mdzad pa*¹⁰ ni riñ du mdzad paḥo || *gsuñ*¹¹ zhes bya ba ni ḥchad par
ḥgyur ro || *lta ba dag*¹² ni ḥjig tshogs dañ mthar ḥdzin la sogs pa dag las te |
ñon moñs pa zad par mdzad pa bstan pas mthoñ baḥi lam ḥbyuñ baḥi phyir ro ||

¹ = *viduṣām*.

² = *prītijananam*.

³ = *vacaḥ*.

⁴ sñed *X*.

⁵ = *madhyānām*.

⁶ = *buddhivardhanam*.

⁷ = *mandānām*.

⁸ = *timiraghnām*.

⁹ = *sārvajanyam*.

¹⁰ = *apakarṣati*.

¹¹ = *vākyaṃ*.

¹² = *dṛṣṭibhyaḥ*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

*mya ñan las ḥdas par ñe bar ḥdren*¹ zhes bya ba ni ñon moñs pa zad par mdzad pa bstan pa ñid kyis bsgom paḥi lam bskyed paḥi phyir phuñ poḥi lhag ma dañ bcas paḥi mya ñan las ḥdas par ñe bar ḥdren par mdzad ces bya baḥi don to || *ñes pa sel mdzad* ces bya ba ni ñon moñs pa spañ ba bstan pa ñid kyis mi slob paḥi lam skyed paḥi phyir <ro>² || *ñes pa*³ ni khams gsum paḥi ma lus par sel bar mdzad pa ste | *rab tu sel bar mdzad pa*⁴ ni rab tu sel bar mdzad paḥo || dgra bcom pa ñid thob par mdzad paḥi phyir ñon moñs pa med pa dañ | smon lam gyi ye shes la sogs paḥi *yon tan rnams kyi char yañ ḥbebs*⁵ te | de bskyed paḥi phyir bstan par mdzad paḥi phyir ro || de lta buḥi tshigs su bcad pa ḥdis gsuñ thos pa dañ | bsgom pa dañ | mi slob paḥi lam dañ mthun pa ste dbye ba bcu pa bshad do |

80 sarvatrāvvyāhatā buddhiḥ sarvatropasthitā smṛtiḥ |
avandhyam tena sarvatra sarvaṃ vyākaraṇaṃ tava ||
c. avandhyam AB: avadhyam D.

| kun la ma thogs thugs mñah zhiñ || dgoñs paḥaṅ kun tu ñer gnas pas |
| de slad khyod kyis luñ bstan kun || thams cad la yañ bslu mi mñah |
c. kyis] kyi T₃.

一切智無礙 恒住正念中
如來所記莚 一向非虛謬

| dran pa dañ blo dag thogs pa dañ ldan paḥi phyir drañ sroñ rgyas pa la sogs paḥi tshig ni brdzun pa yin te | bcom ldan ḥdas ni | *kun la ma thogs thugs mñah zhiñ* zhes bya ba rgyas par bshad par bya ste | *kun la* . . . [166a] *mi mñah* || *kun*⁶ ni shes bya rnams la ste *thogs pa mi mñah ba*⁷ ni thogs pa mi mñah baḥo || *thugs*⁸ ni shes rab ste | ñon moñs paḥi sgrib pa dañ | ñon moñs pa dañ ñon moñs pa ma yin paḥi mi shes pa spañs paḥi phyir ro || *khyod kyis*⁹ zhes bya ba ni ḥchad par ḥgyur ro || *kun tu*⁶ zhes bya ba ni shes bya ñid la ste¹⁰ | *ñe bar gnas pa*¹¹ ni mñam par gzhag paḥo || *dgoñs pa*¹² ni yul la ḥdod paḥo || *bslu ba* ni ḥbras bu med pa bshad paḥo || *bslu ba mi mñah ba*¹³ ni mi bslu ba ste ḥbras bu dañ bcas pa zhes bya bar dgoñs paḥo || *de slad*¹⁴ ces bya ba ni rgyu yin paḥi phyir ro || kun la thugs dañ dgoñs pa dag mñam par gzhag paḥi phyir *khyod kyis luñ bstan pa kun*¹⁵ ni gdams ñag ste | *bslu ba mi mñah ba* zhes bya baḥi don to |

¹ = *nirvāṇam upakarṣati*.

⁴ = *niṣkarṣati*.

⁷ = *avyāhatā*.

¹⁰ las te X.

¹³ = *avandhyam*.

² Om. X.

⁵ = *guṇān abhipravarṣati*.

⁸ = *buddhiḥ*.

¹¹ = *upasthitā*.

¹⁴ = *tena*.

³ = *doṣān*.

⁶ = *sarvatra*.

⁹ = *tava*.

¹² = *smṛtiḥ*.

¹⁵ = *sarvaṃ vyākaraṇaṃ tava*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

81 yan nādeśe na cākāle naivāpātre pravartase |
vīryaṃ samyag ivārabdhaṃ tenāmoghaṃ vacas tava ||

a. so *ADB*ψ: yan nākāle na cādeśe ψ. b. pravarttase *A* (*cp. Ch., T*): pravarṣasi *D*,
pra × × si ψ, pravarṣate ψ.

vacanastavo nāma saptamaḥ paricchedaḥ ||

| gañ slad yul min dus min dañ || snod min rnams su mi hjug pa |
| de slad khyod gsuñ don mchis te || brtson hgrus legs par brtsams pa bzhin |

a. gañ slad du min yul min dañ *T*₂.

| gsuñ la bstod pa ste leḥu bdun paḥo ||

無非處非時 亦無非器轉
尊言不虛發 聞者悉勤修

| ḥdiḥi phyir yañ mi bslu ba ste | *gañ slad* . . . *bzhin* || *gañ slad yul min dus min dañ*
zhes bya ba la sogs pa smos pa la | *gañ slad*¹ ces bya ba ni gañ gi phyir ro || *yul*
*min*² ni yul kho na la *rab tu hjug pa*³ ste | gdul byaḥi dgos paḥi phyir ro || ji ltar
cho ḥphrul chen po ston par⁴ bzhed pas | rgyal poḥi khab nas gñan yod du
gshegs so || gañ gi phyir *dus min pa*⁵ ni dus kho na la *rab tu hjug paḥo* || ji ltar
yun riñ por bcom ldan ḥdas kyis cho ḥphrul chen po ston par mdzad pa zhes
bya ba rgyal po gsal rgyal gyis dris pas zhag bdun ḥdas pa na zhes gsuñs pa ste |
dus de tsam gyis gdul byaḥi rgyud de yons su smin par gzigs paḥi phyir ro ||
gañ gi phyir *snod min*⁶ ni rdzogs byed la sogs pa snod ma yin paḥo || *snod* ni thar
paḥi sa bon dañ ldan paḥi snod kho na la hjug paḥo || *de* [166*b*] *slad*⁷ ni rgyu
des *don mchis pa*⁸ ste *khyod kyī gsuñ*⁹ ni don dañ ldan paḥo || sañs rgyas bcom
ldan ḥdas rnams ni ḥbras bu don dañ bcas paḥi chos ston pa zhes bya baḥo ||
ji lta bu zhe na | smras pa | *brtson hgrus legs par brtsams pa bzhin*¹⁰ zhes bya ba ni
bcom ldan ḥdas kyis gsuñs te | byis paḥi brtson hgrus kyis le lo skye bar ḥgyur
ro || shin tu brtsams ches pas ni rgod par ḥgyur ro || de ltar mthaḥ gñis spañs nas
bar maḥi lam gyis brtson hgrus brtsam par bya zhes bya baḥo || de ltar *yañ dag*
par brtsams paḥi brtson hgrus don dañ ldan par ḥgyur zhiñ nes par thar pa ñid
du ḥgyur ba de bzhin du rgyu de las *gsuñ* ni *don mchis pa* zhes bya baḥo || de lta
buḥi tshigs su bcad pa gñis kyis gsuñ don dañ ldan paḥi ḥbras buḥi rañ bzhin te |
dbye ba bcu gcig pa bshad pa ni gsuñ la bstod paḥi bshad paḥo || gsuñ la bstod
paḥi bshad pa zhes bya ba ste leḥu bdun paḥo ||

¹ = *yat*.

⁴ pas *X*.

⁷ = *tena*.

¹⁰ = *vīryaṃ samyag ivārabdham*.

² = *nādeśe*!

⁵ = *nākāle*!

⁸ = *amogham*.

³ = *pravartase*.

⁶ = *nāpātre*!

⁹ = *vacas tava*.

VIII. ŚĀSANASTAVAḤ

82 ekāyanam sukhopāyam svanubandhi niratyayam |
ādimadhyāntakalyāṇam tava nānyasya śāsanam ||

c. ātimatyānta ψ. d. nānyasya Aψ2: nānyatra Ś.

| bgrod pa gcig dañ thabs bde dañ || legs par ḥbrel dañ ñes pa med |
| thog ma bar dañ mthar dge bas || khyod kyi bstan ḥdra gzhan la med |

c. dge bas] dge ba T₃.

一路勝方便 無雜可修學
初中後盡善 餘教所皆無

|| gsuñ gi don gañ yin pa de ni bstan pa yin pas na gsuñ la bstod paḥi ḥog tu
bstan pa la bstod pa bshad par bya ste | *bgrod pa gcig . . . gzhan la med* || *bgrod*
pa gcig dañ thabs bde dañ zhes bya ba la sogs pa smos pa la | gañ gis bgrod pas
na bgrod pa ste *bgrod pa*¹ ni lam mo || *gcig* kyañ yin la *bgrod pa* yañ yin pas na
*bgrod pa gcig pa*² ste | *bstan pa*³ zhes ḥchad par ḥgyur ro || Ita ba rnam par dag
byaḥi phyir | lam ḥdi las ni gzhan pa med || ces mdo las bshad paḥo || lam gcig
kho na yin te | dper na de bzhin gshegs paḥi bstan pa zhes bshad do || yañ na
thar pa gcig pu kho na thob par bya baḥi phyir bgrod pa ni *bgrod pa gcig paḥo* ||
gcig gi⁴ bgrod pa zhes bya ba ni drug paḥi bsdu baḥo || shiñ sha paḥi lo ma dañ
ḥdra baḥi mdo las ji ltar [I67a] gsuñs pa ni chos gañ zhig mñon par shes pa dañ |
yañ dag par byaḥi chub pa dañ | mya ñan las ḥdas paḥi phyir yañ dag par ḥjug
pa de rnams ñid kyis mkhyen ciñ mñon par rdzogs par sañs rgyas nas bshad do ||
zhes bya baḥo || *thabs bde*⁵ zhes bya ba la *thabs* ni sbyar baḥo || gduñs pa la sogs
paḥi dkaḥ baḥi dkaḥ thub dgag paḥi phyir thabs bde ba gañ la yod pa de ni
thabs bde ba ste | bde ba dañ ldan pas sems mñam par gzhang par ḥgyur ro zhes
mdoḥi tshig yin paḥi phyir ro || ji srid thar pa ma thob pa de srid du lha dañ mi
rnams kyi ḥbras bu legs par ḥbrel paḥi ñañ tshul gañ la yod pa de ni *legs par*
*ḥbrel pa dañ ldan paḥo*⁶ || *ñes pa* ni skyon te | ḥdod chags la sogs paḥi ñes pa dañ
mi ldan paḥi phyir na *ñes pa med paḥo*⁷ || *thog ma*⁸ ni thos paḥi dus dañ | *bar ma*⁹
ni bsam paḥi dus dañ | *tha ma*¹⁰ ni bsgom paḥi dus su | *dge ba*¹¹ ste | mñon par
mtho ba dañ | ñes par legs paḥi mtshan ñid dañ ldan paḥo || de yi phyir rgyur
gyur paḥi phyir *thog ma bar dañ mthar dge ba* ni *bstan paḥo* || *khyod kyi ḥdra ba*
*gzhan la med pa*¹² ni phra sroñ ser skya dañ | pe lu ka dañ | gcer bu pa la sogs pa
rnams kyis bstan paḥo || ḥdi la ni rnam pa thams cad du bsten paḥi rigs so |

¹ = *ayanam*.

⁴ gis X.

⁷ = *niratayayam*.

¹⁰ = *ante*.

² = *ekāyanam*.

⁵ = *sukhopāyam*.

⁸ = *ādau*.

¹¹ = *kalyāṇam*.

³ = *śāsanam*.

⁶ = *svanubandhi*.

⁹ = *madhye*.

¹² = *tava nānyasya?*

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

83 evam ekāntakāntaṃ te dṛṣṭirāgeṇa bālīśāḥ |
matam yadi vīgarhanti nāsti dṛṣṭisamo ripuḥ ||

b. bālīśāḥ *Ś*ψ₂: vālīsā *A*. d. dṛṣṭ[ṭ]iṣṭisamo ψ.

| khyod kyi gzhuñ lugs de lta bu || gcig pu phaṅs la lta chags pas |
| byis pa gal te smod bgyid na || lta dañ ḥdra baḥi dgra ma mchis |

b. gcig bu *T*₁, gcig pu phaṅs *T*₂, gcig du *T*₃, gcig tu *Comm*.

如斯一向善 狂愚起謗心
此教若生嫌 無怨與斯等

| de bzhin du yañ | *khyod kyi gzhuñ* . . . *ma mchis* || *gcig du phaṅs la*¹ zhes bya ba
ni rgyas paḥo || de lta buḥi² bgrod pa gcig pa la sogs paḥi cho gas so || *gcig tu*
*phaṅs pa*³ ni ḥdod par bya baḥo || *gcig tu phaṅs pa khyod kyi gzhuñ lugs*⁴ zhes
ḥchad par ḥgyur ro || mu stegs pa ṅan paḥi lta ba la chags pa ni *lta ba la chags pa*⁵
ste | *lta ba la chags paḥi* rgyur gyur pa des so || *byis pa*⁶ ni byis pa kho naḥo || *gzhuñ*
*lugs*⁷ ni bstan paḥo || *gal te*⁸ zhes bya ba [167*b*] ni srid paḥi tshig go || *smod pa*⁹
ni smod par bgyid paḥo || *ma mchis pa*¹⁰ ni ma mchis paḥo || *lta ba dañ ḥdra ba*¹¹
ni lta ba dañ ḥdra baḥi *dgra*¹² ste | lta ba kho naḥo || de rnamṣ ṅid kyi dgraḥi
mchog te | gañ gis khyod kyi dge ba dañ ldan paḥi bstan pa las byis pa de rnamṣ
sun ḥbyin par byed do zhes bya ba ni mdor bsduṣ paḥo |

84 anvabhūṅkthā yad asyārthe jagato vyasanam bahu |
tat saṃsmṛtya virūpe 'pi stheyam te śāsane bhavet ||

a. anvabhūṅkthā ψ, anvābhūṅkth(ā) *Ś*, anvabhūṅ-ā ψ: anyam bhūṅkthvā *A* (cp. *T*).
asyārthe *A*: asyartham ψ. c. virupe *B*.

| ḥgro ba yi ni don slad du || sdug bsñal mañ bstar gañ lags pa |
| de bsams khyod bstan ṅan na yañ || gnas par bgyi ba la thug na |

a. ḥgro ba yi ni *T*₂: gzhan ni ḥgro baḥi *T*₁, *T*₃. b. bstar gañ] ltar gar *T*₂. d. bgyi
ba] bgyis pa *T*₃.

歷劫爲群迷 備經衆苦毒
此教縱非善 念佛尙應修

| *gzhan ni* . . . *thug na* || *bstar ba*¹³ ni khyod kyis ṅams su myoñ ba zhes bya baḥi
don to || *gzhan ni khyod kyis bstar ba lags*¹⁴ | zhes brjod pa ni khyod kyis bstar ba
lags zhes bya baḥi don to || *sdug bsñal gañ*¹⁵ zhes bya ba dañ sbyar ro || *don slad*
*du*¹⁶ zhes bya ba ni de yi rgyu mtshan gyi phyir ro || gañ gi yin zhe na | ḥgro ba

¹ = *evam ekāntakāntaṃ te*.

² Read de lta bu (= *evam*) <zhes bya ba ni de lta bu>ḥi bgrod pa?

³ = *ekāntakāntam*.

⁴ = . . . *te matam*.

⁵ = *dṛṣṭirāgaḥ*.

⁶ = *bālīśāḥ*.

⁷ = *matam*.

⁸ = *yadī*.

⁹ = *vīgarhanti*.

¹⁰ = *nāsti*.

¹¹ = *dṛṣṭisamaḥ*.

¹² = *ripuḥ*.

¹³ = *anvabhūṅkthā*.

¹⁴ = *anvabhūṅkthā yat?*

¹⁵ = *yad vyasanam*.

¹⁶ = *asyārthe*.

VIII. ŚĀSANASTAVAḤ

82 ekāyanam sukhopāyam svanubandhi niratyayam |
ādimadhyāntakalyāṇam tava nānyasya śāsanam ||

c. ātimatyānta ψ. d. nānyasya Aψ2: nānyatra Ś.

| bgrod pa gcig dañ thabs bde dañ || legs par ḥbrel dañ ñes pa med |
| thog ma bar dañ mthar dge bas || khyod kyi bstan ḥdra gzhan la med |

c. dge bas] dge ba T₃.

一路勝方便 無雜可修學
初中後盡善 餘教所皆無

|| gsuñ gi don gañ yin pa de ni bstan pa yin pas na gsuñ la bstod paḥi ḥog tu bstan pa la bstod pa bshad par bya ste | *bgrod pa gcig . . . gzhan la med* || *bgrod pa gcig dañ thabs bde dañ* zhes bya ba la sogs pa smos pa la | gañ gis bgrod pas na bgrod pa ste *bgrod pa*¹ ni lam mo || *gcig kyañ yin la bgrod pa yañ yin pas na bgrod pa gcig pa*² ste | *bstan pa*³ zhes ḥchad par ḥgyur ro || Ita ba rnam par dag byaḥi phyir | lam ḥdi las ni gzhan pa med || ces mdo las bshad paḥo || lam gcig kho na yin te | dper na de bzhin gshegs paḥi bstan pa zhes bshad do || yañ na thar pa gcig pu kho na thob par bya baḥi phyir bgrod pa ni *bgrod pa gcig paḥo* || gcig gi⁴ bgrod pa zhes bya ba ni drug paḥi bsdu baḥo || shiñ sha paḥi lo ma dañ ḥdra baḥi mdo las ji ltar [167a] gsuñs pa ni chos gañ zhig mñon par shes pa dañ | yañ dag par byañ chub pa dañ | mya ñan las ḥdas paḥi phyir yañ dag par ḥjug pa de rnam ñid kyis mkhyen ciñ mñon par rdzogs par sañs rgyas nas bshad do || zhes bya baḥo || *thabs bde*⁵ zhes bya ba la *thabs* ni sbyar baḥo || gduñs pa la sogs paḥi dkaḥ baḥi dkaḥ thub dgag paḥi phyir *thabs bde* ba gañ la yod pa de ni *thabs bde* ba ste | bde ba dañ ldan pas sems mñam par gzhang par ḥgyur ro zhes mdoḥi tshig yin paḥi phyir ro || ji srid thar pa ma thob pa de srid du lha dañ mi rnam kyi ḥbras bu legs par ḥbrel paḥi ñañ tshul gañ la yod pa de ni *legs par ḥbrel pa dañ ldan paḥo*⁶ || *ñes pa* ni skyon te | ḥdod chags la sogs paḥi ñes pa dañ mi ldan paḥi phyir na *ñes pa med paḥo*⁷ || *thog ma*⁸ ni thos paḥi dus dañ | *bar ma*⁹ ni bsam paḥi dus dañ | *tha ma*¹⁰ ni bsgom paḥi dus su | *dge ba*¹¹ ste | mñon par mtho ba dañ | ñes par legs paḥi mtshan ñid dañ ldan paḥo || de yi phyir rgyur gyur paḥi phyir *thog ma bar dañ mthar dge ba* ni *bstan paḥo* || *khyod kyi ḥdra ba gzhan la med pa*¹² ni phra sroñ ser skya dañ | pe lu ka dañ | gcer bu pa la sogs pa rnam kyis bstan paḥo || ḥdi la ni rnam pa thams cad du bsten paḥi rigs so |

¹ = *ayanam*.

⁴ gis X.

⁷ = *niratayayam*.

¹⁰ = *ante*.

² = *ekāyanam*.

⁵ = *sukhopāyam*.

⁸ = *āḍau*.

¹¹ = *kalyāṇam*.

³ = *śāsanam*.

⁶ = *svanubandhi*.

⁹ = *madhye*.

¹² = *tava nānyasya?*

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

83 evam ekāntakāntaṃ te dṛṣṭirāgeṇa bālīśāḥ |
matam yadi vīgarhanti nāsti dṛṣṭisamo ripuḥ ||

b. bālīśāḥ Ṣψ 2: vālīsā A. d. dṛṣṭ[ṭ]iṣṭisamo ψ.

| khyod kyi gzhuñ lugs de lta bu || gcig pu phaṅs la lta chags pas |
| byis pa gal te smod bgyid na || lta dañ ḥdra baḥi dgra ma mchis |

b. gcig bu T₁, gcig pu phaṅs T₂, gcig du T₃, gcig tu Comm.

如斯一向善 狂愚起謗心
此教若生嫌 無怨與斯等

| de bzhin du yañ | khyod kyi gzhuñ . . . ma mchis || gcig du phaṅs la¹ zhes bya ba
ni rgyas paḥo || de lta buḥi² bgrod pa gcig pa la sogs paḥi cho gas so || gcig tu
phaṅs pa³ ni ḥdod par bya baḥo || gcig tu phaṅs pa khyod kyi gzhuñ lugs⁴ zhes
ḥchad par ḥgyur ro || mu stegs pa ṅan paḥi lta ba la chags pa ni lta ba la chags pa⁵
ste | lta ba la chags paḥi rgyur gyur pa des so || byis pa⁶ ni byis pa kho naḥo || gzhuñ
lugs⁷ ni bstan paḥo || gal te⁸ zhes bya ba [167b] ni srid paḥi tshig go || smod pa⁹
ni smod par bgyid paḥo || ma mchis pa¹⁰ ni ma mchis paḥo || lta ba dañ ḥdra ba¹¹
ni lta ba dañ ḥdra baḥi dgra¹² ste | lta ba kho naḥo || de rnamś nīd kyi dgraḥi
mchog te | gañ gis khyod kyi dge ba dañ ldan paḥi bstan pa las byis pa de rnamś
sun ḥbyin par byed do zhes bya ba ni mdor bsduś paḥo |

84 anvabhuñkthā yad asyārthe jagato vyasanam bahu |
tat saṃsmṛtya virūpe 'pi stheyam te śāsane bhavet ||

a. anvabhūñkthā ψ, anvābhūñkth(ā) Ṣ, anvabhūñ-ā ψ: anyam bhūñktvā A (cp. T).
asyārthe A: asyartham ψ. c. virupe B.

| ḥgro ba yi ni don slad du || sdug bsñal mañ bstar gañ lags pa |
| de bsams khyod bstan ṅan na yañ || gnas par bgyi ba la thug na |

a. ḥgro ba yi ni T₂: gzhan ni ḥgro baḥi T₁, T₃. b. bstar gañ] ltar gar T₂. d. bgyi
ba] bgyis pa T₃.

歷劫爲群迷 備經衆苦毒
此教縱非善 念佛尙應修

| gzhan ni . . . thug na || bstar ba¹³ ni khyod kyis ṅams su myoñ ba zhes bya baḥi
don to || gzhan ni khyod kyis bstar ba lags¹⁴ | zhes brjod pa ni khyod kyis bstar ba
lags zhes bya baḥi don to || sdug bsñal gañ¹⁵ zhes bya ba dañ sbyar ro || don slad
du¹⁶ zhes bya ba ni de yi rgyu mtshan gyi phyir ro || gañ gi yin zhe na | ḥgro ba

¹ = evam ekāntakāntaṃ te.

² Read de lta bu (= evam) <zhes bya ba ni de lta bu>ḥi bgrod pa?

³ = ekāntakāntam.

⁴ = . . . te matam.

⁵ = dṛṣṭirāgaḥ.

⁶ = bālīśāḥ.

⁷ = matam.

⁸ = yadi.

⁹ = vīgarhanti.

¹⁰ = nāsti.

¹¹ = dṛṣṭisamaḥ.

¹² = ripuḥ.

¹³ = anvabhuñkthāḥ.

¹⁴ = anvabhuñkthā yat?

¹⁵ = yad vyasanam.

¹⁶ = asyārthe.

THE ŚATAPAÑCĀŚATKA OF MĀTRCEṬA

*yiho*¹ || *sdug bsñal*² zhes bya ba ni byañ chub tu thugs bskyed pa nas mya ñan las ḥdas paḥi bar dañ | dmyal ba dañ | dud ḥgro rnam kyī yañ rnam pa du maḥi sdug bsñal mañ poḥo || >³ *de*⁴ ni sdug bsñal baḥo || *bsam pa*⁵ ni dran pa yis so || *ñan na yañ*⁶ zhes bya ba ni mi mdzes pa la yañ ño || *yañ*⁷ gi sgra ni mi srid pa yañ ste | shin tu ñe bar zhi ba bstan to || *gnas par bgyi ba la thug na*⁸ zhes bya ba ni gnas par bya baḥi rigs so || *khyod kyī bstan pa*⁹ ni khyod kyis gsuñs paḥi cho ga laḥo || bshad pa ni ḥdi yin te | sman par mdzad paḥi phyir khyod kyī bstan pa ñan na yañ byas pa gzo bas gnas paḥi rigs so |

85 prāg eva hitakartuś ca hitavaktuś ca śāsanam |
katham na nāma kāryam syād ādīptaśirasāpi te ||

ab. hitakartuś ca hitavaktuś ca* (cp. Ch., Comm.): hitavaktuś ca hitakartuś ca ABŠψz (cp. T). c. tānā[ma] ψ. kāryam A, × [r]y-ψ (cp. T): stheyam ψ (with śāsanam in b).

| phan pa gsuñ zhiñ phan mdzad pa || khyod kyī bstan pa ci smos te |
| mgo la zhugs ni ḥbar bas kyañ || ci yi slad du bsgrub mi bgyid |

a. phan pa mdzad T₂. d. bgyid] bgyi T₃.

況能大饒益 復宣深妙義
縱使頭被焚 先應救此教

| *phan pa gsuñ* . . . *mi bgyi* || *phan pa mdzad pa ci smos te* zhes bya ba smos pa la | *ci smos te*¹⁰ | zhes bya bas ni the tshom med pa bstan te | *phan pa mdzad pa*¹¹ zhes bya ba ni rdzu ḥphrul gsal ba dañ | gzhan gyi cha lugs ḥdzin paḥi thabs kyis phan pa mdzad paḥo || *phan pa gsuñ pa*¹² zhes bya ba ni phan pa bstan paḥi ñañ tshul dañ ldan paḥo || *bstan paḥi*¹³ mtshan ñid ni [168a] bshad zin to || *cihi slad du*¹⁴ zhes bya ba ni mi srid paḥi phyir te | rnam pa gzhan mi srid ciñ rnam pa gañ zhig gis *sgrub par mi bgyid paḥo*¹⁵ || *mgo la zhugs ni ḥbar bas kyañ*¹⁶ zhes bya ba ni mgo bo zhugs kyis ḥbar bar gyur na yañ mgo bo tshig¹⁷ pa la btañ¹⁸ sñoms byas pas ḥphags paḥi bden pa mthoñ bas khyod kyī bstan pa ḥbras bu dañ bcas par byaḥo zhes bya ba ni dgoñs paḥo || ḥdi ltar bcom ldan ḥdas kyis bkaḥ stsal te | dge sloñ dag mgo bo ḥbar bar gyur pa la btañ sñoms su byas nas ḥphags paḥi bden pa bzhi mñon du ma gyur pa mñon du bya baḥi phyir ḥdun pa dañ brtson ḥgrus chen poḥi¹⁹ chen pos ji srid sbyor baḥi bar du bya baḥi rigs so zhes bya baḥo |

¹ = *jagataḥ*.

⁴ = *tat*.

⁷ = *api*.

¹⁰ = *prāg eva*.

¹³ = *śāsanasya*.

¹⁶ = *ādīptaśirasāpi*.

¹⁹ *Omit chen poḥi?*

² = *vyasanam*.

⁵ = *saṃsmṛtya*.

⁸ = *stheyam bhavet*.

¹¹ = *hitakartuḥ*.

¹⁴ = *katham na nāma*.

¹⁷ *chig X*.

³ *Om. X*.

⁶ = *virūpe 'pi*.

⁹ = *te śāsane*.

¹² = *hitavaktuḥ*.

¹⁵ = *na kāryam syāt*.

¹⁸ *gtañ X*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

86 bhujīṣyatā bodhisukhaṃ tvadguṇāpacitiḥ śamaḥ |
prāpyate tvanmatāt sarvam idaṃ bhadracatuṣṭayam ||

c. prāmyate ψ. tvānmatāt Ś, tvammatā B, tvanmadāt ψ.

| khyod kyi bstan pas rañ dbañ dañ || byañ chub bde dañ zhi ba dañ |
| khyod kyi yon tan bsñags pa dañ || legs pa bzhi po ḥdi kun thob |

d. thob] ḥthob T₁.

自在菩提樂 聖德恒淡然
皆由此教生 證彼亡言處

| de lta buḥi tshigs su bcad pa de rnamṣ kyis rgyu gañ gis bstan pa la ḥjug pa
deḥi rgyu bshad nas | bstan pa la ḥjug paḥi phan yon bshad par bya ste | *khyod*
kyi bstan pas . . . ḥthob || *rañ dbañ dañ byañ chub bde dañ* zhes bya ba ni rgyas
paḥo || *rañ dbañ*¹ ni <rañ dbañ gi>² chos ñid de | de *thob pa*³ zhes bya ba ni ḥchad
par ḥgyur baḥo || *rañ dbañ*⁴ ni rañ dbañ kho na ste | *gzhan gyi dbañ du ma gyur*
pa zhes bya baḥi don to || bstan pa la brten nas sred pa spañs paḥi phyir bran du
mi ḥgyur ste | sred pa ni bran gyi rgyu yin no || sred pa rtsa nas bcad pa na ||
dños grub lag mthil thob par ḥgyur || de la glags skabs med pa na || bran ñid
mgo la gnas par ḥgyur || zhes de bzhin du gsuñs so || *byañ chub*⁵ ces bya ba la |
sdug bsñal ma lus pa bcom paḥi phyir *byañ chub* kho na *bde baḥo* || *bsñags pa*⁶
zhes bya ba ni mchod paḥo || khyod kyi yon tan la bsñags pa byas pas ni *khyod*
kyi yon tan la bsñags paḥo || ñaḥi ñan thos shes rab dañ ldan paḥi nañ na shā
riḥi bu ni lhaḥi mig du⁸ gyur pas [r68b] na mchog dañ | rdzu ḥphrul dañ ldan
pa rnamṣ kyis mchog ni dge sloñ maudgal gyi bu zhes byaḥo || de lta bu la sogs
paḥi yon tan rnamṣ kyis bstod par bya baḥi phyir *zhi ba*⁹ zhes bya ba ni mya
ñan las ḥdas paḥo || *thob pa*³ ni thob paḥo || ci zhiḡ ce na | *legs pa bzhi po ḥdi*
*kun*¹⁰ te | rañ dbañ la sogs pa legs pa bzhi po ḥdi kun thob par ḥgyur baḥo || gañ
las she na | *khyod kyi bstan pa las*¹¹ zhes bya baḥi don to |

87 trāsanam sarvatīrthyānām namucer upatāpanam |
āśvāsanam nṛdevānām tavedam vīra śāsanam ||

a. tīrthānām, tīrthānām ψ. d. so Aψ (cp. T, Comm., Ch.): karoti tava śāsanam Ś, <tava
śāsanam B, karo × × × śāsanam ψ.

| dpaḥ bo khyod kyi bstan pa ḥdi || mu stegs thams cad skrag mdzad la |
| bdud ni sems khoñ chud mdzad ciñ || lha dañ mi rnamṣ dbugs kyañ ḥbyin |

a. dpaḥo T₂. c. khoñs T₃.

世雄真實教 邪宗聞悉驚
魔王懷惱心 人天生勝喜

¹ = bhujīṣyatā.

⁴ = bhujīṣyaḥ.

⁷ = tvadguṇāpacitiḥ.

¹⁰ = sarvam idaṃ bhadracatuṣṭayam.

² Om. X.

⁵ = bodhisukham!

⁸ Sic.

³ = prāpyate.

⁶ = āpacitiḥ.

⁹ = śamaḥ.

¹¹ = tvanmatāt.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

| de lta buḥi tshigs su bcad pa ḥdis bstan pa la ḥjug paḥi phan yon bshad nas |
 bstan pas bdud bzhi las rgyal ba bshad par bya ste | *dpaḥ bo. . . ḥbyin* || *mu stegs*
thams cad skrag mdzad la || zhes bya ba la sogs pa la | *skrag par mdzad*¹ ces pa
 ni skrag paḥo || *bstan pa*² zhes bya ba ni bshad par ḥgyur ro || ḥnes par legs pa
 lhag par rtogs par bya baḥi phyir ḥjug pa ni mu dañ ḥdra bas na muḥo || de legs
 par brjod pas na *mu stegs*³ ni rdzogs byed la sogs paḥo || de dag thams cad skrag
 par mdzad pa ni bdag med pa ḥñid ston par mdzad paḥi phyir ro || gañ gi phyir
 mu stegs pa de rnam kyi bdag tu lta ba gtoñ bar mi ḥdod paḥi de yi phyir chos
 kun bdag ḥñid med pa ste zhes bya baḥi de bzhin gshegs paḥi bstan pas skrag
 par ḥgyur ro || bdag tu ḥdzin pa las byuñ baḥi ḥñon moñs pa thams cad ces bya
 ba deḥi phyir bdag med pa bstan pas ḥñon moñs paḥi bdud ma lus pa las bstan pa
 rnam par rgyal bar gyur to zhes bshad pa yin no || *bdud*⁴ ni lhaḥi buḥi bdud do ||
 de yi *sems khoñ du chud par mdzad pa*⁵ ni de yi yul las ḥdas par bstan paḥi phyir
 lha yi buḥi bdud las rgyal ba ḥñid bshad do || bden pa bstan pas ḥñan ḥgroḥi ḥjigs
 pa ni ma yin pas so || *lha dañ mi* [169a] *rnam dbugs kyañ ḥbyin*⁶ zhes pa ni mi
 rnam kyi yañ tshe sbyin paḥi thabs yin paḥi phyir phuñ poḥi bdud las bstan
 pa rgyal ba ḥñid bshad do || *khyod kyī ḥdi*⁷ zhes bya ba ni ji ltar bshad paḥo ||
*dpaḥo*⁸ ni bod paḥo |

88 traidhātukamahābhaumam asaṅgam anavagraham |
 śāsanena tavākṛāntam antakasyāpi śāsanam ||

a. mahābhaumam* (*cp. Ch., T, Comm., Kucheana*): mahābhaimam A. c. tava krāntam Ś.

| ḥchi bdag bstan pa khams gsum gyi || sa chen dag la spyod bgyid pa |
 | mi thogs zlog pa ma mchis paḥaṅ || khyod kyī bstan pas zil gyis gnan |
 b. dag la] dag na T₁. c. zlogs T₂. d. gnan] mnan T₂.

大地無分別 平等普能持
 聖教利群生 邪正俱蒙益

| ḥchi bdag gi bdud las rgyal ba bshad par bya ste | *ḥchi bdag. . . zil gyis gnan* ||
khams gsum gyi sa chen zhes bya ba la sogs pa ni ḥdod pa dañ | gzugs pa dañ |
 gzugs med pa ni *khams gsum mo*⁹ || de ḥñid kyī *sa chen po*¹⁰ ni yul chen poḥo || de
 la *spyod bgyid pa*¹¹ ni khams gsum gyi sa chen po gañ la spyod bgyid paḥo || *ḥchi*
*bdag gi bstan pa*¹² zhes bya ba ni ḥchad par ḥgyur ro || yon tan dañ ldan pa rnam
 la yañ *mi thogs pa*¹³ zhes bya ba ni thogs pa med paḥi phyir khyad par ma yin pa
 dañ¹⁴ gsod par byed pa zhes bya baḥi don to || *zlog pa ma mchis pa*¹⁵ ni lcags kyu
 med pa ste | zlog mi nus zhes bya baḥi tha tshig go || *khyod kyī bstan pas*¹⁶ zhes

¹ = trāsanam.

⁴ = namuciḥ.

⁷ = tavedam.

¹⁰ = mahābhūmiḥ.

¹³ = asaṅgam.

¹⁶ = tava śāsanena.

² = śāsanam.

⁵ = upatāpanam.

⁸ = vīra.

¹¹ = mahābhaumam.

¹⁴ Read ma yin par gsod par?

³ = tīrthyah.

⁶ = āśvāsanaṃ nṛdevānām.

⁹ = traidhātukam.

¹² = antakasya śāsanam.

¹⁵ = anavagraham.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

bya ba ni bstan gyi bstan paḥi lam gyis so || *zil gyis mnan pa*¹ ni mthu dañ bral
bar mdzad paḥo || *ḥchi bdag*² ces bya ba ni ḥchi bdag giḥo || *bstan pa*³ ni rab tu
hjug pa zhes bya baḥi don to |

89 tvacchāsanānāyājñō hi tiṣṭhet kalpam apīcchayā |
prayāti tatra tu svairī yatra mṛtyor agocaraḥ ||

a. nayājñō *Aψ* (*cp. T, Comm.*): rasājñō *Ṣ, B.* c. <vā svairī *Ṣ.*

| khyod kyi bstan paḥi lugs ḥtshal ba || dgaḥ na bskal par yañ gnas la |
| gañ du bdud kyis mi rdzi ba || der yañ dgaḥ mgur rab tu mchi |

b. dgaḥ na] dgaḥ ni *T*₃. c. rdzi] brdzi *T*₁. d. mgur] mgu *T*₃ *Comm.*

暫聞佛所說 金鋼種已成
縱未出樊籠 終超死行處

| de ltar gañ las rtogs par ḥgyur zhe na | bshad pa | *khyod kyi. . . rab tu mchi* ||
*khyod kyi bstan paḥi lugs ḥtshal ba*⁴ | zhes bya ba ni khyod kyi bstan paḥi tshul
shes pas na *khyod kyi bstan paḥi lugs ḥtshal ba* ste | rdzu ḥphrul gyi rkañ pa
bsgoms paḥi mthu dañ ldan pa zhes bya baḥi don to || *na*⁵ ni gañ gi phyir zhes
bya baḥi don to || *bskal par yañ gnas la*⁶ zhes bya ba [i69b] ni lo mañ po ḥbaḥ
zhig tu ma yin gyi | bskal par yañ gnas te | de ni yañ dag par srid do zhes dgoñs
paḥo || gañ zhig kha cig gis rdzu ḥphrul gyi rkañ pa bzhi kun tu bsñen pa dañ |
bsgom pa dañ | phu dud byed ḥdod pa de ni bskal par gnas pa ḥam bskal pa las
lhag par gnas pa zhes bya ba ni mdoḥi tshig go || *rab tu mchi*⁷ zhes bya ba ni
ḥgro baḥo || *der*⁸ zhes bya ba ni phuñ poḥi lhag ma med par mya ñan las ḥdas
par ro || *yañ*⁹ gi sgra ni yañ gi don to || der yañ rab tu mchi zhes bya baḥi don
to || ciḥi phyir der rab tu mchi zhe na | gañ gi phyir de ñon moñs pas bciñs pa
las grol baḥo¹⁰ || *dgaḥ mgu*¹¹ ni rañ dbañ ño || gañ du zhe na | phuñ poḥi lhag ma
med paḥi mya ñan las ḥdas pa kho nar ro || *bdud kyis mi rdzi ba*¹² zhes bya ba ni
yul ma yin paḥo || gañ gi phyir de lta bu yin pa deḥi phyir na | *khams gsum gyi
sa chen po* zhes bya ba sñar sa chen po zhes bya baḥi sña maḥi tshigs su bcad
paḥi don rigs so || de lta buḥi tshigs su bcad pa de rnam kyis bdud bzhi las
bstan pa rgyal bar mdzad pa kho na bshad do |

90 āgamasyārthacintāyā bhāvanopāsanasya ca |
kālatrayavibhāgo 'sti nānyatra tava śāsanāt ||

d. śāsanam *Ṣ.*

¹ = *ākrāntam.*

⁴ = *tvacchāsanānāyājñāḥ.*

⁷ = *prayāti.*

¹⁰ grol baḥi dgaḥ *etc. X.*

² = *antakasya.*

⁵ = *hi!*

⁸ = *tatra.*

¹¹ = *svairī.*

³ = *śāsanam.*

⁶ = *tiṣṭhet kalpam api.*

⁹ = *īu.*

¹² = *mṛtyor agocaraḥ.*

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

| luñ gi don ni bsam pa dañ || bsgom dañ gus par mñan pa yi |
| dus gsum cha dbye khyod kyi ni || bstan las gzhan la mchis ma lags |

a. bsams T_2 . b. bsgoms T_2 . yi] yis T_2 .

聞法方思義 如實善修行
次第三慧圓 餘教皆無比

| gzhan yañ | *luñ gi don...ma lags* || *luñ gi don ni bsam pa dañ* | zhes bya ba ni rgyas paḥo || *luñ*¹ zhes bya ba ni gzhan las thos paḥo || *don bsam pa*² zhes bya ba ni rigs pa la dmigs paḥo || *bsgom pa*³ ni tiñ ñe ḥdzin du⁴ bshad do || *gus par mñan pa*⁵ ni rab tu sbyor ba ste | bsgom pa dañ gus par mñan pa de yiḥo || *dañ*⁶ gi sgra ni luñ dañ don bsam pa yañ ño || *dus gsum cha dbye*⁷ zhes bya ba ni re zhig dañ por *luñ gi* dus dañ | de nas de yi *don bsam paḥi* dus dañ | de nas *bsgom pa la sbyor baḥi* dus zhes bya ba ni *dus gsum gyi cha dbye baḥo* || *gzhan la ma mchis pa*⁸ ni gañ du gzhan las⁹ she na | *khyod* [170a] *kyi bstan pa las so*¹⁰ || sañs rgyas kyi bstan pa kho na la thos pa dañ bsam pa dañ bsgom paḥi rañ bzhin gyis shes rab rnams kyi bstan pa yod de | *gzhan la* ni ma yin no zhes bya ba ste | de lta buḥi¹¹ tshigs su bcad pa ḥdis bshad do |

91 evaṃ kalyāṇakalilam tavedam ṛṣipuṅgava |

śāsanam nādrīyante yat kiṃ vaiśasataram tataḥ ||

a. kalilam $A\check{S}$, <(li)lam B : kalitam $\psi 2$. b. tavevam \check{S} , tav[e]tam ṛṣṣibhuṅgava ψ .
c. nādrīyante A (cp. $Ch.$, T): nāśray[am] \check{S} . d. vaiśasataram \check{S} - $S.$, vaiśataram A .

śāsanastavo nāmāṣṭamaḥ paricchedaḥ ||

| drañ sroñ skyes mchog khyod kyi bstan || de ltar legs pas khyab ḥdi la |
| mi gus gañ lags de las ni || sdug bsñal chen poḥaṅ ci zhig mchis |

b. pas $T_1 T_2$: par T_3 *Comm.* c. mi gus T_3 *Comm.*: ma gus $T_1 T_2$.

| bstan pa la bstod pa ste leḥu brgyad paḥo ||

唯獨牛王仙 妙契真圓理
斯教不勤修 寧有怨過此

| bstan pa rjes su mi sgrub paḥi sdug bsñal gañ yin pa de bshad par bya ste | *drañ sroñ...mchis* || *de ltar legs par khyab ḥdi la* || zhes bya ba la sogs pa smos pa la | *de ltar*¹² zhes bya ba ni *rañ dbañ* la sogs paḥi tshigs su bcad pas¹³ bsdus paḥo || *legs par khyab pa*¹⁴ ni phan yon gyi tshogs kyi rgyu yin paḥi phyir ro || *bstan pa legs par khyab pa* ni ñes par legs par yañ dag par khyab pa zhes bya baḥi don te | *khyod kyi bstan pa de*¹⁵ dañ sbyar ro || *drañ sroñ*¹⁶ ni dgra bcom paḥo || de rnams

¹ = āgamasya.

⁴ tu X .

⁷ = kālātrayavibhāgaḥ.

¹⁰ = tava śāsanāt.

¹³ Vide v. 86.

¹⁶ = ṛṣiḥ.

² = arthacintāyā.

⁵ = upāsānasya.

⁸ = asti nānyatra.

¹¹ bu ni X .

¹⁴ = kalyāṇakalilam.

³ = bhāvanā.

⁶ = ca.

⁹ Read gañ las gzhan du zhe na?

¹² = evam.

¹⁵ = tavedam śāsanam.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

kyi *skyes mchog*¹ ni ḥdren pa dañ gtso bo zhes bod paḥo || *bstan pa*² ni sñar bshad zin to || *mi gus pa*³ ni dad par mi byed paḥo || *gan*⁴ zhes bya ba ni gañ gi don la yoñs su spyod paḥo || *ci zhig*⁵ ces bya ba ni srid par brjod paḥo || *sdug bsñal chen poḥan*⁶ zhes bya ba ni shin tu rañ don ñams pa zhes bya baḥi don to || *de las*⁷ zhes bya ba ni mi gus pa las so || bshad paḥi don ni ḥdi yin te | legs par khyab paḥi rgyu khyod kyi bstan pa la mi gus paḥi phyir phyi rol tu lta ba rnams kyi rañ gi don chen po ñams pa ḥdi ñid yin te | gzhan ni ma yin no zhes bstan pa la bstod paḥi bshad paḥo || bstan pa la bstod pa zhes bya baḥi bshad pa ste leḥu brgyad paḥo ||

IX. PRAÑIDHISTAVAḤ

92 śravaṇaṃ tarpayati te prasādayati darśanam |
vacanaṃ hlādayati te vimocayati śāsanam ||

| khyod thos pas ni spro ba skye || mthoñ bas dad pa skye bar ḥgyur |
| khyod gsuñ thos pas dgaḥ ḥgyur te || bstan pas rnam par grol bar mdzad |

a. skyed T_2 . c. te] ste T_3 . d. mdzad] bgyi T_3 .

暫聞除渴愛 邪見信心生
聽者發喜心 依斯具淨戒

|| smon lam la bstod pa ni | bcom ldan ḥdas kyis sñon smon lam zhes pa ste | mthoñ ñam thos sam dran par gyur pa ḥam || reg gam brjod paḥi tshig gi ñer ḥgro yañ || rnam [170b] pa thams cad ḥgro la phan pa ni || bde dañ ldan pa shin tu byed par shog | ces bya baḥo || de yi ḥbras bu dañ bcas pa bstan par bya ste | *khyod thos pas . . . grol bar bgyi* || *khyod thos pas spro ba skye* zhes bya ba la sogs pa smos pa la | *thos pa*⁸ zhes bya ba ni thos pa ste | sañs rgyas zhes bya baḥi dbyaṅs ḥdiḥo || *spro ba skye ba*⁹ ni mthoñ ba las mos pa bskyed par mdzad de | dper na khyim bdag mgon med zas sbyin gyis sañs rgyas zhes bya baḥi sgra sñon ma thos pa thos pas dgaḥ zhiñ ba spu ldañ bas bstan pa la mos par gyur to || de yi phyir bcom ldan ḥdas thos pa tsam gyis der ḥgyur ro zhes bya baḥi smon lam ḥbras bu dañ bcas pa bstan to || ñe bar phoñs paḥi srog chags rnams tshim par mdzad pa la sogs paḥi rañ bzhin yin paḥi phyir *dad pa skye bar ḥgyur ba*¹⁰ ni dad pa skye bar mdzad pa ste | *mthoñ ba*¹¹ ni mñon sum du byed paḥo || de ltar mthoñ bas phan par mdzad par ḥgyur ro zhes bya baḥo || chos bstan paḥi *gsuñ gis dgaḥ bar ḥgyur ba*¹² ni ñan pa po dgaḥ ba bskyed par mdzad pa zhes bya baḥi don to || de ltar ḥphags pa ñan thos kyis yañ dag par chos mñan pas

¹ = puṅgava.

⁴ = yat.

⁷ = tataḥ.

¹⁰ = prasādayati.

² = śāsanam.

⁵ = kim.

⁸ = śravaṇam.

¹¹ = darśanam.

³ = nādrīyante.

⁶ = vaiśasataram.

⁹ = tarpayati.

¹² = vacanaṃ hlādayati.

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dgaḥ ba skye bar ḥgyur ba dañ | sems khugs¹ par ḥgyur ba dañ | mya ñan las ḥdas pa la mñon du phyogs par ḥgyur zhes pa ni mdohi tshig go || *rnam par grol bar bgyid pa*² ni ñon moñs paḥi zhags pa dag las so || *bstan pas*³ zhes bya ba ni ḥphags paḥi lam mo |

93 prasūtir harṣayati te vṛddhir nandayati prajāḥ |
pravṛttir anugṛhñāti nivṛttir upahanti ca ||

b. vṛddhir* (*cp. Ch., T, Comm.*): buddhir *A.* d. <hanti tu *ψ.*

| khyod kyi sras kyis mgu bar ḥgyur || ḥphel bas skye dgu rnams kyañ dgaḥ |
| gshegs pa na ni phan ḥdogs mdzad || ldog pa na ni rgud par ḥgyur ||

d. rgud par ḥgyur] ḥgod pa mdzad *T*₂.

誕應時咸喜 成長世皆歡
大化利群生 示滅興悲感

| gzhan yañ chos bstan pa med na yañ | *khyod kyi. . . ḥgyur* || *khyod kyi sras kyis mgu bar ḥgyur* || zhes bya ba ni rgyas paḥo || *sras*⁴ ni lhums nas bltams pa ste | des *mgu bar ḥgyur ba*⁵ ni byañ chub sems dpaḥ skyes zhes bya bas brgya byin la sogs pa rnams mgu ba bskyed paḥi phyir ro || yañ na byañ chub thob pa ni *sras* te | des [171 *a*] kyañ de bzhin du mthar bde ba grub par mdzad pas na *mgu bar ḥgyur ba* ni byañ chub sems dpas ḥchi⁶ ba med pa lhag par rtog par gyur to zhes bya bas na brgya byin la sogs pa rnams mgu bar gyur to zhes bya baḥi don to || *ḥphel ba*⁷ ni ñan thos pa mañ po ste | des *skye dgu rnams kyañ dgaḥ ba*⁸ ni ḥjig rten pa rnams la phun sum tshogs par mdzad pa zhes bya baḥi don to || dge sloñ dag ñan thos gсар bu dag spyod yul la spyod pa na skye bo mañ po la phan pa dañ | skye bo mañ po la bde ba zhes bya ba la sogs pa ji ltar gsuñs paḥo || *gshegs pa*⁹ ni bcom ldan ḥdas gshegs pa ste des *phan ḥdogs mdzad pa*¹⁰ ni phan pa thams cad mdzad paḥo || bcom ldan ḥdas spyod yul gyi groñ du gshegs pa na sgañ mtho ba dmaḥ bar ḥgyur ba dañ | dmaḥ mo mthon por ḥgyur ba dañ | loñ ba rnams kyis mig rñed par ḥgyur ba dañ | ḥon pa rnams kyis rna ba dañ | lkugs pa rnams kyis tshig rñed par gyur to || zhes bya ba ni luñ ño || *ldog pa*¹¹ ni bcom ldan ḥdas yoñs su mya ñan las ḥdas pa na ste | de *rgud par gyur pa*¹² ni skye dgu rnams kyi rañ gi don ñams paḥi phyir ro |

94 kīrtanaṃ kilbiṣaharaṃ smaraṇaṃ te pramodanaṃ |
anveṣaṇaṃ matikaraṃ pariññānaṃ viśodhanaṃ ||

a. kilbiṣa *ψ*: kilviṣa *A*, kilpbiṣa *ψ.*

¹ *Sic. Cp. ḥgugs pa and khugs = ākrṣṭa, Kṣ.Av. IX, 80.*

³ = śāsanam.

⁴ = prasūtīḥ.

² = vimocayati.

⁵ = harṣayati.

⁶ mchi *X.*

⁷ = vṛddhiḥ.

⁸ = nandayati prajāḥ.

⁹ = pravṛttiḥ.

¹⁰ = anugṛhñāti.

¹¹ = nivṛttiḥ.

¹² = upahanti.

- ŚATAPAÑCĀŚĀTKANĀMA BUDDHASTOTRAM

| bsgrags pas sdig pa ḥphrog par mdzad || khyod dran pas ni rañs par ḥgyur |
| btsal bas blo gros skye ḥgyur te || yoñs su shes pas rnam par ḥdag |

c. btsal] brtsal T_3 . d. ḥdag $T_1 T_2$: dag T_3 *Comm.*

讚詠除衆毒 憶念招欣慶
尋求發慧明 解悟心圓潔

| gzhan yañ | *bsgrags pas... rnam par dag* || *bsgrags pas sdig pa ḥphrog par mdzad*
ces bya ba la sogs pa smos pa la | *bsgrags pa*¹ ni yon tan la bstod pa ste | des
sdig pa ḥphrog pas na *sdig pa ḥphrog par mdzad pa*² zhes bya ste | yon tan de lta
bu dañ ldan paḥi bcom ldan ḥdas yin pas na brjod pa ni zhar la brjod paḥi
phyir ro || de lta buḥi gtam la sbyor ba ñe bar ḥgro [171 b] ba phan par mdzad
pa zhes bya ba ni mthoñ baḥo || *dran pa*³ zhes bya ba ni de lta buḥi bcom ldan
ḥdas de bzhin gshegs pa dgra bcom pa yañ dag par rdzogs paḥi sañs rgyas zhes
bya baḥo || *khyod*⁴ ni khyod do || *rañs pa*⁵ ni rañs par mdzad paḥo || de ltar de
bzhin gshegs paḥi rnam pa dran paḥi ḥphags pa ñan thos pas don myur bar thob
pa dañ | chos myur du thob pa dañ | de bzhin gshegs pa dañ ldan paḥi rañs pa
thob par ḥgyur ro zhes bya ba ni mdoḥi tshig go || de ltar rjes su dran pa rtogs
pas phan pa mdzad pa zhes bshad do || gzhan gnas skabs thams cad la yañ ji
lta ba bzhin du sbyor bas ḥgro ba la phan pa mdzad pa dañ | bcom ldan ḥdas
dañ sbyar ro || *btsal bas*⁶ zhes bya ba ni ston pa kho na la btsal baḥo || ji ltar rab
tu byuñ ba ḥphar ba yis | bram zeḥi rigs gtsañ ma la smras pa ni ḥdi lta ste |
glañ poḥi nags su ḥgro baḥi skyes bus glañ poḥi nags su zhugs pa na nags tshal
chen po de ru glañ poḥi rkañ rjes mthoñ nas kye maḥo glañ po che gañ gi ḥdi
lta buḥi rkañ rjes zhes ñes par rtogs par ḥgyur ba de bzhin du | kye miḥi cha
lugs dañ ldan pa la rkañ pa bzhi med de | gañ gi de ltar gyur pa ni bcom ldan
ḥdas de bzhin gshegs pa gau ta ma dgra bcom pa yañ dag par rdzogs paḥi sañs
rgyas zhes bya ba la sogs pa bram zeḥi tshig phrad kyi mdo las gsuñs so || de
bzhin du btsal nas rjes su ḥgro ba dañ ldog pa dag gis ston pa kho nar ñes pa
ste | *yoñs su shes par*⁷ bshad de | shes nas dad pa rñed paḥi phyir ro || *rnam par*
*dag pa*⁸ ni ñon moñs paḥi dri ma ḥphrog paḥi phyir ro |

95 śrīkaram te 'bhigamanam sevanam dhīkaram param |
bhajanam nirbhayakaram śamkaram paryupāsanam ||

| khyod la bsu bas dpal du byed || brten pas blo gros mchog tu ḥgyur |
| bsten na ḥjigs pa med par mdzad || bsñen bkur bgyis pas bde bar ḥgyur |

b. brten T_3 : bsten T_1 *Comm.*, bstan T_2 .

遇者令尊貴 恭侍勝心生
承事感福因 親奉除憂苦

¹ = *kīrtanam*.

⁴ = *te*.

⁷ = *parijñānam*.

² = *kilbiśaharam*.

⁵ = *pramodanam*.

⁸ = *viśodhanam*.

³ = *smaraṇam*.

⁶ = *anveṣaṇam*.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

| gzhan yañ | *khyod la* . . . *ḡgyur* || *khyod la bsu ba dañ*¹ *dpal du byed ces bya ba*
 ni rgyas paḥo [172a] || lha dañ mi rnams kyi phun sum tshogs pa mdzad paḥi
 phyir na *dpal du byed paḥo*² || *khyod*³ ni khyod laḥo || *bsu ba*⁴ ni khyod kyi druñ
 du ḡgro baḥo || ñe bar phyin nas chos thos paḥi sbyor bas *bsten pa*⁵ ni kha na
 ma tho ba dañ bcas pa dañ | kha na ma tho ba med pa yoñs su shes paḥi phyir
*blo gros su gyur pas na*⁶ shes rab bskyed par mdzad pa zhes bya baḥi don to ||
*mchog*⁷ ni khyad par dañ ldan paḥo || chos thos nas bcom ldan ḡdas dañ chos la
 skyabs su ḡgro baḥi sbyor bas *bsten pa*⁸ ni gus paḥo || *ḡjigs pa med par mdzad pa*⁹
 ni ñan soñ gi ḡjigs pa las ḡdas paḥi phyir ro || gañ zhig sañs rgyas skyabs ḡgro
 ba || de ni ñan ḡror mi ḡgro ste zhes tshigs su bcad paḥi tshig go || skyabs su
 soñ bas ḡphags paḥi lam khoñ du chud pa ni *bsñen bkur bgyis pa*¹⁰ ste | de lta
 bus ni de bzhin gshegs pa kun tu bsñen bkur byas par ḡgyur te | deḡi bstan pa
 bsgrubs paḥi phyir ro || bsñen bkur byas pa des *bde bar ḡgyur ba*¹¹ ni bde bar
 ḡgyur ba ste | *bde ba*¹² ni bde bar bshad do || de yañ ḡdir sdug bsñal ma lus pa ñe
 bar zhi baḥi mtshan ñid mya ñan las ḡdas par ḡdod pa ste | bde ba dam pa mya
 ñan ḡdas zhes gsuñs paḥi phyir ro || de mdzad paḥi ñañ tshul gañ la yod pa de ni
bde bar ḡgyur ba ste | mya ñan las ḡdas pa thob par mdzad ces pa ni dgoñs paḥo |

96 śilopasampadā śuddhaḡ prasanno dhyānasampadā |
 tvam prajñāsampadākḡobhoyo hradaḡ puñyamayo mahān ||

c. prajñāsampadā*: prajñasadākḡobhoyo A (ḡ-S. print tvam prajña(yā) sadākḡobhoyo),
 <tvam praj[ñ]ā> ψ.

| tshul khrims phun sum tshogs pas dag || bsam gtañ phun sum tshogs pas
 dañ |

| shes rab phun tshogs mi ḡkhrugs pas || khyod ni bsod nams mtsho chen
 lags |

b. tshogs pa T₃.

尸羅具清潔 靜慮心澄寂
 般若圓智融 恒沙福所集

| gzhan yañ ji ltar mes gduñ ba rnams kyi gduñ ba zhi bar byed paḥi phyir mtsho
 nus pa can du gyur pa de bzhin du | sdig pas ñe bar gduñs pa rnams kyi khyod
 bsod nams chen poḥi rañ bzhin gyi mtsho chen po ji lta bu yin zhe na | bshad
 pa | *tshul khrims* . . . *lags* || *tshul khrims phun sum tshogs pas dag ces smos pa la* |
*tshul khrims*¹³ ni sñar bshad zin to || de yi *phun sum tshogs pa*¹⁴ ni khyad par ro ||
tshul [172b] *khrims phun sum tshogs pa des dag pa*¹⁵ ni ñes par spyod paḥi dri
 ma dañ bral baḥi phyir dri ma med paḥi mtsho chen po bzhin no || *bsam gtañ*¹⁶

¹ Sic.

⁴ = *abhigamanam*.

⁷ = *param*.

¹⁰ = *paryupāsanam*.

¹³ = *śīlam*.

¹⁶ = *dhyānam*.

² = *śrīkaram*.

⁵ = *sevanam*.

⁸ = *bhajanam*.

¹¹ = *śamkaram*.

¹⁴ = *upasaḡpat*.

³ = *te*.

⁶ = *dhīkaram*.

⁹ = *nirbhayakaram*.

¹² = *śam*.

¹⁵ = *śuddhaḡ*.

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ni dge ba ste | thugs rtse gcig paḥo || de yi *phun sum tshogs pa*¹ ni dad² paḥi² khyad par gyi sbyor bas *dañ ba*³ ste | ḥdod chags la sogs paḥi ḥdam gyis ma gos pas na rñog pa dañ bral baḥi mtsho chen po bzhin no || *shes rab*⁴ ni chos rnam par ḥbyed paḥo || deḥi *phun sum tshogs pa*⁵ ni khyad par ro || des *mi bskyod pas*⁶ ni mi ḥkhrugs pas zhes bya baḥi don to || de bzhin gshegs paḥi shes rab kyi so sor snañ ba mthaḥ yas pa zhes bya ba ni mdoḥi tshig te | mi ḥkhrugs paḥi mtsho chen po bzhin no || de ltar mtsho chen po dañ chos mthun paḥi phyir *bsod nams mtsho chen*⁷ ni bsod nams kyi rañ bzhin te | bsod nams mañ baḥi phyir dper na shiñ gi rañ bzhin gyi shiñ rta bzhin no |

97 rūpaṃ draṣṭavyaratnaṃ te śravyaratnaṃ subhāṣitam |
dharma vicāraṇāratnaṃ guṇaratnākaro hy asi ||

a. drṣṭavya *Dψ*. b. śrāvya *Dψ*. c. vicāriṇāratna *D*.

| khyod sku bltar ḥos rin chen te || legs gsuñs mñan ḥos rin chen lags |
| chos ni spyad ḥos rin chen pas || khyod ni rin chen ḥbyuñ gnas lags |

a. bltar] ltar *T*₁.

尊容及尊教 及尊所證法
見聞思覺中 此寶最殊勝

| gzhan yañ | *khyod sku . . . lags* || *khyod sku bltar ḥos rin chen te* zhes bya ba la sogs pa la | *sku*⁸ ni kha tog⁹ la sogs paḥo || *bltar ḥos pa*¹⁰ ni bltar ḥos paḥi nañ na *rin chen*¹¹ te | m tshan la sogs pa phun sum tshogs pas na dad par ḥos pa ñid kyis phan par mdzad paḥo¹² || *mñan ḥos*¹³ ni mñan par ḥos paḥo¹² || mñan ḥos rnam kyi nañ na rin che bas na *mñan ḥos rin chen te* | *legs par gsuñs pa*¹⁴ ni phan par mdzad paḥi phyir ro || *chos*¹⁵ ni legs par gsuñs pa ste | deḥi don ni bshad zin to || de yañ dbañ po dañ stobs dañ byañ chub kyi yan lag la sogs paḥo || de ni *spyad ḥos rin chen te* | *spyad pa*¹⁶ ni chos kyi rañ bzhin rnam par spyad na *rin po che ste* | shin tu phan pa mdzad paḥi phyir ro || rgyu deḥi phyir *khyod yon tan rin chen ḥbyuñ gnas lags te* | *yon tan*¹⁷ ni sku la sogs pa ste | de ñid *rin chen* ni de rnam kyi *ḥbyuñ gnas*¹⁸ te | [173 a] bskyed paḥi gnas yin paḥo || *khyod*¹⁹ ni khyod do |

98 tvam oghair uhyamānānāṃ dvīpas trāṇaṃ kṣatātmanāṃ |
śaraṇaṃ bhavabhīrūṇāṃ mumukṣūṇāṃ parāyaṇaṃ ||

b. trāṇaṃ *A*: trāṇāṃ *B*, [t]rāṇā[m] *ψ*, × ṇāṃ *D*. kṣatātmanā *D*. c. śaraṇa *D*.
d. pārāyaṇa *D*.

¹ = *saṃpadā*.

⁴ = *prajñā*.

⁷ = *hradaḥ puṇyamayo mahān*.

⁹ *Sic*.

¹² baḥo *X*.

¹⁵ = *dharmāḥ*.

¹⁸ = *ākaraḥ*.

² *Sic*.

⁵ = *saṃpat*.

¹⁰ = *draṣṭavyam*.

¹³ = *śravyam*.

¹⁶ = *vicāraṇā*.

¹⁹ = *asi*.

³ = *prasannaḥ*.

⁶ = *akṣobhyaḥ*.

⁸ = *rūpaṃ*.

¹¹ = *ratnaṃ*.

¹⁴ = *subhāṣitam*.

¹⁷ = *guṇāḥ*.

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| khyod ni chu bos bdas paḥi gliñ || smas paḥi bdag ñid skyob pa ste |
 | srid paḥi ḥjigs pas ñen paḥi skyabs || thar ḥtshal rnams kyi ḥdren pa lags |
 a. bdas] ḥdas T₁.

漂流作洲渚 害己恒爲護
 怖者作歸依 引之令解脫

| gzhan yañ | *khyod ni* . . . lags || *khyod ni chu bos bdas paḥi gliñ* zhes bya ba ni rgyas paḥo || *khyod*¹ ni bcom ldan ḥdas so || *chu bo*² ni ñon moñs pa dañ ñe baḥi ñon moñs pa rnams so || *bdas pa*³ ni thar paḥi lam las riñ du bdas pa ste | lteñ rgyas ḥod sruñs la sogs pa rnams me la yoñs su spyod ciñ tshul khirms dañ brtul zhugs mchog tu ḥdzin paḥi lta baḥi chu bos bdas pa ni chu bos bdas paḥi gliñ dañ ḥdra bas na *gliñ*⁴ ste | mya ñan las ḥdas pa la bkod paḥi phyir ro || *skyob pa*⁵ zhes bya ba ni skyob par mdzad pa zhes bya baḥi don to || *smas paḥi bdag ñid*⁶ ni sems kyi rañ bzhin smas⁷ pa gañ la yod pa de ni *smas paḥi bdag ñid* de | sdig pa byas paḥo || de rnams kyi smas paḥi bdag ñid ni sor moḥi phreñ ba la sogs pa⁸ srog chags brgya stoñ du ma gsod par byed pa rnams la chos bstan pas dgra bcom pa la bkod paḥi phyir ñan ḥgror ḥgro ba rnams kyi skyob paḥo || *skyabs*⁹ zhes bya ba ni chos bstan pa med na yañ khas blañs pa tsam gyis dmyal ba la sogs paḥi *srid paḥi*¹⁰ ḥjigs pas *ḥjigs pa*¹¹ gañ yin pa de rnams srid paḥi ḥjigs pa rnams las bskyabs paḥo || de ltar yañ lhaḥi bu gzhan kha cig gis phag moḥi mñal du zhag bdun na bdag skye ba shes nas shin tu ñus pas brgya byin gyis bskul bas sañs rgyas la skyabs su soñ bas dud ḥgroḥi skye gnas las log ciñ lha rnams kyi nañ du skyes so zhes bya ba ni rtogs pa brjod paḥo || *thar ḥtshal rnams kyi*¹² zhes bya ba ni ḥkhor baḥi brtson ra las bdag ñid grol bar ḥdod pa rnams kyiḥo || *ḥdren pa*¹³ ni de rnams kyi ḥdren pa ste | khyod ñid ni lam mo |

99 satpātraṃ śuddhavṛttatvāt satkṣetraṃ phalasamṣadā |
 sanmitraṃ hitakāritvāt sarvaprāṇabhṛtām asi ||

b. samkṣetraṃ Bψ. c. sammitraṃ Bψ, samnmitraṃ D. kāritvā D. d. prāṇa-
 bhṛtām BD: prāṇibhṛtām A.

| tshul khirms dag phyir snod kyi mchog || zhiñ gshin ḥbras bu phun sum
 tshogs |

| srog chags kun la phan mdzad phyir || grogs kyi phul yañ khyod lags so |

淨戒成妙器 良田生勝果
 善友能饒益 慧命由此成

| gzhan yañ | *tshul khirms* . . . [173 b] lags so || *zhiñ gshin ḥbras bu phun sum tshogs*¹⁴
 zhes bya ba ni rgyas paḥo || *snod kyi mchog*¹⁵ ni *srog chags kun la*¹⁶ zhes ḥchad par

¹ = *tvam*.

⁴ = *dvīpaḥ*.

⁷ smras X.

¹⁰ = *bhavasya*.

¹³ = *parāyaṇam*.

¹⁶ = *satpātraṃ*.

² = *oghaiḥ*.

⁵ = *trāṇam*.

⁸ pas X.

¹¹ = *bhīravaḥ*.

¹⁴ = *satpātraṃ śuddhavṛttatvāt*!

¹⁶ = *sarvaprāṇabhṛtām*.

³ = *uhyamānānām*.

⁶ = *kṣatātmanām*.

⁹ = *śaraṇam*.

¹² = *mumukṣūṇām*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

ḡgyur ro || tshul ḡkhrims dag pa gañ la yod pa de ni *tshul khrims dag pa*¹ ste deḡi dños paḡo || *tshul khrims dag pa* deḡi rgyus shin tu phyag ḡtshal baḡi *snod kyi mchog go* || *zhiñ gshin*² zhes bya ba ni zhiñ bzañ baḡo³ || *ḡbras bu phun sum tshogs pa*⁴ ni ḡbras bu phun sum tshogs pa zhes bya baḡi don to || gañ gi phyir khyod la bye ma phul ba yañ rgyal po gtum po mya ñan med paḡi ḡbras buḡi sa bon du gyur to || *grogs kyi phul*⁵ zhes bya ba ni grogs bzañ baḡo³ || *phan mdzad phyir*⁶ ni phan par mdzad pa ste | thar paḡi lam ston par mdzad paḡo || *srog chags kun la*⁷ zhes bya ba ni lus can thams cad laḡo || *khyod*⁸ ni khyod do || gañ zhig de bzhin gshegs paḡi lam la ma zhugs pa de rnam la yañ de bzhin gshegs pa phan par mdzad pa ste | thams cad la phan par mdzad pa ni ston par mdzad paḡi phyir ro |

100 priyas tvam upakāritvāt suratatvān manoharaḡ |

ekāntakāntaḡ saumyatvāt sarvair bahumato guḡaiḡ ||

b. suratatvān *D*: sūratatvān *AB*. c. °kānta somyatvāt *B*, °kānta somyatvā *D*. d. sarvai *B*.

| phan ḡdogs mdzad pas mdzaḡ bshes te || ḡgrogs na bde phyir sñiñ du sdug |
| zhi phyir gcig tu yid du ḡoñ || yon tan kun mñañ mchod ḡos khyod |

a. mdzaḡ] mdzad *T*₂.

行 恩 及 和 忍 見 者 咸 欣 悅
廣 集 仁 慈 心 功 德 無 邊 際

| gzhan yañ | *phan ḡdogs* . . . *khyod* || *mdzaḡ bshes khyod*⁹ ni srog chags kun la zhes bya baḡi rjes su ḡjug go || *phan ḡdogs mdzad*¹⁰ ces bya ba ni ḡkhor baḡi sdug bñal thugs la dgoñs nas sañs rgyas kyi go ḡphañ brñes shiñ thar paḡi lam ston par mdzad paḡi phyir ro || *ḡgrogs na bde phyir*¹¹ zhes bya ba ni ḡkhrugs na yañ gzhan gyi gnod pa bzod pa tsam ste | ḡjig rten pa la bzod par grags so || ḡgrogs na bde ba dañ ldan paḡi phyir na ḡgrogs na bde ba ḡbaḡ zhig tu ma zad de | ḡoñ kyañ gnod par byed pa thams cad la bzod pa bstar ba dañ | srog chags rnam la yañ phan pa stsol ba ste | bde bar gnas pa gañ [174a] yin pa de ni *ḡgrogs na bde baḡo* || rgyu deḡi phyir *sñiñ du sdug paḡo*¹² || sañs rgyas kyi yul sñiñ du sdug pa ni skyes bu rnam kyi yid rtag tu ḡphrog pa zhes bya bas na sñiñ du sdug paḡo || mtshan la sogs pas brgyan paḡi phyir *cig tu yid du ḡoñ ba*¹³ ni blta bar ḡos pa ste | *zhi baḡi phyir*¹⁴ lta ba dañ rjes su mthun pas na zla baḡi dkyil ḡkhor bzhin no || gcig du zhi baḡi¹⁵ dños po ni *zhi ba*¹⁶ ste rgyu deḡi phyir ro || *yon tan kun*¹⁷ ni ji skad bshad paḡi rgyur gyur pas so || *mñañ bas mchod ḡos*¹⁸

¹ = *śuddhavyttaḡ*.

⁴ = *phalasaḡpadā*.

⁷ = *sarvaprāñabhṛtām*.

¹⁰ = *upakāritvāt*.

¹³ = *ekāntakāntaḡ*.

¹⁶ = *saumyatvam*.

² = *satkṣetram*.

⁵ = *sañmītram*.

⁸ = *asi*.

¹¹ = *suratatvāt*.

¹⁴ = *saumyatvāt*.

¹⁷ = *sarvair guḡaiḡ*.

³ bzad paḡo *X*.

⁶ = *hitakāritvāt*.

⁹ = *priyas tvam*.

¹² = *manoharaḡ*.

¹⁵ paḡi *X*.

¹⁸ = *bahumataḡ*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCĒṬA

zhes bya ba la | *mñah baḥi*¹ sgra ni bya baḥi khyad par ro || *mchod ḥos*² zhes bya
ba ni mchod par ḥos pa ste | srog chags kun gyis mchod par ḥos paḥo |

101 ḥṛdyo si niravadyatvād ramyo vāgrūpasauṣṭhavāt |
dhanyaḥ sarvārthasiddhatvān maṅgalyo guṇasamśrayāt ||

c. dhanyas *B*, dhanya *D*. d. maṅgalyo *ABD*: maṅgalyo *conj. Ṭ-S*.

prañidhistavo nāma navamaḥ paricchedaḥ ||

D has colophon varṇārhararṇe buddhastotre harṣastavo nāma navama pariccheda ||

| sdig pa med pas yid dañ ḥṭhad || sku gsuñ bzañ bas dgaḥ bar mdzad |
| don kun ḥgrub phyir dpal yañs te || yon tan legs rten bkra shis lags |

c. grub *T*₂.

| smon lam la bstod pa ste leḥu dgu paḥo ||

身口無過惡 愛敬由之生
吉祥衆義利 咸依善逝德

| gzhan yañ | *sdig pa med pas . . . lags* || *sdig pa med pas yid dañ ḥṭhad pa* ces smos
pa la | *yid dañ ḥṭhad pa*³ ni yid dañ ḥṭhad paḥo || *lags pa*⁴ ni lags paḥo || *srog*
*chags kun la*⁵ zhes bya ba ni rjes su ḥjug paḥo || *sdig pa med pas*⁶ zhes bya ba ni
dam pas smad paḥi lus la sogs paḥi las mi mdzad paḥi phyir ro || *dgaḥ ba*⁷ ni
dgaḥ baḥo || *sku dañ gsuñ bzañ ba*⁸ ni dag paḥo || ñes paḥi tshig so so yañ dag
par rig paḥi mthar phyin paḥi phyir *gsuñ bzañ ba* dañ | mtshan la sogs pas
brgyan paḥi phyir *sku bzañ ba* ste | thos pa dañ lta ba dañ rjes su mthun pa zhes
bya baḥi don to || *dpal yañs*⁹ zhes bya ba ni phun sum tshogs paḥi rgyur bshad
do || de bas na bcom ldan ḥdas kho na la dpal yañs so || *don kun ḥgrub phyir*
zhes bya ba <la>¹⁰ *don kun*¹¹ ni mtho ris dañ thar pa la sogs pa gañ las *ḥgrub pa*¹² de
ni *don kun ḥgrub paḥo* || deḥi dños po ni *don kun ḥgrub pa*¹³ ste | rgyu deḥi phyir
na *dpal yañs so* || yañ¹⁴ na bltams¹⁵ pa tsam gyis gter lña brgya gzigs par gyur pa
dañ | [174b] rgyal po gzhan kun gyis kyañ deḥi yab zas gtsaṅ maḥi¹⁶ sku skyes
kyi rgyu mañ du bskur bar gyur to || des na deḥi yab kyi don thams cad grub
pa zhes mtshan btags pa de bas na *dpal yañs so* || bkra shis la legs pa ni *bkra*
*shis pa*¹⁷ ste | sdig pa ḥjoms pa zhes bya baḥi don to || gañ las she na | bshad
pa | *yon tan legs rten*¹⁸ ni yon tan gyi gnas su gyur paḥi phyir ro || de lta bus rnam
pa thams cad dañ | gnas skabs thams cad dañ | mthoñ ba dañ thos pa la sogs paḥi
smon lam ḥbras bu dañ bcas pas bcom ldan ḥdas kyi smon lam la bstod pa bshad
do || smon lam la bstod pa zhes bya baḥi bshad pa ste leḥu dgu paḥo¹⁹ ||

¹ = *bahu*!

⁴ = *asi*.

⁷ = *ramyaḥ*.

¹⁰ *Om. X*.

¹³ = *sarvārthasiddhatvam*.

¹⁶ *Read mar?*

¹⁹ baḥo *X*.

² = *bahumataḥ*.

⁵ *Vide v. 99*.

⁸ = *vāgrūpasauṣṭhavāt*.

¹¹ = *arthāḥ sarve*.

¹⁴ yañs *X*.

¹⁷ = *maṅgalyaḥ*.

³ = *ḥṛdyaḥ*.

⁶ = *niravadyatvāt*.

⁹ = *dhanyaḥ*.

¹² = *siddhāḥ*.

¹⁵ bltas *X*.

¹⁸ = *guṇasamśrayāt*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

X. MĀRGĀVATĀRASTAVAḤ

102 sthāyinām tvaṃ parikṣeptā viniyantāpahāriṇām |
samādhātā vijihmānām prerako mandagāminām ||

- a. parikṣiptā DBψ. b. viniyantā D, viniyaṃtā B. c. samādātā B, samādānā D.
vijihmānām A. d. mandagāminām AB: ma[t]tagāminam D.

| khyod ni rñan ḥthen bgyid la skul || chom rkun bgyid pa tshar yañ gcod |
| gya gyu can rnam rnal du ḥgod || dal bus bgyid la gzhen skul ḥdebs |

- a. ḥthen T₃ Comm.: then T₁ T₂. skul T₁: bskul T₂ T₃. d. gzhen T₁ Comm.: gzhan T₃,
bzhen T₂.

導師能善誘 墮慢使翹勤
等持調曲心 迷途歸正道

|| lam la ḥjug pa la bstod pa ni dbye ba bdun te | de yañ bshad paḥi skabs su
bstan par byaḥo || de la | *khyod ni rñan ḥthen bgyid la bskul* zhes bya baḥi tshigs
su bcad pa gñis pa bshad par bya ste | *khyod ni. . . mchog*¹ || *khyod ni rñan ḥthen*
*bgyid la skul ba ni kha lo sgyur ba bla med*² ces bya bar ḥchad par ḥgyur ro || dper
na kha lo sgyur baḥi mchog gis shiñ rtaḥi rta rnam³ *rñan ḥthen*⁴ ni goms pa
gcig kyañ mi ḥgro baḥi ñaṅ tshul can la lcag dbyug gis brdeg pas *bskul bar byed*
*pa*⁵ de bzhin du | *khyod kyañ skyes bu ḥdul ba*⁶ le loḥi dbaṅ gis ḥkhor bar gnas
pa la ḥkhor baḥi sdug bsñal dañ | mya ñan las ḥdas paḥi yon tan ston pa dañ |
zhi gnas bskyed paḥi sbyor bas *yoñs su bskul ba*⁵ ste | mya ñan las ḥdas paḥi lam
la ḥdzud par mdzad pa zhes bya baḥi don to || ji ltar lam las lam gzhan du shiñ
rta ḥdren paḥi rta rnam srab kyis [175 a] bkan⁷ nas kha lo sgyur bas *tshar gcod*
*pa*⁸ de bzhin du | *khyod kyañ lam ñan par gnas paḥi skyes bu gdul bya rnam*
chos bstan paḥi srab kyis *tshar gcod pa*⁸ ni lam bzañ po la ḥdzud par mdzad
ces bya bar dgoñs paḥo || ji ltar *gya gyu can rnam*⁹ ni rta ḥkhyog par ḥgro ba
rnam shiñ rtaḥi kha lo sgyur bas *rnal du ḥgod cin*¹⁰ lam drañ po la ḥgod par byed
pa de bzhin du | *khyod kyañ gyo rgyu*¹¹ dañ ldan paḥi skye bo gdul bya gañ yin
pa de rnam *rnal du ḥgod pa*¹⁰ ni lam drañ po la ḥgod par mdzad paḥo || ji ltar
*dal bus bgyid paḥi*¹² rta rnam la kha lo sgyur bas *gzhen bskul ḥdebs pa*¹³ de bzhin
du | ḥbad rtsol dman pa gañ yin pa de rnam la brtson ḥgrus brtan pas *khyod*
*gzhen bskul ḥdebs so*¹³ |

¹ *vv.* 102 and 103.

³ rnam] dañ X; *cp.* shiñ rta ḥdren paḥi rta rnam, *infra*.

⁵ = *parikṣipati. . . parikṣeptā*.

⁸ = *viniyacchati. . . viniyantā*.

¹¹ *Sic.* *Cp.* p. 130, n. 2.

² = *satsārathir anuttaraḥ* (*v.* 103).

⁶ = *navadamyebhyaḥ*.

⁹ = *vijihmān*.

¹² = *mandagāmināḥ*.

⁴ = *sthāyinaḥ*.

⁷ bkran or blan X.

¹⁰ = *samādhāya. . . samādhātā*.

¹³ = *prerayati. . . prerakāḥ*.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬĀ

103 niyoktā dhuri dāntānām khaṭuṅkānām upekṣakah |
ato 'si naradamyānām satsārathir anuttarah ||

b. khaṭuṅkānām B: khaḍhuṅgānām D, khaṭvaṅkānām A (queried by J-S.).

| dul ba rnams ni lam la sbyor || dmu rgod rnams la btañ sñoms mdzad |
| de slad skyes bu ḥdul ba yi || kha lo sgyur ba bla med mchog |

a. dul pa...sbyar T₂. d. bsgyur T₂.

善根成熟者 駕馭以三乘
懽悞不調人 由悲故暫捨

| kun dgaḥ bo brtson ḥgrus la brten nas rta bzañ po gañ yin pa de rnams kyi
kha lo sgyur bas lam du khyad par gyi khur khyer bar bya baḥi phyir lam la
sbyor ba¹ dañ | de bzhin du gañ gdul bya shā radvā tiḥi bu la sogs pa de rnams
kyañ gdul byaḥi dgos paḥi khyad par gyi mtshan ñid dañ ldan paḥi lam la sbyor
ba¹ dañ | de bzhin du shā riḥi bu gñan yod kyi gnas na gnas paḥi skye boḥi
tshogs la dgoñs su gsol² zhes bya ba deḥi bkas ḥphags pa shā riḥi bus rgyal byed
kyi tshal gyi gnas su mu stegs pa mdun du ḥgro ba dañ mñan yod kyi skye boḥi
tshogs bden pa mthoñ ba la sogs par rab ṭu bkod do || zhes ji.skad gsuñs paḥo ||
de lta buḥi tshig rkañ pa gcig dañ bcas paḥi tshigs su bcad pas zhi gnas bskyed
pa sñon du ḥgro bas ḥphags paḥi lam la ḥdzud pa ste | dañ poḥi dbye ba bshad
do |

| ji ltar dmu rgod ni rta mi bsrn pa rnams te | de rnams la kha lo sgyur ba
btañ sñoms su byed pa³ de bzhin du khyod kyañ byañ chub kyi sa bon ma blañs
paḥi dmu rgod rnams la⁴ btañ sñoms mdzad pa³ ni lam la ḥdzud par mdzad paḥo ||
gañ gi phyir de gdul baḥi [175 b] skabs la bab pa ste | thugs rje mi mñañ ba ni ma
yin paḥi phyir ro || thar paḥi sa bon dañ ldan paḥi || sems can la ston phyag
byin pas || ñan soñ dag dañ srid pa las || rjes su brtse bas sgrol bar mdzad || de
lta buḥi tshigs su bcad pa ḥdis sa bon dañ bral ba rnams la dus de srid du btañ
sñoms mdzad pa ste | dbye ba gñis paḥi bshad paḥo |

104 āpanneṣv anukampā te prasvastheṣv arthakāmatā |
vyasanastheṣu kāruṇyaṃ sarveṣu hitakāmatā ||

b. prasvastheṣv ψ, prasvas-eṣv D, pras-×ṣv B, <s[th]eṣv ψ: prabhastheṣv A. d.
sarveṣu B. hitakāmatā BDψ: °kāmyatā A.

| khyod ni ñam thag rnams la brtse || bde bar gnas la phan par dgyes |
| phoñs par gnas la thugs rje bas || kun la phan par bzhed pa lags |

a. ñam] ñams T₃. brtse] brtsi T₃. b. dgyes Comm.: bgyes T₁ T₃, bgyid T₂.

於遭厄能救 安樂勸善修
悲愍苦衆生 利樂諸群品

¹ = dhuri niyujyante...niyokṣye?

³ = upekṣate...upekṣakah.

² bsol X.

⁴ = khaṭuṅkānām.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| gzhan yañ | *khyod ni . . . lags* || *khyod ni ñam thags rnams la brtse* zhes bya ba ni rgyas paḥo || *ñam thag pa*¹ zhes bya ba ni dge baḥi rtsa ba chad par gyur ciñ ñes paḥi spyod pa byed pa rnams la *brtse ba*² ste | ñes paḥi spyod pa de las gdon par dgoñs paḥo || *bde bar gnas pa*³ ni dge baḥi rtsa ba ḥphel ba rnams la skal ba dañ ldan pa yin paḥi phyir *phan par dgyes pa*⁴ ste | sñiñ po kho na yin paḥi phyir *phan paḥi* sgras thar pa bshad do || de la *dgyes* zhes bya ba ni bzhed pa ste | deḥi rañ bzhin ni *phan par dgyes pa*⁵ ste | thar pa la dgod par rtsol ba zhes bya baḥi don to || dge sloñ dag soms shig || bag med par ma byed cig ces bya baḥo || *phoñs par gnas la*⁶ zhes bya ba ni lta bas phoñs pa ste | dge baḥi rtsa ba yañ dag par chad par gyur paḥo || *thugs rje*⁷ ni phan pa la dmigs pa tsam ste | skal ba dañ mi ldan paḥi phyir ḥdon pa la brtson pa ni ma yin no || *kun la phan par bzhed pa*⁸ ni lhas byin la sogs pa ḥgal ba dañ | mgon med zas sbyin la sogs pa rjes su chags pa gañ yin pa de dag thams cad la phan par bzhed pa ste | mtho ris dañ thar pa thob paḥi phyir dgoñs pa zhes bya baḥo || de lta buḥi tshigs su bcad pa ḥdis phan pa dañ | phan pa ma yin pa dag dañ | kun la phan par bzhed pa ste | dbye ba gsum paḥi bshad paḥo |

105 viruddheṣv api vātsalyaṃ pravṛttiḥ patiteṣv api |
raudreṣv api kṛpālutvaṃ kā nāmeyam tavāryatā ||

b. pravṛttiḥ*: pravṛtiḥ *A*, pravṛtti *BDψ*. d. kā nāmeyam *AD*: katāmeyam *ψ*, k(a) × meyam *B*.

| khyod ni dgra bo rnams laḥaṅ byams || ñams par gyur la phan ḥdogs mdzad |

| gtum po rnams la thugs brtse bas || khyod ni ya rabs rmad cig lags |

違 害 興 慈 念 失 行 者 生 憂
暴 虐 起 悲 心 聖 德 無 能 讚

| gzhan yañ | *khyod ni . . . [176a] lags* || *khyod ni dgra bo rnams laḥaṅ byams* zhes bya ba la sogs pa smos pa la | *dgra bo rnams*⁹ ni gnod pa byed pa ste | lhas byin la sogs paḥo || dgra bo de rnams la yañ bcom ldan ḥdas *byams pa*¹⁰ ni thugs brtse baḥi phyir sdug bsñal las yoñs su skyob paḥo || de lta bas na gduñ baḥi rim¹¹ gyis non par gyur paḥi lhas byin gyi gduñ baḥi rims bcom ldan ḥdas kyi bden paḥi byin gyis brlabs kyis bsal¹² to zhes bya ba ni luñ ño || *phan ḥdogs mdzad*¹³ ces bya ba ni bcom ldan ḥdas gshegs paḥo || *ḥaṅ*¹⁴ ni bstan pa la ḥdzud paḥo || *ñams par gyur la*¹⁵ zhes bya ba ni ñams paḥi rgyu mtshan laḥo || *ñams par gyur pa* ni smad¹⁶ par bya ba ste | ḥjig rten pa dañ ḥgal baḥi las spyod paḥi phyir ro || ḥdi lta ste gzhon nu ñes par gnas pa zhes bya ba gñan yod kyi groñ khyer gyi

¹ = āpanneṣu.

⁴ = arthakāmaḥ.

⁷ = kāruṇyam.

¹⁰ = vātsalyam.

¹³ = pravṛttiḥ.

¹⁶ rmad *X*.

² = anukampā.

⁵ = arthakāmatā.

⁸ = sarveṣu hitakāmyatā.

¹¹ For rims, as often.

¹⁴ = api.

³ = prasvasteṣu.

⁶ = vyasanasteṣu.

⁹ = viruddheṣu.

¹² gsal *X*.

¹⁵ = patiteṣu.

THE ŚĀTAPANĀCĀŚATKA OF MĀTRCETA

phyag dar khrod sbyaṅ pas ḥtsho bar gyur pa bcom ldan ḥdas gshegs nas rab tu dbyuṅ bar mdzad do zhes thos nas mñan yod kyi skye boḥi tshogs saṅ rgyas kyi bstan pa la shin tu ma dad par gyur te | ḥdi lta buḥi skye bo ṅan pa yaṅ rab tu ḥbyin par mdzad ces bya baḥo || de nas rgyal po gsal rgyal gyis bcom ldan ḥdas la ḥgyod pa bskyed paḥi <slad du>¹ rgyal byed kyi tshal du phyin par gyur to || ḥphags pa ṅes par gnas de yaṅ rdo leb gaṅ yaṅ ruṅ baḥi steṅ du phyag dar khrod kyi gos ḥdrub² ciṅ gnas so || bcom ldan ḥdas kyaṅ khaṅ paḥi yaṅ thog gi sgo bcad nas tiṅ ṅe ḥdzin la sñoms par zhugs par gyur to || rgyal pos kyaṅ ḥphags pa ṅes par gnas paḥi³ ṅo ma shes pas smras pa | ḥphags pa bcom ldan ḥdas la bdag mchis so zhes zhu ba mdzod cig ces smras so || ḥphags pa de yaṅ dgra bcom pa rdzu ḥphrul daṅ ldan pa gzhan gyi sems [176b] shes pas rgyal poḥi sems shes nas rdo leb de la chu la byeḥu bzhin ḥdzul bar byas shiṅ gshegs⁴ nas bcom ldan ḥdas tiṅ ṅe ḥdzin las ldaṅ bar mdzad do || de nas rgyal po naṅ du zhugs nas bcom ldan ḥdas kyi zhabs dag la spyi bos gtugs shiṅ phyag byas nas daṅ por de lta buḥi rdzu ḥphrul chen po daṅ ldan paḥi dge sloṅ gaṅ yin pa zhes zhus so zhes bya baḥo || bcom ldan ḥdas kyi bkaḥ stsal pa | don gaṅ gi phyir ḥgyod pa bskyed paḥi slad du ḥoṅs <so>⁵ zhes bya baḥo || rgyal pos thos nas shin tu dad ciṅ yi raṅs par gyur to || slar yaṅ de la dad pa bskyed paḥi slad du bcom ldaṅ ḥdas kyi bkaḥ stsal pa | bshaṅ ba⁶ ḥkhrégs daṅ ḥjam pa ni || sman pa yis ni yoṅs rtogs nas || khruṅ kyi sman ni gsher⁷ ba ste || rigs ni yoṅs su rtog mi byed || de bzhin rgyud ni ḥjam pa daṅ || rtsub pa yaṅ ni yoṅs rtogs nas || ṅon moṅs bkru phyir sman sbyin pa || saṅs rgyas kyi⁸ ni rigs mi bltos || *gtum po*⁹ zhes bya ba ni srog chags du ma gsod par byed pa sor moḥi phreṅ ba daṅ rtsva can la sogs pa rnamś laḥo || *thugs brtse ba*¹⁰ ni thugs brtse bas gzhan dbaṅ du gyur paḥo || *rmad cig lags*¹¹ zhes bya ba ni ḥjig rten paḥi chos rnamś las ḥdas paḥi phyir mi shes pa ṅid ston paḥo || gaṅ gi phyir ḥjig rten pa ni ḥgal ba la sogs pa rnamś la thugs brtse ba la sogs pas ḥjug par mi ḥgyur ro || *ya rabs*¹² zhes bya ba ni ḥphags pa ṅid do || de lta buḥi tshigs su bcad pa ḥdis dgra bo rnamś la yaṅ phan par bzhed pa | dbye ba bzhi pa bshad do |

106 gurutvam upakāritvān mātāpitror yaḍiṣyate |
kedānīm astu gurutā tvayy atyantopakāriṇi ||

b. yaḍiṣyate *Bψ* (*cp. T*): yaḍ iṣyate *A*. c. kedānīm *AB*: kadānīm *ψ*, <dānīm *D*.
astu *BDψ*: asti *A*. kurutā *B*. d. okāriṇi *B*.

| phan ḥdogs bgyid slad pha ma dag || gal te bla mar ḥtshal na go |
| khyod ni lhag par phan ḥdogs pas || bla ma ṅid gyur smos ci ḥtshal |

恩深於罔極 舉世所咸知
於此返生怨 尊恒起慈愍

¹ *Om. X. Vide infra, l. 17.*

⁴ gshags *X*.

⁷ gter *X* (*cp. Jäschke, s.v. khruṅ.*)

¹⁰ = *krpālūtvaṃ*.

² ḥgrub *X*.

⁵ *Om. X*.

⁸ kyi *X*.

¹¹ = *kā nāma*.

³ par *X*.

⁶ bshad pa *X*.

⁹ = *raudreṣu*.

¹² = *āryatā*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| gzhan yañ | *phan ḥdogs. . . smos ci ḥtshal* || *phan ḥdogs bgyid slad pha ma dag* ||
ces bya ba ni rgyas paḥo || *pha ma dag*¹ ces bya ba ni *bla ma ñid*² dañ sbyar ro ||
*phan ḥdogs bgyid slad*³ ces bya ba ni skyes pa dañ gso ba la sogs pas so || *gal te*
*ḥtshal*⁴ zhes bya ba ni *bla ma*² zhes pa dañ sbyar ro || *smos ci dgos*⁵ zhes bya ba
ni de ni ḥgyur ba [177a] la smos ci ḥtshal baḥo || *bla ma*⁶ ni bla maḥo || *khyod*⁷ ni
khyod laḥo || *lhag par phan ḥdogs pa*⁸ ni ñon moñs pa med pa thar paḥi⁹ groñ
khyer thob par mdzad paḥi phyir yoñs su rdzogs paḥi phan ḥdogs mdzad ces
bya baḥi don to || bshad pa ni ḥdi yin te | skye ba gcig la phan pa byed paḥi
phyir pha dañ ma dag ñe bas na bla ma dag ñid de | khyod kyañ de ltar lhag par
phan ḥdogs par mdzad ces bya bas na bla ma ñid du brjod par mi nus so || zhes
bya baḥo |

107 svakāryanirapekṣāṇām viruddhānām ivātmanām |
tvam prapātataṣṭhānām prākāratvam upāgataḥ ||

a. svakārya A: akārya BD, kārya ψ. nirapekṣāṇām Aψ: nirapekṣāṇām BD. c. So B
(omitting anuvāra): <pātataṣṭhā × ψ, prapātaṣṭamarthīnām A.

| rañ gi don la mi lta bas || ñid kyi dgra bo ltar gyur ciñ |
| gyañ saḥi mu na gnas rnam la || ra ba lta bur gyur paḥaṇ khyod |

c. mu na] mun na T₁.

亡身救一切 自事不生憂
於諸崩墮人 親者能援護

| gzhan yañ | *rañ gi don. . . khyod* | *rañ gi don la mi lta bas* zhes bya ba la sogs pa
smos pa la | *rañ gi don*¹⁰ dge baḥi rtsa ba la sogs pa ste | de la *mi lta ba*¹¹ ni sdig pa
la chags paḥo || *ñid kyi dgra bo ltar gyur ciñ*¹² zhes bya ba ni dgra bo dañ ḥdra ba
zhes bya baḥi don to || *rañ gi don la mi lta bas ñid kyi dgra bo ltar gyur pa* de
rnam la *khyod*¹³ ni bcom ldan ḥdas so || *gyañ saḥi mu na gnas pa rnam la* zhes
bya ba la *gyañ sa*¹⁴ ni ñan ḥgror ḥgro baḥo || *gyañ sa deḥi mu na gnas paḥi*¹⁵ sdig
paḥi las so || de la *gnas pa*¹⁶ ni sor moḥi phreñ ba dañ dpal sbas la sogs pa gañ
yin pa de ni *gyañ saḥi mu na gnas pa* ste | ñan ḥgror ḥgro baḥi las byed paḥo ||
de rnam la *ra ba lta bur gyur pa*¹⁷ ni ji ltar kha cig la gyañ saḥi mu la mñon du
gyur paḥi ra bas ḥdzin par bya baḥi phyir nus pa dañ ldan par gyur pa de bzhin
du | khyod kyañ de rnam la bya ba ma yin pa bsal baḥi phyir *ra ba lta bur gyur*
pa zhes bya baḥo |

¹ = *mātāpitroh.*

⁴ = *yadīṣyate.*

⁷ = *tvayi.*

¹⁰ = *svakāryam.*

¹³ = *tvam.*

¹⁶ = *sthītāḥ.*

² = *gurutvam.*

⁵ = *kedānim astu.*

⁸ = *atyantopakāriṇi.*

¹¹ = *nirapekṣāḥ.*

¹⁴ = *prapātāḥ.*

¹⁷ = *prākāratvam upāgataḥ.*

³ = *upakāritvāt.*

⁶ = *gurutā.*

⁹ baḥi X.

¹² = *viruddhānām ivātmanām.*

¹⁵ = *tataḥ!* Read pa ni?

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

108 lokadvayopakārāya lokātikramaṇāya ca |
tamobhūteṣu lokeṣu prajñālokaḥ kṛtas tvayā ||

d. so BD: āloka kṛtas ψ , ālokakṛte A.

| ḥjig rten gñis kar sman gdags dañ || ḥjig rten las ni ḥdaḥ slad du |
| mun par gyur paḥi ḥjig rten la || khyod kyis shes rab snañ bar mdzad |

a. dañ] slad T_2 . b. ḥdaḥ $T_1 T_2$: bzla T_3 Comm.

二世行恩造 超過諸世間
於闍常照明 尊爲慧燈炷

| gzhan yañ | ḥjig rten. . . mdzad || ḥjig rten gñi gar sman gdags dañ || zhes bya
ba ni rgyas paḥo || ḥjig rten paḥi sgra¹ ni zag pa dañ bcas paḥi dños po [177b]
brjod do || ḥjig rten gñi ga² ni ḥjig rten gñi ga ste | gzugs dañ gzugs med pa dañ |
sñoms par ḥjug pa dag dañ | ḥjig rten paḥi lam mo || des sman gdags pa³ ni
ḥjig rten gñi gar sman gdags dañ ño || gañ la sman gdags par mdzad ce na | dge
baḥi rtsa ba yoñs su smin pa la zhes rtogs par byaḥo || yañ na ḥphags paḥi lam
gyis bden pa mthoñ bas ñan soñ gi ḥjigs pa las ḥdas paḥi phyir lha dañ mi rnams
la sman gdags par mdzad paḥo || shes rab snañ ba⁵ mdzad⁶ ces bya ba ni ḥchad
par ḥgyur ro || ḥjig rten las ni bzla slad du zhes bya ba ni ḥjig rten las bzla ba
gañ yin pa de ni ḥjig rten las bzla ba⁷ ste | ḥjig rten las ḥdas paḥi lam des⁸ ni srid
paḥi rtse mo las kyañ ḥdaḥ baḥi phyir ro || deḥi slad du ni ḥjig rten las ḥdas paḥi
phyir ḥjig rten las ḥdas paḥi lam ste | skal ba dañ ldan pa rnams ḥjug pa zhes
bya ba ni dgoñs paḥo || dañ⁹ gi sgra ni khyod kyis shes rab snañ bar mdzad ces
pa ste bsdus paḥi don to || shes rab kyis snañ ba de gzhan gyis kyañ byas sam zhe
na | smras pa | mun par gyur paḥi ḥjig rten la¹⁰ zhes smos pa la | mun pa¹¹ ni mi
shes pa ste | de ñid mñah baḥi phyir mun par gyur paḥi ḥjig rten pa rnams so ||
dper na loñ baḥi ḥjig rten pa la sañs rgyas su gyur ciḡ ces bya ba byañ chub
sems dpar gyur pa khyod kyis smon lam btab pa de yañ de bzhin du bsgrubs so ||
mun par gyur pa de rnams la ji ltar yañ dag par gyur pa gsal baḥi phyir shes rab
kyi snañ ba mdzad pa⁶ ni bskyed pa ste | bla na med paḥi ye shes khoñ du chud
par mdzad pa zhes bya baḥi tha tshig go || de lta buḥi tshigs su bcad pa ḥdis
dge baḥi rtsa ba yoñs su smin pa rnams ḥjig rten las ḥdas paḥi lam dag la
bkod pa ste | dbye ba lña paḥi don bshad do |

109 bhinnā devamanuṣyāṇām upabhogeṣu vṛttayaḥ |
dharmaśambhogasāmānyāt tvayy asaṃbhedam āgatāḥ ||

a. manuṣyāṇām BD. c. <yāt B (cp. T, Comm.): sāmānyā D, sāmānyās A. d. tvayi
saṃbhedam āgata BD.

¹ = lokaśabdaḥ.

⁴ = lokadvayopakārah.

⁷ = lokātikramaṇam.

¹⁰ = tamobhūteṣu lokeṣu.

² = lokadvayam.

⁵ Sic.

⁸ des des X.

¹¹ = tamaḥ.

³ = upakārah.

⁶ = prajñālokaḥ kṛtaḥ.

⁹ = ca.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| yul la ñe bar spyod pa na || lha miḥi spyod pa tha dad kyī |
| chos kyī loṅs spyod thun moṅ bas || khyod la dbye ba mi mñāḥ ḥo |

a. spyad T_2 . b. miḥi T_3 ; maḥi T_1 , min T_2 . kyī] kyaṅ T_1 . c. chos kyī] khyod kyī T_2 .

人天所受用 隨類有差殊
唯尊正法味 平等無差別

| de ltar ḥjig rten daṅ ḥjig rten las ḥdas paḥi lam dag la bkod nas | *yul la* [178a]. . .
mi mñāḥ ḥo || *lha miḥi spyod pa tha dad kyī* zhes bya ba la sogs pa smos pa la |
*tha dad pa*¹ ni dños po gcig ma yin paḥo || *ñe bar spyod pa na*² zhes bya ba ni
yul la ñe bar spyod pa zhes bya baḥo || *spyod pa*³ ni spyod paḥo || ji ltar tha dad
ce na | lha rnamṣ ni lhaḥi bdud rtsi la za baḥi loṅs spyod paḥi spyod pa daṅ ldan
pa daṅ | gñis gñis daṅ | ḥkhyud pa daṅ | lag pa bcaṅs pa daṅ | dgod pa daṅ |
lta bas ḥkhrig pa spyod paḥi spyod pa daṅ ldan paḥo || mi rnamṣ ni smad⁴ paḥi
loṅs spyod kyī spyod pa daṅ ldan pa zhes bya baḥo || de ltar lha daṅ mi rnamṣ
kyī loṅs spyod kyī spyod pa ni tha dad paḥo || *chos kyī loṅs spyod* ces bya ba
smos pa la | *chos kyī loṅs spyod*⁵ ni bden pa mthoṅ ba daṅ | zhi baḥi gnas dben
pa la sogs paḥo || deḥi *thun moṅ*⁶ ni ḥdra ba kho na ste | *chos kyī loṅs spyod thun
moṅ baḥi* rgyu de las so || *khyod*⁷ ni bcom ldan ḥdas laḥo || *dbye ba mi mñāḥo*⁸
ni ḥdra ba ñid thob pa zhes bya ste | *yul la ñe bar loṅs spyod* daṅ sbyar ro ||
khyod la brten pas chos kyī loṅs spyod pa daṅ ḥdra baḥi phyir lha daṅ mi
rnamṣ ḥdra baḥi yul la loṅs spyod paḥi spyod pa daṅ ldan par gyur to zhes bya
ba ni mdor bsduṣ paḥo || de lta buḥi tshigs su bcad pa ḥdis lha daṅ mi rnamṣ
lam la ḥjug par ḥdra ba kho na ste | dbye ba drug paḥi bshad paḥo |

110 upapattivayovarnaśakālaniratyaḥyam |

tvayā hi bhagavan dharmasārvātithyaḥyam idaṃ kṛtam ||

a. varṇa *BD* (*cp. T, Ch., Comm.*): valgu *A.* c. bhagavaṃ *D*, bhagavād *ψ.* d.
sarvātīrthyam *D*, sarvātīrth-m *B*, sarvātīnthyam *ψ.*

| bcom ldan khyod kyis skye ba daṅ || na tshod rigs daṅ yul daṅ ni |

| dus kyī skyon med chos rnamṣ kyis || ḥdi dag kun la sman yon btags |

不觀於氏族 色力及年華
隨有善根人 求者皆蒙遂

| chos kyī loṅs spyod thun moṅ yin paḥi phyir lha daṅ mi rnamṣ ḥdra ba yin
par ji ltar shes she na | smras pa | *bcom ldan*. . . *btags* || *skye ba daṅ* | *na tshod daṅ* |
rigs daṅ zhes bya ba la sogs pa smos pa <la>¹⁰ | *skye ba daṅ* | *na tshod daṅ* | *rigs daṅ* |
yul daṅ | *dus te zlas dbye baḥi bsdu baḥo* || de rnamṣ kyī *skyon med pa* daṅ
re rer sbyar ro || phal [178b] che baḥi stoṅ pa ni *skyon*¹¹ te yoṅs su gtoṅ baḥo¹² ||

¹ = *bhinnāḥ.*

² = *upabhogeṣu.*

³ = *vṛttayaḥ.*

⁴ sman *X.*

⁵ = *dharmasamḥbhogaḥ.*

⁶ = *sāmānyāḥ.*

⁷ = *tvayī.*

⁸ = *asamḥhedam āgatāḥ.*

⁹ Delete daṅ?

¹⁰ *Om. X.*

¹¹ = *atyayaḥ.*

¹² paḥo *X.*

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

yoñs su gtoñ ba¹ gañ la med pa zhes bya ba de ni *skyon med pa*² ste | *chos rnams kyis sman yon btags*³ zhes bya ba dañ sbyar ro || *skyon med pa* ni khyad par la mi bltos pa zhes bya baḥi tha tshig go || *skye ba la skyon med pa*⁴ ni ji ltar lha rnams kyi nañ du skyes pa rnams chos la gzud par bya baḥi phyir *chos kyis sman yon btags pa* de bzhin du mi rnams kyi nañ du skyes pa rnams kyañ ño || *na tshod la skyon med pa*⁵ ni rgan po rnams ji lta ba de bzhin du byis pa dañ | gzhon nu dañ | lañ tsho dañ ldan pa rnams so || *rigs la skyon med pa*⁶ ni bram ze rnams ji lta ba de bzhin du rgyal rigs dañ | rjeḥu rigs dañ | dmañs rigs rnams so || *yul la skyon med pa*⁷ ni yul dbus kyi skye bo ji lta ba de bzhin du mthaḥ ḥkhob kyi skye bo rnams kyañ ño || *dus la skyon med pa*⁸ ni ji ltar ña ḥam gnam stoñ ji lta ba de bzhin du tshes gcig go || *dañ*⁹ ni gañ gi phyir gyi don te | *kun la sman yon btags paḥo* || *sman yon btags pa*¹⁰ ni yañ dag paḥi dbye bas gtoñ baḥo || *chos rnams kyis sman yon btags pa*¹¹ ni chos rnams kyi¹² phan yon btags paḥo || *ḥdi dag*¹³ ni ji ltar bshad pa mdzad paḥo || khyad par la mi bltos pas *chos rnams kyis kun la phan yon btags pa* ste | gañ yañ yoñs su spoñ bar ni ma mdzad de | ji ltar ḥjig rten pas | dmañs rigs la ni dgoñs mi bshad || lhag ma min zhiñ spañs pa yañ || min la chos mi bstan pa dañ || de la brtul zhugs kyañ mi sbyin | zhes bya baḥo || deḥi phyir *lha dañ mi rnams kyi tha dad pa*¹⁴ zhes bya baḥi tshigs su bcad paḥi don ni rigs so |

111 avismitān vismitavat sprḥayanto gatasprḥān |
upāsate prāñjalayaḥ śrāvakān api te surāḥ ||

a. avismitāṃ BD.

| khyod kyi ñan thos sred bral zhiñ || ya mtshan ḥdzin pa med rnams laḥaṅ |
| lha rnams thal sbyar smon bgyid ciñ || ya mtshan che ba lta bur mchod |

a. sred] srid T₁. b. med om. T₃. d. bur] phur T₃.

廣現諸希有 無緣起大慈
聖衆及人天 合掌咸親近

| de ltar chos kyi loñs spyod dañ ldan paḥi phyir gyur pa¹⁵ rnams la yañ | *khyod kyi* . . . *mchod* || *ya mtshan ḥdzin pa med rnams laḥaṅ* || *ya mtshan che ba lta bur* zhes bya ba ni rgyas paḥo || *ya mtshan*¹⁶ ni ño [179a] mtshar ba ste | de gañ la yod pa de ni *ya mtshan ḥdzin paḥo*¹⁷ || *ya mtshan ḥdzin pa med pa rnams*¹⁸ ni ñan thos¹⁹ dañ sbyar ro || *ya mtshan che ba lta bur* zhes bya ba la | *ya mtshan che ba lta bu*²⁰ ni ya mtshan che ba lta buḥo || *lha rnams*²¹ zhes bya ba ni ḥchad par ḥgyur

¹ pa X.

⁴ = *upapattiniratayayam*.

⁷ = *deśaniratayayam*.

¹⁰ = *ātithyam*.

¹³ = *idam*.

¹⁶ = *vismayaḥ*.

¹⁹ = *śrāvakān*.

² = *niratayayam*.

⁵ = *vayoniratayayam*.

⁸ = *kālaniratayayam*.

¹¹ = *dharmātithyam*.

¹⁴ *Vide v. 109*.

¹⁷ = *vismitaḥ*.

²⁰ = *vismitavat*.

³ = *dharmasarvātithyam*.

⁶ = *varṇaniratayayam*.

⁹ = *hi!*

¹² *Sic*.

¹⁵ *Read <mir> gyur pa?*

¹⁸ = *avismitān*.

²¹ = *surāḥ*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

ro || mi rnams su gyur pa yañ de lta buhi rdzu hphrul chen po dañ ldan par gyur zhes pas lha rnams de ltar ño mtshar skyes par gyur to || thub pañi dbañ poñi gsuñ rab hdi ni grub pañi sñiñ po can skye ba la sogs pa la mi bltos pa zhes bya bas na ño mtshar skyes pa de rnams kyis ñan thos pa la mchod do zhes bya ba ni bsdus pañi don to || *smon bgyid ciñ*¹ zhes bya ba ni lha zhes bya ste | ñan thos pa rnams las kyañ kho bo cag hdi lta bur gyur to zhes bya baño || *sred bral zhiñ*² zhes bya ba ni bya ba byas pa dañ bral bañi ñan thos pa rnams la *mchod pa*³ zhes bya ba ni bsñen paño || *mchod pañi* bya ba gtso bo yin pañi phyir dañ | *smon bgyid kyi* bya ba gtso bor ma gyur pañi phyir ñan thos *sred bral la* zhes bya ba ste | gtso bor gyur pañi bya ba dañ sbyor bañi phyir na las kyi byed tshig ste | lña pañi ni ma yin no || *thal sbyar*⁴ zhes bya ba ni thal mo sbyar baño || dper na rigs ñan par skyes pa hphags pa ñes par gnas pa de ñid rdo leb kyis steñ du phyag dar khrod kyis gos hdrub pa la tshañs ris kyis lha mo bdun brgya tshañs ris nas hoñs nas gus pas bsñen bkur byed ciñ bltas nas lha mo gzhan kha cig gis tshigs su bcad pa hdi brjod de | rgya che ba yi lha mo bdun brgya yis || tshañs ris nas ni hoñs nas gus pa yis || cañ shes skye bañi mthañ ni gzigs pa ste || ñes gnas srid mthar son la phyag htshal lo || zhes bya baño || *ñan thos*⁵ zhes bya ba ni khyod hbañ zhigh la ma zad kyis ñan thos rnams la yañ zhes bya ba ni *hañ*⁶ gi sgrañi don to || de lta buhi tshigs su bcad pa gñis [179b] po hdis hphags pañi lam skyes pa rnams la khyad par gyi gnas las skyes pas mchod pa ste | dbye ba bdun pañi bshad paño |

112 aho saṃsāramaṇḍasya buddhotpādasya dīptatā |
mānuṣyaṃ yatra devānāṃ sprhaṇīyatvam āgatam ||
d. sprhatiyatvam B.

mārgāvatārastavo nāma daśamaḥ paricchedaḥ ||

| e maño sañs rgyas hkkhor ba yi || ñiñ khur gyur pa byuñ ba brjid |
| de na mi yañ lha rnams kyis || smon par bya ba ñid du gyur |

b. khur om. T₃. c. de na mi yañ Comm.: des na mi yañ T₁ T₂, de ni mi dañ T₃.

| lam la hjug pa la bstod pa ste leñu bcu paño ||

嗚呼生死畏 佛出乃光暉
饒益諸衆生 皆能滿其願

| de ltar rtogs pas ño mtshar bañi yid kyis bstod pa byed pas bshad pa ni | *e maño* . . . *gyur* || *e maño sañs rgyas hkkhor ba yi* zhes bya ba ni rgyas paño || *e maño*⁷ zhes bya ba ni ño mtshar ba ste *brjid*⁸ ces bya ba dañ sbyar ro || *hkkhor ba*⁹ ni ñe

¹ = *sprhayantañ*.

⁴ = *prāñjalayañ*.

⁷ = *aho*.

² = *gatasprhān*.

⁵ = *śrāvakān*.

⁸ = *dīptatā*.

³ = *upāsate*.

⁶ = *api*.

⁹ = *saṃsārañ*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

bar len paḥi phuñ po lñaḥo || de yi *ñiñ khur gyur pa*¹ ni sñiñ por bshad de | mar
gyi sñiñ po bzhin du ḥkhor ba deḥi ñiñ khur ro || gañ gis she na smras pa | *sañs*
rgyas byuñ ba ni gzhan gyis bstan mi dgos te | ñid kyis mi shes paḥi gñid bcom
paḥi phyir *sañs rgyas*² zhes bshad de | sad paḥi skyes bu bzhin no || deḥi *byuñ ba*³
ni skye ba ste | deḥi *brjid pa*⁴ ni ḥod kyis khyad par ro || de ji ltar ño mtshar che
zhe na | bshad pa | *de na mi yañ* zhes bya ba la sogs pa la | *mi*⁵ ni miḥi skye ba
ste skye ba dman pa yin pas kyañ ño || *de na*⁶ zhes bya ba ni gañ zhig sañs rgyas
su byuñ bar gyur paḥo || *lha rnam*⁷ ni brgya byin la sogs pa rnam kyis *smon*
*par bya ba ñid du gyur*⁸ te | smon par bya ba ñid du gyur paḥo || de ltar brgya
byin gyis smon pa ni kye maḥo bdag gnas ḥdi nas ḥphos nas mi rnam kyi skal
ba dañ ldan par skyes nas skra dañ kha spu⁹ bregs nas ji srid srid pa ḥdi las
gzhan du mi len pa zhes bya baḥi bar ni mdoḥi tshig go || lam la ḥjug paḥi bstod
pa bshad paḥo || lam la ḥjug pa la bstod pa zhes bya baḥi bshad pa ste leḥu bcu
paḥo ||

XI. DUŠKARASTAVAḤ

113 khedaḥ śamasukhajyānir asajjanasamāgamah |

dvamdvāny ākīrṇatā ceti doṣāṇ guṇavad udvahan ||

c. ākīrṇatām B. d. doṣāṇ guṇavad udvahan B: doṣāṇś ca na guṇavad bahūn A.

| mñel dañ zhi bde ñams gyur dañ || skye bo ñan dañ ḥgroggs pa dañ |
| mi mthun pa dañ mañ po yi || skyon yañ yon tan bzhin dgoñs shiñ |

惡人與共處 摧樂取憂危
謗惱害其身 猶如受勝德

|| dkaḥ ba mdzad pa la bstod paḥi dkaḥ ba mdzad paḥi bya baḥi rgyu gañ yin
pa dañ | gañ zhig dkaḥ ba mdzad paḥi bya baḥi rten dañ | ji ltar rañ dbaṅ ma
yin pa dañ | rnam pa gañ gi dkaḥ ba mdzad paḥi bya ba zhes bya ba ste dbye
ba bzhiḥo || de la [180a] | *mñel dañ zhi bde ñams gyur dañ* zhes bya baḥi tshigs
su bcad pa gñis bshad par bya ste | *mñel. . . de rmad do*¹⁰ || mñel ba gañ yin pa de
ni *mñel ba*¹¹ ste | sdug bsñal dgoñs paḥo || ḥdi ltar ña la gzir ba mi bzad pa byuñ ba
dañ | nad stug pos ḥchi baḥi mthar gyur pa dañ | ḥkhor rnam bzhi la chos bstan
pas mñel bar gyur to zhes bstan to || *zhi baḥi bde ba*¹² ni bsam gtan las byuñ baḥi
bde baḥo || de *ñams par gyur pa*¹³ ni yoñs su gtoñ¹⁴ baḥo || *skye bo ñan dañ ḥgroggs*
*pa*¹⁵ ni lhas byin dañ | skar bzañ dañ | kun khro dañ | ba ra dhva dza¹⁶ la sogs pa
dañ ḥgroggs paḥo || *mi mthun pa*¹⁷ ni grañ pa dañ | rluñ dañ | tsha ba la sogs paḥo ||

¹ = *mañdam.*

⁴ = *dīptatā.*

⁷ = *devānām.*

¹⁰ *vv. 113 and 114.*

¹³ = *jyāniḥ.*

¹⁰ *Skt. Bharadvāja.*

² = *buddhaḥ.*

⁵ = *mānuṣyam.*

⁸ = *spṛhañīyatvam āgamam.*

¹¹ = *khedaḥ.*

¹⁴ gtañ X.

¹⁷ = *dvamdvāni.*

³ = *utpādaḥ.*

⁶ = *yatra.*

⁹ pu X.

¹² = *śamasukham.*

¹⁵ = *asajjanasamāgamah.*

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

*mañ po*¹ ni zhi baḥi bde ba dañ bral baḥi gdul byaḥi skye bos yoñs su bskor ba ste | de lta bu la sogś paḥi *skyon rnams*² phuñ poḥi lhag ma med paḥi mya ñan las ḥdas pa thob pa dañ | dbaṅ ñid thob pas kyañ *yon tan bzhin*³ te yon tan bzhin du dgoñs paḥo | *brtson pa mdzad pa*⁴ ni ḥjug paḥo |

114 jagaddhitārthaṃ ghaṭase yad asaṅgena cetasā |

kā nāmāsau bhagavatī buddhānāṃ buddhadharmatā ||

a. *so ψ*: jagaddhitārtha(ṃ) g-[t]-s- B, jagaddhitārthaṃ dhyavāsi A. c. nāmāsau A (*cp. T*): nāmeyam ψ, nāme> B. d. buddha dharmatā Comm.

| ḥgro baḥi don slad ma chags paḥi || thugs kyis brtson pa mdzad pa gañ |
| sañs rgyas rnams kyi sañs rgyas kyi || chos ñid bcom ldan de rmad do |

b. brtson] brtsod T₁.

爲物行勤苦 會無染著心
世尊希有德 難以名言說

| ci rañ gi don yin nam zhe na | ma yin zhes bshad pa | *ḥgro baḥi don slad*⁵ ni semś can la phan paḥi rgyuḥo || *gañ*⁶ zhes bya ba ni gañ gis zhes bya baḥi don gyi tshig gi phrad de | brtson paḥi rgyu gañ gis brtson par mdzad paḥo || *de rmad do*⁷ zhes bya ba ni yañ dag par rdzogs paḥi sañs rgyas so || ci ḥjig rten pa bzhin du sred⁸ pas de bzhin du brtson par mdzad pa yin nam zhe na | bshad pa | *ma chags paḥi thugs kyis*⁹ zhes bya ba ni sred pa mi mñah baḥi thugs [r8ob] kyis te | sred pa rtsa ba nas bton¹⁰ paḥi phyir ro || *de rmad do*¹¹ zhes bya ba ni dmigs par mi ḥgyur ba ste | ḥjig rten pa shin tu rmad du byuñ ba yin paḥi phyir kho bo cag ḥdra bas bsam par mi nus so zhes bya ba ni dgoñs paḥo || *bcom ldan*¹² zhes bya ba ni mchod paḥi tshig go || *sañs rgyas rnams kyi*¹³ ni de bzhin gshegs pa rnams kyihō || *sañs rgyas*¹⁴ zhes bya ba ni bod paḥo || *chos ñid*¹⁵ ni chos kyi rañ bzhin te | thugs rje chen po zhes bya ba ni dgoñs paḥo |

115 kadannāny api bhuktāni kvacit kṣud adhivāsītā |

panthāno viṣamāḥ kṣuṅṅāḥ suptaṃ gokaṅṅakeśv api ||

a. kathaṃnātyapi B. b. kṣud ativā> B. c. <mā kṣuṃnāḥ B. d. suptaṃ AB: supt[o] S. gokaṅṅakeśv B.

| bshos kyañ phal pa gsol mdzad ciñ || res ḥgaḥ smyuñ ba dag kyañ mdzad |
| ñam ñaḥi shul duḥaṅ gshegs mdzad ciñ || rad rod can duḥaṅ mnal ba mdzad |

b. res] ras T₃. smyuñ T₃ Comm.: bsñuñ T₁ T₂.

尊遊嶮惡道 馬麥及牛鏹
苦行經六年 安受心無退

¹ = *ākīrṇatā*.

⁴ = *udvahan*.

⁷ = *ghaṭase*!

¹⁰ ston X.

¹³ = *buddhānām*.

² = *doṣān*.

⁵ = *jagaddhitārtham*.

⁸ srid X.

¹¹ = *kā nāma*.

¹⁴ = *buddha*.

³ = *guṇavat*.

⁶ = *yat*.

⁹ = *asaṅgena cetasā*.

¹² = *bhagavatī*.

¹⁶ = *dharmatā*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

| de lta buḥi tshigs su bcaḍ pa gñis po ḥdis mñel ba la sogs pa bzod spyod paḥi dkaḥ ba mdzad paḥi rgyu thugs rje chen pos bshad nas | rten gañ gis mñel ba sku ñams su bstar ba de bshad par bya ste | *bshos...mdzad* || *bshos kyañ phal pa gsol mdzad ciñ* zhes bya ba la sogs pa smos pa la | *zas ñan pa*¹ ni bshos phal paḥo || *gsol mdzad*² ni *khyod kyis*³ zhes⁴ bya bas ḥchad par ḥgyur ro || dper na groñ khyer bsruñ byed ces bya bar bram zeḥi rgyal po mes byin zhes bya bas bcom ldan ḥdas zla ba gsum mgron du gñer ba la bram zeḥi⁵ yul nas mi mñon paḥi gnas su zhugs pa dañ | de la byañ phyogs kyi lam nas tshoñ pa ḥoñs pa de dag las rta chas brñes nas bcom ldan ḥdas kyis gsol lo zhes bya ba ni rtogs pa brjod paḥo || *res ḥgaḥ smyuñ ba dag kyañ mdzad*⁶ ces bya ba ni dper na sa la zhes bya ba bram zeḥi groñ gi skye bo rnams bdud kyis zin paḥi phyir bsod sñoms cig kyañ rñed par ma gyur to || *ñam ñaḥi shul duḥaṅ gshegs mdzad*⁷ ciñ zhes bya bas ni dper na rgyal poḥi khab kyi bram ze tshoñ dpon gyis bcom ldan ḥdas lta baḥi phyir gñan yod du phyin par gyur to || bcom ldan ḥdas kyis kyañ rgyud yoñs su smin pa dañ ldan par ma gzigs nas [181a] rgyal poḥi khab du⁸ zhabs gshegs so || tshoñ dpon yañ rgyal poḥi khab du⁸ soñ ño || bcom ldan ḥdas tsam par gshegs pa nas | de bzhin du gnas bcas dañ | ba ra ñā si⁸ dañ | yañs pa can zhes bya baḥi groñ khyer chen po drug du⁸ gshegs so || de nas mthoñ ma thag tu tshoñ dpon gyis bden pa mthoñ bar gyur to || *rad rod can duḥaṅ mnal ba mdzad* ces bya ba la | *mnal ba*⁹ ni *khyod*³ ces ḥchad par ḥgyur ro || rañ bzhin gyi don la ka taḥi rkyen can¹⁰ no || ba¹¹ lañ gi rjes gtoñ bas¹¹ na *rad rod can no*¹² || ba lañ gi rmig pas brdzis paḥi ḥdam skams dañ rad rod can dañ ḥdra bar gyur te | rad rod can de rnams su mnal ba¹¹ mdzad do || ji ltar kau sham biḥi ḥbrog paḥi bu mo zhig gis groñ khyer sño sañs su rañ ḥdod paḥi lag can dgon pa pa khyer ḥdod pas phas gñen gyi tshogs kyis yoñs su bskor ba dañ bcas pa lag can gyi gan du dgon par btañ ño || dgoñs khaḥi dus su dgon paḥi sgo bcaḍ pas groñ khyer gyi phyi rol tu gnas so || lag can gyi groñ khyer sño bsañs⁸ mthoñ bas bden pa mthoñ bar bya baḥi skal ba dañ mi ldan par mkhyen nas bcom ldan ḥdas kyañ dgon pa dañ ñe bar gshegs te rad rod can gyi sar rtsvaḥi mal stan la mnal ba mdzad do || ba lañ rdzi dag gis kyañ lag can dgon pa pa la ḥdi skad ces smras te | gañ zhig rab tu byuñ bas khyod srin po las grol bar mdzad pa de ñid rad rod can du mnal ba mdzad do zhes lag can gyis thos nas groñ khyer sño bsañs ma bltas par byas pa gzo ba ñid kyis de bzhin gshegs paḥi thad du phyin phyag btsal te zhus pa | yul ḥkhor gyi nañ du rluñ gyos pa la rad rod can du rtsaḥi⁸ gdan la bcom ldan ḥdas mnal ba mdzad dam zhes zhus so || bcom ldan ḥdas kyis bkaḥ stsal pa || lag can gzhan ḥjig rten pa kha cig bde baḥi slad

¹ = *kadannāni*.

² = *bhuktāni*.

³ = *tvayā* (v. 116).

⁴ bzhes X.

⁵ *There seems to be a lacuna: e.g. bram zeḥi <blo gros kyis> yul nas.*

⁶ = *kvacit kṣud adhvāsītā*.

⁷ = *panthāno viṣamāḥ kṣuṇṇāḥ*.

⁸ *Sic.*

⁹ = *suptam*.

¹⁰ *Sic. Skt. ktapratyayaḥ.*

¹¹ pa, pas X.

¹² = *gokaṅṭakaḥ*.

ŚATAPANĀCĀŚATKANĀMA BUDDHASTOTRAM

du ñal bar byed de | ña ni de rnams las gzhan pa ste | ḥdod chags dañ [181 b] zhe
sdañ dañ gti mug gi gduñ ba mi mñaḥ baḥi phyir ro || ḥdod chags la sogs paḥi
yoñs su gduñ ba dañ ldan pas ḥjam paḥi stan la ñal na yañ sdug bsñal gyis gñid
log par byed do zhes bya baḥo || de ltar de la chos bstan pas khyim bdag lag
can gyis ji lta ba bzhin du bden pa mthoñ bar gyur to || zhes bya baḥo |

116 prāptāḥ kṣepāvṛtāḥ sevā veṣabhāṣāntaram kṛtam |
nātha vaineayātsalyāt prabhuṇāpi satā tvayā ||

a. prāptāḥ *Aψ*: prāptaḥ *ψ*, prā-ā *S*. āvṛtāḥ*: āvṛtā *ASB*. b. veṣa *B*: veśa *A*, viṣa *S*.
c. vātsalyaṃ *B*. d. satā *AS*: sadā *B*.

| mgon khyod gtso bor gyur lags kyañ || gdul bya rnams la byams slad du |
| sku ñas brdo dañ gcam tshul dañ || skad dañ cha lugs bsgyur baḥaṇ mdzad |

c. brdo *T₂ Comm.*: rdo *T₁ T₃*. d. bsgyur *T₃ Comm.*: sgyur *T₁ T₂*.

尊居最勝位 悲愍化群生
縱遇輕賤人 身語逾謙敬

| mgon...mdzad || sku ñas brdo dañ gcam tshul dañ zhes bya ba la | sku ñas¹ ni
bsñen bkur ma yin paḥo || ji ltar dgon pa paḥi khyim du bcom ldan ḥdas bzhugs
pa dañ | dgon pa pa phyi rol tu byuñ bar gyur pa de yañ ḥoñs nas dge sbyoñ soñ
zhig ces smras pa dañ | bcom ldan ḥdas gshegs te | gzhan gyis yoñs su bzuñ
baḥi phyir ro || dge sloñ zhugs shig ces smras pa dañ | bcom ldan ḥdas zhugs te |
dregs pa dañ ña rgyal mi mñaḥ ba zhes bya baḥi phyir ro || de ltar sems can
rnams dañ sku la brten nas mñel ba mdzad do || skad dañ cha lugs bsgyur baḥaṇ
mdzad ces bya ba ni sañs rgyas kyi cha lugs spañs nas cha lugs gzhan pa² ni dper
na legs par ḥdod paḥi don du rgyud mañs brduñ baḥi cha lugs dañ | rdza mkhan
rgad po la sogs paḥi cha lugs kyañ ji lta ba bzhin zhes bya baḥo || ḥphags paḥi
gsuñ spañs nas kla kloḥi skad shes paḥi ḥjig³ rten skyoñ ba rnams la chos bstan
par mdzad paḥi phyir dab phi da phi⁴ zhes bya baḥi skad gzhan no⁵ || gsuñ la
brten nas mñel ba ni gsuñ brten mñel⁶ baḥo || de ltar ḥdogs mdzad paḥi phyir
mgon khyod⁷ ces bya ba ni bod paḥo || gdul bya⁸ kho na ni gdul byaḥo || de rnams
la byams pa⁹ ni thugs rje chen po yis te | deḥi slad du ni gdul bya rnams la byams
paḥo || de ltar ḥdir dkaḥ ba mdzad paḥi bya baḥi rgyu bshad do || gtso bor gyur
lags kyañ¹⁰ zhes pa ni zhi ba¹¹ dañ phuñ poḥi lhag ma [182 a] med paḥi mya ñan
las ḥdas paḥi groñ khyer la ḥjug paḥi gtso bor gyur pas kyañ ño |

¹ = kṣepaḥ.

⁴ Sic.

⁷ khyed *X*. = nātha.

¹⁰ = prabhuṇāpi satā.

² = veṣāntaram.

⁵ = bhāṣāntaram.

⁸ = vaineyāḥ.

¹¹ pa *X*.

³ bjig *X*.

⁶ me ñel *X*.

⁹ = vātsalyāt.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETĀ

117 prabhutvam api te nātha sadā nātmani vidyate |
vaktavya iva sarvair hi svairam svārthe niyujyase ||

a. prabhutvam *A*: prabhūtvam *SBψ*. d. niyujyase *AS*: niyujyate *B*.

| kuñ gyis dgaḥ mgur rañ don phyir || bran bzhin bskor bar bsgrims pa las |
| mgon khyod rtag tu bdag ñid la || mñañ mchis pa yañ ma lags so |

b. bskos *T*₂. las] lags *T*₂. d. mñañ mchis pa yañ *T*₃ *Comm.*: mñañ ma mchis pañan
*T*₁ *T*₂.

或位尊貴主 曾無憍慢心
屈己事衆生 卑恭如僕使

| *bshos kyañ phal pa gsol mdzad cin*¹ zhes bya ba la sogs paḥi dkaḥ ba mdzad pa
ḥbaḥ zhig du ma zad kyi | ḥon kyañ | *kun gyis* . . . *lags so* <|| *mñañ mchis pa yañ*
ma lags so>² zhes smos pa la | *mñañ mchis pa*³ ni rañ dbañ ñid do || *mgon khyod*⁴
ces bya baḥi don ni bshad zin to || *rtag tu*⁵ zhes bya ba ni rtag par te *mchis pa*
*yañ ma lags*⁶ zhes bya ba dañ sbyar ro || *bdag ñid*⁷ ni ñid kyi sku la⁸ ji ltar bshad
par bya zhe na | smras pa | *bran bzhin*⁹ zhes bya ba smos pa la | *tshig gi mchod*
*hos*¹⁰ zhes bya ba ni bran te gzhan dbañ du bshad do || *bzhin*¹¹ ni dpeḥo || *kun*
*gyis*¹² zhes bya ba ni srog chags rnam kyis so || *ḥañ*¹³ ni gañ gi phyir gyi don to ||
*dgaḥ dgur*¹⁴ zhes bya ba ni ji ltar ḥdod paḥo || *rañ don*¹⁵ ni rañ gi don gyi phyir
ro || *bskor ba*¹⁶ ni bskor ba ste | skyabs mdzad paḥi phyir ro || bshad pa ni ḥdi
yin te | ji ltar gañ zhig bran gañ yin pa des rañ gi don gyi phyir ji ltar ḥdod pas
bskor ba de bzhin du khyod kyañ kun gyis ji ltar ḥdod pas rañ gi don gyi phyir
bskor baḥo || deḥi phyir | *mgon khyod rtag tu bdag ñid la* || *mñañ mchis pa yañ*
ma lags so |

118 yena kena cid eva tvam yatra tatra yathā tathā |
coditaḥ svām pratipadam kalyāṇīm nātivartase ||

c. svām *AS*: tvām *B*.

| khyod la gañ dañ gañ du yañ || ji skad bskul yañ mi spoñ ste |
| ñid kyi sgrub pa bzañ po las || ḥdaḥ bar ḥgyur ba ma mchis so |

機情億萬種 論難百千端
如來慈善音 一答疑皆斷

| *kun gyis dgaḥ mgur rañ don phyir*¹⁷ zhes bya ba ji ltar shes par bya zhe na |
smras pa | *khyod la* . . . *ma mchis so* || *khyod la gañ dañ gañ du yañ* zhes bya ba
ni rgyas paḥo || *ji skad*¹⁸ ces bya ba ni bram ze ḥam dam she can nam dbul po

¹ Vide v. 115.

⁴ = nātha.

⁷ = ātmani.

¹⁰ = vaktavyaḥ.

¹³ = hi.

¹⁶ = niyujyase.

² Om. X.

⁵ = sadā.

⁸ Read la<ḥo||>?

¹¹ = iva.

¹⁴ = svairam.

¹⁷ Vide v. 117.

³ = prabhutvam.

⁶ = na vidyate.

⁹ = vaktavya iva.

¹² = sarvaiḥ.

¹⁵ = svārthe.

¹⁸ = yena kena cit!

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

ḥam phyug po ḥam bde ba ḥam sdug bsñal dañ ldan pas so || *gañ dañ gañ du*¹ zhes bya ba ni bdun paḥi rgyu mtshan te | ñan soñ [r82b] las gdon par bya baḥi phyir dañ | bde ḥgro la dgod par bya baḥi phyir ro || *ji skad*² ces bya ba ni zhes dañ³ bral bas so || *bskul ba*⁴ zhes bya ba ni zhus pas so || *ñid kyi sgrub pa*⁵ zhes bya ba ni ñid kyi sgrub paḥo || gañ gi dge baḥi bya ba gañ yin pa de bzhin du ḥjug pa ste gzhan gyi gzir ba bsal bar bya baḥi phyir ro || dper na dmyal bar ḥgro baḥi dgos pa dañ ldan pas sñon bde ḥbyuñ las phyis lhaḥi bu la gsuñs pa || thugs rje ldan pas rgyal bdag la || sems ni legs par dad par gyis || de ltar gzhan la yañ ci rigs par sbyar ro || gnas pa la ro gcig paḥi phyir *sgrub pa bzañ po*⁶ ste | de las *ḥdaḥ bar gyur pa ma mchis pa*⁷ ni ḥdaḥ bar ma gyur pa zhes byaḥo || de lta bu<ḥi rnam pa>⁸ ḥdis ni rañ dbañ du ma gyur pa bshad do |

119 nopakārapare 'py evam upakāraparo janaḥ |
apakārapare 'pi tvam upakāraparo yathā ||

| ji ltar khyod ni gnod bgyid la || phan pa lhur mdzad de lta bur |
| skye bo dag ni phan bgyid laḥañ || phan pa de ltar lhur mi bgyid |

恩 深 過 覆 載 背 德 起 深 怨
尊 觀 怨 極 境 猶 如 極 重 恩

| da ni rnam pa gañ gis dkaḥ ba mdzad pa de bshad par bya ste | *ji ltar . . . lhur mi bgyid* || *phan pa lhur mdzad*⁹ ces bya ba ni bshad zin to || *gnod bgyid la*¹⁰ zhes bya ba ni zas gtsañ ma la sogs pa ḥbaḥ zhig la phan par mdzad par ma zad kyi gnod par bgyid pa la gzhol ba lhas byin la sogs pa la yañ ño || *khyod*¹¹ ni bcom ldan ḥdas so || ji ltar khyod phan pa¹² lhur mdzad pa de bzhin du phan par byed paḥi skye bo la *skye bo*¹³ ma yin no || ji ltar lhas byin zhes bya ba ni bcom ldan ḥdas kyi mched zla ste | skye ba gzhan du gnod pa bgyid paḥi smon lam btab pa dañ | rtag tu phan pa ma yin pa rtsol baḥo || bcom ldan ḥdas ni rtag tu phan par mdzad pa dañ | phan pa zhes bya ba ni gtsug lag khañ ño¹⁴ |

120 ahitāvahite śatrau tvaṃ hitāvahitaḥ suhṛt |
doṣānveṣaṇanītye 'pi guṇānveṣaṇataparāḥ ||

a. āvāhite S. b. hitāvahite B. c. doṣānveṣaṇa B, doṣādveṣaṇa S. d. guṇāvésa> B.

| khyod ni gnod bgyid dgra bo la || phan pa mdzad paḥi bshes lags te |
| rtag tu skyon dag tshol ba la || yon tan ḥbaḥ zhig tshol ba lags |

d. tshol baḥañ lags T₂.

怨 於 尊 轉 害 尊 於 怨 轉 親
彼 恒 求 佛 過 佛 以 彼 爲 恩

¹ = *yatra tatra*.

² = *yathā tathā*.

³ Sic. Read zhe sdañ<ba ḥam zhe sdañ> bral bas so?

⁴ = *coditaḥ*.

⁵ = *svām pratipadam*.

⁶ = *pratipadam kalyāṇīm*.

⁷ = *nātivartase*.

⁸ Om. X.

⁹ = *upakārapare*.

¹⁰ = *apakārapare*.

¹¹ = *tvam*.

¹² ba X.

¹³ skye ba X. = *janaḥ*.

¹⁴ Skt. *iti vihārah!*

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

| gzhan yañ | *khyod ni . . . lags* || *khyod ni gnod bgyid dgra bo* la zhes pa la sogs pa smos pa la | *gnod pa*¹ ni gnod pa bgyid paḥo || [183a] *gnod pa bgyid paḥi dgra bo*² ni rdzogs byed la sogs paḥi mu stegs paḥi tshogs de dag go || *khyod phan pa mdzad pa*³ ni dge ba mdzad pa ste | de ñid *bshes so*⁴ || rtag tu skyon dag tshol bar byed pa gañ yin pa de ni *rtag tu skyon dag tshol ba*⁵ ni mi mchog la sogs pa yin la | *yon tan ḥbaḥ zhig tshol ba*⁶ ni dge ba tshol ba dañ ldan paḥo || de lta buḥi tshigs su bcad pa ḥdis gnod pa bgyid pa la phan pa lhur mdzad pa dañ | phan pa lhur mi bgyid pa tshol ba la phan pa lhur mdzad pa tshol ba dañ | skyon tshol ba dag la yon tan ḥbaḥ zhig tshol ba zhes bya baḥi rnam pa de rnam kyis dkaḥ ba mdzad pa zhes bya ba bshad do |

121 yato nimantraṇaṃ te 'bhūt saviṣaṃ sahutāśanam |
tatrābhūd abhisamṃyānaṃ sadayaṃ sāmṛtaṃ ca te ||

| khyod ni gañ na dug bcas shiñ || zhugs dañ bcas par spyān drañs pa |
| der ni brtser bcas gshegs pa dañ || khyod la bdud rtsi can du gyur |

邪宗妬心請 毒飯與火坑
悲願化清池 變毒成甘露

| gzhan yañ | *khyod ni . . . gyur* || *khyod ni gañ na dug bcas shiñ* zhes bya ba ni rgyas paḥo || gcer bu pa phal la dad pa khyim bdag dpal sbas kyis dug dañ bcas paḥi bshos mdun du bzhag nas khyim gyi nañ du meḥi ḥobs kyis steñ du rtsa gcal du bkram paḥi steñ du soñ na bcom ldan ḥdas mer lhuñ zhiñ dug dañ bcas paḥi zas kyis ḥchi bar ḥgyur ro zhes bya baḥi bsam pas spyān drañs so || bcom ldan ḥdas kyañ de la thugs brtse bas dge sloñ gi dge ḥdun gyi tshogs kyis bskor ba deḥi khyim du gshegs nas zhabs bkod pa de ma thag tu meḥi ḥobs de las pad ma skyes par gyur pa dañ | bshos kyañ dug dañ bral nas | bcom ldan ḥdas dañ ḥphags paḥi dge ḥdun gyi tshogs kyis bzhes so zhes bya baḥo || dpal sbas chuñ ma dañ bcas pa dad par gyur nas chos bstan pas bden pa mthoñ bar gyur to || zhes bya ba ni rtogs pa brjod paḥi sdeḥo || de ñid las brten nas bshad pa | *gañ na spyān drañs pa* zhes bya ba la sogs smos pa la | *gañ na*⁷ zhes bya ba ni dpal sbas [183b] kyis gnas so || *spyān drañs pa*⁸ ni gdugs tshod kyis phyir zhus par gyur paḥo || *dug dañ bcas pa*⁹ ni dug dañ bcas pa ste spyān drañs paḥo || de bzhin du *zhugs dañ bcas paḥo*¹⁰ || *der*¹¹ ni deḥi rgyu mtshan te dpal sbas kyis slad du zhes bya baḥi don to || *gshegs pa*¹² zhes bya ba ni yon bdag gis¹³ mñon du yañ dag par gshegs paḥo || ji ltar zhe na | bshad pa | *brtser bcas*¹⁴ ni thugs rje dañ bcas paḥo || *bdud rtsi can*¹⁵ ni bdud rtsi can du gyur paḥo || *bdud rtsi*¹⁶ ni ḥdir mya ñan las

¹ = *ahitāvahite*.

⁴ = *suhṛt*.

⁷ = *yataḥ*.

¹⁰ = *sahutāśanam*.

¹³ Read gi?

¹⁶ = *amṛtam*.

² = *ahitāvahite śatrau*.

⁵ = *doṣānveṣaṇanītye*.

⁸ = *nimantraṇam*.

¹¹ = *tatra*.

¹⁴ = *sadayam*.

³ = *hitāvahitaḥ*.

⁶ = *guṇānveṣaṇatatparaḥ*.

⁹ = *saviṣam*.

¹² = *abhisamṃyānam*.

¹⁵ = *sāmṛtam*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

ḥdas pa thob paḥi lam ste | mi ḥchi baḥi rgyu yin paḥi phyir ro || de la meḥi
gñen por brtse ba dañ bcas paḥi chu mñon du gyur pas gshegs pa dañ | dug gi
gñen por bdud rtsi dañ ldan pa yañ dag paḥi lam gyis gshegs par gyur to zhes
bya ba dañ sbyar te | *gshegs pa* zhes bya ba ni ñe bar sbyor ba gñis dañ sbyar
baḥi phyir ro || de lta buḥi tshigs su bcad pa ḥdis ḥgal ba rnames la yañ rtag tu
phan pa bskyed pas dkaḥ ba mdzad pa bshad do |

122 ākroṣṭāro jitāḥ kṣāntyā drugdhāḥ svastyayanena ca |
satyena cāpavaktāras tvayā maitryā jighāmsavaḥ ||

b. drugdhāḥ *S*, drug-stvasyaya> (*sic*) *B*: drogdhā *A* (*cp. Comm.*).

| bzod pas mi sñan brjod pa dañ || ḥkhu ba dag ni bde legs kyis |
| mi sñan smra la bden pas te || khyod kyis sdañ ba byams pas btul |

a. brjod] bzod *T*₂. c. pa ste *T*₂. d. kyis] kyi *T*₃.

以忍調恚怒 眞言銷謗毀
慈力伏魔怨 正智降邪毒

| gzhan yañ | *bzod pas* . . . *btul* || *bzod pas mi sñan brjod pa dañ* zhes bya ba smos pa
la | *mi sñan pa brjod pa*¹ ni tshig rtsub po dañ ldan pa ste *bzod pas btul baḥo*² ||
ji ltar mi sñan pa brjod paḥi bram ze bha ra dhva dzas bcom ldan ḥdas gñan yod
du bsod sñoms la gshegs pa la | mañ du mi sñan pa brjod nas dbu la rdul gyis
gtor ba la bcom ldan ḥdas la ma phyin par bram ze de ñid kyi mgo la babs par
gyur to || de nas bcom ldan ḥdas kyis tshigs su bcad pa gsuñs pa | dag pa dañ
ni skyon rnames med pa dañ || sdañ med mi la ñes gañ byed pa ni || byis de³
ñid la sdig pa bzlog par ḥgyur || ji ltar phra moḥi rdul gtor mgo la bzhin | zhes
bya baḥo || *ḥkhu ba dag*⁴ ni gnod pa byed paḥi bsam pa can [184a] la *bde legs
kyis btul lo*⁵ || *dañ*⁶ gi sgras ni *bzod pas*⁷ kyañ ño || *ḥkhu ba dag* ces bya ba ni
kha cig tshig mañ por⁸ zer baḥo || *legs paḥi*⁹ sgras don dam paḥi dge ba dañ
mya ñan las ḥdas pa ḥthad do zhes bshad do || de ñid kyis na ḥphags paḥi lam
mo || de nas *bde legs kyis* ni dbal sbas la sogs pa bden pa mthoñ bas *btul ba*¹⁰
dañ *bzod pas* kyañ ño || ḥo na *sdañ ba byams pas btul*¹¹ zhes ḥchad gyur na | sdañ
ba gañ yin pa de ñid ḥkhu ba ste¹² sdañ baḥi don can zhes bya ba khams gdon
par¹³ brjod paḥi phyir zlos paḥi skyon du ḥgyur ro zhe na ma yin te | dkaḥ ba
mdzad paḥi bya baḥi rnam pa mdzad paḥi phyir gnas gcig du bde legs dañ bzod
pa la sogs pas sdañ ba btul lo zhes bstan pa dañ | gnas gzhan du byams pa la
sogs pa dkaḥ ba mdzad paḥi gnas skabs su ḥdi ni smra ba ma rigs so || kha cig
na re *khro ba dag ni bde legs kyis*¹⁴ zhes brjod pas na de dag gis zlos paḥi skyon

¹ = ākroṣṭārah.

⁴ = drogdhā.

⁷ = kṣāntyā.

¹⁰ = jitāḥ.

¹³ *Skt. iti dhātupāṭhe.*

² = jitāḥ kṣāntyā.

⁵ = svastyayanena jitāḥ.

⁸ bor *X*.

¹¹ = maitryā jighāmsavo jitāḥ.

¹⁴ = drugdhāḥ svastyayanena.

³ bde *X*.

⁶ = ca.

⁹ = svasti.

¹² sde *X*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

shin tu gsal lo || *khro ba* ni sor phreñ can la sogs paḥo || *mi sñan smra la bden pas*
te zhes bya ba la *mi sñan pa smra ba*¹ gañ yin zhe na | mdzes ma rab tu byuñ
ba la brten nas mu stegs pa mi sñan pa smra baḥo || de rnams *khyod kyis bden*
*pa yis btul ba dañ*² | *dañ*³ gi sgras ni *bzod pas* kyañ ño || *byams pas*⁴ ni phan paḥi
thugs kyis so || *sdañ ba*⁵ ni gsod pa la brtson pa ste | bdud kyi bran dañ mñag
zhug paḥo || de rnams kyis mdaḥ dañ mduñ thuñ bcom ldan ḥdas la ḥphañs pa
la byams pa la sbyor baḥi phyir me tog gi char du gyur to zhes bya ba ni luñ
ño || de lta bas na ḥdir byams pa dañ <bden pa dañ>⁶ bde legs dañ bzod paḥi
rnam pa de rnams kyis dkaḥ ba mdzad pa bshad do |

123 anādikālaprahatā bahvyaḥ prakṛtayo nṛṇām |
tvayā vibhāvitāpāyāḥ kṣaṇena parivartitāḥ ||

c. vibhāvitāpāyāḥ S.

duṣkarastavo nāmaikā daśamaḥ paricchedaḥ ||

pacchedaḥ A.

| thog ma med dus goms pa yi || mi yi rañ bzhin mañ po yañ |
| khyod kyis ñan soñ rnam bzlog nas || skad cig ñid la yoñs su bsgyur |

c. rnam] rnams T₃.

| dkaḥ ba mdzad pa la bstod pa ste leḥu bcu gcig paḥo ||

群迷從曠劫 習惡以性成
唯尊妙行圓 一念翻令善

| gzhan yañ | *thog ma med . . . bsgyur* || *thog ma med* [184b] *dus goms paḥi* zhes bya
ba la sogs pa smos pa la | *thog ma med dus goms pa*⁷ ni zhugs pa ñid de⁸ | *thog ma*
med dus goms paḥo || *mañ po*⁹ ni rnam pa mañ po can no || *rañ bzhin*¹⁰ ni sems
can rnams kyi ḥdod chags dañ zhe sdañ dañ gti mug gi bdag ñid can no ||
khyod kyis ñan soñ rnam bzlog nas zhes bya ba la | *ñan soñ*¹¹ ni ñan ḥgro ste | *rnam*
*par bzlog pa*¹² ni gañ gis bzlog pa de *ñan soñ rnam bzlog paḥo* || *skad cig ñid*¹³ ces
bya ba ni dus ñuñ ñus so || *yoñs su bsgyur ba*¹⁴ ni gzhan du bsgyur baḥo || ḥdod
chags kyi spyod pa dañ ldan par gyur pa gañ yin pa de ni dbañ po thul bar
gyur pa ste | dper na ḥphags pa dgaḥ boḥi dbañ po¹⁵ thul ba bzhin no || zhe sdañ
gi spyod pa dañ ldan par gyur pa gañ yin pa de ni byams pa la gnas par gyur pa
ste | dper na sor phreñ bzhin no¹⁶ || de ltar yun riñ por ḥjug paḥi ñon moñs pa
rnams dus ñuñ bas bzlog pas dkaḥ ba mdzad pa bshad pa ste | dkaḥ ba mdzad
pa la bstod paḥi bshad paḥo || dkaḥ ba mdzad pa la bstod paḥi bshad pa zhes
bya ba ste leḥu bcu gcig¹⁷ paḥo ||

¹ = *apavaktāraḥ*.

⁴ = *maitryā*.

⁷ = *anādikālaprahatāḥ*.

¹⁰ = *prakṛtayaḥ*.

¹³ = *kṣaṇena*.

¹⁶ A sentence on moha seems to have fallen out.

² = *tvayā satyena ca jitāḥ*.

⁵ = *jighāṃsavaḥ*.

⁸ Followed by double shad in X.

¹¹ = *apāyaḥ*.

¹⁴ = *parivartitāḥ*.

³ = *ca*.

⁶ Om. X.

⁹ bo X. = *bahvyaḥ*.

¹² = *vibhāvitāḥ*.

¹⁵ bo X.

¹⁷ bcuig X.

XII. KAUSĀLASTAVAḤ

124 yat sauratyam gatās tikṣṇāḥ kadaryās ca vadānyatām |
krūrāḥ peśalatām yātās tat tavopāyakausalam ||

a. soratyāṅ S. b. vadamnutām S.

| rtsub pa ṅaṅ ḥjam bgyis pa daṅ || ḥjuṅs pa rnams ni gtoṅ phod daṅ |
| gtum po des par bgyis pa gaṅ || de ni khyod kyī thabs mkhas lags |

c. gtum po T_3 *Comm.*: gtum pa $T_1 T_2$.

溫柔降暴虐 惠施破慳貪
善語伏麤言 唯尊勝方便

|| mkhas pa la bstod pa bshad par bya ste | de la *mkhas pa*¹ ni shes rab can daṅ
gzhol ba zhes bya baḥi don to || de la skye ba gzhan du skye ba la mkhas pa daṅ |
tshim pa bskyed pa la mkhas pa daṅ | don daṅ bcas paḥi gsuṅ la mkhas pa daṅ |
rim par ston pa la mkhas pa daṅ | ḥdon paḥi thabs la mkhas pa ste rgyu daṅ bcas
pa zhes bya bas na dbye ba lñaḥo || gaṅ gi phyir | *rtsub pa* . . . *lags* || *ṅaṅ ḥjam*
bgyis pa zhes bya ba la | ḥjam paḥi raṅ bzhin ni *ḥjam pa*² ste bde baḥo || *bgyis*
*pa*³ zhes bya ba ni thob paḥo || *rtsub pa*⁴ zhes bya ba ni khro ba can no || ji
ltar khyim bdag drag po gtum por gyur pa bcom ldan ḥdas kyis [185a] btul bas
ṅaṅ ḥjam par gyur pa daṅ | de bzhin du rgyal po ma skyes dgra la sogs pa rnams
so || *ḥjuṅs pa*⁵ rnams ni ser sna can no || *daṅ*⁶ gi sgras *bgyis pa* zhes bya ba ste
bsdus paḥi don to || *gtoṅ phod*⁷ ces bya ba ni sbyin par byed pa ṅid do || dper
na khyim bdag dpaḥ bo zhes bya ba ser sna daṅ ldan pas sloṅs mo yaṅ mi ster⁸
ba de la bcom ldan ḥdas kyis sbyin paḥi chos bstan pa la brtsams te | khyim
bdag sbyin pa chen po lña po ḥdi zhes byaḥo || sbyin pa gcig kyaṅ ṅa la dkaḥ
na chen po lña lta smos kyaṅ ci dgos zhes dpaḥ bos bsams so || bcom ldan ḥdas
kyis bkaḥ tsal pa | srog gcod pa las ldog pa sbyin pa chen po daṅ ma byin par
len pa daṅ | ji srid ḥbruḥi chaṅ daṅ btsos paḥi chaṅ myos paḥi khu ba bag med
paḥi gnas las ldog pa ni sbyin pa chen po zhes byaḥo || dpaḥ bos yaṅ dag par
bsam te sbyin pa ḥdi ni sbyin pa yin te | baṅ mdzod mi zad paḥi phyir ro || zhes
bya bas na bkur sti byas nas thos pa brtsams te mñon par dad par gyur pas bcom
ldan ḥdas la na bzaḥ zuṅ zhig dbul bar bsams nas khyim du zhugs te gos kyī
sgrom phye nas na bzaḥ zuṅ zhig dbul lam ḥdi dbul lam gzhan dbul zhes sems
pa deḥi sems bcom ldan ḥdas kyis mkhyen nas tshigs su bcad pa gsuṅs pa |
sbyin pa daṅ ni rtsod pa mñam par bshad || yon tan de dag skye ṅan la mi gnas ||
gyul ḥgyed dus ṅid sbyin paḥi dus yin te || rgyu bsdus pas ni ḥdra ba ṅid du
ḥgyur zhes paḥi gsuṅ thos nas dad pa maṅ du skyes par gyur pas maṅ po ri

¹ = *kausalam*.

⁴ = *tikṣṇāḥ*.

⁷ = *vadānyatām*.

² = *sauratyam*.

⁶ = *kadaryāḥ*.

⁸ gter X.

³ = *gatāḥ*.

⁶ = *ca*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

baḥi na bzaḥ zuñ bcom ldan ḥdas la phul nas chos mñan pas bden pa mthoñ ba
dañ | rab tu byuñ bas dgra bcom par gyur to || *gtum po*¹ zhes bya ba ni gyo rgyu²
dañ ldan paḥo || *des pa*³ ni rgyud ḥjam par *bgyis paḥo*⁴ || *de ni*⁵ zhes bya ba ni
bgyis [185b] *pa* zhes bya ba dañ sbyar ro || *thabs mkhas pa*⁶ ni sbyor ba la mkhas
pa zhes bya baḥi don to |

125 indriyopaśamo nande mānastabdhe ca saṃnatiḥ |
kṣamitvaṃ cāṅgulimāle kaṃ na vismayam ānayet ||

ab. indriyopaśamo nanto mānastabdhe ca (saṃ × tiḥ) *S*, the letters italicized being written
by a later hand. c. cāṅgulimālaṃ *S*.

| dgah boḥi dbaṅ po ñer zhi dañ || ña rgyal kheñs pa ḥdud pa dañ |
| sor moḥi phreñ baḥaṅ zhi bgyis na || su zhig ño mtshar skyed mi bgyid |

a. boḥi] bo *T*₂, baḥi *T*₃. c. zhi ba bgyis na *T*₂. d. skyed *T*₃ *Comm.*: bskyed *T*₁,
skye *T*₂.

難提摧巨慢 惹掘起慈心
難調能善調 誰不讚希有

| gzhan yañ | *dgah baḥi* . . . *bgyid* || *dbaṅ po ñer zhi* zhes bya ba smos pa la | *dbaṅ*
*po*⁷ ni mig la sogs pa rnamste | *ñer zhi*⁸ ni ḥdod chags la sogs paḥi yul la mi
ḥjug paḥo || de la *dgah bo*⁹ ni bcom ldan ḥdas kyi mched zla ste | ḥdod chags kyi
shas che ba bcom ldan ḥdas kyi btul bas dbaṅ po dul baḥi nañ na mchog du
gyur to || *su zhig ño mtshar skyed mi bgyid*¹⁰ ces bya ba dañ thams cad la sbyar ro ||
*ña rgyal kheñs pa*¹¹ ni shin tu ña rgyal dañ ldan paḥi skye bo pha dañ ma dag la
yañ phyag ḥtshal bar mi byed pa bcom ldan ḥdas kyi rab tu phyuñ nas dgra
bcom pa la bkod do || *ḥdud pa*¹² ni dam pa dañ | rim gyis rgan pa dañ | rab tu
byuñ ba rgan po rnamste la yañ dag par ḥdud par gyur to || sor moḥi phreñ ba
gañ la yod pa de ni *sor moḥi phreñ baḥo*¹³ || de ñid rkun po miḥi sor moḥi phreñ
ba ḥdzin pas srog chags gsod par byed pa bcom ldan ḥdas gyis btul lo || sor moḥi
phreñ ba *zhi ba*¹⁴ de la su zhig ño mtshar bskyed par mi byed de | sañs rgyas kyi
bstan pa la dad pa dañ ldan pa dañ | dad pa dañ mi ldan pa thams cad kyañ ño
mtshar bskyed par mdzad do zhes bya ba ni dgoñs paḥo || de ltar rtsub pa la
sogs paḥi rigs can ñaṅ ḥjam pa la sogs paḥi rigs can du gyur pa zhes bya baḥi
tshigs su bcad pa gñis kyi bcom ldan ḥdas skye ba gzhan du skye ba la mkhas
pa bshad do |

126 bahavas tṛṇśayyāsu hitvā śayyāṃ hiraṇmayīm |
āśerata sukhaṃ dhīrās tṛptā dharmarasasya te ||

b. śayyā hira(ṃ)nmayā[h] *S*, śayyā hira > *ψ*. c. aserata (*sic*) *A*: (ā)śerata *S*.

¹ = *krūrāḥ*.

⁴ = *yātāḥ*.

⁷ = *indriyāni*.

¹⁰ = *kaṃ na vismayam ānayet*.

¹³ = *aṅgulimālah*.

² *Sic. Cp. p. III, n. II.*

⁵ = *tat*.

⁸ = *upaśamaḥ*.

¹¹ = *mānastabdhaḥ*.

¹⁴ = *kṣamitvam*.

³ = *peśalatām*.

⁶ = *upāyakausalam*.

⁹ = *nandaḥ*.

¹² ḥdun pa *X*. = *saṃnatiḥ*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| khyod kyi chos kyi ros tshim pas || gser las bgyis paḥi mal spaṅs nas |
| ran mañ btiñ baḥi gnas mal du || brtan rnam bsod ñams ñal bar bgyid |

唯 尊 聖 弟 子 法 味 自 怡 神
草 座 以 爲 安 金 床 非 所 貴

| gzhan yañ | *khyod kyi* . . . *bgyid* || *ran mañ btiñ baḥi gnas mal du* zhes bya ba ni rgyas paḥo || *mañ ba*¹ ni lus can gyis te | [186a] *ran btiñ baḥi gnas mal*² zhes bya ba dañ sbyar ro || *gser las bgyis pa* zhes bya ba la | *gser*³ ni gser du bshad do || de las bgyis paḥi mal ni *gser las bgyis paḥi mal*⁴ te | gser gyis rnam par spras pa zhes bya baḥi tha tshig go || *ñal bar bgyis*⁵ ces bya ba ni ñal baḥo || *bsod ñams*⁶ ni ḥdod chags la sogs paḥi yoṅs su gduñ ba med paḥi phyir ro || *brtan pa rnam*⁷ zhes bya ba ni shes rab dañ ldan pa ste | ḥphags paḥi lam bskyed paḥi phyir ro || de ltar bzañ ldan dañ | ḥod sruñs dañ | dgaḥ bo dañ | kun dgaḥ bo dañ | bre bo zas la sogs pa rnam kyis ña rgyal spaṅs nas bcom ldan ḥdas kyi bstan pa la rab tu byuñ bas dgra bcom par gyur to || ji ltar de rnam *rtsa*⁸ *mañ po btiñ baḥi gnas mal la bsod ñams kyi ñal bar bgyid* ce na | gañ gi phyir *chos kyi ros tshim pas* zhes bya ba ni mya ñan las ḥdas pa dañ | don dam pa thob paḥi ḥphags paḥi lam ḥphags pa rnam la tshim pa skyed pa byed paḥi phyir⁹ chos kyi don gyi ro ni *chos kyi roḥo*¹⁰ || de yis *tshim par gyur pa*¹¹ ste | tshim paḥi don zhes bya ba la byed paḥi tshig drug paḥo || *khyod*¹² ces bya ba ni khyod kyiḥo || bzañ ldan la sogs pa mañ po chos kyi ros tshim pas bsod ñams kyis ñal bar byed de | zhi ba thob paḥi sems kyis ni || ñe bar zhi bas bde bar ñal | zhes tshigs su bcaḍ pa gsuñs so || de bzhin du ḥdir tshim pa bskyed pa la mkhas par bshad do |

127 prṣṭenāpi kvacin noktā upetyāpi kathā kṛtā |
tarṣayitvā paratroktaṃ kālāśayavidā tvayā ||

b. kathā kṛtā *Aψ* 2: kṛtā kathā *S*. c. tarṣayitvā *Sψ* (*cp. Ch., Comm., T*): tarpayitvā *Aψ*.

| khyod kyis dus dañ bsam mkhyen pas || res ḥgaḥ zhus naḥaṅ mi gsuñ la |
| spros gyur gzhan la bstan pa dañ || druñ du gshegs nas bshad paḥaṅ
mdzad |

善 知 根 欲 性 攝 化 任 機 緣
或 有 侍 其 請 或 無 問 自 說

| gzhan yañ | *khyod kyis* . . . *mdzad* || *res ḥgaḥ zhus na mi gsuñs la*¹³ zhes bya ba ni gzhon nuḥi bu dañ rigs mthun pa rab tu byuñ ba ci gau ta ma bdag yod dam zhes bcom ldan ḥdas la zhus shiñ bcom ldan ḥdas la zhus kyañ ma gsuñs so || rgyu ciḥi phyir zhe na | *dus dañ bsam mkhyen pas*¹⁴ [186b] zhes bya bas ḥchad par

¹ = *bahavaḥ*.

³ = *hiraṇyam*.

⁶ = *sukham*.

⁹ *Read* phyir <ro ||>?

¹² khyed *X*. = *te*.

² = *trṣaśayyāśv aśerata*? Possibly a lacuna after zhes bya ba.

⁴ = *śayyā hiraṇmayī*.

⁷ = *dhīrāḥ*.

¹⁰ = *dharmarasaḥ*.

¹³ = *prṣṭenāpi kvacin noktā*.

⁵ = *aśerata*.

⁸ *Sic*.

¹¹ = *trptāḥ*.

¹⁴ = *kālāśayavidā*.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

ḥgyur ro || de la dus ni¹ gzhon nuḥi buḥi ḥsam pa yoṅs su smin par ma dgoṅs pas bdag med pa bshad paḥi skal ba daṅ ldan pa ḥdi ni ma yin no || dgoṅs pas ma gsuṅs so || *druṅ du gshegs nas*² zhes bya ba ni ma zhus par yaṅ *bshad pa mdzad pa*³ ni chos ston paḥo || ji ltar ṅan spoṅ gi buḥi rdza mkhan gyi khyim du bzhugs pa nas druṅ du gshegs te | dge sloṅ padmaḥi rjes su ḥbraṅ ba la thog mar dge ba zhes bya ba la sogs paḥi chos bstan to || deḥi tshe padmaḥi rjes su ḥbraṅ baḥi ḥsam pa yoṅs su smin par mkhyen pa des so || *spros gyur*⁴ ces bya ba ni gduṅ ba bskyed nas so || *gzhan la*⁵ ni gzhan ḥdul baḥi phyir ro || ji ltar ḥod sruṅs kyis zhus pas | *gsuṅs pa*⁶ ni ḥon kyaṅ khyod kyi dri ba gsal baḥi dus ni ma yin no || zhes bya baḥo || de nas deḥi stobs kyis zhus shiṅ maṅ du zhus paḥi tshe bcom ldan ḥdas kyis ḥod sruṅs de la spro ba bskyed nas dus gzhan gyi tshe ḥsam pa yoṅs su smin par thugs kyis mkhyen nas dris pa de la lan klan par mdzad do || thos nas dus gzhan gyi tshe bden pa mthoṅ bar gyur to || zhes bya ba ni mdoḥi don to || *dus daṅ ḥsam pa mkhyen pas*⁷ zhes bya ba la | *dus daṅ ḥsam pa* ni yoṅs su smin pa ḥam yoṅs su ma smin pa ste | de *mkhyen pas* na *dus daṅ ḥsam pa mkhyen paḥo* || des na *dus daṅ ḥsam pa mkhyen pa khyod kyis so*⁸ || de lta bas na ḥdir don daṅ ldan pa la ston mkhas pa bshad do |

128 pūrvam dānakathādyābhiś cetasy utpādyā sauṣṭhavam |
tato dharmo gatamale vastre raṅga ivārpitaḥ ||

b. so AS: cittasyotpādyā ψ, <tt(a)-otpādyā ψ. d. vestre S. raṅga AS: rāga ψ.

| dri med gos la tshon bzhin du || thog mar sbyin sogs gtam dag gis |
| sems la spro ba bskyed nas ni || phyi nas chos ni bstan pa mdzad |

初陳施戒等 漸次淨心生
後談眞實法 究竟令圓證

| gzhan yaṅ | *dri med . . . mdzad* || *thog mar sbyin sogs gtam dag gis* | zhes bya baḥi tshigs su bcad pa la | *thog mar*⁹ zhes bya ba ni daṅ por ro || *sbyin sogs gtam dag gis*¹⁰ zhes bya <ba>¹¹ la | *sogs* kyi sgras¹² ni tshul khirms kyi gtam la sogs pa shes par byaḥo || *sems la spro ba*¹³ ni sems la su ruṅ ba ṅid de | ḥphags paḥi bden paḥi [187a] gtam gyi don yoṅs su shes paḥi nus pa daṅ ldan pa zhes bya baḥi tha tshig go || *dus*¹⁴ ni dus phyi maḥo || *chos*¹⁵ ni ḥphags paḥi lam zhes dgoṅs paḥo || dri ma med pa gaṅ la yod pa de ni *dri med gos*¹⁶ te de laḥo || tshos gaṅ yin pa de ni *tshon no*¹⁷ || *de bzhin du*¹⁸ ni dper ro || ji ltar tshon gyi las la mkhas pas thal ba la sogs pas¹⁹ dri ma dag par gyur paḥi gos la tshon gyis btsos pa de

¹ Read dus de la ni?

⁴ = *tarsayivā*.

⁷ = *kālāśayavidā*.

¹⁰ = *dānakathādyābhiḥ*.

¹³ = *cetasy utpādyā sauṣṭhavam*.

¹⁵ = *dharmah*.

¹⁸ = *iva*.

² = *upetya*.

⁵ = *paratra*.

⁸ = . . . *tvayā*.

¹¹ Om. X.

¹⁶ = *gatamalaṃ vastram*.

¹⁹ Read paḥi?

³ = *kathā kṛtā*.

⁶ = *uktam*.

⁹ = *pūrvam*.

¹² = *ādiśabdena*.

¹⁴ Read phyi nas ni? = *tataḥ*.

¹⁷ = *raṅgaḥ*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

bzhin du | khyod kyi sbyin paḥi gtaṃ la sogs pas sems la spro ba bskyed ciñ go rim gyi gtaṃ la mkhas pas chos bstan pa mdzad do zhes bya ba ni ma lus paḥi don to || de bzhin du mdo las gañ de sañs rgyas bcom ldan ḥdas kyis thog maḥi dus su chos kyi gtaṃ mdzad de | dper na sbyin paḥi gtaṃ dañ | tshul khriṃs kyi gtaṃ dañ | mtho ris kyi gtaṃ gyi bar duḥo || dper na gos dag pa dri ma med pa la tshon gyis btsos na yañ dag par tshon len par ḥgyur ba de bzhin du | gnas ḥjog dañ rigs mthun paḥi bram ze mo stan de la gnas nas ḥphags paḥi bden pa bzhi mñon du byas so zhes bya ba ste | dper na sdug bsñal ba dañ | kun ḥbyuñ dañ | ḥgog pa dañ | lam zhes bya baḥo || de lta bas na ḥdir rim pas ston pa la mkhas par bshad do |

129 na so 'sty upāyaḥ śaktir vā yena na vyāyataṃ tava |
ghorāt saṃsārapātālād uddhartuṃ kṛpaṇaṃ jagat ||

a. śakti) ψ: śakyo AS. c. pātālād ψ2.

| ḥkhor ba mi bzad gtiñ nas ni || ḥgro ba ñon moñs drañ slad du |
| khyod kyis gañ zhig ma btsal baḥi || thabs dañ spyod pa de ma mchis |

c. gañ zhig] gañ gis T₃. btsal T₃ Comm.: stsal T₁ T₂.

怖畏漂流處 唯佛可歸依
勇猛大悲尊 拯濟諸群品

| gañ gi phyir de ltaṃ mdzad pa de yi phyir | ḥkhor ba... ma mchis || <thabs dañ spyod pa de ma mchis>¹ zhes bya ba ni rgyas paḥo || thabs² ni sbyor ba ste | skal ba dañ mi ldan pa drañ baḥi phyir thabs mdzad paḥi spyod pa mi nus sam zhe na | smras pa | spyod pa³ zhes bya ba ste | dañ⁴ gi sgra ni dañ gi sgraḥi don to || thabs gañ gis mi spyod⁵ ces bya ba de ni mi mñāḥo⁶ || gañ gis sems ma btsal ba⁷ ni khyod kyis rtsol ba ma mdzad paḥo || deḥi don ni ḥdi yin te | khyod kyis thabs dañ spyod pa rnam btsal bar [187b] mdzad do zhes bya baḥo || ciḥi phyir zhe na | ḥkhor ba mi bzad gtiñ nas ni zhes bya ba la sogs pa ni rga ba dañ | na ba dañ | ḥchi ba la brten paḥi <phyir>⁸ na ḥkhor ba mi bzad paḥo⁹ || thog ma med paḥi dus can yin paḥi phyir zab pas na gtiñ riñ baḥo¹⁰ || de las drañ baḥi slad du¹¹ ni mya ñan las ḥdas par ḥdren paḥi phyir ro || ḥgro ba¹² ni ḥjig rten pa thams cad do || gal te phuñ po lñāḥi rañ bzhin gyi ḥkhor ba las ḥgro ba ldog pa ma yin mod kyi | ḥon kyañ ḥchad pa pos dbye ba ḥchad par ḥdod pas ḥkhor ba las ḥgro ba drañ baḥi slad du zhes bya bas bshad pa grub te | ji ltaṃ nags ḥdi na señ ldeñ dañ shiñ pa la sha¹³ yod zhes bya baḥo |

¹ Om. X.

⁴ = vā.

⁶ = so nāsti.

⁹ = ghorāḥ saṃsārah.

¹² = jagat.

² = upāyaḥ.

⁵ = upāyo yena na vyāyataṃ.

⁷ = yena na vyāyataṃ toayā.

¹⁰ = pātālam.

¹³ Skt. palāśa.

³ = śaktih?

⁸ Om. X.

¹¹ = uddhartum.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

130 bahūni bahurūpāṇi vacāṃsi caritāni ca |
vineyāśayabhedena tatra tatra gatāni te ||

ab. bahūni bah> S, ba> ψ, <[h](u)rūpāṇi vacāṃsi caritāni ca ψ. d. gatāni ψ: śatāni A.

| sku yi cha lugs rnam mañ dañ || gsuñ gis so soḥi skad bzhin du |
| gdul byaḥi bsam pa tha dad pa || de dañ der ni khyod kyis mdzad |

c. gdul byaḥi T₁: ḥdul baḥi T₃ Comm., gdul baḥi T₂.

身雲遍法界 法雨灑塵方
應現各不同 隨機故有異

| thams cad kyis rtsol ba mdzad ces pa ji ltar shes she na | smras pa | gañ gi
phyir | sku yi...mdzad || skuḥi cha lugs rnam mañ zhes smos pa la | rnam mañ¹
zhes bya ba ni rab tu mañ poḥo || sku yi cha lugs rnams² ni dbye ba du maḥo ||
gsuñ³ ni gsuñ gis so || mdzad⁴ ces bya ba ni ḥchad par ḥgyur ba⁵ ste gsuñs pa zhes
bya baḥi don to || cha lugs rnams⁶ ni gzhan paḥi cha lugs de mdzad pa⁴ zhes bya
ba dañ sbyar zhiñ mdzad pa zhes bya baḥi don to || ḥdul baḥi bsam pa⁷ ni dgoñs
paḥo || de tha dad pa⁸ ni ḥdod chags dañ zhe sdañ la sogs paḥo || der⁹ ni ḥdul
baḥi bsam pa tha dad paḥi rgyu yis so || de la gñan yod kyi groñ khyer du re
zhig khyod gsuñ rnam pa mañ ba ste | dper na dab phe dab phe zhes bya ba ḥjig
rten skyoñ baḥi bsam pa tha dad pa dañ | de las gzhan pa rnams la ḥphags paḥi
gsuñ gis so || cha lugs rnams kyañ mañ du mdzad pa ste | ji ltar dri za shin tu
sñan¹⁰ pa ña rgyal bsam pa can du mkhyen pas rol mo mkhan gyi cha lugs dañ |
[188a] ji ltar gzhan pa rdza mkhan kha cig gis rdza saḥi rdza ma ḥkhor lo las
phab ma thag tu skams par gyur pa deḥi phyir ña dañ ḥdra ba rdza mkhan gyi
bzohi slob dpon med do zhes ña rgyal skyes pa deḥi bsam pa¹¹ bcom ldan ḥdas
kyis mkhyen pas rdza mkhan gyi cha lugs su sprul nas ḥkhor lo kho na las so
btañ ba dbab par¹² mdzad do || slar yañ sañs rgyas kyi cha lugs su mdzad nas
ña rgyal dañ bral ba de ḥdul bar mdzad do | zhes bya baḥo |

131 viśuddhāny aviruddhāni pūjitāny arcitāni ca |
sarvāṇy eva nṛdevānāṃ hitāni mahitāni ca ||

b. arcitāni* (cp. T, Comm.): arjitāni A, urji> ψ.

| de dag kun kyañ dag pa dañ || mi ḥgal ba dañ mchod ḥos dañ |
| brjid dañ lha mi rnams la ni || sman ḥdogs bkur ba sha stag lags |

d. bskur T₂.

善淨無違諍 唯尊可承奉
廣利諸人天 咸應興供養

¹ = bahūni.

⁴ = gatāni?

⁷ = vineyāśayāḥ.

⁹ = tatra tatra (Read de dañ der?).

¹¹ bsam pa bsam pa X.

² = bahurūpāṇi!

⁵ pa X.

³ = vacāṃsi.

⁶ = caritāni?!

⁸ = bhedaḥ.

¹⁰ sñam X.

¹² pa X.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| tha mal paḥi skad dañ cha lugs gzhan pa de rnam la kha cig smod pa ma yin nam zhe na | smras pa | *de dag . . . lags* || *dag pa dañ mi ḥgal ba* zhes bya ba la sogs pa ni mi dge baḥi rtsa ba bskyed par byed pa mi mñaḥ baḥi phyir na *dag paḥo*¹ || gzhan la phan pa la sbyor baḥi phyir *mi ḥgal baḥo*² || gzhan la sman ḥdogs paḥi phyir *mchod ḥos*³ te | rab tu bśnags par ḥos pa zhes bya baḥi don to || ma rig paḥi rab rib gdon pa la gyar baḥi phyir na *brjid pa dañ ldan paḥo*⁴ || *kun*⁵ zhes bya ba ni skuḥi cha lugs rnam pa mañ ba dañ | gsuñ gi cha lugs rnam pa mañ baḥo || *lha dañ mi la sman ḥdogs pa*⁶ ni phan par mdzad pa ste | bden pa mthoñ bar mdzad paḥi phyir ro || *sha stag*⁷ ni lha dañ mi rnam kyi phyag bya bar ḥos paḥo || da ltar byuñ baḥi dus zhes bya ba ni byed tshig drug pa dañ sbyar ro |

132 na hi vaktuṃ ca kartuṃ ca bahu sādhu ca śakyate |
anyathānanyathāhvādin dṛṣṭaṃ tad ubhayaṃ tvayi ||

a. *So* ψ₂ (*cp. T*): karttuñ ca vaktuñ ca *A*.

| smra dañ bgyid pa phal cher ni || legs par rño thog ma lags kyi |
| bden par gsuñ ba khyod la ni || de gñis gzhan du gdaḥ ba lags |

b. par] pa *T*₂.

身口無起作 善化遍群方
所說妙相應 此德唯尊有

| *dag pa la* sogs paḥi yon tan dañ ldan pa ji ltar shes par ḥgyur zhe na | smras pa | *smra dañ bgyid pa . . . lags* | *smra dañ bgyid pa* zhes bya ba ni rgyas paḥo || *dañ*⁸ gi sgra ni gañ gi phyir gyi don to || gañ gi <phyir>⁹ *phal che* [188b] *ba dañ legs pa*¹⁰ ni legs pa ste | *rño mi thog pa*¹¹ dañ | *phal che ba dañ* | *legs par smra ba*¹² yañ *rño mi thog paḥo* || gzhan yañ ḥjig rten pa kha cig legs par byed pa ḥam legs par smra ba ste | khyod la *gzhan du*¹³ zhes bya ba ni cha lugs rnam pa mañ po dañ | gsuñ rnam pa mañ po la sogs pas sñar bshad paḥi sbyor ba la sogs pa rnam kyi legs par gdaḥ ba lags so || phyin ci log paḥi gsuñ mi mñaḥ baḥi phyir *bden pa gsuñ ba*¹⁴ zhes bod paḥo || *gdaḥ ba*¹⁵ zhes bya ba ni gdaḥ baḥo || *de gñis*¹⁶ zhes bya ba ni sñar bshad paḥo || *phal che ba dañ legs pa ni bgyid pa dañ gsuñ baḥo* || deḥi phyir *skuḥi cha lugs rnam mañ*¹⁷ zhes bya ba ni sñar legs par bshad do || de lta buḥi tshigs su bcaḍ pa de rnam kyi¹⁸ dag paḥi sku dañ gsuñ gi sgrub pas rgyu dañ bcas paḥi drañ baḥi thabs la mkhas pa ñid bshad do |

133 kevalātmaviśuddhyaiva tvayā pūtaṃ jagad bhavet |
yasmān naivaṃvidhaṃ kṣetraṃ triṣu lokeṣu vidyate ||

d. kṣ-traṃ manyalokeṣu ψ, manya (*or matya*)> ψ.

¹ = *viśuddhāni*.

⁴ = *arcitāni*.

⁷ = *mahitāni!*

¹⁰ = *bahu sādhu ca*.

¹³ = *anyathā*.

¹⁶ = *tad ubhayaṃ*.

² = *aviruddhāni*.

⁵ = *sarvāṇi*.

⁸ = *hi*.

¹¹ = *na śakyate*.

¹⁴ = *ananyathāhvādin*.

¹⁷ *Vide v. 130*.

³ = *pūjitāni*.

⁶ = *nṛdevānām hitāni*.

⁹ *Om. X*.

¹² = *bahu sādhu ca vaktum*.

¹⁵ = *dṛṣṭam*.

¹⁸ kyi *X*.

THE ŚATAPANĀCĀŚATKA OF MĀTRCETA

| bdag ñid dag pa ħbaḥ zhig gis || khyod kyis ħgro baḥi dpal zhiñ mdzad
| ħdi ltar rnam pa ħdi ħdraḥi zhiñ || ħjig rten gsum na mchis ma lags |
c. ħdraḥi] ħdra T₃. d. gsum na ma mchis ma lags T₃.

久修三業淨 妙瑞現無邊
普觀諸世間 曾無此勝德

| da¹ ni bya ba med na yañ sems can drañ ba la mkhas pa bshad par bya ste |
bdag ñid. . . *brtson pa lags*² || *bdag ñid dag pa ħbaḥ zhig gis* zhes bya baḥi tshigs
su bcaḍ pa gñis te | bya ba mi mñañ baḥi phyir *bdag ñid ħbaḥ zhig*³ ni thugs kyi
*dag pa*⁴ ste | ñion moñs pa bag chags dañ bcas paḥi dri ma ma lus pa spañs pas
na *bdag ñid dag pa ħbaḥ zhig* des so || ñid⁵ ces bya ba ni ñes par ħdzin pa laḥo ||
*dpal zhiñ mdzad*⁶ ces bya ba ni dag byed du mdzad pa ste | mtho ris kyi lam la
ħgod par mdzad paḥi phyir ro || *ħgro baḥi*⁷ mtshan ñid ni bshad zin to || *mdzad*⁸
ces bya ba ni srid paḥi don la liñ gi rkyen dañ⁹ [I89a] sbyar ro || gañ las de
ltar yin zhe na | bshad pa | *ħdi ltar rnam pa ħdi ħdra* zhes bya ba la sogs pa
smos pa la | *ħdi ltar*¹⁰ ni rnam pa ħdi ħdra ste | skyon thams cad mi mñañ ba
dañ yon tan thams cad dañ ldan pa yañ sñar bshad do || *zhiñ*¹¹ ni ħdir mtho ris
dañ thar paḥi ħbras bu thob paḥi gnas so || *ħjig rten gsum dag*¹² ni khams gsum
dag naḥo || *mchis pa*¹³ ni *ma lags pa*¹⁴ dañ sbyar ro || deḥi phyir na bstod pa dañ
phyag ħtshal ba byed pas ħgro baḥi dpal zhiñ du mdzad paḥo |

134 prāg evātyantanaṣṭānām anādau bhavasamkate |
hitāya sarvasattvānām yas tvam evaṃ samudyataḥ ||

kauśalastavo nāma dvādaśamaḥ paricchedaḥ ||

| thog med srid pa ñam ña bar || sña nas gcig tu ñams pa yi |
| sems can kun la sman slad du || khyod ni de ltar brtson pa lags |

| mkhas pa la bstod pa ste leḥu bcu gñis paḥo ||

況於極惡者 純行最上悲
廣利諸衆生 勇猛勤精進

| *thog med srid pa ñam ña bar* zhes bya ba la sogs pa smos pa la | *thog med*¹⁵ ces
bya ba ni khas blañs paḥi tshig phrad do || *gcig tu ñams pa*¹⁶ zhes bya ba ni skye
ba dañ rga ba dañ na ba dañ ħchi ba la sogs pa rnams kyis rgyud gzir baḥo ||
skye ba thog ma med paḥi phyir *thogs med srid pa ñam ña bar ro*¹⁷ || *srid pa*¹⁸ ni
ħkhor ba ste | de ñid skye ba dañ rga ba dañ na ba dañ ħchi ba dañ ldan paḥi

¹ de ni X.

⁴ = *viśuddhyā*.

⁷ = *jagataḥ*.

¹⁰ = *evaṃvidham*.

¹³ = *vidyate*.

¹⁶ = *atyantanaṣṭānām*.

² *vv.* 133 and 134.

⁵ = *eva*.

⁸ = *bhavet*.

¹¹ = *kṣetram*.

¹⁴ = *na!*

¹⁷ = *anādau bhavasamkate*.

³ = *kevalātmanaḥ*.

⁶ = *pūtām*.

⁹ *Skt. liñpratrayayena*.

¹² = *triṣu lokeṣu*.

¹⁵ = *prāg eva!*

¹⁸ = *bhavaḥ*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

phyir *ñam ña baḥo*¹ || *smān slād du*² zhes bya ba ni sdug bsñal thams cad spañs paḥi phyir ro || *sems can kun la*³ zhes bya ba ni khyad par ma rtogs paḥi lus can rnams laḥo || snar bshad paḥi cha lugs dañ gsuñ gzhan la sogs pas bcom ldan ḥdas *khyod kyis yañ dag par zhugs paḥo*⁴ || des na shin tu drañ baḥi thabs la mkhas pa zhes bya ste | mkhas pa la bstod paḥi bshad paḥo || mkhas pa la bstod pa zhes bya baḥi bshad pa ste | leḥu bcu gñis paḥo ||

XIII. ĀNṚṆYASTAVAḤ

135 na tāṃ pratipadam vedmi syād yayāpacitis tava |
api ye parinirvānti te 'pi te nānṛṇā janāḥ ||

a. vetmi *ψ*. d. nānṛṇām *ψ*2.

| gañ gis khyod drin lan lon paḥi || sgrub de mchis sñam mi bgyid de |
| skye bo gañ dag mya ñan ḥdas || de dag gis kyañ lan ma lon |

c. skye boḥaṅ gañ *T*₃.

聲聞知法者 於尊恒奉事
設使證涅槃 終名爲負債

|| bu lon med par bstod pa bshad par bya ste | *bu lon*⁵ ni ñes par bya ba ste | de bsgrubs paḥi phyir *bu lon med pa*⁶ ste | deḥi rañ bzhin ni *bu lon med paḥo*⁷ || de la bdud las rgyal baḥi phyir dañ | dam paḥi chos la bkod paḥi phyir dañ | gzugs skuḥi dbye baḥi phyir sems can rnams la bu lon med par bshad par byaḥo || [189b] de la ḥdir re zhig ḥdir gleñ bsñāñ ba bshad par bya ste | *gañ gis . . . ci zhig lon*⁸ || *sgrub pa*⁹ zhes bya ba ni sgrub pa ste | *de mchis sñam mi bgyid*¹⁰ ces bya ba ni ma mthoñ ba zhes bya ste | bstod pa mkhan gyis smras paḥo || *ji ltar sgrub par ḥgyur ba*¹¹ ni sgrub ces bya baḥo || *drin*¹² ni phan pa zhes bya bar dgoñs paḥo || ḥo na bde bar gshegs paḥi gsuñ bskañs pas mya ñan las ḥdas pa gañ yin pa de ni bcom ldan ḥdas kyī drin la lan glon pa ma yin nam zhe na | smras pa | *skye boḥaṅ gañ dag mya ñan las ḥdas* zhes bya ba la sogs pa smos pa la | *hañ*¹³ gi sgra ni bdag ñid kyī che ba bstan to || *gañ dag*¹⁴ ces bya ba ni shā radvā tiḥi bu la sogs paḥo || *mya ñan las ḥdas pa*¹⁵ ni ñon moñs pa dañ skye ba zad par byed paḥo || *de dag gis kyañ lan ma lon pa*¹⁶ ni de dag bu lon chags pa yin te | lan ma lon paḥi phyir ro |

¹ = *saṃkaṣam*.

⁴ = *tvaṃ samudyataḥ*.

⁷ = *ānṛṇyam*.

¹⁰ = *na vedmi*.

¹³ = *api*.

¹⁶ = *te 'pi te nānṛṇā janāḥ*.

² = *hitāya*.

⁵ = *rñam*.

⁸ *vv. 135 and 136*.

¹¹ = *syād yayā*.

¹⁴ = *ye*.

³ = *sarvasattvānām*.

⁶ = *anṛṇaḥ*.

⁹ = *pratipadam*.

¹² = *apacitiḥ*.

¹⁵ = *parinirvānti*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCEṬĀ

136 tava te 'vasthitā dharme svārtham eva tu kurvate |
yaḥ śramas tannimittam tu tava kā tasya niṣkṛtiḥ ||

a. tevasthitā ψ : te ca sthitā A.

| khyod kyi chos la gnas de dag || rañ don kho na bgyid par bas |
| de yi slad du ḥo brgyal gañ || de la lan go ci zhig lon |

c. ḥo brgyal $T_1 T_2$ Comm.: ḥo rgyal T_3 .

彼等諸聖衆 爲己而修學
由捨利生心 不名還債者

| de ciḥi phyir zhe na | bshad pa | *khyod kyi chos la gnas de dag* | ces bya ba la
sogs pa ni gal te *khyod kyi chos*¹ ni khyod kyi bstan pa la *gnas pa*² yañ *rañ don*
*kho nar*³ ñon moñs pa zad par *byed*⁴ ciñ de bzhin du gzhan gyi don ni mi byed
do || *ḥo brgyal gañ*⁵ ni chos bstan pa la sogs pa rnam kyis ḥo brgyal baḥo ||
*deḥi slad du*⁶ ni gdul bya de rnam kyi don duḥo || *de la lan go ci zhig lon pa*⁷ ni
lan go ci zhig lon pa ste | lan med pa⁸ zhes bya ba ni dgoñs paḥo |

137 tvam hi jāgarṣi suptānāṃ saṃtānāny avalokayan |
apramattaḥ pramattānāṃ sattvānāṃ bhadrabāndhavaḥ ||

b. avalokayaṃ B ψ .

| khyod ni sems can gñid log paḥi || rgyud la gzigs paḥi zhugs rtse ba |
| bag med gyur pa rnam kyi ni || grogs bzañ bag dañ bcas pa lags |

a. paḥi] pas T_2 . b. rtse] che T_2 .

無明睡已覺 悲觀遍群方
荷負起翹勤 聖善宜親近

| de lta bas na re zhig khyod la de rnam lan mi ldon pa de rnam la khyod ji
lta slar sman pa mdzad ce na | smras pa | *khyod ni* [190a]. . . lags || *khyod ni*
sems can gñid log paḥi || *zhugs rtse ba* zhes bya ba ni rgyas paḥo || *khyod*⁹ ni bcom
ldan ḥdas so || *ni*¹⁰ ni gañ gi phyir ro || *zhugs rtse ba*¹¹ ni mi shes paḥi gñid las sad
pa ste | gzhan la phan pa sgrub par rtsol ba zhes bya baḥi don to || *sems can gñid*
*log pa*¹² zhes bya ba ni ḥchad par ḥgyur <ro|>¹³ | rmugs paḥi gñid kyi ye shes kyi
spyan bkag paḥi phyir sems can rnam *gñid log paḥo*¹⁴ || *rgyud*¹⁵ ni *sems can rnam*¹⁶
zhes bya ba dañ sbyar ro || *gzigs pa*¹⁷ zhes bya ba ni so so la gzigs paḥi zhugs
rtse baḥo || ji lta ba bzhin du gsuñs pa ni ñin lan gsum dañ mtshan lan gsum du
sañs rgyas kyi spyan gyis gañ ḥgrib pa dañ | gañ ḥphel ba dañ | gañ ñon moñs

¹ = tava dharme.

⁴ = kurvate.

⁷ = kā tasya niṣkṛtiḥ.

¹⁰ = hi.

¹³ Om. X.

¹⁶ = sattvānām.

² = avatiṣṭhanti.

⁵ = yaḥ śramah.

⁸ ba X.

¹¹ = jāgarṣi.

¹⁴ = suptāḥ.

¹⁷ = avalokayan.

³ = svārtham eva.

⁶ = tannimittam.

⁹ = tvam.

¹² = sattvānāṃ saṃtānāni?!

¹⁵ = saṃtānāni.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

pa ñam ña baḥi gnod pa dañ ldan pa la bdag gis gañ sdug bsñal ñam ña baḥi
gnod pa dañ ldan pa dgrol bar bya zhes sañs rgyas kyi spyang gyis ḥjig rten la
gzigs par mdzad do zhes bya ba ni rgyas paḥo || *bag dañ bcas pa*¹ zhes bya
ba ni dge baḥi rtsa ba yoñs su smin paḥi dus las ma ḥdas paḥo || *bag med
paḥi sems can rnams*² zhes bya ba ni dge ba la mi gnas paḥo || rgyu deḥi phyir
khyod ni *grogs bsañ*³ bas na grogs te mchog du sman pa zhes bya baḥi tha
tshig go |

138 kleśānām vadha ākhyāto māramāyā vighāṭitā |

uktaṃ saṃsāradaurātmyam abhayā dig vidarsītā ||

| khyod kyis ñon moñs gzhom pa bshad || bdud kyi gyo dag bstan pa mdzad |

| ḥkhor baḥi rañ bzhin mi bzad brjod || ḥjigs pa med paḥi phyogs kyañ bstan |

b. kyis *T*₂.

魔怨與惱害 佛力已能除
無畏功德中 斯但顯少分

| ḥdi las kyañ sman pa ste | gañ gi phyir | *khyod kyis ñon moñs gzhom pa bshad*
ces bya baḥi tshigs su bcad pa gñis bshad pa ni || *khyod kyis . . . kye*⁴ || ñon moñs
[190b] *pa*⁵ ni ḥdod chags la sogs pa rnams so || *gzhom pa*⁶ ni gñen por bshad do ||
dge sloñ dag ḥdod chags kyi nad chen poḥi mi sdug paḥi sman chen po dañ |
yañ na mi sdug pa bsgom paḥo || zhe sdañ gi byams pa dañ | yañ na byams pa
bsgom paḥo || dge sloñ dag gti mug gi nad chen poḥi rten ciñ ḥbrel par ḥbyuñ
ba so sor rtog pa sman chen po dañ | yañ na rten ciñ ḥbrel par ḥbyuñ ba so sor
rtog pa bsgom pa zhes bya ba ni mdoḥi tshig go || yañ na ci rigs par ñon moñs
pa thams cad kyi gñen po ni mthoñ baḥi lam dañ | bsgom paḥi lam zhes bshad
do || de ltar ñon moñs paḥi bdud las rgyal ba bshad nas | *bdud kyi gyo dag bstan
pa mdzad* ces bya baḥi tshig gis lhaḥi buḥi bdud kyi gyo bstan pas bu lon med pa
bshad do || *bdud kyi gyo*⁷ ni sñan pa dañ mi sñan paḥi yul bsdus pa de *bstan pa*⁸
ni bstan pa mdzad ces bya baḥi don to || ji ltar mdo las gsuñs pa ni dge sloñ
rnams ḥdir bdud glags skabs lta ba dañ | glags tshol ba dañ | glags skabs la ḥjug
pas mig gis shes par bya ba gzugs sdug pa dañ | dgaḥ ba dañ | yid bu ḥoñ ba
dañ | ḥdod pa dañ ldan pa dañ | chags pas bltas nas druñ du ḥdren par byed pa
de bzhin du rna bas shes par bya baḥi sgra dañ | snas shes par bya baḥi dri dañ |
lces shes par bya baḥi ro dañ | lus kyis shes par bya baḥi reg bya dañ | yid kyis
shes par bya baḥi chos te | drug po rtag par gnas pa la ñe bar ḥdren par byed
do || deḥi phyir dran pa dañ shes bzhin gyi sems kyis kun tu bsrñ bar⁹ byaḥo ||
de lta buḥi gzugs mthoñ ba na yid bde ba dañ | yid mi bde bas mi bya ste | shes
bzhin gyi btañ sñoms la gnas par byaḥo zhes bya ba la sogs paḥo || dper na gnas

¹ = *apramattaḥ*.

⁴ *vv.* 138 and 139.

⁷ = *māramāyā*.

² = *pramattānam*.

⁵ = *kleśānām*.

⁸ = *vighāṭitā*.

³ = *bhadrabāndhavaḥ*.

⁶ = *vadhaḥ*.

⁹ par *X*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETĀ

brtan legs sad sgom pa po ḥjigs pa chen po dañ ldan paḥi druñ du bdud [191a] ḥoñs pas ḥjigs pas de lta buḥi rab tu byed pas bcom ldan ḥdas la zhus so || bcom ldan ḥdas kyis bkaḥ stsal pa | sdig pa can gyi bdud de soñ bas dogs pa med par bsam gtan gyis shig ces bya baḥo || slar yañ de nags su phyin nas bsgom pa la de bzhin du slar yañ bdud der ḥoñs so || gnas brtan gyis tshigs su bcad pa smras pa | ji ltar ḥdod paḥi gzugs kyis ni || ña la bslu¹ bar mi nus so || khyod kyī gyo ni gsal bas na || ña yi gan du khyod ni ñams || zhes bya ba ste | de ltar *bdud kyī gyo dag bstan pa mdzad paḥo* || *ḥkhor baḥi rañ bzhin mi bzad brjod*² ces bya ba ni thams cad don dañ mi ldan paḥi ḥbyuñ gnas su gyur pa yin no || dge sloñ dag ḥkhor ba ni thog ma dañ tha ma med pa la khyed cag dag gis yun riñ por mi bzad pa dañ | dkaḥ ba dañ | yid du mi ḥoñ baḥi sdug bsñal ñams su myoñ ba dañ | maḥi mñal du khrag gi thig le ñe bar blañs pa dañ | lan mañ por dmyal ba dañ | lan mañ por dud ḥgro dañ | lan mañ por yi dags te | lan mañ po³ ñan ḥgror lhuñ bar gyur to zhes bya ba ni mdoḥi tshig go || ḥkhor baḥi skyon gyis ma gos paḥi phyir *ḥjigs pa med paḥi phyogs*⁴ zhes bya ba ni mya ñan las ḥdas pa ste | zhi ba mya ñan las ḥdas pa zhes bya ba mdo las gsuñs paḥi phyir ro || de *bstan*⁵ zhes bya ba ni bstan zhes bya baḥi don te⁶ |

139 kim anyad arthakāmena sattvānām karuṇāyatā |

karaṇīyaṃ bhaved yatra na dattānunayo bhavān ||

b. karuṇāyatā *A*: karuṇātman- *B*, °ā[tma]nā ψ. d. na ta[t]ānunayo *B*.

| phan dgoñs thugs rje can gyis ni || sems can rñams la bgyi ḥtshal ba |
| gañ zhig khyod kyis ma mdzad pa || gzhan go ci zhig mchis lags kye |

c. ma mdzad pa *T*₂ *T*₃: ma ḥtshal ba *T*₁.

悲心化一切 聖意絕希求
利樂無不施 能事斯皆畢

*gzhan go ci zhig ma mdzad pa*⁷ zhes bya ba dañ sbyar ro || lhag ma med ces bya ba ni dgoñs paḥo || *phan dgoñs*⁸ zhes bya ba ni phan pa dgoñs pa gañ la mñañ ba de ni phan dgoñs te | gzhan la phan pa dgoñs pa yis zhes dgoñs paḥo || *thugs rje can*⁹ ni thugs rjes mdzad paḥo || *bgyi ḥtshal ba*¹⁰ ni bgyi ḥtshal baḥo || *gañ zhig bgyi ḥtshal ba ma mdzad pa*¹¹ ni mdzad pa ste | thams cad du gzhan la phan pa mdzad pa zhes bya baḥi don to |

140 yadi saṃcāriṇo dharmāḥ syur ime niyataṃ tvayā |

devadattam upādāya sarvatra syur niveśitāḥ ||

¹ bsla *X*.

³ *Sic*.

⁶ *Read to?*

⁸ = *arthakāmena*.

¹¹ = *yatra (or yasmīn karaṇīye?) na dattānunayo bhavān*.

² = *uktaṃ saṃsāradaurātmyam*.

⁴ = *abhayā dik*.

⁷ = *kim anyat karaṇīyaṃ bhavet*.

⁹ = *karuṇāyatā?*

⁵ = *vidarśitā*.

¹⁰ = *karaṇīyaṃ bhavet*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| gal te chos ni ḥdi dag dañ || spo ba zhig tu btub na ni |
| gdon mi ḥtshal bar khyod kyis ni || lhas byin la brten kun laḥaṅ stsol |

b. zhig T_1 T_2 *Comm.*: zhib T_3 *Comm.* d. stsol] stsal T_3 , tsol T_2 .

如來勝妙法 若或可遷移
調達與善星 不應投此教

| ḥo na bcom [191b] ldan ḥdas ni dge ba tshad med pa la mkhas pa yin na ji
ltar dge ba ma yin pa lhas byin la sogs pa dañ | dge¹ ba ñam chuñ ba kho bo
cag dañ ḥdra ba la ñid kyis dge ba stsal nas phan dgoṅs ma mdzad pa yin zhe
na zhes pa deḥi phyir | gal te chos ni ḥdi dag dañ zhes bya baḥi tshigs su bcaḍ
pa gñis slob dpon gyis smras so || gal te... gsuñs² || spo ba zhib tu btub na ni³
zhes bya baḥi bsam pas gal teḥi⁴ sgra dañ sbyar ro || spo ba zhib tu btub na⁵ ni
rgyud gzhan la sñegs paḥo || chos⁶ ni stobs dañ mi ḥjigs pa la sogs paḥo || btub⁷
ces bya ba ni ḥgyur baḥo || ḥdi dag⁸ ni sñar bshad paḥi chos so || gdon mi ḥtshal
bar⁹ ni ñes par ro || lhas byin¹⁰ ni shin tu gnod pa byed paḥo || brten¹¹ ni brtsams
nas so || kun la stsal ba¹² ni bkod par gyur paḥo |

141 ata eva jagannātha nehānyo 'nyasya kārakaḥ |
iti tvam uktavān bhūtaṃ jagat saṃjñāpayann iva ||

a. jagamñātha *Bψ*: jannātha *A.* c. uktavāṃ *B.* d. saṃjñāpayamñ iva *B.*

| de slad ḥgro la brda sproḍ pa || ḥgro baḥi mgon po khyod kyis ni |
| ḥdi na phan tshun byed pa po || med pa skad du ñes par gsuñs |

Verse missing in T₂. a. brda] brdaḥ T_1 . c. ḥdi na T_1 *Comm.*: ḥdi la T_3 .

無始流轉中 互為不饒益
由斯佛出世 開示化衆生

| gañ gi phyir spo ba zhib tu mi btub pa deḥi phyir¹³ ḥgro baḥi¹⁴ mgon po zhes bya
ba la sogs pa ste | rgyu deḥi phyir ro || de ltar phan par mdzad paḥi phyir ḥgro
baḥi mgon po¹⁵ zhes bya ba ni bod paḥo || ḥdi¹⁶ ni ḥkhor bar gañ zag gzhan byed pa
po¹⁷ ma yin te | rañ kho naḥi las ḥdi ni byed ces de skad du gsuñs so¹⁸ || ñes par¹⁹
zhes bya ba ni dgos²⁰ pa med paḥo || ḥgro ba²¹ ni ḥjig rten pa thams cad do || brda
sproḍ pa²² zhes bya ba ni dños su tshig gis brda sproḍ pa yin te | ḥon kyañ gzhan
gyi rgyud la spo ba zhig²³ tu mi btub pas chos rnam kyis don gyis go baḥo ||

¹ bge *X.*

⁴ gal tihi *X.* = *yadi.*

⁷ = *syuḥ.*

¹⁰ = *devadattam.*

¹³ = *ata eva.*

¹⁶ Read ḥdi <na> ni? = *iha.*

¹⁹ = *bhūtam.*

²² = *saṃjñāpayan.*

² *vv.* 140 and 141.

⁵ = *saṃcārīṇaḥ.*

⁸ = *ime.*

¹¹ = *upādāya.*

¹⁴ paḥi *X.*

¹⁷ = *anyasya kārakaḥ.*

²⁰ Read sgos (*skt. vyaktam*)?

²³ *Sic.*

³ = *saṃcārīṇaḥ syuḥ?*

⁶ = *dharmāḥ.*

⁹ = *niyatam.*

¹² = *sarvatra niveśitāḥ.*

¹⁵ = *jagannātha.*

¹⁸ = *iti tvam uktavān?*

²¹ = *jagat.*

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

cihi phyir zhe na | *hdi na phan tshun byed pa po med pa ste* | gzhan du na ŋas
khyed cag la rañ gi chos spo ba zhi¹ tu btub par hgyur ro || zhes bya ba ni bsdus
pañi don to || byañ chub sems dpañi gnas skabs su bcom ldan h̄das kyis sems can
la sman pa mdzad pa ni pha [192a] rol tu phyin pa la bstod par bstan to || bde
bar gshegs pañi go h̄phañs thob nas bzhugs pa mdzad pañi bya ba gañ yin pa
de ni sñar bshad do |

142 cirāya bhūvi saddharmam prerya lokānukampayā |

bahūn utpādyā sacchiṣyāms trailokyānugrahakṣamān ||

vv. 142 and 143 transposed in Ch. a. bhūvi saddharmā > B. d. kṣamām B.

| h̄jig rten rnamś la thugs brtse bas || yun riñś sa steñ dam chos bshad |
| h̄jig rten gsum phan h̄dogs nus pañi || slob ma dam pañan mañ du bskrun |

法輪久已轉 覺悟諸群迷
恒沙受學人 皆能利三有

| ma hoñś pañi sems can la rjes su brtse bas kyañ *h̄jig rten rnamś la thugs brtse*
bas zhes bya bañi tshigs su bcad pa gñis bshad pa ni | *h̄jig rten rnamś la . . . mdzes*
*bzañ yan chad btul lags pas*² || *yun riñ* zhes smos pa la | *yun riñ*³ zhes bya ba ni
tshig phrad kyi don to || *sa steñ*⁴ ni miñi h̄jig rten paño || *dam chos*⁵ ni luñ gi
bdag ñid de *yun riñ bshad*⁶ ces bya ba dañ sbyar ro || gzhan yañ gzhan du yun
riñ por bzhag nas de ñid lha dañ mi rnamś kyis bzuñ bañi bstan pa ni lo lña
stoñ gi bar du mi nub par gnas so zhes gsuñś pañi phyir ro || *h̄jig rten rnamś la*
*thugs brtse bas*⁷ zhes bya ba ni ñid kyi don ma yin te | hoñ kyañ ma hoñś pañi
skye bo rnamś la sman pa mdzad par bzhed pa yis so || *slob ma mañ po*⁸ ni bcom
ldan h̄das kyi gnas brtan h̄od sruñś chen po la sogs pa ste | slob ma mañ po de
rnamś *bskrun paño*⁹ || ji ltar slar yañ de rnamś bskrun par mdzad ce na | de rnamś
kyi rgyu ñid la h̄phags pañi khams bskrun par mdzad pañi phyir ro || yañ na
khams rnamś ni don ma yin pañi phyir *mañ bskrun* zhes bya ba ste | *slob ma dam*
pa dañ ñes par sbyar ro || *h̄jig rten rnamś la thugs brtse ba* ni bstan pa la gnas par
bya bañi phyir ro || ji lta bu zhe na | *h̄jig rten gsum phan h̄dogs nus pa ste* | *h̄jig*
*rten gsum*¹⁰ ni khams gsum te | *phan h̄dogs pa*¹¹ ni mtho ris dañ thar pa thob pañi
mtshan ñid la *nus pa*¹² ni nus pa zhes bya bañi don to |

143 sāksādvineyavargīyān subhadrāntān viniya ca |

ṛṇaśeṣam kim adyāpi sattveṣu yad abhūt tava ||

a. sāksām niyatavargiy[ām] B. b. oantām Bψ. d. <tv(a)śu tad B.

¹ Sic.

³ = cirāya.

⁶ = cirāya prerya.

⁹ = utpādyā.

¹² = kṣamām.

² v. 142 and first half of v. 143. Vide notes.

⁴ = bhūvi.

⁷ = lokānukampayā.

¹⁰ = trailokyam.

⁵ = saddharmam.

⁸ = bahūn sacchiṣyān.

¹¹ = anugrahaḥ.

ŚATAPAÑCĀŚĀTKANĀMA BUDDHASTOTRAM

| mñon du gdul byaḥi tshogs kyañ ni || mdzes bzañ yan chad btul lags pas |
| da ko khyod la sems can gyi || bu lon lhag ma ci mchis na |

a. btul baḥi T_2 . c. de ko T_1 , da go $T_2 T_3$.

鹿苑度俱隣 堅林化須跋
此土根緣盡 更無餘債牽

| gzhan yañ mñon du gdul byaḥi tshogs kyañ [192b] ni zhes bya ba la sogs pa smos pa la | mñon du btul baḥi tshogs¹ ni mñon du btul baḥi tshogs so || btul ba la gñis te | ñan thos kyis btul ba dañ | sañs rgyas kyis btul baḥo || de la gañ bcom ldan ḥdas ñid kyis btul ba de ni mñon du btul baḥi tshogs so || de la bcom ldan ḥdas kyis mñon du btul baḥi tshogs de ni ḥphags pa kun shes kaunḍi nya la sogs pa nas mdzes bzañ yan chad ces bya baḥo || mdzes bzañ² zhes bya ba ni rab tu byuñ ba ste | kun gyi mthar bcom ldan ḥdas yoñs su mya ñan las ḥdaḥ baḥi tshe dgra bcom pa ñid du bzhag go || de gañ gi mthaḥ na yod pa de ni mdzes bzañ yan chad³ de | de btul ba⁴ ni dgra bcom pa la sogs paḥi ḥbras bu la rab tu bkod paḥo || da go khyod la . . . blags nas⁵ || bu lon lhag ma ci mchis na⁶ zhes bya ba ni khyad par cuñ zad kyañ med do zhes bya ba ni dgoñs paḥo || sems can gyi⁷ zhes bya ba ni sems can rnam kyis don zhes bya ba ste | bu lon lhag ma ci mchis dañ⁸ zhes bya ba dañ sbyar ro || de lta bus ni ḥdir sems can rnam dam paḥi chos la bkod paḥi phyir bu lon med pa bshad do |

144 yas tvam samādhivajreṇa tilaśo 'sthīni cūrṇayan |
atiduṣkarakāritvam ante 'pi na vimuktavān ||

b. °sthini cūrṇayan *B*. d. ande *B*. vimuktavāṃn *B*, vimuktavāṃ *ψ*.

| ḥdi ltar rdo rjeḥi tiñ ḥdzin gyis || sku gduñ til ḥbru bzhin blags nas |
| mjug tuḥaṅ khyod kyis shin tu ni || dkaḥ spyad yal bar ma dor ro |

c. mjug T_2 : ḥjug $T_1 T_3$ *Comm*. d. dor $T_1 T_2$: bor T_3 *Comm*.

以勝金剛定 自碎堅牢身
不捨於大悲 自化猶分布

| gzugs skuḥi dbye bas bu lon med pa bshad par bya ste | ḥdi ltar rdo rjeḥi tiñ ḥdzin gyis zhes bya ba la sogs pas⁹ ni khyod kyis yal bar ma bor ro¹⁰ zhes bya ba dañ sbyar ro || sku ma lus pa phye mar blags paḥi phyir tiñ ñe ḥdzin kho na rdo rje¹¹ ste rdo rje de yis so || til ḥbru bzhin¹² zhes bya ba ni til ḥbruḥi cha dañ ldan paḥi dbye bas so || sku gduñ¹³ ni ñid kyis sku las byuñ baḥo || blags pa¹⁴ ni

¹ gtul *X*. = sākṣādvineyavargīyān.

³ = subhadrāntāḥ.

⁵ v. 143 c-v. 144 b.

⁷ = sattveṣu.

⁹ Read pa? = yas tvam samādhivajreṇetyādi.

¹¹ = samādhīr eva vajram.

¹³ = asthīni.

² = subhadrah.

⁴ = vintya.

⁶ = rñāśeṣam kim advāpi.

⁸ = kim śeṣam rñasya yad abhūt?

¹⁰ = na vimuktavān.

¹² = tilaśaḥ.

¹⁴ = cūrṇayan.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETĀ

mtshan dañ rgyuḥi bya ba la sha dre¹ zhes bya bar ḥgyur ro || *sku gduñ blags pas ni dkaḥ spyad yal bar ma bor ba* mtshon par bya ste | ji ltar rtsis mkhan gnas kyis rjes su ston par byed zhes² byaḥo || *ḥjug* [193 a] *tuḥaṅ . . . mdzad do zhes*³ || *dkaḥ spyad yal bar ma bor ba*⁴ ni shin tu gzhan la phan pa mdzad paḥi bya baḥo || *ḥjug tuḥaṅ*⁵ zhes bya ba ni smon lam ḥbaḥ zhig la brten par ma zad kyis yoṅs su mya ṅan las ḥdas paḥi dus kyis sṅa rol duḥo² || *yal bar ma bor ba*⁶ ni yoṅs su mya ṅan las ḥdas paḥi dus su yañ yal bar ma bor baḥo || de lta bas na yoṅs su mya ṅan las ḥdas paḥi tshe ḥjig rten pas sku gduñ las gzugs brñan byas nas ṅa yoṅs su mya ṅan las ḥdas na yañ mtho ris dañ thar par ḥgyur ro zhes bya bas na bcom ldan ḥdas ṅid kyis sku gduñ tiñ ṅe ḥdzin gyi stobs kyis blags so zhes bya ba ni luñ ṅo |

145 parārthāv eva me dharmarūpakāyāv iti tvayā |
duṣkuhasyāsyā lokasyā nirvāṇe 'pi vidarśitam ||

a. parārtham *Pell.*, parā[r]tham *B.* b. iti *A:* ivi *Kh.*, idi *B.* c. duṣkuha *Kh.Bψ:* uṣṅara *A.*

| gzugs kyis sku dañ chos ḥdi dag || gzhan don kho nar mdzad do zhes |
| ḥjig rten yid ches dkaḥ ḥdi la || khyod kyis mya ṅan ḥdas pa bstan |

二利行已滿 色法兩身圓
救攝一闡提 雙林顯佛性

| yañ na dam paḥi chos bzhag pa dañ | sku gduñ blags pas bu lon med pa blogs par mi ḥgyur te | *gzugs . . . mdzad do*⁷ zhes bya ba la soggs pa smos pa la | *gzhan don*⁸ ni gzhan gyi dgos pa dag go || *kho na*⁹ zhes bya ba ni ṅes par ḥdzin paḥo || *chos*¹⁰ ni gsuñ rab bo || *gzugs kyis sku*¹¹ ni¹² sku zhes bya baḥo || de ltar na | *ḥjig rten . . . mdzad de*¹³ || *yid ches dkaḥ ba*¹⁴ zhes bya ba ni dad pa med paḥo || *ḥdi la*¹⁵ zhes bya ba ni ḥdzambu gliñ paḥi skye bo laḥo || *mya ṅan las ḥdas*¹⁶ zhes bya ba ni gnas skabs gzhan ḥbaḥ zhig du ma zad kyis phuñ poḥi lhag ma med par yoṅs su mya ṅan las ḥdaḥ ba na yañ ṅo || *bstan pa*¹⁷ ni bstan pa ste | *khyod kyis*¹⁸ zhes bya ba dañ sbyar ro |

146 tathā hi satsu saṃkrāmya dharmakāyam aśeṣataḥ |
tilaśo rūpakāyaṃ ca bhittvāsi parinirvṛtaḥ ||

a. saṃkrāmya *APell.:* saṃkramya *BDψ*, saṃgaḅ *Kh.* d. bhittvā *ABψ:* hitvā *Kh.*
 <nirvṛti *D.*

¹ *Pāṇ.* III, 2, 126. sha dre = *Skt.* śatr?

³ v. 144c-v. 145b.

⁶ = na vimuktavān.

⁹ = eva.

¹² zhi *X.*

¹⁵ = asya.

¹⁸ = tvayā.

⁴ = atiduṣkarakāritvam.

⁷ v. 145a and b.

¹⁰ = dharmāḥ.

¹³ v. 145c-v. 146b.

¹⁶ = nirvāṇe.

² *Sic.*

⁵ = ante 'pi.

⁸ = parārthau.

¹¹ = rūpakāyaḥ.

¹⁴ = duṣkuhasya.

¹⁷ = vidarśitam.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

| de slad chos sku ma lus pa || sras kyi mchog la gtad mdzad de |
| gzugs sku til ḥbru ltar bshig nas || khyod ni yoñs su mya ñan ḥdas |

a. slad] *Read* skad? b. mdzado T_2 .

悲心貫三有 色像應群方
粟粒以分身 爾乃居圓寂

| *gzugs kyi* . . . *mdzad do*¹ zhes bya ba de ñid bshad par bya ste | *de slad sras kyi mchog la gtad mdzad de*² | zhes bya ba ni rgyas [193b] paḥo || *de*³ zhes bya ba ni ñe bar bstan paḥo || *slad*⁴ ni gañ gi phyir gyi don to || *sras*⁵ ni ḥphags pa kun dgaḥ bo dañ | ḥod sruñs la sogs pa rnam laḥo || *gtad mdzad*⁶ ni gtad par mdzad pa ste | ña yoñs su mya ñan las ḥdas pa na ḥod sruñs khyod kyis bstan paḥi bya ba gyis shig paḥo⁷ || yoñs su mya ñan las ḥdas pa na yañ dge sloñ kun dgaḥ bo la khyod kyis bstan pa zuñ zhiḡ ces bsgo nas yoñs su mya ñan las ḥdaḥ bar byaḥo zhes gsuñs so || *khyod kyi chos kyi sku*⁸ ni gsuñ rab ste | yan lag bcu gñis kyi dbye ba ma lus paḥo || *gzugs sku* . . . *ḥdas*⁹ || *til ḥbru lta bu*¹⁰ ni til ḥbru tsam gyi cha shas kyi dbye bas *gzugs sku bshig nas*¹¹ | bcom ldan ḥdas *khyod yoñs su mya ñan las ḥdas pa*¹² ni phuñ poḥi lhag ma med par yoñs su mya ñan las ḥdas pa brñes pas so || gañ *gzugs kyi sku dañ chos ḥdi dag*¹³ ces sñar bshad pa de bshad do || bu lon med par bstod pa bshad pa dañ | de bzhin du bye ba brgyad kyis phan pa mdzad pa yañ ste | bu lon med par stod pa zhes bya baḥi bshad pa ste leḥu bcu gsum paḥo ||

147 aho sthitir aho vṛttam aho rūpam aho guṇāḥ |

na nāma buddhadharmāṇām asti kiṃcid anadbhutam ||

a. vṛttam *A*: vṛttim *D*, vṛtti *B*. d. <dbhūtam *B*.

| e maḥo gnas pa e maḥo tshul || e maḥo yon tan e maḥo sku |
| sañs rgyas kyi ni chos rnam la || ya mtshan mi che ḡgaḥ ma mchis |

善哉奇特行 希有功德身
大覺諸法門 世所未曾有

|| da ni bstod pa ñe bar sdud par ḥdod pas rgyu dañ ḥbras bu dañ phan ḥdogs pa phun sum tshogs pa slar yañ bshad par bya ste | *e maḥo* . . . *ma mchis* || yoñs su mya ñan las ḥdas pa la dbañ thob pas kyañ gzhan la phan ḥdogs paḥi rgyur *gnas pa*¹⁴ ni gnas paḥo || *e maḥo*¹⁵ zhes bya ba ni ño mtshar ba zhes bya baḥi don to || des ni phan ḥdogs pa phun sum tshogs pa bshad do || phan ḥdogs pa la gnas pa de yañ thugs rje chen poḥi dgoñs pa dañ ldan pas yin no zhes bya ba

¹ *v.* 145 *a* and *b*.

³ = *tathā*!

⁶ = *saṃkrāmya*.

⁹ *v.* 146 *c* and *d*.

¹² = *asi parinirvṛtaḥ*.

¹⁵ = *aho*.

² = *tathā hi satsu saṃkrāmya*.

⁴ = *hi*!

⁷ *Read* <zhes bya> baḥo?

¹⁰ = *tilaśaḥ*.

¹³ = *dharmarūpakāyau*.

⁵ = *satsu*.

⁸ = *dharmakāyam*.

¹¹ = *rūpakāyaṃ bhitvā*

¹⁴ = *sthitih*.

THE ŚATAPAÑCĀŚATKA OF MĀTRCETA

bshad pa | e [194a] *maḥo tshul*¹ la | *tshul* ni spyod pa ste dgoṅs pa zhes bya baḥi
tha tshig go || de ni ḥbras bu² phun sum tshogs pa bstan to || mtshan dañ dpe
byad kyis brgyan pa yin paḥi phyir na *e maḥo skuḥo*³ || thogs pa med par ḥjug
paḥi phyir *e maḥo yon tan*⁴ stobs dañ mi ḥjigs pa la sogs paḥo || des ni ḥbras bu
phun sum tshogs pa bstan to || yañ na bskal pa graṅs med pa gsum du ḥphel
bar gyur pa dañ | tshad med paḥi phyir *e maḥo yon tan* ni pha rol tu phyin pa la
sogs paḥo || des ni rgyu phun sum tshogs pa bstan to || de yi phyir thams cad
kyañ ño mtshar ba zhes bya bar bshad par bya ste | *sañs rgyas kyī ni chos rnams
la* | zhes bya ba la sogs pa smos pa la | *niḥi*⁵ sgra ni khas blaṅs paḥo || *sañs rgyas
kyī chos rnams*⁶ ni mi ḥjigs pa dañ | thugs rje chen po la sogs pa rnams te *ma
mchis pa*⁷ zhes bya ba dañ sbyar ro || *ḥgaḥ*⁸ zhes bya ba ni sañs rgyas kyī chos
rnams kyī nañ na chos gzhan no |

148 upakāriṇi cakṣuṣye śāntavākkāyakarmaṇi |

tvayy api pratihanyante paśya mohasya raudratām ||

a. upakāriṇi *D.* cakṣuṣye *A:* cakṣuṣye *Bṣ2,* cakṣuṣya *D,* cakṣuṣe *Kh.* b. vākāya *D.*

| phan ḥdogs mdzad ciñ blta na sdug || sku gsuñ phrin las zhi gyur pa |
| khyod laḥaṅ sdañ bar rab bgyid paḥi || rmoṅs pa mi bzad pa la gzigs |

b. phrin] ḥphrin *T*₃. c. sdañ bar bgyid pa yi *T*₃.

流 恩 遍 含 識 身 語 恒 寂 然
凡 愚 背 聖 恩 於 尊 興 謗 怒

| de lta bas ño mtshar ba thams cad kyī yon tan dañ ldan pa la | *phan ḥdogs* . . .
gzigs || *phan ḥdogs mdzad ciñ blta na sdug* | ces bya ba ni rgyas paḥo || smon lam
yan chad nas yoṅs su mya ñan las ḥdas kyī bar du phan ḥdogs paḥi nañ tshul
gañ la yod pa de ni *phan ḥdogs pa* ste | de la *phan ḥdogs pa*⁹ ni *khyod*¹⁰ ces bya ba
dañ sbyar ro || mtshan gyis brgyan pa yin paḥi phyir *blta na sdug pa*¹¹ ni blta na
sdug paḥo || zhe sdañ gi rgyu lus dañ ñag gi las bskyed pa ñon moṅs pa bag
chags dañ bcas pa spaṅs paḥi phyir na *sku gsuñ ḥphrin las zhi gyur paḥo*¹² || de la
zhe sdañ gi rgyu dañ bral ba *khyod la*¹⁰ *sdañ bar* [194b] *bgyid pa*¹³ ni gdug¹⁴ pa can
sdañ bar bgyid pa gañ yin pa de rnams gti mug mañ po dañ ldan pa zhes bya ba
la sogs pas bshad par bya ste | *rmoṅs pa mi bzad pa la gzigs*¹⁵ zhes bya ba ni ḥjig
rten pas bskyed pa dañ ḥdra baḥi tshig phrad de | bya ba mñon du gyur pa dañ
rtse gcig pa la ḥjug paḥo || *rmoṅs pa*¹⁶ zhes bya ba ni ma rig paḥo || *mi bzad pa*¹⁷
zhes bya ba ni ma ruṅs paḥo |

¹ = *aho vṛttam.*

³ = *aho rūpam.*

⁶ = *buddhadharmāṇām.*

⁹ = *upakāriṇi.*

¹² = *śāntavākkāyakarmaṇi.*

¹⁵ = *paśya. Read gzigs <zhes bya ba la> gzigs etc.?*

¹⁷ = *raudratām.*

² *Read des ni rgyu phun sum tshogs pa?*

⁴ = *aho guṇāḥ.*

⁷ = *nāsti.*

¹⁰ = *tvayi.*

¹³ = *pratihanyante.*

⁵ = *nāma.*

⁸ = *kiṃcit.*

¹¹ = *cakṣuṣye.*

¹⁴ ḥdug *X.*

¹⁶ = *mohasya.*

ŚATAPAÑCĀŚĀTKANĀMA BUDDHASTOTRAM

149 puṇyodadhiṃ ratnanidhiṃ dharmarāśiṃ guṇākaram |
ye tvāṃ sattvā namasyanti tebhyo 'pi sukr̥taṃ namaḥ ||

b. guṇākara *D*, guṇāgaram *ψ*. c. tvāṃ *A*: tvā *BDPell*.

| bsod nams rgya mtsho rin chen gter || yon tan ḥbyuñ gnas chos kyi tshogs |
| khyod la sems can gañ ḥdud pa || de dag la yañ phyag ḥtshal legs |

a. mtshor rin *T*₂. d. legs *T*₃: lags *T*₁ *T*₂.

法聚寶藏真無際 德源福海實難量
若有衆生曾禮尊 禮彼亦名爲善禮

| de lta bas na re zhig shes rab ḥchal pa sdañ bar bgyid pa yin te | shes rab dañ
ldan paḥi bdag ñid la phan pa ni | *bsod nams* . . . *legs* || *yon tan ḥbyuñ gnas chos*
kyi tshogs zhes bya ba la sogs pa smos pa la | *bsod nams*¹ ni dge baḥi las te | de
ñid *rgya mtsho*² dañ ḥdra bas na tshad med paḥi phyir ro || *rin chen*³ ni stobs dañ
mi ḥjigs pa la sogs pa rnamste | *gter*⁴ ni rin po cheḥi gter te | mi zad paḥi phyir
ro || *chos*⁵ ni byams pa dañ sñiñ rje la sogs pa rnamste | ñan thos dañ rañ sañs
rgyas la sogs pa dañ thun moñ ma yin paḥi chos te | *chos kyi tshogs*⁶ ni chos kyi
tshogs so || de lta byams pa ñid kyis *yon tan thams cad kyi ḥbyuñ gnas*⁷ te zhiñ
du gyur paḥo || *sems can gañ*⁸ zhes bya ba ni srog chags so || *khyod la*⁹ zhes bya
ba ni *khyod*¹⁰ dañ sbyar ro || *ḥdud pa*¹¹ ni ḥdud par byed paḥo || *de dag la yañ*¹²
zhes bya ba ni sems can rnamste laḥo || *legs*¹³ zhes bya ba ni legs par byas paḥo ||
de gañ yin zhe na | smras pa | *phyag ḥtshal ba*¹⁴ ni srog chags de rnamste la phyag
ḥtshal bar bya ba gañ yin pa de ni shin tu legs zhes bya bas ni ston pa la gus pa
bstan to |

150 akṣayās te guṇā nātha śaktis tu kṣayiṇī mama |
ataḥ prasaṅgabhīrutvāt sthīyate na vitṛptitaḥ ||

a. akṣayāse) *B*. b. ksayaṇī *B*. c. bhīrutvāt *D*, bhīrutvā *B*. d. na *ABD*: <davitṛptitaḥ
Pell.

| mgon khyod yon tan mi bas kyañ || bdag gi zho sha bas ḥtshal bas |
| des na ḥjigs pa mchis slad du || glo ba la ni gcags bzhin mchis |

d. gcags bzhin *Comm.*: lcags bzhin *T*₁ *T*₃, gcags shiñ *T*₂.

聖德神功無有盡 我今智劣喻微塵
欲讚如來功德山 望崖怯退由斯止

| da ni bstod pa rño mi thog pa bshad par bya ste | *mgon khyod* . . . [195a] *mchis* ||
mgon khyod yon tan mi bas kyañ || zhes bya ba la sogs pa smos pa la || mi bas pa

¹ = *puṇyam*.

⁴ = *midhiḥ*.

⁷ = *sarvagūṇākaraḥ*.

¹⁰ *Sic*. For khyod read ḥdud pa?

¹² = *tebhyo 'pi*.

² = *udadhīḥ*.

⁵ = *dharmāḥ*.

⁸ = *ye sattvāḥ*.

¹³ = *sukṛtam*.

³ = *ratnānām*.

⁶ = *dharmarāśiḥ*.

⁹ = *tvām*.

¹¹ = *namasyanti*.

¹⁴ = *namaḥ*.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

gañ yin pa de ni *mi bas paḥo*¹ || *khyod*² ni khyod kyiḥo || *yon tan*³ sñar bshad zin to || *mgon po*⁴ zhes bya ba ni bod paḥo || *zho sha*⁵ ni nus pa ste ye shes kyi zhes bya bar khoñ du chud par byaḥo || *kyañ*⁶ gi sgra ni don gzhan ḥchad par ḥgyur baḥo || *bas ḥtshal ba*⁷ ni gañ la bas pa mchis pa⁸ zhes bya baḥo || *bdag gi*⁹ zhes bya ba ni bstod par byed pa yiḥo || *des na*¹⁰ <zhes>¹¹ bya ba ni rgyu de las so || *ḥjigs pa mchis slad du*¹² zhes bya ba ni gañ gi phyir de bzhin gshegs paḥi yon tan mi bas pa dañ bdag gi zho sha bas ḥtshal baḥi slad du dañ sbyar ro || de bzhin gshegs paḥi yon tan dañ ḥgal baḥi skyon thob ciñ gnod paḥi lhuñ ba yin te | deḥi phyir ḥjigs pa ni *ḥjigs paḥi slad duḥo*¹³ || *glo ba la gcags bzhin mchis*¹⁴ zhes bya ba ni bstod par bya baḥi phyir bdag bstod par mi byed pa zhes bya ba drañ bar byaḥo || *gcags bzhin*¹⁵ zhes bya ba ni *mchis pa*¹⁶ dañ sbyar ro || de bzhin gshegs paḥi yon tan rnams kyis tshim paḥi phyir bstod pa mi byed pa ni ma yin gyi | ḥon kyañ ḥjigs pa mchis paḥi slad du zhes bya ba ste mdor bsdus paḥo |

151 aprameyam asaṃkhyeyam acintyam anidarśanam |
svayam evātmanātmānaṃ tvam eva jñātum arhasi ||

| khyod kyi rañ gi ño bo ñid || tshad ma mchis la bsam mi khyab |
| bstan min grañs kyañ ma mchis pa || khyod bdag ñid kyis mkhyen lags
grañ |

d. grañ] drañ *T*₂.

無量無數無邊際 難思難見難證理
唯佛聖智獨了知 豈是凡愚所能讚

| gal te de bzhin gshegs paḥi yon tan mi bas pa yin na gañ gis bstod par byed nus pa yin zhe na | smras pa | *khyod kyi* . . . *grañ* || *bstan min grañs kyañ ma mchis pa* | zhes bya ba ni rgyas paḥo || *tshad ma mchis*¹⁷ zhes bya ba ni yons su gcod mi nus pa ste | yon tan gyi nus pa gcig kyañ rtogs par mi nus paḥi phyir ro || gcig la sogs grañs kyis bgrañ mi nus pas na *grañs kyañ* [195 b] *ma mchis pa*¹⁸ ste | yon tan mthaḥ yas paḥi phyir ro || sañs rgyas las sems can gzhan gyi yul ma yin pas na *bsam gyis mi khyab paḥo*¹⁹ || *bstan pa*²⁰ ni dpeḥo || *bstan min*²¹ ni dpe med pa zhes bya baḥi don to || *bdag ñid*²² ni bdag ñid kyis so || *ñid*²³ ces bya ba ni ñes par ḥdzin paḥo || *bdag ñid kyis*²⁴ ni ñan thos kyi mchog dañ rañ rgyal ba rnams kyis ni ma yin no || bdag ces bya ba ni rañ gi sgraḥi rnam grañs so || dper na ḥjig rten pa kha cig smra ba ni rañ gi bdag ñid kyis bdag groñ du ḥgro bar bya zhes bya

¹ = *akṣayāḥ*.

⁴ = *nātha*.

⁷ = *kṣayiṇī*.

¹⁰ = *atāḥ*.

¹³ = *bhīrutvāt*.

¹⁶ = *sthīyate!*

¹⁹ = *acintyam*.

²² = *svayam*.

² = *te*.

⁵ = *śaktiḥ*.

⁸ bas pa ma mchis pa *X*.

¹¹ *Om. X*.

¹⁴ = *sthīyate na vitṛptitaḥ!*

¹⁷ = *aprāmeyam*.

²⁰ = *nidarśanam*.

²³ = *eva*.

³ = *guṇāḥ*.

⁶ = *tu*.

⁹ = *mama*.

¹² = *prasaṅgabhīrutvāt*.

¹⁵ = *na vitṛptitaḥ!*

¹⁸ = *asaṃkhyeyam*.

²¹ = *anidarśanam*.

²⁴ = *ātmanā*.

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

baḥo || *rañ gi*¹ zhes bya ba ni chos kyi skuḥi ṅo bo ñid dañ gzugs kyi skuḥi ṅo bo ñid do || *khyod*² ches bya ba ni ñes par ḥdzin paḥo || ci zhiḡ ñes par ḥdzin zhe na | kha cig ḥdi skad smra bar byed de | ḥjig rten gyi khams gzhan du yañ shākyaḥi sras dañ dus mñam du sañs rgyas bcom ldan ḥdas su byuñ de dag phan tshun yon tan rgyas par mkhyen pa zhes bya bas na de dag dgag par bya baḥi phyir ñes par ḥdzin pa ni bcom ldan ḥdas shākya thub pa khyod ñid kyis bdag ñid mkhyen gyi | gzhan gyis ni rño mi thog go zhes bya baḥo || de ni sañs rgyas bcom ldan ḥdas sña ma dañ phyi maḥi de bzhin gshegs pa gñis ḥjig rten du dus mñam du ḥbyuñ ba de ni gnas dañ go skabs med do zhes bya ba de ni mdoḥi tshig go || de bas na khyod kho nas bdag ñid mkhyen paḥi mchod ḥos yin gyi | ñan thos la sogs paḥi ni ma yin te | kho bo cag mi gtsañ baḥi srin bu dañ ḥdra bas lta smos kyañ ci dgos zhes bya baḥo |

152 na te guṇāmsāvayavo 'pi kīrtitaḥ
parā ca nas tuṣṭir avasthitā ḥḍi |
akarśanenaiva mahāhradāmbhasāṃ
janasya tarṣāḥ praśamaṃ vrajanti ha ||

Pell. omits this and following verse. a. kirtitaḥ B. b. <r-vastitā B. c. akarśane-
naiva Dψ: akarśaṇenaiva A. mahāḥḍāmpaso D. d. janasvatarṣapr> D.

| mtsho chen chab ni bas par ma gyur kyañ |
| skye boḥi gduñ ba rab tu zhi bgyid ltar |
| khyod kyi yon tan cha tsam ma bsgrags kyañ |
| bdag ni mchog tu glo ba dgaḥ zhiñ mchis |

c. bsgrags T₃ Comm.: sgrags T₁ T₂.

一毫一相充法界 一行一德遍心源
清淨廣大喻芳池 能療衆生煩惱渴

| deḥi phyir na khyod kyi | *mtsho chen* . . . *mchis* || *khyod kyi yon tan cha tsam* zhes bya ba la | *yon tan rnams kyi cha*³ ni cha ste | deḥi skra tsam gyi rtse mo ste ñuñ ñu zhes bya [196a] baḥi don to || de ñid bcom ldan ḥdas *khyod kyi*⁴ *ma bsgrags pa*⁵ ni ma bstod pa ste | yon tan thams cad lhag las so || de bzhin du yañ *mchog*⁶ ni phan par⁷ duḥo || *bdag*⁸ ni bdag giḥo || *dgaḥ*⁹ ni rañs paḥo || *glo ba*¹⁰ ni glo ba la *mchis paḥo*¹¹ || yon tan gyi cha tsam ma bsgrags pas dgaḥ bar ji ltar ḥgyur zhe na zhes bya baḥi brgal baḥi lan bshad pa ni *bas par ma gyur kyañ* zhes bya ba la sogs pa smos pa la | *bas par ma gyur*¹² zhes bya ba ni bas par ma gyur paḥo || *mtsho chen chab*¹³ ni chab bo || *skye boḥi gduñ ba rab tu zhi bgyid ltar*¹⁴ ni zhi bar

¹ = ātmānam.

⁴ = te.

⁷ Read khyad par?

¹⁰ = ḥḍi.

¹³ = mahāhradāmbhasām.

² = eva!

⁵ = na kīrtitaḥ.

⁸ = naḥ.

¹¹ = avasthitā.

¹⁴ = janasya tarṣāḥ praśamaṃ vrajanti.

³ = guṇānām aṃśāvayavaḥ.

⁶ = parā.

⁹ = tuṣṭiḥ.

¹² = akarśanena.

THE ŚATAPAÑCĀŚATKA OF MĀTRĀCĒṬA

ḡgyur baḡo || *ltar*¹ ni gañ gi phyir ro || de bas na tshad med paḡi yon tan gyi
mtsho chen po bcom ldan ḡdas kyi yon tan gyi cha tsam la bstod pas bdag ni
mchog tu glo ba dgah zhiñ mchis zhes pa ste mdor bsdus paḡo |

153 phalodayenāsyā śubhasyā karmaṇo
muniprasādapratibhodbhavasyā me |
asadvitarkākulamāruteritaṃ
prayātu cittam jagatām vidheyatām ||

ānṛṇyastavo nāma trayodaśamaḡ paricchedaḡ ||
adhyardhaśatakaṃ samāptaṃ kṛtir ācāryamātrcēṭasyā ||

*So A: varṇārḡhavarṇe buddhastotre vivadhaśatako nāma ānṛṇyaḡ D, (pra) × dapratibho
nāma buddhastavas × × × × × yo ācāryam(ā)trḡ Pell., <bhodbhavo nāma buddha-
stavah kṛḡ B, (pra)sādapra(tibh)odbhavo nāma buddhaḡ Stein MSS. Khora 005a
(v. JRAS. 1948, p. 55).*

| bdag gis thub la dad pas spobs skyes paḡi |
| dge baḡi las ḡdiḡi ḡbras bu ḡkhrunḡs pa yis |
| ñan rtog rluñ dmar ḡtshubs pas dkrugs pa yi |
| ḡgro baḡi sems ni rnal du gnas par shog |

b. pa yis] pas ni *T*₂. c. tshub mas *T*₂. dkrugs] bkrugs *T*₃.

| bu lon med par bstod pa ste leḡu bcu gsum paḡo |

| brgya lña bcu paḡi bstod pa slob dpon mkhas pa chen po bram ze rta
dbyaḡs kyis mdzad pa rdzogs so ||

|| rgya gar gyi mkhan po shrī shraddhā ka ra varmma dañ | lo tsā ba shākya
blo gros kyi bsgyur ciñ zhus te gtan la phab paḡo ||

我讚牟尼功德海 憑斯善業趣菩提
普願含生發勝心 永離凡愚虛妄識

一百五十讚佛頌

| da ni bstod paḡi ḡbras bu yoḡs su bsno ba bshad par bya ste | *bdag gis . . . shog* ||
dge baḡi las ḡdiḡi ḡbras bu ḡkhrunḡs pa yis zhes bya ba ni rgyas paḡo || *ḡbras bu
ḡkhrunḡs pa*² ni ḡbras bu byuñ ba yis so || *ḡdiḡi*³ ni brgya lña bcu paḡi bstod pa las
byuñ ba ste | *dge ba*⁴ ni ñag gi ño bo ñid kyi *dge baḡi las kyih*⁵ || ci ḡdra ba zhig
ce na | smras pa | *thub pa la dad pa* zhes bya ba la sogs pa ni *thub pa la dad pa las*⁶
byuñ baḡi *spobs pa*⁷ ni shes rab ste | de las *skyes pa*⁸ ste byuñ ba gañ yin pa de
ni *thub <pa>*⁹ *la dad pas*¹⁰ *spobs skyes pa* ste | dge baḡi las deḡi ḡbras buḡi ḡkhrunḡs
pa yis so || ḡdod chags dañ gnod sems la sogs pa ni *ñan rtog go*¹¹ || de ñid yul

¹ = *ha!*

⁴ = *śubhasyā.*

⁷ = *pratibhā.*

¹⁰ bas *X.*

² = *phalodayena.*

⁵ = *karmaṇah.*

⁸ = *udbhavasyā.*

¹¹ = *asadvitarkāḡ.*

³ = *asya.*

⁶ = *muniprasādāt.*

⁹ *Om. X.*

FACSIMILES

(Reduced to approximately half the size of the originals)

Handwritten text in a medieval script, likely Gothic or similar, arranged in several lines. The text is dense and appears to be a formal document or record.

MS. B., fol. 77, obverse (vv. 97-104).

Handwritten text in a medieval script, likely Gothic or similar, arranged in several lines. The text is dense and appears to be a formal document or record.

MS. B., fol. 77, reverse (vv. 104-110).

Handwritten text in an ancient script, likely Tamil, on the obverse side of a palm leaf manuscript. The text is arranged in approximately 10 horizontal lines, with some characters appearing to be in a different script or dialect. The leaf shows signs of age and wear, with some darkening and irregular edges.

MS. D., fol. 8, obverse (vv. 97-103).

Handwritten text in an ancient script, likely Tamil, on the reverse side of a palm leaf manuscript. The text is arranged in approximately 10 horizontal lines, continuing the script from the obverse. The leaf shows signs of age and wear, with some darkening and irregular edges.

MS. D., fol. 8, reverse (vv. 103-110).

ŚATAPAÑCĀŚATKANĀMA BUDDHASTOTRAM

rnamś la semś rnam par gyeñ baḥi phyir *rluñ dmar ḥtshubs paḥo*¹ || de yis
*ḥtshubs pa*² ni *ñan rtog rluñ dmar ḥtshubs pas*³ *dkrugs paḥo* || *ḥgro baḥi semś ni*
*rnal du gnas pa*⁴ [196b] *shog* ces bya ba ni skye bo thams cad kyi semś dbañ
du gyur nas dgra bcom par gyur cig ces bya ba ni dgoñś paḥo || de ltar rgyu
dañ ḥbras buḥi dbye bas brgya lña bcu paḥi rigs paḥi ḥgrel paḥo || bde gshegs
la bstod bshad pa yis || bdag gis dge ba gañ thob pa | ḥgro baḥi⁵ sdug bsñal zhi
baḥi⁶ phyir || de las bde gshegs ḥgyur bar shog || brgya lña bcu pa zhes bya
baḥi bstod paḥi ḥgrel pa dge sloñ dgaḥ byed sñan pas mdzad pa rdzogs so ||
|| rgya gar gyi mkhan po shrī shraddha ka ra varma dañ | lo tsā ba śhākya blo
gros kyis bsgyur ciñ zhus te bstan la phab paḥo ||

*A has the following additional colophon:*⁷

ye dharmā hetupra(bha)⁸vā hetuṃ teṣāṃ tathāgato hy avadat |
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||

deyadharmo 'yaṃ pravaramahāyānayāyinām⁹ || paramasākya¹⁰bhikṣu(su)⁸naya-
śrīmitra(sya)⁸ yad atra puṇyaṃ tad¹¹ bhavaty¹² ācāryopādhyāyamātāpitṛpūrvam-
gamān kṛtvā sakalasattvarāser¹³ anuttarajñānaphalāvāptaya¹⁴ iti ||

¹ = ākulamārutaḥ.

² = īritam.

³ bas X.

⁴ = prayātu cittam jagatām vidheyatām.

⁵ paḥi X.

⁶ byaḥi X.

⁷ Corrections are due to J-S.; I have added marks of punctuation.

⁸ Added by J-S.

⁹ jāyinām A.

¹⁰ sākya A.

¹¹ tadā A.

¹² bhavtvācārya A.

¹³ śakala . . . rāser A.

¹⁴ phalavāptaya A.

TRANSLATION AND NOTES

SECTION I. *Introduction.*

1-2 In whom at all times and in all ways all faults are absent and in whom all virtues in every manner are established, in him it is proper for them that have understanding to take refuge, to praise him, to serve him, and to stand fast in his teaching.

1c. *sarvābhisāreṇa*] My translation follows Comm. and T. (*rnam pa thams cad du*); but the passages cited in *PW.* (s.v. *abhisāra*) show that 'in full onset, force of assault' is the regular meaning. Add *Aśv.S.* v, 22, *sarvāsv avasthāsv iha vartamānaḥ sarvābhisāreṇa nihanti mṛtyuḥ*, *ibid.* VII, 2, *sa puṣpamāsasya ca puṣpalakṣmyā sarvābhisāreṇa ca puṣpaketoh | . . .na śamaṇ jagāma*, and v. 31 of this poem. Perhaps 'in full force' might come near the sense here. Ch. has no equivalent. Characteristically the translators of Comm. misapply the words of their own version of the *Hymn.* In T. *yoñ ye = sarvathā*, *rnam pa thams cad du = sarvābhisāreṇa*, *ha* is untranslated; in Comm. *yoñ ye* represents *ha* while *rnam pa thams cad* does duty for both *sarvathā* and *sarvābhisāreṇa*.

2d. *cetanā*] 'Mind of benefit to its possessor' as distinct from that of the animals, according to Comm.: cp. *BA.* VII, 30, *ko viśidet sacetanah* (glossed *prekṣāvān* in *BAP.*).

3 In him, the only Protector, those faults along with their Impressions are wholly absent and in him, the All-Knower, all those virtues are present, invariable.

a. *savāsanāḥ*] Cp. *BAP.* p. 351, l. 10, *savāsananiḥṣeṣadoṣarāśiviniṣṛtiḥ*; also v. 31 of this poem.

b. *ekasya*] *gcig pu* in T. and Comm.'s note are decisive in favour of this reading. *tāyinaḥ*] The word is variously explained: cp. *BAP.* p. 75, l. 10, *tāyinām iti | svādhigatamārgadeśakānām | yad uktam tāyaḥ svadṛṣtamārgoktir iti | tad vidyate yeṣām iti | atha vā | tāyaḥ samtānārthaḥ | āsaṃsāram apratiṣṭhitanirvāṇatayā-vasthāyinām.* Comm. notices neither of these interpretations but offers (a) 'holding authority' (*dbañ thob pa*) over the *dharmas*, or (b) the more usually accepted meaning 'protector'.

cd. *sarvavidaḥ* and *anapāyinaḥ* may, as Comm. points out, be either genitives agreeing with *tāyinaḥ* or nominatives with *guṇāḥ*.

4 For even a spiteful man does not with justice find any failing in the Blessed One whether in thought, word, or deed.

TRANSLATION AND NOTES

c. *saha dharmeṇa*] A common Buddhist expression both in Sanskrit and Pāli. Cp. *Āṅg.Nik.* IV, p. 83, *tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ saha dhammena paṭicodessati* etc.

5-6 I, having gained human estate to which belongs the great joy of the Good Law, even as a turtle's neck might chance to thrust through a yoke hole in the mighty ocean, how shall I not extract worth from this voice of mine, pervaded as it is with impermanence and beset by dangers arising from the imperfections of *karma*?

5b. 'Just as the neck of a turtle rising up once in a hundred years might hardly, *kākatāliyavat*, enter the hole of a one-holed yoke tossed to and fro by winds in the great ocean, even so is it hard for living beings fallen into the great ocean of evil destiny (*apāya*), carried along by the mighty wind of evil *karma*, to find entrance into the world of men' (Comm.): cp. *Majjh.Nik.* III, p. 169. For other occurrences of this celebrated simile v. Intr. p. 13.

6c. *āttasārām*] Cp. *Śikṣ.* p. 20, l. 1, *etac ca vastu parityajyāham āttasārah kālaṃ kariṣyāmi* (where Rouse wrongly renders 'poverty-stricken'), *ibid.* p. 23, l. 13, *asārāc charīrāt sārādānābhiprāyaḥ* (read *vihāryāsārāc* for *vihāryasārāc*), *ibid.* p. 26, l. 2, *asārāt kāyāt sāram ādātukāmaḥ*, *Divy.* p. 384, l. 5, p. 482, l. 6, *JM.* p. 158, l. 5, etc.

T. 6c. *go* (or *ko*) seems to be a particle unknown to dictionaries. Usually, as here, it introduces a question: cp. *vv.* 106, 136, 139 of this poem, *LV. (T.)*, p. 114, l. 11, *bdag giṣ ḥdi go ji ltar bslab* (= *śikṣayisyē katham hy enam*), *Bkaḥ ḥgyur*, *Ḥdul ba*, vol. II, fol. 316b, l. 1, *bdag . . . raṅ gi bsod nams kyi ḥbras bu la gnas pa go | ciḥi phyir sbyin pa dag mi gtañ* (= *Divy.* p. 83, l. 17, *aham . . . svapūṇyaphale vyavasthitāḥ kasmād dānāni na dadāmi*), *ibid.* fol. 267a, l. 4, *gal te kun na chu yod na || khron paḥi chus ko ci zhig bya*, *Sad.* p. 73, l. 10, *ḥbar ba ḥdi lta go ci zhig ces* (= *kim etad ādīptaṃ nāmeti*). In *LV. (T.)*, p. 17, l. 8, however, there is no following question: *ḥdi ni mñon par byuñ bar gyur na go || rgyal poḥi pho brañ ḥdi kun ñams mi dgah.*

7 Thus minded, although knowing that the Sage's virtues range beyond calculation, yet I devote myself to a portion thereof from regard to my own welfare.

c. *praṇayaḥ*] 'Effort to make eulogy' Comm.

8 Hail to you, the Self-born, whose works are many and wonderful, whose virtues are too numerous and potent to be defined!

b. *phrin las* in Comm. and T. guarantees *karmaṇe* (ψ) against A.'s *dharmeṇe*. *dpag med can* in T. seems to be a mistranslation inspired by Comm.'s note on *prabhūtādbhuta*, not, as J-S. suggest, the survival of a reading *prabhūtāmita*;

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adbhuta (*rmaḍ byuñ*, 希有) being beyond suspicion, even were it not, as it now is, confirmed by one of the Berlin fragments.

9 Their number? It is infinite. Their nature? What words for it? But they bring merit, and therefore I have much to say concerning your virtues.

c. *puṇyāḥ*] ‘Conferring merit.’ I follow the first of Comm.’s alternative explanations; Ch. 我今求福利 (‘I now seeking gain of merit’) is to the same purpose.

T. d. Das and Tshe riñ dbañ rgyal (ed. Bacot) give *mukhara* as an equivalent of *spyi brtol* which normally, however, means ‘impudent’; in *Mvy.* 127, 39, *spyi gtol* (*rtol*) *che ba* renders *pragalbhadhārṣṭyam*. It may be significant that the entry immediately following in *Mvy.* is, in fact, *mukhara* with Tibetan equivalent *mu chor* (*cor*) *smra ba*. Possibly the two entries were confused at some stage as also may have happened in the case of *surata* (*v.* 100).

SECTION II. *Praise of Causes.*

hetu] The six *pāramitās* as causes leading to *bodhi*; cp. *Sūtr.* XI, 61, *Aśv.S.* v, 16.

10 Having shaken off the doubt ‘can it be done or not?’, of your own accord you took this helpless world under your protection.

a. *viśahyam*] Perhaps ‘bearable’, referring to the Bodhisattva’s future sufferings: cp. *ĴM.* p. 181, l. 17.

c. *te*] = *tvayā*: cp. *Divy.* p. 120, l. 20, *na te mama pṛṣṭhādhirūdhena diśo nāvalokayitavyā nimilitākṣeṇa te stheyam*, *BA.* II, 61, *yeṣu me ’bhiniṣṭeṇa gurūnām laṅghitaṃ vacaḥ*, *Aśv.S.* XIV, 22, Speijer, *Sanskrit Syntax*, p. 194, n. 3.

11 Uncommissioned you were kind, you were fond without a reason, a friend to strangers, a kinsman where there was no family tie (?).

b. *akāraṇa*] Cp. *ĴM.* p. 1, l. 18, *sarvasattveṣv akāraṇaparamavatsalasvabhāvāḥ*, *Kṣ.Av.* III, 177, *niṣkāraṇabandhubhāvam*, *ibid.* IX, 67, *niṣkāraṇasuhṛt*.

d. *anavaskṛta*] *ḥbrel pa med pa* (‘unconnected’) of T., and Comm.’s explanation of *avaskṛta* ‘a kinsman connected with the family of father or mother’ suits the context, but such a meaning is not recorded elsewhere. Perhaps it arose from the sense ‘private, intimate’: cp. *avaskara* ‘privy’ and Bāṇa’s *anavaskaraṃ me hṛdayam* ‘my heart has no secret’ (*Harṣacarita* 39, 17, quoted by Schmidt, *Nachträge*). It would be easy to conjecture *tvam asaṃbandhabāndhavaḥ* as the basis of the Tibetan, but the consensus of the MSS. cannot be disregarded. I-tsing’s version is hardly more than a series of clumsy guesses.

12 You gave even your own flesh. What need to speak of other things? Even with your life-breath, O Kindly One, you gratified the suppliant.

TRANSLATION AND NOTES

- a.** Cp. *Aśv.S.* XI, 42, *śyenāya prāṇivātsalyāt svamāṃsāny api dattavān.*
- d.** *pranayī*] ‘Beggar’, ‘suppliant’, as often in Buddhist writers; e.g. *Kṣ.Av.* VI, 190, *sarvapranaṃyīphaladaḥ.* For parallels in *JM.* v. Intr. p. 11.
- 13** A hundred times you ransomed with your body and life the bodies and lives of living creatures in the grip of their would-be slayers.
- cd.** Ch. illustrates I-tsing’s methods of translation: ‘you delivered up your whole body to save one dove, joyously and without grudging’—a gratuitous reference to the Śibi story (cp. Comm.).
- 14** Not from fear of the Evil Way nor seeking after the Desirable Way but from mere purity of heart you made righteousness your habit.
- 15** By ever spurning the crooked, by ever adhering to the straight, you became the single repository of pure actions.
- ab.** *jīhmānām . . . rjūnām*] sc. *karmaṇām*? Comm. understands of persons.
- d.** *ekāyana*] ‘Sole pathway’ Comm., perhaps in the sense of *Kṣ.Av.* III, 76, *santaḥ sukṛtasetavaḥ*; cp. *ekāyanam* in *v.* 82. But T.’s *gzhi rten* (‘abode’) seems better; cp. *BAP.* p. 514, l. 17, *viṣaṃ viṣābhyaśavato rasāyanam.* Ch. has ‘All (your) *karma* is by nature void, (you) dwell only in the one supreme truth’
- 16** Tormented often, in the nobility of your heart you displayed your fiery power against impurities but took pity on the impure.
- b.** *kalyāṇacetasā*] Adjective or noun? The latter, according to Comm. and T.
- cd.** Similarly *Ḥdul ba*, vol. II, fol. 451a, l. 2, *de la bdag shes ñon moṅs gnod byed kyi || ñon moṅs pa yis pham byas rnam la min* (‘the knower of the Self harms the *kleśas* but not those who are vanquished by them’), *BA.* VI, 41, *mukhyaṃ daṇḍādikaṃ hitvā prerake yadi kupyate | dveṣeṇa preritaḥ so ’pi dveṣe dveṣo ’stu me varaḥ* (read so for *vara*).
- T. **c.** *sran ḥdzugs pa* = ‘endure’ according to Jäschke, but the Hong-Kong Dict. has ‘*sran par byed* dure, strenue, fortiter agere, dure punire’.
- 17** Not such could be the delight of living creatures in recovering life lost as was yours when you gave up life for others’ sake.
- cd.** Cp. *Divy.* p. 137, l. 26, *govr̥ṣo gatapratyāgataprāṇaḥ* (of a bull saved from slaughter by the Buddha).
- 18–19** That pity, Lord, which, regardless of pain though cut in pieces, you often showed even to murderous beings, that seed of full enlightenment, your jewel of mind, only you know its essence, O Brave One! The rest are far therefrom.
- 18a.** *yad rujā**] J-S.’s *ya hujā* is probably a mistranscription. The true reading appears unmistakably from Comm., which notes that *rujā* may either form a

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compound with *nirapekṣasya* or be taken as instrumental with *chidyamānasya*.

19b. *cittaratnasya*] In Mahāyānist texts almost a technical term for the 'thought of enlightenment'; cp. *Śikṣ.* p. 37, l. 4, *ratnacittam utpādyā*, *Daś.Bhū.* p. 13, *ratnopamacittotpādaḥ*.

c. *vīra**] The reading is not in doubt; cp. Ch. 大雄難, T. *dpah bo*, and *brtson hgrus* (= *vīryam*) in Comm.

T. **19d.** *hol* apparently = 'near', though dictionaries do not recognize this meaning. Cp., however, *hol spyi* 'generally, round about' (Jäschke).

20 The place hard of attainment is not won without deeds hard of performance; thus thinking, you fostered Energy without regard for self.

c. *ātmanirapekṣeṇa*] Cp. *BA.* VI, 121, *svayaṃ mama svāmina eva tāvad | yadartham ātmany api nirvyapekṣāḥ*.

21 The loftiness of your excellences was never lowered; hence in you the rising scale of excellences was abolished.

a. *viśeṣa*] 'Removal of faults, accumulation of virtues, altruistic activity' Comm. Or, perhaps, more exactly, the attainment of the *śukladharmas* (as for instance the 37 *bodhipakṣikadharmas*), aspiration towards which is technically called *adhyāśayaḥ* (cp. Obermiller, *Analysis of the Abhisamayālaṃkāra*, pt. 1, p. 24). *Daś.Bhū.* p. 14 gives *satatasamitam uttarotaraviśeṣaparimārganatā* as a quality of Bodhisattvas; it continues up to the 7th *bhūmi* (p. 61). The meaning seems to be that the Buddha, after a career of progress as Bodhisattva without a single backsliding, *ultimately* attained the stage beyond which no progress is possible.

d. *taratamakramah*] 'Increase by degrees.' Cp. *BAP.* p. 473, l. 3, (*bijādayaḥ*) *taduttarottaratāratamīyam upājanayantaḥ*.

22 There was no attachment even to very pleasant and fruitful meditations for you who were ever constrained by the great pity in your heart.

c. *nityānubaddhasya*] Perhaps 'accompanied by'. My translation follows Comm. *rtaḡ tu draṅs nas*.

23 That pleasure which, though excellent, is not shared with others hurts rather than helps such as you, O Righteous One!

c. *praṇītam*] 'Outstanding', the opposite of *hīna*. Comm. explains 'excellent, because highly beneficial and of long duration'. Hoernle's rendering 'though it be given' is far astray.

24 From the mingled you took the essence; good speech, free of impurity, you drank entire; evil speech you shunned like poison.

TRANSLATION AND NOTES

a. *sāram evāttam*, an alternative mentioned but not countenanced by Comm., seems to have been the reading of H.

c. Prof. Thomas's conjecture *sūktam duruktam* is now verified by Comm. and three of the Berlin MSS. *praviṣṭatā sūktaduruktayoḥ* is one of the qualities attributed to Bodhisattvas in *Sūtr.* VIII, 7. The couplet is misconstrued by T. as referring to two, not three kinds of speech—the mixed, from which the Buddha selected the good essence, and the bad, which he rejected (cp. Hoernle's translation). I-tsing goes even farther afield: 'From all mixed things, compounded of impure and clean, you picked out the false and took hold of the essence, like the cleanly *rājahaṃsa* which drinks the milk and casts aside the water.' For a different triple division of speech, cp. Nāgārjuna, *Suḥṛllekha*, 18 along with references cited by Wenzel.

25 Purchasing good words even with your life, O Knower of the worth of jewels, you were zealous for enlightenment in birth after birth.

26 Thus, striving so through three incalculable periods of time, partnered only by your resolution, you gained the supreme place.

c. *vyavasāyadvitīyena*] For the parallel in *Aśv.BC.* XII, 115, v. Intr. p. 15; cp. also *Kṣ.Av.* VI, 128, *vyavasāyasahāyo me yo 'bhūt*. The second line is cited by the commentary on the *Nāmasaṃgīti* (*AK.* II, p. 205, n. 2 *add.*, vol. VI, p. 144). On the three *asaṃkhyeyas* v. *AK.* III, 94 and Har Dayal, *Bodhisattva Doctrine*, pp. 77 ff.

SECTION III. *Praise of Incomparability.*

27 Envyng not the distinguished, despising not the lowly, competing not with equals you attained pre-eminence in the world.

Cp. *BA.* VIII, 12, *īrṣyotkṛṣṭāt samād dvaṃdvo hīnān mānaḥ*.

28 Your devotion was to the causes of virtue, not to their results. Therefore, by means of your perfect way of conduct the virtues attained in you their culmination.

ab. Cp. *Bhagavadgītā*, II, 47, *karmany evādhikāras te mā phaleṣu kadācana*.

c. *pratīpadā*] Not 'success' (Hoernle) but 'path (of conduct)' as often in Buddhist Sanskrit, e.g. *JM.* p. 28, l. 7, *parānukampāpratīpat*. So also *pratīpatti*, an important term in Mahāyānism (cp. Obermiller, *Analysis of the Abhisamayālamkāra*, pt. I, pp. 103 ff.)

29 You raised yourself to such a height by good actions that even the dust of your feet became a receptacle of merit.

cd. Cp. *JM.* p. 88, l. 22, *tvatpādapaṅkajasamāśrayasatkṛtena | maṅgalyatām upagatā rajasā tv iyaṃ nauḥ*.

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30 Your faults were diminished and extirpated, your virtues enlarged and purified; by this wise conduct you reached supreme attainment.

a. *karśayitvā* seems to have been confused by I-tsing (拔除) and Hoernle ('pulled up and removed') with *karśayitvā* which is actually proposed as an emendation by J-S.

31 You struck at faults with all your might so that not even their Impressions remained in your soul-series.

a. *sarvābhisāreṇa*] Cp. v. 1. 'With every effort' Comm.; 'in every way' T.

c. *saṃtāne*] The series of conscious moments which replaces the *ātman* in later Buddhist psychology: cp. Keith, *Buddhist Philosophy*, pp. 169 ff. Hoernle has 'not even a propensity to them was left in thy own race'.

d. *vāsanā*] Cp. v. 3.

32 Virtues you continually accumulated in yourself so that not even a likeness thereof is found in any other.

33 Every worldly material for comparison is subject to injury and obscuration, limited in time and place, attained very easily.

d. *sulabhātīśayam*] Hoernle's rendering 'easy to surpass' makes good sense and contrasts effectively with *anuttarāṇām* in the next verse; so also Comm., as I understand it. T., however, (*shin tu rñed par sla ba*) and Ch. (善易得) have 'very easily attained'.

34 What likeness indeed could there be to your virtues, unrivalled, unapproachable, lasting, turning not aside, unsurpassed?

The epithets must be understood as parallel to those of the previous verse.

a. *agamyānām*] Comm. explains 'not oppressed by the contentious folly of others', the *Samyaksambuddha* being beyond the range of worldly things and unconscious of them. T. (*rtogs ma mchis*) = 'incomprehensible'.

b. *anivartinām*] 'Experiencing no obstacle throughout the range of the knowable' Comm.

35 The depth of the salt ocean becomes shallow as a puddle when the unfathomable, boundless depth of your wisdom is beheld.

b. Cp. *Divy.* p. 362, l. 3, *gāmbhīryeṇa mahodadhīṃ sthīratayā meruṃ raviṃ tejasā* (sc. *abhibhavati*), *LV.* p. 120, l. 10, *no vāsāgara . . . name goṣpade | candrāditya . . . khadyotakaṃ no name.*

cd. *yathā* (for *yadā*) and *iṣyate* are readings which exist nowhere outside J-S.'s *apparatus criticus*, where they are foisted upon H.

TRANSLATION AND NOTES

36 The firm weight of the earth becomes light as the tip of a *śirīṣa* filament when compared with your firmness which nothing in nature can shake.

cd. ‘When thy firmness, unshakable, is set against that of all the (natural) laws’ (Hoernle, reading *akampe*). But Comm.’s explanation, with which T. accords, is no doubt correct; for the genitive, cp. Speijer, *Sanskrit Syntax*, § 66. *dharma* = element of existence, thing.

37 Before the light of your knowledge, O Sage, which destroys the darkness of ignorance, the sun does not even attain the level of a firefly.

d. *khādyotīm*] Cp. *Divy.* p. 359, l. 18, *kiṃ sarṣapeṇa samatāṃ nayasīha meruṃ | khadyotakena raviṃ maṇḍalinā samudram* and *LV.* loc. cit. (supra, v. 35).

38 The purity of moon, sky, and water in autumn become as if sullied when set against the purity of your words, mind, and actions.

b. Not ‘the celestial waters surrounding the autumnal moon’ (Hoernle). The compound is copulative, with *śarad* qualifying all three members: cp. *JM.* p. 130, l. 18, *atha kadācit saṃhṛtameghāndhakārayavanikāsu śaradguṇopahṛtaśobhāsv ālokanakṣamāsu dikṣu, . . . prasannasalilamanohareṣu sarassu, paraṃ kāntiyauvanam upagate . . . candramasi.*

39 In naming these I have named every worldly good; for the paltry elements of the world are far removed from the elements of the Buddha.

a. anena] Lit. ‘by this (that I have written)’, i.e. in *vv.* 35–8. The ocean, earth etc. stand for all the worldly objects of admiration with which the Buddha might be compared. A.’s interlineal gloss, *pratyākhyātam ity arthaḥ*, is wholly erroneous.

c. buddhadharmāṇām] ‘*balavaiśāradyādinām*’ Comm. Cp. *vv.* 114, 140, 147.

d. lokadharmāḥ] ‘The word *dharma* must here be understood simply as “thing”’ Comm.; cp. *Aśv.S.* XIII, 6. A list of eight *lokadhammas* appears in *Dīgh.Nik.* III, 260 and elsewhere.

40 Only to that jewel of the Law, by the gain of which you gained pre-eminence, do you bear resemblance, O Kindly One, and only it resembles you.

c. sādho*] Untranslated in T. Comm.’s note settles the reading.

T. **d.** Is *ldom* connected with *ḥdom pa* (a measure of length)?

41 But where something with a hint of similarity is adduced by way of comparison with you, being merely the delusion of a man’s own wish, that is great wantonness on the part of the speaker.

b. The use of *upāṃśu* is difficult. Normally an adverb (‘secretly, in a low voice’), the word occurs as a noun in the sense of ‘unuttered prayer’. Here ‘a faint

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suggestion' seems to be the meaning. Comm.'s note *chos rnams yoñs su brtag paḥo* (= *paritarkitadharmam?*) is not clear to me. T. translates by *tsam* ('merely similar'); *bstun pa*, though taken as equivalent to *upāṃśu* in Comm., actually represents *upakṣīpya*.

SECTION IV. *Praise of Wonders.*

42 Considering the true nature of things I look upon your victory over Māra as but a trivial matter, though all the world is amazed thereby.

c. *ca*] 'And yet.' *āvarjita*] Commonly used by Buddhists in the sense of 'arouse wonder or faith'. The uncompounded verb never bears this meaning. T. As samples of the way in which J-S. have used the Tibetan version their notes 'ANT.' (i.e. T.) '*mahad iva*' (on *pratanviva*) and 'ANT. *śraddadhānam*' (on *ca varjita*) are worth remark. For *dad par mdzad pa* = *āvarjita* cp. *dad mdzad pa* = *ākṣīpet* in v. 52 and *dad* = *āvarjita* in the Tibetan version of *Divy.* p. 53, l. 21.

43 For they who rise up to assault, though their fury be great, are not too heavy a load for Patience to bear, especially when in a worthy vessel.

Reading *samudyatān* (A.) the translation would run: 'For to Patience, especially in a worthy vessel, it is no excessive burden to withstand even the mighty rising up in their fury.' Ch. seems to support this reading ('The brave wise one can destroy and prostrate the great battle army of temporal phenomena'—reading 假合) and so, on the whole, does T., though its testimony is not quite free from ambiguity. *pratihantum* is translated twice over, by *rgol bar* (as infinitive of purpose with *samudyatān*) and again by *gzhom par bya ba* (as verbal noun, subject of the sentence). *mahataḥ* (*mañ po*) is, however, evidently taken as accusative plural after *pratihantum* in which case *samudyatān* must agree with it. On the other hand Comm.'s explanation of the infinitive (*rgyal baḥi phyir* = *jayārtham*) leaves no doubt that Nandipriya read *samudyatāḥ*.

44 But your vast slaughter of impurities, accomplished that same night after the conquest of Māra, that is indeed most wonderful.

a. Comm., T. (reading *śnon*), and Ch. ('Next followed the victory over Māra; during the remainder of the night you suppressed all *kleśavāsanās*') fully bear out the reading of the Berlin MSS.

b. J-S.'s note of interrogation after *vaiśasam* presumably means no more than that the word was unfamiliar to them; in any case it is confirmed by B. and two other MSS.

45 He who is amazed at the dissipation of darkness by him whose garland is a thousand rays might wonder, O Hero, at your victory over the *tīrthikas*.

TRANSLATION AND NOTES

- 46 Three have ever been conquered by three: the passionate by the passionless, the wrathful by the victor over wrath, the foolish by the free from folly.
- 47 You praise good elements, you blame bad elements; but towards good beings and bad you have neither liking nor disliking.
- c. *anurodhavirodhau*] Cp. *Aśv.S.* xvii, 67, *na me 'nurodho 'sti kuto virodhaḥ* (of an *Arhat*).
- d. *sadasatoḥ*] Here evidently of persons as *Kṣ.Av.* x, 95, *ity ukte . . .sadasatoḥ pathi*.
- 48 What praise could be found for you in whose mind was no movement of revulsion or inclination towards *Arhat* or *tīrthika*?
- b. *pratighānunayaṃ prati*] I-tsing has 'towards them both opposing and obeying'. Poussin's rendering 'votre esprit ne se modifie ni vers la sympathie ni vers la colère à l'égard de l'Arhat etc.' accords with Comm. and with Buddhist sentiment: cp. *BA.* v, 48, *anunītaṃ pratihatam yadā paśyet svakaṃ manaḥ | na kartavyaṃ na vaktavyaṃ sthātavyaṃ kāṣṭhavat tadā*, *BAP.* p. 137, l. 3, *śrāvā-kāṇām api pratighānunayāsaṃbhavaḥ*, *Īdul ba*, vol. II, fol. 255b, l. 3, *khyad du gsod pa gzod pa mdzad ciñ ḥdir || bkur sti dag laḥaṇ chags pa mi mñah lags*. Hoernle misconstrues the whole couplet.
- 49 In you was no attachment even to virtues, no desire even towards the virtuous; ah! the supreme purity of your most tranquil being!
- a. *saṅgaḥ*] 'Attachment', as usual, not 'community' (Hoernle).
- 50 Because of the ever-unaltering calm of your senses your ever-tranquil mind is seen as though plain to the eye.
- 51 Even to the foolish are the purities of your thought and memory well known, being made plain by the good words and good actions which revealed your nature.
- a. *ābālebhyaḥ*] Rightly interpreted in Comm. and T. Hoernle's rendering 'from infancies' and his strange suggestion that 'the plural perhaps refers to the Buddha in his previous births' doubtless arose from a misunderstanding of *prasiddhyante*¹ (H.) which he took to mean 'are evinced'.
- c. *bhāvapiśunaiḥ* evidently baffled T., *dam pa* being a mere guess at the sense. *bsgrags pas* represents *gamitāḥ*, not, as Poussin supposed, *piśunaiḥ*.

¹ *Sic.* Neither Hoernle nor Poussin appear to have noticed anything abnormal in the spelling.

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SECTION V. *Praise of Form.*

- 52 This form of yours, calm yet lovely, brilliant yet not dazzling, modest yet mighty, whom would it not entrance?
- d. *ākṣīpet]* Not 'put to shame' (Hoernle) but 'strike with admiration': cp. *Aśv.BC.* IV, 6, *tasya tā vapuṣākṣīptāḥ*, *ibid.* IV, 79, *mādrīrūpaguṇākṣīptāḥ*.
- 53 That form of yours pleases the eye of him who has seen it a hundred times and of him who views it for the first time, both alike.
- b. *tatpūrvam]* A single adverb, as often.
- 54 Because it never satiates the beholder and because of its mild aspect your body gives fresh delight as often as it is seen.
- a. *asecanaka]* Comm.'s explanation 'satisfying' (*tshim par byed pa*), from a root *ṣic* 'to satisfy', implies that he read *āsecanaka*, as J-S. proposed to do. 'Not satisfying the gazer' (*blta bas mi ñoms*, 觀者心無厭) is the usual interpretation and accords better with the context here and elsewhere (cp. for example, *Divy.* p. 334, l. 15, p. 547, l. 12). In Pāli the initial *a* is regularly short.
- 55 Your figure has the qualities proper to a receptacle, your virtues those proper to an occupant; by reason whereof both are endowed with the highest excellence and the excellence of each is adapted to that of the other.
- 56 Where else would these virtues of a *Tathāgata* be well housed but in this form of yours, blazing with signs and marks?
- a. Ch. 總集 is perhaps slightly in favour of *saṃniviṣṭāḥ* (A.) as against *suniviṣṭāḥ* of which the first syllable appears in S. *legs gnas* of T. might represent either. The second gives a more effective sense.
- d. *vyañjana]* The eighty secondary physical characteristics of the Buddha, in prose *anuvyañjana. ujjvalāt]* Cp. *Aśv.BC.* IV, 4, *śobhitam lakṣaṇair dīptaiḥ*, *ibid.* x, 9, *jvalaccharīram*, etc.
- 57 Your form seems to say to the indwelling virtues 'I am fortunate'; and the virtues seem to answer it 'we are well placed'.
- b. *āsrītān]* I do not know why Hoernle (on Thomas's authority) should call this 'a mixed Sanskrit form'.
- c. On the metrical peculiarity, v. *Intr.* p. 19.

SECTION VI. *Praise of Pity.*

- 58 All this world without distinction was bound by the Impurities; you, that you might free the world from the Impurities, were long in bondage to Pity.

TRANSLATION AND NOTES

For *baddham* and *baddhaḥ* note that T. uses two different words, *bcīns* and *bsdams*.

59 Which shall I first extol, you or the Great Pity by which you were held so long in the *samsāra*, though knowing its evils so well?

60 Used though you were to the delight of loneliness, your time was passed among the crowd; this was brought about by your Pity, given free course.

a. *sātmyasya*] A.'s reading is confirmed by B. and another MS. fragment. *spāns* in T_1 and T_2 (whence J-S.'s note 'ANT. *vivekasukhatyaktasya*') should probably be regarded as a corruption of *nān* (T_3 and Comm.) rather than as implying a divergent Sanskrit text.

c. *labdhaprasarayā*] For parallels in *ḤM.* v. Intr. p. 111.

T. d. *thod nas*] Cp. *LV. (T.)*, p. 25, l. 4, *glags pa la mi thod pa = acchidra. thod* in this sense does not occur in dictionaries. Poussin strangely misunderstood *bgvis par bas* as 'est regardé' and read *matam* (with the admission that the syllable *ma* is 'peu lisible') in S., to the detriment of sense. Hoernle's English is accordingly far astray.

61 As a *nāga* is drawn from his lake by a spell, so are you drawn by Pity from the peaceful wilderness to the village boundary for the sake of those to be trained.

a. *vineya* (or *vaineya*; Tib. *gdul ba, gdul bya*) is the normal Buddhist term for prospective converts.

d. *vidyayā*] As often, a magical spell: cp. the story in *Divy.* pp. 436ff. where the *nāga* was to be extracted from his lake because he was a provider of rain. This or similar legends may be at the back of I-tsing's version which seems to mean 'as when a hidden *nāga* is brought out by a spell he makes rise clouds, pools, and sweet rain'. Hoernle plunges into the pitfalls: 'for the sake of being trained by Compassion, as it were by science.'

62 Though dwelling in deepest tranquillity you were caused by your devotion to Pity to set foot in the arts of a singer.

c. *padanyāsam*] Cp. *ḤM.* p. 3, l. 23, *yena kuryāt padanyāsam īdṛṣeṣv api karmasu.*

d. *kuśilavakālāsu*] Comm. explains the allusion.

63 The magic, the Lion's Roars, the displays of your own qualities, these were the whetstone-rubbings from Pity's gold in you who had spewed out the activity of desire.

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b. *svaguṇodbhāvanāḥ*] To be taken separately, not (with Hoernle) as qualifying *simhanādāḥ*. As to the meaning, cp. *Divy.* p. 404, l. 26, *bhūyo 'nye 'smābhiḥ svaguṇā udbhāvayitavyāḥ* (of a display of magical power), *ibid.* p. 426, l. 11, *tata āyusmān Vītaśokaḥ svaguṇān udbhāvayan...ṛddhyā vaihāyasam utpatya prakrāntaḥ*. These examples suggest that the phrase refers to magical displays rather than, as Comm. explains it, to 'self praise: for instance such titles as *Daśabala, Tathāgata, Arhat* etc.'

c. *upavicārah*] There seems to be no warrant for Hoernle's rendering 'seduction'. The word occurs in *Divy.* p. 19, l. 25, where *snātopavicāra* is tentatively translated 'perplexed by doubts as to bathing' by Cowell and Neil; but the meaning might be 'applying their minds to bathing'. The sense 'application' (especially of the mind towards sensory objects) is established by *AK.* III, 32; cp. also *Śikṣ.* p. 244, l. 18, *aṣṭādaśeme mahārāja manaupavicārāḥ | katame 'ṣṭādaśa | iha puruṣaś cakṣuṣā rūpāṇi dṛṣṭvā saumanasyadaurmanasyopekṣāsthānīyāni <rūpāṇy> upavicarati* etc. (from the *Piṭrputrasamāgama*: cited also in *BAP.* p. 509, l. 1; cp. *Majjh.Nik.* III, p. 240). So Comm. explains 'a traversing of sensory objects' and so *upavicarati* in Pāli. I have failed to find a satisfactory English equivalent.

d. *nikāṣaḥ*] The general sense is, as Comm. explains it, that *ṛddhi* etc., which in others show mere vainglory, are in the Buddha signs of his pity for the world (*kāruṇyalakṣaṇāni*). But as they are not so much the touchstones or proof of his pity as its products it seems better to take *nikāṣa* as the trace of gold left on the whetstone than as the whetstone itself: cp. Kālidāsa, *Vikramorvaśī*, v, v. 19, *gorocanānikāṣaḥ*. Pity will then be the gold and *ṛddhi* etc. the rubbings which it leaves on the whetstone of mortal life.

64 Ever beneficent on behalf of others while cruel to her own master, to you alone, O Lord, was Pity pitiless.

b. As *karuṇā* is here personified (cp. v. 66) *āśraya* may be taken as 'master, husband' rather than 'abode', though no doubt the latter meaning is implicit; cp. Johnston's notes on *Aśv.BC.* VIII, 23, and XIII, 71. *ñid kyī don la* in T_1 and T_2 with Ch. 自利 (= *svārthe*) might seem to point to a different reading but more probably the influence of *parārtha* in **a.** is responsible. *āśraya* (*rten*) was certainly read by Nandipriya and is confirmed by one of the Berlin fragments.

d. *akarūṇā*] A noun? Cp. *Aśv.BC.* v, 32, *dharmas tava hitvā tu guruṃ bhaved adharmāḥ*.

65 For so it was that resolute Pity did sometimes cut you into a hundred pieces and cast you like an offering to the quarters in order to accomplish others' welfare.

a. *śatadhā*] Hoernle, reading *bahudhā*, renders 'making thee in many ways an offering'. But such expressions as *dvidhā* $\sqrt{kṛ}$ 'cut in two' belong to normal

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usage, and cp. *Divy.* p. 458, l. 11, *tam ahaṃ khaṇḍasatam kṛtvā catasṛṣu dikṣu kṣiṇeyam.*

66 But clearly Pity is virtuous and acts in accordance with your will; for although thus injuring you she does not offend you.

The point, as Comm. explains, is that a bad wife is put away by her husband. The Buddha's fidelity to Pity proves that he found no offence in her.

SECTION VII. *Praise of Speech.*

67–8 Well worded yet of great significance, true yet sweet, their meaning profound or plain or both together, condensed or copious as they are, who after hearing such utterances of yours would not be convinced, though he were your adversary, that you knew all things?

69 Generally your speech was wholly sweet; when necessary it was somewhat otherwise; but every word of yours was well said because it achieved its purpose.

b. *kiṃcid anyathā*] i.e. harsh. T. apparently read *prāyo na* in **a.** and failed to understand **b.**, taking *anyathā* as 'false' (*bcos pa*). *agatyā*, untranslated in T., means literally 'for lack of resource', i.e. 'because there was no alternative, of necessity' as in *Aśv.BC.* IX, 31, *bhītas tv agatyā svajanam tyajāmi*, IX, ibid. 80, *śanair agatyā puram eva jagmatuḥ*; cp. also ibid. x, 36. I-tsing for once comes nearer the mark: 'Your meaning and words were altogether good and clever; sometimes, on the other hand, you spoke roughly.'

d. *subhāṣitam*] '*subhāṣita* est l'expression propre pour désigner les Paroles du Bouddha' (Lévi on *Sūtr.* I, 3).

70 Every saying of yours, whether smooth or harsh or possessed of both those qualities, takes on, when pounded down (in the mind), a single flavour.

d. *vimarde*] Apparently a metaphor from the compounding of medicines. Comm.'s gloss *rnam par spyod pa* (= *vicāryamāṇam*) and T.'s equivalent *rnam brtags na* would better suit a reading *vimarṣe* (cp. *vimṛśyamānāni* in *v.* 76). On the other hand I-tsing's 無礙 (= *apratigha*) may have been meant to represent *vi-marde* 'without friction'.

71 Ah! the surpassing skill of your most pure actions by which this vessel of word-jewels was made after such a fashion!

c. *idam...bhājanam*] The *mukhaṃ netrasubhagam* of *v.* 72. Cp. *Divy.* p. 362, l. 7, *aho bhāvaviśuddhānām karmaṇo madhuraṃ phalam | karmaṇedaṃ kṛtaṃ rūpaṃ naiśvaryaṇa yadṛccayā*, *Sad.* VII, *v.* 59, *valgusvaram ca madhuraṃ pramuñca samudānītam* ('attained' Tib. *bsgrubs pa*) *kalpasahasrakotiḥ*.

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- 72 For from this mouth of yours, pleasing to the eye, this your most ear-entrancing speech drops like nectar flowing from the moon.
Cp. Kṣ. Av. II, 86, *pūrṇendusundarād asmād uditā vadanāt tava | jyotsneva jīvayaty eva vānī pīyūṣavarṣiṇī*.
- 73 Your speech is as a rain cloud laying the dust of passion, as a *garuḍa* exterminating the snake of hatred.
d. *dveṣa* is regularly personified as a snake (and *rāga* as a dove and *moha* as a hog): cp. *Dīvy*. p. 300, l. 14.
- 74 It is like the sun again and again thrusting aside the darkness of ignorance, like Śakra's weapon splitting the mountains of pride.
c. *śakrāyudha*] The *vajra*, not 'bow' (Hoernle).
T. b. *gdugs*] 'Day'; cp. *LV. (T.)*, p. 108, l. 15, *gdugs mtshan = rātriṃdivam*. 'ANT. *ātapatrāyate*' J-S.!
- 75 Free of falsehood because based on knowledge, free of confusion because of the absence of impurity, easily understood because rightly applied, your speech is trebly excellent.
a. *drṣṭārthatvāt*] Comm., interpreting 'because you saw the fact', adds that there may be an allusion either to the Buddha's prophetic powers or, more generally, to his wisdom triumphant over ignorance. I-tsing renders 'manifestly proved' (現證), a possible sense but less aptly connected with *avitatham*.
b. *anākulam*] *rjes su mthun* in T. seems to translate an unmetrical *anukūlam* and thus rather favours A.'s reading. Otherwise there is nothing to choose between it and *anāvīlam*.
c. *gamakam*] Cp. *Sūtr.* XII, 6, *sphuṭacitrayuktagamikā* (sc. *deśanā*) and the note *gamikā pratītapadavyañjanatvāt. suprayuktatvāt*] Cp. *Sūtr.* XII, 9 (p. 80, l. 30), *acañcalā āgamitakālaprayuktatvāt*. Comm. seems to press the expression too far in supposing a reference to the Buddha's use of colloquial, literary, and barbarian (*kla klo = mleccha*) speech according to the character of his audience.
- 76 Just at first your words ravish the hearers' minds; then, being pondered, remove their passions and ignorance.
b. The double sense of *haranti* ('ravish' and 'take away') is hardly to be reproduced in English; nor is it preserved in the Tibetan and Chinese versions.
- 77 Your words are adapted to all, cheering the afflicted, striking terror into the heedless, alarming the lovers of pleasure.
a. *vyasaninām*] Perhaps 'sinful'; so Comm.
c. *saṃvejanam*] '*saṃvega* as a religious term denotes the first step towards conversion, when perturbation of mind is produced by something and leads to

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consideration of the inherent rottenness of the world, and so to the adoption of the religious life' (Johnston on *Aśv.BC.* III, 4).

d. *yogavāhi*] Explained by Comm. 'that which possesses a natural tendency to suit and adapt itself'; hence T. 'suiting all' and Ch. 'alluring all hearers as the occasion required'. In chemical terminology the word is used of a solvent or medium for mixing medicines; lexica give 'quicksilver' as one meaning of *yogavāha*. On the other hand *yogodvahana* occurs four times in *Divy.* apparently in the sense of 'relief' by means of alms (cp. p. 312, l. 19, *so 'pi tasya pīṇakena yogodvahanaṃ kartuṃ pravṛtto*), with which may be compared the use of *yoga* in *yogakṣema*. Possibly, then, the meaning here might be something like 'bringing gain'; but Comm.'s interpretation makes excellent sense.

78 These words of yours are for all; they please the wise, strengthen the intelligence of the middle sort, and dispel the darkness of the slow-witted.

79 Your sayings draw men away from false opinions, draw them to *nirvāna*, draw out their faults, rain down virtues.

a. *dr̥ṣṭibhyaḥ*] 'False views', as usual.

80 Your intelligence is in all things unhampered, your mindfulness is in all things present; therefore no prophecy of yours in any matter fails of result.

c. *avandhyam*] i.e. *amogham* (*bslu mi mñah*, 非虛謬). What particular misconception inspired J-S.'s note 'ANT. *abadhyaṃ tena*' I cannot guess.

81 Because you make no move at the wrong time or in the wrong place or towards the wrong person, therefore your words, like energy rightly applied, are not in vain.

b. *pravartase*] The word is frequently used of the Buddha's activity as Saviour: cp. *pravṛtti* in *vv.* 93 and 105 and *Sūtr.* IX, 14, *parāthavṛttir iti pravṛtṭiḥ*.

c. *vīryam...ārabdham*] A regular Buddhist phrase: cp. Pāli *āradhāvīriyo*. In *Divy.* p. 453, l. 22, *ārabdhavīrya iti* should be read.

SECTION VIII. *Praise of Teaching.*

82 Your teaching, and yours alone, is the only path, pleasant in method, goodly in result, free from moral fault, fair in beginning, middle, and end.

a. *ekāyanam*] Of Comm.'s alternative interpretations, 'the only path to salvation' or 'the path leading only to salvation', I have preferred the former. *sukhopāyam*] A contrast is implied with the *tapas* of the Jains and others; cp. *Th.G.* 63, *sukhen' anvāgataṃ sukham*.

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b. Comm. takes *svanubandhi* as 'good in consequence', i.e. leading to reward in a future birth, and *niratyaḥ* as 'free from faults such as desire etc.' This will not, however, fit *JM.* p. 132, l. 6, *ucyate nāma madhuraṃ svanubandhi niratyaḥ* (of attractive language covering malice of heart) where Speijer's translation 'well-intentioned and wholesome' is likewise quite inappropriate. Perhaps 'harmonious (well strung together) and faultless'. Dignāga evidently understood *svanubandhi* as 'consistent' and *niratyaḥ* as 'lasting', for in the parallel verse of the *Miśrakastotra* (167) the former is balanced by *phan tshun ḥgal ba* ('inconsistent') and the latter by *mi rtag* ('impermanent').

c. *ādimadhyāntakalyāṇam*] A regular epithet: cp. for example *Divy.* p. 290, l. 16, *sa dharmam deśayaty ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam.*

d. *nānyasya*] Ś.'s reading *nānyatra* is supported by *gzhan la med* in T. and is translatable ('your teaching (is) not (to be found) elsewhere'); but Comm.'s note *phra sroṅ... bstan paḥo* seems in favour of *anyasya*; *anyatra* would have required a locative case-ending (*śāsane, bstan pa laḥo*) in the note. Ch. 除教所皆無 points the same way.

83 If fools, through attachment to false opinions, contemn your teaching which is so wholly beautiful, then there is no enemy like false opinion.

84 Remembering the affliction which you bore for the sake of this world it would be right to follow your teaching even if it were ugly.

a. *anvabhukthāḥ*] A.'s corruption *anyaṃ bhuktvā* seems to have been read by the Tibetan translators both in text and commentary, though not in the *Miśrakastotra*.

85 All the more since you are beneficent in deed and word should your teaching in all ways be fulfilled, even by one whose head is aflame.

a. The word-order in Comm. and Ch. implies that *hitakartuḥ* should precede *hitavaktuḥ*. Where their testimony is plain, as is here the case, it must outweigh that of the MSS. and of T.

d. *ādīptaśirasāpi*] Where such a phrase occurs elsewhere as in *Aśv.S.* xvi, 43, *śirasy atho vāsasi sampradīpte satyāvabodhāya matir vicāryā* and *Śikṣ.* p. 54, l. 3, *kusīdo 'haṃ bodhiś cādīptaśiraścailopamena bahūn kalpān... samudānītavyā*, the sense is rather 'one must strive to attain enlightenment urgently and earnestly as a man with a blazing cloth on his head would strive to put out the flames'; cp. also Nāgārjuna, *Suḥrillekha*, 104, 'If a fire were to seize your head or your dress you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire etc.' (Wenzel) and such passages in Pāli as *Ang.Nik.* iv, 320, *seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass 'eva celessa vā sīsassa vā*

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nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca . . . sampajaññañ ca kareyya, evam eva kho bhikkhave tena bhikkhunā tesam yeva pāpakānam akusalānam dhammānaṃ pahānāya adhimatto chando ca . . . sampajjaññañ ca karaṇīyam. Here the meaning seems to be as Comm. understands it, that nothing must be allowed to *distract* a man from carrying out the Buddha's teaching.

86 Independence, the joy of enlightenment, praise of virtue from you, peace—all these four good things are gained from your teaching.

b. *tvadguṇāpacitih]* 'Reverence for your qualities' might seem a more obvious rendering. I follow the sense of Comm.'s note with which cp. *Sūtr.* VII, 8, *buddhāt praśamsāṃ labhate 'timātrām* (of a Bodhisattva who has attained the fourth *dhyāna*), *Sad.* p. 31, l. 7, *śrāvakāḥ . . . sugatānuvarṇitāḥ*, *ibid.* p. 66, l. 8, *tathāgataparisaṃstutā (bodhisattvāḥ)*.

87 This teaching of yours, O Hero, brought terror to all *tīrthikas*, agony to Namuci, cheer to gods and men.

b. *namucer]* = *mārasya* (*bdud*, 魔王), as often: Devaputramāra is intended according to Comm.

88 Even the ordinance of the Lord of Death, which rules widely over the three worlds without let or control, has been overcome by your teaching.

a. *mahābhaumam*]* The consensus of Comm., T., Ch. (大地), and Kuchean *orotse k(e)nāntse* place the correction beyond doubt.

b. *anavagraham]* 'Without a hook, i.e. not to be turned back' Comm. Lexica give 'iron hook for driving elephants' as one meaning of *avagraha*. So T. *zlog pa ma mchis pa*. I-tsing (who misunderstands the whole *śloka*) has no equivalent.

89 For he who knows the rule of your teaching might if he desired live even for an age; but of his own free will he goes forth to the place where Death cannot tread.

b. Cp. *Divy.* p. 201, l. 7, *yasya kasya cid Ānanda catvāra ṛddhipādā āsevītāḥ . . . ākaṅkṣan sa kalpaṃ vā tiṣṭhet kalpāvaśeṣaṃ vā*, *AK.* II, 10a. On the doctrine as regards the Buddha himself, cp. de la Vallée Poussin, *Bouddhisme*, pp. 236–7.

d. *mṛtyoh]* i.e. (*mṛtyu*)*mārasya*.

90 Nowhere except in your teaching is there the threefold division of time into hearing the Scriptures, thought upon their meaning, and the practice of meditation.

c. *kālatrayavibhāgaḥ]* The well-known triple division of *abhyāsa* into *adhyayana* (*śruta*), *cintanā* (*cintā*), *bhāvanā*. Here I-tsing is right where T. is wrong; the latter, mistaking the construction, renders 'thought on the meaning of the *āgama*, meditation, and reverent listening'.

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- 91 That men do not reverence this teaching of yours so full of good,
O Bull among Sages, what is more calamitous than this?

The reading *kalitam*, which J-S. needlessly attributed to T., does in fact occur in two MSS.

- c. *nādryante* (*mi gus*, 不勤修) is clearly right.

SECTION IX. *Praise of the Vow.*

- 92 To hear you brings satisfaction, to see you brings tranquillity, your speech refreshes, your teaching liberates.

- 93 Your birth rejoices the people, your growth delights them, your activity benefits, your ceasing destroys.

a. *prasūtiḥ*] 'Birth.' So I-tsing and Comm.; the latter's alternative explanation 'attainment of enlightenment' is improbable. T.'s *sras* is a notable blunder.

b. *vṛddhir** (*hphel ba*, 成長) for *buddhir* is a certain correction. I take it to refer to the Buddha's growth notwithstanding Comm.'s strange interpretation 'the multitude of disciples'. Comm. also strains the meaning of *pravṛtti* which must surely mean active being as opposed to cessation of being (cp. Aśv.BC. VII, 23, *satyāṃ pravṛttau niyataś ca mrtyuḥ*), perhaps with the added implication of 'benevolent action' as in *v.* 105.

- 94 The celebration of you takes sin away, the remembrance brings happiness, the seeking gives understanding, the full knowledge purifies.

b. *smaraṇam*] Cp. Kṣ.Aṅ. VII, 60, *aho smaraṇam eva te kim api puṇyapaṇyam satām | bhavati bhavabhaiṣajam vyasanatāpatṛṣṇāpaham.*

- 95 In approaching you is fortune, in honouring you exceeding wisdom, in worshipping you freedom from fear, in serving you prosperity.

- 96 You are a great lake of merit, pure through perfect conduct, calm through perfect meditation, unshakable through perfect wisdom.

c. *prajñāsampadā**] The correction is certified by Comm. and T.

- 97 Your form is a jewel to see, your fair speech a jewel to hear, your Law a jewel to ponder; for you are a mine bearing jewels of merit.

d. *guṇa* is untranslated in T. and lacks any exact equivalent in Ch., but Comm.'s note *yon tan ni* etc. removes any suspicion of textual fault.

- 98 You are the island of those swept along by the waves, the defence of the stricken in spirit, the refuge of them who fear existence, the resource of them who desire release.

b. *dvīpah]* Cp. Śikṣ. p. 8, l. 12, *sattvān aśaraṇān advīpān dṛṣṭvā.*

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99 To all living things you are a good vessel because of your pure conduct, a good field by reason of the excellence of your fruit, a good friend because of the benefits you confer.

b. *satkṣetram*] Buddha and his saints are commonly conceived as fields in which meritorious deeds are sown, issuing in a crop of rewards *iha paratra ca*: cp., for example, *JM.* p. 18, l. 22, *punyakṣetra āryasaṃghe* and *v.* 133 infra.

d. *°prāṇabhṛtām*] J-S. print *prāṇi*^o without comment.

100 You are dear for your beneficence, charming for your tenderness, altogether beloved for your gentleness, honoured for all virtues.

b. *suratatvāt*] *sūrata*, though incorrect, is not infrequent: cp. *Daś.Bhū.* p. 40, l. 7, *Mvy.* § 126, 11, *LV.* p. 193, ll. 10, 15, *Sad.* II, *v.* 50 (attested by metre).

T. b. *ḥgrogs na bde*] This at first sight unaccountable rendering appears to be due to the same kind of error as that suspected in *v.* 9. Cp. *Mvy.* § 126, 10, *sukhasaṃvāsaḥ* | *grogs na bde ba*, *ibid.* § 126, 11, *sūrataḥ* | *des pa*.

101 You are charming because blameless, lovely for excellence of speech and form, wealth-bringing from the accomplishment of every aim, propitious because the receptacle of virtues.

c. *sarvārthasiddhatvāt*] A reference to the Buddha's name; cp. *Aśv.BC.* II, 17, *evaṃvidhā rājakulasya saṃpat sarvārthasiddhiś ca yato babhūva* | *tato nṛpas tasya sutasya nāma sarvārthasiddho 'yam iti pracakre*, *LV.* p. 95.

SECTION X. *Praise of Guidance.*

102–3 You admonish the stubborn, you bridle the headstrong, you set straight the crooked, you urge on the slow-paced, the tamed you put under the yoke, to the vicious you are forbearing; therefore you are a driver unsurpassed of men as of unbroken horses.

102a. *sthāyinām*] 'Refusing to budge a step' Comm. Dictionaries do not mention this use nor yet the Tibetan equivalent *rñan ḥthen bgyid pa. parikṣeptā*] My translation, for which dictionary authority is lacking, follows T. and Comm.

b. *apahāriṇām*] Comm. explains of disobedient horses 'taking the car from one road into another road'. T.'s 'thievish' (*rkun bgyid pa*) is a blunder.

T. b. *tshar gcod*] Here, as usual, = 'restrain'. The meanings 'investigate' (Jäschke) and 'annihilate' (Das) are comparatively rare in 'classical' Tibetan.

103a. *dhuri* (A.) is confirmed in B. and D. T.'s *lam la sbyor* is not quite literal but need not be taken to imply a variant text. Cp. *Divy.* p. 487, l. 28, *pravṛ-jayāmi śāsane dhuram unnamayāmi*.

b. For *khaṭuṅka* (*dmu rgod*, 不調) cp. *Mvy.* § 127, 9 and *khaṭuṅkatā* in *JM.* p. 5, l. 20. *Kās.P.* 9 has *khaḍuṃka*, Pāli *khaluṅka*.

c. *naradamyasārathi* is, of course, one of the commonest of the Buddha's titles.

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- 104 In you there is pity for the afflicted, good will toward the happy, compassion for those in calamity, benevolence to all.
- b. *prasvastha* (*bde bar gnas*, 安樂), though correctly formed, does not seem to occur elsewhere.
- 105 Affection even to the hostile, well-doing even to the fallen, tenderness even to the fierce—wonderful is this nobility of yours.
- b. *pravṛttiḥ*] v. note on v. 81. *phan ḥdogs mdzad* in T. ('ANT. *upakārah*' J-S.) fairly represents the sense.
- 106 If father and mother are acknowledged to be venerable because they are benefactors, what dignity should then be yours whose beneficence has no limit?
- 107 You became as a wall to those standing at the edge of the precipice who, careless of their own good, are, as it were, their own enemies.
- 108 To aid the two worlds and to help pass beyond the world you set the light of wisdom among a people in darkness.
- a. *lokadvaya*] i.e., according to Comm.'s first explanation, the *laukikamārga*, consisting of the *dhyānas* and *samāpattis* corresponding to the *rūpa* and *ārūpya* worlds (v. Lamotte, *Mppś.* vol. II, p. 1035, n. 1), by which *upakāra* takes place. More probably 'heaven and earth', as in classical Sanskrit.
- 109 The activities of gods and men, divided when directed towards sensual pleasures, attained unity in you, being at one in enjoyment of the Law.
- 110 For you have granted this hospitality of the Law unstintingly to all, O Blessed One, without distinction of birth, age, caste, place, or time.
- a. *varṇa*] The reading is guaranteed against A.'s *valgu* by *rīgs* in T. ('ANT. *vidyā*' J-S.!), with the note thereon in Comm., and by Ch. 色. The converse corruption *varṇa* for *valgu* is probable in *Divy.* p. 317, l. 30.
- b. *nīratyayam*] Without fail or fault arising from considerations of birth, etc.
- 111 As if amazed and envious the gods honour with the *añjali* salute even your disciples in whom is neither amazement nor envy.
- Cp. *Sad.* I, v. 29, *saṃpūjītān naramaruyakṣarākṣasaiḥ | avismayantān* (read so for *suvismayantān* on evidence of the Tibetan *no mtshar mi ḥdzin cin*) *sugatasya putrān*.
- 112 Ah! how brilliant is the arising of a Buddha, cream of the *saṃsāra*, by whom humanity became envied of the gods!

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SECTION XI. *Praise of Arduous Deeds.*

113–14 Fatigue, loss of the pleasure of tranquillity, contact with evil-doers, the Pairs, the press of the multitude—since, bearing these ills as if they were virtues, you strive for the world's sake with mind free from attachment, how wonderful is the blessed Buddha-nature of the Buddhas!

114d. *buddha*] Vocative according to Comm. T. seems right in taking with *dharmatā* as a compound.

115 You ate even sorry food, accepted hunger sometimes, trod rough paths, slept on mud trampled by cattle.

The allusions are fully explained in Comm.

b. *adhivāsītā*] Cp. *Aśv.S.* xv, 3 and Pāli *adhivāseti*.

d. *gokaṇṭakeṣu*] v. Hoernle's note ad loc. Comm.'s interpretation 'mud trodden by cattle after it has dried and become as it were thorny' is substantially the same as that of the Pāli commentary on *Mahāvagga*, v, 13, 6 (v. *Sacred Books of the East*, vol. xvii, p. 34, n. 2; cp. also *Divy.* p. 704 and Index). *rad rod can* is explained 'rigidus, asper' in the Hong-Kong Dict.; 'an uneven place containing ditches etc.' by Das; *rad rod du gyur pa=vyagra* in *Mvy.* 鏘 in Ch. may be due to confusion with *ghaṇṭā* 'bell'.

116 Out of love for those to be trained, O Lord, you undertook service attended by insult and changed your dress and speech, master though you were.

T. **c.** *sku ṅas brdo*] The last two words were queried by Poussin in his note ad loc. but both (with *rdo* for *brdo*) occur in all texts of T. *sku ṅas* is perhaps to be connected with *mi ṅas* = 'epidemic'. Jäschke's assertion (s.v. *ṅas*) that *mi ṅas* in *Tāranātha*, p. 37, l. 16, is 'undoubtedly a typographical error for *mi nad*' is disproved by a number of passages; cp. *Ḥdul ba*, vol. II, fol. 82a, l. 5, *lo ṅes daṅ ni mi ṅas daṅ ni phyi dgraḥi ḥjigs pa med* (so also fol. 78b⁵, 80a⁷), *Mvy.* § 104, 55, *brjed ṅas pa = muṣitasmṛtitā*. Here T. may have misunderstood *kṣepa* as 'sickness'. *brdo* seems to be a variant of *bsdo* 'was endured', translating *prāptāḥ*.

117 Although you are master, O Lord, you are never found to be so in your own case; for you are employed as an underling by all at will for their own advantage.

Cp. *Bo.Bhū.* p. 115, l. 5, *yathākāmakaraṇīyaṃ vā paravaśyaṃ pravīdheyam ātmānaṃ pareṣāṃ anuprayacchati*, *Śikṣ.* p. 23, l. 7, *iti hi bodhisatva ātmānaṃ upasthāyakatvāya dadānaḥ*, *ibid.* p. 37, l. 1, *nāsti tad jaṅghāpreṣaṇaṃ yan notsaḥate*.

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- 118 No matter by whom or where or how provoked you do not transgress your fair path of conduct.
- 119 Men study not so the welfare even of one who seeks their good as you study that even of one who seeks your harm.
- 120 Towards an enemy intent on ill you are a friend intent on good; even in a constant fault-seeker you are bent on searching for virtues.
- 121 To him whose invitation to you was with poison and fire your coming was with pity and nectar.

For the story of Śrīgupta, cp. Comm. and App. III.

- 122 You overcame the revilers by patience, the malicious by blessing, by truth the slanderers, by kindness the injurious.
- a. *ākroṣṭārah*] Cp. *Śikṣ.* p. 45, l. 5, *ākroṣaparibhāṣāṃś ca duruktavacanāni ca | kṣāntyā tān marṣayiṣyāmah.*
- b. Nandipriya seems to have read *drogdhā* with A., remarking that some supposed it to be plural (*kha cig tshig mañ por zer baḥo*); but *kha cig na re khro ba dag* etc. evidently refers to the alternative *drugdhāh.*
- 123 The manifold natures of men, depraved from time without beginning, were converted instantly by you, their evil destinies being annulled.
- a. *prahatāh*] = *hatāh.* *prahata* is not normally so used, but cp. *Divy.* p. 187, l. 14, *hataprahataniviṣṭaḥ paraprāṇaharaḥ*: so Ch. 迷 'gone astray'. *goms pa* in T. seems to mean 'addicted (to evil ways)'.
b. *prakṛtayah*] 'Natures' (*rañ bzhin, 性*), not 'classes' (Hoernle).
c. *vibhāvitāpāyāh*] My translation follows Comm. and T. (Ch. being nothing to the purpose); cp. *vibhāveti* in Pāli. Hoernle takes *vibhāvita* in the normal sense of 'made plain', which is possible. *apāya*] Rebirth in one of the three (or four) evil states.

SECTION XII. *Praise of Skill.*

- 124 That the harsh became gentle, the niggard bountiful, the cruel tender-hearted—this was the result of your skill in expedients.
- 125 Tranquillity of the senses in a Nanda, humility in a Mānastabdha, mercy in an Aṅgulimāla—whom would not these amaze?
- ab. Nanda is included in J-S.'s index of proper names, but not Mānastabdha. Hoernle took both as adjectives and *mānastabdha* is, in fact, sometimes used adjectivally: cp. *BA.* VII, 58. But here without doubt three persons are named as examples of sensuality, pride, and cruelty converted to their opposites by the Buddha. The legends are given briefly in Comm. (v. App. III).

TRANSLATION AND NOTES

126 Leaving a golden couch, many lay happily on beds of grass, steadfast, satisfied with the elixir of your Law.

- a. 'On couches strewn with much grass' T.: a strange lapse. It may be recalled that one of the ten *śikṣāpadas* forbids the use of a high or ornamented couch.
 d. Cp. *Th.G.* 103, *dhammarasena tappito*.

127 Sometimes you spoke not even when questioned; sometimes you yourself accosted others and made converse; in another case you aroused desire and spoke (later): for you knew times and hearts.

- b. *upetyāpi*] Lit. 'even accosting', i.e. unasked (so Comm. and Ch.)
 c. The MSS. are divided between *tarṣayitvā* and *tarpayitvā* but external evidence favours the former. *spro ba* in T. may certainly represent *tarpayitvā* (cp. v. 92), but the word not infrequently translates *utsāha* or *autsukya* and the note *gduñ ba bskyed nas* ('arousing longing') in Comm. can only apply to *tarṣayitvā*. I-tsing's phrase 'knowing well the root of lusts (欲性)' perhaps points the same way. It may be noted that Poussin, though reading *tarpayitvā* which he erroneously supposed to be in S., translates 'l'ayant satisfait (*excité, encouragé*)'—the italics are mine. Being a MS. reading, *tarṣayitvā* is ignored in J-S.'s *apparatus criticus*; the reading *upagamyā* therein ascribed to T. no doubt rests on a misapplication of *druñ du gshegs nas. paratra* might be taken only with *uktam* 'you spoke at another time'; my translation follows Comm.

128 Having first produced mental health by precepts of charity and so forth you then applied the Law like dye on a clean garment.

- a. *dānakathādyābhiḥ*] sc. *kathābhiḥ*. 'Talk on giving etc.', not 'gifts and conversations' (Hoernle). So Comm. and Ch. 施戒等 ('gift precepts'); cp. Dutt, *Aspects of Mahāyāna Buddhism*, p. 69. For *ādya* standing independently as final member of a compound, cp. Manu, IX, 230, *śiphāvidalā-rajjvādyaiḥ* ('switches, bamboos, ropes, and other such things'); the feminine ending is exceptional in such a case, perhaps unique.

129 There is no expedient or possibility by which you did not try to rescue the miserable world from the dreadful hell of the *saṃsāra*.

- a. If *śakyo* (A.S.) were right it would be necessary to understand *vā* as *eva*, as is possible (cp. *JM.* p. 102, l. 4) but unlikely. *thabs dan spyod pa* (T.) might seem to point to a reading *upāyaś caryā vā*, as noted by J-S. Comm. is to me obscure on this passage and I-tsing vague, as usual: 'The Buddha is the only refuge for those fearing the *saṃsāra*; brave and greatly pitiful the Noble One saves all the multitude.'
 c. *ghorāt*] Cp. Manu, I, 50, *ghore 'smin bhūtasamṣāre*.

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130 Many and diverse were the words and actions to which you resorted in one place or another according to the differing minds of those to be trained;

ab. A.'s text is unobjectionable in itself and confirmed by other MSS. The note *gzhan paḥi cha lugs* (= *rūpāntarāṇi*) rather strangely restricts the meaning of *caritāni* to the assumption of other shapes, as illustrated by the tales of Supriya and the Potter. In T. *bahurūpāṇi* seems to be taken as a noun. J-S. are certainly mistaken in presuming from T. a reading *vapūṃṣi* for *bahūni*, the latter being certified by the concurrence of three MSS. and by Comm.'s note *nam maṅ* etc. which can refer to nothing else. Ch. is unusually far afield: 'From the cloud of your body, the universal *dharmadhātu*, the *dharm*-rain sprinkles the places of impurity' (implying a variant *varṣitāni* or *kṣaritāni*?).

d. *gatāni*] Neither text nor translation are certain; *mdsad* in T. suggests a reading *kṛtāni* and the absence of a note in Comm. rather supports this.

131 All pure, amiable, honoured and extolled, salutary and acclaimed by gods and men.

b. *arcitāni*] *arjitāni* (A.), though to some extent supported by *urji* (for *urjitāni*?) in ψ , can hardly be right. *arhitāni*, which J-S. ascribe to T., would be possible *per se* but has nothing to do with T.'s equivalent *brjīd* ('shining'). The latter, if right, must be derived from Comm. *ma rig paḥi rab rib gtoṅ ba la gyar baḥi pḥyir na* 'because they lend themselves (?) to driving away the darkness of ignorance'. This may probably refer to a reading *arcitāni* understood as 'caused to shine, shining', a sense which the word actually bears in the Veda, though 'honoured' is the normal meaning. Perhaps, however, we should read *brjed* in T. and Comm., which would be the regular equivalent of *arcita*. *pūjītāny arcitāni* is a likely sequence: cp. the formulas in *Aṣṭ.Praj.* p. 57 and elsewhere, *pūjayed arcayed, pūjanīyo 'rcanīyaḥ, pūjanām arcanām*, etc.

132 It is impossible both to speak and to act much and well; but in your case, O Truth-teller, both were found possible.

cd. Lit. 'these twain were seen to be otherwise'; i.e. the Buddha did both speak *bahu sādhu ca* and act *bahu sādhu ca*. T. translates *bahu* as if it were *preyaḥ*.

133-4 By your own purity alone you might cleanse the world; therefore there is not to be found in the three worlds a field such as you; especially since you so rose up for the welfare of all beings, utterly lost as they were in the perilous strait of existence without beginning.

133 c. *kṣetram*] Cp. note on v. 99.

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134a. *prāg eva*] ‘All the more’, as usual in Buddhist Sanskrit; so Comm. (‘an introductory particle’) and Ch. 況. T. wrongly renders ‘formerly’ (*sīa nas*).

SECTION XIII. *Praise of Freedom from Debt.*

135 I know not the way by which recompense might be made to you; even those who have attained *parinirvāṇa* are not free of debt to you.

For sense cp. *Sad.* iv, vv. 55–8, *ko nāma śaktaḥ pratikartu tubhyam* etc., where *pratikartum* (*lan glon* in the Tibetan version) means ‘requite’, not ‘thwart’ as Kern supposed.

136 Although these stand in your Law, it is their own welfare that they work; but your toil for their sake—how should there be any requital thereof?

Cp. *Kāś.P.* 80, *tathā hi te ātmahitāya yuktāḥ | svaparobhayārthekarabuddha-putrāḥ.*

137 For looking upon the hearts of the sleepers you awaken them, the kind and heedful friend of heedless beings.

T. a. *zhugs rtse ba* (= *jāgarṣi*) is not found in dictionaries.

138 The destruction of sins was declared, the delusion of Māra was laid open, the evil nature of the *samsāra* was told, the region free from fear was shown.

b. *vighātītā*] ‘Taught’ Comm. and T. (*bstan pa mdzad*). This meaning is not given in dictionaries and the nearest approach to it known to me is *Divy.* p. 280, l. 9, *muṣṭim vighātya* ‘opening his fist’. Perhaps we should translate ‘broken asunder’; cp. *vighātīta* in Pāli and Ch. 能除 ‘destroys’.

139 What else could one anxious for the good of living creatures and pitying them find to do in which you have not led the way?

a. *karuṇāyatā* (A.) was evidently read by Nandipriya; *karuṇātmanā* (B.ψ) is intrinsically as good and may be behind Ch. 悲心.

d. *dattānunayaḥ*] ‘Which has not been done by you’ T., following Comm. Perhaps ‘in which you did not give a lead (by precept and example)’.

140 If these qualities were transferable you would assuredly have bestowed them upon all, even upon Devadatta.

a. *dharmāḥ*] ‘*balavaiśāradayāḥ*’ Comm.

c. ‘Devadatta and Sunakṣatra are unworthy to receive this teaching’ Ch.

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- 141 That is why, O Protector of the world, you told the world this truth
'Here one governs not another' as if expounding grammar.

The Tibetan text of the *Miśrakastotra* contains neither this verse nor one of Dignāga's to correspond with it. In view of Dignāga's comparatively early date this is a sufficiently strong ground for doubting its authenticity, notwithstanding its appearance in Comm., Ch., T. and all available MSS. Moreover, the pedantic play upon words whereby *kāraka* evidently bears a secondary meaning from its use as a grammatical term (= *kriyāhetu*) and *saṃjñāpāyan* refers to grammatical exegesis (cp. *saṃjñāsūtra*; *brda sprod pa* of T. usually = *vaiyākaraṇaḥ*, *vyākaraṇam*), is unlike anything else in this poem. Comm. leaves it unexplained.

- 142-3 Having for a long time promoted the Good Law on earth out of pity for the world, having raised up many worthy disciples able to help the three worlds, and having trained your personal converts ending with Subhadra, what yet remains to you of your debt to living creatures?

143a. *sākṣādvineya*] A convert of the Buddha as distinct from those of his disciples (*śrāvakavineya*): cp. *Divy.* p. 203, l. 2, *śakyaṃ śrāvakavineyas tathāgatena vinayituṃ na tu tathāgatavineyaḥ śrāvakeṇa*. I-tsing's version owes little to the Sanskrit: 'In the Deer Park you saved all who were near, in the grave of Śāl trees you converted Subhadra.'

Where two verses are syntactically connected the text of both in Comm. regularly precedes the notes upon them. In the present instance the second hemistich of *v.* 143 is omitted, to appear later along with the first hemistich of *v.* 144. Similarly the second half of *v.* 144 coheres in Comm. with the first half of *v.* 145, and the second of *v.* 145 with the first of *v.* 146. The second hemistich of *v.* 146 follows independently, after which the correct combination of half-verses is re-established. It can hardly be a coincidence that the *śloka* of Dignāga which follows Mātrceta's *v.* 142 in our text of the *Miśrakastotra* is defective, the first half having fallen out. The transposition of *vv.* 142 and 143 in Ch. also points to some dislocation in the text. On the other hand the order of lines in A. is confirmed by two of the Berlin MSS. and offers no internal ground for suspicion. The return to correct order after *v.* 146 is probably due to the fact that in Comm. (though not in T. or A.) chap. XIII concludes with that verse.

- 144 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.

'Quand il est sur le point d'entrer en Nirvāṇa, il confie le Corps de la Loi (*dharmakāya*) au bodhisattva mahāsattva *Mi lō* (Maitreya), à *Kia chō* (Kāśyapa), à *A nan* (Ānanda) etc., puis il entre enfin dans la concentration du diamant

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(*vajropamasamādhi*) et fragmente les os de son corps en petits morceaux pareils aux grains de sénevé (*sarṣapa*). Ainsi, pour sauver les êtres, il n'abandonne jamais la force de l'énergie.' (*Mppś.* vol. II, pp. 939–41.)

145 'My Body of Law and my Body of Form both exist for others' sake.'
Thus even in *nirvāṇa* you taught this unbelieving world.

b. *dharmarūpakāyau*] Cp. *Divy.* p. 19, l. 10, *dr̥ṣṭo mayopādhyāyānubhāvena sa bhagavān dharmakāyena no tu rūpakāyena, gacchāmy upādhyāya, rūpakāyenāpi taṃ bhagavantaṃ drakṣyāmi*. This early view of the *kāyas*, found also in late Pāli texts, according to which *dharmakāya* is the Law (*dhammo desito*) as distinct from the physical body of the Buddha, developed into the more metaphysical conception of Vasubandhu (*AK.* VII, 34) and the still later varieties of Mahāyānist doctrine concerning the Three Bodies; cp. Dutt, *Aspects* etc. chap. III, *Hobogirin*, s.v. *busshin* (*buddhakāya*).

c. *duṣkuhasya*] The word occurs three times in *Divy.* in the form *duṣkuhaka* meaning, as here, 'incredulous'; so Comm. *dad pa med pa*, T. *yid ches dkaḥ ba*, Ch. 一 闍 提 (= *icchantika*). Hoernle connects with \sqrt{kuh} 'mirationem movere'.

146 For thus, having transferred your Body of Law in its entirety to the virtuous and having split your Body of Form into tiny fragments, you attained *parinirvāṇa*.

a. *satsu*] Kāśyapa and Ānanda according to Comm.; cp. Lamotte's note, *Mppś.* vol. II, p. 939.

Comm. takes this as the end of the *ānṛṇyastava*, the remaining verses constituting a summing up (*ñe bar sud pa*) of the whole *stotra*.

147 What steadfastness! What conduct! What form! What virtues! There is nothing in the properties of the Buddha which is not wonderful.

148 Even to you, beneficent, beautiful, tranquil in speech and action, are men hostile. Behold the fierceness of stupidity!

a. *caḥṣuṣye*] *cāḥṣuṣe* (Kh., Hoernle) is metrically objectionable here.

149 Those beings who honour you, the ocean of merit, the treasure store of jewels, the heap of properties, the mine of virtues, even upon them is homage well bestowed.

150 Your virtues are unfailing, O Lord, but my capacity may fail; therefore I stop short for fear of halting, not because I am satisfied.

c. *prasaṅgabhīrutvāt*] Explained by Comm. as fear of contracting the fault of contradicting (*hgal ba* = *virodha*) the *Tathāgata's* virtues. It is not clear how *prasaṅga* could convey this. I-tsing perhaps took it in the sense of 'addiction, wrong inclination': 'passion (欲) of praising the *Tathāgata's* virtues arises; I see the precipice and withdraw in fear therefrom, I cease' (unless 崖 'precipice' is meant to represent *prasaṅga*); but the word would hardly be thus used of so

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virtuous an activity as praising the Buddha. The only passage which I can offer in support of my translation is Aśv.BC. IX, 72, *anūnam avyastam asaḥtam adrutam... vacaḥ* where Johnston renders *asaḥtam* 'devoid of attachment'; but it clearly balances *adrutam*—glib speech as opposed to halting. So *asaṅga* is used of a cart or vessel moving without impediment. Possibly, however, we should print *ataḥprasaṅga*^o and translate 'from fear arising in consequence of that'.

T. d. *glo ba la ni gcags bzhin mchis* probably = 'I am in perturbation'. *glo ba* in the sense of 'heart' is not uncommon (cf. v. 152), though dictionaries do not record it. For the phrase as a whole cp. *Padmaḥi than yig*, XIII, *rgyal blon thams cad yid la bcags* ('All the ministers puzzled over the matter'), *Ḥdul ba*, vol. II, fol. 92b, l. 3, *yid la bcags bzhin ḥchi bar gyur*¹ to (apparently = 'died with the thought in mind'), Tshe riñ dbaṅ rgyal (ed. Bacot), *bcags* = *kokrita* (*kaukrtya*).

151 Only you yourself can know yourself who are beyond measure, beyond number, beyond thought, beyond comparison.

b. *anidarśanam*] '*nirūpamam ity arthaḥ*' Comm. The renderings 'not to be taught' (*bstan min*) and 'hard to see' (難見) might be supported by AK. I, 29a.

152 Not even a part of a fraction of your virtues has been celebrated and yet there is great gladness in my heart; without diminishing the waters of a mighty lake the thirsts of men are appeased.

153 By the fruit arising from this good work of mine which is the product of a wit derived from faith in the Sage, may the mind of all living things, now tossed about on the wild winds of evil thoughts, be brought to docility.

The *puṇyotsarga* (*puṇyapariṇāmanā*); cp. *Śikṣ.* pp. 29ff., Dayal, *Bodhisattva Doctrine*, pp. 188ff., Keith, *Buddhist Philosophy*, p. 211.

b. *prasāda*] In its regular Buddhist sense of the tranquillity which comes from fixing the mind reverently upon a holy person; cp. BA. VI, 115, *buddhaprasādāt yat puṇyam* and Prajñākaramati's gloss *tathāgatam ālambya svacittam prasādayato yat puṇyam*. Both *dañ ba* and *dad pa* are commonly found as its Tibetan equivalents, but possibly the former should always be read. *pratibhā*] Literally 'brilliance'; 'rapidité d'esprit et la facilité de la parole' (Lévi on *Sūtr.* I, 12). In practice *pratibhā* and *pratibhāna* appear almost always as associated with readiness in speech; cp. Dayal, op. cit. pp. 265ff.

The verse in A.'s final colophon is the familiar 'Buddhist credo'; cp. *Mahāvagga*, I, 23, 4, Waddell, *Lamaism*, p. 105. The prose runs: 'This is (an example of) the duty of charity of those who follow the excellent Mahāyāna. May the merit which belongs herein to the monk of the supreme Śākya, Sunayaśrimitra, serve to promote the attainment of the fruit of highest knowledge by the whole mass of living creatures beginning with teachers, instructors, and parents.'

¹ ḥgyur X.

APPENDIX I

TRANSCRIPT OF Š¹

Obverse

- (1) tava nānyatra śāsana(m ♦ tā)ñ mā alykepi enāṣṣālyñe 82 evam ekānta-kāntaṃn te ♦ māntrākka alokālymi cañcare (dṛṣṭirāge)ṇa bālīsāḥ pilkont (ants) ///
- (2) yadī vigarhatti (pelaiḥkne) kwri nākse(nt)rā (♦ nā)sti dṛṣṭisamo ripuḥ mā nesāṃ pilontamṇa eneśle sām 83 anvābhūmḥkth(ā) /// y(a)mene takāsta kuse ///
- (3) sanam bahu śai(ṣṣetse cwi) ñyātse māka (♦) tat sa(m)smṛtya virūpe pi ♦ tu epyāc klormem mā tasemānene rano (stheyam te śā)sane bhavet klyelle ///
- (4) 84 prāg eva hi(tava)ktuś ca ♦ kutenno spā kārtse weṣṣeñcantse ♦ hitakartuś ca śāsanam kārtse yamintse ///
- (5) × lle tākoi ādīptaśirasāpi te ♦ sālpewsai astsa rano tāñ 85 bhujīṣyatā bodhisukham śāñ āñmṭsa nesālyñe kārsa ///
- (6) × maimātsāññe ♦ prā(pyat)e tvanmatāt (sa)rvañ yānmāstrā tāñ pelaiḥkneṃ po ♦ idaṃ bhadracatuṣṭayaṃ te mānt maimantse ṣtwerātse ///

Reverse

- (1) (na)mucer upatāpan(aṃ ♦ mā)rāntse pālsālyñ(e) ♦ āsvāsanam nṛdevānāñ tsārwaṣālyñe sāmna ñāktetsā ♦ karoti tava śāsanam yama(ṣṣā)ṃ /// 87
- (2) × cmelatse orotse k(e)nāntse ♦ asaṅgam anavagrahañ snai trenkāl snai krāmpālyñetse ♦ śāsanena tava krāntaṃ ♦ wātkāṣṣālyñesa tā ///
- (3) × s × rano wātkāṣṣāl(yñe) 88 tvacchāsanarasajño hi ♦ tāñ wātkāṣṣālyñentse śuke aiśeñca katu ♦ tiṣṭhet kal ///
- (4) vā svairī ♦ yaṃ ma × (tane) mākte āñme ♦ yatra mṛtyor agocaraḥ ente srukālyñentse mā ymiye 89 āgama ///
- (5) pāsanasya × × × × lyñe lāre yamālyñetse ♦ kālatrayavibhāgo sti ♦ preściyantso tāryāntso pāke yamālyñe nesāṃ (♦ nānyatra) ta(va) śāsanam mā perna ///
- (6) (evam) kalyāṇakalilam (māntr)ākka krentaunasa acce ♦ tavevam ṛṣipuṅgava ♦ tāñ ce rṣākāññeṣṣu kaurṣu ♦ śāsanam nāśrayam(ti ye) (pelai)kne mā saim yamāskentrā ku(s)e ///

¹ v. Intr. p. 22. Kucheān is italicized.

APPENDIX II

THE MIŚRAKASTOTRA OF DIGNĀGA

- || rgya gar skad du | mi shra ka sto tra nā ma | bod skad du | spel mar bstod
pa zhes bya ba | thams cad mkhyen pa la phyag ḥtshal lo |
- 1 | gtiñ mthaḥ med paḥi ḥkhor ba yi || rgya mtshoḥi nañ du rnam par gnas |
| ḥdod chags la sogs mi bzad paḥi || chu srin gyis ni lus zos pas |
- 2 | de riñ gañ la skyabs su mchi || ji srid bdag la sems yod na |
| gañ gi bstan la gnas pa dañ || gañ bstod gañ la bsñen bkur bgyi |
- 3 = Śat. v. 1.
- 4 | gzhan gyi gnod pa bsal baḥi phyir || gañ gi ñes pa zad gyur pa |
| gzhan mñon mtho dañ thar paḥi phyir || yon tan goms byas bdag gi min |
- 5 = Śat. v. 2.
- 6 | gañ zhig ñes de gzhan la gnod || de ni yon tan gañ gzhan sman |
| ñes pa rañ gi ñes bcom pa || ḥtshe ba rañ don yon tan no |
b. smad T_2 . d. ḥtsho ba T_2 .
- 7 = Śat. v. 3.
- 8 | spyod pa la ni mi smod phyir || thub pa skyon ni med par grub |
| bde bar grags paḥi chos spañs nas || skye bo dkar ba smod pa med |
- 9 = Śat. v. 4.
- 10 | che baḥi yon tan cha yis kyañ || tshig rñed ñes par ma blañs pa |
| gal te ston bstod mi byed na || mi khom gnas bzhin bdag bcom ḥgyur |
- 11 = Śat. v. 5.
- 12 | mañ du bcad par gyur pa ste || mthar yañ bskal paḥi skyon gyis gnas |
| lce ni don can ma gyur te || gzhan du bdag ni bslus par gyur | [200b]
b. read mthaḥ yas?
- 13 = Śat. v. 6.
- 14 | yon tan gyi mthaḥ ma rtogs pas || gal te bstod pa mi byed na |
| shā riḥi bu la sogs pas kyañ || ñes par bstod par mi ḥgyur ro |
- 15 = Śat. v. 7.
- 16 | gañ zhig gzhan la slob pa dañ || dman phyir legs par ma bslabs gañ |
| ñes pa zad kyañ de slob ciñ || gañ phyir don gyis khyod mi slob |

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- 17 = *Śat. v. 8.*
- 18 | yon tan grañs kyi mthu yis ni || slob la smra bar nus pa dañ |
| mthaḥ can gzhal bar byed nus kyi || mi slob pa yi mdun du min |
- 19 = *Śat. v. 9.*
| sañs rgyas bcom ldan ḥdas la bstod pa dad pa las spobs pa skyes pa zhes
bya ba las bstod pa gleñ bslañ ba zhes bya ba ste leḥu dañ poḥo ||
- 20 || bde gnas sñiñ rje med pa ni || spyod dam mi spyod rnam mi spyod |
| rañ gi bde bas gzhan dbañ phyir || de ñid dañ ni ñes par sbyar |
b. rnam mi spyod] *read* rnam par spyod?
- 21 = *Śat. v. 10.*
- 22 | sñiñ rje rnam par spañs nas ni || gzhan gyis gzhan ni bcol ba byed |
| la lar bdag phan la brtson pas || rañ gi bde phyir rab tu ḥjug |
- 23 = *Śat. v. 11.*
- 24 | sbyin paḥi pha rol phyin paḥi phyir || thugs rjes ḥgro ba blañs nas ni |
| sloñ la dgyes pa ḥphel [201 a] ḥgyur ba || ba spu du ma ldañ dañ bcas |
- 25 = *Śat. v. 12.*
- 26 | bdag la bdag ñid spañs nas ni || gzhan la bdag ñid blañs pas na |
| rtsva yis rin chen rigs chen ltar || dgyes pa mi ñams ldan pa yis |
- 27 = *Śat. v. 13.*
- 28 | ḥjig rten bdag ltaḥi bsam pa can || sñiñ rjeḥi sems ni med pa ste |
| sdug bsñal ḥjigs sam bde ḥdod pas || tshul khrimis kun tu blañs nas sruñ |
- 29 = *Śat. v. 14.*
- 30 | phyi rol rkyen gyis ma rdzogs dañ || rañ sbyor phun tshogs med paḥi phyir |
| bsam pa rnam par dag pas kyañ || tshul ḥkhrims pha rol dag mi ḥgyur |
- 31 = *Śat. v. 15.*
- 32 | bzod paḥi pha rol phyin paḥi rgyu || thugs rjeḥi dbañ gis mchod bya yañ |
| ma ḥoñs sdug bsñal bsñeñs pa yis || gzhan ñid rañ ñid la ñes pas |
- 33 = *Śat. v. 16.*
- 34 | gzir bar gyur pa rnams la yañ || ñes pa rnams ni mi sems pa |
| bzod paḥi pha rol phyin ḥdod phyir || byas pa ñid ni rjes lta bas |
- 35 = *Śat. v. 17.*
- 36 | phan byed mchod pas dgah gyur pa || ño mtshar che baḥi sems mi rtsi |
| mgon po khyod ni dgyes pa gañ || bdag gis de ni ño mtshar dgoñs | [201 b]

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- 37 = Śat. v. 18.
- 38 | gañ yañ gshed ma ñid kyis ni || ral gri ñid kyis bcaḍ byas nas |
| byañ chub gñer bar gzigs nas ni || byams pa la ni bzhugs par gyur |
- 39 = Śat. v. 19.
- 40 | de ltar bdag ñid gyur pa yañ || sems can rtag tu sdug bsñal can |
| ji ltar sañs rgyas chos rnam la || so sor brtags nas brtson ḥgrus bya |
- 41 = Śat. v. 20.
- 42 | khyad par yon tan rñed nas ni || ñes pa rnam par spañs pa dañ |
| sems can don du khur khyer yañ || thugs ni kun tu mi bsñel te |
- 43 = Śat. v. 21.
- 44 | bsam gtan pha rol phyin pa ni || dag paḥi rjes su cis mi mchi |
| lta dañ ña rgyal snañ med pa || gañ gi shes rab kyis ni bsal |
- 45 = Śat. v. 22.
- 46 | kha cig mu stegs pa rnam ni || loñs spyod kyis ni ñes legs ḥthad |
| gzhan la gcig tu ñid kyis ni || loñs spyod dgag pa ma mdzad do |
- 47 = Śat. v. 23.
- 48 | khyod kyis shes rab mtshul min te || dud ḥgro du ma rnam la yañ |
| gañ zhig ye shes rnam dag phyir || ji ltar rjes su mchi mi bgyid |
- 49 = Śat. v. 24.
- 50 | legs [202a] bshad chen po sku srog gis || tshigs su bcaḍ paḥi phyed tsam
yañ |
| gañ zhig shes rab rnam ḥphel phyir || ji ltar rjes su mchi mi bgyid |
| khyod ñid gcig pus rnam mkhyen mdzad |
d. ji ltar... bgyid *delete*?
- 51 = Śat. v. 25.
- 52 | sems can brtson ḥgrus ḥphags pa ni || grañs med par ni gyur pa yañ |
| spyod med zha bo rnam kyis gañ || skye bos thob par mi nus so |
- 53 = Śat. v. 26.
| sañs rgyas *etc.* . . . rgyuḥi sgo nas bstod pa zhes bya ba ste leḥu gñis paḥo ||
- 54 || yon tan thams cad cuñ zad gzigs || gsol ba na yañ mnal mi mñah |
| ñe bar blañs pa brtan mdzad ciñ || khyab par la ni thugs ni chags |
d. *Read khyad par . . . mi chags?*
- 55 = Śat. v. 27.

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- 56 | dkaḥ bas sgrub la ñams mi mñah || yun riñ du ni mi gnas shiñ |
| chags bcas kyañ ni phal che ba || ḥbras bu las ni shin tu chuñ |
- 57 = *Śat. v. 28.*
- 58 | thub dbañ ñid ni dkaḥ bas grub || de ltar smra baḥi skye bo rnams |
| sñiñ rjes phoñs pas mi sems pa || brtson ḥgrus mi gyo blañs nas ni |
- 59 = *Śat. v. 29.*
- 60 | ḥjig rten pa yi ḥphags lam dañ || brtson ḥgrus shes rab kyis kyañ ni |
| tshe rabs sña maḥi mthar [202b] yañ ni || khyod ni yañ dag byuñ ba yis |
- 61 = *Śat. v. 30.*
- 62 | rtag tu ñal zhiñ mgon med pa || sloñ zhiñ bde ba ma mchis te |
| sems can rnams la ñams med paḥi || ñon moñs mañ po spyod mthoñ nas |
- 63 = *Śat. v. 31.*
- 64 | gzhan gyi phun tshogs bsgrub paḥi phyir || khyod ni gtso bor mthoñ nas
ni |
| bdag gi yon tan dman paḥi phyir || gzhan min brtson ḥgrus phrin las can |
- 65 = *Śat. v. 32.*
- 66 | chuñ dañ dman dañ ḥtsho ba med || kha na ma tho chags bcas dañ |
| tshim pa mi byed legs mthaḥ med || thun moñ gsal dañ mi ldan te |
- 67 = *Śat. v. 33.*
- 68 | mañ ba dañ ni rab gyi rab || kun tu ḥtsho dañ dri ma gcod |
| tshim par mdzad dañ bde mthaḥ can || thun moñ min paḥi snañ ba mñah |
b. mtsho *T*₂.
- 69 = *Śat. v. 34.*
- 70 | ñan thos blo mchog rnams kyis kyañ || bskal pa rnams kyis ma rtogs pa |
| lha ma yin gyis gtiñ rñed paḥi || khyod kyi dgoñs ḥdra ga la mchis |
- 71 = *Śat. v. 35.*
- 72 | ḥdod paḥi mthaḥ la ma chags pas || gañ zhig kha cig gis skyod min |
| khyod kyi bkaḥ ni brtan bcas pa || su zhig gis ni ḥjal bar nus |
b. skyod] skyon *T*₂.
- 73 = *Śat. v. 36. [203a]*
- 74 | bde ba ḥdod pas phyi rol pa || ñi maḥi rjes su ñal byed de |
| khyod ni ñi ma dañ mtshuñs min || thun moñ gi ni dbye bar brjod |

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- 75 = Śat. v. 37.
- 76 | sbyor dañ bsam pa dag pa yis || sñon yañ ñes pa mi mñaḥ la |
| khyod kyi spyod pa bsam min pas || sañs rgyas ñid ni sus bsam nus |
- 77 = Śat. v. 38.
- 78 | gzhal du med paḥi yon tan rnam || dpe yi tshul gyis sus gzhal nus |
| khyad par la ni sbyor baḥi phyir || tshig tsam yañ ni mañ po yin |
- 79 = Śat. v. 39.
- 80 | bse ruḥi rva dañ ḥdra ba gañ || gañ yañ khyod kyi rjes ḥgro slob |
| grol ba tsam gyis khyod dañ mtshuñs || rmad byuñ yon tan ñid kyis min |
- 81 = Śat. v. 40.
- 82 | yañ na de yañ khyod mtshuñs min || gañ phyir gñis ka mñam pa ni |
| tshad ma mkhan gyis brjod par nus || de ni sus kyañ rtogs mi ḥgyur |
a. yañ T_2 : las T_3 . c. par T_3 : mi T_2 . d. de T_3 : des T_2 .
- 83 = Śat. v. 41.
| sañs rgyas etc. . . .dpe med par bstod pa zhes bya ba ste leḥu gsum paḥo ||
- 84 || ḥgro las bdud las rnam par rgyal || rjes su dpag pas rnam par lhag |
| khyod kyi ñan thos kyis kyañ ni || [203b] mñam gnas bdud las rgyal bar
ḥgyur |
- 85 = Śat. v. 42.
- 86 | khyod ni stobs gnas ma yin yañ || gañ gis rgyal bar bya baḥi rigs |
| de yis srid gzhan rgyal baḥi phyir || bdud kyi nan dañ mñag gzhus rnam |
- 87 = Śat. v. 43.
- 88 | gyeñ baḥi rkyen dañ mjal na yañ || gzhan la mi bsten pa yis ni |
| ḥkhor ba thog ma med pa ni || khyod bdag ñid kyis dgyes par mdzad |
- 89 = Śat. v. 44.
- 90 | gañ gis de ltar bsam min yañ || lhag par ñon moñs las rgyal gyur |
| skye bo gzhan dañ thun moñ gañ || mu stegs las rgyal de smos ci |
c. gañ] read dañ?
- 91 = Śat. v. 45.
- 92 | chags sdañ gti mug bcas pa dañ || de ñid dañ ni ḥgro ba srid |
| phra rgyas spañs pa rnam kyis ni || rgol baḥi tshe na rnam dpyod yin |
- 93 = Śat. v. 46.

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- 94 | btañ sñoms gnas la gnas pa gañ || ño mtshar min zhiñ dkaḥ ba min |
| ḥjug pa dañ ni ldog paḥi phyir || de ni ño mtshar zhes bya ste |
- 95 = *Śat. v. 47.*
- 96 | yun riñ por ni mñon ḥdod paḥi || yid la re ba skoñ ba dañ |
| mi rigs pa ni rtsod pa yis || chos ñid la ni gegs byed la |
- 97 = *Śat. v. 48. [204a]*
- 98 | gañ zhig ḥphel baḥi rgyu mtshan phyir || srog kyañ khyod kyis mi dgoñs
na |
| gzigs pa dañ ni gsan pa dañ || khyod kyis ma gzigs ma gsan bzhin ||
- 99 = *Śat. v. 49.*
- 100 | phan tshun rjes su ḥjug paḥi phyir || ñes par lus dañ sems dag gi |
| mya ñan dgaḥ sogs gnas skabs ni || re dogs kyis kyañ shin tu bsgribs |
- 101 = *Śat. v. 50.*
- 102 | shin tu ñuñ ñu ḥdod pa yis || ḥbad pa yis ni sbas na yañ |
| ñes zad shin tu ma lus paḥi || gzhan don gyis ni drañs pas na |
d. don] *syllable do illegible.*
- 103 = *Śat. v. 51.*
| sañs rgyas *etc.* . . . rmad du byuñ bar bstod pa zhes bya ba ste leḥu bzhi
paḥo ||
- 104 || gañ gis khyod kyi sku mthoñ bas || sems ni dañ bar ma gyur pa |
| de la mig ni med pa ste || yañ na yod kyañ don med paḥo |
- 105 = *Śat. v. 52.*
- 106 | gañ yañ lta dañ zhi ba ḥam || yul ni shin tu rñed pa na |
| thams cad chags dañ bral ḥgyur zhiñ || ḥdi ni mthoñ baḥi nañ na mchog |
- 107 = *Śat. v. 53.*
- 108 | rnam par sdañ baḥi sems ldan yañ || mthoñ bas ñoms par cis mi ḥgyur |
| khyad par la mkhas ma yin yañ || gañ zhig yi dags rnam kyis ni |
- 109 = *Śat. v. 54. [204b]*
- 110 | dub mar ma dgoñs ño mtshar te || rjes su mthun paḥi don mdzad ciñ |
| phrin las gsal bar gyur pa na || gañ gis ḥbad pa med par ḥphrul |
- 111 = *Śat. v. 55.*
- 112 | khyod la yon tan mi mñaḥ na || de bzhin gshegs paḥi sku ḥdi ni |
| gzhan pa gañ zhig la ni rten || gzhan mi bas ni rnam par spras |

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- 113 = Śat. v. 56.
- 114 | phun sum tshogs las lhag paḥi sku || gzhan dañ mtshuñs min thob pa ni |
| rten pa yi ni khyad par gyis || phun sum tshogs pa lhag par ḥchad |
- 115 = Śat. v. 57.
| sañs rgyas etc. . . .sku la bstod pa zhes bya ba ste leḥu lña paḥo ||
- 116 || gsod dañ bkres skom grañ dro dañ || mi srund smad pa la sogs mañ |
| gsum la dub pa med bzod ciñ || ñan soñ gi ni sdug bsñal yañ |
- 117 = Śat. v. 58.
- 118 | bciñs paḥi rgyu ni ñon moñs pas || ḥgro ba yis ni ñon moñs bzod |
| khyod ni thugs rje yis bciñs pas || bzod pa gañ de ño mtshar lags |
- 119 = Śat. v. 59.
- 120 | de ltar sdug bsñal btañ sñoms nas || dben paḥi gnas su bzhugs [205 a] par
mdzad |
| shin tu gsal bar bya baḥi phyir || de ltar gyi yañ bzod par mdzad |
- 121 = Śat. v. 60.
- 122 | ḥjig rten spyod pa ḥdra ba mañ || ma ḥoñs bde ba la brten nas |
| da ltar byuñ las gus pa yis || sems can rñams la rñam dpyad nas |
- 123 = Śat. v. 61.
- 124 | gzhan la chags shiñ dgoñs pa yis || thugs rje btsun mos mi bya med |
| yañ na khyod ni mi chags pas || rañ dañ mthun pas spañs nas gañ |
c. mi] syllable almost illegible. d. read mthun pa?
- 125 = Śat. v. 62.
- 126 | don dam pa ni ma brñes pas || sñon ni de bzhin dkaḥ spyod min |
| sañs rgyas ñid ni brñes pa yis || zhi gnas bdag ñid spañs nas kyañ |
- 127 = Śat. v. 63.
- 128 | gal te sems can don mdzad ḥdi || sems can yid ni mi ḥgyur ba |
| gus pas gzhan du mi ḥdra la || ji ltar mi bzañ ltar brtse med |
b. yid] yod T₂.
- 129 = Śat. v. 64.
- 130 | yañ na khyod ñid dkaḥ ba rñams || spyod pa ma ñams des ni mdzad |
| khyod kyis ñid don las lhag par || gzhan du rjes su gzigs par mdzad |
- 131 = Śat. v. 65.

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- 132 | gañ zhig rjes su mi mthun pañi || [205 b] rol mo mkhan gyi bzo sogs ni |
 | ñan pañi las lahañ drañ bar mdzad || de ñid de ni mi ḥthad do |
 b. bzo] bze *T*₂.
- 133 = *Śat. v. 66.*
- 134 | gtoñ min yod de chags pa min || chags pa yod de dños mi shes |
 | kha cig dños po shes na yañ || rjes su mthun min gtoñ ba yañ |
- 135 | gtoñ ba min la chags pa yañ || dños po shes na rjes su mthun |
 | thugs rje de yi spyod legs mañ || gañ gis smra bar byed par nus |
 | sañs rgyas *etc.* . . . thugs rje la bstod pa zhes bya ba ste leḥu drug paḥo ||
- 136 = *Śat. v. 67.*
- 137 | ñon moñs ḥjoms dañ rtsub min dañ || gsal dañ bde blag rtogs pa dañ |
 | sna tshogs don ni ma ḥkhrugs dañ || sñiñ po can dañ mañ ba yañ |
- 138 = *Śat. v. 68.*
- 139 | rjes su chags dañ bar ma dañ || sdañ bas gnod pa byed pa la |
 | ñes kun skyug par mdzad pañi phyir || thams cad la ni thugs mñam mñañ |
- 140 = *Śat. v. 69.*
- 141 | mos khams dbañ poñi dbye ba yis || gañ phyir bsam pa sna tshogs pa |
 | de bas thabs la mkhas pa yis || skyes bu ḥdul mchog kha lo sgyur |
- 142 = *Śat. v. 70.*
- 143 | yun riñ ḥphel bar ḥgyur ba ni || thugs rje brtson ḥgrus phun tshogs pas |
 | dgoñs pa yañ dag [206 a] shes rab kyañ || thams cad la ni brtson dañ ldan |
- 144 = *Śat. v. 71.*
- 145 | snod kyi skyon dañ ḥbrel bas na || rnam par bdud rtsi ḥdi ḥdra baḥañ |
 | ro ni phrogs par gyur pa ste || lha yi chu ni rgya mtshor bzhin |
- 146 = *Śat. v. 72.*
- 147 | sño ba thi sogs dbye ba yis || mi sdug pa ni bstan pa dañ |
 | byams pa dañ ni sñiñ rje yañ || spyod pañi gñen poñi phyogs kyis ni |
 a. *sic T*₂.
- 148 = *Śat. v. 73.*
- 149 | gzhan yañ rten ciñ ḥbrel ḥbyuñ bañi || rnam pa sna tshogs bstan pa yis |
 | de bzhin las bdag gir bya ba || bdag med pa dañ dbyer med pas |
- 150 = *Śat. v. 74.*

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- 151 | gal te ḥḍi ni ma gsuñs na || bde gshegs dgra bcom sañs rgyas dañ |
| de ltar rtogs ñid phun tshogs paḥi || khyod kyi bden gsuñ sus rtogs ḥgyur |
- 152 = Śat. v. 75.
- 153 | zab pa dañ ni sñan pa dañ || go sla dañ ni legs sbyar dañ |
| gdul bya dañ ni rjes su mthun || gdug pa la yañ bden don phyir |
- 154 = Śat. v. 76.
- 155 | loñs spyod ñuñ ñu tsam zhig dañ || skye ba dañ ni ḥjig pa yañ |
| gzhan yañ ḥgro ba [206b] gzhan dbañ la || ñes par ḥbyuñ ba ston par
mdzad |
- 156 = Śat. v. 77.
- 157 | yoñs smin dbañ gis shes rab ni || sgom paḥi rañ bzhin bskyed mdzad ciñ |
| de las ldañ baḥi dus su ni || thos bsam rañ bzhin gyis kyañ ni |
- 158 = Śat. v. 78.
- 159 | shes rab spyān ni zag pa med || dañ po bden pa skyed par mdzad |
| de ḥog dbañ poḥi dbye ba yis || bsgom pa dañ ni mi slob lam |
- 160 = Śat. v. 79.
- 161 | ḥdul baḥi thabs la mkhas pa yis || sñon dus lo rgyus gsuñ baḥi phyir |
| skal can rnamś la don dam pa || shin tu ma ḥdas pa yis kyañ |
- 162 = Śat. v. 80.
- 163 | khyod kyi ñan thos mchog rnamś kyi || rigs dañ smin dañ mos pa yis |
| mi shes pas ni bsgrīb paḥi tshig || khyod ni thugs dgoñs ma ñams pas |
- 164 = Śat. v. 81.
- 165 | khyod gsuñ yon tan cha tsam laḥañ || bdag gis bstod pa nus ma yin |
| gañ gis khyod kyañ ḥdod chuñ baḥi || rab tu gsal bar kun tu ḥdren |
a. tsam] cam T₂.
| sañs rgyas etc. . . . gsuñ la bstod pa zhes bya ba ste leḥu bdun paḥo ||
- 166 = Śat. v. 82. [207a]
- 167 | gzhan rnamś kyañ ni thar don min || dkaḥ bas thob ciñ bde ḥgro min |
| mi rtag phan tshun ḥgal ba ste || de lam ḥbras bu bstan paḥi phyir |
- 168 = Śat. v. 83.
- 169 | byañ chub semś ni ñer blañś nas || gzhan don la chags thugs mñaḥ bas |
| khyod bskal bye bar skad cig bzhin || dmyal bar yañ ni de bzhin bzhugs |

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- 170 = *Śat. v. 84.*
- 171 | ñon moñs bde ba chuñ byed pañi || mi yi bdag poñi bkañ luñ gis |
| dmyal ba yi yañ las rñams lañañ || byas pa gzo bas hñjug par mthoñ |
- 172 = *Śat. v. 85.*
- 173 | zhi gnas ye shes rdzogs pa dañ || rtogs par gyur nas dad pa dañ |
| ñon moñs kun las rñam hñgrol phyir || byis pa slob dañ mkhas rñams kyis |
c. hñgrel *T*₂.
- 174 = *Śat. v. 86.*
- 175 | stoñ pa ñid ni gsuñ ba dañ || srid par smon pa mi mñañ dañ |
| mtshan ma med pa rñed mdzad pa || gañ de chags sdañ med pañi phyir |
- 176 = *Śat. v. 87.*
- 177 | bdag tu lta bas hñdus byas la || smod med mya ñan hñdas mi hñthad |
| de slad de yi mi mthun [207*b*] pa || hñchi bdag gis ni hñtshe bar hñgyur |
- 178 = *Śat. v. 88.*
- 179 | skyes nas ñes par hñjig pañi phyir || hon te ñon moñs bzhin hñchi hñpho |
| khyod sras kyis kyañ dbañ thob phyir || de las hñdi ni khyad ches hñphags |
- 180 = *Śat. v. 89.*
- 181 | thabs sogs sgrub la mkhas pa yis || shes rab gsum po rñam hñphel phyir |
| gañ tshe sems ni ñes sbyar dañ || bzhang dañ sdañ ba zhes bya hñdis |
d. sdañ ba] *read* ldañ ba?
- 182 = *Śat. v. 90.*
- 183 | rigs pa lña phyir ma hñphel zhiñ || bsam byañi gnas dañ bral bañi phyir |
| mu stegs gzhan gyi mthoñ bzhin yañ || lta la srid pañi gdon gyis dkrugs |
- 184 = *Śat. v. 91.*
- | sañs rgyas *etc.* . . . bstan pa la bstod pa zhes bya ba ste leñu brgyad paño ||
- 185 | gañ zhig sña mar smon lam mdzad || yañ na mthoñ dañ thos pa yañ |
| hñgro ba rñams la smon mdzad pa || da ltar yañ ni don ldan hñkhums |
c. smon] *read* sman?
- 186 = *Śat. v. 92.*
- 187 | kye maño gnas skabs thams cad du || skye dgu rñams la sman mdzad pañi |
| chos bstan pas ni byed pa na || gañ mthar bde ba sgrub pañi phyir | [208*a*]
- 188 = *Śat. v. 93.*

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- 189 | gañ zhig dad pas brlan sems kyiś || yon tan dran pa gsal bas kyañ |
| gal te khyod ni bde mdzad na || de las ño mtshar ma mchis lags |
- 190 = Śat. v. 94.
- 191 | de bzhin skyabs ḡgro len pa dañ || sbyin dañ slob pa rjes byed paḡi |
| ḡjigs ḡjoms mdzad pa ci ño mtshar || gañ zhig chos la mñon ḡdod pas |
- 192 = Śat. v. 95.
- 193 | glags skabs tshol bar byed pas kyañ || khyod kyi druñ du ñer mchis na |
| phyi nas gduñ ba dañ ldan phyir || sman pa bzhin du de bzhin khyod |
- 194 = Śat. v. 96.
- 195 | mtshañ ḡbru ba la brtson pa ste || bha ra dhva dza la sogs kyañ |
| ñes legs dañ ḡdra cis mi ḡgyur || khyod la de ni ño mtshar ci |
- 196 = Śat. v. 97.
- 197 | ḡjigs pa mi bzad rnamś su yañ || khyod ni dran pa tsam gyis gañ |
| zhi bar gyur pa de la yañ || mtshar min gañ zhig thugs rjeḡi bdag |
- 198 = Śat. v. 98. [208b]
- 199 | me tog gcig ni rab ḡphul bas || gañ zhig ñan ḡror ltuñ ma gyur |
| de la dus ñes bstan pa la || mtshar min khyod sñon ḡdi ḡdra lags |
- 200 = Śat. v. 99.
- 201 | gañ zhig gis khyod mthoñ tsam gyis || skyon yon la ni mi mkhas pa |
| dud ḡgro dañ ni gzhan min ḡgyur || de la drin sogs mtshar ma lags |
- 202 = Śat. v. 100.
- 203 | gañ zhig mthoñ ba tsam gyis ni || ñan soñ gi ni sdug bsñal yañ |
| ñe bar zhi ba de la yañ || gnas min ḡjig rten dogs pa can |
- 204 = Śat. v. 101.
| sañś rgyas etc. . . .smon lam gyi bstod pa zhes bya ba ste leḡu dgu paḡo ||
- 205 || sña phyir semś gnas bsgrub slad du || rmugs la sogs pa zhi baḡi phyir |
| phyi rol gyeñ ba zhi don du || nañ gi chog shes spañś paḡi phyir |
- 206 = Śat. v. 102.
- 207 | zhi gnas ñes par rdzogs nas ni || phyi nas bden la sbyar bar mdzad |
| bsgom pa khyad par mdzad slad du || sa bon med par spañś par mdzad |
- 208 = Śat. v. 103. [209a]

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- 209 | thad du phyin nas khyod mtshañ ḥbru || gañ zhig sa bon med par spañs |
| ḥon kyañ de la btañ sñoms min || phan paḥi dus la gzhes par mdzad |
- 210 = *Śat. v. 104.*
- 211 | gañ zhig bar ma la phan bzhed || de ni shin tu ño mtshar min |
| gañ zhig slar yañ byas ḥjoms paḥi || gñen dañ grogs rnames la ni bzhin |
- 212 = *Śat. v. 105.*
- 213 | skye ba gcig tu phyi rol gyi || bzaḥ btuñ gos la sogs pa yi |
| ñon moñs pa yi dbañ gis ni || lus tsam la ni phan byed dag |
- 214 = *Śat. v. 106.*
- 215 | thar paḥi sa bon ji ltar yañ || de rnames dge ba la btsud nas |
| dus gcig yoñs su smin slad du || dus ni kun tu ḥdaḥ bar mdzad |
- 216 = *Śat. v. 107.*
- 217 | de nas ji ltar snod gyur paḥi || yoñs su smin par gzigs nas ni |
| slar yañ thugs ni ma bsñel zhiñ || sman gdags bsam gtan la brtson lags |
c. thugs] *syllable gs illegible.*
- 218 = *Śat. v. 108.*
- 219 | de las tha dad med pa yis || rgyu bcas rgyu ni med pa yañ |
| ḥphags paḥi lam la ḥgod mdzad dañ || khyod kyis ḥjig rten la ston mdzad |
- 220 = *Śat. v. 109.*
- 221 | gañ du rgyu ni med pa la [209b] || khyod kyis bstan par rab btsud na |
| de la thar paḥi rgyu bcas la || mdor bsdus pas na smos ci dgos |
- 222 = *Śat. v. 110.*
- 223 | ḥdi ni dman dañ ḥdi mchog ces || khyod kyis bltos pa bsal nas ni |
| de ltar yon tan ḥphags ḥdren pa || ḥbad pas ji ltar bdag ñid bzhin |
- 224 = *Śat. v. 111.*
- 225 | bdag ñid ḥjigs pas bde thob paḥi || yul dag spañs par gyur nas ni |
| ḥgran zla bzhin du cig nas cig || mchog tu rjes su ḥbrañ ba byed |
- 226 = *Śat. v. 112.*
- | sañs rgyas *etc.* . . . lam ḥjug pa la bstod pa zhes bya ba ste | leḥu bcu paḥo ||
- 227 = *Śat. v. 113.*
- 228 | gzhan la sman pa mdzad la chags || thugs rje yis ni thugs bciñs pas |
| bskal pa grañs med gsum gyis ni || khyod kyis sdug bsñal mi dgoñs so |

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- 229 = Śat. v. 114.
- 230 | zhi gnas bde ba ma thob pa || sñon mdzad gañ de ño mtshar min |
| khyod kyis zhi gnas thob pa yañ || spañs pañi mdzad pa ño mtshar ro |
- 231 = Śat. v. 115.
- 232 | slar yañ phyag gi [210a] bdud rtsi yis || gzhan rnams la ni phan pa mdzad |
| de ñid kyis ni mi ḥgrañ bañi || mi srund spyod pas phal pa bzhin |
c. bañi] pañi T₂.
- 233 = Śat. v. 116.
- 234 | mañ poñi rañ don mthar thug dañ || de ni khyod kyis che ba lags |
| de la mñon ḥdod don la yañ || de ltañi sdug bsñal bsdam pa mdzad |
- 235 = Śat. v. 117.
- 236 | lci dañ cha lugs yañ dgoñs pañañ || de tshe khyod la ga la ste |
| gañ phyir gzhan ma spañs nas kyañ || sdug bsñal ldan pa mthar phyin pas |
- 237 = Śat. v. 118.
- 238 | pha ḥam yañ na gzhan legs la || byams pañam yañ na sñiñ rje yis |
| khyod yon phrag dog gis gduñs dañ || de bzhin rgyu med dgra bo la |
- 239 = Śat. v. 119.
- 240 | ñes rtog gdon gyis zos pa ni || phyir zhiñ shin tu mi bzad la |
| mgon po rañ sems rjes mthun pas || khyod kyis ñes pa mthoñ ba la |
- 241 = Śat. v. 120.
- 242 | shin tu dge bañi spyod ldan pa || mgo dañ yid dañ tshig dag gis |
| khyod ni phyag ḥtshal mchod ḥos la || rtag tu bdag ni phyag ḥtshal bstod |
- 243 = Śat. v. 121. [210b]
- 244 | shin tu phan tshun ḥgal ba can || sems can rnams kyis log rtog pas |
| mi bskyod de la phan ḥjug pañi || thugs ldan khyod la phyag ḥtshal lo |
- 245 = Śat. v. 122.
- 246 | dgra rnams la ni ḥbad min pas || thugs kyis kyañ ni rtag tu btul |
| bzlog la yañ dag ḥjom mdzad pañi || rgyal mchog khyod la phyag ḥtshal
lo |
- 247 = Śat. v. 123.

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- 248 | shin tu bzad min khams tsam yañ || yun riñ gis ni ḥphel mdzad pa |
 | sman paḥi spyod pa rjes ḥjug pa || sman mchog khyod la phyag ḥtshal lo |
 | sañs rgyas la *etc.* . . . dkaḥ ba mdzad pa la bstod pa zhes bya ba ste leḥu
 bcu gcig paḥo ||
- 249 = *Śat. v. 124.*
- 250 | rañ rig rjes su mi gcod ciñ || dge ba goñ du ḥdren byed pa |
 | skye ba gzhan du mdzad paḥi phyir || dge mchog khyod la phyag ḥtshal lo |
- 251 = *Śat. v. 125.*
- 252 | shin tu mchog don mdzad slad du || dmu rgod rnams ni bde ba yis |
 | shin tu ño mtshar gyur pa yis || ḥdul mdzad khyod la phyag ḥtshal lo |
- 253 = *Śat. v. 126.*
- 254 | gzhan gyi dbañ gis lus tsam ni || shin tu tshim dañ rjes mthun min |
 | gañ phyir gzhan gyis tshim byed las || tshim mdzad mchog khyod la
 phyag ḥtshal |
- 255 = *Śat. v. 127. [211a]*
- 256 | rgyun min mkhas pa ma yin phyir || thams cad du ni tshig mi ḥgrub |
 | de ni shin tu spañs mdzad phyir || bden gsuñ khyod la phyag ḥtshal lo |
- 257 = *Śat. v. 128.*
- 258 | rig dañ thabs la mi mkhas paḥi || tshig gis sems ni ḥgugs mi ḥgyur |
 | gzhan gyi sems ni bkug mdzad nas || ḥchi med gsol mdzad la phyag ḥtshal |
c. gyi] gyis T₂.
- 259 = *Śat. v. 129.*
- 260 | kha cig pha rol ḥdod slad du || brtson ḥgrus ldan la thabs mi mkhas |
 | thabs mkhas brtson ḥgrus med pa las || ḥdren mdzad mchog khyod la
 phyag ḥtshal |
- 261 = *Śat. v. 130.*
- 262 | gzhan gyi cha lugs sna tshogs ni || don med yañ na gzhan gsod phyir |
 | don ldan sku ni sna tshogs paḥi || don kun mdzad la phyag ḥtshal lo |
- 263 = *Śat. v. 131.*
- 264 | phyi rol rnams kyi spyod pa ni || gzhan gsod pa dañ smod pa ste |
 | bkra shis gzhan don kun ldan paḥi || spyod pa mñañ khyod la phyag
 ḥtshal |
- 265 = *Śat. v. 132.*

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- 266 | gzhan gyi spyod pa tshig ni gzhan || ñion moñs phal cher ħkhrugs pa yañ |
 | spyod pa dañ ni don mthun pañi || legs gsuñ khyod la phyag ħtshal lo |
 [211b]
- 267 = Śat. v. 133.
- 268 | gal te dbye byed rnams kyi ni || ħbañ zhig khyod ni snod gyur na |
 | de bzhin dpag med dge ldan pañi || sgor gyur khyod la phyag ħtshal lo |
- 269 = Śat. v. 134.
 | sañs rgyas *etc.* . . . mkhas par bstod pa zhes bya ba ste leñu bcu gñis paño ||
- 270 || gañ phyir mya ñan gyis ñams pas || ston pa rñed par dkañ ba yañ |
 | slar yañ dkañ la brtson ldan pa || khyod la rtag tu phyag ħtshal lo |
- 271 = Śat. v. 135.
- 272 | rañ don byed par bdag mchog ciñ || de ltar gañ gis rmad byuñ gsuñs |
 | thog mar ma thogs phun sum tshogs || ston mdzad khyod la phyag ħtshal
 lo |
- 273 = Śat. v. 136.
- 274 = Śat. v. 137.
- 275 | gti mug mnal ni bcom pañi phyir || shin tu sad khyod phyag ħtshal lo |
 | snod dañ snod min sogs dpyod phyir || ħjig rten mkhyen la slar phyag
 ħtshal |
- 276 = Śat. v. 138.
- 277 | gal te gzhan gyi rgyud rnams kyi || ñion moñs bdud las rgyal gyur pa |
 | bdud kun las rgyal smos ci ħtshal |
Fourth pāda missing.
- 278 = Śat. v. 139. [212a]
- 279 | mgon khyod grañs dañ ħphags pa dañ || bla ma yan lag gñen ħdun gyis |
 | dgoñs pa mdzad pa gañ lags pa || de phyir kun bdag la phyag ħtshal |
- 280 = Śat. v. 140.
- 281 | khyod kyis mdzad par mi spyod gañ || de ni ñes par bgyid mi rigs |
 | gnas ma yin las ldog pa dañ || gnas la zhugs la phyag ħtshal lo |
- 282 = Śat. v. 142.
- 283 | bskrun nas gdul bañi khyad par gyis || bstan pa rgyas ni btab nas kyañ |
Last two pādas missing.

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- 284 = *Śat. v. 143.*
- 285 | chos kyi sku yis ma lus paḥi || ḥgro ba dag dañ ldan khyod kyis |
| slob dpon khu tshur bciñ min phyir || bu lon lhag ma gzhan ci mchis |
- 286 = *Śat. v. 144.*
- 287 | yañ na gzugs skuḥi mthar yañ ni || sems can don mdzad ñid gzigs nas |
| ñid kyi bde la chags mi mñaḥ || de la bltos pa dor bar mdzad |
d. de la] de las *T*₂.
- 288 = *Śat. v. 145.*
- 289 | de ni spyod bzañ mthar thug paḥi || sems can gzhan don mdzad pa ñid |
| gañ zhig thog ma dbus mthar yañ || khyod kyis ma ñams [212*b*] ñid du
ḥkhums |
- 290 = *Śat. v. 146.*
- 291 | de ltar thog ma dbus mthaḥ ru || chos gzugs sku gñis bdag ñid kyis |
| sems can don la phan mdzad phyir || bu lon mi mñaḥ la phyag ḥtshal |
- 292 = *Śat. v. 147.*
- 293 | tshul ḥkhrims dañ ni bsam gtan rgyu || deḥi ḥbras gzugs dañ gzugs med
paḥaṅ |
| gañ phyir khyod kyis ma dgoñs te || de phyir bsam min khyod phyag
ḥtshal |
- 294 = *Śat. v. 148.*
- 295 | khyod la sdañ bar byed pa la || sman mdzad pa ni bsam mi nus |
| de sman mdzad pa bsam min pas || rtag tu khyod la phyag ḥtshal lo |
- 296 = *Śat. v. 149.*
- 297 | khyod kyi zhabs rdul gyis brgyan paḥi || yul gañ de laḥaṅ phyag ḥtshal nas |
| dge baḥi bstan pa la mkhas paḥi || mtshan gyis brgyan pa smos ci ḥtshal |
- 298 = *Śat. v. 150.*
- 299 | khyod ni rañ sañs rgyas kyis min || ñan thos mchog gtso bos ma yin |
| byañ chub ñe baḥi byañ sems kyis || rtogs mi ḥgyur na gzhan ci smos |
- 300 = *Śat. v. 151.*
- 301 | bsam min tshogs des phun sum tshogs thob pa |
| gzhan [213*a*] don spyod pa ño mtshar dge las kyi |
| yon tan cha tsam brjod par bdag rmoñs pas |
| rañ don dgoñs pas mi nus par yañ byas |

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302 = Śat. v. 152.

303 | btsun pas mdzad paḥi bstod paḥi druṅ du ni |
 | brjod ñiṅ mdzas pa ma yin ci zhig ḥgran |
 | ḥo naḥaṅ bdag ni mi shes pa yis spel |
 | skye boḥi rna bar ji ltar ḥjug par ḥgyur |

304 = Śat. v. 153.

| saṅs rgyas *etc.* . . . bu lon med par bstod pa zhes bya ba ste leḥu bcu gsum
 paḥo ||

|| spel mar bstod pa zhes bya ba slob dpon chen po ma tri tsi ṭa daṅ | slob dpon
 phyogs kyi glaṅ po dag gi zhal sṅa nas mdzad pa rdzogs so || || rgya ḡar gyi mkhan
 po ku ma ra ka la sha daṅ | zhu chen gyi lo tsā ba dge sloṅ bsod nams bzaṅ
 pos bsgyur ciṅ zhus te gtan la phab paḥo ||

APPENDIX III

TRANSLATED EXTRACTS FROM NANDIPRIYA'S COMMENTARY

The following translations include all but the briefest references in Comm. to legends of the Buddha (or Bodhisattva) and his followers. The Tibetan forms of proper names are only given where their Sanskrit equivalents are uncertain.

v. 3. *gañ gi phyir de bzhin du . . .*

Therefore we hear of *vāsanās* of desire in the Noble Śāriputra. When the limbs and lesser limbs of the Elder Mahāmaudgalyāyana had been beaten by the brahmin *pravrajita*, Dbyug pañi gtsug phud can (Daṇḍacūda?) with a stick so that they were smashed like a sugar cane, King Ajātaśatru gave him into the hands of physicians with orders to cure him within seven days on pain of forfeiting their property. But because the Teacher was old and had been sorely beaten he could not be healed and desired to pass into *parinirvāṇa*. Next day, knowing that he had formed a desire to pass into *parinirvāṇa*, the Noble Śāriputra, who had within his soul-series (*saṃtāna*) which had existed from time without beginning certain remnants of *vāsanā*, himself passed into *parinirvāṇa* early in the day along with his following of seventy thousand monks. The Elder Mahāmaudgalyāyana, unable to bear his death, passed into *parinirvāṇa* along with seventy-six thousand monks.

The story seems not to have appeared elsewhere. In the Pāli tradition Maudgalyāyana was killed by brigands at the instigation of the Jains (v. Malal. *sub nom.*).

Ibid. *chu bo gañ gās kyañ . . .*

On that day the river Ganges carried away a monastery wherefore the Elder Pilindavatsa said to the river Ganges: 'Harlot, may you become solid.' In former days he had been a brahmin and this (incident) was (the result of) the *vāsanā* of his pride. On account of a quarrel with the people (?) he had insulted the river Ganges and for that reason possessed a corresponding *vāsanā*.

On Pilindavatsa v. Malal. *sub nom.* *Mpps.* pp. 121 f. gives a different version of this tale, which seems not to occur in Sanskrit or Pāli. The last sentence is obscure and perhaps corrupt.

v. 4. *char dus kyī zla ba . . .*

The *sūtra* relates that during the four rainy months a non-Buddhist stayed with the Blessed One in order to seek for offences in the *Mahāpuruṣa* and to spy out breaches of rule; but not so much as a fault, of desire or other, did he see in the Blessed One.

I have not traced this story.

Ibid. *de bzhin du de bzhin gshegs pa bltams pas . . .*

Thus those *tīrthikas*, finding that on account of the birth of the *Tathāgata* they no longer found gain and honour, themselves killed the *pravrajitā* Sundarī

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and then spread abroad a slander against the Blessed One, saying: 'The Śramaṇa Gautama, having made this woman serve him, has killed her.' Afterwards a certain *tīrthika* said to another *tīrthika* who was quarrelsome because he had found gain and honour: 'Did you not kill Sundarī yourselves and lay the blame on the Śramaṇa Gautama?' Hearing this King Prasenajit banished them from the country.

Likewise may be cited the instance of the *pravrajitā* Cañcā who slandered the Blessed One.

For these well-known tales v. Lamotte's notes, *Mppś.* p. 507 (Sundarī) and p. 123 (Cañcā or Ciñcā).

v. 12. *de ltar byams paḥi stobs . . .*

Thus, when the Blessed One was the Bodhisattva Maitrībala, he cut off his flesh with a very sharp knife like a blue lotus and gave it to *yakṣas* to eat.

And the story of the Bodhisattva Mañicūḍa who gave his flesh to *rākṣasas* is related.

For Maitrībala cp. *JM.* VIII; for Mañicūḍa, *Mañicūḍāvadāna* (Mitra, *Nepalese Buddhist Literature*, p. 162), *Kṣ.Av.* III.

Ibid. *dper na ri boṅ du gyur paḥi . . .*

For example, when the Blessed One was a hare, Śakra came to him in the form of a beggar of miserable aspect.¹ To provide him with a meal the Blessed One threw himself into the fire. So the *jātaka* relates.

Jāt. 316 etc.

v. 13. *dper na bcom ldan ḥdas . . .*

For example it is related that the Blessed One, as King Śrīsenā, being famed as the giver of all (his possessions), cut off half his body and gave it to Śakra who had assumed the semblance of a brahmin.

Kṣ.Av. II.

Ibid. *ltogs paḥi sdug bsñal . . .*

A tigress tormented by the pain of hunger was about to devour her own cubs; seeing her the Blessed One, who was then a Bodhisattva, gave himself up to her and thus ransomed the tiger cubs with his own life.

Lamotte, *Mppś.* p. 143, n. 1.

Ibid. *yaṅ rgyal po zhi bar . . .*

Again it is told that as King Śibi he saw a dove pursued by Śakra who had assumed the shape of a hawk. In order to save it, he cut off his own flesh slice

¹ *gco baḥi bsam pa daṅ ldan pa. mi gco ba* = homo pauper, miserabilis (Hong-Kong Dict.) *bsam pa* perhaps = 'distinctive mark': cp. *Ḥdul ba*, vol. II, fol. 199b⁵, *khyad par ram | bsam pa ham | tha dad du bgyi ba*.

APPENDIX III

by slice and gave it up until finally he weighed his entire body on the scales and thereby ransomed the dove.

Lamotte, *Mppś.* p. 255, n.

v. 17. *ji ltar klu gzhon nu . . .*

Thus as the Bodhisattva Jīmūtavāhana he saw a *nāga* boy, Śaṅkhacūḍa, walking towards him and that this boy was to be eaten by Garuḍa. In order to save him he surrendered himself to Garuḍa.

Likewise as King Candraprabha he offered up his head to the brahmin Raudrākṣa.

For the first of these well-known legends cp. Kṣ.*Av.* cviii etc.; for the second, Lamotte, *Mppś.* p. 144, n. § 3.

v. 18. *ji ltar bzod pa smra bar . . .*

Thus, as Kṣāntivādin, he taught the Law to the king's wives 'who had come to see his dwelling in the forest. In a fit of jealous fury King Kali cut off his ears, nose, arms, and feet with a knife.

Lamotte, *Mppś.* p. 264, n.

Ibid. *ji ltar rus sbal du gyur pa . . .*

Thus, when he was a tortoise, in order to bring safely to shore some merchants who had suffered shipwreck in the ocean, he put them on his back and carried them to shore. Then, having fallen sound asleep from fatigue, he was covered (?) all over by ants. Awaking from his deep slumber he made not the slightest movement for fear those ants might die and so he ended his life on that same shore.

Likewise the *jātaka* story of the elephant with six tusks may further be cited.

The rescue of the merchants, but not the subsequent happenings, is narrated in *Īdul ba*, vol. II, fol. 445 a, ll. 6 ff. The tale of the sea-monster in *Divy.* xviii, p. 232 may also be compared; for the incident of the ants cp. the story of the *nāga* in *Mppś.* p. 854. The *Ṣaddantajātaka* is well known; v. Lamotte, *Mppś.* p. 716, n.

v. 20. *ji ltar ri dags kyi tshogs . . .*

Thus, when he was lord of the deer, he saw the king, who was devoted to hunting, (approaching) with his host. Bearing the deer on his back he transported them across a rushing river. His blood flowed (from wounds inflicted) by the sharp hooves of the deer, his whole body was hurt, his joints were cut, but notwithstanding the pain so caused he saved the deer with the loss of a single fawn.

Cp. *Av.Śat.* 40, Khotanese *Jātakaṣṭava*, 714 ff.

v. 25. *dper na legs par bshad pa . . .*

For example the Blessed One once sought after good speech (*subhāṣita*) and, since his mind was dark because he had not heard the Law, he bought the following verse from Śakra who had assumed the form of a *yakṣa*, giving his

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own body for food in exchange: 'He who acts righteously, acts well. Let wrong action be avoided. In this world and the next he who acts righteously rests in happiness.'

Av.Śat. 38, etc.

v. 54. *ḥḍi ltar thos pa yin te . . .*

We hear that King Bimbisāra, wishing to convert the son of the king of Roruka city, went about to send him a portrait of the Buddha drawn on cloth. The painters, however, were never satisfied with gazing on the limbs and lesser limbs of the Blessed One and could not draw his portrait. So the Blessed One said: 'That is enough (?), great king, the painters are weary; for when men see the *Tathāgata* they cannot be content (*asecanakadarśanas tathāgataḥ*). Therefore shall an image (*ḥod = chāyā*) arise on the picture of itself.' Then the Blessed One made an image arise on the picture, which King Bimbisāra dispatched to the lord of Roruka. Having seen it the king (of Roruka) was inspired with deep faith; by meditating on the Law of Causation (*pratītya-samutpāda*), which was written on the same picture, he perceived the Noble Truths and, coming into the presence of the Blessed One, was received into the Order and attained the degree of *Arhat*.

Cp. *Divy.* xxxvii, pp. 547f. In a similar tale (*Ḥḍul ba*, vol. III, fol. 372b) the painter's colour an outline produced by the Buddha on the canvas: cp. also *Ḥḍzans blun*, xxvii.

v. 62. *rol mo mkhan gyi cha lugs bzhes nas . . .*

We hear that the Blessed One went to the place of the gods in the form of a musician and himself played the harp. Although a thousand strings were cut, his music completely filled the sky. Supriya, the king of the *gandharvas*, who prided himself on his skill as a harpist, lost that pride in his music and was converted.

Jāt. 243 and *Av.Śat.* 17 may be compared. Our version seems to be referred to in *Divy.* xvii, p. 202.

v. 69. *dper na lhas byin la . . .*

For example the Blessed One thus addressed Devadatta: 'O benighted man, if I do not give the congregation of monks into the hands of Śāriputra and Maudgalyāyana, how much less should I give it into yours! For you shall eat spittle from the corpse of an Ambaṣṭa man, son of a maidservant of the Śākyas.'

A different and shorter version of the rebuke appears in *Vinaya*, II, 188; cp. also Lamotte, *Mppś.* p. 872, n. 1, from which it seems likely that the Tibetan translators here misunderstood their original.

v. 75. *dper na yoṅs su mya ṅan las ḥḍas paḥi . . .*

For example the Blessed One said: 'One hundred years after I have entered *parinirvāṇa* there will arise a King Caṇḍāśoka. In a single night he will make 80,000 *stūpas* of the King of Law.'

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He also foretold that in time to come wrinkles would gather on the heads of the Khutaka men and that a young woman would bear a son. These and other prophecies may all be adduced.

For the Aśoka prophecy v. Lamotte, *Mppś.* p. 723, n. 2. The other two predictions are unknown to me, but *khutaka* may be connected with *khusta* (apparently = 'bald') in *Divy.* p. 426, l. 28.

v. 77. *dper na ña pa dag gis...*

For example, some fish and similar sea-animals, having been landed by fishermen with a fishing-net, were much distressed and through the power of the Blessed One spoke thus: 'After we have died we shall be born in hell.' After they had thus spoken the Blessed One addressed them with the following verse of encouragement: 'Believe firmly in me, the compassionate *ñina*; having escaped birth among the animals you will go to heaven.' So they believed in the Blessed One and were born among the gods, after which they came into the Blessed One's presence and perceived the truth.

Likewise the Sorrowing Snake and other illustrations may be cited.

Stories untraced.

v. 78. *dper na sñon chu srin las...*

For example it is told at length how one who became a *devaputra* having formerly been a sea-monster perceived by that very fact the nature of truth and went his way rejoicing like a merchant who makes a profit.

Untraced.

v. 81. *ji ltar cho hphrul chen po...*

So he went from Rājagṛha to Śrāvastī desiring to give a great magical display. ... Being thus asked by King Prasenajit 'In how long will the Blessed One give a great magical display?', he replied 'In seven days' time'. For he saw that the souls (*saṃtāna*) of those to be converted (*vineya*) would be fully ripened by that time.

Divy. XII.

v. 92. *dper na khyim bdag mñon med zas sbyin gyis...*

For example, when the householder Anāthapiṇḍada heard the word 'Buddha' which he had never heard before, he was glad, his hair rose, and he inclined his heart to the doctrine.

Gilgit MSS. vol. III, pt. iii, p. 138 (= *Hdul ba*, vol. III, fol. 321a).

v. 94. *ji ltar rab tu byuñ ba hphar ba yis...*

Thus it is related in the *Bram zehi tshig phrad kyi mdo* (*Brahmanipātasūtra*?) that the *pravrajita* Plotika said to one of pure brahmin race:¹ 'If an elephant-

¹ Called Jāṇussoṇi in the Pāli version (*Majjh.Nik.* I, p. 175).

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hunter (*nāgavanika*) enters an elephant-forest and in that great elephant-forest sees the footprint of an elephant, he will come to the conclusion: “Ha! This is a great elephant who has such a footprint.” In the same way, behold! one who bears the shape of a man has not four feet; he who has them¹ is the Blessed One, the *Tathāgata*, Gautama, the *Arhat*, the *Samyaksāmbuddha*, etc. etc.’

The story is told at greater length in *Majjh.Nik.* 1, pp. 175 ff. (*Cūlahatthipadopamasutta*).

v. 98. *de ltar yañ lhañ bu gžhan . . .*

So the story is related that a certain *devaputra*, knowing that in seven days’ time he was to be reborn in the womb of a sow, wept bitterly. Admonished by Śakra he sought refuge with the Buddha and, having reverted from birth as an animal, was born among the gods.

Divy. XIV, p. 194. Also in *Ratnamālāvadāna* (v. Mitra, op. cit. p. 200).

v. 101. *yañ na bltams pa tsam gyis . . .*

Alternatively: even when he was born five hundred treasure-hoards were seen and all the other kings sent many presents to his father Śuddhodana. For that reason his father gave him the name Sarvārthasiddha.

v. my note on the verse.

v. 103. *de bzhin du shā riñi bu . . .*

Likewise he told Śāriputra to take thought for the multitude living in Śrāvastī. At this command the Noble Śāriputra converted the *tīrthikas* who came before him in Jetavana and the people of Śrāvastī.

Cp. *Life of Hiuen-tsiang* (trans. Beal), p. 94.

v. 105. *de lta bas na gduñ bañi rim gyis . . .*

Accordingly, Scripture relates that when Devadatta was sick of a fever, his illness was removed by the Blessed One’s truth-blessing (*satyādhiṣṭhāna*).

Īdzañs blun, XIV.

Ibid. *ħdi lta ste gzhon nu ñes par gnas pa . . .*

Thus the Blessed One came and received into the Order a young man named Ñes gnas (Ñīla?) who had earned his living as a sweeper in the city of Śrāvastī. Hearing of this the people of Śrāvastī quite lost faith in the Buddha’s teaching, saying: ‘He receives even a mean fellow like this.’ Then King Prasenajit, wishing to make the Blessed One repent of his action, visited Jetavana. Now this Noble Ñes gnas was sitting on an ordinary slab of stone, sewing rags into a garment. The Blessed One had closed the door of the upper chamber of his house and sat in meditation. The king, not knowing the face of the Noble Ñes gnas, said to him: ‘Noble sir, be good enough to announce me to the Blessed One.’ Now that

¹ For the Buddha’s *cattāri padāni*, cp. *Majjh.Nik.* 1, p. 176.

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Noble One possessed the magical powers of an *Arhat* and could tell the thoughts of others. Knowing, therefore, the king's mind, he dived into that stone like a bird into the water¹ and went and aroused the Blessed One from his trance. The king entered and, having touched the Blessed One's feet with his head in salute, said: 'First I should like to know the identity of the monk who possesses these remarkable magical powers.' The Blessed One replied: 'It is he on whose account you have come to make me repent.' Hearing this the king was filled with faith and happiness. And the Blessed One addressed him once again in order to inspire him with faith: 'The physician examines a patient's excrement whether it be hard or soft, and then applies a purgative treatment. He does not consider the patient's family. Similarly the Buddha, having examined the soul whether it be hard or soft, gives medicine to wash away its impurities; he does not regard a man's family.'

For Nīla cp. Malal. *sub nom.* The tale of the *caṇḍāla* girl Prakṛti (*Divy.* xxxiii) is in some ways closely analogous.

v. 111. *dper na rigs ñan par skyes pa...*

For instance, while that same Noble Ñes gnas, a man of low birth, was sitting on a stone slab sewing rags into a garment, seven hundred *Brahmakāyika* goddesses came down from the Brahma heaven and, after they had made reverent obeisance to him and gazed upon him, one of the goddesses spoke the following verse: 'We seven hundred exalted goddesses have come from the heaven of Brahma and do you reverence; O man of noble origin (*ājāneya*), to you who have seen the end of birth, to you who have reached the end of existence, hail!'

Sāratthappakāsinī, II, 217 has a similar though not identical story of Nīla Thera.

v. 115. *dper na groñ khyer bsrūñ byed...*

For example the tale (*avadāna*) runs that in the town of Avanti, the brahmin-king Agnidatta, having prepared to entertain the Blessed One for three months, <at the instigation of>² the brahmins withdrew from the country to a place of concealment. Then some merchants arrived from the Northern Road and from them the Blessed One obtained horse-fodder and ate it.

The story is told at length in *Hdul ba*, vol. II, fol. 267b, l. 3–fol. 287b, l. 4: for other versions v. Lamotte's note, *Mppś.* p. 124.

Ibid. *dper na sa la zhes bya ba...*

For example, the people of a brahmin village called Śālā were possessed by Māra so that he could not obtain a single alms-offering among them.

v. Lamotte, *Mppś.* p. 457, n. 3.

¹ Cp. *lhyeļu zul byed pa = nimajjanam karoti*, *Mvy.* § 15, 13.

² The *Hdul ba* version suggests some such supplement to our text.

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Ibid. *dper na rgyal poḥi khyab kyi bram ze...*

For example, a brahmin chief merchant (*śreṣṭhin*) of Rājagṛha came to Śrāvastī to see the Blessed One who, seeing that his soul was not ripe, betook himself on foot to Rājagṛha. The merchant came to Rājagṛha. The Blessed One went to Campā. Similarly he went to Sāketa, Benares, and Vaiśālī—the six great cities. Then the merchant, as soon as he set eyes on the Blessed One, saw the truth.

Untraced.

Ibid. *ji ltar kau sham biḥi ḥbrog paḥi bu mo...*

Thus the daughter of a forest-dweller of Kauśāmbī, wishing to bring Hastakāṭavika, her beloved,¹ to the city of Śyāmā, was handed over by her father and his relatives to Hastaka in the wilderness, she and her companions. At evening the gate leading to the wilderness was closed and they remained outside the town. The Blessed One too, having seen Hastaka's town of Śyāmā and knowing that it was not ready to perceive the truth, came into the wilderness and slept on ground trampled by cattle (*gokaṇṭakeṣu*) upon a bed of grass. And the herdsmen thus spoke to Hastakāṭavika: 'The ascetic who saved you from the *rākṣasa* is sleeping on ground trampled by cattle.' Hearing this, Hastaka forgot the town of Śyāmā and from very gratitude went to the *Tathāgata* and, after salutation, addressed him: 'When the wind blows high in the land does the Blessed One sleep on trampled ground, on a bed of grass?' The Blessed One answered: 'Hastaka, other worldly people sleep for pleasure. I am different from them because I am not tormented by desire, hatred, and stupidity. He who is tormented by these things sleeps in misery though he rest on a soft couch.' Through this teaching of the Law the householder Hastaka saw the very truth.

v. Malal. *sub nom.* Hatthaka. The legend of how the Buddha saved his life occurs in Pāli sources but the main narrative seems to be new.

v. 116. *ji ltar dgon pa paḥi khyim du...*

For example, the Blessed One entered the home of Āṭavika. Āṭavika was absent and said when he returned 'Śramaṇa, begone!' and the Blessed One went because (the place) was the property of another (?). (Later) he said 'Śramaṇa, enter!' and the Blessed One entered; for he was devoid of arrogance and pride.

Cp. *Suttanipāta*, I, 10.

Ibid. *ḥphags paḥi gsuṅ spaṅs nas...*

Abandoning the noble (Sanskrit) speech (he used) another tongue, namely *Dab phi da phi*, in order to teach the Law to the *Lokapālas* who knew a barbarian language.

¹ *raṅ ḥdod paḥi = svakānta?*

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Hdul ba, vol. III, fol. 53b, l. 5–fol. 57b, l. 2, contains the legend alluded to here. The following is a summary: In Uduma, by the banks of the Dal gyis babs (Mandākinī) lives the Rṣi Kenahi bu (Pāli Keniya?). Buddha decides to convert the four *Lokaṭpālas* there. They visit him with their attendants and he preaches to each of them in his own tongue; for Yul ḥkhor skyoñ (Dhṛtarāṣṭra) and Ḥphags skyes (Virūḍhaka) speak the ‘middle (*abus*)’ language, whereas Mig mi bzañ (Virūpākṣa) and Rnam thos kyī bu (Vaiśravaṇa) speak the ‘border (*mthaḥ ḥkhob*)’ language. Mig mi bzañ is thus addressed: *de ltar na rgyal po chen po | e ne | me ne | dab phye | da dab phe | ḥdī nīd sdug bsiñal gyi mthaḥ yin no ||* (‘Thus, great king, *e ne me ne dab phye da dab phe* this is the end of sorrow’). The *Lokaṭpālas* are converted and Buddha commits to them and to Mahākāśyapa the protection of the Doctrine after his *nirvāṇa*.

v. 121. *gcer bu pa phal la dad pa . . .*

The householder Śrīgupta, a follower of the *Nirgranthas*, invited him with the following intent: ‘I will offer him poisoned food and spread a covering of grass over a fire-pit in my house. If the Blessed One walk over it he will fall into the fire and die of the poisoned food.’ The Blessed One out of compassion came to his house accompanied by the congregation of monks. At the touch of his foot a lotus sprang up from that fire-pit and the food, losing its poison, was accepted by the Blessed One and the noble congregation. Śrīgupta and his wife believed and were converted by the teaching of the Law. Such is the *avadāna*.

A well-known tale; v. Lamotte, *Mpps.* p. 184, n. 4.

v. 122. *ji ltar ni sñan pa brjod paḥi bram ze . . .*

Similarly, when the Blessed One came to Śrāvastī for alms the harsh-tongued brahmin Bharadvāja, after many harsh words, scattered dust over his head. The dust did not touch the Blessed One but fell on the head of that same brahmin. Then the Blessed One spoke the following verse: ‘He who does evil to one who is pure, faultless, and free from hatred, upon that fool his sin recoils, like a handful of dust upon the head of him who scatters it.’

Untraced.

v. 124. *ji ltar khyim bdag drag po . . .*

So the fierce householder Drag po (Ugra?) was converted by the Blessed One; likewise King Ajātaśatru and others.

The story of Drag po’s conversion is unknown to me. For that of Ajātaśatru see Malal. *sub nom.*

Ibid. *dper na kyim bdag dpaḥ bo . . .*

For example, there was a householder named Śūra who was so miserly that he would not even distribute alms. The Blessed One began to teach him the law of charity: ‘Householder, there are five great gifts.’ Śūra thought: ‘One gift is hard for me, let alone five great gifts.’ The Blessed One addressed him: ‘Abstention from killing is a great gift, and abstention from taking that which has not been given, and (so on down to) abstention from injurious

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behaviour and heedlessness due to intoxication with corn-beer and spirits (*surāmaireya*) is a great gift.' Śūra thought this over carefully and decided that such gifts were gifts indeed since they would exhaust no treasury. So he did reverence and began to hearken and believed. Then, thinking to give the Blessed One a pair of garments, he went into his house and opened a chest of clothes. Knowing his mind the Blessed One spoke the following verse: 'Giving and fighting are said to be alike. These two qualities are not found in a worthless man. The time for battle is the time for giving. Because their causes are united they are alike.'¹ Hearing these words Śūra's faith was multiplied and having given a costly pair of garments to the Blessed One, he hearkened to the Law, saw the truth, forsook the world, and became an *Arhat*.

Chavannes, *Cinq Cents Contes*, IV, 158, Huber, *Sūtrālaṅkāra*, p. 230 (read *Śūra* for *sūdra*, p. 474).

v. 125. *dgah bo ni...*

Nanda was the brother of the Blessed One. Being especially addicted to desire he was converted by the Blessed One and became chief among those whose senses are subdued.

A famous story; v. Lamotte, *Mppś*. p. 118, n.

Ibid. *na rgyal kheñs pa ni...*

Mānastabdha was a very proud man who would not even salute his father and mother. The Blessed One received him into religion and enabled him to become an *Arhat*.

v. Malal. *sub nom*.

Ibid. *sor moḥi phreñ ba...*

The name Aṅgulīmāla means 'he who has a girdle of fingers'. He was a brigand who killed people and made a girdle out of their fingers. He was converted by the Blessed One.

v. Malal. *sub nom.*, *Ḥdzañs blun*, XXXVI.

v. 127. *ji ltar ñan spoñ gi buhi...*

Thus, he entered the house of the potter Bhārgava and, coming forward, taught the Law, fair in its beginning, etc. (*ādīkalyāṇādi*), to the monk Puṣkara-sārin; for he knew that this monk's mind was then fully ripe.

v. Malal. *sub nom*. Pukkusāti.

v. 127. *ji ltar ḥod sruñs kyis zhus pas...*

Thus the *sūtra* relates in substance that when Kāśyapa asked him he replied: 'No, it is not yet time for the removal of your impurity.' Then when Kāśyapa besought him urgently and repeatedly the Blessed One, having aroused desire

¹ The meaning of these last two *pādas* escapes me; unless it be that neither fighting nor giving admits of delay. There may be an allusion to the name Śūra. For the first *pāda* cp. *Jāt.* 424, v. 72.

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in him, answered his question at another time when he knew that his mind was ripe. Having heard, at another time Kāśyapa perceived the truth.

Story untraced.

v. 130. *ji ltar gshan pa rdza mkhan cig gis...*

So in another instance a certain potter grew proud, thinking: 'As soon as I throw a clay pot from my wheel it is dry. Therefore there is no master of the potter's craft to equal me.' Knowing his thought the Blessed One changed into the shape of a potter and made the pots fall ready baked from the wheel. He then resumed his Buddha-shape and the potter lost his pride and was converted.

I have only met the story in *Ḥdul ba*, vol. II, fol. 244*b*, l. 7–fol. 245*a*, l. 5. It is there located in Dbañ ldan (Aiśāni).

v. 138. *dper na gnas brtan legs sad...*

For example, Māra appeared before the meditating Elder Samṛddhi, who was very timid, and frightened him. He spoke of this occurrence to the Blessed One who thus instructed him: 'When the Evil Māra comes, meditate without fear.' So he went back to the forest and meditated. When Māra once more appeared as before the Elder spoke this verse: 'Whatever form you assume you cannot deceive me.¹ Your deception (*māyā*) is removed and therefore in my presence you are powerless.'

Th.G. Comm. 46.

¹ Reading *bslu*. But cp. *Th.G.* 46, *kāmaṇi karassu rūpāni n'eva maṇi byādhayissasi*.

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¹ The index covers the text of T. apart from a few particularly common words and meanings. I-tsing's renderings are often too far away from the original to be noticed; of those recorded, many are placed in brackets as loose or mistaken. It is hoped that the system adopted will in general be self-explanatory but the following points may call for mention: (a) Tibetan and Sanskrit words are normally entered under their simple forms without regard to inflections and auxiliaries; Tibetan equivalents of Sanskrit verbal prefixes are not entered apart from the verb to which they belong. (b) Dashes represent the initial word or words of the entry. (c) Reference numbers are to verses of the text. (d) Sanskrit equivalents are separated by colons, Chinese by semi-colons. (e) Where a square bracket divides part of the *italic* entry the intention is to separate the main heading from what follows.

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ADDENDUM

Investigation of the (fragmentary) Sanskrit text of the *Varṇārḥavarṇa Stotra*, now appearing in the *Bulletin of the School of Oriental Studies*, has brought to light one important piece of evidence for fixing Mātṛceṭa's period. Sect. VIII, v. 23 reads *pratyekabodher āyatyām apare bhājanīkṛtāḥ | abhiṣiktā mahayānayaṅvarāḥ | pare vare*. From this it seems certain that Mātṛceṭa was a Mahāyānist and the arguments advanced in the Introduction in favour of his posteriority to Nāgārjuna are thereby confirmed.

Among publications which have appeared since this work was in print may be mentioned J. E. van Lohuizen-de Leeuw's book *The 'Scythian' Period* (Leiden, 1949), in which Kaniṣka I's accession is again assigned to A.D. 78, and the discussion of Aśvaghōṣa's relationship to Mātṛceṭa and others in Lin Li-Kouang's posthumous work *L' Aide-Mémoire de la Vrai Loi* (Paris, 1949).

On Dhārmikasubhūti reference should have been made in the Introduction to P. Mus, *La Lumière sur les Six Voies* (Paris, 1939), chap. I, and on Ārya Śūra to A. Ferrari's edition of the *Pāramitāsamāsa* (Vatican, 1946), preface, pp. 11 ff.

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