



The
Bhadrāmāyākāra-
vyākaraṇa

Konstanty Régamey

294.382
R 26B

THE
BHADRAMĀYĀKĀRAVYĀKARAṆA

THE
BHADRAMĀYĀKĀRAVYĀKARAṆA
INTRODUCTION, TIBETAN TEXT,
TRANSLATION AND NOTES

KONSTANTY RÉGAMEY

Foreword by
JACQUES MAY

MOTILAL BANARSIDASS PUBLISHERS
PVT. LTD. • DELHI

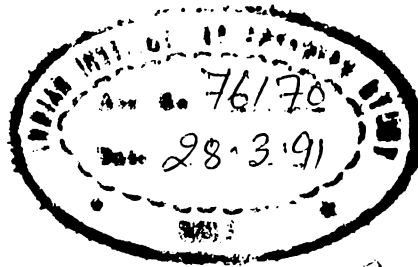
First Published: Warsaw, 1938
First Indian Edition: Delhi, 1990

© MOTILAL BANARSIDASS PUBLISHERS PVT. LTD.
ALL RIGHTS RESERVED

ISBN: 81-208-0761-8

Also available at:

MOTILAL BANARSIDASS
41 U.A., Bungalow Road, Jawahar Nagar, Delhi 110 007
120 Royapettah High Road, Mylapore, Madras 600 004
24 Race Course Road, Bangalore 560 001
Ashok Rajpath, Patna 800 004
Chowk, Varanasi 221 001



294.382
R26 R



PRINTED IN INDIA

BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS, A-45 NARAINA INDUSTRIAL
AREA, PHASE I, NEW DELHI 110 028 AND PUBLISHED BY NARENDRA PRAKASH JAIN
FOR MOTILAL BANARSIDASS PUBLISHERS PVT. LTD., BUNGALOW ROAD,
JAWAHAR NAGAR, DELHI 110 007.

FOREWORD

Konstanty Régamey (1907-1982) began his scientific career by publishing two works in Warsaw in the same year, 1938. These were the *Three Chapters of the Samādhirājasūtra* and the *Bhadra-māyākāra-vyākaraṇa*, both of which have now been reprinted by Motilal Banarsidass to the great satisfaction of specialists in Indian and Buddhist studies.

The *Bhadra-māyākāra-vyākaraṇa*, “The Prophecy of the Magician Bhadra”, is part of the great collection entitled *Ratnakūṭa*, “Multitude of Jewels”, a collection much revered in the Buddhist Mahāyāna traditions of Tibet and China. While it is not one of the more important of the 49 *sūtras* included in the *Ratnakūṭa*, it is, in itself, an apologue full of charm and irony which has its value in its literary qualities, merits which are, as Régamey himself mentioned, rare in this type of literature.

Régamey’s plan was that the *Bhadra-māyākāra-vyākaraṇa* should inaugurate a series entitled, “Minor Ratnakūṭa Sūtras”. The series got no further than its first volume. The project had a resurgence in the form of an edition and translation of the *Upāli-paripṛcchā* published in 1973 by Pierre Python, a student of Konstanty Régamey at the University of Fribourg in Switzerland. It was in this same university that Régamey consecrated a seminar to reading another “minor Ratnakūṭa Sūtra”, the *Dṛḍhādhyāśaya-saṃcodana-sūtra*; but, to our knowledge, nothing was ever published.¹

The stock of the 1938 edition of the *Bhadra-māyākāra-vyākaraṇa* perished in the destruction of Warsaw during the Second World War, making Régamey’s work one of extreme scarcity. The present reprint by Motilal Banarsidass is, therefore, all the more welcome indeed.*

JACQUES MAY

¹ Note that an English translation of the *Bhadra-māyākāra-vyākaraṇa*, made on the basis of the Chinese version, is to be found in: *A Treasury of Mahāyāna Sūtras*. Selections from the Mahāratnakūṭa Sūtra . . . Garma C.C. Chang, General Editor, University Park and London, Pennsylvania University Press, 1983.

* My thanks to Dr. Tom Tillemans for kindly having rendered my text into English.

CONTENTS

Foreword	v
Introduction	1
List of Abbreviations	16
TIBETAN TEXT	17
Translation	53
Summary in Polish	112
Translation of Polish Summary	115
Index:	
<i>Proper Names</i>	119
<i>Technical Terms and Expressions</i>	120
List of the Chinese Words Occurring in the Text	131
Tabulated List of Corresponding Paragraphs in the Tibetan Text and the Two Chinese Versions in Taishō	136

Introduction

1. The so called *Ratnakūṭa* collection of the Mahāyāna sūtras constitutes a comparatively modern classification which was unknown to Indian authorities like Sthiramati or Śāntideva¹, and was not mentioned in China before the beginning of the VIIIth century. It was adopted later on by the editors of the Tibetan Kanjur. But it is precisely the late date of the compilation of the *Ratnakūṭa* which leads to the conclusion that this series is a collection of the most important and renowned texts which really deserved the name of »Accumulation of Jewels« and had been assembled in one group for practical purposes.

In fact, among the sūtras belonging to this section of the Tripiṭaka, we find very ancient works such as the *Kāśyapaparivarta*; famous philosophical texts like *Pitāputrasamāgama*, *Śrīmālādevīsīmhanādasūtra*, *Ugradattaparipṛcchā*, or the very important treatise of the Mahāyānistic vinaya the *Upāliparipṛcchā*. All those texts are very often quoted in later compendiums like the *Śikṣāsamuccaya*, *Bodhicaryāvatāra*, *Mādhyamikavṛtti*, etc.

Yet, in spite of its importance, the *Ratnakūṭa* has been very little investigated as yet. From the 49 texts classified under this collective title in the Chinese Tripiṭaka and in the Kanjur, only four are preserved in the original idiom and edited: *Sukhāvatīvyūha*², *Rāstrapālparipṛcchā*³, *Kāśyapaparivartta*⁴ and *Saptaśatikāprajñā-*

¹ Cf. Baron A. von Staël-Holstein, *The Kāśyapaparivarta*, Shanghai 1926.

² Ed. by Max Müller, *Anecdota Oxoniensia*, Aryan Series, vol. I, Part II, Oxford 1883.

³ Ed. by L. Finot, *Bibliotheca Buddhica* n° II, St. Petersburg 1901.

⁴ Cf. note 1.

*pāramitā*⁵. Fragments of the *Ratnarāsisūtra*⁶ have been edited by F. W. Thomas⁷, a great part of the *Upāliparipṛcchā* has been published by Nalinaksha Dutt⁸. As for the rest, we have only quotations in later literature and the Chinese translations contained in the Taishō edition.

Since there remain very few chances to discover the Indian originals of the other texts of *Ratnakūṭa*, it seems that at least the most important works of this series should be rendered accessible, and that an edition of the sources which are at our disposal is urgently required.

The study of the *Ratnakūṭa* might begin with the editions of shorter texts which, though no less important, can be sooner worked out. The present writer intends to bring out an edition of a series of »*Minor Ratnakūṭa Sūtras*« and the first of those texts is the *Bhādrāmāyākāraṇyākaraṇa* (n° 21 of the *Ratnakūṭa*).

My attention was attracted to this short sūtra by the work of Ernst Leumann, *Das nordarische (sakische) Lehrgedicht des Buddhismus*⁹ which contains, among others, the edition of the Khotanese version of the legend of the juggler Bhadra. It is preserved in fragments only, and, when compared with the Tibetan and Chinese texts, it seems to constitute a free, literary paraphrase of the legend, independent of the text belonging to the *Ratnakūṭa*. Leumann (in the »*Anhänge*« to his work) gives an abridged translation of the latter¹⁰. Since he only wished to give the outline of the legend, he omitted many passages (§§ 19—31, 34—74, 76, 79—121, 123—128) in this translation, especially the *gāthās* and the enumeration of the tetrades, *i. e.* the most important parts of the sūtra from the point of view of doctrine.

⁵ Ed. by G. Tucci, Mem. della R. Accademia Nazionale dei Lincei, vol. XVII, fasc. 1, Roma 1923; by Jiryo Masuda, Journ. of the Taishō Univers., vol. VI—VII, Part II, Tokyo 1930.

⁶ Hoernle Mss. n° 143, Sa 17.

⁷ *Ms. remains of Bud. Lit. found in East. Turkestan*, pp. 116—121.

⁸ *Bodhisattva Prātimokṣa Sūtra*, IHQ, VII, June 1931, n° 2, pp. 259ff (especially pp. 278—285).

⁹ Aus dem Nachlaß herausgegeben von Manu Leumann, Abhandlungen für die Kunde des Morgenlandes, XX., Leipzig 1933—1936.

¹⁰ pp. 361—366.

And even for the rest, his translation is abridged and not always reliable¹¹, as it is based on one T. Ms. only which is not the best, and as it is rarely compared with the Chinese text¹². For all those reasons a new translation, and especially a critical edition of the full Tibetan text, does not seem superfluous.

2. The *Bhadramāyākāvyaṅgākaraṇa* possesses rather a literary value than a doctrinal one¹³. It is one of the texts, so rare in Mahāyāna, which are not overcharged with additions and where the narrative and the doctrinal subjects constitute a logical whole. The anecdotal contents of the sūtra are constituted by the story of the juggler Bhadra who wanted to deceive the Buddha with magical tricks in order to prove that the claim of the Tathāgata to omniscience was false. He created a magical feast in a rubbish hole and invited the Buddha with his monks. The Buddha saw through this stratagem, but performed such a magic that Bhadra could not revoke his charms, was obliged to acknowledge the superiority of the Buddha and was converted.

This theme, *i. e.* the rivalry of two enchanter of which the weaker cannot withdraw his own spells, can be doubtlessly found, with various modifications, in all the literatures of the world, having its echo *e. g.* in the well-known ballad of Goethe »*Der Zauberlehrling*«, and the history of that theme could be made the subject of a special study. In Buddhist writings this legend is known, besides our texts, in two other, probably independent, redactions, *viz.*: in the »Sakian« version, already mentioned, and in the Pali tradition, where reminiscences of that legend are found in the following story from the »Commentary of the *Dhammapada*.«¹⁴

There lived at Śrāvastī two friends, Sirigutta a Buddhist lay devotee and Garahadīna, a Jain follower. The latter, wishing to convert his friend, praised the omniscience of the Jain teachers. In order to test this omniscience Sirigutta invited those Jain monks to a feast, and secretly dug

¹¹ Cf. foot-notes 164, 371, 630, 648, 672.

¹² Not always without mistakes, cf. foot-notes 38, 86.

¹³ It is perhaps the reason why it has not been quoted in later treatises, as far as I could test it.

¹⁴ Norman's ed. I, 2 pp. 435–445. An abridged German translation is given by Leumann, L. pp. 366, 367.

a long ditch between two houses, filled it with dung and mire, drove stumps on its sides and stretched ropes across. He then put seats on the top and stood the front legs of the chairs on the edge of the ditch, whereas the back legs rested on the ropes so that, the moment anybody sat down, he would tip over and be flung into the ditch head downwards. He covered the seats with carpets, took empty vessels, tied over their apertures with rags and banana-leaves, soiled them with rice-milk, lumps of rice, ghee, sugar-juice and bits of cakes, and placed them behind the house.

The following day there came 500 Jain monks. Sirigutta welcomed them, thinking to himself: »If you know everything, you will not enter into my house, because there is no food for You; but if You do not know, You will enter and You will fall into the ditch with dung.« When the monks were ready to be seated, he asked them to sit down all at the same time, in accordance with the custom of the house. At that very moment he ordered the carpets to be pulled off and they all fell into the ditch. Sirigutta jeered at them and ordered them to be sent off.

They ran with laments to Garahadinna who complained to the King claiming a fine of 1000 *kārṣāṇas* from Sirigutta. The King, however, after hearing the whole story, condemned Garahadinna and his friends to pay this fine.

Garahadinna then resolved to revenge himself in the same way. He waited for the moment when, in his turn, Sirigutta began to praise the omniscience of his Buddhist teachers, and, »delighted as if someone had scratched his itching spots«, asked him to invite the Buddha with 500 monks to the feast. Sirigutta transmitted this invitation to Buddha, but warned him that it might conceal a subterfuge. In fact Buddha perceived with his supernatural sight that Garahadinna intended to dig a great ditch between two houses, fill it with pieces of acacia-wood, set it on fire and thrust Buddha with the monks upon the glowing embers. Nevertheless, the Buddha decided to accept the invitation and predicted that, at the moment when he put his foot on the ditch with charcoal, large lotus flowers would spring up from the bed of the ditch, and that Buddha and the 500 monks would sit down on their pericarps. Owing to these miracles 84 000 persons would attain a full insight into the Truth, Sirigutta and Garahadinna would become converted (*sotāpanna*) and bestow great treasures on the Order.

Garahadinna really made all these preparations, just as Buddha had predicted, covered the glowing charcoal with boards and faggots, glued them up with cowdung, on one side laid out weak planks and awaited the arrival of the Buddha and the monks. In the meantime, a great crowd assembled near his house, the heretics hoping to see the humiliation of Buddha and the Buddhist lay devotees wishing to see the mastery of their teacher.

Everything happened as Buddha had predicted. When Garahadinna saw the lotus miracle, he was in despair, for he had no food to entertain his guests. He confessed his lie to Sirigutta and begged him for help. Sirigutta told him to look into the vessels and they were indeed miraculously

filled up, so that Garahadhinna could satisfy the hunger of Buddha and of the whole Order. On this occasion Buddha uttered two stanzas of the *Dhammapada*¹⁵.

In this Pali version, only the principal subject of the treacherous feast which aimed at confounding the Buddha and which resulted in the conversion of both the deceiver and the persons present, — is preserved. However, as is natural in a Hīnayāna text, the rivalry of the sorcerers is not mentioned, whereas, in the Mahāyāna text, it serves as a pretext to expound the doctrine of the universal *māyā*. In the Pali version a simple Jain devotee takes the place of the sorcerer, and his subterfuge is performed by quite natural means. And, even when Buddha frustrates his intention in a magical way, this miracle is not made use of for doctrinal conclusions.

The Khotanese version agrees with our text much closer, though it is not likely that it has any direct connection with the Sanskrit text. It is a literary, versified paraphrase of the legend, often written in the so called *kāvya* style. From the preserved fragments, the first¹⁶ (stanzas 1—30) corresponds more or less with the §§ 1—5 of our text, but develops far more the details. Bhadra appears here as a member of a plot of heretical leaders, among which Paraśara, Maskarin, Sañjaya and Nirgrantha¹⁷ are named. They intend to confound Buddha owing to whom they are loosing adepts. Almost the entire fragment is devoted to a picturesque and dramatic description of their council. The second fragment, highly characteristic of the *kāvya* style, contains a detailed description of the cemetery where Bhadra magically creates

¹⁵ *Dhammapadu* 58, 59

*Yathā saṃkārādkānasmiṃ ujhitasmiṃ mahāpathe
padumaṃ tathā jāyetha sucigandham manoramaṃ
Evaṃ saṃkārābhūtesu andhabhūte puthujjane
atirocate paññāya sammāsambuddhasāvako*

The entire story is treated as a commentary to these two stanzas.

¹⁶ L. pp. 7—11.

¹⁷ The author of the Khotanese version links the names of two well-known philosophical leaders from the Buddha's times: Sañjaya Belaṭṭhiputta and Nirgrantha Jñataputra, as the name of one single person Sañjaya Nirgrantha. The mention of Nirgrantha proves that here, like in the Pali version, the intention of deceiving is ascribed to the Jains.

an entertainment for Buddha¹⁸; further the invitation of Buddha¹⁹ and his discourse with Aniruddha, which corresponds, in our text, with the discourse with Mahāmaudgalyāyana (§ 8—10), but concerns other subjects: instead of the description of the *vāyumaṇḍalas*, it is an instruction about the 3 kinds of *prātihāryas*, where Buddha states that Bhadra is too clever to be subdued by ordinary magic (*ṛddhi-prātihārya*); he must be converted by means of the teaching on the dharma (*dharmadeśanā-prātihārya*)²⁰. Further on, this fragment contains a lively description of the arrival of Buddha²¹ and of the impression which the arrangement of the feast produced on the assembled guests. In the meantime Śakra throws out the remaining corpses from the cemetery and creates a heavenly throne for the Buddha²². Then Bhadra strives to withdraw his spell, but cannot do it²³. As he is highly perplexed, Vajrapāṇi approaches him and hands him a gong. At the order of Ānanda, Bhadra strikes the gong out of which the *gāthās* praising the power and the omniscience of Buddha resound. Bhadra confesses his sins²⁴ and asks for forgiveness. The second and last fragment ends with Buddha's lofty words stating that he loves all the creatures as a father and does not feel even the slightest anger toward anybody.

As only 17 stanzas at most are missing till the end of the text, it would be difficult to suppose that they contained any more essential matter. Therefore one can presume that, in all probability, in the Khotanese legend as well, the greatest stress was laid on the action of the legend, and that doctrinal subjects were left in the background.

¹⁸ I corresponds with § 11 of our text.

¹⁹ §§ 6, 7 of our text.

²⁰ Leumann treats it (p. 6) as a proof of the more sublimated character of the Khotanese version when compared with other versions where Buddha converts Bhadra by means of ordinary magical tricks, *e. g.* the impossibility to withdraw the charms, the multiplication of his body, etc.

²¹ § 16 of our text.

²² Here we have a reminiscence of a motive which is much more developed in the Sanskrit text (§ 12, 13) where Śakra and the 4 Great Kings create side by side with Bhadra competitive arrangements for the entertainment of Buddha.

²³ § 14 of our text.

²⁴ § 17 of our text.

3. Thus only in our text, which can be called the Sanskrit version, the legend of Bhadra constitutes a canvas on which doctrinal conclusions are interwoven: moreover, as was mentioned above, these considerations make up a logical whole with the action. In this respect the *Bhadrāmāyākāvyaṅkāraṇa* shows an exceptional unity of contents which is only interrupted by the enumeration of the tetrades of *dharma*s which are characteristic of the Bodhisattvas (§§ 79—121).

On the whole the doctrinal standpoint of the texts is in agreement with the fundamental theses of the ancient Mahāyāna: the thesis of the *samātā* (cf. §§ 62--67), the thesis of the irreality of the phenomenal world and especially of the Buddha's physical shape (§§ 57—61, 70, 72), the *sūnyavāda* (§§ 25, 73). The greatest stress, however, is laid on the doctrine of *māyā*, the universal illusion. The analogy between the enchanter Bhadra and the universal enchanter Buddha is consistently developed. The Lord, wishing to instruct Bhadra, takes the witchcraft of the latter as a starting point²⁵. Bhadra knows that the feast he has created is unreal. Buddha explains to him that not only the magical entertainment but also the persons which enjoy it, whom Bhadra considered to be real, are illusory like the entire world. »Just as the juggler Bhadra creates this arrangement magically, so illusory is the entire reality« — says Prabhāketu (§ 24)²⁶. The entire reality and even the person of Buddha are illusory: »The enjoyments and gains of all the beings, Bhadra, are created by the *māyā* of *karman*: this Order of monks is created by the *māyā* of *dharma*; I am created by the *māyā* of *jñāna*, the *trisāhasramahāsāhasralokadhātu* is created by the *māyā* of *viśvābhīrīrṣṭi*, and all the *dharma*s are created by the *māyā* of *pratyayasambhāra*« (§ 18).

This illusion is a phantasmagory created by Buddha deliberately and on purpose, as Bhadra himself says bluntly after his conversion (§ 134): »The Lord, though there exists no »self«, teaches the Truth using the conventional word »beings«, and,

²⁵ It is clearly stated by Maitreya (§ 30) that the *māyā* of Bhadrā is taken on purpose as a model for pedagogical motives: »just as fire increases by adding oil, so the *māyā* of Buddha becomes manifest owing to the *māyā* of Bhadra« (cf. also § 28).

²⁶ Cf. also § 31 and 55.

though there exists no soul and no individual person, the Lord, when teaching the Truth, adopts the word »person«. Therefore he is a great deceiver. After having reached Enlightenment he does not see any *dharma* which dies, transmigrates or is born, and yet he teaches the doctrine of death, transmigration and rebirth.« The difference between the *māyā* of Buddha and the *māyā* of Bhadra is of two kinds. Firstly it is quantitative: while the magical power of Bhadra applies but to a slight part of reality, is »one-sided« (*ekadeśa*), the *māyā* of Buddha is universal, and nothing can be compared with it (§§ 8, 28, 35). Secondly the difference is qualitative: the »deceit« of Buddha has a salutary purpose, it leads beings to their supreme aim, it helps them to realize the illusionality of the world. »All the thoughts, even sinful ones, produce the thought directed to Enlightenment« (§ 100). The feast offered by Bhadra, though it had a bad, fraudulent intention, had nevertheless a positive value, because it was a *dāna* bestowed on Buddha²⁷ and because it gave an opportunity for the conversion of those who were present at it. Therefore Buddha, though he was aware of the deceit, accepted the invitation.

The true and pure *dāna*, however, consists in the realization that the phenomenal world is unreal (§§ 19—22, 29), as Ānanda says (§ 23): »They who are free from mind and body, are themselves the supreme offering«.

A few words should be added concerning Bhadra himself. The name given to the juggler does not seem fortuitous. In the Buddhist tradition the names Bhadra or its variant Subhadra are connected with the spreaders of schisms and doubts. In the Southern tradition we find a legend (in the *Mahāparinibbānasutta*, *Dīgha-Nik.* II, p. 162 and in the *Cullavagga* p. 284, 285) which relates that, when the monks were lamenting Buddha's recent

²⁷ Thus the fact that Bhadra cannot withdraw his spell becomes symbolical, cf. the words of Śakra in § 15: »Bhadra, just as Thou art not able to annihilate the arrangement of this place settled for the sake of the Tathāgata, so, if any man conceives whatever thought directed to the Thathāgata, that thought cannot be withdrawn, and will be the inner cause of his future *parinirvāṇa*.«

These conceptions found their full developement in the cult of Amittābha whose name, uttered even in blasphemy, warranted rebirth in paradise.

death, one of them, Subhadda by name, stood up in the assembly and cried: »Do not grieve, we are now delivered from the Great *Śramaṇa* who oppressed us saying: ,this beseems ye' and ,that beseems ye not!' Now we shall do what we like, and we shall not do what we do not like.« These words, so dangerous for the keeping up of the unity and the continuity of Buddhist tradition, were one of the reasons for which Mahākassapa insisted on calling the Council.

These facts come out still more distinctly in the Northern tradition where (*Tāranātha* 52, 298) a certain monk called Bhadra is mentioned. He is considered as an incarnation of Māra. When he became a Buddhist monk, in the year 137 of Nirvāṇa, he undertook to find out all doubtful points and contradictions in the Scriptures. As consequence, a whole series of various opinions arose, and the dissensions kept on increasing, as a growing number of monks fell under the influence of the Evil One. Bhadra's real nature was not found out till after his death.

Considering that, in the above story, Bhadra appears as the continuator of another spreader of troubles Mahādeva, Kern's opinion (*Geschiedenis van het Buddhisme*, II, p. 292) that in the Buddhist tradition both these figures represent Śiva, the god of destruction, has some foundation, since we are aware that both Bhadra and Mahādeva are names for Śiva.

As it was stated above, the §§ 79–121 are unconnected with the principal subject of the sūtra. They contain the enumeration of the *dharma*s which characterize a Bodhisattva. Those *dharma*s are classified in groups each containing four elements, but this classification corresponds rarely to the four-fold schemes known from elsewhere, *e. g.* from the *Aṅguttara-Nikāya*, and gives the impression of being a rather arbitrary bringing together of four divergent elements. It often happens that the collective title of a group has not much in common with the elements constituting the group. This mode of classification in tetrades is very characteristic of the texts of that kind, cf. the *Kāśyapaparivarta*, the *Rāṣṭrapālāparipṛcchā*, the *Bodhisattvabhūmi*, the XXIIIrd chpt. of the *Samādhirājasūtra*, etc.

The *dharma*s enumerated in the §§ 79–121 belong mostly to the category of practical features or duties of the Bodhisattvas.

The following points may be noted: (§ 91) »Love Thy neighbour as Thyself!«; (§ 114) »Rely on the meaning and not on the letter; rely on the teaching and not on the man«; (§ 117) »contradict not when anyone else expounds the *dharma*«; (§ 120) »no treachery!«; (§ 121) »he who is endowed with skilfulness, can accumulate on one Perfection all the remaining Perfections; if he knows the nature of one being, he can conceive the nature of all beings; if he realizes one kind of pure *dharma*, he may realize all the pure *dharma*s; and if he has reached the *dharma*tā, he may believe in all the Buddhas through one Buddha.«

4. The edition of a Buddhist text which is not preserved in an Indian original should, in my opinion, be composed of 3 parts:

1. the critical edition of the Tibetan text (eventually that of the Mongolian one as well; the edition of the Chinese versions is not indispensable, for those texts are already published in the Taishō ed.),

2. the translation into a European language, and

3. the Tib.-Chinese index (which may also contain equivalents of other languages, if corresponding versions exist). Such an index could to a certain extent render the reconstruction of the Sanskrit-Chinese equivalents possible.

The utility of the 1st and 3rd part needs not be proved. But I consider also the 2nd part as indispensable, because it makes up for the reconstruction of the lost original. The reconstruction into Sanskrit is a rather useless amusement, and is seldom successful not only with European, but also with Indian Sanskritists. On the contrary a manner of translating which by analogy with the »critical edition« may be called a »critical translation«, would come nearest to the original. The Tibetan version must doubtlessly be chosen as the base of such a translation as it follows most accurately the original text. But sometimes this version is also deceiving and, in certain cases, the Chinese translation is more correct. In such instances the »critical translation« should be based rather on the Chinese text, but all the deviations from the adopted redaction which occur in other versions should be indicated in the foot-notes. Just as in the »critical apparatus« all the »variae lectiones«, even the obvious mistakes, are noted, so all

the »variae versiones«²⁸, even sheer absurdities, should be noted (under the text) in a critical translation of this kind. In that manner, not only all the data helping to reconstruct the original become synthetized (even those which though they seem absurd at first sight, may, after a thorough investigation, prove to be correct), but also this assemblage of different versions may constitute a useful contribution to the study of the technique of Buddhist translators. Therefore such an »apparatus« is desirable as well in texts with which the original has been preserved. The comparison of this original with all the types of translations supplies valuable material for cases where there is only one version at our disposal: the Tibetan or especially the Chinese.

Till now this task was exclusively fulfilled by indexes. But the form of indexes is too rigid and laconic to pay enough attention to phraseological equivalents. Moreover we often do not find equivalents, but misunderstandings. Even in such good indexes as *e. g.* Rosenberg's *Dictionnary* often quite incongruous comparisons are met with. It results from the method resorted to. When, in two parallel passages, two expressions are found which correspond with each other in a sentence, these expressions are noted as equivalent even when the proper meanings of those words have very little in common. These discrepancies are interpreted as the result of the artificial character of Buddhist translations and as a proof that there existed no fixed Buddhist terminology in Chinese, whereas they very often constitute divergences made on purpose or simply misreadings. Side by side with sheer misreadings like *kaṇa* instead of *varṇa* (§ 135)²⁹, there occur subtler cases as *e. g.* the rendering of *pañcacakṣuḥ*, in Chinese, by *hui yen*³⁰. We have here neither a »pars pro toto«, nor a free interpretation of the term, but simply a confusion of *pañca*^o with *prajñā*^o which resemble each other, especially in their Middle Indian forms. Similarly *śraddhā* is often translated as *ch'ing ching*,

²⁸ Of course, not slight phraseological or stylistic divergences but essential differences are concerned.

²⁹ Cf. foot-note 665. This case proves besides that even expert Chinese translators did not mind if their translation contained nonsenses.

³⁰ Cf. foot-notes 74, 318.

and on the contrary *śuddha* rendered by *hsin*³¹. Here also *śuddha* and *śraddhā* are misread and confused. Cf. also confusions as *śaṣṭyaṅgopeta* and *aṣṭāṅgopeta* (note 98), *prañidhāna* and *pratibhāna* (note 277), *akṣara* and *akṣaya* (note 570), *karaṇḍa* and *karaṇa*(?) (note 107), *anuśaṃsa* and *anukampa* (note 282), etc. These cases, difficult to be discussed in an index, are best dealt with in the foot-notes of the translation. Such an »apparatus« must note those cases and, when possible, explain the mistake. But even if an explanation cannot be found, those facts must be brought into evidence in the notes, for they can serve as materials for comparison in other analogical cases.

5. There exist 1 Tibetan and 2 Chinese translations of the *Bhādrāmāyākāraṇyākaraṇa*. The Tibetan text is supplied with the following colophon:

*rgya-gar-gyi mkhan-po 'dzi-na-mi tra dañ / pra-jñā-var-ma*³²
*dañ / zu-chen-gyi lo-tsa-ba ban-de ye-śes-sde la-sogs*³³*-pas bsgyur-ciñ*
zus-te gtan-la phab-pa /

The translators mentioned in this colophon: Jinamitra, Prajñāvarma and Ye-śes-sde worked in the IXth century A. D.³⁴ For my edition I have used three recensions of that text, the Ms. of the Staatsbibliothek in Berlin³⁵ and the xylographs of the Peking and Narthang ed. from the Bibliothèque Nationale of Paris.

Bhādrāmāyākāraṇyākaraṇa (*sgyu-ma-mkhan bzan-po lun-bstan-pa*) constitutes the n° 21 of the *Ratnakūṭa* (*dkon-brtsegs-pa*) section and is contained in the:

B. Ms. of Berlin, n° 51,1 in the catalogue of Beckh — ff. 1—27
N. Narthang ed. Bibl. Nat. Paris, fonds tib. 404 — Ca 3°, ff. 74b⁵—100a³
P. Peking ed. Bibl. Nat. Paris, fonds tib. 54 — Zi 1°, ff. 1—22a¹

B and P show a very close agreement³⁶, N differs from both and contains the best and the most correct readings. But

³¹ Cf. foot-note 199, 200 and R. foot-note 96.

³² The Peking edition has *va-jra-va-rma*.

³³ All the texts: *stsogs*.

³⁴ Cf. Feer, *Annales du Mus. Guimet* II, p. 113.

³⁵ This Ms. was the basis of the above mentioned abridged translation of Leumann.

³⁶ P. Pelliot, already in 1914 (*Notes à propos d'un Catalogue du Kanjur*, JA, juill. août 1914, p. 115) expressed the supposition that the

the first Tibetan redaction, on which all those texts were founded, was not free from errors as it can be proved by the faulty readings, common to all the redactions, which may be corrected only with the help of the Chinese translation, *e. g. thams* in the § 50³⁷. In general the style of this translation is often intricate, and, especially in the *gāthās*, it has a very irregular syntax. In those cases, a literal translation into English would result in absurdities. Therefore, especially as the leading thought is usually clear and simple, I did not strive, in such cases, to render the construction of the Tibetan sentence accurately, but based the translation on the meaning obtained by comparing the passage with the Chinese versions. I have translated clearly against the Tibetan text (and in accordance with the Chinese version or common sense) only a few passages, where there is no doubt that the Tibetan translation is wrong (see notes 98, 153, 181, 195, 224, 242, 243, 326, 358, 462, 525, 531, 586).

The Chinese translations of our text bear the following titles: Ch₁. (Taishō 324, XII, ff. 31a—37a) *Huan shih jen hsien ching* and Ch₂. (Taishō 310 (21), XI, ff. 486b—492b) *Shou huan shih po-t'o-lo chi hui*³⁸.

The first version is attributed to Dharmarakṣa (Chufa-hu) from the Western Chin dynasty who worked at translations between 266 and 317 A. D. It is really an archaic version which is characterized not only by an inappropriate and awkward use of technical terms, but also by frequent misunderstandings and misreadings. On the other hand, this translation is less laconic than Ch₂ and, in spite of numerous errors, is more helpful

Ms. of Berlin «dérive en réalité non pas de l'édition de Derge, mais d'une recension apparentée aux recensions pékinoises et que je suis malheureusement hors d'état de déterminer». Also Marcelle Lalou points out the agreement between B and P in the arrangement of the materials (*La version tibétaine du Ratnakūṭa*, JA, oct. dec. 1927, p. 244). My work allows to corroborate this agreement also in details.

³⁷ Cf. foot-note 268 and also 108, 436 and 616.

³⁸ Leumann mentions (p. 361) one more Chinese text (Taishō 1378), which he calls «ein kurzes sūtra, das die von Bhadra gesprochene Mantras behandelt». In fact this is a very short text where Bhadra utters a certain number of spells but, besides his person, the sūtra has nothing in common with the *Bhādrāmūyāḥkūravṛyākaraṇa*.

in the reconstruction of the original and has sometimes preserved the best reading³⁹.

Ch₂ is the work of Bodhiruci of the T'ang dynasty, which was done between 693 and 713 A. D. This is the most intelligent translation, but a rather laconic one, rendering the essential thoughts only and, especially in the *gāthās*, neglecting the details⁴⁰.

In some respects both Chinese translations seem more correct than the Tibetan version, *e. g.* in the use of the appellations *śramaṇa Gautama* and *Bhagavat*⁴¹, *māyākāra* and *kulaputra*⁴².

But these differences are concerned with details only. In size and in the disposition of subjects, all the versions are practically identical so that we can state in all confidence that from the IIIrd century (date of the first translation) till the IXth century (date of the Tibetan version) the text underwent no alterations and that, consequently, the form which we try to reconstruct on the basis of all the versions corresponds to the original text which must have been composed before the IIIrd century, probably not much later than the *Kāśyapaparivarta*.

I am responsible for the division of the text into §§. In order to facilitate research, I have added at the end a tabulated list of the corresponding paragraphs in the Chinese texts of Taishō. It has a special importance for the prose passages and several *gāthās*, where the Taishō ed. gives a wrong division. *E. g.* in the §§ 34—74, in Ch₁, each stanza has to contain 8 quadrisyllables and not 6, as it is divided in Taishō.

A detailed Tibetan-Chinese index will appear later on as a separate fascicle.

6. I am quite conscious that my edition and translation do not fulfil all the demands which I myself make in the case of such a work, and I do not claim to have overcome all the difficulties. I consider that many problems involved in this work

³⁹ Cf. *e. g.* notes 47, 98, 116, 266, 585.

⁴⁰ Sometimes however it is more detailed than the original, *e. g.* when, instead of translating the term *iryāpatha*, it analyzes it, enumerating the 4 kinds of behaviour, see note 142, cf. also notes 131, 194, etc.

⁴¹ Cf. notes 90, 104, 179.

⁴² Cf. notes 383, 628.

cannot be solved beyond all doubts with the materials we have at our disposal though some might probably be solved by scholars more skilled and expert than myself. I hope to find indulgence for my errors, as I have had to work at an almost novel task. In many cases I was aware that all the three texts on which I based my translation were corrupt, but, as I could not find the right emendation, I was obliged to translate those passages literally, limiting myself to assembling in the foot-notes all the available data which could help those who would see a better way to find a solution.

I avail myself of the opportunity to acknowledge my indebtedness to all those who were kind enough to help me in my work. My gratitude is due above all to Professor St. Schayer for the active interest he took in the publication of this volume and the valuable help he rendered me in my work. I am also very much obliged to Mademoiselle Marcelle Lalou who very kindly helped me to look for some data which were inaccessible to me, assisted me with her profound knowledge of the Tibetan language and was kind enough to read the proofs. I owe moreover the deepest gratitude to all the persons whose suggestions allowed me to solve many difficult problems of my work, especially to Professor P. Demiéville and to Professor Jean Przyluski.

Last but not least I have to thank the authorities of the Fundusz Kultury Narodowej whose kind help allowed me to bring my work to an end.

Constantin Régamey

List of abbreviations

T: The Tibetan version of the *Bhadramāyāṅkāravṛyāṅkāraṇa* contained in 3 recensions:

B: Ms. of Berlin, N 51,1 FF. ff. 1—27.

N: xylogr. of the Bibl. Nationale Paris, fonds tib. 404, ff. 74b⁵—100a³

P: xylogr. of the Bibl. Nationale Paris, fonds tib. 54, ff. 1—22a¹

Ch: The Chinese version of the *Bhadramāyāṅkāravṛyāṅkāraṇa*, viz.:

Ch: Taishō 324 (XII, ff. 31a—37a)

Ch: Taishō 310₍₂₁₎ (XI, ff. 486b—492b)

c. Ch: emendation according the Chinese version.

ad.: adds.

ins.: inserts.

om.: omits.

*

*

AK: *Abhidharmakośa*, translation of Louis de La Vallée Poussin, Paris Louvain, 1923—31.

IHQ: *Indian Historical Quarterly*, Calcutta.

JA: *Journal Asiatique*, Paris.

JRAS: *Journal of the Royal Asiatic Society*, London.

L.: E. Leumann, *Das nordarische (sakische) Lehrgedicht des Buddhismus*, Abhandlungen für die Kunde des Morgenlandes, XX, Nr. 1, Leipzig 1933—36.

Mhv.: *Mahāvvyutpatti*, ed. Sakaki, Kyoto 1916.

OLZ: *Orientalistische Literaturzeitung*, Leipzig.

Pr. P.: E. Obermiller, *The Doctrine of Prajñā-pāramitā*, Acta Orientalia, XI, 1932.

R.: K. Régamey, *Three Chapters from the Samādhirājasūtra*, Publications of the Oriental Commission of the Warsaw Society of Sciences and Letters, n° 1, Warsaw 1938.

TIBETAN TEXT

rgya-gar skad-du / ā-rya¹-bha-dra²-mā-yā-kā-ra³-vya-ka⁴-ra-ṇa
nā-ma ma-hā-yā-na⁵-sū-tra / bod skad-du / 'phags-pa⁶ sgyu-ma-mkhan
bzañ-po luñ-bstan-pa zes bya-ba theg-pa chen-po'i mdo /⁷

/ sañs-rgyas dañ byañ-chub-sems-dpa' thams-cad-la phyag 'tshal-lo /

1. 'di skad bdag-gis thos-pa / dus gcig-na⁸ bcom-ldan-'das
rgyal-po'i' khab-na bya-rgod-kyi⁹ phuñ-po'i ri-la / dge-sloñ
stoñ-nis-brgya-lña-bcu'i dge-sloñ-gi dge-'dun chen-po dañ / byañ-
chub-sems-dpa' sems-dpa'-chen-po mñon-par-grags-pa / mñon-par-
śes-pa-thob-pa / gzuñs-thob-pa / rdzu-'phrul-gyi cho-'phrul-thob-pa /
mi-skye-ba'i chos-la bzod-pa-thob-pa lña-stoñ-la 'di-lta-ste / byañ-
chub-sems-dpa' sems-dpa'-chen-po señ-ge dañ / byañ-chub-sems-dpa'
sems-dpa'-chen-po señ-ge-blo-gros dañ / byañ... sems... tsan-dan-
bzañ-po dañ / byañ... sems... kha-lo-sgyur¹⁰-ba dañ / byañ...
sems... kha-lo-sgyur¹⁰-ba-chen-po dañ / byañ... sems... 'od-dpal
dañ / byañ... sems... 'od-byed dañ / byañ... sems... 'od-gzi-brjid¹¹
dañ-ldan žiñ ña-ro-sñan-pa dañ / byañ... sems... 'od-bkod-pa dañ /
byañ... sems... blo-gsal¹² dañ / byañ... sems... sems-can-gyi
sñiñ-po dañ / byañ... sems... sems-can-kha-lo-sgyur¹⁰-ba dul-ba-
dañ-ldan-pa dañ¹³ / byams-pa-la sogs¹⁴-pa bskal¹⁵-pa-bzañ-po'i
byañ-chub-sems-dpa' sems-dpa'-chen-po thams-cad dañ / 'jam-dpal
gžon-nur-gyur-pa dañ / de-dag-la sogs¹⁴-pa byañ-chub-sems-dpa'
sems-dpa'-chen-po lña-stoñ dañ / thabs-gcig¹⁶-tu bzugs-te / lha-
rnams-kyi dbañ-po brgya-byin dañ yañ thabs-gcig¹⁶-go / mi-mjed-
kyi bdag-po tshañs-pa dañ yañ thabs-gcig¹⁶-go / rgyal-po chen-po
bži dañ yañ thabs-gcig¹⁶-go / lha dañ klu dañ gnod-sbyin dañ /

¹ BN *om.* ā-rya ² BN bhad-dra ³ B rya ⁴ N kā ⁵ N ya-nā
⁶ BN *om.* 'phags-pa ⁷ N *ad.* bañ-po thag-ma gcig ⁸ P *om.* na ⁹ N
om. kyī ¹⁰ N bsgyur ¹¹ N brjed ¹² N *ad.* pa ¹³ N *om.* ¹⁴ BP
atsogs ¹⁵ N skal ¹⁶ P cig

lha-ma-yin dañ / nam-mkha'-ldiñ dañ / dri-za dañ / mi-'am-ci dañ /
lto-'phye¹-chen-po dañ du-mas kyañ yonś-su-bśkor-to //

2. de-nas bcom-ldan-'das ni rgyal-po'i khab-kyi groñ-khyer
chen-po-la brten²-ciñ bźugs-te / rgyal-po dañ blon-po-chen-po-rnams
dañ / bram-ze dañ / khyim-bdag dañ / groñ-rdal dañ / ljons-kyi mi-
rnams-kyis ni gus-par byas / bla-mar byas / bsñen-bkur byas /
mehod-par³-byas-so // bcom-ldan-'das-kyis chos-gos dañ / źal-zas
dañ / gzims-cha dañ / gdan dañ / sñun-gsos dañ / sman-zoñ ni brñes /

3. bcom-ldan-'das-kyi grags-pa dañ / sñan-pa dañ / tshigs-su-
bcad-pa rgya-chen-po ni mñon-par-'phags-te / 'di-lta⁴-ste de-bźin-
gśegs-pa / dgra-bcom-pa / yañ-dag-par-rdzogs-pa'i sañs-rgyas / rig-
pa-dañ-źabs⁵-su-ldan-pa / bde-bar-gśegs-pa / 'jig-rten-mkhyen-pa /
skyes-bu-'dul-ba'i kha-lo-sgyur-ba; bla-na-med-pa / lha dañ mi-
rnams-kyi ston-pa / sañs-rgyas bcom-ldan-'das de ni thams-cad-
mkhyen-pa / thams-cad gźigs-pa-dañ-ldan-pa-ste / thams-cad ni
mkhyen⁶ / thams-cad ni gźigs / de-bźin-gśegs-pa'i stobs-bcu-dañ-
ni-ldan / de-bźin-gśegs-pa'i mi-'jigs⁷-pa-bźi-dañ-ni-ldan / so-so-yañ-
dag-par-rig-pa-bźi-dañ-ni-ldan / sañs-rgyas-kyi chos ma-'dres-pa
bco-brgyad⁸-dañ-ni-ldan / byams-pa-chen-po-dañ-ni-ldan⁹ / sñiñ-rje-
chen-po-dañ-ni-ldan / sañs-rgyas-kyi spyān-ñams-pa-mi-mna'-ba-
dañ-ni-ldan / spyān-lha-dañ-ni-ldan / cho-'phrul yañ brñes-te / kun-
brjod-pa'i cho-'phrul ni brñes / rjes-su-bstan-pa'i cho-'phrul ni
brñes / rdzu-'phrul-gyi cho-'phrul ni brñes-so¹⁰ / bźed-na stoñ-
gsum-gyi stoñ-chen-po'i 'jig-rten-gyi khamś groñ-khyer-dañ-bcas-
pa / groñ-rdal-dañ-bcas-pa / sa-dañ-bcas-pa / 'gro-ba-dañ-bcas-pa¹¹ /
ri-rab-dañ-bcas-pa / rgya-mtsho'i mtha'¹²-gtugs-pa / lha'i gñas-dañ-
bcas-pa¹³ / khor-yug-dañ 'obs-su-bcas-pa / rtsba-dañ-śiñ-dañ-rir-
bcas-pa 'di nam-mkha'-la bśkal-pa'am¹⁴ / bśkal-pa-las lhag-par
skra'i rtse-mo'i cha-śas-kyis 'dzin-par mdzad-do //

4. yañ de'i tshe rgyal-po'i khab-kyi groñ-khyer chen-po-na
sgyu-ma-mkhan bzañ-po źes bya-ba bstan-bcos-la śin-tu-mkhas-pa
gsañ-sñags¹⁵-la śin-tu-mkhas-pa bzo-dañ-rig-pa-la mkhas¹⁶-pa las-
kyi mtha' byas-zin-pa rab-tu-byed-pa byas-pa sgra-grags-pa / yul

¹ B phyē ² P rten ³ BP pa ⁴ P ltar ⁵ P bźabs ⁶ B ad.
pa ⁷ BP 'jig ⁸ B brgya ⁹ N om. ni-ldan ¹⁰ B rdzu-'phrul ni
brñes-so ¹¹ N om. 'gro-ba-dañ-bcas-pa ¹² N mthas ¹³ BP om. pa
¹⁴ B om. pa ¹⁵ P bsñags ¹⁶ BP 'byam

ma-ga¹-dhā²-na sgyu-ma-mkhan-nam³/sgyu-ma-mkhan-gyi slob-ma ji-sñed-pa de-gag-gi mchog-tu-grags-pa / phul-du-grags-pa / zig-gnas-te / des yul ma-ga¹-dhā² ril-gyi⁴ skye⁵-bo'i tshogs thams-cad 'dun-par byas⁶ / rmoñs-par byas / mgo-'khor-bar byas-nas ya-mtshan-gyi chos-la bkod-de / bden-pa mthoñ-ba-rnams dañ / dad-pa dañ chos-kyis⁷ rjes-su-'brañ-ba-rnams dañ / dge-bsñen⁸ dañ / dge-bsñen⁸-ma-rnams ni ma-gtogs-so // des sgyu-mas rmoñs-par-byed-pa'i rig-pa'i stobs-bskyed-pas rñed-pa dañ / bkur-sti⁹ dañ / tshigs-su-bcad-pa yañ lhag-par-rñed-do //

5. sgyu-ma-mkhan bzañ-pos / bcom-ldan-'das-kyi grags-pa dañ / sñan-pa dañ / tshigs-su-bcad-pa lhag-par mñon-par-'phags-te / 'di-ltar de-bzin-gsëgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-pa'i sañs-rgyas rig-pa-dañ-žabs-su-ldan-pa¹⁰.... skra'i rtse-mo'i cha-śas tsam-la 'dzin-par mdzad-do / žes thos-so // thos-nas kyañ yañ de 'di-sñam-du sems-te / yul ma-ga¹-dhā² ril¹¹-gyi skye-bo'i tshogs¹² thams-cad bdag-gis 'dun-par byas / rmoñs-par byas / mgo-'khor-bar byas-nas / ya-mtshan-gyi chos-la bkod-de / bram¹³-ze dañ khyim-bdag chen-po gañ-dag yin-pa de-dag kyañ bdag-gi¹⁴ miñ-gis rab-tu-mgu-bar gyur-na / de-bzin-gsëgs-pa / dgra-bcom-pa / yañ-dag-par-rdzogs-pa'i sañs-rgyas de gcig-pu¹⁵ da-duñ ma-bgams / rmoñs-par-ma-byas / mgo-'khor¹⁶-bar ma-byas-kyis ma-la bdag de-bzin-gsëgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-pa'i sañs-rgyas ga-la-ba-der 'gro-bar bya'o // soñ-nas kyañ bgam¹⁷-par bya-ste / gal-te rmoñs-pa'am mgo-'khor-bar-bya nus-pa lta-na / de-lta-na yul ma-ga¹-dhā² thams-cad bdag gcig-tu-'dul-lam¹⁸ / bdag-gi rñed-pa dañ / bkur-sti yañ chos-stobs-dañ-ldan-par 'gyur-ro sñam-mo //

6. de-nas yañ sgyu-ma-mkhan bzañ-po sñon-gyi dge-ba'i rtsa-bas bskul¹⁹-ba dañ / sañs-rgyas-kyi mthus rgyal-po'i khab-kyi groñ-khyer chen-po-nas byuñ-ste / bya-rgod-kyi phuñ-po'i ri ga²⁰-la-ba dañ / bcom-ldan-'das ga-la-ba der soñ-ño / soñ-nas kyañ sgyu-ma-mkhan bzañ-pos / de-bzin-gsëgs-pa ñi-ma bye-ba-phrag 'bum-pas²¹ lhag-pa'i 'od-zer 'bar-ba žal zla-ba bye-ba-phrag 'bum-pas²² lhag-par dri-ma-med-pa sku śiñ nya²²-gro-dha'i²³ rgyal-po ltar chu-

¹ B gha ² B ta ³ N om. sgyu-ma-mkhan-nam ⁴ P kyi ⁵ B sgye ⁶ N ad. pa ⁷ B kyi ⁸ P sñen ⁹ N bsti ¹⁰ As above, § 3
¹¹ B yul ¹² BP om. tshogs ¹³ B brañ ¹⁴ B gis ¹⁵ BN bu ¹⁶ P mkhor ¹⁷ N 'gam ¹⁸ N gcig-tu-'dus ¹⁹ P bs gul ²⁰ B rig ²¹ BP 'bum-bas byams-pas ²² B na ²³ BN da'i

žen-gab-pa /mdzod-spu nor-bu dri-ma-med-pa'i 'od-dag-pa ltar
gsal-ba /spyān pad-ma dan/ud-pa-la sñon-po kha-'bye-ba /lta-bu'i
bkrag yod-pa /spyi-gtsug tshañs-pas kyañ bltar mi-mthoñ-ba /
'khor-gyi nañ-du¹ gsuñ-dbyañs yan-lag-drug-cu²-dañ-ldan-pas /
chos ston-pa mthoñ-ño /mthoñ-nas kyañ de'i³ sku de-lta-bu
mthoñ // gsuñ-gi phrin-las de-lta-bu thos-nas sems dad-par-gyur-
ciñ de 'di-sñam-du sems-te /ma-la bdag-gis 'di ci thams-cad-
mkhyen-la thams-cad⁴-gzigs-pa-dañ-ldan-pa žig yin-nam 'on-te
ma-yin bgam-par-bya gor-ma-chag sñam-mo //

7. de-nas yañ⁵ sgyu-ma-mkhan bzañ-pos /bcom-ldan-'das-kyi
žabs-la mgo⁶-bos phyag-'tshal-nas /bgam-pa'i bsam-pas sañ-gi
gdugs tshod-la spyān-'dren-to /žes gsol-to /'di sñam-du yañ sems-
te /ci 'dis bdag-gi sems šes-sam 'on-te mi-šes žig-gu /gal-te šes-
na ni der 'oñ-bar mi-'gyur-ro /ci⁷-ste mi-šes-na ni de⁸-na 'oñ-bar-
'gyur-ro sñam-mo // de-nas bcom-ldan-'das-kyis sgyu-ma-mkhan
bzañ-po gdul-ba'i dbañ-du yañ mdzad /rgyal-po'i khab-kyi groñ-
khyer chen-po'i skye-bo-phal-po-che gdul-ba'i dbañ-du yañ
mdzad⁹-nas /de¹⁰-mkhyen bžin-du sgyu-ma-mkhan bzañ-po-la dge-
sloñ-gi dge-'dun dañ bcas-te cañ-mi-gsuñ-bas gñañ-bar mdzad-do //
de-nas yañ sgyu-ma-mkhan bzañ-po 'di sñam-du sems-te /'di bdag
rnam-par-tho-btsam-pa'i bsam-pa-dañ-ldan-pa-la /'dir khas-len-pa
dañ sbyar-na /'di ni thams-cad-mkhyen-pa yañ ma-yin-la /thams-
cad-gzigs-pa-dañ-ldan-pa yañ ma-yin-no sñam-mo¹¹ // de-nas
sgyu-ma-mkhan bzañ-pos¹² bcom-ldan-'das-kyi žabs-la mgo-bos
phyag-'tshal-nas /bcom-ldan-'das-kyi thad-nas soñ-ño //

8. de-nas bcom-ldan-'das-la /tshe-dañ-ldan-pa mo-'u¹³-dgal-
gyi-bu-chen-pos 'di-skad ces gsol-to // sgyu-ma-mkhan bzañ-pos
ni sgyu-ma'i za-ma-tog-gis dge-sloñ-gi dge-'dun 'di-la tho-'tsham¹⁴-
par-'gyur-ba¹⁵ lags-so // bcom-ldan-'das-kyis bka'-stsal-pa /mo-'u¹³-
dgal-gyi-bu khyod sñiñ-las ma¹⁶-chuñ-bar-gyis šig-dañ /ñas yun-
riñ-po-nas spyad-pa-bsgrubs-pas-na de-bžin-gšegs-pa ni 'dir dus-
mkhyen-pa yin-te /de-bžin-gšegs-pa-la ni lha dañ bcas-pa'i 'jig-
rten-gyis kyañ tho-'tsham¹⁷-par mi-nus-so // mo-'u¹³-dgal-gyi-bu
gžan yañ 'dod-chags ni tho-'tsham-par byed-pa-yin /že-sdañ ni

¹ N na ² P bcu ³ N des ⁴ B om. cad ⁵ N om. ⁶ P go
⁷ BP ji ⁸ BP des ⁹ P mdzod ¹⁰ N om. ¹¹ BP nas ¹² BP po
¹³ BP me'u ¹⁴ P 'tshams ¹⁵ BP om. ¹⁶ c. Ch., T. om. ¹⁷ BP btsam

tho-'tsham-par byed-pa-yin / gti¹-mug ni tho-'tsham-par byed-pa yin²-na / de-dag ni de-b'zin-gs'egs-pas³ bag-la-ñal dan bcas-te zad-bral⁴ yoñs-su-gyur / gzod-ma-nas ma-skyes-pa'i chos-can yin-te / des-na⁵ de-b'zin-gs'egs-pa-la lha dan bcas-pa'i 'jig-rten-gyis kyañ mtho-'tsham⁶-par mi-nus-so // mo'u⁷-dgal-gyi-bu g'zan yañ sgyu-ma-mkhan bzañ-po'i sgyu-ma ni phyogs-gcig-pa yin-pas sgyu-ma yañ-dag-pa ma-yin-gyi / de-b'zin-gs'egs-pa'i sgyu-ma ni yañ-dag-pa⁸ yin-te / des⁹-na chos thams-cad sgyu-ma lta-bur mñon-par-rdzogs-par sañs-rgyas-so // mo'u⁷-dgal-gyi-bu sems-can-gyi khams-su gdags-par 'dogs-pa ji-sñed-pa de-dag thams-cad 'di-lta-ste / sgyu-ma-mkhan bzañ-po'i sgyu-ma 'di-lta-bu-dan-ldan-par-gyur kyañ de-dag thams-cad-kyis de-b'zin-gs'egs-pa'i sgyu-ma-la brgya'i char yañ ñe-bar-mi-'gro / stoñ-gi char yañ ñe-bar-mi-'gro / bye-ba 'bum-gyi char yañ grañs-su yañ / char yañ / bgrañ-bar yañ / dper yañ / ñe-bar-mi-'gro'o //

9. mo'u⁷-dgal-gyi-bu 'di ji-sñam-du sems / sgyu-ma-mkhan bzañ-pos stoñ-gsum-gyi stoñ-chen-po'i 'jig-rten-gyi khams 'di rgyan thams-cad-kyis brgyan-par kun-tu-ston nus-sam // gsol-pa / ma¹⁰-lags-so // bcom-ldan-'das-kyis bka'-stsal-pa / de-b'zin-gs'egs-pa ni bz'ed-na 'jig-rten-gyi khams gañ-ga'i kluñ-gi bye-ma sñed brgyan-ciñ / de-dag¹¹ thams-cad kyañ skra'i rtse-mo'i cha-sas-tsam-la kun-tu-ston-par mdzad kyañ / de-b'zin-gs'egs-pa'i sgyu-ma ril-gyis bstan¹²-par¹³ mi-'gyur-ro // mo'u⁷-dgal-gyi-bu phyogs-bcu-na rluñ-gi dkyil-'khor gañ-dag yod-pa 'di-lta-ste / rluñ-gi dkyil-'khor rnam-par-'thor-byed ces bya-ba dan / rluñ-gi dkyil-'khor yoñs-sugcod-byed ces bya-ba gañ-dag-gis¹⁴ / stoñ-gsum-gyi stoñ-chen-po'i 'jig-rten-gyi khams 'di yoñs-sugcod-par-byed-ciñ / yoñs-su-bcad-nas kyañ 'jig-par-byed-pa dan / rluñ-gi dkyil-'khor kun-tu-'thor-byed dan / rnam-par-'thor-byed ces bya-ba 'jig-rten-gyi bar-na rgyu-ba gañ-dag yin-pa dan / rluñ-gi dkyil-'khor kun-nas-yoñs-su-'jog-pa zes bya-ba srid-pa'i rtse-mo-na rgyu-ba gañ-dag yin-pa dan / rluñ-gi dkyil-'khor rnam-par-'jig-pa zes bya-ba ri'i rgyal-po ri-rab kyañ rnam-par-'jig-par byed-na / ri phal-pa lta-smos kyañ ci-dgos-pa gañ-dag yin-pa dan / rluñ-gi dkyil-'khor 'bar-byed ces bya-ba sreg-pa'i bskal¹⁵-pa'i tshe-ldan zin gañ-gis-na / me-lce de-dag tshañs-

¹ P ti ² N om. pa yin ³ N pa-la ⁴ N gral ⁵ P de-na, B de-nas and om. the words which follow down to ma-yin-gyi ⁶ BP brtsam
⁷ BP me'u ⁸ B par ⁹ P de ¹⁰ B om. ¹¹ N om. ¹² BP stan
¹³ N ad. ni ¹⁴ B dgis ¹⁵ N skal

pa'i 'jig-rten-gyi bar-du 'phen-par-byed-pa dan /rluñ-gi dkyil-'khor
rnam-par-sgrub-byed ces bya-ba gañ-gis sreg¹-pa'i bskal-pa'i me
de zi-bar-byed-pa dan /rluñ-gi dkyil-'khor rab-tu-tshim-byed ces
bya-ba² gañ-gis stoñ-gsum-gyi stoñ-chen-po'i 'jig-rten-gyi kham
'di sprin³-gyi-dra-ba-gcig⁴-gis kun-tu-khebs-par-byed-pa dan /rluñ-
gi dkyil-'khor chus-'debs ses⁵ bya-ba gañ-gis-na sreg¹-pa'i bskal-pa'i
tshe char 'bebs-par-byed-pa dan /rluñ-gi dkyil-'khor lhag-par-
skems ses⁵ bya-ba gañ-gis-na / chus 'jig⁶-pa de lhag-par-skems-
par-byed-pa yod-do // mo'u-dgal-gyi-bu ñas rluñ-gi dkyil-'khor-las
brtsams⁷-te / bskal-pa'am / bskal-pa-las lhag-par chos bstan kyañ /
de-bzin-gsëgs-pas rluñ-gi dkyil-'khor-las⁸ brtsams⁷-te / chos bstan-
pa-la⁸ mthar⁹-thug-pa-med-do // mo'u-dgal-gyi-bu 'di ji-sñam-du
sems / sgyu-ma-mkhan bzañ-pos rluñ-gi-dkyil-'khor de-dag-gi nañ-
du 'dug-par nus-sam / gsol-pa / ma lags-so // bcom-ldan-'das-kyis
bka'-stsal-pa // mo'u-dgal-gyi-bu ña ni rluñ-gi dkyil-'khor de-dag
thams-cad¹⁰-kyi nañ-du spyod-lam bzis gnas-par-byed-do // de-
bzin-gsëgs-pa ni bzed-na rluñ-gi dkyil-'khor thams-cad yuñs-'bru
cig-gi nañ-du 'jog-par mdzad / 'jug-par mdzad-la / yuñs-'bru de yañ
rnam-par-'jig-par mi-'gyur-ziñ / yuñs-'bru de'i nañ-du rluñ-gi dkyil-
'khor de¹¹-dag thams-cad-kyi bya-ba thams-cad kyañ¹² ñe-bar-ston-
par mdzad-la / rluñ de-dag phan-tshun thug-par yañ mi-'gyur /ltuñ-
bar yañ mi-'gyur-ro / mo'u-dgal-gyi-bu ña ni sgyu-ma'i chos-ñid
de-lta-bu dan de ma-yin-pa gzan-yañ tshad-med-pa-dan-ldan-no //

10. de-nas tshe-dañ-ldan-pa mo'u-dgal-gyi-bu-chen-po dan /
thams-cad-dañ-ldan-pa'i 'khor de no-mtshar-du gyur-nas / bcom-
ldan-'das-kyi¹³ 'zabs-la mgo-bos phyag-'tshal-te / ñag-mthun¹⁴-par
tshig-tu¹⁵ smras-pa // bcom-ldan-'das bdag-cag-gis rñed-pa legs-
par-rñed-do // ston-pa 'di-ltar rdzu-'phrul che-ba / 'di-ltar dbañ
che-bar grags-pa / 'di-ltar mthu che-ba ni bdag-cag-gis¹⁶ rñed-pa
legs-par-rñed-pa¹⁷-lags-so bcom-ldan-'das gañ-dag de-bzin-gsëgs-
pa'i cho-'phrul 'di thos-nas mos-par-bgyid-ciñ / mos-par-bgyis-nas
kyañ bla-na-med-pa yañ-dag-par-rdzogs-pa'i byañ-chub-tu sems
bskyed-par-bgyid-pa de-dag kyañ rñed-pa legs-par-rñed-pa-
lags-so //

¹ N bsreg ² BP om. bya-ba ³ B spron ⁴ BP cig ⁵ B zes
⁶ B 'jigs ⁷ B btsams ⁸ N las ⁹ BP mtha' ¹⁰ B om. cad ¹¹ B
'di ¹² B om. ¹³ B kyis ¹⁴ BP 'thun ¹⁵ BP du ¹⁶ B ad. legs-
par ¹⁷ BP. om. pa.

11. de-nas sgyu-ma-mkhan bzañ-po rgyal-po'i khab-kyi
gron-khyer chen-po ga-la-ba-der soñ-ste / de-ñid-kyi nub-mo rgyal-
po'i khab-kyi gron-khyer chen-po'i phyogs gañ-na gron-khyer
thams-cad-kyi brtsog¹-dgu dañ / mi-mthun²-pa thams-cad 'bab-pa
dañ 'gyur-ba'i sa-phyogs der 'khor-gyi³ khyams chen-po⁴ dar-gyi
lda-ldi dañ / gdugs dañ rgyal-mtshan dañ / ba-dan bsgren-bas
brgyan-pa / g'zi lag-mthil-ltar mñan-pa me-tog bkram-pa / spos
bzañ-po mchog-gis btugs⁵-pa / steñ-du bla-re bres-pa žig mñon-
par-sprul-te⁶ / khor-gyi⁷ khyams de'i nañ-du yañ rin-po-che'i śiñ-
ljon-pa me-tog dañ 'bras-bur bcas-pa / brgyad⁸-ston mñon-par-
sprul-to // rin-po-che'i śiñ⁹-ljon-pa thams-cad-kyi druñ-du yañ /
señ-ge'i khri ras-bcos-bu du-mas gyogs-pa / rin-po-che'i ba-dan
thams-cad-kyis brgyan-pa mñon-par-sprul-to // señ-ge'i khri'i
gyas-gyon-tu¹⁰ yañ rin-po-che'i śiñ-ljon-pa me-tog dañ / 'bras-
bur¹¹ bcas-pa b'zi-b'zi mñon-par-sprul-to // bcom-ldan-'das dañ
dge-slon-gi dge-'dun-gyis yons-su-loñs-spyod-par bya-ba'i žal-zas
ro-brgya-dañ-ldan-pa yañ mñon-par-sprul-to // rim-'gro-byad-pa
gos dkar-po bgos-pa / rgyan thams-cad-kyis brgyan-pa lña-brgya
yañ mñon-par-sprul-to //

12. sgyu-ma-mkhan bzañ-pos bkod-pa de-lta-bur sprul ma-
thag-tu de-nas de'i mod-la rgyal-po chen-po b'zi lus chen-por
sprul-nas / sgyu-ma-mkhan bzañ-po'i 'khor-gyi¹² khyams-kyi bkod-
pa ga-la-ba-der soñ-nas / sgyu-ma-mkhan bzañ-po-la 'di-skad ces
smras-so // bzañ-po khyod-kyis de-b'zin-gs'egs-pa¹³ sañ¹⁴-gdugs-
tshod-la spyān-drañs-pa dañ / khyod-kyis de-b'zin-gs'egs-pas yons-su-
loñs-spyod¹⁵-par bya-ba'i 'khor-gyi khyams-kyi bkod-pas 'di-lta-bu
'di mñon-par-sprul-pa ni rñed-pa legs-par-rñed-do // bzañ-po g'zan-
yañ kho-bo-cag kyañ de-b'zin-gs'egs-pa-la mchod-pa'i¹⁶ las bya-ba-la /
bcom-ldan-'das-kyis yons-su-loñs-spyod-pa¹⁷ dañ / khyod-la bstaiñ-
ba'i¹⁸ phyr 'khor-gyi¹² khyams-kyi bkod-pa 'di-lta-bu gñis-pa
chuñ-žig ston-par-byed¹⁹-na / kho-bo-cag-la gñañ-bar-gyis-šig /
de-nas sgyu-ma-mkhan bzañ-po śin-tu-ño²⁰-mtshar-du-gyur-nas /

¹ P btsog ² BP 'thun ³ B gyis, P kyis ⁴ BP por ⁵ B
gdugs ⁶ N to ⁷ BP kyī ⁸ BP brgya ⁹ B om. śiñ ¹⁰ B gyags-
gyogs-su ¹¹ BP bus ¹² P kyī ¹³ B pas ¹⁴ B om. sañ ¹⁵ N
spyad ¹⁶ between mchod and pa'i, P ins. pa bya ba'i las ¹⁷ B om. pa
¹⁸ BP bstod-pa'i ¹⁹ BP ad. pa ²⁰ P mño

rgyal-po chen-po bži-la gnañ-ba dañ / de-nas rgyal-po chen-po
bžis / bcom-ldan-'das-kyis yoñs-su-loñs-spyod¹-par bya-ba'i 'khor-
gyi² khyams de-lta-bu žig-mñon-par-sprul-to //

13. de-nas yañ lha-rnams-kyi dbaň-po³ brgya-byin lha'i bu
sum-khri dañ lhau-cig bzaň-po'i 'khor-gyi² khyams-kyi bkod-pa
ga-la-ba-der soñ-nas / sgyu-ma-mkhan bzaň-po-la 'di-skad ces
smras-so // bzaň-po khyod-kyis de-bžin-gšegs-pa saň-gdugs-tshod-
la spyān-drañs-pa dañ / de-bžin-gšegs-pas yoñs-su-loñs-spyod-pa
bya-ba'i 'khor-gyi² khyams-kyi bkod-pa 'di-lta-bu 'di mñon-par-
sprul-pa ni rñed-pa legs-par-rñed-do // bzaň-po kho-bo⁴-cag kyaň
de-bžin-gšegs-pa-la mchod-pa'i las-bya žin / bcom-ldan-'das-kyis⁵
yoñs-su-loñs-spyod¹-pa dañ / khyod-la bstaň-ba'i⁶ phyir 'khor-gyi
khyams-kyi bkod-pa 'di-lta-bu gñis-pa cuñ-žig ston-par-byed-na /
kho-bo-cag-la gnaň-bar-gyis-šig / de-nas sgyu-ma-mkhan bzaň-po
šin-tu-ño-mtshar-du-gyur-nas / lha-rnams-kyi dbaň-po brgya-byin-
la gnaň-ba dañ / de-nas lha-rnams-kyi dbaň-po brgya-byin-gyis /
bcom-ldan-'das-kyis yoñs-su-loñs-spyod-par bya-ba'i⁷ sum-cu⁸-
rtsa-gsum-pa'i lha-rnams-kyi khaň-bzañs rnam-par-rgyal-byed
daň / yoñs-'du-sa-brtol-bas ches khyad-par-du 'phags-pa'i 'khor-
gyi² khyams cig⁹ mñon-par-sprul-te / 'khor-gyi² khyams des
sgyu-ma-mkhan bzaň-po'i bkod-pa dañ / rgyal-po-chen-po bži'i
bkod-pa yañ mog-mog-por-byas-par gyur-to //

14. de-nas sgyu-ma-mkhan bzaň-po 'di-sñam-du sems-te /
lha'i bu 'di-lta-bu 'di-dag kyaň bcom-ldan-'das-la rim-gro bya-ba
daň / mchod-pa'i las bya-ba'i phyir mñon-par-brtson-te / lhags-pa
daň sbyar-na / sems-can 'di ni tha-mal-pa ma-yin-pas / bdag-gis
sems-can-mchog de-lta-bu-la tho-btsams¹⁰-par gyur-na mi-ruñ-
gis / bya-ba 'di-lta-bu 'di-dag dor gor-ma-chag sñam-mo // de-nas
sgyu-ma-mkhan bzaň-pos¹¹ sprul-pa'i bya-ba de-dag 'dor-bar
byed / de-dag med-par byed-de / gsaň-sñags dañ / rigs-sñags-kyi
stobs-bskyed-pa thams-cad¹²-kyis¹³ med-par byed-ciñ / mi-snañ-
bar bya-bar brgal kyaň / žal-zas dañ / rim-gro¹⁴-ba¹⁵ dañ / 'khor-
gyi² khyams-kyi bkod-pa dañ / seň-ge'i khri yaň de-kho-na bžin-
du snañ-ste / gsaň-sñags dañ rigs-sñags-kyi stobs-bskyed-pa thams-

¹ N spyad ² P kyi ³ BP rgyal-po ⁴ P om. bo ⁵ P kyi
⁶ BP bstod-pa'i ⁷ BP ba ⁸ P bu ⁹ N om. cig mñon-par-sprul-te /
khor-gyi khyams ¹⁰ N brtsams ¹¹ NP po ¹² B om. cad ¹³ B kyi
¹⁴ P 'gro ¹⁵ N om. ba

cad-kyis med-par-bya ma-nus-pa dan / de śin-tu-ño-mtshar-du-gyur-nas 'di-sñam-du sems-te / bdag sñon-chad ni 'dod-na sgyu-ma ston-par yañ byed¹ / 'dod-na sgyu-ma-med-par yañ byed-na / de² ni de-bžin-gśegs-pa'i ched-du gnas-kyi-bkod-pa byas-pa med-par-byed ma-nus-so sñam-mo //

15. de-nas lha-rnams-kyi dbaṅ-po brgya-byin-gyis³ sgyu-ma-mkhan bzaṅ-po'i sems-kyi rnam-par-rtog-pa de⁴ sems-kyis yoṅs-su-śes-nas / sgyu-ma-mkhan bzaṅ-po-la 'di-skad ces smras-so // bzaṅ-po ji-ltar khyod-kyis de-bžin-gśegs-pa'i phyir gnas-kyi bkod-pa byas-pa⁵ 'di med-par-bya ma⁶-nus-pa / de-bžin-du bzaṅ-po gaṅ-dag sems⁷ de-bžin-gśegs-pa-la sems-bskyed-pa 'ga'-tsam thob-pa de-dag-gi sems-bskyed-pa de yañ med-par mi-'gyur-te de-dag-gi de ni yoṅs-su-mya-nan-las-'das-pa'i⁸ bar-gyi rgyur 'gyur-ro // de-nas sgyu-ma-mkhan bzaṅ-po dga' ngu⁹ yid¹⁰-rañs-te rab-tu-dga'-žin yid-bde-bar gyur-nas / de-ñid-kyis mtshan-mo 'das-pa dan bcom-ldan-'das-la gdugs-tshod-la bab-la skul-bar byed-de¹¹ bcom-ldan-'das gdugs-tshod-lags-pa'i dus dan / tshod-la bab-na de¹² gdugs-tshod-la bab-par dgoṅs-su-gsol žes gsol-to //

16. de-nas bcom-ldan-'das sñā-dro'i dus-kyi tshe śam-thabs mnabs¹³ dan¹⁴ / chos-gos gsol / lhuṅ-bzed thogs-te / dge-slon-gi dge-'dun-gyis yoṅs-su¹⁵-bskor¹⁶-ciñ dge-slon-gi dge-'dun-gyi dan-la gśegs-te / rgyal-po'i khab-kyi groṅ-khyer-chen-por gśegs-nas / sgyu-ma-mkhan bzaṅ-po'i 'khor-gyi¹⁷ khyams ga-la-ba-der gśegs-te / gaṅ-gis ni¹⁸ sgyu-ma-mkhan bzaṅ¹⁹-po yañ de-bžin-gśegs-pa ni bdag-gis-sprul-pa'i bkod-pa-na bžugs-so sñam-du śes²⁰ rgyal-po-chen-po bži²¹ yañ de-bžin-gśegs-pa ni bdag-cag-gis sprul-pa'i bkod-pa-na bžugs²²-so sñam-du śes / lha-rnams-kyi dbaṅ-po brgya-byin yañ / de-bžin-gśegs-pa ni bdag-gis²³ sprul-pa'i bkod-pa-na bžugs²²-so sñam-du śes-par-'gyur-ba de-lta-bu'i rdzu-'phrul mñon-par-'du-mdzad-pa mñon-par-'du²⁴-mzad-do // rgyal-po'i khab-kyi groṅ-khyer chen-po de-na gžan mu-stegs-can dan / spyod-pa-pa dan kun-tu-rgyu dan / bram-ze dan / khyim-bdag gaṅ-dag-gis thos-pa de-dag ni ño-mtshar-du gyur-nas / 'khor-gyi khyams der²⁵ doṅ-

¹ P med ² N om. ³ P kyis ⁴ BP om. ⁵ BP bya-ba ⁶ P
mi ⁷ N om. ⁸ B pa ⁹ N dgu ¹⁰ BN yi ¹¹ BP do ¹² B da
¹³ B man bas, P mnams ¹⁴ BP om. ¹⁵ BP om. su ¹⁶ B bskur
¹⁷ P kyī ¹⁸ N na ¹⁹ BP om. bzaṅ ²⁰ P ad. pa ²¹ B bžis ²² P
bžug ²³ P gi ²⁴ N om. 'du ²⁵ B de

ste / de-rin dge-sbyon go'u-ta-ma-la tho-'tsham-pa¹ blta²-bar-bya'o sñam-mo // rgyal-po'i khab-kyi gron-khyer chen-po de-na dad-pa'i dge-slon dan / dge-slon-ma dan / dge-bsñen³ dan / dge-bsñen³-ma gañ-dag 'khor-ba de-dag ni 'khor-gyi dkyil-'khor der don-nas / de-rin de-bzin-gsëgs-pa-la bgam-pa⁴ yañ mñan⁵-par-bya cho-'phrul-chen-po yañ blta-bar-bya'o sñam-mo //

17. de-nas sgyu-ma-mkhan bzañ-pos ña-rgyal dan rgyags-pa dan / kheñs-pa ñes-par-bcom-nas / bcom-ldan-'das-kyi žabs-la mgo-bos⁶ phyag⁷-tshal-te / bcom-ldan-'das-la 'di-skad ces gsol-to / bcom-ldan-'das rnam-par-tho-btsam⁸-pa'i bsam-pa chen-pos de-bzin-gsëgs-pa 'dir gsëgs⁹-su gsol-ba gañ lags-pa'i noñs-pa chags-so // bcom-ldan-'das gžan-yañ žal-zas sprul-pa dan / rim-'gro¹⁰-bgyid-pa sprul-pa dan / señ-ge'i khri sprul-pa dan 'khor-gyi khyams sprul-pa de-la bdag 'di-sñam-du sems-can-mchog de-lta-bu de-la bslus-par gyur-na / mi-ruñ-gis¹¹ / bya-ba 'di ma-mchis-par-bgyi sñam-ste¹² / śin-tu-spañs kyañ ma-mchis-par ma-btub¹³ gsañ-saags dan rigs-sñags-kyi stobs-bskyed-pa thams-cad-kyis¹⁴ kyañ-ma-mchis-par-bgyi rño¹⁵-ma-thogs¹⁶-nas / žal-zas dan rim-'gro¹⁰ bgyid-pa dan / señ-ge'i khri dan 'khor-gyi khyams-kyi bkod-pa yañ de-kho-na bzin-du gda'o¹⁷ / de-skad ces gsol-ba dan //

18. bcom-ldan-'das-kyis sgyu-ma-mkhan bzañ-po-la 'di-skad ces bka'-stsal-to // bzañ-po sems-can thams-cad-kyi ñe-bar-spyad-pa dan / yoñs-su-spyad-pa yañ 'di-lta-ste / las-kyi sgyu-mas sprul-pa yin-no // bzañ-po dge-slon-gi dge-'duñ 'di yañ 'di-lta-ste / chos-kyi sgyu-mas sprul-pa yin-no // bzañ-po ña yañ 'di-lta-ste / ye-śes-kyi sgyu-mas sprul-pa yin-no // bzañ-po stoñ-gsum-gyi stoñ-chen-po'i 'jig-rten-gyi khams 'di yañ 'di-lta-ste // sna-tshogs mñon-par-'grub-par byed-pa'i sgyu-mas sprul-pa yin-no // bzañ-po chos-thams-cad kyañ 'di-lta-ste / rkyañ-tshogs-pa'i sgyu-mas sprul-pa yin-no // bzañ-po 'on-kyañ da¹⁸ de'i dus-la bab-par śes-na ji-ltar sprul-pa'i bza'-ba dan / bca'-ba dan / myañ-ba dan / bldag-pa-dag khyod-kyis phul-cig / de-nas sgyu-ma-mkhan bzañ-pos¹⁹ sprul-pa'i rim-'gro-ba²⁰ de-dag dan / rgyal-po chen-po bži-dag

¹ N par ² B lta ³ B bsñan, P sñen ⁴ BP dka'-ba ⁵ B mñam
⁶ B om. mgo-bos ⁷ P om. phyag ⁸ N brtsam ⁹ P gsëgs
¹⁰ B gro ¹¹ B gi ¹² N te ¹³ P btugs ¹⁴ B ins. ma ¹⁵ N rñom
¹⁶ P thog ¹⁷ P gañ-la ¹⁸ N om. ¹⁹ BP po ²⁰ B pa

dan / lha'i dbaṅ-po brgya-byin-dan bcas-pa dan / lhan-cig sprul-pa'i
bza'-ba dan bca'-ba¹ dan / myaṅ-ba dan bldag-pa des bcom-ldan-
'das dan / dge-slon-gi dge-'dun yaṅ-dag-par-tshim-par byed-do //

19. de-nas de'i tshe gnas-brtan 'od-sruṅ² chen-pos // tshigs-
su-bcad-pa 'di smras-so //

sbyin-pa 'di ni ci³-'dra dan⁴
len-par-byed-pa ci-'dra-ba
de-'dra'i chos-ñid thob-'gyur-bar⁵
yon ni rnam-par-sbyon gyur-cig

20. mo'u⁶-dgal-gyi-bu-chen-pos smras-pa //

gdan ni ji-ltar bsams-pa dan
de-la gaṅ-dag bžugs-pa-rnams
mi-mñam-ma-mchis mtshuṅs-pa-ste
mchod-sbyin-dag-pa⁷ bla-na-med

21. sā-ri'i-bus⁸ smras-pa //

rim-gro-byed-pa'i sems gaṅ dan
len-par-byed-pa'i sems gaṅ dan
sbyin-par-byed-pa ji-lta-bur
yon ni myur-du sbyon-bar śog⁹

22. rab-'byor-gyis¹⁰ smras-pa //

gton-med sbyin-pa 'di btaṅ-ba¹¹
len-pa-med-pa-rnams-kyis blaṅs
gaṅ-dag 'dir ni gśegs-pa-rnams
de-dag yon sbyon byed-pa yin

23. kun-dga'-bos smras pa //

'di ni nam-mkha'i¹² sbyin-pa-ste
bsam-gyis-mi-khyab-rnams-kyis spyad¹³
gaṅ-dag sems-lus-grol-ba de
'jig-rten-na¹⁴ ni¹⁵ yon sbyon mchog

¹ P bcas-pa ² B sruṅs ³ N ci-žig, P 'ci ⁴ N om. ⁵ B
bgyid-par, N 'gyur-ba ⁶ BP me'u ⁷ N dge-ba ⁸ P sā-ri-bus ⁹ P
śob ¹⁰ P kyis ¹¹ N bas ¹² BP mkha' ¹³ B sbyad ¹⁴ B pa,
N dag ¹⁵ BN na

24. byañ-chub-sems-dpa' 'od-tog-gis smras-pa //
- ji-lta-bur-na sgyu-ma'i mkhan
bzañ-pos bkod-pa sprul-byas-pa
dños-kun de dañ 'dra-ba-ste
byis-pas de ni mi-rtogs-so
25. byañ-chub-sems-dpa' 'od-bkod-pas smras-pa //
- ji-ltar gdan dañ ljon-śin-dag
du-ma mñon-par-sprul-byas-pa
yid-kyi sgyu-ma lta-bur ston¹
'di-la khyad-par 'ga' yañ med
26. byañ-chub-sems-dpa' señ-geś² smras-pa //
- señ-ge'i sgra ni ma-thos-na
wa ni nags-tshal nañ-na sgrogs
de-yi³ señ-ge'i-sgra thos-nas
phyogs-bcu-dag-tu⁴ 'bros-par-'gyur
27. de-bźin sgyu-mkhan bzañ-po yañ
de-bźin-gśegs-pas ma-mthon-na
mu-stegs-nañ-du⁵ rgyal-ba-bas
bdag-ñid mchog ces sgrags-par-byed
28. bzañ-po de-bźin-gśegs-pa-yi⁶
sgyu-mas sgyu-mar rtogs-byed-pa
tshad-mar-gyur-pa gsuñs-na ni
de-la bdud-kyis gtiñ mi⁷-dpogs
29. byañ-chub-sems-dpa' señ-ge'i-blo-gros-kyis⁸ smras-pa //
- zal-zas 'di ni sprul-pa ste
bsñen-bkur-byed⁹ pa'añ¹⁰ sprul-pa¹¹ yin
spyod-par-byed pa'añ sprul-pa-ste
sbyin-pa dge-ba bla-na-med
30. byañ-chub-sems-dpa' byams-pas smras-pa //
- me ni mar dañ til-mar-gyis
phyi¹²-phyir zñi ni rab-tu mched¹³
de-bźin bzañ-po'i sgyu-ma-yis
sañs-rgyas-sgyu-ma ñes-par-bstan

¹ BP ston ² P *ad.* sgras ³ BP de'i ⁴ P du ⁵ N na ⁶ B
yis ⁷ B mig ⁸ P gyis ⁹ B *om.* byed ¹⁰ BP 'am ¹¹ P *om.* ad.
¹² BP phyir ¹³ B rab-mched-pa, N mche

31. 'jam-dpal-g'zön-nur-gyur-pas smras-pa //
 ji-ltar 'di ni¹ sñon gnas-pa
 thams-cad byed-pa-med-pa ltar
 de-b'zin chos-rnams thams-cad ni
 sñon-gyi mtha'-nas rtag-tu mñam

32. de-nas bcom-ldan-'das-kyis sgyu-ma-mkhan bzañ-po
 śin-tu-gdul-ba'i dbañ-du mdzad-nas / khyim-bdag gcig² sprul-te /
 'khor-gyi³ khyams de'i nañ-du žugs-nas / sgyu-ma-mkhan bzañ-
 po-la 'di-skad ces smras-so // bzañ-po ci-byed / smras-pa // dge-
 sbyoñ go'u-ta-ma 'di gdugs-tshod gsol-bar byed-do // des smras-
 pa // bzañ-po thoñ⁴ de-skad ma-zer // de-b'zin-gs'egs-pa⁵ de ni
 dge-sloñ-gi dge-'dun dañ thabs-gcig²-tu / rgyal-po⁶ ma-skyes-dgra'i
 khab-na gdugs-tshod-gsol-žin bžugs-so // sgyu-ma-mkhan bzañ-
 pos kyañ sañs-rgyas-kyi mthus de-b'zin-gs'egs-pa dge-sloñ-gi dge-
 'dun dañ thabs-gcig²-tu rgyal-po ma-skyes-dgra'i khab-ba gdugs-
 tshod gsol-bar mthoñ-ño // de-nas yañ bcom-ldan-'das-kyis
 khyim-bdag gñis-pa žig mñon-par-sprul-nas de nañ-du žugs-te /
 sgyu-ma-mkhan bzañ-po-la 'di-skad ces smras-so // bzañ-po ci-
 byed / smras-pa⁷ // dge-sbyoñ go'u-ta-ma 'di gdugs-tshod gsol-
 bar byed-do⁸ // des smras-pa // bzañ-po⁹ thoñ de-skad¹⁰ ma-
 zer // de-b'zin-gs'egs-pa de ni dge-sloñ-gi dge-'dun dañ thabs-
 gcig²-tu kun-tu-rgyu'i srañ-na bsod-sñoms-kyi phyir rgyu-žin¹¹
 bžugs-so // sgyu-ma-mkhan bzañ-pos kyañ sañs-rgyas-kyi mthus
 de-b'zin-gs'egs-pa dge-sloñ-gi dge-'dun dañ thabs-gcig²-tu kun-tu-
 rgyu'i srañ-na bsod-sñoms-kyi phyir rgyu-bar¹² mthoñ-ño // de-
 nas bcom-ldan-'das-kyis khyim-bdag g'zan-žig sprul-te / de nañ-du
 žugs-nas sgyu-ma-mkhan bzañ-po-la¹³ 'di-skad ces smras-so //
 bzañ-po ci-byed / smras-pa // de-b'zin-gs'egs-pa 'di gdugs-tshod
 gsol-bar byed-do // des smras-pa // bzañ-po thoñ⁴ de-skad ma-
 zer / de-b'zin-gs'egs-pa de ni 'tsho-byed-kyi skyed¹⁴-mos-tshal-na
 'khor bži-la chos ston-ciñ¹⁵ bžugs-so // sgyu-ma-mkhan bzañ-pos
 kyañ sañs-rgyas-kyi mthus de-b'zin-gs'egs-pa 'tsho-byed-kyi skyed¹⁴-
 mos¹⁶-tshal-na¹⁷ 'khor bži-la chos-ston-par mthoñ-ño // de-nas

¹ B na ² BP cig ³ P kyi ⁴ B thoñs ⁵ B om. pa ⁶ B om.
the words from rgyal-po down to thabs-cig, P rgyal-po'i ⁷ P smras-so
⁴ P de ⁹ P om. bzañ-po ¹⁰ N sgad ¹¹ N om. rgyu-žin ¹² N ba
¹³ P om. la ¹⁴ BN bskyed ¹⁵ BP žin ¹⁶ P mo ¹⁷ P ni

lha-rnams-kyi dbaṅ-po brgya-byin sgyu-ma-mkhan bzaṅ-po ga-la-ba-der soṅ-ste phyin-nas / sgyu-ma-mkhan bzaṅ-po-la 'di-skad ces smras-so // bzaṅ-po ci-byed / smras-pa // dge-sbyoṅ go'u-ta-ma 'di gdugs-tshod gsol-bar byed-do // des smras-pa // bzaṅ-po thoṅ¹ de-skad ma-zer // de-bḥin-gśegs-pa de ni sum-cu-rtsa-gsum-pa'i gnas-na / śiṅ yoṅs-'du'i druṅ-na / sum-cu-rtsa-gsum-pa'i lha-rnams-la chos ston-ciṅ bḥugs²-so // bzaṅ-pos kyaṅ de-bḥin-gśegs-pa sum-cu-rtsa-gsum-pa'i gnas-na śiṅ yoṅs-'du'i druṅ-na chos ston-par mthoṅ-ṅo //

33. de-nas yaṅ sgyu-ma-mkhan bzaṅ-pos śiṅ-ljon-pa sprul-pa ji-sṅed-pa³ de thams-cad-kyi lo-ma thams-cad daṅ / me-tog thams-cad-la de-bḥin-gśegs-pa'i sku mtshan-gyis brgyan-pa / dge-sloṅ-gi dge-'dun-gyis yoṅs-su-bskor-ba mthoṅ-ṅo // sgyu-ma-mkhan bzaṅ-pos seṅ-ge'i khri sprul-pa gaṅ-dag yin-pa daṅ / rgyal-po chen-po bḥis seṅ-ge'i khri sprul-pa gaṅ-dag yin-pa de-dag⁴ thams-cad-la yaṅ de-bḥin-gśegs-pa'i sku mtshan-gyis⁵ brgyan-pa dge-sloṅ-gi dge-'dun-gyis yoṅs-su-bskor-ba mthoṅ-ṅo // rgyal-po'i⁶ khab-kyi groṅ-khyer chen-po-na rtsig-pa'am / khyim-mam / khaṅ-bzaṅs-sam / sraṅ-ṅam / lam-po-che ji-sṅed yod-pa de-dag thams-cad-na yaṅ de-bḥin-gśegs-pa'i sku mtshan-gyis brgyan-pa mthoṅ-ṅo // de-bḥin-gśegs-pa dgra-bcom-pa yaṅ-dag-par-rdzogs-pa'i saṅs-rgyas de-dag thams-cad⁷-kyi spyān-sṅar⁸ yaṅ sgyu-ma-mkhan bzaṅ-po bdag-ṅid phyag-'tshal-nas ṅes-pa⁹ 'chags-par mthoṅ-ḥiṅ de-na sgyu-ma-mkhan bzaṅ-po'i¹⁰ mig-lam-na gaṅ cuṅ¹¹-zad ci snaṅ-ba thams-cad de-bḥin-gśegs-pa ma-gtogs-pa gḥan cuṅ-zad kyaṅ ma-mthoṅ-nas / de tshim-ḥiṅ mgu-la yid¹²-raṅs-te / rab-tu¹³-dga'-ḥin dga'-ba daṅ yid-bde-bar gyur-to // de dga'-ba daṅ yid-bde-ba de-ṅid-kyis dad-pa-rjes-su-dran-pa'i tiṅ-ṅe-'dzin thob-bo // de tiṅ-ṅe-'dzin de-las laṅs ma-thag-tu / thal-mo sbyar-te / bcom-ldan-'das-kyi spyān-sṅar 'dug-nas tshigs-su-bcad-pa 'di-dag gsol-to //

34. bḥed-na¹⁴ brgya-phrag stoṅ-las lhag gyur-ciṅ¹⁵
dper-na gaṅ-ga'i klun-gi bye sṅed-kyi
saṅs-rgyas maṅ-po sprul-par mdzad-pa-yi
de-bḥin-gśegs-kyi rdzu-'phrul de-la mos

¹ B thoṅs ² BP gḥugs ³ N om. pa ⁴ BP om. dag ⁵ P
kyis ⁶ P po ⁷ B om. cad ⁸ N sṅa-na ⁹ B om. pa ¹⁰ N po
¹¹ BP chuṅ ¹² BN yi ¹³ BP du ¹⁴ B pa ¹⁵ BP eig

35. bdag-gis sñon bslabs¹ sgyu-ma'i sa ma-lags
'dzam-bu'i gliñ-na bdag-dra-med sñam-na
de-rin rgyal-ba'i rdzu-'phrul 'di mthoñ-nas
'di-yi grañs dan char² yañ ma-phod³-do

36. bdag-gi śa-yi⁴ mig⁵-gis gañ mthoñ-ba
thams-cad rgyal-ba'i mtshan-gyis⁶ brgyan-pa'i sku
chos-kyi rgyal-po-la ni 'di-dag zus
rgyal-ba yañ-dag gañ lags bka'-stsol-cig

37. gañ-žig mchod-na legs-par-mchod-pa lags
gañ-la 'bras-bu chen-por 'gyur-ba lags
gañ-gi byañ-chub mthun⁷-par gzun-ba 'di
kun-tu-spyan-gyis bdag-la bka'-stsol-cig

38. de-rin 'jig-rten-mgon⁸-la bgam-bgyis-pa'i
noñs-pa gañ lags den⁹ 'dir kun-tu-'chags
gañ-dag sems-can-mchog-la gus mi-gnas
sems-can de-dag rgyal-ba'i bde-las¹⁰ ñams

39. bdag-la lha dan brgya-byin tshañs-pa dan
'khor-'dus-gyur-pa 'di-dag kun gson-cig
sems-can thams-cad rab-tu-dgrol slad-du
byañ-chub-sems ni bdag-gis¹¹ bskyed-par-bgyi

40. bdag-gis sems-can thams-cad mgron¹²-du gñer
bdud-rtsi bde-bas yañ-dag-tshim-par-bgyi
gñid-kyis rab-log sems-can śes-rab-kyi¹³
mthu dan sgrub-pas rnam-par-sad-par-gyis¹⁴

41. rnam-par-'phrul-ba 'di-'dra mthoñ-gyur-ciñ¹⁵
bde-bar-gśegs bka' yid-'oñ ye-śes dan
chags-pa med-pa'i spyod-mchog thos-nas ni
su-žig dag-pa'i rgyu sems-bskyed¹⁶ mi-bgyi¹⁷

42. byañ-chub-sems-mkhas ji-ltar spyod-pa-yi
byañ-chub-lam ni bdag-la bsad-du-gsol
gañ-la ñan-thos-rnams-kyis mi-dpogs-pa'i
de-dag-rnams-kyi spyod-pa ji-lta-bu

¹ N bslobs ² BP' cha ³ BN spyod ⁴ BP śa'i ⁵ P myig
⁶ P kyis ⁷ BP 'thun ⁸ B mgo ⁹ BP der ¹⁰ BP la ¹¹ B rab-
tu *instead of* bdag-gis ¹² BP 'gron ¹³ N śes-par-bgyi ¹⁴ N bgyi
¹⁵ N cig ¹⁶ BP' skyed ¹⁷ BP' bgyid

43. cho-ga-spyod-pa'i yon-tan ji-lta-bu
mñan-par-'dod-la gus-pa ji-lta-bu
des-pa-rnams-kyi spyod-pa¹ ci-'dra-ba²
bdag-la the-tshom³-ma-mchis de-bzin gsuns
44. ji-ltar thos-pa-tshol-la goms-pa lags
thos-pa sñin-por-bgyid-pa'i dan-po gañ
gzan-la gsal-bar ston-pa ji-lta-bu
srog-chags thams-cad ji-ltar chos-la dad
45. ji-ltar 'di-dag ses-kyi khe mi-tshol
zan-zin-med-pa'i sems-la ji-ltar gnas
byas-pa⁴-ses-sin rab-tu⁵-phan-'dogs dan
sams-can mi-phyed gnas-par ji-ltar 'gyur
46. grogs-po gañ-dag bsten-bgyi ji-lta-bu
sdig-pa'i grogs-rnams ji-ltar rnam-par-spon
ji-ltar sañs-rgyas-rnams dan phrad-par-'gyur
de-dag mthoñ-nas ji-ltar mchod-pa bgyi
47. ji-ltar bslab-pa dag-la gus-pa lags
de-yi bslab-pa'i⁶ bca'-ba gañ-zig lags
tshul-khrims ji-ltar rnam-par-dag-par 'gyur
tin-'dzin rnam-par-dag-pa⁷ ji-ltar 'thob⁸
48. ji-ltar tshul-bzin rab-tu⁹-sbyor-ba lags
tshul-bzin ma-lags ji-ltar spon-ba lags
ji-ltar sin-tu-ñes-par bsam¹⁰-yid dan
ñon-moñs bdud-kyi 'chiñ¹¹-bas mi-thub lags
49. ji-ltar dad¹²-ldan don ni sems bgyid-ciñ
sams-kyis sems-can-rnams ni mi-gtoñ lags
ji-ltar sems-can yoñs-su-smin-bgyid-ciñ
nor-mchog 'dzin-pa-med-la dpa'-ba lags
50. ji-ltar sems-can spyod-la 'jug-pa dan
thabs¹³ dan byams-pa sñin-rjes gnas-pa lags
mñon-par-ses-pa ji-ltar yoñs-rdzogs-'gyur
dran dan blo-gros gañ-gis rnam-dag-ciñ

¹ N spyod-lam ² B 'dra-ci-ba ³ B mtshe ⁴ P byas-pa-pa
⁵ BP du ⁶ BP pa ⁷ B par ⁸ N 'thobs ⁹ BP du ¹⁰ N bsams
¹¹ N bcin ¹² P dan ¹³ BNP thams

51. so-so-yañ-dag-rig gzuñs bzod-par 'gyur
smon-lam rnam-dag spyod-las mi-ldog-ciñ
zab-mo-śes-ldan don-dam-mkhas-pa lags
smon-lam thams-cad ji-ltar 'grub-par 'gyur

52. ji-ltar de-dag pha-rol-phyin 'phags-śiñ
de-bzin byañ-chub rjes-su-mthun¹-par 'gyur
byañ-chub-sems-dpa'i spyod-pa kun-śes-śiñ
byañ-chub-phyir ni spyod-pa mi-ldog-pa

53. kun-mkhyen legs-par-don-bsam² śes-rab-mtsho
ye-śes 'byuñ-gnas 'di ni bdag-la gsuñs
bcom-ldan phan-yon bdag-la bstan-du gsol
bdag-gis nan-tan sñiñ-por bgyi-bar 'tshal

54. de-nas bcom-ldan-'das-kyis sgyu-ma-mkhan bzañ-po-la /
slar tshigs-su-bcad de bka'-stsal-pa //

chos kun sprul-par gañ-gis śes-pa de
sañs-rgyas bye-ba phrag ston sprul-par byed
sprul-pa de-dag žiñ-rnams bye-bar 'gro
de-dag soñ-nas sems-can bye-ba 'grol³

55. ji-ltar bzañ-po khyod-kyis gzugs-med-las
sna-tshogs mtha'-yas gzugs ni ston-byed-ci
de-dag skye-ba-med-ciñ 'gag-med-la
'gro-med 'oñ-med gnas-pa-med-pa ltar

56. bzañ-po skyes-bu-khyu-mchog rgyal-ba-yis
phuñ-po dge-'dun-tshogs-bcas sprul de-'dra
de dañ ye-śes-med-par mi-'gyur-te
sañs-rgyas bsam-yas-rnams-kyi rdzu-'phrul yin

57. ji-ltar sgyu-mas rmoñs-byas skye-bo ni
sems-pa yod min de-bzin ña-rgyal-med
'di-la 'grub-pa-med-ciñ rjes⁴-yod-min
phyin-ci-log-gi sems-kyis mthoñ-ba ltar

58. de-bzin sañs-rgyas gzugs-med kha-dog dañ
de-la⁵ dbyibs-med⁶ spyod-dañ⁷-spyod-lam-med
'jig-tshogs lta-ba kun-nas-bslañ ma-yin
sañs-rgyas sañs-rgyas sñam-du 'du-śes-med

¹ BP 'thun

² N bsams

³ N 'grel

⁴ N rjas

⁵ N om, de la

⁶ N min

⁷ N pa ston yañ

59. sañs-rgyas gzugs-su mi-lta mtshan dañ ni
na-tshod rigs-su ma-yin sgra dañ ni
'chad¹-par-'gyur-ba ma-yin sems dañ ni
rnam-śes yid-kyis rab-tu-phye ma-yin
60. chos-ñid gañ yin sañs-rgyas bcom-ldan-'das
dus-gsum-stoñ-ñin mtshan yañ ma-skyes-pa
rtag-tu sgyu-ma'i rañ-bñin rnam-par-grol
de-la chos-su² bgrañ-bar³ rab-tu-phye-ba-med
61. sañs-rgyas 'byuñ gañ chos-ñid⁴ 'byuñ-ba-med
de-la phuñ-po yod-min khams mi-'byuñ
chos de gnas-pa mi-gyo rten⁵-pa-med
de-ni mig lña'i gnas kyañ ma-yin-no
62. gañ-ñig bdag-gis sañs-rgyas blta sñam-sems
des ni gžan-yañ sañs-rgyas mthoñ mi-'gyur
'dren-pa mthoñ-ba-med-pa mthoñ-ba-ste
dper-na nam-mkha'-la ni bya rjes bñin
63. bzañ-po gañ khyod cuñ⁶-zad sañs-rgyas blta⁷
de kun don-cig yin-par śes-par-gyis
ña dañ gžan gañ yin-pa de kun mtshuñs
bar-snañ mthoñ dañ 'dra-bar mñam-pa yin
64. de-dag tiñ-'dzin mñam-ñin śes-rab-mñam
de-dag rnam-par-grol-bar mñam-pa yin
rnam-grol ye-śes mthoñ dañ⁸ stobs dañ ni
rgyal-ba'i yon-tan kun-gyis⁹ mñam-pa yin
65. de-dag stoñ-don go-'phañ gnas-par mñam
thams-cad chags-pa¹⁰-med-pa'i chos-ñid gnas
kun kyañ sgyu-ma'i rañ-bñin rnam-par-grol
de-dag 'byuñ-ba-med-par 'byuñ-ba yin
66. bzañ-po rgyal-ba geig¹¹-la mchod-byed-na
phyogs-bcu'i sañs-rgyas-la ni mchod-'gyur-te
'di-ltar de-dag ña-yi chos-dbyiñs dañ
tha-dad bya-ba nam-yañ yod ma-yin

¹ B 'chañ ² N om. chos-su ³ N bas ⁴ BP ñis ⁵ P rton
⁶ BP chuñ ⁷ BP lta ⁸ B om. dañ ⁹ P k'yis ¹⁰ B om. pa
¹¹ BP cig

67. de-dag thams-cad yon bzes sbyoñ-bar mdzad
kun-la phul-ba'añ 'bras-bu che-bar 'gyur
de kun chos-ñid dag-pa mñam-pa brñes
sañs-rgyas-rnams-la tha-dad bya-ba'añ med

68. rgyal-ba yañ-dag gañ yin bsad-bya-yin¹
rtse-gcig²-sems dañ dran-pa³-ñer-bžag-ciñ
chos tshul rtogs-la rnam⁴-par-lta-bas de
legs-par-ñes⁵-pa⁶ sems-kyis⁷ ña-la ñon

69. bzañ-po de kun ma-skyes yañ-dag-min
phyin-ci-log-gis de kun mthoñ-bar zad
gal-te dños-po'i ño-bo yañ-dag-na
dños-po thams-cad-du ni zad mi-'gyur

70. de-phyir śin-tu-ma-skyes yañ-dag-min
de-dag skye-med zad-la gnas-pa-med
des-na bltar-med ño-bo de-dag snañ
rnam-par-bltas-na gnas-pa yod ma-yin

71. ji-ltar bzañ-pos rgyal-ba mthoñ-ba dañ
ji-ltar phyogs-su mñon-par-sprul mthoñ-ba
gañ gžan phuñ-po rgya⁸-chen rten stobs dañ
phuñ-po 'lña-po⁹an de dañ 'dra-bar ltos

72. chos-rnams thams-cad rañ-bžin-med-pa-ste
sems-can dañ ni sañs-rgyas-mtshan-ñid-med
mtshan-ñid-med-la mtshan-du 'dod-pa de
sañs-rgyas las-ni śin-tu-riñ-bar-'gyur

73. chos yod ma-yin kun-tu-rtogs-pas bsañ
dños-po-med-par yañ ni brten¹⁰-nas-śes
byed-pa-med-ciñ byed-pa-po-las-'das
miñ-du 'dzin-pas stoñ-par¹¹ rab-tu-ston¹²

74. gañ-gis¹³ rgyu dañ byed-pa¹⁴-rkyen min śes
des ni chags-bral-gyur-pa'i chos kyañ śes
'dod-chags-bral-ba'i chos-ni śes-gyur-na
des ni rnam-dag mig-gis sañs-rgyas mthon

¹ BP yis ² P cig ³ P 'dren ⁴ B rnams ⁵ N ñas ⁶ N om.
pa and ad. bsams, P ad. bsams ⁷ P bgyis ⁸ N rgyal ⁹ N ba ¹⁰ N
brtan ¹¹ N pa ¹² P' bston ¹³ BP žig ¹⁴ N po

75. yañ de'i tshe tshigs-su bcad-pa-dag brjod de bstan-pa-na / sgyu-ma-mkhan-bzañ-po chos-la ñes-par-rtog-pa dañ / mthun¹-pa'i bzod-pa chuñ-du skyes-so // srog-chags lña-stoñ ni bla-na-med-pa yañ-dag-par-rdzogs-pa'i byañ-chub-kyi² sems sñon ma-bskyed³-pa skyes-so // byañ-chub-sems-dpa' ñis-brgya ni mi-skye-ba'i chos-la bzod-pa thob-par gyur-to // de-nas yañ⁴ bcom-ldan-'das-kyis⁵ žal-zas sprul-pa de-dag⁶ gsol-nas / sgyu-ma-mkhan bzañ-po'i yon yons-su-sbyañ-bar⁷ bya-ba'i⁸ phyir de'i tshe tshigs-su-bcad-pa 'di-dag⁹ bka'-stsal-to //

76. gañ-gis sbyin dañ¹⁰ gañ-la sbyin
sbyin-pa ji¹¹-ltar mi-rtog-pa
sbyin-pa mñam-pa de-ñid ni
bzañ-po-la ni yons-rdzogs-śig

77. de-nas bcom-ldan-'das-la tshe-dañ-ldan-pa kun-dga'-bos 'di-skad ces gsol-to // bcom-ldan-'das 'khor-gyi¹² khyams 'di rgyan-gyis brgyan bzin-du dguñ bdun-du gnas-śiñ / mi-gda'-bar mi-'gyur-bar byin-gyis brlab-du gsol // de-skad ces gsol-pa dañ / bcom-ldan-'das-kyis 'khor-gyi¹³ khyams de ji¹⁴-ltar rgyan-gyis¹⁵ brgyan bzin-du žag bdun-du gnas-śiñ mi-snañ-bar mi-'gyur-bar byin-gyis brlab-pa mdzad-do // de-nas bcom-ldan-'das dge-sloñ-gi dge-'dun dañ bcas-te / gdan¹⁶-las bzeñs-nas gśegs-so //

78. de-nas yañ bcom-ldan-'das nañ-du yañ-dag-'jog-las¹⁷ bzeñs-nas / chos-bstan-pa'i phyir bzugs-so // dge-sloñ de-dag dañ / byañ-chub-sems-dpa' de-dag dañ / lha dañ / klu dañ / gnod-sbyin dañ / dri-za de-dag kyañ / chos mñan-pa'i phyir bcom-ldan-'das-kyi thad-du doñ-ño // de-nas sgyu-ma-mkhan bzañ-po yañ bcom-ldan-'das ga-la-ba-der soñ-ste phyin-nas / bcom-ldan-'das-kyi žabs-la mgo-bos phyag-'tshal-te / bcom-ldan-'das-la lan-gsum bskor-ba byas-nas / gus-pa dañ bcas že-sa dañ bcas-par thal-mo sbyar-te phyogs-gcig-tu 'dug-go / phyogs-gcig-tu 'dug-nas kyañ / bcom-ldan-'das-la sgyu-ma-mkhan bzañ-pos 'di-skad-ces gsol-to // bcom-ldan-'das byañ-chub-sems-dpa' lam gañ-la žugs-na / byañ-chub-kyi sñiñ-por mchis-par 'gyur-ba'i byañ-chub-sems-dpa'-rnams-kyi lam bsad-du gsol // de-skad ces gsol-ba dañ / bcom-ldan-'das-kyis

¹ BP 'thun ² B gyi ³ P skyed ⁴ BP om. ⁵ P kyī ⁶ BP om.
⁷ N ba'i ⁸ N om. bya-ba'i ⁹ N om. dag. ¹⁰ BP pa ¹¹ BP ci
¹² P kyī ¹³ P om. gyi ¹⁴ N om. ¹⁵ P kyis ¹⁶ N stan ¹⁷ B las las

sgyu-ma-mkhan bzañ-po-la 'di-skad ces bka'-stsal-to // bzañ-po de'i¹ phyir legs-par-rab-tu²-ñon-la³ yid-la zuñ⁴-śig dan ñas bśad-do // sgyu-ma-mkhan bzañ-pos bcom-ldan-'das-la legs-so // źes gsol-to⁵ / bcom-ldan-'das-la ñan-pa dan / bcom-ldan-'das-kyis de-la 'di-skad ces bka'-stsal-to //

79. bzañ-po bži-po 'di-dag ni byañ-chub-sems-dpa' lam gañ-la žugs-na byañ-chub-kyi sñiñ-por 'gro-bar-'gyur-ba'i byañ-chub-sems-dpa'-rnams-kyi lam yin-te / bži gañ že-na / thams-cad mkhyen-pa-ñid-kyi sems mi-'dor-ba dan / sem-can yoñs-su-mi-gtoñ-ba dan / dge-ba'i rtsa-ba thams-cad tshol-ba-la⁶ ñoms-mi-śes-pa-ñid dan / dam-pa'i chos yoñs-su-bsruñ-ba'i phyir brtson-'grus rtsom-pa-ste / bzañ-po⁷ bži-po de-dag ni byañ-chub-sems-dpa' lam gañ-la žugs-na byañ-chub-kyi sñiñ-por 'gro-bar 'gyur-ba'i byañ-chub-sems-dpa'-rnams-kyi lam yin-no //

80. bzañ-po bži-po 'di-dag ni byañ-chub-sems-dpa'-rnams-kyi spyod-pa yoñs-su-dag-pa yin-te / bži gañ že-na / sdom gsum yoñs-su-dag-pa dan / gnas yoñs-su-dag-pa dan / śes-pa yoñs-su-dag-pa dan / skye-ba yoñs-su-dag-pa-ste / bži-po de-dag yin-no //

81. bzañ-po bži-po 'di-dag ni gañ-la ñan-thos dan / rañ-sañs-rgyas thams-cad-kyis gtiñ-mi-dpogs-pa'i byañ-chub-sems-dpa'i⁸ chos yin-te / bži gañ že-na / bsam⁹-gtan zlog¹⁰-pa dan / sems-kyis rnam-par-'byed-pa dan / sems-can-rnams-la sñiñ-rje-che-ba dan / spobs-pa dan skad-sna-tshogs-pa-ñid-de / bži-po de-dag yin-no //

82. bzañ-po bži-po 'di-dag ni byañ-chub-sems-dpa'-rnams-kyi 'phags-pa'i spyod-pa yin-te / bži gañ že-na / dgon¹¹-pa-na gnas-pa dan / 'du-'dzi-la mi-dga'-ba dan / de-na gnas-na sems-can-rnams-la byams-pa dan / 'du-byed-rnams gañ-nas kyañ mi-'on gañ-du yañ mi-'gro-bar śes-pa-ste / bži-po de-dag yin-no //

83. bzañ-po byañ-chub-sems-dpa' chos-bži-dañ-ldan-na sri-žu-che-žiñ gus-pa-la gnas-pa źes brjod-par-bya-ste / bži gañ že-na / byañ-chub-sems-dpa' lus-dañ-srog-la mi-lta-ba dan / sems rtag-tu dga'-ba dan / ña-rgyal dan dregs¹²-pa spon-ba dan / ji-skad smras-pa de-bžin-du sgrub-pa-ste / bži-po de-dag yin-no //

¹ P di'i ² N om. rab-tu ³ B om. ñon-la ⁴ B zuñs ⁵ P te
⁶ N om. tshol-ba-la ⁷ B om. the end of this §, the §§ 80—88 and the beginning of § 89 ⁸ P dpa'-rnams-kyi ⁹ P bsams ¹⁰ N bzlog
¹¹ P mgon ¹² N grags

84. bzañ-po b. ch. s. dp. chos-bži-dañ-ldan-na spyod-lam phun-sum-tshogs-pa yin-te / bž. g. ž. na / dus-śes-pa dañ / tshod-śes-pa dañ / rab-tu-dben-pa dañ / yañ-dag-pa-ñid-¹ / bži-po de-dag yin-no //

85. bzañ-po b. ch. s. dp. ch. bž. d. ld. na the-tshom-med-pa yin-te / bž. g. ž. n. / 'gyod-pa kun-nas ldan-ba rnam-par-gnon-pa dañ / mkhas-pa dañ śes-rab-chen-po-la bsñen-bkur byed-pa dañ / thos-pa'i don sems-pa dañ / gžan-gyi nes-pa mī gleñ-žin gleñ-ba gañ yin-pa yañ byams-pas gleñ-gi skyon¹ gtsir²-byed-pas ma-yin-pa-ste / bži-po de-dag yin-no //

86. bzañ-po b. ch. s. dp. phan-yon bži-po 'di-dag mthoñ-na thos-pa tshol-bar-byed-de / bž. g. ž. n. / bdag dañ gžan-gyi śes-rab sbyoñ-ba dañ / phyogs-bži-nas lhags-pa-rnams-kyi the-tshom gcod-pa dañ / dam-pa'i chos 'dzin-pa dañ / sañs-rgyas-kyis bsñags-pa zad-mi-śes-pa-ste / bži-po de-dag yin-no //

87. bzañ-po bži-po 'di-dag³ ni b. ch. s. dp.-rnams-kyi mañ-du-thos-pa'i sñiñ-po yin-no // bž. g. ž. n. / thos-nas chos bye-brag-tu śes-pa 'di ni 'di'i sñiñ-po yin-no / thos-nas bya-ba-ma-yin-pa mi-byed-pa 'di ni 'di'i sñiñ-po yin-no / thos-nas gžan-la ston-par-byed-pa 'di ni 'di'i sñiñ-po yin-no / thos-nas don de-ñid rnam-par-grol-ba 'di-lta-ste / sañs-rgyas bcom-ldan-'das-rnams-kyi byañ-chub-la gtod-par-byed-pa 'di ni 'di'i sñiñ-po yin-te⁴ / bži-po de-dag yin-no⁵ //

88. bzañ-po bži-po 'di-dag ni b. ch. s. dpa' chos ston-par-byed-pa'i phan-yon yin-te / bž. g. ž. n. / las byas-nas⁶ zas-la yoñs-su-spyod-pa dañ / chos-gos-dañ / bsod-sñoms dañ / mal-cha dañ / stan dañ / nad-gsos dañ / sman-zoñ-rnams rñed-pa dañ / gžan-gyi phyogs mthu chuñ-bar-byed-pa dañ / chos 'dod-pa'i lha-rnams phyi-bžin-'brañ-žin de-dag-gis bsrus-pas bdud-kyis glags mi-rñed-pa-ste / bzañ-po bž. p. d. d. n. b. ch. s. dp. ch. st. p. b. p. phan-yon yin-no //

89. bzañ-po byañ-chub-sems-dpa' chos-bži-dañ-ldan-na gžan-dag-la chos ston-par-byed-ciñ 'di'i tshig-gi⁷ lam gzuñ-bar 'os-par yañ 'gyur-te / bž. g. ž. n. / 'dod-pa-chuñ-ba dañ / chog-śes-pa dañ / ñañ-tshul-bzañ-žin mñen⁸-pa dañ / bdag-ñid-kyis⁹ chos¹⁰ sgrub¹¹-pa-ste / bži-po de-dag yin-no //

¹ P spyod ² N gcir, P btsor ³ P om. dag ⁴ P de ⁵ P om.
bži-po de-dag-yin-no ⁶ P ad. kyañ ⁷ N om. ⁸ P mñin ⁹ BP kyi

¹⁰ Here ends the gap of B ¹¹ N grub

90. bzañ-po b. ch. s. dp. ch. bž. d. ld. n. šes-kyi khe-las
'byol-zin zañ-zin-med-par chos ston-pa¹ yin-te / bž. g. ž. n. / 'khor-
ba-la 'jigs-pa skrod²-pa dañ / 'jig-rten-gyi zañ-zin dañ 'du-'dzi³
don-du mi-gñer-ba dañ / pha-rol rjes-su-sruñ-ba dañ / 'phags-pa'i
rigs-la gnas-pa-ste / bži-po de-dag yin-no //

91. bzañ-po b. ch. s. dp. ch. bž. d. ld. n. / byas-pa-gzo⁴-ba
dañ / byas-pa-tshor-ba dañ⁵ / byas-pa-la lan-du phan-'dogs-pa
yin-te / bž. g. ž. n. / gžan byañ-chub yañ-dag-par len-du⁶-jug-pa
dañ / las byas-pa chud-mi-gzon⁷-pa dañ / bdag-ñid-la byams-pa ltar
gžan-la yañ byams-pa dañ / skyes-bu-dam-pa'i rtsal⁸ don-du gñer-
ba-ste / bži-po de-dag yin-no //

92. bzañ-po⁹ b. ch. s. dp. ch. bž. d. ld. n. / sems-can-rnams-
la mdza'-bšes mi-phyed-par 'gyur-te / bž. g. ž. n. / bzod-pa'i stobs-
kyis¹⁰ go bgos-pa dañ / lan-du phan¹¹-dogs-par chuñ¹²-zad kyañ
re-ba-med-pa dañ / sñiñ-rje chen-po mi-'dor-ba dañ / log-par-žungs-
pa-rnams mi-spon-ba-ste / b. ch. s. dp. ch. bži-po-de-dag d.-ld.-na
sems-can-rnams-la mdza'-bšes mi-phyed-par 'gyur-ro //

93. bzañ-po bži-po¹³ 'di-dag ni b. ch. s. dpas¹⁴ bsten¹⁵-par
bya-ba'i grogs-po yin-te / bž. g. ž. n. / sbyor-ba-phun-sum-tshogs-pa
dañ / bsam-pa-phun-sum-tshogs-pa dañ / spyod-pa-phun-sum-tshogs-
pa dañ / gañ-dag 'di'i byañ-chub ñe-bar-ston¹⁶-par-byed-pa-ste /
bži-po de-dag yin-no //

94. bzañ-po bži-po 'di-dag ni b. ch. s. dp. rnams-kyi mi-dge-
ba'i grogs-po yin-par rig-par-bya-ste / bž. g. ž. n. / theg-pa-dman-pa
ston-pa dañ / byañ-chub-kyi¹⁷ sems-la¹⁸ 'dun-pa¹⁹ zlog²⁰-par-byed-
pa dañ / gañ-dag bsten-na mi-dge-ba'i chos²¹ 'phel-bar-'gyur-ba
dañ / dge-ba'i chos-rnams las yonś-su-ñams-par-'gyur-ba-ste / bži-po
de-dag yin-no //

95. bzañ-po b. ch. s. dp. chos-bži-dañ-ldan-na sañs-rgyas
bcom-ldan-'das-rnams dañ phrad-par-'gyur-te / bž. g. ž. n. / dran-pa
rtse-gcig²²-pa dañ²³ / sañs-rgyas bcom-ldan-'das-rnams-kyi

¹ P *ad.* yañ ² c. Ch.; BP skyed, N bskyed ³ P 'dzin ⁴ N bzo
⁵ N *om.* byas-pa-tshor-ba dañ ⁶ BP tu, N du ⁷ N gson ⁸ B rtsa
N rtsa-la ⁹ BN *om.* bzañ-po ¹⁰ BP kyi ¹¹ P 'phan ¹² N cuñ
¹³ N *om.* bži-po ¹⁴ BP dpa' ¹⁵ BP sñen ¹⁶ B rton ¹⁷ B *om.* kyi
¹⁸ N *om.* ¹⁹ P par ²⁰ N bzlog ²¹ N *ad.* la ²² P cig ²³ N *om.*
dran-pa rtse-gcig-pa dañ

bsnags¹-pa yañ dañ yañ-du sgrogs-pa dañ / tshul-khrims yoñs-su-dag-pa dañ / lhag-pa'i bsam-pas smon-lam 'debs-pa-ste / bži-po de-dag yin-no //

96. bzañ-po b. ch. s. dpa'² phan-yon bži-po 'di-dag mthoñ-na / de-bžin-gségs-pa-la mchod-pa-bya-bar spro-bar 'gyur-te / bž. g. ž. n. / yon-gnas mchog-la mchod-par-'gyur-ba dañ / bdag mthoñ-nas sems-can gžan-dag kyañ de-bžin-du mchod-pa byed-par 'gyur-ba-dañ / de-bžin-gségs-pa legs-par-mchod-nas³ byañ-chub-kyi⁴ sems brtan-par 'gyur-ba dañ / skyes-bu chen-po'i mtshan-sum-cu⁵-rtsa-gñis-dañ-ldan-pa mñon-sum-du mthoñ-na dge-ba'i rtsa-ba sogs⁶-par 'gyur-ba-ste / bzañ-po b. ch. s. dpa'⁷ phan-yon bži-po de-dag mthoñ-na / de-bžin-gségs-pa-la mchod-pa-bya-bar spro-bar 'gyur-ro //

97. bzañ-po de-bžin-du b. ch. s. dpas⁸ don-gyi⁹ dbañ bži¹⁰ mthoñ-na bslab-pa lhur-len-par 'gyur-te / bž. g. ž. n. / ñan-'gro-las yañ-dag-par-'da'-ba dañ / bde-'gro 'thob¹¹-par 'gyur-ba dañ / de-bžin-gségs-pa-la gus-pa dañ / smon-lam yoñs-su-rdzogs-par 'gyur-ba-ste / bži-po de-dag yin-no //

98. bzañ-po bži-po 'di-dag ni b. ch. s. dp.-rnams-kyi bslab-pa yin-te / bž. g. ž. n. / byañ-chub-kyi¹² sems mi-'dor-ba dañ / sems-can thams-cad-la mñam-par-sbyor-ba dañ / pha-rol-tu-phyin-pa yoñs-su-tshol-ba dañ / sañs-rgyas-kyi chos tshad-med-pa mñam-pa-la mi-skrag-pa-ste / bzañ-po bži-po de-dag ni b. ch. s. dp.-rnams-kyi¹³ bslab-pa yin-no //

99. bzañ-po bži-po 'di-dag ni b. ch. s. dp.-rnams-kyi bslab-pa yoñs-su-dag-pa yin-te / bž. g. ž. n. / bya-ba-ma-yin-pa mi-spyod-pa dañ / stoñ-pa-ñid-la mos-pa dañ / sañs-rgyas-kyi byañ-chub mi-spoñ-ba dañ / lta-ba bag-la-ñal-ba dañ bcas-par¹⁴ yañ-dag-par 'joms-pa¹⁵-ste / bzañ-po bži-po¹⁶ de-dag ni b. ch. s. dp.-rnams-kyi bslab-pa yoñs-su-dag-pa yin-no //

100. bzañ-po bži-po 'di-dag ni b. ch. s. dp.-rnams-kyi tiñ-ñe¹⁷-dzin-gyi¹⁸ rigs yin-te / bž. g. ž. n. / 'du-'dzi-med-pa dañ / rab-tu-dben-pa dañ / sems-kyi rñog-pa-med-pa dañ / dge-ba'i rtsa-ba

¹ P snags ² P dpas ³ BP na ⁴ P om. kyī ⁵ BP beu
⁶ B stsogs ⁷ BP dpas ⁸ BP dpa' ⁹ P gyis ¹⁰ N bžin ¹¹ N
thob ¹² P om. kyī ¹³ B inserts here the text omitted above (see
p. 39 f. n. 7), P repeats the same text. ¹⁴ B om. par ¹⁵ N om. pa
¹⁶ N om. bži-po ¹⁷ P om. ñe ¹⁸ P kyī

ñe-bar-rton¹-pa-ste / bzañ-po bži-po de²-dag ni b. ch. s. dp.-rnams-kyi tin-ñe-’dzin-gyi³ rigs yin-no //

101. bzañ-po bži-po ’di-dag ni b. ch. s. dp.-rnams-kyi tshul-bžin rab-tu-sbyor-ba yin-te / bž. g. ž. n. / dge-ba’i rtsa-ba bskyed-nas⁴ byañ-chub-kyi sems mñon-du-byed-pa dañ / nañ-du yañ-dag-’jog-pa-la sgrib-pa-med-pa dañ / rnam-par-thar-ba’i⁵ sgo-dag-la ’dris-par byed-pa dañ / ñes-pa-la mi-’jug-pa⁶-ste / bzañ-po bži-po de⁷-dag ni b. ch. s. dp.-rnams-kyi tshul-bžin rab-tu⁸-sbyor-ba yin-no //

102. bzañ-po bži-po⁹ ’di-dag ni b. ch. s. dp.-rnams-kyi tshul-bžin-ma-yin-pa’i sems-skye-ba zlog¹⁰-par bya-ba yin-te / bž. g. ž. n. / ’khor-ba’i ’jigs-pas skrag-pa dañ / rnal-’byor-spyod-pa-dag-la mamos-pa dañ / dgoñs¹¹-pa-dag-la mi-dga’-ba dañ / dge-ba’i rtsa-ba-rnams mñon-par-’du-mi-byed-pa-ste / bzañ-po bži-po de-dag ni tshul-bžin-ma-yin-pa’i sems-skye-ba zlog¹⁰-par bya-ba yin-no //

103. bzañ-po bži-po ’di-dag ni b. ch. s. dp.-rnams-kyi sems-kyis ñes-par-bsam-pa yin-te / bž. g. ž. n. / sems-can ’ga’i don-gyi phyir yañ bskal-pa phyi-ma’i mthar-thug-par ’khor-ba-na ’khor-bar bya’o sñam-pa ’di ni sems-kyis ñes-par-bsam-pa dañ-po yin-no // bdag-gis sems-can thams-cad-kyi sems-kyi spyod-pa-rnams šes-par-bya-žin de-dag-gi ñon-mois-pa rab-tu-ži-bar bya-ba dañ / dbañ-po-mchog dañ mchog-ma-yin-pa šes-par-bya-ba’i phyir chos bstan-par-bya’o sñam-pa ’di ni sems-kyis ñes-par-bsam-pa gñis-pa yin-no // bdag-gis¹² mi-dge-ba’i chos thams-cad spañs-šín / dge-ba’i chos-thams-cad-dañ-lan-par byas-nas / byañ-chub-kyi sñin-po-la ’dug-ste¹³ / bdud-kyi dpuñ pham-par byas-nas / bla-na-med-pa yañ-dag-par-rdzogs-pa’i byañ-chub mñon-par-rdzogs-par ’tshañ-rgya-bar bya’o sñam-pa ’di ni sems-kyis ñes-par-bsam-pa gsum-pa yin-no // stoñ-gsum-gyi stoñ-chen-po’i ’jig-rten-gyi khams skad-cig-gis go-bar-byas-te / chos bstan-par-bya’o sñam-pa ’di ni sems-kyis ñes-par-bsam-pa bži-pa yin-te / bzañ-po bži-po de-dag ni b. ch. s. dp.-rnams-kyi sems-kyis¹⁴ ñes-par-bsam-pa yin-no //

104. bzañ-po chos bži-po ’di¹⁵-dag ni¹⁶ b. ch. s. dp.-rnams-kyi bdud-’dul-ba yin-te / bž. g. ž. n. / chos-la sgyu-ma lta-bur so-

¹ N ston ² N ’di ³ P kyi ⁴ BP skyes-na ⁵ N dag-pa’i
⁶ N om. pa ⁷ N ’di ⁸ P du ⁹ B om. po ¹⁰ N bzlog ¹¹ B
dgos ¹² B gi, P gas ¹³ N jug-go ¹⁴ B om. sems-kyis ¹⁵ B de
¹⁶ P na

sor-rtog-pa dañ / tshul-bžin-du sbyor-ba dañ / chos thams-cad-la rnam-par-mi-rtog-pa dañ / mtshan-ma thams-cad-la mi-gnas-pa-ste / bzañ-po chos bži-po de-dag ni bdud-'dul-ba yin-no //

105. bzañ-po bži-po 'di-dag ni b. ch. s. dp.-rnams-kyi don-sems-pa yin-te / bž. g. ž. n. / gañ-zag-med-pa'i phyir chos-rnams rten-nas skye-ba yin-gyi / chos 'ga' yañ¹ rgyu-med-par² ni mi-skye-ba dañ / rten-nas skyes-pa'i³ chos gañ yin-pa de ma-skyes-pa dañ / dños-po-med-pa dañ / byañ-chub-kyi phyir chud-mi-za-ba-ste / bzañ-po bži-po de-dag ni b. ch. s. dp.-rnams-kyi don-sems-pa yin-no //

106. bzañ-po b. ch. s. dp. chos-bži-dañ-ldan-na sems-can-rnams mi-gtoñ-ba yin-te / bž. g. ž. n. / sñon-gyi smon-lam mi-'dor-ba dañ / yoñs-su-skyo-ba bzod-pa dañ / lus-dañ-srog-la mi-lta-ba dañ / bsdu-ba'i dños-pos sdud-pa-ste / bži-po de-dag yin-no //

107. bzañ-po bži-po 'di-dag-ni b. ch. s. dp.-rnams-kyi yoñs-su-smin-par-byed-pa yin-te / bž. g. ž. n. / 'jig-rten-gyi zañ-ziñ sbyin-pa yoñs-su-gtoñ-ba dañ / yoñs-su-smin-pa-la chos-ston-pa yoñs-su-gtoñ-ba dañ⁴ / dus-dus⁵-su skul⁶-bas dran-par-byed-pa yoñs-su⁷-gtoñ-ba dañ / bdag-ñid-kyi bde-ba spañs-nas gžan-gyi dge⁸-ba'i rtsa-ba brten⁹-pa dañ yoñs-su-smin-par-byed-pa-ste / bzañ-po bži-po de-dag ni b. ch. s. dp.-rnams-kyi yoñs-su-smin-par-byed-pa yin-no //

108. bzañ-po b. ch. s. dp. ch. bž. d. ld. na ma-bsdus-pa sdud-par-byed-pa-la mi-'jigs-pa yin-te / bž. g. ž. n. / dge-ba'i rtsa-ba chuñ-du-la yañ mos-pa dañ / rtag-tu rgyun mi-'chad-par gžan-gyi don byed-pa¹⁰-la¹¹ spro-ba dañ / sbyin-pa dañ dul-ba dañ / ñes-pa phun-sum-tshogs-pa dañ / rñed-pa dañ bkur-sti¹² dañ / tshigs-su-bcad-pa thams-cad-la don-du gñer-ba-med-pa-ste / bži-po de-dag yin-no //

109. bzañ-po b. ch. s. dp. ch. bž. d. ld. na sems-can-gyi spyod-pa-la 'jug-pa yin-te / bž. g. ž. n. / mñon-par-śes-pa thob-pa dañ / ye-śes thob-pa dañ / tiñ-ñe-'dzin chen-por gyur - pa tshad - med - pa - la 'jug-pa dañ / rnam-pa thams-cad-kyi mchog-dañ-ldan-pa'i stoñ-pa-ñid bsgom¹³-žin rnam-par-grol-ba dañ ma-'dres-pa-ste / bži-po de-dag yin-no //

¹ B 'gag-pa *instead of* 'ga' yañ ² N dañ ³ P skye-ba'i, N skyes-pa dañ rten-nas skyes-pa'i ⁴ B *om.* yoñs-su-smin-pa-la chos-ston-pa yoñs-su-gtoñ-ba dañ ⁵ N *om.* ⁶ N bskul ⁷ B *om.* su ⁸ N bde ⁹ NP ston ¹⁰ N par ¹¹ N *om.* ¹² N bsti ¹³ BP sgom

110. bzañ-po b. ch. s. dp. ch. bž. d. ld. na thabs-la-mkhas-pa yin-par rig-par-bya-ste / bž. g. ž. n. / sems-bskyed-pa thams-cad-la byañ-chub-kyi sems-sñon-du-'gro-ste / tha-na ñon-moñs-pa'i sems-la yañ ruñ-na / dge-ba'i sems-la lta-smos kyañ ci dgos-pa dañ / sems-can thams-cad chos-kyi snod-ñid yin-par lta-ba dañ / ño-bo-ñid-med-par khoñ-du-chud-pas chos-thams-cad log-pa-ñid-du ñes-pa yin-par lta-ba dañ / rnam-par-grol-ba-'dod-pas sñoms-par 'jug-pa thams-cad-la¹ mñon-par-žen-pa-med-pa'i 'du-śes sgom-par-byed-pa-ste / b. ch. s. dp. chos-bži-po-de-dag-dañ-ldan-na thabs-la-mkhas-pa yin-par rig-par bya'o //

111. bzañ-po bži-po 'di-dag ni b. ch. s. dp.-rnams-kyi byams-pa bsgom²-pa yin-te / bž. g. ž. n. / bdag-gis sems-can thams-cad-bskyab-par-bya'o / sñam-du byams-pa bsgom-pa dañ / bdag-gis sems-can thams-cad bsgral-bar bya'o / sñam-du byams-pa bsgom-pa dañ / bdag-gis sems-can thams-cad bskul-bar bya'o / sñam-du byams-pa bsgom²-pa dañ / bdag-gis sems-can thams-cad yoñs-su-mya-ñan-las zla'o³ / sñam-du byams-pa sgom-pa-ste / bzañ-po de-dag ni b. ch. s. dp.-rnams-kyi byams-pa bsgom-pa² yin-no //

112. bzañ-po bži-po 'di-dag ni b. ch. s. dp.-rnams-kyi sñiñ-rje yin-te / bž. g. ž. n. / ñan-soñ-du skyes-pa-rnams bde-'gro'i-lam-la 'god-pa'i sñiñ-rje dañ / sdig-pa'i las-dañ-ldan-pa-rnams dge-ba'i chos-la sbyor-ba'i sñiñ-rje dañ / theg-pa-dman-pa-la mos-pa-rnams theg-pa - chen - po - la⁴ yañ-dag-par-len-du-'jug-pa'i sñiñ-rje dañ / sems-can thams-cad yoñs-su-mya-ñan-las bzla'o sñam-pa'i sñiñ-rje ni bži-pa yin-te / bži-po de-dag yin-no //

113. bzañ-po b. ch. s. dp. ch. bž. d. ld. na mñon-par-śes-pa 'thob-par-'gyur-te / bž. g. ž. n. / lus dañ sems yañ-ba dañ / sgyu-ma'i rañ-bžin-du rnam-par-'byed-pa dañ / sems-can thams-cad-la gus-pa dañ rim-gro'i⁵ sems-bskyed-pa dañ / ži-gnas⁶-la rtse-gcig⁷-tu-gyur-pas rnam-par-gyeñ-ba-med-pa yin-no //

114. bzañ-po b. ch. s. dp. ch. bž. d. ld. na so-so-yañ-dag-par-rig-pa⁸ 'thob-par⁹-gyur-te / bž. g. ž. n. / don-la rton-pa-yin-gyi tshig¹⁰-bru-la mi-rton-pa dañ / chos-la rton-pa yin-gyi gañ-zag-la mi-rton-pa dañ / chos thams-cad bdag-med-pa'i ñes-pa'i tshig dañ /

¹ N om. ² BP sgom ³ N 'da'-bar-bya'o *instead of* zla'o ⁴ BP om. la
⁵ P 'gro'i ⁶ P nas ⁷ P cig ⁸ NP par ⁹ NP pa
¹⁰ N chig

yi-ge mi-zad-par śes-nas chags-pa-med-ciñ thogs-pa-med-par ston-pas ston-par-byed-pa-ste / bži-po de-dag yin-no //

115. bzañ-po b. ch. s. dp. ch. bž. d. ld.-na gzuñs 'thob-par-'gyur-te / bž. g. ž. n. / mañ-du-thos-pas ñoms¹-mi-śes-pa dañ / mañ-du-thos-pa-rnams-la chos bžin-du² gus-par bsñen-bkur-byed-pa dañ / rtag-tu gžan-dag-la chos-ston-par brtson-pa dañ / tshig dañ yi-ge thams-cad gtan-la dbab-pa'i phyir de-bžin-gśegs-pa'i dgoñs-te gsuñs-pa-la³ 'jug-pa yin-no //

116. bzañ-po b. ch. s. dp. ch. bž. d. ld.-na bzod-pa-'thob-par-'gyur-te / bž. g. ž. n. / mos-pa dañ / phyir-mi-ldog-pa dañ / tshogs dañ / yoñs-su-mi-skyo-ba-ste / bži-po de-dag yin-no //

117. bzañ-po b. ch. s. dp. ch. bž. d. ld.-na spobs-pa dag-pa⁴ 'thob-par-'gyur-te // bž. g. ž. n. / chos-smra-ba gžan⁵-dag-gis bsad-pa dañ 'gal-bar mi-byed-pa dañ⁶ / chos-smra-ba-la gus-pa dañ bcas-śiñ že-sa dañ bcas-par chos ñan-pa dañ / thos-pas kheñs-pa-med-pa dañ / thos-pa ñuñ-ñu-rnams-la brñas-par mi-byed-pa-ste / bži-po de-dag yin-no //

118. bzañ-po bži-po 'di-dag-ni b. ch. s. dp. rnams-kyi bsgyur-ba-ste / bž. g. ž. n. / 'dod-chags dañ že-sdañ dañ gti-mug bsgyur-ba dañ / ñan-thos-las bsgyur-ba dañ / rañ-sañs-rgyas-las bsgyur-ba dañ / dge-ba'i rtsa-ba'i⁷ chos-la 'du-śes bsgyur-ba-ste / bži-po de-dag yin-no //

119. bzañ-po chos bži-po 'di-dag-ni b. ch. s. dp. rnams-kyi don zab-mo-la sbyor-ba yin-te / bž. g. ž. n. / rten-ciñ-'brel-bar-'gyur-bar rtogs-par-byed-pa dañ / dgoñs-pa rtogs⁸-par-byed-pa dañ / bdag-gi ño-bo-ñid rtogs-par-byed-pa dañ / 'di-ltar stoñ-pa'i don-du chos de-dag thams-cad⁹ don-gcig¹⁰-par rtogs¹¹-par-byed-pa-ste / bži-po de-dag ni b. ch. s. dp. rnams-kyi zab-mo-la sbyor-ba yin-no //

120. bzañ-po b. ch. s. dp. ch. bž. d. ld. na smon-lam 'grub-par-'gyur-te / bž. g. ž. n. / tshul-khrims dañ bslab-pa yoñs-su-dag-pa dañ / las-kyi sgrib-pa rnam-par¹²-sbyoñ-ba dañ / gyo-sgyu-med-pa dañ / dge-ba'i rtsa-ba bskyed-pa-la sems-dpa'¹³-byed-pa-ste / bži-po de-dag ni b. ch. s. dp. rnams-kyi smon-lam 'grub-par-'gyur-ba'o //

121. bzañ-po b. ch. s. dp. chos. bž. d. ld. na pha-rol-tu-phyin-pa thams-cad-kyis 'phags-śiñ phyir-mi-ldog-pa'i chos-can-du 'gyur-

¹ B ñoms ² N om. du ³ BP om. la 'jug-pa ⁴ N om. pa
⁵ N ul. de ⁶ B ste ⁷ B ba ⁸ BP rtog ⁹ B om. cad ¹⁰ P cig
¹¹ P rtog ¹² N yoñs-su ¹³ B dbañ

te / bž. g. ž. n. / thabs-mkhas-pa-dañ-ldan-pas pha-rol-tu-phyin-pa
gcig-gi nañ-du pha-rol-tu-phyin-pa gžan thams-cad kyañ sdud-par
byed-pa dañ / thabs-mkhas-pa-dañ-ldan-pas sems-can gcig-gi¹ rañ-
bžin rtogs-pas de-las gžan-pa'i sems-can thams-cad kyañ šes-pa
dañ / thabs-mkhas-pa-dañ-ldan-pas chos rnam-par-dag-pa gcig-gi
tshul rtogs-pas chos gžan-dag-gi rnam-par-dag-pa yañ šes-pa
dañ / chos-ñid yin-pas sañs-rgyas thams-cad² sañs-rgyas gcig-tu
mos-pa-ste / bzañ-po b. ch. s. dp. chos. bži-po de-dag-dañ-ldan-na
pha-rol-tu-phyin-pa thams-cad-kyis 'phags-šin phyir-mi-ldog-pa'i
chos-can-du 'gyur-ro //

122. bcom-ldan-'das-kyis bži-po³ bsgrub-pa 'di bsad-pa-na /
sgyu-ma-mkhan bzañ-po mi-skye-ba'i chos-la bzod-pa thob-nas
tshim-žin mgu-la yid⁴-rañs-te / rab-tu-dga'-žin dga'-ba dañ / yid
bde-bar gyur-nas / dga'-ba dañ mchog-tu-dga'-ba de-ñid-kyis / šin
ta⁵-la bdun srid tsam-gyi steñ-gi nam-mkha'-la 'phags-so / de-
nas bcom-ldan-'das-kyis de'i tshe 'dzum-pa mdzad-do // 'dzum-pa
mdzad-pa'i žal-gyi sgo-nas 'od-zer grañs-med dpag-tu-med-pa
bkye-nas⁶ sañs-rgyas-kyi žin thams-cad 'od-zer des khyab-par
byas-nas / slar yañ bcom-ldan-'das-kyi⁷ dbu'i gtsug-tu nub-bo //
de-nas tshe-dañ-ldan-pa kun-dga'-bo stan-las lañs-te / chos-gos
phrag-pa gcig-tu bgos-nas pus-mo gyas-pa'i lha-ña sa-la bcugs⁸-
te / bcom-ldan-'das ga-la-ba-de logs-su thal-mo sbyar-ba btud-nas /
bcom-ldan-'das-la 'di-skad ces gsol-to // btsun⁹-pa bcom-ldan-'das
de-bžin-gšegs-pa ni rgyu-ma-mchis-pa dañ / rkyen-ma-mchis-par
'dzum-pa mi-mdzad-na / 'dzum-pa mdzad-pa'i rgyu gañ lags rkyen
gañ lags / de'i tshe tshigs-su bcad-pa 'di-dag kyañ gsol-to //

123. ye-šes 'byuñ-gnas gzi-brjid gžal-yas šes-rab-grags
'jig-rten gsum-du yon-tan pha-rol-phyin-brñes grags
rgyal-ba rañ-byuñ gañ-gi slad-du 'dzum-pa¹⁰ bstan¹¹
mi-yi dbañ-pos¹² de ni bdag-la bka'-stsal gsol

124 phyogs-rnams-na ni 'gro-bar sems-can ji-sñed gnas
de-dag kun-gyi¹³ sems-kyi spyod-pa-rnams dañ ni
dman dañ mchog dañ tha-ma bar-ma rgyu-ldan-mkhyen
ci¹⁴-slad 'dzum-pa mdzad-pa'i bdag-la bstan-du gsol

¹ NP gis ² N om. sañs-rgyas thams-cad ³ P pa ⁴ N yi
⁵ P rtu ⁶ BP bas ⁷ B kyis ⁸ BP btsugs ⁹ N bcun ¹⁰ N om.
pa ¹¹ N bstan-pa ¹² BP po ¹³ P kyi ¹⁴ B ci'i

125. lha dan de-bzin zugs 'bar-sgra ni gañ lags dan
mi'am-ci dan mi dan brgya-byin lha-min dan
mkha'-ldin lto-'phye¹ tshañs-pa'i sgra dan sgra gzan-rnams
sañs-rgyas rdul-bral gsuñ sgra'i char yañ ga-la phod²

126. 'od-bzañ ñi-ma'i 'od dan nor-bu 'od-rnams dan
brgya-byin 'od dan tshañs-pa'i 'od-rnams ji-sñed-pa
ji-ltar sañs-rgyas 'od-kyis khyab-par gda'-ba ltar
'od-rnams de-dag thams-cad ruam-par-gsal ma-lags

127. sañs-rgyas zin de zab-mo'i chos ni rjes-su-thob
ston-pa bdag-med sems-can gañ-zag-med mkhyen-nas
yod dan med-pa'i mtha'-gñis rnam-par-spañs-nas-su
dus gsum chu zla 'dra-bar rab-tu-mkhyen-pa-po

128. deñ 'dir su-zig theg-pa'i mchog-la sems btud-te
su-zig sañs-rgyas rigs dan chos-kyi rigs-la gnas
su-zig dkon-mchog-gsum-po rgya-chen skyed-par bgyid
gañ-gi ched-du 'dzum-pa-mdzad-pa legs-par-gsuñs

129. gal-te rgyal-ba ñan-thos-rnams-la don-ldan gsuñ
de tshe bde-gsëgs 'dzum-pa zabs-kyi pus-mor nub
gal-te rkyen-gyi³ theg-pa gsuñ-na phrag-par nub
gañ-tshe⁴ sañs-rgyas-theg gsuñ⁵ de tshe spyi-bor nub

130. ji-ltar khyod-kyis 'od-zer 'bum sñed⁶ rab-btañ-ba
bde-bar-gsëgs-pa'i⁷ gtsug-tu⁸ nub-par-gyur-lags-na
phan mdzad lha-yi-lha-ste phan-pa-mdzad-pa-po
'dir ni sañs-rgyas-theg-pa⁹ lun-bstan¹⁰ dogs¹¹ ma-mchis

131. de-nas bcom-ldan-'das-kyis tshe-dan-ldan-pa kun-dga'-
bo-la bka'-stsal-pa / kun-dga'-bo khyod-kyis rigs-kyi¹² bu bzañ-po
mthoñ-ñam // gsol-pa / bcom-ldan-'das mthoñ-lags-so // bka'-stsal-
pa / kun-dga'-bo rigs-kyi bu bzañ-po 'di ni bskal-pa dgu-klhri ni
ston 'das-pa¹³ na / bskal-pa legs-par-sprul-pa-la / 'jig-rten-gyi
khams-bkod-pa chen-por / de-bzin-gsëgs-pa dgra-bcom-pa yañ-dag-
par rdzogs-pa'i sañs-rgyas rnam-par-'phrul-ba'i-rgyal-po zes bya-
bar 'jig-rten-du¹⁴ 'byuñ-bar 'gyur-ro¹⁵ // kun-dga'-bo¹⁶ de-bzin-

¹ P phye ² c. Ch.; Mss. spyod ³ P kyi ⁴ P gal-te ⁵ N
gsuñs ⁶ BP sñin ⁷ BP kyi ⁸ P du ⁹ BP par ¹⁰ BP ston
¹¹ NP dgos ¹² B om. kyi ¹³ NP om. 'das-pa ¹⁴ P du du ¹⁵ BP te
¹⁶ N om kun-dga'-bo

gśegs-pa dgra-bcom-pa yañ-dag-par-rdzogs-pa'i sañs-rgyas rnam-par-'phrul-ba'i-rgyal-po de'i 'jig-rten-gyi khams bkod-pa-chen-po de ni 'byor-bar 'gyur / rgyas-pa dañ bde-ba dañ / lo-legs-pa dañ / ñams dga'-ba dañ / mi dañ skye-bo mañ-pos gañ-bar 'gyur-ziñ / lag-mthil ltar mñam-pa dañ / ka-tsa-lin¹-di² ltar reg-na 'dzam-pa dañ / me-tog-gi siñ - ljon - pas brgyan - pa dañ / rol - mo sna - tshogs sgrogs-pa dañ / spos sna-tshogs-kyis³ bdugs-pa dañ / rtag-tu rgyun mi-'chad-par gdugs dañ / rgyal-mtshan dañ / ba-dan bsgreñ-bar 'gyur-ro // kun-dga'-bo bza'-ba dañ / btuñ-ba ni dper-na sum-cu-rtsa-gsum-pa'i lha-rnams-kyi loñs-spyod-pa ltar bsam-pa tsam-gyis⁴ 'grub-ste / mi de-dag-gi ñe-bar-spyad-pa dañ / yoñs-su-spyad-pa ni de-lta-bur 'gyur-ro // kun-dga'-bo de'i tshe 'jig-rten-gyi khams bkod-pa-chen-po rtag-tu bkod-pa⁵ thams-cad ñe-bar-ston-par-byed-de / des-na⁶ 'jig-rten-gyi khams de bkod-pa-chen-po zes bya'o // kun-dga'-bo sañs-rgyas-kyi ziñ der sems-can gañ-dag skyes-pa de-dag thams-cad kyañ rgya-chen-po-la mos-pa / theg-pa-chen-po-la yañ-dag-par-žugs-pa śa-stag-tu⁷ 'gyur-ro // kun-dga'-bo de-bžin-gśegs-pa rnam-par-'phrul-ba'i-rgyal-po'i tshe⁸ tshad ni lo-khrir 'gyur-ro // yoñs-su-mya-ñan-las-'das-nas⁹ kyañ dam-pa'i chos lo bye-bar gnas-par 'gyur-ro // kun-dga'-bo gañ-gi tshe de-bžin-gśegs-pa rnam-par-'phrul-ba'i-rgyal-po yoñs-su-mya-ñan-las-'da'-ba¹⁰ de'i tshe yañ byañ-chub-sems-dpa' sgra-rnam-par-grags-pa 'di de'i 'og-tu de-bžin-gśegs-pa dgra-bcom-pa yañ-dag-par-rdzogs-pa'i sañs-rgyas / kun-gyi¹¹ khyab-bdag ces bya-bar 'jig-rten-du byuñ-bar 'gyur-ro zes / byañ-chub-sems-dpa' sgra-rnam-par-grags¹² pa luñ-bstan-nas yoñs-su-mya-ñan-las-'da'o //

132. de-nas rigs-kyi-bu bzañ-po bar-sñañ de-las babs-nas / bcom-ldan-'das-kyi žabs-la mgo-bos phyag-'tsal-te / bcom-ldan-'das-la 'di-skad ces gsol-to // bcom-ldan-'das bdag¹³ deñ slan-chad de-bžin-gśegs-pa dgra-bcom-pa yañ-dag-par-rdzogs-pa'i sañs-rgyas bye-ba 'bum-phrag du-ma dañ / chos dañ dge-sloñ-gi dge-'dun-la skyabs-su mchi'o // de-bžin-gśegs-pa¹⁴ de-bžin-ñid gañ-gis de-bžin-ñid-las slar-ma-log-pa de-bžin-gśegs-pa'i de-bžin-ñid dañ / dbyer-ma-mchis-pa'i de-bžin-ñid dañ / ma-tshañ-ba-ma-mchis-pa'i de-bžin-ñid dañ / rnam-par-mi-rtog-pa'i de-bžin-ñid dañ / skye-ba-

¹ B li ² BN 'di, P da ³ P kyi ⁴ P kyis ⁵ N om. bkod-pa
⁶ B de-na, P de-nas ⁷ P du ⁸ N tshe'i ⁹ BP om. ¹⁰ NP 'das-pa
¹¹ P kyi ¹² N grag ¹³ N bdag-gis ¹⁴ B pa'i

ma-mchis-pa'i de-bzin-nid dan / mñon-par-'du-bgyid-pa-ma-mchis-pa'i de-bzin-nid-kyis / de-bzin-gsëgs-pa'i¹ de-bzin-nid gsun-ba bzin-du bdag kyañ de-skad mchi'o //

133. de-nas tshe-dañ-ldan-pa kun-dga'-bos rigs-kyi-bu bzañ-po-la 'di-skad ces smras-so // bzañ-po khyod de-bzin-gsëgs-pa'i chos-nid rjes-su-thob-pa'am ci-na / khyod ji-ltar de-bzin-gsëgs-pa de-bzin-nid gsun-ba ltar khyod de-skad smra // bzañ-pos smras-pa / kun-dga'-bo chos thams-cad kyañ de-bzin-gsëgs-pa'i chos-nid thob-pa yin-no / de ci'i phyir že-na / kun-dga'-bo 'di-ltar de-bzin-gsëgs-pas de-bzin-nid dbyer-med-pa-nid-du thugs-su chud-de / de-bzin-nid dbyer-med-pa gañ yin-pa der kho-bo yañ chud-ciñ / ji-ltar kho-bo chud-pa de² bzin-du sem-can thams-cad kyañ chud-la³ ji-ltar sems-can thams-cad chud-pa de-bzin-du chos⁴ thams-cad kyañ chud-pa'i phyir-te / btsun-pa kun-dga'-bo de-bzin-gsëgs-pa'i chos-nid ni gnīs-kyis rab-tu-phye-ba ma-yin-no / btsun-pa kun-dga'-bo gnīs-su-med-pa ni / gañ-na kun-tu-sës-pa-med-pa-nid dan / yons-su-sës-pa-med-pa-nid-do / de ci'i phyir že-na / 'du-sës yons-su-sës-pa'i sës-pa ni sañs-rgyas-kyi ye-sës yin-pa'i phyir-ro // de-nas bcom-ldan-'das-la tshe-dañ-ldan-pa kun-dga'-bos 'di-skad ces gsol-to // bcom-ldan-'das rigs-kyi-bu bzañ-po ni lha dan bcas-pa'i 'jig-rten mgo-rmoñs-par bgyid-pa-ste / sñon yañ sgyu-ma'i chos-nid-kyis mgo-rmoñs-par bgyis-so // de yañ sës-rab dan ye-sës-kyis mgo-rmoñs-par bgyid-do // de ci'i slad-du že-na / di'i sës-rab dan / ye-sës-kyi spobs-pa ni de-lta-bu lags-pa'i slad-du'o //

134. de-nas boom-ldan-'das-kyis sgyu-ma-mkhan bzañ-po-la 'di-skad ces bka'-stsal-to // bzañ-po khyod lha dan bcas-pa'i 'jig-rten mgo-rmoñs-par byed-pa bden-nam⁵ // gsol-ba / bcom-ldan-'das-kyis ji-ltar mgo-rmoñs-par mdzad-pa de-bzin-du bdag kyañ mgo-rmoñs-par-bgyid lags-so // de ci'i slad-du že-na / bcom-ldan-'das 'di-lta-ste / bdag-med-pa-nid-kyis sems-can-du tha-sñad btags-te / chos ston-pa dan / srog-med-pa dan / gañ-zag-med-pa-nid-kyis gañ-zag-tu⁶ chos ston-pa 'di ni mgo-rmoñs-par-bgyid-pa chen-po lags-pa'i slad-du'o // de-bzin-gsëgs-pas ni byañ-chub-kyi sñiñ-po-la bžugs-nas chos 'ga' yañ 'chi-'pho-ba'am / 'gro-ba'am / skye-ba ma⁷-gzigs mod-kyi / 'chi-'pho-ba⁸ dan / 'gro-ba dan / skye-ba'i cohst on-par yañ⁹ mdzad-de // bcom-ldan-'das de-lta lags-pas de-bzin-

¹ N pa ² N om. de ³ BP ad. ji-ltar sems-can thams-cad kyañ chud-la
⁴ N ches ⁵ B nas ⁶ P du ⁷ N mi ⁸ B 'phos-pa, N 'pho ⁹ B om. yañ

gségs-pa yañ-dag-par gsuñ bka'-stsol¹-ba lta² lha dan bcas-pa'i
'jig-rten-gyi yul ga-la lags // de-nas bcom-ldan-'das-kyis sgyu-ma-
mkhan bzañ-po-la legs-so zes bya-ba byin-te / rigs-kyi-bu legs-
so / legs-so // khyod ci-skad³ smra-ba de-kho-na bzin-te / 'di-lta-
ste / bdag-med-pa-ñid-kyis sems-can-du tha-sñad btags-te / chos
ston-pa dan / srog-med-pa dan / gañ-zag-med-pa-ñid-kyis gañ-zag-
tu⁴ chos⁵ ston-pa 'di ni mgo-rmoñs-pa chen-po yin-no // de-
bzin-gségs-pas ni byañ-chub-kyi sñin-po-la bzugs-nas / chos 'ga'
yañ 'chi-'pho-ba'am / 'gro-ba'am / skye-ba ma-gzigs mod-kyi / 'chi-
'pho-ba dan / 'gro-ba dan / skye-ba'i chos ston-par yañ⁶ mdzad-
de / 'di-la yonś-su-mya-nan-las⁷-da'-ba'am⁸ / yonś-su-mya-nan-las-
bzla-ba'i phyir chos-bstan⁹-pa'i chos ni 'ga' yañ med-do //

135. de-nas rigs-kyi bu bzañ-pos / bcom-ldan-'das-la rab-tu-
'byuñ-bar gsol-pa dan / bcom-ldan-'das-kyis byañ-chub-sems-dpa'
byams-pa-la bka'-stsal-pa // byams-pa khyod-kyis rigs-kyi bu bzañ-
po rab-tu-phyuñ¹⁰-śig / de-nas byams-pas rigs-kyi bu bzañ-po rab-
tu-phyuñ-rdzogs¹¹-par bsñen¹²-par¹³-byas-so // rab-tu-phyuñ-
rdzogs-par bsñen-nas kyañ / bcom-ldan-'das-la 'di-skad ces gsol-
to // bcom-ldan-'das byañ-chub-sems-dpa'-rnams ni kha-dog dan /
rtags-dan / tshul-gyis rab-tu-'byuñ-ba ma-lags-so // bcom-ldan-'das
de ci'i slad-du ze-na / byañ-chub-sems-dpa' gañ-żig mtshan-ma
thams-cad-la yañ chags-pa ma-mchis-la / sems-can yonś-su-smin-par-
bgyi-ba'i slad-du khams-gsum-na¹⁴ yañ gnas-na¹⁵ / de ni byañ-chub-
sems-dpa'-rnams-kyi rab-tu-'byuñ-ba lags-so // yañ de'i tshe bstan-
pa 'di bsad-pa-na / srog-chags lña-stoñ-gis ni bla-na-med-pa yañ-
dag-par-rdzogs-pa'i byañ-chub-tu⁴ sems bskyed-do // dge-sloñ ñi¹⁶-
brgya ni len-pa-med-par zag-pa-rnams-las sems rnam-par-grol-lo //

136. de-nas bcom-ldan-'das-la tshe-dan-ldan-pa kun-dga'-bos
'di-skad ces gsol-to // bcom-ldan-'das chos-kyi rnam-grañs 'di'i
miñ¹⁷ ci lags / 'di'i miñ ji-skad ces gzun-bar-bgyi // bcom-ldan-
'das-kyis bka'-stsal-pa / sgyu-ma-mkhan bzañ-po luñ-bstan-pa¹⁸ zes
bya-bar¹⁹ zuñ²⁰-śig / rim-gyis byañ-chub-yañ-dag-par-'byuñ zes bya-
bar yañ zuñ²⁰-śig / kun-dga'-bo byañ-chub-sems-dpa' gañ de-bzin-
gségs-pa blta-bar 'dod-pa dan / sems-can-rnams-la sañs-rgyas-kyi

¹ P stsal ² BP lta ³ BP om. ⁴ P du ⁵ BP om. ⁶ B om. yañ
⁷ B om. las ⁸ BP 'das-pa'am ⁹ BP ston ¹⁰ B phyuñs ¹¹ N om. rdzogs
¹² N ad. rdzogs ¹³ B pa ¹⁴ B na ¹⁵ P mi gnas na ¹⁶ N ñis ¹⁷ BP
mi ¹⁸ B om. pa ¹⁹ N ad. yañ ²⁰ B zuñs

mdzad-par-bya-bar 'dod-pa des chos-kyi rnam-graṅs 'di gzuñ-bar-bya / bcañ-bar-bya / bklag¹-par-bya / gzan-dag-la yañ bstan-par-bya'o // de ci'i phyir ze-na / kun-dga'-bo gañ-gis 'di bzuñ²-ba dañ / bcañ³-ba dañ / bklags-pa dañ / gzan-dag-la yañ rab-tu-bstan-pa des ni de-bzin-gsēgs-pa⁴ mthon-ba yin / des ni sems-can-rnams-la saṅs-rgyas-kyi mdzad-pa yañ byas-pa yin-no / kun-dga'-bo de-lta-bas-na / khyod-kyis skye-bo mañ-po-la bde-ba dañ / 'jig-rten-la sñiñ-brtse-ba dañ / 'di-lta-ste lha dañ mi-rnams-kyi don dañ / phan-pa dañ bde-ba'i phyir / chos-kyi rnam-graṅs 'di zuñ⁵-śig / choṅs⁶-śig / lhogs-śig / kun-chub-par-gyis-śig / kun-dga'-bo chos gañ-dag-gis byañ-chub yañ-dag-par-byuñ-bar⁷ 'gyur-ba / de-dag ni⁸ theg-pa-chen-po 'di-las yañ-dag-par-byuñ-ba⁹ de-dag ni theg-pa-chen-po 'di-las yañ-dag-par rab-tu-ston-te / des-na chos-kyi rnam-graṅs 'di ni¹⁰ byañ-chub yañ-dag-par¹¹-byuñ-ba zes bya'o // kun-dga'-bo khyod mos-par-bya'o // khoñ-du chud-par bya'o / gañ-ṅig chos-kyi rnam-graṅs 'di glegs-bam-du byed-pa'am / lus-la srel¹²-ba / de'i lus-la de-bzin-gsēgs-pa yod-pa yinna / gañ-dag-gis thos-nas de-bzin-nid-du sgrub¹³-pa lta-smos kyañ ci-dgos //

137. de-nas bcom-ldan-'das-la / rigs-kyi-bu bzañ-pos 'di-skad ces gsol-to // bcom-ldan-'das chos-kyi rnam-graṅs 'di ni sñon-kyi dge-ba'i rtša-ba bskul-ba zes bgyi lags-so // de ci'i slad-du ze-na / bcom-ldan-'das 'di-ltar bdag-gis chos-kyi rnam-graṅs 'di thos-nas dge-ba'i rtša-ba sñon-bsags-pa thams-cad mñon-sum-du gyur-pa'i slad-du lags-so // bcom-ldan-'das-kyis de-skad ces bka'-stsal-nas / rigs-kyi-bu bzañ-po¹⁴ dañ / tshe-dañ-ldan-pa kun-dga'-bo dañ thams-cad-dañ-ldan-pa'i 'khor de-dag dañ / lha dañ / mi-dañ / lhamayin dañ / dri-zar bcas-pa'i 'jig-rten yid¹⁵-rañs-te // bcom-ldan-'das-kyi¹⁶ gsuñs-pa-la mñon-par-stod-do //

'phags-pa-dkon-mchog-brtsegs-pa chen-po'i chos-kyi rnam-graṅs le'u stoñ-phrag brgya-pa¹⁷ // sgyu-ma-mkhan bzañ-po luñ-bstan-pa zes bya-ste / 'dus¹⁸ ñi-śu-rtša-gcig-pa rdzogs-so //

¹ BP klag ² B gzuñ ³ N bcañs ⁴ BP pas ⁵ B zuñs ⁶ P chañs ⁷ BP ba dañ ⁸ BP om. 'gyur-ba de-dag ni ⁹ BP bar and ad. 'gyur-ba ¹⁰ N om. ¹¹ B om. par ¹² N bsrel ¹³ N bsgrub
¹⁴ B pos ¹⁵ N yi ¹⁶ N kyis ¹⁷ N ad. las ¹⁸ P le'u for 'dus

TRANSLATION

Homage to all the Buddhas and Bodhisattvas

1. Thus have I heard: — The Lord was once staying at Rājagṛha on Vulture's Peak Hill with a large assembly of 1250 monks and 5000 Bodhisattvas Mahāsattvas⁴³, highly renowned⁴⁴, possessed of supernatural faculties⁴⁵, knowers of spells⁴⁶, endowed with miraculous power⁴⁷, having reached the acceptance of the doctrine that all the *dharma*s are without origination⁴⁸, such as the Bodhisattvas Mahāsattvas Siṃha, Siṃhamati, Sucandana, Sārathi, Mahāsārathi, Prabhāśrī, Prabhākara⁴⁹, Prabhātejas Priya-

⁴³ Ch₁ om. *mahāsattva*, Ch₂: »with 1250 monks, with a group of Arhats knowing all what is to be known and 5000 Bodhisattvas-Mahāsattvas (of course the reading »5000« attested by the »Three editions« must be substituted to the reading »50« adopted by the Taishō editors).

⁴⁴ Ch₂ om. Ch₁ also om. but inserts after »possessed of supernatural faculties« *ta sheng hsi* »very noble« which seem to correspond to this T. epithet.

⁴⁵ *abhiññā*

⁴⁶ *dhāraṇī*

⁴⁷ *ṛddhiprātihārya*. Ch₁: »which attained the *dhāraṇīs* and the *asaṅgapratibhāna*«. We have here an obvious confusion of *prātihārya* with *pratibhāna* and it is not unlikely that the reading of Ch₁, though preserved in this version only, is the better one. *asaṅgapratibhāna* is very usual in such »clichés«, cf. e. g. the beginning of the *Rāṣṭrapālapiṇḍhā*.

⁴⁸ *anutpattikadharmakṣānti*, see Suzuki, *Studies on Laṅkāvatāra*, p. 126 ff. and Har Dayal, *The Bodhisattva Doctrine*, London 1932, p. 213.

Ch₂ translates the whole sentence as follows: »the Bodh.-Mah. who attained the *ṛddhiprātihārya*, acquired the *anutpattikadharmakṣānti* and the *dhāraṇīs*.«

⁴⁹ Ch₁: *kuang ching* corresponds rather to *Prabhāśuddha*.

svara⁵⁰, Prabhāvyūha⁵¹, Prakāśabuddhi⁵², Sattvasāra⁵³, Sattvasārathi Vinayavān⁵⁴, and all the Bhadrakalpika Bodhisattvas Mahāsattvas⁵⁵ to begin with Maitreya and Mañjuśrī, as prince royal. Those 5000 Bodhisattvas Mahāsattvas headed by the afore-mentioned were sitting together and were surrounded: by Śakra, the ruler of gods⁵⁶, by Brahma Sahāmpati⁵⁷, by the four Great Kings and many gods, *nāgas*⁵⁸, *yakṣas*, *asuras*, *garuḍas*⁵⁹, *gandharvas*, *kinnaaras* and *mahoragas*.

2. And⁶⁰ whilst the Lord was staying in the great town of Rājagṛha, the king⁶¹, the great ministers, the brahmins⁶², the householders and the people of the city and of the whole country⁶³ showed him respect and reverence, adored and worshipped him, offered him robes, food, implements of bedding and sitting and medicinal appliances for use in sickness⁶⁴.

3. And they all exalted in extensive verses the glory and

⁵⁰ Both Ch. om. the surname *Prīyasvara*. As for *Prabhātejas* this name is attested by T. and Ch₂. Ch₁ has *chi i = Śāntamati*.

⁵¹ Ch₁ om.

⁵² This reconstruction is very doubtful. In Mhv. (5033) *dhaivata* corresponds to T. *blo-gsal* but this is the name of a gamut. Ch₁: *jen ming*, Ch₂: *ming chio*.

⁵³ Ch₁: *k'ai hua jen = sattvapariṇāna* (see foot-note 523), Ch₂: *chung shang*, which can render *sattvasāra*, but which rather would correspond to *saṃghavara*.

⁵⁴ Both Ch. om. the surname *Vinayavān*. As for *Sattvasārathi* Ch₁ has the equivalent *ch'ang ying* which is difficult to explain. Would it mean: 'who always fulfils [the wishes of beings]'? Ch₂ om.

⁵⁵ Ch₁: '60 Bhadrakalpakas'.

⁵⁶ Ch₁ om. this epithet, and Ch₂ renders *devānām indra* by the phonetic transcription *t'i huan yin*.

⁵⁷ Ch₁ om. *Sahāmpati*, Ch₂ renders it by *so p'o shih chieh chu*.

⁵⁸ Ch₁: 'innumerable *nāgarājas* and gods (*shen*)'. § 1 of Ch₁ ends here.

⁵⁹ Ch₂ om.

⁶⁰ In Ch₂ §§ 2 and 3 are interchanged.

⁶¹ Ch₂: 'The king of the country of Rājagṛha'.

⁶² Ch₁: 'burgess' (*ch'ang che = śreṣṭhin*). This word very often occurs together with *gṛhapati*, cf. e. g. *setṭhi gahapati*, Vin. I, 273, Sam. Nik. I, 92, etc. In the § 32 of Ch₁ *ch'ang che* corresponds to *gṛhapati*.

⁶³ Ch₁: 'all the officials', Ch₂: 'all the people'.

⁶⁴ *civara*, *āhāra*, *sayanāsana*, *glānapratyayabhaiṣajya*. Ch₁ interchanges the last two points, Ch₂ interchanges the first two points.

the laud of the Lord⁶⁵, calling him the Tathāgata, the Arhat, the Fully Enlightened One, Endowed with Wisdom and Virtue, the Sugata, the Knower of the World, the Supreme Guide of men who have to be restrained, the Teacher of gods and men, the Buddha and the Lord, Omniscient and All-seeing⁶⁶, as he knows and sees everything⁶⁷, endowed with ten powers of the Tathāgata⁶⁸, with four grounds of self-confidence⁶⁹, with four kinds of comprehensions⁷⁰, with eighteen uncommon properties of the Buddha⁷¹, with great benevolence and great compassion⁷², enjoying the untroubled sight of Buddha⁷³, possessed of the 5 kinds of clairvoyance⁷⁴, endowed with miraculous powers⁷⁵ such as: wonders of speech, wonders of teaching and wonders of magic⁷⁶, and being able to uphold in the skies, on part of the point of a hair, all the Great Universe with towns, cities, the whole earth⁷⁷, the living world⁷⁸, the mount Sumeru, the

⁶⁵ Ch₁: »The glory of the Lord reached far away«, Ch₂: »The glory of the Lord Tathāgata was heard in the entire world«.

⁶⁶ *sarvajña* and *sarvadarśin*. Ch₁: »thanks to his magical wisdom he sees all what is to be seen, without remainder«.

⁶⁷ Both Ch. om. this repetition, but we find it in the Khotanese version, stanza 3 (L. p. 7): *biśśu butte sarvañi balysə*, »the omniscient Buddha knows everything«.

⁶⁸ *daśabālasamanvāgata*.

⁶⁹ *caturvaiśāradyapṛāpta*.

⁷⁰ *catuḥpratisamvitsamanvāgata*.

⁷¹ *aṣṭādaśāvenikabuddhadharmapratipūrṇa*.

⁷² *maitrī* and *karuṇā*. Ch: »neither giving up benevolence nor getting rid of compassion«.

⁷³ *anāvaraṇabuddhacakṣuḥsamanvāgata*. Ch₁ simply: *fo yen = buddha-cakṣuḥ*, Ch₂ om.

⁷⁴ *pañcacakṣuḥsamanvāgata*. Ch₁ *hui yen = prajñācakṣuḥ*, an obvious confusion of *pañca* with *prajñā*, especially of their Middle Indian forms *pañca* and *paññā*.

⁷⁵ *prātihārya*. Ch₁: »endowed with the limitless (*vu chi*) *prātihārya*«.

⁷⁶ *ādeśanūprātihārya*, *anusāsanūprātihārya*, *ṛddhiprātihārya*. Ch₁ begins with *ṛddhiprātihārya*.

For the detailed discussion of all the above features of a Buddha see: Har Dayal, *The Bodhisattva Doctrine*, pp. 19—24, 105—106, 259—267.

⁷⁷ Ch₁ om.

⁷⁸ Ch₁ om., Ch₂: »grass, trees and forest«.

ocean up to its boundaries⁷⁹, the abode of the gods⁸⁰, the Horizon-wall⁸¹ and the Trench⁸², during an aeon or, at will, still longer.

4. At that time there lived at the great town of Rājagṛha a juggler called Bhadra⁸³, learned in treatises, skilled in magical spells, profoundly versed in arts and crafts, having completed his magical power⁸⁴, skilled in all kinds of performances, very famous and renowned among all the jugglers and the pupils of the jugglers in Magadha⁸⁵. Having converted all the people in Magadha (except the *upāsakas* and the *upāsikās* who saw the Truth and followed the [true] faith and doctrine⁸⁶), having infatuated, bewitched, deceived them with heretical doctrine⁸⁷, thanks to the power of his magical and jugglery wisdom⁸⁸, he acquired profits, honours and fame.

5. This juggler Bhadra heard that the glory and the laud of the Lord were exalted in verses where he was called the

⁷⁹ Here the literal translation of T. gives no satisfactory sense and one is obliged to interpret the text freely. Both Ch: »the ocean and the rivers«.

⁸⁰ Ch₁: »the palace of gods and *nāgas*«.

⁸¹ *Cakravāḍa*, Ch₂ om.

⁸² *Parikhāṭa*, Ch₂ om.

⁸³ T. *bzān-po* = Ch₁ *po t'o* or (more often) *jen hsien* = Ch₂ *po t'o lo*.

⁸⁴ T. *las-kyi mtha'* = *sādhana*.

⁸⁵ Ch₁: »and among all the jugglers of Magadha no one could equal him who had [among them] the highest rank«. Ch₂, more briefly: »He was the first among all the jugglers of Magadha«.

⁸⁶ Leumann (L. p. 361 f. note 3) asserts that this mention of *upāsaka* and *upāsikā* is missing in Ch₁, in which he is mistaken. This phrase is translated in Ch₁ as follows: »except the *upāsakas* and the *upāsikās* who saw the Truth and attained the *dharmakṣānti*«. *dharmakṣāntiprāpta* replaces here *dharmānusārin* of T. (which is omitted in Ch₂). Leumann's mistake might have been caused by the fact that, in Ch₁, the words *upāsaka* and *upāsikā* are rendered by a rather unusual equivalent *ch'ing ching shih nū*.

⁸⁷ T. *ya-mtshan-gyi chos* = *pāṣandikā dharmāḥ* = Ch₁ *hsieh hsing chih shu*. Ch₂ om.

⁸⁸ *māyāvidyabalādhāna*, a heretical countrepart of the 16 *balādhānas* of the Bodhisattva. Ch₁ translates this whole passage in fewer words: »All the unreasonable men were infatuated by the *māyā* and converted to this [heretical] faith.«

Tathāgata, the Arhat, etc...⁸⁹, and it occurred to him: — »All the people of the whole Magadha are converted, infatuated, deceived by my heretical doctrine, and all the brahmins and the householders, as many as there are of them, are delighted with my name. The Tathāgata, the Arhat, the Fully Enlightened One alone was not yet put to the proof, neither infatuated nor deceived⁹⁰. Therefore let me go even now into the presence of the Tathāgata, the Arhat, the Fully Enlightened One, and let me put him to the proof! If I shall be able to infatuate and deceive him, then the whole Magadha will be subdued, and I shall acquire gains, honours and power over the *dharma*⁹¹«.

6. Thus the juggler Bhadra, driven by the force of his former merits, owing to the magical power⁹² of the Buddha, left the great town of Rājagṛha, came to the presence of the Lord, and perceived the Tathāgata emitting a brightness greater than ten millions of suns⁹³, with a face more immaculate than ten millions of moons⁹⁴, with a body stately like the king [of trees] *nyagrodha*⁹⁵, with a circle of hair between the eyebrows⁹⁶ shining like the effulgence of a stainless jewel, with eyes, the

⁸⁹ T. repeats here word for word the epithets of § 3. Both Ch. abridge this passage. Ch₁: »The juggler Bhadra heard that the Lord Buddha was praised as the Tathāgata, the Arhat, the Fully Enlightened One.« Ch₂: »The juggler heard that the merits (*guṇa*) of the Tathāgata were praised...«

⁹⁰ Both Ch. abridge. Ch₁: »My magic has infatuated all the people of Magadha and this province. The *śramaṇa* Gautama and his disciples are the only people I have not tried to infatuate hitherto.« Ch₂: »All the population of Rājagṛha worships me, the *śramaṇa* Gautama alone is not yet converted.«

The appellation »*śramaṇa* Gautama« befits the unbeliever Bhadra much better than the piling up of titles used in T.

⁹¹ Ch₁: »Let me try whether I shall be able or not to deceive him. If I succeed all the people of Magadha will come to worship me unanimously.« Ch₂: »Now let me go and put him to the proof. If he will be converted, all the people of Magadha will venerate me twice as much.«

⁹² *anubhāva*.

⁹³ Ch₁: »twice as great as [the effulgence of] 10 millions of suns and moons«. Ch₂: »greater than 100 000 suns«.

⁹⁴ Ch₁: »the Buddha whose pure and immaculate brightness radiated far away.«

⁹⁵ *nyagrodhaparimaṇḍala*, one of the 32 *lakṣaṇas*. Ch₁ om.

⁹⁶ *ūrṇākeśa*. Ch₁ gives another of the 32 *lakṣaṇas*: *uṣṇīṣa* (*chi hsiang*).

colour of which was like the colour of the opening flowers of the black lotus⁹⁷, with the top of his head [too high] to be seen even by Brahma, — and teaching the *dharma*, amidst the assembly, with 8 kinds of voices⁹⁸. And though, having seen such a body and having heard such a teaching, Bhadra was disposed in his mind to believe [in the Buddha], he thought⁹⁹: »Just now let me make a proof in order to be sure whether he is omniscient and all-seeing, or not¹⁰⁰.«

7. Thereupon the juggler Bhadra inclined his head to the feet of the Lord and, in order to put him to the proof, said to him: — »I invite You to dinner for to-morrow¹⁰¹.« And he thought: »Does he know my intention or does he not? If he knows, he will not come; and if he does not know, then he will

⁹⁷ Ch₁: »with an effulgence as pure as that of a lotus flower.« Ch₂: »his eyes were of reddish-blue colour like the blue lotus«. It corresponds to the *lakṣaṇa* called *abhinilapadmanetra*.

⁹⁸ Ch₂: »Even Brahma cannot see the top of his head. He was teaching the *dharma* to beings with 60 kinds of pure voices.« Ch₁ is much more laconic: »He was superior to Brahma and taught the *dharma* in details (*vistareṇa*) with 8 kinds of voices«, but this version seems to be the most correct one because it corresponds best to the two following *lakṣaṇas*: *brahmujjugata* (cf. e. g. the *Digh. Nik.* II, 18) which has no Sanskrit equivalent in the list of Mhv., and *brahmasvara* which contains precisely 8 kinds of voices: *aṣṭāṅgopeta svāra*. The number 60 which we find in Ch₂ and in T. is doubtlessly a later reading where *aṣṭāṅgopeta* was replaced by a faulty *ṣaṣṭyāṅgopeta*.

⁹⁹ Ch₁: »Bhadra, having seen such a beautiful *rūpakāya*, was very delighted and thought...« Ch₂: »The juggler, though he saw the majesty and splendour of the Tathāgata, continued to be full of false pride and thought...«

Both Ch. om. the theme of the hesitation of Bhadra who, according to T., was almost ready to believe in Buddha. We find this theme in the Khotanese version where Bhadra, having seen the effulgence of the *ṇṛṇā*, was very much frightened (stanza 57, L. p. 14, 15):

āhu sote rriysai nāte duṣḍarrau hvāṇāte hāḍe
mama ṣṣadda aysmiya ysātu uho varata kaḍe-buro masta.

»He shut his lips tightly, held his tongue and said in fright: a great faith in Thee has arisen in my soul.«

¹⁰⁰ Ch₂: »if he is omniscient and all-seeing he must discern my intention.«

¹⁰¹ Ch₁ shortly: »he invited the Buddha.« Ch₂: »I wish You to accept for to-morrow my humble worship.«

come¹⁰².« The Lord, however, for the purpose of converting the juggler Bhadra and a great part of the inhabitants of the great town of Rājagṛha¹⁰³, albeit he was aware of the deceit, accepted, without saying a word, the invitation of the juggler Bhadra for himself and the Order. And Bhadra thought in his heart: »I have the intention to deceive him, and he¹⁰⁴ promised [to come]. Hence he is neither omniscient, nor all-seeing.« And he bent his head to the feet of the Lord¹⁰⁵ and retired.

8. Then the venerable Mahāmaudgalyāyana¹⁰⁶ spoke thus to the Lord: »This juggler Bhadra will deceive the Order with

¹⁰² Ch₁: »If he knows my intention he will not accept my invitation; if he does not know, then he will accept it without suspicions.« Ch₂ om. the entire sentence, and it is precisely that sentence which, constituting, so to speak, the essence of the anecdote, appears *mutatis mutandis* in all the variants of this legend, cf. the Pali text (p. 437): *sace sabbaṃ tumhe jānātha maṃhaṃ gehaṃ mā pavisaṭha, mama gehaṃ pavatṭhānaṃ pi vo n'eva yāgu atthi na bhaddāni, sace ajānitrā pavississathu gūṭhaāṇāṇe vo pāṭetvā pothessāmi*.

In the Khotanese text, see the stanza 51--53 (L. p. 13):

*ka viyattu sarvañi iṃs ttū butte ṣā ulatāna
ka vā vā tsiṃṇā nai brāte ku mara āta hamāte
aysvī vā ttiṃs hamihīma thatau maṃḍoru pātēu
kho rro paḍā vāta ulatāna khāysvī ju vaska ne pīpe
tta-ttai pulsima ka sarvaṃñi śśāstāro paysāna
cu ne bāsti ṣā ulatāna cñ tsutai myāño muḍānu*

»If he really be omniscient, he would perceive that this is a cemetery. But if he will come and not notice where he is come, I shall quickly restore the former aspect [of that place] by a spell, it will be a cemetery again and there will be neither drink nor food prepared for him. Then I will ask him: »If Thou art omniscient and layest claims to the dignity of »the Teacher«, why didst Thou not discern that this is a cemetery, why didst Thou come amongst the dead?«

¹⁰³ Ch₁: »in his care of Bhadra and of the inhabitants of Rājagṛha and wishing to deliver them...« Ch₂: »seeing that the juggler and the inhabitants of Rājagṛha were reaching maturity (*paripakvendiya*) in order to bring about [this ripening] he accepted silently the invitation«.

¹⁰⁴ Ch₁ »śramaṇa Gautama«, Ch₂ »Gautama« cf. foot-note 90.

¹⁰⁵ Ch₁ adds: »thrice did the *pradakṣiṇā*«.

¹⁰⁶ Ch₂ adds: »who was in the assembly and saw the whole proceeding.«

his magic¹⁰⁷. The Lord replied: »Be not¹⁰⁸ afraid, Maudgalyāyana! I have long ago¹⁰⁹ accomplished the right conduct¹¹⁰ and, being Tathāgata, I know the proper time¹¹¹ [of doing thus]. Therefore the entire world including gods cannot deceive the Tathāgata¹¹². Furthermore, Maudgalyāyana, people are infatuated by passion, hatred and delusion¹¹³, but the Tathāgata has¹¹⁴ completely done away with these defilements and lust¹¹⁵ and has attained [the recognition] that all the *dharma*s are inexistent from the outset¹¹⁶. Therefore, even the entire world including gods cannot deceive the Tathāgata¹¹⁷.

Furthermore, Maudgalyāyana, the magic of the juggler Bhadra, being incomplete¹¹⁸, is not the right magic, whereas the magic of the Tathāgata is the right magic, since he has fully realized that the entire reality is but magic¹¹⁹. O Maudgalyāyana,

¹⁰⁷ Literally: »with the basket (*za-ma-tog* = *karandā*) of his magic« i. e., »with the accumulation of his magical powers(?)«. But as this »basket« is left untranslated in both Ch., it seems likely enough that here the T. text conceals a misreading; *māyākaraṇḍena* might have been misread for *māyākaraṇena* »performing his magic, by means of magical action.«

Both Ch. are more detailed than T. and add: Ch₁ »Why hast Thou accepted his invitation for Thyself and the Order?«, Ch₂ »Do not accept his invitation.«

¹⁰⁸ I insert here the negation which is missing in all the T. recensions. Ch₁: »be quiet and keep silence!«, Ch₂ »Do not think thus.«

¹⁰⁹ Ch₁ om., Ch₂: »during the long aeons.«

¹¹⁰ *samyakcaryā*. Ch₁: *p'ing teng hsing* = *samacaryā*, a misreading which might be best explained as a confusion with the Middle Indian *sammācariyā* = *samyakcaryā*.

¹¹¹ *kālañña*, cf. foot-note 408. Ch₁: »the Tathāgata profoundly discerns the deceits conceived day and night by all the men.« Ch₂ om. this phrase.

¹¹² Ch₂ om. this phrase. ¹¹³ *rāga, dveṣa, moha*.

¹¹⁴ Ch₂ adds: »long ago.«

¹¹⁵ Ch₁: »The Tathāgata, as he has cut off passion, infatuation and hatred and completely annihilated fetters like defects and defilements, is free from 80 kinds of defilement.«

¹¹⁶ *anupattikadharmakṣānti*. The word *kṣānti* is missing in T. and Ch₂.

¹¹⁷ Both Ch. add: »and how a man (Ch₁: one little juggler) would be able to deceive me (Ch₁: make a joke of me)?«

¹¹⁸ T. *phyogs-gcig-pa* = *ekadeśa* »one-sided, partial.« Ch_{1,2} om.

¹¹⁹ This phrase is almost entirely missing in Ch₁ where there only remains: »he clearly realizes that all the *dharma*s are but magic and he himself reached Buddhahood.«

if all the beings in the world attached to the nominal reality¹²⁰ each possessed as powerful a magic as the juggler Bhadra, even the magic of all of them would reach neither a hundredth, nor a thousandth, nor a 1000 000 000 000th, nor even an incalculably and incomparably [small] part of the magic of a Tathāgata¹²¹.

9. »How dost thou think, Maudgalyāyana? Could this juggler Bhadra exhibit this Universe containing three thousand thousands of worlds adorned with all their decorations?» — »No« — he replied. The Lord proceeded: — »And the Tathāgata can exhibit, at will, on part of the point of a hair as many adorned worlds as there are grains of sand in the Ganges, and yet it will not be shown by means of the whole magic¹²² of Tathāgata.

Maudgalyāyana, the following wind-circles¹²³ are existing

¹²⁰ *prajñāpti*.

¹²¹ The counterparts of this discourse in the Pali and Khotanese version are the discourses of Buddha with Sirigutta (p. 440—441) and Aniruddha (stanzas 62—77, L. p. 15—17) respectively, though the contents of those discourses present but a very vague likeness. In the Pali text, Sirigutta warns the Buddha that Garahadhinna might have treacherous intentions, and the Lord quietens him explaining that he accepted the invitation because he wished to convert all who will be present. In the Khotanese version, Buddha gives a similar answer to the warnings of Aniruddha, but offers a more detailed explanation by means of a digression on the *prātihāryas* as to why he has chosen this way of converting Bhadra, see Introduction, p. 6. This justification of Buddha's way of proceeding which appears in Pali and Khotanese versions is missing in the discourse of Buddha with Mahāmaudgalyāyana (it is however given earlier, see § 7).

¹²² Ch₂: *shen li = rddhibala*.

¹²³ *vāyumaṇḍala*. In Buddhist cosmology, this term denotes the wind-circle which supports the water-circle (*abmaṇḍala*) on which the entire universe is founded. The *vāyumaṇḍala* in its turn is based on the *ākāśa* (see AK, III, p. 139, *Milindapañha* p. 68, J. Przyluski, JA, 1918, II, p. 418).

The wind-circles, however, enumerated in our text seem rather to correspond to winds which play an important part in the creation and the destruction of successive worlds. The *kalpa* of creation begins with a »primordial wind« (*prāgvāyu*) which aggregates the atoms (AK, III, p. 185). The *kalpa* of destruction (*saṃvartakalpa*) ends with the following stages: the world is burnt by seven suns and the flames driven by the wind spout out till they reach the Brahma world (*tejahsaṃvartani*); then the water submerges the world and dissolves it like salt (*apsaṃvartani*); finally the

in the world: »the Scattering Wind«¹²⁴ and »the Cutting asunder Wind«¹²⁵ which cut asunder the Universe containing three thousand thousands of worlds and destroy it¹²⁶; »the Dispersing and Scattering Wind«¹²⁷ which moves in the middle of the world; »the All-Settling Wind«¹²⁸ which reaches the top of the world¹²⁹; »the Destroying Wind«¹³⁰ which can scatter even Sumeru, the king of mountains, not to mention the common hills¹³¹; »the Blazing Wind«¹³² the flame of which, burning during an aeon, spouts out¹³³ to the world of Brahma¹³⁴; »the Overcoming Wind«¹³⁵ which smothers this fire which burns during an aeon¹³⁶;

wind scatters and disperses (*vikirati*) the world like a heap of dust (*vāyusaṃvartani*). See AK, III, p. 184, 185.

Some of the wind-circles enumerated in this § correspond to these cosmological notions. Thus the »All-settling wind« corresponds to *prāgvāyu*, the »Scattering wind« — to *vāyusaṃvartani*, the »Blazing wind« — to *tejahsaṃvartani* and the »Water-sprinkling wind« — to *apsaraṃvartani*.

¹²⁴ T. *rnam-par-'thor-byed* = *vidhvaṃsana* (?). Ch₁: *sui lan* = *vai-rambha*.

¹²⁵ T. *yoñs-su-gcod-byed* = Ch₁ *tuan chieh* = *paricchedana*.

¹²⁶ Ch₂ translates the entire sentence as follows: »the Destroying Wind (*wei sui huai*) which can destroy the *trisāhasralokadhātu*, the *Vai-rambha* (*p'i lan p'o*) which can destroy the world and bring it together again. Ch₁ also: »which destroy the world and restore it.«

¹²⁷ T. *kun-tu-'thor-byed dan rnam-par-'thor-byed* = Ch₁ *chui chu* (?) = Ch₂ *wei ku tung*.

¹²⁸ T. *kun-nas-yoñs-su-'jog-pa* = Ch₁ *chu chih* = Ch₂ *wei an chu*. Ch₁ adds *po li fu na* which suggests the reconstruction *paridhāna*.

¹²⁹ T. *srid-pa'i rtse-mo* = *bhavaśloka*. Ch₁: »which reaches the 33 gods.« It is obvious that the reading *san* of the »Yuan« and »Ming« ed. must be substituted to *erh* adopted in Taishō.

¹³⁰ T. *rnam-par-'jig-pa* = Ch₁ *ts'ui p'o peng* = Ch₂ *wei p'iao san* = *rikirāṇa*.

¹³¹ Ch₁ translates only »Sumeru«, Ch₂: »Sumeru, the king of the mountains, *Kālagiri*, etc.«

¹³² T. *'bar-byed* = Ch₂ *wei meng yen* = *jvalakara* (?). Ch₁ gives *kou na* which is not clear. We find the equivalent of this wind later, see note 137.

¹³³ In Ch₁ the reading *ch'ao* of the »Three editions«, the »Old Sung« ed. and the »Shōgo-zō MSS« seems better than *ch'i* of Taishō.

¹³⁴ Ch₁: »to the heaven of 33 gods.« Here also Taishō reads »32«, see note 129.

¹³⁵ T. *rnam-par-sgrub-byed* = Ch₂ *wei chih hsi*. Ch₁ *ch'ang lai* is not clear.

¹³⁶ Ch₁: »which, during an aeon, raises the fire on heaven and earth.«

»the Satisfying Wind«¹³⁷ which can cover all this Universe containing three thousand thousands of worlds with one cloud¹³⁸; »the Water-sprinkling Wind«¹³⁹ which pours out rain during a burning aeon; »the Very Dry Wind«¹⁴⁰ which dries up¹⁴¹ all that has been damaged by water. O Maudgalyāyana, beginning with the wind-circles I should be able to expound the doctrine during an aeon or still longer, for there are no limits to the teaching of the Tathāgata which begins with the [explanation] of wind-circles«.

»Now, Maudgalyāyana, how dost Thou think? Could the juggler Bhadra remain within those wind-circles?« — »No« — he replied. Then the Lord proceeded: — »And as for myself, Maudgalyāyana, I should be able to keep to all the four kinds of behaviour¹⁴² within all those wind-circles. The Tathāgata can, at will, put all the wind-circles in one mustard-seed, and this seed will not burst. And he can, moreover, show within a mustard-seed all the effects of those wind-circles, and the winds will neither clash nor conflict with one another¹⁴³. Such is, Maudgalyāyana, the essence of my magic¹⁴⁴ which possesses no equal¹⁴⁵ and has no limits¹⁴⁶.«

10. Thereupon the venerable Mahāmaudgalyāyana and the whole assembly bent their heads in admiration to the feet of the

¹³⁷ T. *rab-tu-tshim-byed* = Ch₂ *wei ch'ing liang*. Ch₁ *ch'ih huo* corresponds to the »Blazing Wind«, see note 132.

¹³⁸ Ch₁: »which causes the entire *trisāhasramahāsāhasralokadhātu* to be consumed by fire in one instant.«

¹³⁹ T. *chus-'debs* = Ch₁ *chiao shai* = Ch₂ *wei pien chu*.

¹⁴⁰ T. *thag-par-skems* = Ch₁ *k'u chieh* = Ch₂ *wei kan chieh*.

¹⁴¹ Ch₁: »transforms.«

¹⁴² *spyod-lam* = *iryāpatha*. Ch₁ *ssü ch'i hsing*, Ch₂ explains what are those 4 kinds of behaviour: »to walk, stand, sit down and lie« and adds: »to remain motionless«.

¹⁴³ Ch₁ translates the whole period as follows: »does there exist a man who could remain in the *antarikṣa* and keep in all the wind-circles the four *iryāpathas*, put all these wind-circles in one mustard-seed so that they did not interfere with one another nor destroy that seed, allowing thus gods and men to remain hidden there in bliss and without fear?«

¹⁴⁴ T. *sgyu-ma'i chos-ñid* = *māyādharmatā*.

¹⁴⁵ Ch₁: »is unsurpassed«, Ch₂ om.

¹⁴⁶ Ch₁ adds: »and neither those who attained the stage (*bhūmi*) of *śrāvaka* or *pratyekabuddha* can equal [this magic].«

Lord and uttered simultaneously the following words: »It is indeed a great gain to us to have a teacher endowed with such a great witchcraft¹⁴⁷, with the glory of such a majesty, with such a great magical power¹⁴⁸; that is a great gain to us! And whosoever will hear this wonder¹⁴⁹ of the Tathāgata, in him will Faith be born¹⁵⁰, and, as a result of Faith, the thought directed towards Supreme Enlightenment will arise in him. It will be a great gain¹⁵¹ to him!«

11. In the meantime the juggler Bhadra betook himself to the great town of Rājagṛha¹⁵² and this very night, in that place of the town where rubbish and impurities¹⁵³ from the whole city were thrown out, he magically created a great circular courtyard decorated with silk fringes, umbrellas, hoisted banners and flags. On its ground, flat as the palm of the hand, flowers were scattered, aromatic incenses distributed and, right above, a canopy was stretched out. Besides these, he created in that courtyard 8000 gem-trees with flowers and fruits, and, under every gem-tree, he created lion-thrones¹⁵⁴ supplied with many calico-cushions and with a baldachin adorned with gems¹⁵⁵. On both sides of every lion-throne he created four gem-trees with flowers and fruits¹⁵⁶, and, in order to entertain the Lord and the Order of monks he created dishes flavoured with a hundred various tastes and 500 servants wearing white clothes and adorned with gems.

12. At the very moment the juggler Bhadra had created such an arrangement¹⁵⁷, the Four Great Kings appeared in the shape of huge bodies, came to the courtyard of Bhadra and said: »O Bhadra, Thou hast invited the Tathāgata for dinner

¹⁴⁷ *ṛddhi*. ¹⁴⁸ *anubhāva*. ¹⁴⁹ *prātihārya*.

¹⁵⁰ Ch₁: »he will be delighted.«

¹⁵¹ Ch₁: »the immeasurable merit.«

¹⁵² Ch₁: »returned to his home.«

¹⁵³ Instead of *mi-mthun-pa* appearing in T. which is not clear, one would rather expect *mi-gtsaṅ-ba* »impurities« which is usually found in this combination and which would correspond to Ch.

¹⁵⁴ *simhāsana*. Both Ch. add: »for all the monks.«

¹⁵⁵ Ch₁ adds: »and in the middle of the hall he created for the Tathāgata a lion-throne 49 feet high adorned with innumerable gems.«

¹⁵⁶ Ch₂ om. this phrase. ¹⁵⁷ T. *bkod-pa* = *vyūha*.

to-morrow and, in order to entertain him, Thou hast created such an arrangement of this courtyard¹⁵⁸. That is a great gain to Thee¹⁵⁹. Then, allow us to create a second modest arrangement in order to honour the Tathāgata, to entertain the Lord and to assist Thee!«

Then the juggler Bhadra, struck with amazement, gave his consent to the Four Great Kings, and they created a second arrangement of the same kind¹⁶⁰ in order to entertain the Lord.

13. Thereupon Śakra, the ruler of gods, came with 30 000 gods¹⁶¹ to the courtyard of Bhadra and said: »O Bhadra, Thou hast invited the Tathāgata for dinner to-morrow and, in order to entertain him, Thou hast created such an arrangement of this courtyard. That is a great gain to Thee¹⁶². Then, allow us to create a second modest arrangement in order to honour the Tathāgata, to entertain the Lord and to assist Thee!«

Then the juggler Bhadra struck with amazement¹⁶³ gave his consent to Śakra, the ruler of gods, and, in order to entertain the Lord, Śakra created a particularly magnificent courtyard such as the *Vaijāyanta*¹⁶⁴, the residence of gods, with the tree *Pārijāta*¹⁶⁵. The arrangement of the juggler Bhadra and of the Four Great Kings were eclipsed by this last courtyard¹⁶⁶.

14. It then occurred to the juggler Bhadra: »If even such gods as are assembled here strive to worship and to honour the Lord, he must be an extraordinary being, and it does not beseem me to cheat such a high person. It is quite certain that I ought to destroy what I have made¹⁶⁷.« Thus Bhadra tried to withdraw

¹⁵⁸ Ch₂: »these immeasurable ornaments.«

¹⁵⁹ Ch₁ om. this phrase.

¹⁶⁰ Ch_{1, 2}: »which surpassed the arrangement built by Bhadra.«

¹⁶¹ Ch₁: »32 000 gods and men« (the reading *t'ien* of »Yuan« and »Ming« ed. might rather be substituted to *fu* of Taishō).«

¹⁶² Ch₂ om. this phrase.

¹⁶³ Ch₁ adds: »being overrun with doubt in the depth of his soul.«

¹⁶⁴ Not the *Vijaya* tree as Leumann translates (L. p. 363).

¹⁶⁵ T. *yoñs'-du-sa-brtol* = Ch₁ *chih pao shu* = Ch₂ *po li chih to chü ping t'o lo* (= *Pārijāta-kovidāra*).

¹⁶⁶ Ch₂ om.

¹⁶⁷ Ch₂ abridges: »the juggler, when he saw it, was alarmed and regretted [his deed].«

what he had created, to make it inexistent, to annihilate it and, by means of all spells and charms, to make it invisible, but the food, the servants, the arrangement of the courtyard and the lion-thrones remained visible, as if they were real, and he could not annihilate them by means of all his spells and charms¹⁶⁸. Then he thought, greatly amazed: »Formerly I could exhibit a magic at will and withdraw it at will; but now, owing to Tathāgata's interference, I cannot make inexistent the arrangement of that place.«

15. Thereupon Śakra, the ruler of gods, having discerned the thought of the juggler Bhadra, said to him: »Bhadra, just as Thou art not able to annihilate the arrangement of this place settled for the sake of the Tathāgata, so, if any man conceives whatever thought directed to the Tathāgata, that thought cannot be withdrawn but will be the inner cause of his [future] *pari-nirvāṇa*¹⁶⁹. Then the juggler Bhadra was pleased, delighted, enraptured, and at the waning of the night, he went to remind the Lord that dinner-time was approaching and asked him: »O Lord when dinner-time will come, be kind enough and remember to condescend to come to my dinner!«

16. Then, at early morning, the Lord put on his undervest and upper robes, took the almsbowl and surrounded by the Order

¹⁶⁸ Ch₂ here abridges too: »He wanted to withdraw what he had created by means of spells.«

¹⁶⁹ This allocation of Śakra (for its meaning see foot-note 27) has also a counterpart in the Khotanese version, *viz.* the words of the *devatā* of Rājagṛha which demonstrate to Bhadra (stanzas 82—85, L. p. 19) the greatness of Buddha. The contents of these stanzas have, properly speaking, very little in common with the words of Śakra, but the fact that in both versions there existed such allocutions proves that there might exist a common source for all the versions. Some of the themes of the primitive legend as the discourse of Buddha with the disciple who warns him (see the note 121), the setting up of competitive arrangements by the gods (see the note 22), the presence at Buddha's being put to the proof of two kinds of on-lookers: believers and unbelievers (see note 182) etc., — are preserved in different variants in all the versions.

betook himself in front¹⁷⁰ of the monks¹⁷¹ to the great town of Rājagṛha, to the courtyard of the juggler Bhadra, and performed such a magic that Bhadra had the impression that the Tathāgata was sitting in the arrangement¹⁷² created by him, the Four Great Kings had the impression that the Tathāgata was sitting in the arrangement created by them, and Śakra, the ruler of gods, had the impression that the Tathāgata was sitting in the arrangement created by him¹⁷³. And whoever in Rājagṛha among the heretics¹⁷⁴, the philosophers¹⁷⁵, the wandering mendicants¹⁷⁶, the brahmins¹⁷⁷ and the house-holders¹⁷⁸ heard of that, all of them were greatly astonished and hastened to the courtyard thinking: »Now, let us see how the *śramaṇa* Gautama¹⁷⁹ will be deceived!« And the faithful monks and nuns, the *upāsakas* and the *upāsikās*¹⁸⁰ of the great town Rājagṛha all together hastened to the circular courtyard, thinking: »Now, let us hear the words¹⁸¹ of the Tathāgata and let us see his great wonder!¹⁸²«

¹⁷⁰ All the T. recensions give *dañ-la* but it seems very likely that it should be completed: *dañ-po-la* = »in front«. Both Ch. translate »surrounded« but we find »in front« in the Khotanese version, stanza 78 (L. p. 17): ...*balysa pruhauṣṭe saṃkḥālu pāttoru nāte pa d ā pastāte bilsaṃgya* = »The Buddha put on his robe (*saṃghāṭi*), took the almsbowl and walked in front of the Order of monks.«

¹⁷¹ Ch₁: »bodhisattvas, monks and their relatives.« Ch₂: »monks and the people of Rājagṛha.«

¹⁷² Ch₁ here and in the following instances: »on the lion-throne.«

¹⁷³ Ch₂ places the whole of this sentence at the end of the paragraph.

¹⁷⁴ T. *gṣan-mu-stegs-can* = *anyatīrthika* = Ch₁ *hsieh i tao* = Ch₂ *wai tuo*.

¹⁷⁵ T. *spyod-pa-pa* = *mīmāṃsaka*. Both Ch. om.

¹⁷⁶ T. *kun-tu-rgyu* = *parivrājaka*. Ch₂ *fan chih* = *brahmacarin*, Ch₁ om.

¹⁷⁷ Ch₁ om.

¹⁷⁸ Both Ch. om. but Ch₁ adds: »having rejected their haughtiness, hatred and anger...«

¹⁷⁹ In this place T. translates at last (see the note 90) rightly: »*śramaṇa* Gautama«, but Ch₂ gives: »Tathāgata.«

¹⁸⁰ Both Ch. add: »very joyful.«

¹⁸¹ The reading *bgam-pa* of N is the only one which makes sense in T. But taking under consideration the *siṃhanāda* of Ch. (see the subsequent note) it should rather be supposed that there was in T. some »compositum« of *bka'* (cf. the reading *dka' ba* of B and P) meaning »speech, words, precept.«

¹⁸² Ch₁: »We shall see the very Buddhahood of the Tathāgata, hear

17. Then the juggler Bhadra, overcoming his pride and arrogance, bent his head to the feet of the Lord and said to him: »O Lord, I confess my great sin in inviting the Tathāgata to come here, with the intention to deceive him. But, [when I realized] that it beseemed not to deceive such a high person by means of magically created food, servants, lion-thrones and courtyard, I wanted to withdraw it. I was however unable to give it up, to revoke it, and even by means of all my spells and charms I could not make it inexistent. The food, the servants, the lion-thrones and the arrangement of the courtyard remained as if they were real¹⁸³.«

18. So he said and the Lord spoke thus to the juggler Bhadra: »The enjoyments and gains¹⁸⁴ of all the beings, Bhadra, are created by the magic of the deed¹⁸⁵, this Order of monks is created by the magic of the *Dharma*¹⁸⁶. I am created by the magic of wisdom¹⁸⁷, the Universe containing three thousand thousands of worlds is created by the magic of all the productions¹⁸⁸; and the entire reality¹⁸⁹ is created by the magic of the

his lion's roar (*siṃhanāda*) and look at his wonders (*prātihārya*).« Ch₂: »They wanted to see the *prātihārya* of the Tathāgata and hear his lion's roar.«

This entire passage agrees almost textually with the corresponding passage in the Pali story (p. 442, 443): *mahājano sannipati, micchādittthikehi nimantite mahanto sannipāto hoti, micchādittthikāpi 'samaṇassa Gotamassa vippakāraṃ passissāma' ti sannipatanti, sammādittthikāpi 'ajja Satthā mahādhammaṃ desessati, Buddhavisayaṃ Buddhalīlhaṃ upadhiressāmā' ti sannipatanti.*

¹⁸³ Both Ch. abridge this §.

¹⁸⁴ *upabhoga* and *paribhoga*.

¹⁸⁵ *karmamāyā*. Ch₁: »are but *māyā*.«

¹⁸⁶ *dharmamāyā*. Ch₁: »is but *māyā*.«

¹⁸⁷ *jñānamāyā* (and so Ch₁ too).

¹⁸⁸ T. *mñon-par-grub-pa-byed-pa* = *abhinispatti*, *abhinirvṛtti*, cf. E. Obermiller, *The Sublime Science*, p. 127: »Now, the roots of Phenomenal Existence are the physical and the mental elements (*nāma-rupā*) as they become originated (*abhinirvṛtta* = *mñon-par-grub-pa*) in the (3) spheres of this world«.

Ch₁: »by the *māyā* of the causes and conditions such as sins and merits« (the full stop has to be placed 4 characters further than in the Taishō ed.). Ch₂: »by the *māyā* of all the beings together.«

¹⁸⁹ *sarve dharmāḥ*.

complex of conditions¹⁹⁰. But now, Bhadra, as Thou knowest that the time has come, give us the meat, the drink and dainties to taste and to suck that Thou hast created.« And the Lord and the Order of monks consumed the food for eating, drinking, tasting and sucking that had been magically created by the juggler Bhadra with his magical servants, by the Four Great Kings and by Śakra, the ruler of gods¹⁹¹.

19. On that occasion¹⁹² the *sthavira* Mahākāśyapa uttered this verse¹⁹³:

»Just as¹⁹⁴ is the gift, so¹⁹⁵ is the receiver. If one penetrates into the profound nature¹⁹⁶ [of both], the offering may become perfectly pure.«

20. Mahāmaudgalyāyana said:

»The arrangements for sitting¹⁹⁷ and those who sit on them, do not differ¹⁹⁸. And, since they are identical, this offering is pure and unsurpassed.«

¹⁹⁰ *pratyayasambhara*. For this entire declaration of Buddha cf. St. Schayer, *Vorarbeiten zur Geschichte der mahāyānistischen Erlösungslehren*, Zeitschr. für Buddhismus, 1921, p. 53, 54.

¹⁹¹ Ch₂: *Brahmarāja*.

¹⁹² The stanzas which follow present some sort of incantations purifying Bhadra's offering by showing that the real value of this offering consists in the understanding that, just as this gift is illusory, so are also the givers and receivers and the entire reality (see also § 76). The gift of Bhadra, though it was offered with treacherous intentions, becomes purified by the fact of Buddha's accepting it (see § 67 and note 337).

As to the method of translation of these gāthās see p. 13.

¹⁹³ In Ch₁ stanza 19 is omitted and the subsequent stanza is put in Mahākāśyapa's mouth.

¹⁹⁴ In Ch₂, in stanzas 19 and 20, *ju* may be substituted to *chih*₁. The sense is clearer in Ch₂ than in T.: »just as the gift (the food) is but magically created, so is the receiver. If we know that both are identical, the *dāna* may be called pure«.

¹⁹⁵ Both the meaning and the Ch. texts prove that we have here: »just as... so...« and not »just as... just as...« as in T. The same is true of the following stanzas.

¹⁹⁶ *dharmatā*, in this case: »their identity.«

¹⁹⁷ Ch₂: »just as seats are but magically created...«

¹⁹⁸ In Ch₂ the second half of this stanza is identical with the second half of the preceding stanza. Ch₁: »when we know that [both] are identical, this *dāna* becomes the best and unsurpassed.«

21. Śāriputra said:
»Just as is the mind of the worshipper, and just as is the mind of the receiver, so is the giver too. Hence the offering may quickly become pure¹⁹⁹.«
22. Subhūti said:
»[Since one bestowed] offerings here, giving nothing in reality, and since they were received by those who, in reality, do not receive, -- all those who came here offered a pure gift²⁰⁰.«
23. Ānanda said:
»This is a gift of Space²⁰¹. It was received by inconceivable²⁰² [receivers]. They who are delivered from mind and body²⁰³ are themselves the supreme offering!²⁰⁴
24. The Bodhisattva Prabhāketu said:
»Just as the juggler Bhadra magically created this arrangement²⁰⁵, so [illusory] is the entire reality. Only fools do not conceive that.«
25. The Bodhisattva Prabhāvīyūha said:
»Just as all these seats and trees are but magically created, so [is all] void like the magic of the mind²⁰⁶. There exists no difference in this respect²⁰⁷.«
26. The Bodhisattva Simha said:
»The jackals scream in the jungle until they do not hear the lion's roar. But as soon as they become aware of that roar they flee in panic in all directions²⁰⁸.

¹⁹⁹ Ch₁: »Thus their identity is to be conceived. Then the offering is unsurpassed and pure (*hsin* may be based on a false reading *śraddha* instead of *śuddha*).

²⁰⁰ Ch₁: »they all ought to do it because it is the highest and the purest (here also *hsin* for *śuddha*) *dāna*.« Ch₂ repeats the ending of stanza 21.

²⁰¹ *ākāśadāna*. Ch₂: »this is a gift like *ākāśa*.« Ch₁: »Such a gift is the most honourable (*tsun*) vehicle (*ch'eng* = *yāna*) [leading to Salvation].«

²⁰² Ch₂ *pu k'o te* = »unseizable.« ²⁰³ *cetokāyavimukta*.

²⁰⁴ Ch₁: »are in the world the protectors of beings.«

²⁰⁵ *vyūha* Ch₁: »displayed this magical manifestation.«

²⁰⁶ *manomāyā*.

²⁰⁷ Ch_{1, 2}: »is there any difference between the *manomāyā* and the *śūnyatā*?« A literary translation from T. affords no satisfactory sense.

²⁰⁸ »in 10 directions«. Ch₂: »they flee and hide themselves [nobody] knows where«.

27. Similarly²⁰⁹ the juggler Bhadra, so long as he had not been seen by the Tathāgata²¹⁰, [boasted] among the heretics, proclaiming: »I am greater than the Victorious One!«
28. O Bhadra! The magic of the Tathāgata demonstrates what [real] magic is. If one took [this magic] as the measure of the teaching, even Māra would not be able to fathom its depth²¹¹.«
29. The Bodhisattva Simhamati said:
»These meats are magically created, these servants are also magically created and those who enjoy them are magically created too! This is the meritorious and unsurpassed offering²¹².«
30. The Bodhisattva Maitreya said:
»Just as fire increases gradually as ghee²¹³ and sesame-

²⁰⁹ Ch₁ om. stanza 27.

²¹⁰ Ch₂: »so long as he had not found himself in the presence of the Tathāgata.«

²¹¹ Ch₁: »O venerable Bhadra! Your [power] is limited (the reading *hen* of Taishō should be replaced by *hsien* attested in the »Three editions« and the »Old Sung ed.«), albeit by Your *māyā* You can deceive men. But the *māyā* which Tathāgata displays cannot be [fathomed] even by many Māras.« Ch₂: »Albeit the juggler may create [illusional reality], his *māyā* is limited whereas the *māyā* produced by the Tathāgata has no limits. Even all the gods and Māras cannot know its boundaries.«

A reflection of the §§ 26–28 may be found in the Khotanese version in the following words of Aniruddha (stanzas 64,65 L. p. 15):

...trānu tri vaska hāmgrita ulatāne harbiśśa thārtha
kho ju sarvai vaska pharāka rrūvāsa cāyyō Budrā
tvi haviyo bāmato balysa ggumācē yande gyaḍina

»Thus for Thy sake all the heretics met on the cemetery just as the eaters of the [lion's] crumbs (*rrūvāsa* = skt, *lopāśa* »jackals) [assemble] near the lion. In his foolishness Bhadra [wants] that Thy knowledge, o Buddha, be fathomed (*ggumace yande*) by means of his magic (*cā'yo* = *māyā*).«

²¹² The translation of Ch₂ constitutes for us a kind of commentary to this stanza: »If anybody knows that this gift, these meats and those who enjoy them are but *māyā*, [this knowledge] is a meritorious and unsurpassed gift.«

²¹³ Ch₂ has in Taishō *su*₁ = *soma* which should be replaced by *su*₂ = *sarpīḥ* attested in »Yuan« and »Ming« editions. This confusion is frequent, Cf. R. p. 94 foot-note 214.

oil are poured over it, so, owing to the magic of Bhadra, the magic of Buddha becomes manifest²¹⁴.«

31. Manjuśri, the prince royal, said:

»Just as all this is undone²¹⁵ from the outset, so the whole reality is always equally [unreal] from the very beginning.«

32. Then, with the purpose of converting the juggler Bhadra, the Lord created a householder who came²¹⁶ to the courtyard and said to Bhadra: »What are You doing, Bhadra?« — »I am entertaining the *śramaṇa* Gautama²¹⁷ to dinner.« — he replied. The householder said: »Let it alone, Bhadra, do not say it! Now, the Tathāgata, together with the Order of monks, is taking his meal at the king Ajātaśatru's palace.« And the juggler Bhadra saw indeed, owing to the magical power of Buddha²¹⁸, the Tathāgata together with the Order of monks taking their meal at the king Ajātaśatru's palace.

Then the Lord created a second householder who came to the courtyard and said to Bhadra: »What are You doing, Bhadra?« — »I am entertaining the *śramaṇa* Gautama to dinner.« — he replied. The householder said: »Let it alone Bhadra, do not say it! The Tathāgata with the Order of monks is gone on the road of the religious mendicants²¹⁹ to gather alms.« And the juggler Bhadra saw indeed, owing to the magical power of Buddha, the Tathāgata together with the Order of monks gathering alms on the road of the religious mendicants.

²¹⁴ Ch₂: »This is what happens with Buddha's *māyā* by the *māyā* of Bhadra.«

²¹⁵ *akriyā*. Both Ch. translate this stanza in greater details. Ch₁: »Just as this place is magically created from the outset by the spells of Bhadra by means of which he deceives men, so are all the *dharma*s equally [unreal] from the outset. Those fools who have not understood it are involved in the *saṃsāra*.« Ch₂: »Just as this assembly and these good things were not existing (lit. »made«) before, so all the *dharma*s are equal from the beginning and eternally.«

²¹⁶ In Ch₁ the reading *lai* of the »Shōgo-zō MSS.« should be adopted in the place of *tung* of Taishō.

²¹⁷ Ch₁ adds: »and the *bhikṣusaṃgha*.«

²¹⁸ *buddhānubhāvena*.

²¹⁹ T. *kun-tu-ryū* = *parivrājaka*. Ch₁: *i tao* = heretics, Ch₂: *fan chih* = *brahmacarin*.

Then the Lord created another householder who came to the courtyard and said to Bhadra: »What are You doing, Bhadra?» — »I am entertaining the *śramaṇa* Gautama to dinner.« — he replied. The householder said: »Let it alone, Bhadra, do not say it! The Tathāgata now preaches the Truth in the pleasure-grove of Jivaka²²⁰ to the fourfold assembly²²¹.« And the juggler Bhadra saw indeed, owing to the magical power of Buddha, the Tathāgata preaching the Truth in the pleasure-grove of Jivaka to the fourfold assembly.

Then Śakra, the ruler of gods approached the juggler Bhadra and said: »What are You doing, Bhadra?» — »I am entertaining the *śramaṇa* Gautama to dinner.« — he replied. Śakra said: »Let it alone, Bhadra, do not say it! The Tathāgata preaches now the Truth to the Thirty Three gods in their abode, under the *Pārijāta* tree²²². And the juggler Bhadra really saw the Tathāgata preaching the Truth in the abode of the Thirty Three under the *Pārijāta* tree.

33. He perceived the Body of the Tathāgata adorned with the marks (of Mahāpuruṣa) and surrounded by monks, on every leaf and on every flower of all the trees magically created by him; he perceived the Tathāgata surrounded by the monks also on every lion-throne both on those which he himself had magically created and on those which the Four Great Kings had conjured up²²³; and he saw the body of the Tathāgata, adorned with marks on all the walls, houses, palaces, streets and ways as many as there were of them in Rājagṛha. And before all these Tathāgatas, Arhats and Fully Enlightened Ones he perceived himself, with his head bent to earth, confessing his sin, and he saw nothing else but Tathāgata in the range of his vision. He became then enraptured, delighted, overjoyed, thanks to this satisfaction he attained the *buddhānusmṛti-samādhi*²²⁴ and, as soon as

²²⁰ Ch_{1,2} add: »king of physicians.«

²²¹ *bhikṣus, bhikṣuṇīs, upāsakas and upāsikās.*

²²² Ch₁ adds: »day and night«, Ch₂ om.: »under the *Pārijāta*-tree.«

²²³ Ch₁: »...on those which the Four Great Kings and Śakra Brahma-rāja had magically created...«, Ch₂ om.

²²⁴ So both Ch. In T. *dad-pa-rjes-su-dran-pa'i tin-ñe-'dzin* corresponds to *śraddhānusmṛtisamādhi*, probably a false reading *śraddhā°* for *buddhā°*.

he rose from that trance, he sat down near the Lord and holding forth clasped hands uttered these verses ²²⁵:

34. »I became convinced ²²⁶ of the magical power ²²⁷ of the Tathāgata who, at will, creates many Buddhas, more than 100 000, as many as there are grains of sand in the river Ganges.
35. I thought before that in Jambudvīpa nobody equaled me for training and level of magic ²²⁸. But to-day, when I saw the magical power of the Victorious One, [I realized that I] cannot equal his [power] even in number, in its [smallest] part.
36. All those whom I saw with my bodily eye had their bodies adorned with the marks of the Victorious One ²²⁹. Now, I beseech the King of Truth: »tell me who is the real Victorious One?«
37. Let the All-seeing ²³⁰ tell me which of them I ought to worship ²³¹ and who will acquire the merit for it? And who will attain the corresponding Enlightenment? ²³²
38. Now, I confess here my sin of putting the Ruler of the World ²³³ to the proof. Beings which do not prac-

²²⁵ These gāthās offer great difficulties since T. has very often an irregular syntax and, when translating them, one should rather go by the sense deducted from all the three versions. In Ch₁, in the Taishō ed., the division of verses is wrong: each stanza should consist of 8 quadrisyllables and not of 6.

²²⁶ T. *mos-(pa) = adhimukta*. Ch₁: »I saw the magical power...«, Ch₂ interchanges stanzas 34 and 35 and translates § 34 as follows: »I understand from it that the inconceivable power of the Buddha allows him to create magically, at will, as many Buddhas as there is sand in the Ganges.«

²²⁷ *ṛddhi*. ²²⁸ *māyābhūmi* (?). T. is not clear.

²²⁹ Ch₁: »I saw nothing else but the Buddhas adorned with marks...«

²³⁰ T. *kun-tu-spyan = samantacakṣuḥ* = Ch₁ *p'ing teng p'u chien*, Ch₂ om.

²³¹ Ch₁: »Who should be venerated first, on whom should the *dāna* be bestowed?«

²³² Ch₁ has, instead of *bodhi*, *ch'ing ching = śuddhi* (?), cf. foot-note 243. Ch₂ abridges: »I wish to worship [one] of those Tathāgatas. Let the Lord deign to instruct me as to who is the most dignified one.«

²³³ *lokanātha*. Ch₁: »the Great Hero (*mahāvīra*) and Teacher.« Ch₂ adds: »...and I make the vow to attain the *parinirvāṇa*.«

- tise devotion to the Highest Being²³⁴, spoil the work of bliss performed by the Victorious One²³⁵.
39. O Gods, Śakra and Brahma²³⁶, and all who are assembled here, listen to me!²³⁷ The thought of Enlightenment will arise in me with the purpose of delivering all creatures.
40. I treat all beings with an entertainment, and I will satisfy them with the delight of nectar²³⁸. Let creatures obscured by sleep be awakened by him who attained the splendour²³⁹ of transcendental wisdom²⁴⁰.
41. Is it possible that in him who sees²⁴¹ such magical transformations, who has heard the ravishing words of the Sugata, and [come to know] his intelligence free from attachments²⁴² and his excellent conduct — the thought directed on Enlightenment²⁴³ should not arise?
42. Please explain me which is the Path of Enlightenment, practised by the knowers of Enlightenment²⁴⁴.

²³⁴ *sattvavara*.

²³⁵ Ch₁: »they abandon themselves and do not fulfil their wishes.« In Ch₂ the translation of this part which precedes the first sentence of stanza 38 sounds: »If any one has no devotion (*bhakti*) to Buddha, such a man (*prthagjana*) loses his bliss.«

²³⁶ Ch₁ om. ²³⁷ Ch₂: »be witnesses!«

²³⁸ T. *bdud-rtsi* = *amṛta* = Ch_{1,2} *kan lu*. In Ch₁ *yin* has to be changed into *wen* and *an wen* = *yogakṣema* »utmost peace« would correspond to *bde-ba* of T. Ch₂ interchanges the sentences.

²³⁹ T. *mtshu* = *tejas* = Ch₁ *teng ming* = Ch₂ *kuang ming*.

²⁴⁰ *prajñā*. Ch₁: »let the creatures obscured by sleep attain the splendour of the finest (*viśiṣṭa*) wisdom.« Ch₂: »and let the worldly beings (*śīh men* = *loka, laukika*) be awakened by means of the splendour of *prajñā*.«

²⁴¹ Ch₁: »creates.«

²⁴² *asaṅga jñāna*. Both Ch. link these two words and it is far better than in T. where *chags-pa-med-pa* = *asaṅga* is connected with *spyod* = *caryā*.

²⁴³ Here also I follow Ch₁ *tao i* = Ch₂ *p'u ti hsin* = *bodhicitta*. In T. *dag-pa* may result from a false reading *śuddhi* instead of *bodhi* (cf. footnote 232). In Ch₁ the interrogative character of this stanza is not distinctly indicated.

²⁴⁴ Ch₁: »I beg Thee to explain me the most perfect (*nipuna*) *bodhi-mārga* and [to tell] which Venerable One ought I to serve in order to attain the *buddhamārga*?«. Ch₂: »I beg Thee to explain me the *bodhi-mārga* and the purest conduct.«

- Which is their conduct with which the conduct of the *śrāvakas* cannot be compared? ²⁴⁵
43. What are the merits of observing the rites? ²⁴⁶ What should be the devotion ²⁴⁷ of those who wish to hear the teaching? What must be the conduct of the amiable ²⁴⁸ [*bodhisattvas*]? Tell it me, so that I should have no doubts ²⁴⁹.
44. What may be the application to the search of learning? ²⁵⁰ And what is the beginning of fixing in the mind what one has heard? And how does one teach others, how can beings attached to life ²⁵¹ believe in the doctrine? ²⁵²
45. How can those men neglect the reward for their teaching and remain disinterested? ²⁵³ How do they become grateful, useful and inseparable friends ²⁵⁴ of beings?
46. To which friends may one adhere, and how must one avoid bad friends? ²⁵⁵ What is the way to meet the Buddhas, and, having seen them, how must one worship them? ²⁵⁶

²⁴⁵ Ch₂: "What is the conduct which cannot be attained by the two vehicles (= the *śrāvakas* and the *pratyekabuddhas*)?"

²⁴⁶ T. *cho-ga* = *vidhi*. Ch₁: "...of practising the unconditioned (*asaṃskṛta*) [elements] (?)." Ch₂: "what is the conduct?"

²⁴⁷ Ch₁: "the right doctrine (*sadārtha*)", Ch₂: "what is the devotion of a *peśala* (*tsun chung*, cf. the following foot-note).

²⁴⁸ T. *des-pa* = *peśala*. Ch₁ om., Ch₂ cf. the preceding note.

²⁴⁹ Ch₁: "How can the absence of doubts arise?", Ch₂: "with what behaviour (*iryāpatha*) are endowed those who have no doubts?"

²⁵⁰ Literally: "of hearing". Ch₁: "What is the energy (*virya*) of insatiably (*atṛptam*) hearing?" Ch₂: "what may be the insatiability of hearing?"

²⁵¹ In Ch₂ *ling* should be replaced by *ming*.

²⁵² Ch₁: "Of what kind is the light by means of which *dharma* enlightens men?"

²⁵³ T. *zañ-zin-med-pa'i sems* = *nirāmiṣacitta*.

²⁵⁴ So Ch₂ T. om. In Ch₁ the whole stanza differs entirely: "What is the way of offering which produces affection (*maitrī*) and makes one's heart inseparable [from others]? What are the offerings which can satiate all mankind and make firm their affection?"

²⁵⁵ Ch₂ "evil thoughts."

²⁵⁶ Ch₂: "to adore tirelessly."

²⁵⁷ *śikṣā*.

47. What is the pure training²⁵⁷ and devotion?²⁵⁸ And how can one master this training?²⁵⁹ How does conduct become perfectly pure?²⁶⁰ And how can one reach the perfectly pure concentration?²⁶¹
48. How must one practise what is right and reject what is not right?²⁶² How does the well determined will²⁶³ make one who is in trouble unseizable for the Māra's snares²⁶⁴.
49. And how does a faithful one meditating upon the true sense not forget the beings in his mind? How can he who brings beings to maturity²⁶⁵ remain firm²⁶⁶ in avoiding to collect wealth.
50. How can a man enter into the right conduct²⁶⁷ and find a support in the resources²⁶⁸, benevolence²⁶⁹ and compassion?²⁷⁰ How can those who have purified their consciousness²⁷¹ and thoughts²⁷² fully develop supernatural faculties?²⁷³

²⁵⁸ *bhakti*. Ch₁: 'What training should be applied in order to attain the highest rank?'

²⁵⁹ Ch₁: 'wisdom'. ²⁶⁰ Ch₂ om. this phrase.

²⁶¹ T. *tiñ-'dzin* = *samādhi*. Ch₂: 'Which conditions (*gotra*, see foot-note 481) of concentration produce the regular (*yonisāh*) mentality?'

²⁶² Literally: 'how must one be *samprayukta* with what is *yonisāh* and *viprayukta* from what is *ayonisāh*?'. Ch₂ interchanges these expressions. Ch₁: 'How can one fulfil the pure conduct and reject the *adharmā*?'

²⁶³ T. *śin-tu-ñes-par bsam-yid* = *'suntścita āśaya*.

²⁶⁴ Ch₁: 'How can those who are weak in spirit subdue the Māra who wishes to ensnare them?'. Ch₂: 'How those who are not weak, cannot be caught by Māra?'

²⁶⁵ Ch₂: 'does not forsake beings.'

²⁶⁶ I follow here Ch₁ which gives *chien ku* = *dhīra*. It is more suitable than T. The T. translator may have read *vīra* = *dpa'-ba* which is a very frequent confusion, cf. R. p. 71 foot-note 84. Ch₂ om.

²⁶⁷ Ch₁: 'the conduct consisting in not forsaking men.'

²⁶⁸ T. *thabs* = *upāya* = Ch₂ *fang pien*. Ch₁ om. All the T. recensions write wrongly *thams*.

²⁶⁹ *maitrī*. ²⁷⁰ *karuṇā*. ²⁷¹ *smṛti*.

²⁷² *matī*. Ch₂ om. this phrase, Ch₁: 'and what is the *matī* and the will (*chih*₂ = *kratu* replaces here *nien* = *smṛti*) of an eminent Bodhisattva (*tao hsin*?)'

²⁷³ *abhijñā*.

51. How does a man who is endowed with comprehension²⁷⁴, spells²⁷⁵, acquiescences²⁷⁶, who does not divert from his vow²⁷⁷ and pure conduct, who is the knower of the profound doctrine and the highest Truth, — how does he fulfil all his vows?
52. How do those who reached Perfection²⁷⁸, attain the corresponding Enlightenment? He who knows the behaviour of a Bodhisattva, for Enlightenment's sake will not deviate from that conduct²⁷⁹.
53. O Thou omniscient, knower of the right doctrine²⁸⁰, ocean of wisdom, source of knowledge²⁸¹, tell me all those things! O Lord, explain me those advantages²⁸², I wish so earnestly to fix it all in my heart!«
54. Thereupon the Lord uttered these verses to the juggler Bhadra:
 »He who is able to create magically all the *dharma*s, creates ten thousand millions of Buddhas who appear in millions of magically created lands²⁸³ and lead there to deliverance millions of beings.
55. Just as Thou, Bhadra, createst out of something immaterial²⁸⁴ the manifestation of innumerable and various material objects²⁸⁵ which are neither originated, nor disappearing, which are without past, future or present²⁸⁶,

²⁷⁴ *pratisaṃvid*. ²⁷⁵ *dhāraṇī*. ²⁷⁶ *kṣānti*.

²⁷⁷ *praṇidhāna*. Both Ch. translate *pratibhāna*. It is obvious that there occurs a confusion between these words which resemble each other. The context (»...does not divert from...«) points out that rather the T. translator has read correctly. The author of Ch₂ seems to have misunderstood the 2nd and the 3rd *pada* which he translates: »One must reject the *dharma*s which have to be rejected in order to penetrate into the profound doctrine.«

²⁷⁸ *pāramitā*.

²⁷⁹ Ch₂: »Those who reached Perfection do not deviate from what they have attained.«

²⁸⁰ *sadartha*jña. ²⁸¹ Ch₂ om. all these epithets.

²⁸² T. *phan-yon* = *ānuśaṃsa*. Ch_{1, 2}: »O merciful Lord, explain me that!« Both Ch. om. *ānuśaṃsa* and add »merciful«. Could it be a confusion of *ānuśaṃsa* and *anukamṣa(ka)*?

²⁸³ *kṣetra*. ²⁸⁴ *arūpa*. ²⁸⁵ *rūpa*.

²⁸⁶ *anutpanna*, *aniruddha*, *agata*, *anāgata*, *apratyutpanna*.

56. so the »Man-Bull«²⁸⁷, the Victorious One creates the psychophysical elements of his own [personality]²⁸⁸ and the Order of monks which are neither originated, nor disappearing.²⁸⁹ Such is the magical power of the inconceivable Buddhas²⁹⁰.
57. Just as men deceived by magic are seeing with their obscured mind elephants, horses, chariots and foot-soldiers²⁹¹ which in reality were neither created²⁹² nor have left any trace²⁹³,
58. so the Buddhas [must be considered] as immaterial²⁹⁴, colourless²⁹⁵ and formless²⁹⁶, having no conduct²⁹⁷ nor behaviour²⁹⁸. One may not inspire the conviction that real personalities exist²⁹⁹, and one may not consider that Buddha is really a Buddha³⁰⁰.
59. The Buddha cannot be conceived through its material aspect³⁰¹, nor signs³⁰², neither through his age and lineage³⁰³, nor through his voice³⁰⁴. His mind cannot be explained³⁰⁵ and [his nature] cannot be analyzed by the consciousness.

²⁸⁷ *nara-puṅgava*. ²⁸⁸ *skandhāḥ*.

²⁸⁹ So Ch₁, which adds: »and reaching the *nirvāṇa*.« Ch₁: »which are without future and without duration (*hou* must probably be substituted to *ts'ung*)«. T. means: »they do not become *ajñāna* (probably a false reading for *ajāta*)«.

²⁹⁰ Ch₂: »the inconceivable magical power of the Buddhas.«

²⁹¹ *hasty-aśva-ratha-patti-kāya*, so Ch_{1, 2}. T. seems corrupt again and instead of this gives: »They are unconscious and free from pride(?)«. I do not know how to explain this version. ²⁹² *asiddha*.

²⁹³ Ch₁: »there sits and there walks nobody«, Ch₂: »this army is deprived of self-existence (*asvabhāva*) and origin.«

²⁹⁴ *arūpa*. ²⁹⁵ *avarṇa*. ²⁹⁶ *asamsthāna*. ²⁹⁷ *caryā*.

²⁹⁸ *īryāpatha*. Ch₂ translates this *pada*: »without past and future.«

²⁹⁹ *satkāyadṛṣṭi*. Ch_{1, 2} seem to have read *matkāyadṛṣṭi*.

³⁰⁰ Ch₁: »though he is awakened (*buddha*) he is not a Buddha; such ideas must be given up.« Ch₂: »There arises a false notion of Buddha.«

³⁰¹ *rūpa*.

³⁰² *nimitta*. In a correct syntax *mtshan* should precede *mi-lla* just as in the following line *sgra* should precede *ma-yin*. ³⁰³ *gotra*.

³⁰⁴ Ch₁: »the voice with which he teaches«, Ch₂ *fan yin sheng* = *brahmasvara*, cf. the subsequent note.

³⁰⁵ This *pada* is missing in both Ch. It is possible that we have here a later T. emendation: formerly in the place of »*chad-par*« to explain there

60. The Lords Buddhas who are the Ultimate Reality³⁰⁶ are beyond the three [empirical] Times³⁰⁷ and their marks do not exist³⁰⁸. They are eternally delivered from the essence of illusion³⁰⁹, and their *dharma*s cannot be calculated³¹⁰.
61. The Buddhas who appear [in the world] do not appear really³¹¹. The aggregates³¹² and the components³¹³ of their [individual personality] do not exist³¹⁴. The basis³¹⁵, of these *dharma*s is motionless³¹⁶, it cannot provide any support³¹⁷, and affords no foundation even for the fivefold sight³¹⁸.

could be *tshañ(s)-par* which would correspond to *brahma*° missing in the actual T. translation of *brahmasvara*. As the syntax of this stanza is very awkward, it is not unlikely that *brahma*- was put in that place, but it made the text quite impossible to understand for later copists who therefore introduced the emendation *'chad-par*.

³⁰⁶ *dharmatā*.

³⁰⁷ *trikālaśūnya* »devoid of past, present and future«. Ch.₂: »surpassing the three Times«.

³⁰⁸ literally: »do not arise«. Ch.₂: »their proper nature is without marks.«

³⁰⁹ *māyāsvabhāva*, omitted by both Ch. Ch.₁: »They are unborn and purified from the outset (*ādisuddha*) from erroneous views (*dr̥ṣṭi*) (?). Ch.₂ om. the entire sentence.

³¹⁰ T. *bgrāñ-bar rab-tu-phye-ba-med* = *gaṇāprabhāṇita* = literally: »cannot be analyzed by means of numbers«. In T. this *pada* has two syllables outside the metre. N. restores the right number of syllables by omitting *chos-su* but this is the most important word of the sentence, attested in both Ch. and it cannot be removed. Ch.₁ translates: »They have no *dharma*s but their merits (*guṇa*) are good.« We have probably here a confusion of *gaṇāprabhāṇita* with *guṇaprabhāṇita*.

³¹¹ *dharmatānutpanna*. Ch.₂ *svabhāvenānutpanna*, Ch.₁ om. this phrase instead of which it gives: »[The Buddhas] are pure from the outset (*ādisuddha*) and incalculable.«

³¹² *skandha*. ³¹³ *dhātu*.

³¹⁴ Ch.₁: »they have neither the 4 material elements (*mahābhūta*) nor any covering of psychophysical components [of their personality] (*yin kai* = *skandhāvaraṇa*. *yin*₁ = *skandha* attested in the »Ming. ed.« should be substituted to the reading *yin*₂ of Taishō).«

³¹⁵ *pratiṣṭhā*.

³¹⁶ *acala*, it means: »free from the *spandana* not manifesting itself (see Schayer, OLZ, col. 407)«. Ch.₂ om.

³¹⁷ *anūlambya*.

³¹⁸ *pañcacakṣuḥ*. Ch.₂: »the *dharmakāya* of Buddha cannot be seen

62. If any one thinks: »I have seen the Buddha«, he has not really seen the Buddha. The invisible Guide is seen as the trace of [the flight] of a bird in the sky³¹⁹.
63. O Bhadra, know that those several Buddhas that thou hast seen, are all one and the same³²⁰. Myself and anybody else are all alike, just as everything seems alike to us when we look into the skies³²¹.
64. [Virtue³²²] and contemplation³²³ are equal, intelligence³²⁴ is equal, deliverance³²⁵ is equal, the perfect intuition of deliverance³²⁶, and the powers³²⁷ — all those features of the Victorious One³²⁸ are equal³²⁹.
65. They are equal from the point of view of emptiness³³⁰, and all are grounded in the Ultimate Reality³³¹ free

by the fivefold sight.* Ch₁: »it (= *pratiṣṭhā*) cannot be conceived even by the sight of wisdom (*prajñācakṣuḥ*, see note 74).*

³¹⁹ Ch₁: »If he sees what cannot be seen, it means that he sees the Guide (*nāyaka*). It is as if he tried to grasp the sky by raising his hand.*

³²⁰ *ekārtha*. Ch₂ om.

³²¹ Ch₁ om. this comparison but adds: »they all (the Buddhas) have the right wisdom (*samyagjñāna*) and the same marks.* Ch₂: »they are identical as the skies, possess but one mark (= are *ekalakṣaṇa*) and are undifferentiated.*

³²² *śīla*, missing in T. but attested in both Ch. Cf. also note 326.

³²³ *samādhi*. ³²⁴ *prajñā*. ³²⁵ *vimukti*.

³²⁶ *vimuktijñānadarśana*. We have here the so-called *asamasamāḥ skandhāḥ* of the Mhv. IV called also *anāsravaskandhāḥ* (AK, VI, 297 note 2): *śīla*, *samādhi*, *prajñā*, *vimukti* and *vimuktijñānadarśana*. They correspond to the *dharmakkhandhas* of the Pali Canon (see *Dīgha-Nik.* III, 229, 279, *Itivuttaka*, 104 etc.). It is why I followed Ch. in keeping *śīla* in spite of T. (see note 322). On the contrary *bala* which follows does not belong to this scheme.

³²⁷ Ch₂ om.

³²⁸ *jinagūṇa*. The aforesaid elements are also called *jinaskandhas* (see AK, VI, p. 297, note 2).

³²⁹ Ch₁ translates the last *pada* as follows: »all these powers are names for the features of the Buddha.*

³³⁰ T. literally means: »are equal as they are grounded on the point of view of *śūnyatā*.* Ch₁: »They are equal in the sense of emptiness (*śūnyatārthena*) and follow the *mārga* (or the *bodhi* = *tao*).* Ch₂: »They are all grounded in the *śūnyatā*.*

³³¹ *dharmatā*.

from any attachment. They all, being delivered from the essence of illusion³³², are unoriginated³³³.

66. Having worshipped one of the Victorious Ones, Bhadra, thou worshippingst the Buddhas of the entire Universe³³⁴. Such is their and my own Absolute Nature³³⁵ in which no plurality can be found³³⁶.
67. All [the Buddhas] purify the gifts by accepting them³³⁷. And all the offerings will deserve a great reward³³⁸. All these [Buddhas] participate in the same and perfectly pure Ultimate Reality³³⁹. As far as Buddhas are concerned there is no [real] plurality³⁴⁰.
68. Let us now examine who is the real Victorious One³⁴¹. Plunged in earnest meditation³⁴² with the mind concentrated on one point³⁴³, pondering over and analyzing the ways of the *dharma*³⁴⁴, listen to me with a properly focussed mind³⁴⁵!
69. All³⁴⁶ they, Bhadra, are unborn and unreal; only those

³³² *māyāsvabhāva*.

³³³ Ch₁: »They all are like illusion (*māyā*) [being in reality] pure and delivered from the outset, there is nothing to be accomplished, all what arises [is in reality] perfectly pure.« Ch₂: »They all are like illusion without essence (*asvabhāva*) and origin (*anutpanna*).«

³³⁴ literally: »the Buddhas of ten directions (*diś*).« Ch₂: »many Buddhas.«

³³⁵ *dharmadhātu*. Ch₁: »all the *dharmas* are identical«, Ch₂: »the *dharmakāyas* of the Buddhas are identical and without difference.«

³³⁶ Ch₂ om. this phrase to which the expression »without difference« (see the preceding note) corresponds, and adds: »thus all the Buddhas can provide happiness and profit.«

³³⁷ Ch₁: »They can purify the gifts offered by men with faith.« Ch₂ om. Cf. foot-note 192.

³³⁸ *mahāphala*. ³³⁹ *dharmatā*.

³⁴⁰ Ch_{1, 2} add: »...nor difference.«

³⁴¹ Ch₂: »Thou hast asked me before who is the real Buddha.«

³⁴² *smṛtyupasthāna*. ³⁴³ *ekāgracitta*.

³⁴⁴ T. *chos-tshul* = *dharmānaya*.

³⁴⁵ *sunīścitenā cittena*. Both Ch. abridge this stanza. Ch₂: »Give up these erroneous (*viparīta*) thoughts and listen to my explanation! Practise the *smṛtyupasthāna* and examine all the *dharmas*.« Ch₁: »On a wrong way (*viparīta*) thou wilt not see the Buddha. Now let the features of all the Buddhas be investigated without remainder and without difference.«

³⁴⁶ Ch₁ om. the whole stanza in the place of which it inserts § 71.

who err [think that] they see all this³⁴⁷. If things³⁴⁸ had a reality in the absolute aspect³⁴⁹, they could not disappear in any respects³⁵⁰.

70. Therefore³⁵¹ they³⁵² are unborn, unreal³⁵³, and, being unborn, they are not liable to disappearing³⁵⁴. Consequently they are invisible and, if it seems that they have any reality³⁵⁵, after deeper consideration they appear to be without foundation³⁵⁶.
71. Just as Bhadra sees the Victorious One, just as here around are seen the magically evoked objects³⁵⁷, so the 5 *skandhas* to which so many fools³⁵⁸ adhere should be considered in the same manner.
72. All the *dharma*s are without proper essence³⁵⁹, and the beings who do not possess the marks of Buddha and wish to acquire the mark of having no marks³⁶⁰ are distant from the Buddha³⁶¹.

³⁴⁷ Ch₂: »All this is unborn and only those who err see it as real.«
³⁴⁸ *bhāva*. Ch₂ *se hsiang* = *rūpalakṣaṇa*.

³⁴⁹ Ch₂: »if they were born.«

³⁵⁰ In Ch₂ the reading *i* of Taishō should be replaced by *you* attested in the »Three editions« and the »Old Sung« ed.

³⁵¹ In Ch₁ § 70 comes after § 71.

³⁵² Ch₂: »the Tathāgatas«. ³⁵³ Ch₂ om. »unreal«.

³⁵⁴ Ch₁: »being placeless (*you ch'u* = *aniketa*) are unfixed (*you so li* = *apratīṣṭhita* ?)«. (Cf. R. foot-notes 162 and 166.)

³⁵⁵ Ch₁: »they are invisible and have no material appearance.«

³⁵⁶ Ch₂ translates the whole sentence as follows: »when deeply contemplating the Tathāgata [one realizes that] one is seeing what is not visible.«

³⁵⁷ Ch₁: »Just as thou, Bhadra, seest the Buddha and just as are objects magically created by thee...«, Ch₂: »Just as thou seest the Buddha who does not lean upon all which is here around...«

³⁵⁸ I follow here Ch. Ch₂ has *fan fu* = *prthagjana*, Ch₁ *yü ch'ih* = *bāla*. The T. *stobs* is simply a misreading *bala* for *bāla*.

³⁵⁹ *asrabhāra*. Ch₁: »These five *skandhas* are like the *māyā*.«

³⁶⁰ *ekalakṣaṇa* means *alakṣaṇa*, see R. p. 90, foot-note 190.

³⁶¹ In Ch₂ the translation of this stanza is not clear: »the Buddhas and the *dharma*s which reach among the beings(?) have the mark of having no marks and are not based on anything. They who thus conceive them will speedily attain Enlightenment.« The translator has probably read *adūra* instead of *dūra*: »they are not far from Buddhahood.« This reading however, seems more logical than the versions of T. and Ch₁.

73. Know that all the *dharma*s are non-existent and [seemingly] arise only thanks to mental constructions³⁶². They are unsubstantial³⁶³ and conditioned by causes³⁶⁴, they are undone and beyond every doer and are qualified as »void« only in order to give them a name³⁶⁵.
74. He who understands that conditions and efficient causes³⁶⁶ do not exist³⁶⁷, knows also that the *dharma*s are freed from passion³⁶⁸. And having conceived the *dharma*s free from passion he contemplates the Buddha³⁶⁹ with a perfectly pure eye.
75. After this teaching had been recited in verses, the juggler Bhadra easily attained the insight of the *dharma*³⁷⁰ and obedience to Truth³⁷¹, within 5000 beings the thought of Supreme Enlightenment, a thought which they had never conceived before³⁷², arose and 200 Bodhisattvas attained the acceptance of the doctrine that all the *dharma*s are without origination³⁷³.

³⁶² T. *kun-tu-rtoḡs-pa* = *saṃkalpa* = Ch₁ *hsiang ch'u* = Ch₂ *wany fen pieh*.

³⁶³ *abhāva*, Ch₁: *wu hsing chih shu* which is very strange, and I cannot explain this term. Would it be a rendering of *adṛavya* based on a wrong etymology (from *dravya* »wooden«)?

³⁶⁴ *pratityasamutpanna*.

³⁶⁵ T. *miñ-du-'dzin-pas* = *saṃjñāgrāheṇa*. Ch₁: »when considering the doer and the plurality they are beyond any perception (*saṃjñāgrāha*, we find here this expression, but it is interpreted in a different way than in T.) and inexistent from the outset (*pen wu* = *ādya* *abhāva* or perhaps *ādisūnya*).« Ch₂: »being *pratityasamutpanna* they are void, for their essence is beyond any doer.« The implication *pratityasamutpanna* > *sūnya* is current in early Mahāyāna but it is not an equation, see de La Vallée Poussin. Mel. Chin. Boudh., III, 1935, p. 380.

³⁶⁶ *hetu* and *kāraṇahetu*.

³⁶⁷ Ch₁: »He who knows the conditions and efficient causes...« Ch₂: »he who knows that conditions and efficient causes are void...«

³⁶⁸ *ritarāga*. Ch₂: »...knows that the *dharma*s are free from passion and pure.« ³⁶⁹ Ch₁: »*bodhi* (*tao*)« instead of »Buddha«.

³⁷⁰ T. *chos-la nes-par-rtoḡ-pa* = *dharmānūdhyaṃti*. Both Ch. om.

³⁷¹ *ānulomikī kṣānti* and not *dharmānusārinī kṣānti* as Leumann translates, L. p. 364. This is the second of the three principal *kṣānti*s. For its meaning see Suzuki, *Studies in the Laṅkāvatāra Sūtra*, pp. 126—127 and Har Dayal, *The Bodhisattva Doctrine*, p. 213.

³⁷² Ch₂ om. this sentence.

³⁷³ *anutpattikadharmakṣānti*. Ch₁: »200 gods and men acquired the

Then the Lord, after having consumed the magical dishes, in order to purify³⁷⁴ the gift of the juggler Bhadra, uttered the following stanza:

76. Since he who gives and he to whom it is given and the gift itself do not differ³⁷⁵, all the offerings are equal.

Then let this gift become fully meritorious³⁷⁶ for Bhadra!

77. Then the venerable Ānanda³⁷⁷ thus spoke to the Lord: »O Lord, I ask Thee to cause by means of Thy sustaining power³⁷⁸ this adorned courtyard to last for seven days and not to cease existing.« Thus he spoke and the Lord caused by means of his sustaining power this adorned courtyard not to cease during seven days and to look as if it really existed. After this the Lord got up from his seat and went away with the Order of monks.

78 And when the Lord arose from inner concentration³⁷⁹, sat down on Vulture's Peak hill³⁸⁰ in order to teach the doctrine, and the monks, the Bodhisattvas, the gods, the *nāgas*, the *yakṣas* and the *gandharvas*³⁸¹ assembled around him to hear his teaching, the juggler Bhadra came to the presence of the Lord, bent his head to his feet, walked round him three times, stretched forth his clasped hands with reverence and respect, sat down near the Lord and thus spoke: — »O Lord, explain me the Path of the Bodhisattvas who, following this Path, strive to attain the highest essence of Enlightenment³⁸².« And the Lord answered thus to the juggler Bhadra: — »Listen then, Bhadra, and pay attention to what I shall tell thee.« — »All right« — Bhadra answered and listened to the Lord who then spoke:

purity of the *dharmacakṣuḥ* which became quite free from impurities and defilements.«

³⁷⁴ Ch₁: »in order to make it meritorious...«, Ch₂: »in order to make it full (*paripūrṇāya*, this reading seems the best, see stanza 76).« By identifying the giver and the receiver who are both illusional and thus making all offerings equal, Buddha endows with merit Bhadra's spurious offering. Here again we have a kind of incantation.

³⁷⁵ Ch₁: »He who offers without thinking of the reward attains purity.«

³⁷⁶ *paripūrṇa*. ³⁷⁷ Ch₁ *Mahāmaudgalyāyana*. ³⁷⁸ *adhiṣṭhāna*.

³⁷⁹ Ch_{1, 2} om. ³⁸⁰ So Ch₂, Ch₁ and T. om.

³⁸¹ Ch₁: *chīen t'a ho* (in the Shōgo-zo MSS. The reading of the other MSS. is faulty). ³⁸² *bodhimāṇḍa*.

79. — »There are, Bhadra³⁸³, four Paths of the Bodhisattvas which lead those who follow them to the highest essence of Enlightenment. And what are these four? 1. not to reject the thought directed on omniscience³⁸⁴, 2. not to forsake beings, 3. to be insatiable in searching after the root of merits³⁸⁵ and 4. to develop energy in carefully watching over the Highest Truth³⁸⁶. These are, Bhadra, the four Paths of the Bodhisattvas which lead those who follow them to the highest essence of Enlightenment.

80. There are, Bhadra, four [kinds] of perfectly pure conduct³⁸⁷ of the Bodhisattvas. What are these four? 1. perfectly pure threefold³⁸⁸ discipline³⁸⁹, 2. perfectly pure intention³⁹⁰, 3. perfectly pure knowledge and 4. perfectly pure rebirth³⁹¹. These are the four [kinds of conduct].

81. There are, Bhadra, four *dharma*s inaccessible to the *śrāvakas* and *pratyekabuddhas*³⁹². What are these four? 1. transgression of the lower trances³⁹³, 2. an analytical mind³⁹⁴, 3. great

³⁸³ Ch₂ adds: *shan nan tzü* = *kulaputra* (and similarly in the subsequent §§). This appellation which replaces the denomination »juggler« as the sign of Bhadra's being considered to be already one of the confraternity, does not appear in T. and Ch₁ before § 131.

³⁸⁴ Ch₁: »always to develop the thought directed to omniscience«, Ch₂: »never reject the *bodhicitta*.«

³⁸⁵ T. and Ch₂: *kuśalamūla*, Ch₁: *guṇa*.

³⁸⁶ *paramadharma*. Ch₁ = *sarve dharmāḥ*.

³⁸⁷ *parisuddhā caryā*. Ch₁ adds: »leading to the highest essence of Enlightenment (*bodhimāṇḍa*).« ³⁸⁸ Ch_{1,2} om.

³⁸⁹ *trividha saṃvara* which consists in: 1. the restraint according to the *Prātimokṣa* (*prātimokṣasaṃvara*) which belongs to the *kāmadhātu*, 2. the restraint produced by the *dhyāna* (*dhyāna saṃvara*) which belongs to the *rūpadhātu* and 3. the undefiled restraint (*anāsrava saṃvara*) which belongs to the Path and corresponds to pure morality (see AK, IV, p. 43) for other classifications of *saṃvaras* cf. *Visuddhimagga* I, p. 7 and the Commentary on *Dhammasaṅgani*, p. 351).

³⁹⁰ *āśaya*. T. *gnas* is based on a faulty reading *āśraya*. Besides, *āśraya* and *āśaya* not only resemble each other in sound but possess also a doctrinal connection (see AK, IV, p. 24).

³⁹¹ *upapatti*.

³⁹² Ch₂: »to the two Vehicles.«

³⁹³ *dhyāna*. Ch₁: »to transcend the four *dhyānas*,« Ch₂: »not to follow the *jāti* (*sheng*?) when practising the *dhyānas*.« Here probably the reaching of higher states of concentration *saṃāpattis* is recommended.

³⁹⁴ *cittapracicaya*. Ch₂: »mind analyzing the profound sense.«

compassion towards beings and 4. ability in discussion³⁹⁵ and multiplicity of arguments³⁹⁶. These are the four [*dharmas*].

82. There are, Bhadra, four noble behaviours³⁹⁷ of the Bodhisattvas. What are these four? 1. to abide in solitary places, 2. to avoid wordly bustle³⁹⁸, 3. to feel affection toward beings found in that [solitary] place³⁹⁹ and 4. to know that all conditioned elements⁴⁰⁰ [of reality] come from nowhere and go nowhere⁴⁰¹. These are the four [noble behaviours].

83. These foundations⁴⁰², Bhadra, of deference and esteem towards the Bodhisattvas endowed with four *dharmas* should be mentioned⁴⁰³. What are these four? 1. [the Bodhisattvas] are indifferent towards life and body⁴⁰⁴, 2. they are always joyful in spirit, 3. they are free from conceit and haughtiness and 4. they fulfil what they say they will do⁴⁰⁵. These are the four [foundations].

84. The following, Bhadra, are the perfections⁴⁰⁶ of behaviour⁴⁰⁷ of the Bodhisattvas endowed with four *dharmas*. What are these four? 1. knowledge of proper time⁴⁰⁸, 2. moderation⁴⁰⁹, 3. loneliness⁴¹⁰ and 4. righteousness⁴¹¹. These are the four....

85. The following, Bhadra, are the indubitablenesses of the Bodhisattvas endowed with four *dharmas*. What are these four?

³⁹⁵ *pratibhāna*.

³⁹⁶ literally: 'the diversity of words.' Ch₂: 'the *pratisamvid* (*wu ai*) of explaining the *dharma*.'

³⁹⁷ *āryās caryāḥ*. Both Ch₂: *iryāpatha*.

³⁹⁸ to be *avakīṣṭa*. Ch₁ links points 2 and 3 into one (the second) point.

³⁹⁹ T. *gnas* = *vihāra*. Ch₁ has *hsing*, which also translates *vihāra* but rather in the meaning of 'mode of living' and, consequently, it means: 'beings which follow such a mode of living.' Ch₂ om.

⁴⁰⁰ *samskārah*.

⁴⁰¹ See *Bodhicaryāvatāra*, IX, 142, AK, V, 59 and *Samyukta Āgama* XIII, 22. Ch₁ translates points 3 and 4 as follows: '(3) not to have recourse to adulation and untruthful conduct and (4) to aim at the *bodhicaryā* (?).'

⁴⁰² T. *gnas*, both Ch. om.

⁴⁰³ Ch₁ is not clear, Ch₂: 'there are four kinds of esteem.'

⁴⁰⁴ *kāyajivite 'navekṣinaḥ*. ⁴⁰⁵ Ch₁: 'they carry out orders.'

⁴⁰⁶ *sampatti*. ⁴⁰⁷ *iryāpatha*

⁴⁰⁸ *kārajñāna*: 'to know the proper time for anything.'

⁴⁰⁹ *mātrajñāna*. Ch₁: 'teaching in a way that gives people pleasure.'

⁴¹⁰ Ch₁: 'bashfulness (*hṛepaṇa* ?).'

⁴¹¹ *saṃyaktvaṃ*. Ch₁: *chih tsu* = *samatha* (?).

1. to dispell repentance⁴¹², 2. to show respect towards learned men and those possessed of great knowledge, 3. to ponder over the meaning of what one has heard⁴¹³ and 4. even if anyone when talking does not say the correct things, out of kindness⁴¹⁴ not to point to his mistakes. These are....

86. These four advantages⁴¹⁵ of the Bodhisattvas, Bhadra, when perceived by anybody, make him strive to know⁴¹⁶ them. What are these four? 1. to accumulate one's own and other people's wisdom, 2. to cut short doubts coming from all sides⁴¹⁷, 3. to watch over the Highest Truth⁴¹⁸ and 4. to be inexhaustible⁴¹⁹ in glorifying the Buddha. These are....

87. The following, Bhadra, are the four essential characters⁴²⁰ of the profoundly learned⁴²¹ Bodhisattvas. What are these four? 1. having learnt⁴²², to know the *dharma*s⁴²³ in details⁴²⁴, — that is [the first] essence⁴²⁵, 2. having learnt, not to do what should not be done, — that is [the second] essence, 3. having learnt, to explain it to others, — that is [the third] essence and 4. having learnt, [to understand] the truth⁴²⁶ that deliverance consists in turning towards Enlightenment [such as was reached by] the Lords Buddhas, — that is the [4th] essence.

88. There are, Bhadra, for the Bodhisattvas four advantages of teaching the doctrine. What are these four? 1. they receive food after work, 2. they are supplied with robes, alms, bedding, medical attendance and medicinal appliances⁴²⁷, 3. they can weaken the power of their adversaries⁴²⁸ and 4. they follow gods desirous

⁴¹² *kankṣtyaṃ vinodayati*, cf. e. g. *Aṅguttara Nik.* V, 72. Ch₂: »to defend oneself against remorse«, Ch₁ differs entirely: »to teach men with deference (?).«

⁴¹³ Ch₁ »not to go into the rights and wrongs of the teaching of others.«

⁴¹⁴ *maitrī*. ⁴¹⁵ *ānusaṃsa*.

⁴¹⁶ literally: »to hear.« Ch₂: »there are four [kinds] of insatiability of the *bahuśrutas*.«

⁴¹⁷ Ch₁ »to answer questions and doubts.«

⁴¹⁸ *paramadharmā*. ⁴¹⁹ *akṣaya*. ⁴²⁰ *sāra*.

⁴²¹ *bahuśruta*. ⁴²² literally: »having heard.«

⁴²³ Ch₂: »the *paramadharmā*.« ⁴²⁴ *viśeṣa*.

⁴²⁵ *sāra*. Ch₁: *kuei* = *śaraṇa*, Ch₂ om. ⁴²⁶ *artha*.

⁴²⁷ Ch₂ abridges: »robes, medicine and various services.«

⁴²⁸ literally: »of the opposite party.« Ch_{1,2}: »of Māra with his attendants.« Ch₁ links points 2 and 3 into one point.

of the *dharma*, and, owing to the protection of these gods. Māra cannot get the opportunity⁴²⁹ [to do them any harm]. These are, Bhadra, for the Bodhisattvas the four advantages of teaching the doctrine.

89. The following ways of speaking⁴³⁰, Bhadra, should be used by the Bodhisattvas endowed with four *dharma*s and explaining the doctrine to others⁴³¹. What are these four? 1. to be unostentatious⁴³², 2. to be contented⁴³³, 3. to have a good and gentle⁴³⁴ character and 4. to fulfil [the precepts] of their own religion. These are, Bhadra, the four [ways of speaking].

90. There are four *dharma*s, Bhadra, which, possessed by the Bodhisattvas make them avoid the gains obtained by knowledge and render them disinterested teachers of the doctrine⁴³⁵. What are these four? 1. they root up⁴³⁶ the fear of the *saṃsāra*, 2. they do not take care of wordly goods and affairs⁴³⁷, 3. they watch over others and 4. they lean upon the noble lineage⁴³⁸. These are, Bhadra, the four [*dharma*s].

91. The Bodhisattvas, Bhadra, who are endowed with four *dharma*s are grateful⁴³⁹, thankful⁴⁴⁰ and are useful in return [for what they have received themselves⁴⁴¹]. What are these four? 1. to compel others to strive towards Enlightenment, 2. not to squander [the good dispositions acquired by former] deeds⁴⁴²,

⁴²⁹ *nāvatāraṃ labhate*. Ch₁ om. this passage but adds as the fourth point: »he does not show disrespect to others (?).«

⁴³⁰ *vacanapatha*.

⁴³¹ Ch₁: »[the ways] of attaining the power of illuminating the assembly.»

⁴³² *alpeccha*. ⁴³³ *saṃtuṣṭa*. ⁴³⁴ Ch₂: »gentle in speech.«

⁴³⁵ *nirāmiṣadharmadeśaka*. In Ch₁ *ten i* corresponds to *nirāmiṣa*. Would it be a misreading: *nirviśeṣa*?

⁴³⁶ I translate here according to the Ch. versions. T. in all the recensions gives (*b*)*skyed-pa*. The confusion might have arisen in T. tradition (the resemblance of *skyed* and *skrod*) or it might be a misreading *samudgata* instead of *samudghāṭa*.

⁴³⁷ Ch₁: »the profits of wordly honours.« Ch₂: »wordly goods and friends.«

⁴³⁸ *gotra*. For the meaning of that term in the Mahāyāna see E. Obermiller, *The Sublime Science*, Acta Orientalia, IX, pp. 99–111. Ch₁ instead of *gotra* has *tao yüan* = *bodhipraṇidhāna* (?).

⁴³⁹ *kṛtājñā*. ⁴⁴⁰ *kṛtavedin*.

⁴⁴¹ Ch₁: »...retribution for good and evil.«

⁴⁴² *karman*. Ch₁ *kung* = *guṇa* (?).

3. to love one's neighbour as oneself and 4. to make use of the skillfulness of a saint⁴⁴³ These are, Bhadra, the four [*dharmas*].

92. The Bodhisattvas, Bhadra, who are endowed with four *dharmas* become the inseparable friends of beings. What are these four? 1. to be equipped with the armour of the force of forbearance⁴⁴⁴, 2. not to hope even for a slight profit⁴⁴⁵, 3. not to reject the Great Compassion and 4. not to abandon those who rush into error⁴⁴⁶. These are, Bhadra, the four *dharmas* which make the Bodhisattvas inseparable friends of beings.

93. The Bodhisattvas, Bhadra, should adhere to four friends. What are these four? 1. the perfection⁴⁴⁷ of *yoga*⁴⁴⁸, 2. the perfection of intention⁴⁴⁹, 3. the perfection of conduct⁴⁵⁰ and 4. to advise Enlightenment to everybody⁴⁵¹. These are the four [friends].

94. One should learn to know⁴⁵², Bhadra, the four bad friends of the Bodhisattvas. What are these four? 1. to teach [the doctrine of] the Small Vehicle⁴⁵³, 2. to divert anybody from the desire of Enlightenment⁴⁵⁴, 3. having acquired adherents(?)⁴⁵⁵, to multiply [with their help] the bad *dharma* and 4. to destroy the work of good *dharmas*. These are....

95. The Bodhisattvas, Bhadra, who are endowed with the following four *dharmas* shall meet the Lords Buddhas. What are

⁴⁴³ *satpuruṣa*, Ch₂: *bodhisattva*.

⁴⁴⁴ *kṣāntibala*, Ch₂: *kṣāntipāramitā*.

⁴⁴⁵ Ch₂ adds: «from beings.» Ch₁: «not to tempt other people and their family (?)».

⁴⁴⁶ Ch₁: «to aim at delivering and leading towards the Path people who are determined by bad or good conditions,» Ch₂: «not to renounce even in spite of persecution (*viheṭhana*).»

⁴⁴⁷ *saṃpad*, Ch₁ om.

⁴⁴⁸ Ch₁: *ho₁ ho₂* = *saṃyoga* (the reading of the «Ming ed.» and the «Shōgo-zō MSS» is better than *ho₂ ho₁* of Taishō), Ch₂ *upāyakaṇṣalya*.

⁴⁴⁹ *āśaya*. Ch₂ = *viśiṣṭa āśaya*, Ch₁: «to be yielding (?)».

⁴⁵⁰ *caryā*. Ch₂: «the right conduct of a Bodhisattva.»

⁴⁵¹ Ch₁: «to approach Enlightenment gradually.» Would it be a confusion of *upadeśayati* with *upagamayati*?

⁴⁵² Ch₂: «one should avoid...»; this is probably the best reading. It is possible that we have here a confusion of *prahātavya* with *prajñācarya*.

⁴⁵³ Ch₂: «of the two Vehicles.»

⁴⁵⁴ Ch₁: «to advise people to destroy the *bodhisattvamārga*.»

⁴⁵⁵ Ch₂ om. this passage which, besides, is not clear in T. and Ch₁

these four? 1. concentrated mindfulness⁴⁵⁶, 2. proclaiming the glory of the Lords Buddhas again and again⁴⁵⁷, 3. perfectly pure virtue⁴⁵⁸ and 4. pronouncing the vow with full decision⁴⁵⁹. These are...

96. Seeing the following four advantages, Bhadra, the Bodhisattvas will feel delight in worshipping⁴⁶⁰ the Tathāgata. What are these four? 1. they will worship the highest dispenser of gifts⁴⁶¹, 2. having worshipped me⁴⁶², they will cause other beings also to worship me, 3. having worshipped⁴⁶³ the Tathāgata, they will make firm⁴⁶⁴ their thought directed on Enlightenment and 4. having seen personally⁴⁶⁵ [the Tathagata], supplied with 32 marks of the Mahāpuruṣa, they will hoard up a stock of merits⁴⁶⁶. Seeing these four advantages, Bhadra, the Bodhisattvas will feel delight in worshipping the Tathāgata.

97. Thus, Bhadra, the Bodhisattvas having seen the four purposes⁴⁶⁷, will apply themselves to training⁴⁶⁸. What are these four? 1. to go beyond the realm of misery⁴⁶⁹, 2. to attain⁴⁷⁰ the realm of bliss⁴⁷¹, 3. to worship the Tathagata and 4. to fulfil their vow. These are the four [purposes].

98. The following, Bhadra, are the four trainings⁴⁷² of the Bodhisattvas. What are these four? 1. not to give up the thought

⁴⁵⁶ *ekāgrasṃpti*. Ch₂: »the mindful calling of attention on Buddha (*ekāgracittabuddhāvadhāraṇa*).«

⁴⁵⁷ Ch_{1, 2}: »to praise the good qualities (*guṇa*) of the Buddha.«

⁴⁵⁸ *pariśuddha śīla*. Ch₂: »the acquiring of perfectly pure restraint (*pariśuddhasaṃvarasamādāna*).«

⁴⁵⁹ *adhyāśayena*. Ch₁: »to have the intention (*āśaya*) not to renounce the vow.«

⁴⁶⁰ Ch_{1, 2}: »...are not lazy in careful worshipping...«

⁴⁶¹ Ch₁: »protector,« Ch₂: »when worshipping me, they become an unsurpassed field of merits (*anuttara puṇyakṣetra*)«; that means that through this worship they are planting the seeds of their future reward.

⁴⁶² I follow here Ch₂. T. has: »having seen me.« It is possible that here *mthoṇ-nas* is but a mistake for *mchod-nas*, but cf. Ch₁ which means: »having seen me they (or others) will follow [my ?] example.«

⁴⁶³ Ch₁ here again: »having seen...«

⁴⁶⁴ *dhrūva*. ⁴⁶⁵ *pratyakṣeṇa*, both Ch. om. ⁴⁶⁶ *kuśalamūla*.

⁴⁶⁷ *arthavaśa*. ⁴⁶⁸ *śikṣā*. ⁴⁶⁹ *durgatī*.

⁴⁷⁰ In Ch₁ of course the reading *kuan* (»to travel with pleasure«) of the »Old Sung ed.« should be substituted to *ch'üan* of the other MSS.

⁴⁷¹ *sugati*. ⁴⁷² *śikṣā*.

of Enlightenment, 2. to be equanimous towards all the beings⁴⁷³, 3. to aim at the Highest Perfections⁴⁷⁴ and 4. not to be terrified when hearing that the *dharma*s of the Buddha⁴⁷⁵ are immeasurable and equal⁴⁷⁶. These are, Bhadra, the four trainings of the Bodhisattvas.

99. The following, Bhadra, are the four perfectly pure trainings of the Bodhisattvas. What are these four? 1. not to do what should not be done⁴⁷⁷, 2. to believe in emptiness⁴⁷⁸, 3. not to reject the Enlightenment of the Buddha⁴⁷⁹ and 4. rightly to suppress the dormant bias to wrong views⁴⁸⁰. These are, Bhadra, the perfectly pure trainings of the Bodhisattvas.

100. The following, Bhadra, are the four conditions of concentration⁴⁸¹ for the Bodhisattvas. What are these four? 1. to avoid wordly bustle⁴⁸², 2. to [seek] solitude⁴⁸³, 3. [to have] an untroubled spirit and 4. to rely upon the store of one's own merits⁴⁸⁴. These are, Bhadra, the four conditions of concentration.

101. The following, Bhadra, are the four [things] which rightly⁴⁸⁵ may be practised by the Bodhisattvas. What are these four? 1. having acquired the store of merits to conceive⁴⁸⁶ the

⁴⁷³ *sarvasattvasamacitta*, cf. Mhv. 833. T. seems to have omitted *sems*.

⁴⁷⁴ *pāramitās*. ⁴⁷⁵ Ch₂ om.: »of the Buddha.«

⁴⁷⁶ Both Ch. om.: »equal.«

⁴⁷⁷ Ch₁: »to do what is good,« Ch₂: »not to do evil.« ⁴⁷⁸ *śūnyatā*.

⁴⁷⁹ Ch₁: »not to commit sin through wrong views (*mithyādr̥ṣṭi*, cf. note 480) being suspicious«. Ch₂: »not to slander the Buddha«, it seems to be the normal Chinese equivalent of the expression *buddha-(bodhiṃ) pratikṣipati*, see R. p. 93, foot-note 211.

⁴⁸⁰ *dr̥ṣṭīyanuśaya*. Ch₁: »to be free from doubts,« Ch₂: »to suppress the *dr̥ṣṭis*.«

⁴⁸¹ *samādhigotra*. For the use of *gotra* as a synonym of *hetu* (or *bija*) see AK, VII, 49.

⁴⁸² to be *avakṛṣṭa*.

⁴⁸³ Ch₁ leaves this point untranslated and puts instead the following sentence: »to have the soul pure and free from attachments« which corresponds to the 3rd point.

⁴⁸⁴ *kuśalamūla*. Ch₂: »to increase the *kuśalamūla*«, Ch₁: »to fulfil the *kuśalamūla*« (this being in Ch₁ the 3rd point, the following sentence, as point 4, is added: »to approach gradually the *bodhi* of Buddha«).

⁴⁸⁵ *yonīśah*.

⁴⁸⁶ *sākṣātkurvanti*. Ch₂: »they turn to the *bodhicitta*«, Ch₁ abridges the first point: »to produce the store of merits«.

thought of Enlightenment, 2. to have no hindrance for inner concentration⁴⁸⁷, 3. to be acquainted with the doors of deliverance⁴⁸⁸ and 4. not to enter into predestination⁴⁸⁹. These are, Bhadra, the four things....

102. There are, Bhadra, four wrong mental dispositions⁴⁹⁰ which have to be rejected. What are these four? 1. to be frightened by the dread of *samsāra*, 2. not to trust ascetics⁴⁹¹, 3. not to delight⁴⁹² in the hidden meaning⁴⁹³ [of the teaching] and 4. not to produce the store of merits⁴⁹⁴. There are, Bhadra, four....

103. The following, Bhadra, are the four resolutions⁴⁹⁵ of the Bodhisattvas. What are these four? 1. »even for one⁴⁹⁶ being's sake may I attain deliverance aeons⁴⁹⁷ later and may I walk round the orb of transmigration many aeons longer!« — this is the first resolution, 2. »may I know the mental attitudes⁴⁹⁸ of all the beings in order to calm their defiling troubles⁴⁹⁹ and may I teach the doctrine in order that others should become

⁴⁸⁷ *samāpattyāvaraṇa*.

⁴⁸⁸ *vimukter āyadvāra*, see AK, I, p. 48.

⁴⁸⁹ *niyāma*, probably *samyaktvaniyāmāvakrānti* is concerned *i. e.* the entering into the predestination of attaining the *samyaktva* which here is a synonym of *nirvāṇa*, see AK, VI, p. 80. A Bodhisattva in contrast to the Śrāvaka does not aim at personal *nirvāṇa* and therefore does not seek the [*samyaktva*]-*niyāma*. This interpretation is corroborated by Ch₂ which does not constitute so much a translation as a sort of commentary: »not to aim at the *nirvāṇa* of the two Vehicles.« Ch₁ is not clear.

⁴⁹⁰ *ayoniśaś cittotpāda*.

⁴⁹¹ *yogācāra*. Ch₁: »to seek deliverance in the *kuśalamūla*« which here is not suitable.

⁴⁹² Ch₂: »not to believe in... (*sheng chieh* means here *adhimukta*).

⁴⁹³ *saṃdhi*. For the recent discussion of the meaning of *saṃdhi* see E. Lamotte, *Saṃdhinirmocana*, p. 12 f., J. R. Ware, JAOS, 57. 122 and F. Edgerton, JAOS, 57. 185.

⁴⁹⁴ Ch₁ is not clear.

⁴⁹⁵ *ceto(vi)niścaya*. Ch₂: »right intentions (*samyaksamkalpa*)«. Ch₁: *chiang fu ch'i hsin*, probably an abstr. of *nimna* or *ninata* (*chiang fu* = »bent on, inclining to, aiming at«) meaning »aim, purpose,« cf. *e. g.* the Pali *ninnatattā* (Commentary on *Dhammasaṅgani*, 39 and Stede's *Pali Dictionary*, s. v. *ninnata*).

⁴⁹⁶ T.: »for a few beings' sake.«

⁴⁹⁷ Ch₁: »10 000 *koṭis* [of *kalpas*]«, Ch₂: »innumerable *kalpas*.«

⁴⁹⁸ *cittacaryā*. ⁴⁹⁹ *kleśa*.

acquainted with the highest Lord above whom there is no higher⁵⁰⁰!« — this is the second resolution, 3. »may I reject all the unfavourable⁵⁰¹ *dharma*s and, being supplied with all favourable *dharma*s, and leaning on the highest essence of Enlightenment⁵⁰², may I defeat the army of Māra and attain Supreme Enlightenment!« — this is the third resolution, 4. »may I teach the doctrine explaining in one word⁵⁰³ the entire Universe containing three thousand thousands of worlds⁵⁰⁴!« — this is the fourth resolution. These are, Bhadra, the four resolutions....

104. The following, Bhadra, are the four *dharma*s enabling one to subdue Māra⁵⁰⁵. What are these four? 1. to contemplate⁵⁰⁶ the *dharma*s as being illusional⁵⁰⁷, 2. to practise the regular knowledge⁵⁰⁸, 3. not to consider all the *dharma*s as different⁵⁰⁹ and 4. not to rely upon all signs⁵¹⁰. These are, Bhadra,....

105. The following, Bhadra, are for the Bodhisattvas the four meditations⁵¹¹ over the truth. What are these four? 1. since the *dharma*s are not individual⁵¹², they are dependently originated⁵¹³ and no *dharma* arises without cause⁵¹⁴, 2. the *dharma*s

⁵⁰⁰ Ch₁: »...and let me teach the doctrine according to a former vow«, Ch₂: »let me know the different sensuous natures of beings and let me teach the doctrine [to beings] in order to remove their defiling troubles.«

⁵⁰¹ *akuśala*.

⁵⁰² *bodhimaṇḍa*. Ch₂ om. the passage concerning the *bodhimaṇḍa*.

⁵⁰³ T. *ekasvareṇa*. Ch₁ om. *eka*», Ch₂: *ekabrahmasvareṇa*.

⁵⁰⁴ Ch₂: adds: »and innumerable beings.«

⁵⁰⁵ Ch₂: »the intrepidities which cannot be broken by Māra.«

⁵⁰⁶ *pratyava + ikṣ-*, cf. AK, VII, p. 3 foot-note 2.

⁵⁰⁷ *māyā iva*. Ch₁ adds: »and pure.«

⁵⁰⁸ *yoniso jñāna*. T. om. *jñāna*, Ch₁ differs entirely: »to attain the *anutpattikadharmakṣānti*.

⁵⁰⁹ Ch₁: »[to understand] that differentiation is ignorance.«

⁵¹⁰ *nimitta*. Ch₁ differs: »to transcend the *saṃsāra* and practise the right conduct.«

⁵¹¹ *cintanā*. ⁵¹² *apudgala*, both Ch. om. this passage.

⁵¹³ *pratītyasamutpanna*.

⁵¹⁴ Ch₂ divides the 1st point into two points which are translated as follows: »(1) to know that all the *dharma*s are *pratītyasamutpanna* and (2) to know that there is not even a slight *dharma* which does not arise as conditioned (*wei = saṃskṛta* ?).«

which are dependently originated are not originated at all⁵¹⁵, 3. they are also inexistent⁵¹⁶ and 4. on account of Enlightenment they are not disappearing⁵¹⁷. These are, Bhadra,....

106. The Bodhisattvas, Bhadra, who are endowed with the following four *dharma*s do not forsake beings⁵¹⁸. What are these four? 1. not to give up former vows, 2. endurance in tiredness⁵¹⁹, 3. to be indifferent to life and body⁵²⁰ and 4. to attract⁵²¹ [people] by the four means of conversion⁵²². The Bodhisattvas, Bhadra,....

107. The following, Bhadra, are, the four [*dharma*s] of the Bodhisattvas which bring [beings] to maturity⁵²³. What are these four? 1. the bringing to maturity consisting in offering wordly

⁵¹⁵ Cf. de La Vallée Poussin. *Réflexions sur le Madhyamaka*, Mel. Chin. Boudh., II, 1933, p. 8 (»la production en raison des causes est une non-production«) and p. 12, cf. above, foot-note 365. In Ch₂ this sentence constitutes the 3rd point. Ch₁ corresponds rather to the first point: »the profound *dharma*s thus originated are *apudgala*.«

⁵¹⁶ *abhāva*. Ch₁: »[one must] contemplate the void *dharma*s as being not originated« which corresponds to the second point of T.

⁵¹⁷ Ch₂ links together the two last points of T. and om. the mention of Enlightenment: »the *dharma*s, being not originated, are not disappearing.« Ch₁: »in their very nature [the *dharma*s] are beyond any mental construction (*wu hsiang hsi* = *akalpita*), void (*hsü* attested in the »Three editions« and the »Old Sung ed.« should be substituted to *ch'u* of Taishō) and quiescent.«

⁵¹⁸ Ch₁: »not to forsake the *dharma*s of the Bodhisattvas.«

⁵¹⁹ *parikhedakṣānti*.

⁵²⁰ see foot-note 404.

⁵²¹ Ch₁: »not to give up.«

⁵²² [*catvāri*] *saṃgrahavastūni*, four virtues facilitating the task of converting people to the new faith. These are: *dāna* »liberality«, *priyavādītā* »affability«, *arthacaryā* »fruitful conduct« and *samānārthatā* »sharing the joys and sorrows of others.« For a detailed discussion of these items see Har Dayal, *The Bodhisattva Doctrine*, pp. 251—259.

⁵²³ *paripācana*. Ch₂: »things which may not be rejected.« We have here a confusion of *paripācana* with *parityajana* which occurs, besides, in T. where points 1, 2, 3 end with the word *yoṃs-su-gtoṃ-ba* = *parityāga*, *parityajana* »renunciation«. But the last point in T. has again *paripācana* and this reading should probably appear in all the above cases. The translator of Ch₂ who reads *parityajana* everywhere tries to make sense by adding a negation. Ch₁, at the beginning, gives *k'ai hua* = *paripācana* but, when enumerating the points, it omits this word altogether. I think, however, that this passage is clear enough, so that, notwithstanding T. and Ch₂, *paripācana* may be preserved.

goods⁵²⁴, 2. the bringing to maturity consisting in teaching the doctrine in order to bring [others] to maturity, 3. the bringing to maturity consisting in frequent exhortation [of oneself⁵²⁵] with admonitions⁵²⁶ and 4. the bringing to maturity consisting in forwarding the store of merits of others while giving up one's own gain⁵²⁷. These are, Bhadra,....

108. These are, Bhadra, the four intrepidities⁵²⁸ which, possessed by the Bodhisattvas, help them to convert those who are not yet converted. What are these four? 1. to apply oneself⁵²⁹, even if in a small degree, [to accumulate] the store of merits, 2. unceasingly and uninterruptedly to strive to afford profit to others, 3. to possess the three perfections: liberality, self-control and restraint⁵³⁰ and 4. not to strive for profits, honours and praises. These are the four [intrepidities].

109. The following, Bhadra, are, for the Bodhisattvas endowed with four *dharmas*, the accesses to the right conduct⁵³¹. What are these four? 1. the attainment of the supernatural faculties⁵³², 2. the attainment of the right knowledge⁵³³, 3. the access to the great and immeasurable concentration⁵³⁴ and 4. to be free and unmixed⁵³⁵ [with phenomenal world] by meditating upon the essential emptiness of all the things. These are, Bhadra,....

⁵²⁴ Ch₁ adds: »and in teaching the doctrine« linking thus two points into one.

⁵²⁵ So Ch₂ (*pratyātma*). ⁵²⁶ In Ch₁ it constitutes the second point.

⁵²⁷ Ch₂ om.: »giving up one's own gain.« Ch₁ this time divides the sentence into two points: »(1) to take one's own benefit as a basis and (2) to forward the *kuśalamūla* of others.«

⁵²⁸ *vaiśāradya*. As both Ch. om. this term and the points enumerated in this § do not correspond to any of the known »intrepidities«, it is rather likely that T. is mistaken here.

⁵²⁹ Ch₁: »not to treat lightly...«

⁵³⁰ These are the three *sampads*, viz.: *dāna*, *vinaya*, *niyama* which correspond *e. g.* to the triade of *Dīgha Nik.* I, 53 *Itivutt.* 15, etc.: *dāna*, *dāma*, *saṃyama*. Ch₂: »When the *dāna*, the *vinaya* and the *niyama* are taught to the hearers, they become converted.«

⁵³¹ *samyakcaryāvatāra*. So both Ch. The T. version results from the misreading *sattvacaryā*°.

⁵³² *abhiññā*. ⁵³³ *jñāna*, Ch₂ links the two first points into one.

⁵³⁴ *saṃādhi*. Ch₁: *bodhicitta*. In Ch₂ this constitutes the 2nd point.

⁵³⁵ *asaṃsr̥ṣṭa*. In Ch₁ *asaṃsr̥ṣṭa* constitutes a separate (4th) point whereas »to meditate upon the essential emptiness« is classified as the 3rd point.

110. The Bodhisattvas, Bhadra, endowed with four *dharma*s should possess skilfulness in the choice of means⁵³⁶ [for converting others]. What are these four? 1. one should know that all the thoughts⁵³⁷, even sinful ones, not to mention meritorious thoughts, lead towards the thought of Enlightenment⁵³⁸, 2. one should view all the beings⁵³⁹ as vessels⁵⁴⁰ of the *dharma*, 3. having understood that the *dharma*s are devoid of proper nature⁵⁴¹, one should realize that they may be considered as real only by mistake⁵⁴², and 4. those who are desirous of deliverance should cultivate inner concentration⁵⁴³ and cognizance⁵⁴⁴ free from clinging to anything⁵⁴⁵. The Bodhisattvas, Bhadra,....

111. The following four affections, Bhadra, have to be cultivated by the Bodhisattvas. What are these four? 1. the cultivation of affection⁵⁴⁶ [expressed in the words]: »let me be the refuge⁵⁴⁷ of all the beings⁵⁴⁸«, 2. the cultivation of affection [expressed in the words]: »let me lead all the beings to deliverance«⁵⁴⁹, 3. the cultivation of affection [expressed in the words]: »let me remind to all the beings [their aims]⁵⁵⁰ and 4. the cultivation of affection [expressed in the words]: »let me lead all the beings to the *parinirvāṇa*⁵⁵¹«. These four affections, Bhadra,....

112. There are, Bhadra, four compassions⁵⁵² of the Bodhi-

⁵³⁶ *upāyakaṣālya*. Ch₁ places § 110 after § 112.

⁵³⁷ *cittopāda*. In Ch₁ the older reading might have been *chū* (attested in the »Old Sung ed.« and the »Shōgo-zō MSS«) instead of *hsiang* of Taishō *hsin chū* represented probably *cittapada*, a misreading for *cittopāda*.

⁵³⁸ See Introduction, p. 8. The theory of *upāyakaṣālya* regards a certain amount of trickery and falsehood as permissible, see Har Dayal, *The Bodhisattva Doctrine*, p. 251. In Ch₁ the words: »even the sinful ones, not to mention meritorious thoughts« constitute the 2nd point.

⁵³⁹ Both Ch. add: »beings clinging to wrong views (*mithyādṛṣṭi*).«

⁵⁴⁰ *bhājana*. ⁵⁴¹ *asvabhāva*.

⁵⁴² Ch₂ abridges: »one should consider all the *dharma*s as *asvabhāva*.« Ch₃, where it constitutes the 2nd point, differs: »one should consider all the *dharma*s as *buddhadharma*s, as having reached the *samyaksaṃbodhi*.«

⁵⁴³ *saṃāpatti*. ⁵⁴⁴ *saṃjñā*. ⁵⁴⁵ Ch₁ om. this point.

⁵⁴⁶ *maitribhāvanā*. ⁵⁴⁷ *śaraṇa*. ⁵⁴⁸ Ch₁ »illusional beings.«

⁵⁴⁹ *tārayitavyam*. In Ch₁ it constitutes the 3rd point.

⁵⁵⁰ *smārayitavyam*. Ch₁ seems to translate it (in point 2) as follows: »let me lead beings to the attainment of the *dharma*.«

⁵⁵¹ Ch₁: *vu wei* = *asaṃskṛta*. ⁵⁵² *karuṇā*.

sattvas. What are these four? 1. the compassion consisting in transferring beings from the realm of misery⁵⁵³ into the realm of bliss⁵⁵⁴, 2. the compassion consisting in inducing the beings who cultivate sinful deeds to adopt the good religion, 3. the compassion consisting in inducing beings professing [the doctrine of] the Small Vehicle to embrace the way of the Great Vehicle and 4. the compassion consisting in leading all the beings to the *parinirvāṇa*⁵⁵⁵. These are the four [compassions].

113. By the Bodhisattvas, Bhadra, endowed with four *dharma*s the following supernatural faculties⁵⁵⁶ are attained. What are these four? 1. lightness⁵⁵⁷ of body and mind⁵⁵⁸, 2. a thorough insight of the universal Illusion⁵⁵⁹, 3. an attitude of reverence and devotion towards all the beings⁵⁶⁰ and 4. [the possibility] of remaining completely undisturbed⁵⁶¹, being absorbed in quiescence⁵⁶².

114. By the Bodhisattvas, Bhadra, endowed with four *dharma*s the following comprehensions⁵⁶³ are attained. What are these four? 1. to rely on the meaning⁵⁶⁴ and not on the letter⁵⁶⁵, 2. to rely on the teaching⁵⁶⁶ and not on the man, 3. [to know] that the grammatical meaning⁵⁶⁷ of all the *dharma*s has no proper

⁵⁵³ *durgati*.

⁵⁵⁴ *sugati*. Ch₁: »to be the friend of those who are in the *durgati* and lead them to the *sugati*.«

⁵⁵⁵ Ch₁: »to cause all the beings to be joined by compassion.« Ch₂: »to cause all the beings to get out of the *saṃsāra* and attain the *nirvāṇa*.«

⁵⁵⁶ *abhijñā*. ⁵⁵⁷ *laghutva*.

⁵⁵⁸ Ch₁: »a mind pure from the outset (*ādisuddha citta*)«, Ch₂: »to be indifferent and free from covetousness as regards body and life.«

⁵⁵⁹ *māyā*. Ch₁: »to cognize all the *dharma*s as being illusional,« Ch₁: »the light mind is by its nature like the *māyā*.«

⁵⁶⁰ In Ch₁ the text of this point seems corrupt and is not clear.

⁵⁶¹ *avyabhicārin*. ⁵⁶² *śamatha*.

⁵⁶³ *pratisaṃvid*. We have here a somewhat free interpretation of the four normal *pratisaṃvid*s: *artha-pratisaṃvid*, *dharma-pratisaṃvid*, *nirukti-pr.* and *pratibhāna-pr.* The fact that in our text *artha* is put as the first *pratisaṃvid* is one proof more that this text belongs to the earlier strata of Mahāyānistic Scriptures, see Har Dayal, *The Bodhisattva Doctrine* p. 264.

⁵⁶⁴ *artha*. ⁵⁶⁵ *vyañjana*. Ch₁: »adornment (*maṇḍana*)«.

⁵⁶⁶ *dharma*.

⁵⁶⁷ *i. e.* the etymology (*nirukti*).

reality⁵⁶⁸ and 4. having known that the words⁵⁶⁹ are inexhaustible⁵⁷⁰, to teach the doctrine being free from every attachment and hindrance⁵⁷¹. These are the four [comprehensions].

115. The Bodhisattvas, Bhadra, endowed with four *dharma*s attain the following principles which have to be born in mind⁵⁷². What are these four? 1. to be insatiable in striving for the great learning⁵⁷³, 2. to have veneration and devotion towards those possessed of the great learning⁵⁷⁴, 3. to apply oneself always to teach the doctrine to others⁵⁷⁵ and 4. to aim at understanding the hidden sense of the Tathāgata's teaching by means of setting words and letters in the right order⁵⁷⁶.

116. By the Bodhisattvas, Bhadra, endowed with four *dharma*s the following [kinds] of forbearance⁵⁷⁷ are attained. What are these four? 1. faith⁵⁷⁸, 2. not to turn back from their way, 3. unanimity⁵⁷⁹ and 4. tirelessness⁵⁸⁰. Those are the four [kinds of forbearance].

⁵⁶⁸ *anātma*. In Ch₁ this point seems to be represented by the end of point 2 which means: »unoriginated and not disappearing.« Ch₂: »to know that all the *dharma*s are beyond the *nirukti*.«

⁵⁶⁹ *akṣara*.

⁵⁷⁰ *akṣaya*. Ch₁ translates only this part as the 3rd point. It confounds *akṣara* with *akṣaya* as it means: »to know that all which is *akṣaya* is *akṣaya*.« Ch₂: »relying upon the *akṣaras*, to teach inexhaustibly.«

⁵⁷¹ *asaṅga* and *apratihata*, two usual epithets of the *pratibhāna*. In Ch₁ this second part of the sentence constitutes the 4th point.

⁵⁷² *dhāraṇī*. The context points out clearly that it is not the usual meaning of *dhāraṇī*: »magical spell« which is concerned here.

⁵⁷³ *bahūśrutatva*. ⁵⁷⁴ Ch₁ links both first points into one.

⁵⁷⁵ In Ch₁ it constitutes the 2nd point, Ch₂ om. it.

⁵⁷⁶ Ch₁: »by means of understanding all the words of the teaching without making mistakes about the sense«, Ch₂: »by means of teaching the true meaning of various words.« Both Ch. divide this sentence into two points.

⁵⁷⁷ *kṣānti*. ⁵⁷⁸ *adhimukti*.

⁵⁷⁹ T. *tshogs* = *sāmagrya*. Ch₂: »assembling of wealth (*bhogasamṣad*)« which does not suit the series of *kṣāntis*.

⁵⁸⁰ The items enumerated in Ch₁ are quite different: »(1) [the Bodhisattvas] lead to salvation (*tārayanti*) those who are not yet saved, (2) they lead to deliverance those who are not yet delivered, (3) they all have pleasure in the *dharma* (*dharmaṃrata*) and (4) they do not annihilate good conduct.«

117. By the Bodhisattvas, Bhadra, endowed with four *dharma*s the following abilities in discussion⁵⁸¹ are attained. What are these four? 1. not to contradict when somebody else expounds the doctrine, 2. to have reverence for the teacher of the doctrine and to listen respectfully to his teaching, 3. not to boast of one's own learning and 4. not to treat contemptuously those who have little learning. These are the four [abilities].

118. The following are, Bhadra, the four [kinds] of turning away⁵⁸² of the Bodhisattvas. What are these four? 1. the turning away from passion, hatred and infatuation, 2. the turning away from the *śrāvaka*s⁵⁸³, 3. the turning away from the *pratyekabuddha*s and 4. the turning away of the discriminative consciousness⁵⁸⁴ from the evil *dharma*⁵⁸⁵. These are the four [kinds of turning away].

119. Four *dharma*s, Bhadra, constitute for the Bodhisattvas the insight into the profound sense. What are these four? 1. to cognize the conditioned *dharma*s⁵⁸⁶ as dependently originated⁵⁸⁷, 2. to cognize the hidden sense [of the teaching]⁵⁸⁸, 3. to cognize one's own nature⁵⁸⁹ and 4. to conceive all the *dharma*s in one sense, *i. e.* cognizing them as being void⁵⁹⁰. These are, Bhadra, the four insights....

120. The following, Bhadra, are the vows to be fulfilled by the Bodhisattvas endowed with four *dharma*s. What are these four? 1. perfectly pure virtue⁵⁹¹ and training⁵⁹², 2. purification

⁵⁸¹ *pratibhāna*.

⁵⁸² T. *bsgyur-ba* = *vivarttana* (?). The translation of Ch₁ *pu tui chuan* by the negation *pu* probably renders the prefix *vi-*, but this is not a very successful translation because it corresponds usually to *avivarttana*, a notion of exactly opposite meaning.

⁵⁸³ Ch₁: 'beings'. ⁵⁸⁴ *saṃjñā*.

⁵⁸⁵ *akuśaladharma*. This reading is preserved only in Ch₁. Ch₂ = *kuśaladharmalakṣaṇa* and T. = *kuśalamūladharma*. Ch₁ interchanges the 3rd and 4th points.

⁵⁸⁶ *saṃskṛtā dharmāḥ*, so Ch₂. T. and Ch₁ om.

⁵⁸⁷ *pratītyasamutpanna*. Ch₁ translates the entire point as follows: 'to cognize the 12 *nidāna*s'.

⁵⁸⁸ *saṃdhi*, cf. foot-note 493. Ch₁ om. this point.

⁵⁸⁹ Ch₁ adds: 'and to cognize rightly the *buddhamārga*', Ch₂: 'to cognize rightly the proper nature of all the *dharma*s'.

⁵⁹⁰ Ch₁ adds, as the 4 point. 'to cognize the *buddhadharma*'.

⁵⁹¹ *śīla*. ⁵⁹² *śikṣā*. Ch₁ = *kṣānti*, Ch₂ om.

from obscurity caused by deeds⁵⁹³, 3. absence of treachery⁵⁹⁴ and 4. energy in striving for the attainment of the store of merits⁵⁹⁵. These are, Bhadra, the vows to be fulfilled....

121. The Bodhisattvas, Bhadra, who are endowed with four *dharma*s and who have reached all the perfections⁵⁹⁶ possess the following qualities enabling them not to turn back⁵⁹⁷. What are these four? 1. he who is endowed with skilfulness⁵⁹⁸ can accumulate on one perfection⁵⁹⁹ all the remaining perfections, 2. he who is endowed with skilfulness, if he knows the nature of one being, can conceive [the nature] of all other beings⁶⁰⁰, 3. he who is endowed with skilfulness, if he realizes one kind of perfectly pure⁶⁰¹ *dharma*s, may realize all the other perfectly pure *dharma*s and 4. if he has reached the Absolute, he may believe in all the Buddhas through one Buddha⁶⁰². The Bodhisattvas, Bhadra, who are endowed with these four *dharma*s and who reached all the perfections, possess these qualities which enable them not to turn back.

122. When the Lord had expounded these 4 achievements, he juggler Bhadra attained the acceptance of the doctrine that all the *dharma*s are without origination⁶⁰³ and was pleased, delighted, enraptured, rejoiced and very satisfied and, as a result of this great joy, he rose up to the skies to the height of seven palm-trees⁶⁰⁴.

At that very moment the Lord smiled and, as a result of that smile, there issued from his mouth innumerable and immeasurable rays of light which pervaded all the Buddha-lands⁶⁰⁴ and turned back to the *uṣṇīṣa* of the Lord. Then the venerable

⁵⁹³ *karmāvaraṇa*. ⁵⁹⁴ *śaṭhya*.

⁵⁹⁵ Ch₂: »to increase the *kuśalamūla*.«

⁵⁹⁶ *pāramitā*. ⁵⁹⁷ *avaivartikā dharmāḥ*.

⁵⁹⁸ *upāyakaṇṭhālyā*, Ch₁ om.

⁵⁹⁹ Ch₁ adds: »...as being inexistent.«

⁶⁰⁰ Ch₁: »free from passion.«

⁶⁰¹ Ch₁: »through the *dharmakāya* of one Buddha«, Ch₂ adds: »And why? Because the essence of all the *dharma*s is undifferentiated (*nirviśeṣa*).«

⁶⁰² *anutpattikadharmakṣānti*.

⁶⁰³ Ch₁: »to the height of 49 feet.«

⁶⁰⁴ *buddhakṣetra*. Ch₂ = *lokadhātu*, Ch₁ om. the entire passage concerning the rays of light.

Ānanda rose from his seat and, after throwing his robe over one shoulder, fixed his right knee on the ground and, lifting up his clasped hands before the Lord, addressed him in these words⁶⁰⁵: »Sir, the Lord Tathāgata does not smile without cause or reason. What is the cause and what is the reason of Thy smiling?»

And he uttered the following stanzas:

123. »O source of knowledge, famous by Thy immeasurable splendour⁶⁰⁶ and wisdom, famous in all the three worlds as the one who attained the perfection of merits⁶⁰⁷, o Victorious One who is selfsprung⁶⁰⁸, ruler of mankind⁶⁰⁹, please explain me what for hast Thou smiled?
124. O Thou who knowest the mental attitudes⁶¹⁰ of all the beings, as many as there are of them in all the spheres⁶¹¹ of the Universe, Thou who knowest the lowest, the most exalted and also the intermediary [attitudes]⁶¹² — please explain me the purpose of Thy smiling.
125. The voices of the gods sitting here, of *kinnaras*, men, Śakra, *asuras*, *garuḍas*⁶¹³, *mahoragas*, Brahma and all the other voices⁶¹⁴, can they, if only in part⁶¹⁵, equal⁶¹⁶ the immaculate voice of the Buddha?
126. The shine of the effulgent sun, the brightness of jewels and the splendour of Śakra and Brahma are pervaded

⁶⁰⁵ Ch₂: »thought in his mind«, Ch₁ om.

⁶⁰⁶ *tejas*. Ch₁ adds: »which surpasses the [splendour] of the sun and of the moon.«

⁶⁰⁷ *guṇapāramitā*. Ch₂: »who attained the *bodhi* and the *guṇapāramitā*.«

⁶⁰⁸ *svayaṃbhu*, Ch₂ om. ⁶⁰⁹ Both Ch. om.

⁶¹⁰ *cittucaryā*. ⁶¹¹ *gati*, Ch₂: »5 *gatis*.«

⁶¹² Ch₁ adds: »[the attitudes] of the eminent men who are free from attachments.«

⁶¹³ Ch₁ = *gandharvas*.

⁶¹⁴ Ch₂: »the various voices uttered by men, gods and the great eightfold assembly.«

⁶¹⁵ Ch₂: »smallest part (*kalā*).« Perhaps T. *ga-la*, the syntactical value of which is not very clear, is a misreading for *ka-la* = skr. *kalā*?

⁶¹⁶ I have corrected *spyod* (attested in all T. recensions) into *phod* in accordance with Ch. Cf. a similar confusion *phod/spyod* in § 35. Both Ch.: »they cannot equal.«

- by the light of Buddha [and in comparison with this brightness they look as if] they did not shine at all ⁶¹⁷.
127. O Thou who art Buddha, who hast attained the profound *dharma*, who hast understood that beings are void, without personality ⁶¹⁸ and without individuality ⁶¹⁹, who has rejected ⁶²⁰ both extremities: that of existence and that of non-existence, who knows that transient reality ⁶²¹ is [illusory as is the reflection] of the moon in water, —
128. do now tell those whose mind is inclined towards the best Vehicle ⁶²², who belong to the lineage ⁶²³ of Buddha and to the lineage of *dharma*, who contribute to the growth of the Three Jewels ⁶²⁴, — tell them why Thou hast smiled?
129. When the Victorious One teaches the doctrine to the *śrāvakas*, [the rays issuing from] the smile of the Sugata come back to his knees; if he addresses the Vehicle of the *pratyekabuddhas* ⁶²⁵, [the rays] return to his shoulders. But when he speaks to the [adherents of] the Buddha's Vehicle, [the rays] return to the top of his head.

⁶¹⁷ Ch₂: »The effulgence of the moon, the sun and the jewels, the shining of Śakra and all the brightness of Brahma are darkened, cease to be and shine no more when Buddha emits light which illuminates all the Buddhalands (*buddhakṣetra*).« Ch₂: »The effulgence of the Lord pervades the entire Universe and illuminates the immeasurable Buddhalands. The brightness of the sun, the moon and of jewels cannot equal that of the Tathāgata.«

⁶¹⁸ *anātma*. ⁶¹⁹ *apudgala*. Ch₁ = *ajiva*.

⁶²⁰ In Ch₁ the reading *chüan* of the »Three editions« and the »Old Sung ed.« should be substituted to *sun* of Taishō.

⁶²¹ literally: »the three Times« *i. e.*, the empirical reality which passes through the past, the present and the future. Ch₁: »who knows that wordly happiness is illusional like moonlight.«

⁶²² Ch₁: »Path.«

⁶²³ *gotra*. Ch₁ om. and translates: »who are grounded in the *buddha-mārga* and the *saddharma*.«

⁶²⁴ *triratna*.

⁶²⁵ T. *rkyaen-gyi they-pa*, a rather unusual rendering of *pratyekabuddhayāna*.

130. As hundreds of thousands of rays emitted by Thee came back to the *uṣṇīṣa* of the Sugata, there are no doubts that Thou, the god of gods⁶²⁶ and the benefactor of beings dost now the benefit of prophesying to some one the attainment of the Buddha's Vehicle⁶²⁷.

131. Thereupon the Lord thus spoke to the venerable Ānanda: — »Hast Thou seen, Ānanda, the noble youth⁶²⁸ Bhadra?⁶²⁹« — »Yes, Lord, I have seen him«, — he replied. — »Then, Ānanda, this noble youth Bhadra, after 92 000⁶³⁰ aeons, during an aeon called »Well Created⁶³¹«, in a world called »the Great Arrangement⁶³²« will appear as the Tathāgata, the Arhat, the Fully Enlightened One⁶³³ — Vikurvaṇarāja⁶³⁴ by name. And

⁶²⁶ *devātideva*.

⁶²⁷ Both Ch. differ considerably in the rendering of the matter of stanzas 129, 130. Ch₁: »(129) when the Buddha teaches the pure doctrine to the *śrāvakas*, the rays which lean on him(?) shine like the light of all the suns. Things are different when he expounds the highest Truth to those wishing to become Buddhas. (130) In order to have no doubts, I ask Thee, god of gods, to explain me who will attain the *buddhayāna*. This effulgence of the Buddha, pure and removing defilements has come back to Buddha, to the top of his head and is seen no more.«

Ch₂: »(129) The rays which are emitted by the smile of the Tathāgata behave in different ways according to the Vehicle. They come back to his knees or his shoulders if [Buddha addresses] the men of two Vehicles (*dvīyāna*). (130) But the immeasurable rays which he emitted now reach the *uṣṇīṣa* of the Tathāgata. Then, for whom is meant the prophecy of the god of gods concerning the attainment of the *buddhayāna*?« Leumann's translation of these two stanzas (see L. p. 365) is based on Ch₂.

⁶²⁸ *kulaputra*. In T. Bhadra is thus called only from this § onward, cf. foot-note 383. In Ch₁ »the juggler« is still used, but *kulaputra* appears already in the next sentence.

⁶²⁹ Ch₁ adds: »...[Bhadra] lifted up to the skies.«

⁶³⁰ So all the versions. Leumann (L. p. 365) prefers »92 aeons« without any foundation.

⁶³¹ *Sunirmīta*. T. *legs-par-sprul-pa* = Ch₁ *huan hua* = Ch₂ *shan hua*.

⁶³² *Mahāvīyāha*. T. *bkod-pa-chen-po* = Ch₂ *ta chuang yen*. Ch₁ *ta ching* consists in a misreading *Mahāsuddha*.

⁶³³ Ch₁ gives the full list of epithets, as *e. g.* in § 3.

⁶³⁴ T. *ṃam-par-phrul-ba'i rgyal-po* = Ch₁ *yen ching wang* = Ch₂ *shen pien wang*. Leumann (L. p. 365, note 2) points out that a Buddha called Sarvaguṣeṣvaraprabhāsa-vikurvaṇarāja is mentioned in the *Śūraṃgamasaṃādhi*. In the *lokadhātu* of this Buddha as well, only the Bodhisattvas and no *śrāvakas* or *pratyekabuddhas* are found.

the »Great Arrangement« world belonging to this Tathāgata Arhat, Fully Enlightened One Vikurvaṇarāja will be very rich, extensive and delightful, very abundant⁶³⁵, pleasant and full of men and numerous beings. It will be flat like the palm of the hand, soft to the touch like the *kācalindī*⁶³⁶ stuff, adorned with flowery trees⁶³⁷, resounding with various musical sounds. Multifarious incenses will burn there and, continually, without interruption, umbrellas, banners and flags will be hoisted.

As for food and drink, Ānanda, just as the enjoyments of the Thirty Three⁶³⁸ are obtained at the mere thought of them, so will be obtained the enjoyments and the feeding of the inhabitants [of this world]. And in the »Great Arrangement« world various arrangements will appear constantly, therefore this world will be called »the Great Arrangement«.

All the beings of this Buddha-land will possess a great faith and will exclusively profess the religion of the Great Vehicle. The Tathāgata Vikurvaṇarāja will live 10 000 years, and even after his *parinirvāṇa* his holy religion will last still ten million years⁶³⁹. And, Ānanda, at the very moment of the extinction of the Tathāgata Vikurvaṇarāja he will prophesy to the Bodhisattva Viśrutakīrti⁶⁴⁰(?) that [in future times this Bodhisattva] will appear on earth as the Tathāgata, the Arhat, the Fully Enlightened One — Samantaspharaṇapati⁶⁴¹ by name. After this prediction Vikurvaṇarāja will meet complete extinction.

132. Thereupon the noble youth Bhadra descended from the skies, bent his head to the feet of the Lord and thus spoke: — »O Lord, from this day onward I take refuge in all the million millions of Buddhas, Tathāgatas, Arhats and Fully Enlightened Ones, in the Holy Teaching and in the Holy Congregation! And

⁶³⁵ *subhikṣa*. ⁶³⁶ Ch₂: »*tulapaṭika* stuff.«

⁶³⁷ Ch₁: »trees shining with the brightness of the sun and of the moon«, Ch₂: »flowers, fruits, trees and creepers (*vallī*).«

⁶³⁸ Ch₁ adds: »in the palace of seven treasures.«

⁶³⁹ Ch₁: »100 000 years.«

⁶⁴⁰ T. *sgra-rnam-par-grags-pa* = Ch₁ *wen ch'eng* = Ch₂ *ch'eng*. Leumann (ibid.) proposes the reconstruction: *Yaśas*.

⁶⁴¹ T. *kun-gyi-khyab-bdag* = Ch₁ *p'u ta* = Ch₂ *i chieh tsui sheng*. Leumann proposes *Sampārṇapati*.

I shall proclaim the Absolute Essence⁶⁴² of the Tathāgata in the same way as it was explained by the Tathāgata himself by means of his own Absolute Essence which does not differ from the Absolute⁶⁴³, which is indivisible⁶⁴⁴, without imperfection⁶⁴⁵, undifferentiated⁶⁴⁶, unborn⁶⁴⁷ and unconditioned⁶⁴⁸.

133. Then the venerable Ānanda addressed the noble youth Bhadra in these words: — »O Bhadra, hast thou reached the Absolute Nature⁶⁴⁹ of the Tathāgata? For thou speakest just like Tathāgata speaks about the Absolute Essence⁶⁵⁰.« Bhadra replied: — »All the *dharma*s, Ānanda, reached the Absolute Nature of the Tathāgata. Why? Because, Ānanda, the Tathāgata has recognized the Absolute Essence as being indivisible. I have cognized also this Absolute Essence as being indivisible, and just as I have cognized it, so have all the beings. And just as it concerns all the beings, so it concerns all the *dharma*s. Therefore, o venerable Ānanda, duality is not the true aspect⁶⁵¹ of the Absolute Nature of the Tathāgata.

The non-duality, o venerable Ānanda, can neither be perceived, nor cognized by anybody⁶⁵². Why? Because the knowledge

⁶⁴² *tathatā*.

⁶⁴³ properly speaking: »is not wrong (*aviparita*) [in relation to the real *tathatā*].«

⁶⁴⁴ *abhedyā*. ⁶⁴⁵ *avikala*. ⁶⁴⁶ *akalpita*. ⁶⁴⁷ *anutpanna*.

⁶⁴⁸ *anabhisamṣkṛta*. Ch. translate this passage as follows: Ch₁ »Just as the Tathāgata is inexistent from the outset (*pen vu*), so all the Buddhas do not differ from him as they are also inexistent from the outset; this *tathatā* is *abhedyā*, *avikala*, *akalpita*, *anutpanna*, *anabhisamṣkṛta* and *advaya*. The Tathāgata is inexistent from the outset and therefore I shall accomplish a similar *tathatā*.«

Ch₂: »I shall take refuge in the *tathatā* just as does the Lord Buddha who shows by means of his own *tathatā* which is not different from the [real] *tathatā*, that all the *dharma*s do not differ from the *tathatā*, that they are *nirvīṣeṣa*, *avikala*, *akalpita*, *anutpanna* and *anabhisamṣkṛta*. Leumann's translation of this passage is not exact.

⁶⁴⁹ *dharmatā*.

⁶⁵⁰ *tathatā*. Ch₁ continually renders it as »non existence from the outset (*pen vu*).«

⁶⁵¹ = *na dvaya**prabhāvita*. For the translation of *prabhāvita* see R. p. 65 foot-note 152.

⁶⁵² Ch₁: »only those who use discriminative imagination (*samjñā*) conceive plurality.«

of one who knows [that the world is but] imagined⁶⁵³ is the knowledge of Buddha.«

Thereupon the venerable Ānanda said to the Lord: — »O Lord, this noble youth Bhadra can turn the head of all the world including gods. Formerly he turned heads by means of the essence of illusion and now he does it by means of his wisdom and knowledge⁶⁵⁴. And for what reason? Because such is the power of his wisdom and knowledge⁶⁵⁵.«

134. Then the Lord spoke thus to the juggler Bhadra: — »Bhadra, art thou able to deceive all the world including gods?⁶⁵⁶« He replied: — »Just as the Lord deceives, so I deceive. And why? Because *e. g.* the Lord, though there exists no »self«⁶⁵⁷, teaches the Truth using the conventional word »beings«, and, though there exist no soul⁶⁵⁸ and no individual person⁶⁵⁹, the Lord, when teaching the Truth, adopts the word »person«. Therefore he is a great deceiver. After having reached the Highest Essence of Enlightenment⁶⁶⁰ he does not see any *dharma* which dies, transmigrates or is born, and yet he teaches the doctrine of death, transmigration and rebirth⁶⁶¹. As such is the Lord, he appears in whatever place of the world of men and gods as if he were a Tathāgata proclaiming the Truth⁶⁶².«

The Lord approved the juggler Bhadra with the words: —

⁶⁵³ literally: »who knows the *saṃjñā*.« Ch₁: »to reject the *saṃjñā* means to reach the knowledge of the Buddha.« Ch₂: »to cognize all the *dharma*s as being but imagined (= as being but *saṃjñā*) is the knowledge of the Buddha.«

⁶⁵⁴ Ch₂ adds: »...and the *pratibhāna*.«

⁶⁵⁵ Ch₁ translates this passage as follows: »Ānanda said to the Lord: — »Should the noble youth Bhadra now preserve his magical power by means of which he deceived gods and men?« Buddha answered to Ānanda: — »Now Bhadra attained the *māyā* of the *dharmaśāstra*. Why? Because it is the *pratibhāna* of his wisdom.«

⁶⁵⁶ Ch₂ briefly: »is it true, Bhadra?«

⁶⁵⁷ *ātman*. ⁶⁵⁸ *jīva*. ⁶⁵⁹ *pudgala*. ⁶⁶⁰ *bodhimaṇḍa*.

⁶⁶¹ Ch₁: »the Tathāgata is inexpressible (*anākṣara*) and did not attain the *bodhimaṇḍa*. Can then the *dharma*s which die, are born or transmigrate exist? And yet [The Buddha] teaches the doctrine of death and rebirth.«

⁶⁶² Ch₁: »there exists no *nirvāṇa* and yet he shows the *nirvāṇa*. Since the Lord teaches that all is equal, he can deceive all the world including gods because he shows that all the merits (*guṇa*) are equal.« Ch₂ om. this all and repeats only: »The Tathāgata is the great deceiver.«

»Well said, well said, noble youth! It is really as 'Thou tellest, viz.: though there exists no »self«, I teach the Truth using the conventional word »beings«, and, though there exist no soul and no individual person, when teaching the Truth, I adopt the word »person« and this is a great deceit. Furthermore, the Tathāgata, after having reached the Highest Essence of Enlightenment, does not see any *dharma* which dies, transmigrates or is born, and yet he teaches the doctrine of death, transmigration and rebirth. [In the absolute aspect] there exists no *nirvāṇa* nor any doctrine which is taught in order to make the *nirvāṇa* possible⁶⁶³.«

135. Then the noble youth Bhadra expressed to the Lord the wish of being ordained and the Lord said to the Bodhisattva Maitreya: — »Do ordain⁶⁶⁴, Maitreya, the noble youth Bhadra.« Maitreya ordained and consecrated Bhadra and addressed thereafter the Lord in these words: — »O Lord, the ordination of a Bodhisattva does not consist in these [ritual] appearances⁶⁶⁵, marks and formalities⁶⁶⁶. Why, o Lord? Because no Bodhisattva is attached to all these external marks. The [true] ordination of the Bodhisattvas is to remain in the three worlds in order to bring beings to maturity⁶⁶⁷.«

Thereupon, in consequence of this instruction, the mind of 5000 beings became directed to the Supreme Enlightenment and the mind of 200 monks⁶⁶⁸ became free from attachments⁶⁶⁹ and delivered from defilements⁶⁷⁰.

136. Then the venerable Ānanda asked the Lord: — »How should be called, o Lord, this exposition of the doctrine?⁶⁷¹ Which name should we bear in our minds?« The Lord answered: — »Bear in your minds⁶⁷² [the name] »The Prophecy

⁶⁶³ Ch₁ om., Ch₂: »Though there exist no *dharma* which can be called *nirvāṇa*, I teach the *nirvāṇa* in order to make salvation possible.«

⁶⁶⁴ Both Ch.: »shave his hair and beard and make him a *śramaṇa*.«

⁶⁶⁵ literally: »colours (*varṇa*)«. Ch₂ translates *erh* »ear«, an obvious misreading: *karma* instead of *varṇa*.

⁶⁶⁶ T. *tshul* = *ākāra* »proceedings.« Ch_{1,2}: *hsing* »forms.«

⁶⁶⁷ Ch₁: »in order to attain perfect wisdom.«

⁶⁶⁸ Ch. om. ⁶⁶⁹ *anupātta*. Both Ch. om.

⁶⁷⁰ *āśravavinirmukta*. ⁶⁷¹ *dharmaparyaya*.

⁶⁷² T. *zuñ(s)-śig* = *dhārayitavyam* and not *dhāraṇī* as Leumann translates it (L. p. 366).

concerning the juggler Bhadra⁶⁷³« or »The Gradual Attaining of Enlightenment«⁶⁷⁴.«

A Bodhisattva⁶⁷⁵, Ānanda, who wishes to behold the Tathāgata and who wishes to do the work of Buddha for the sake of beings, must keep this exposition of the doctrine, bear it in mind, read it and explain it to others. What for? Because, Ānanda, he who kept it, bore it in mind, read it and explained it to others can behold the Tathāgata and can do the work of Buddha for beings. Therefore, Ānanda, for the sake of the bliss of numerous beings, owing to affection for the world, in order to bring profit, advantage and happiness to gods and men, keep this exposition of the doctrine, bear it in the mind, read it and master it. The *dharma*s, Ānanda, which will attain Enlightenment, attain it through the Great Vehicle and they learn it by the Great Vehicle. Therefore this exposition of the doctrine may also be called: »The Attaining of Enlightenment«.

Thou shouldst believe in it, Ānanda, and fix it in thy mind. And in him who will put this exposition of the doctrine in a book and who will nourish it in his self, the Tathāgata will abide in his body and how much more in the body of those who, having heard it, shall realize the Absolute Essence⁶⁷⁶.«

137. Thereupon the noble youth Bhadra thus spoke to the Lord: — »This exposition of the doctrine, o Lord, should also be called: »The incitement of the store of former merits«. Why? Because, o Lord, after my having heard this exposition of the doctrine, the formerly accumulated store of my merits became manifest.«

Thus taught the Lord. And the noble youth Bhadra, the venerable Ānanda, the whole host of assistants, and the world including gods, men, *asuras* and *gandharvas* applauded in ecstasy to the words of the Lord.

⁶⁷³ *Bhadra-māyākāra-vyākaraṇa*.

⁶⁷⁴ *Samyaksaṃbodhikrameṇotpatti*.

⁶⁷⁵ Ch₁: »a being who, in the future, wishes to behold the Buddha.«

⁶⁷⁶ *tathatā*. Ch₂: »...shall rightly understand this book (?).« Ch₁ is not clear.

Bhadra-māyākāra-vyākaraṇa

według źródeł tybetańskich i chińskich.

Streszczenie polskie

Ārya-Bhadra-Māyākāra-vyākaraṇa należy do bardzo ważnej, a mało jeszcze dotąd zbadanej grupy sutr mahajanistycznych, zwanej *Ratnakūṭa*. Oryginał sanskrycki tekstu nie został zachowany. Mamy jedynie przekłady: tybetański (Kandzur, *Dkon-brtsegs-pa* 21, tłumacze: Jinamitra, Prajñāvarma, Ye-śes-sde) oraz dwa przekłady chińskie: starszy z III/IV wieku po Chr. (tłumacz Dharmarakṣa) i późniejszy z epoki dynastii T'ang (tłumacz Bodhiruci, który działał pomiędzy 693 a 713 rokiem). Wobec tego, że przekład Dharmaraksy nie bardzo się różni od przekładów późniejszych, możemy z dużym prawdopodobieństwem przypuścić, że tekst oryginalny miał już mniej więcej obecną postać w II/III wieku, należy więc do okresu powstawania najstarszych sutr mahajanistycznych.

Treścią sutry jest legenda o czarowniku imieniem Bhadra, który przy pomocy sztuczek magicznych chciał oszukać Buddę, zapraszając go na ucztę magiczną, wyczarowaną na śmietniku. Budda nie tylko przejrzał podstęp, ale przy pomocy swej potęgi magicznej sprawił, że Bhadra, nie mogąc cofnąć swych czarów, uznaje wyższość Buddy nad sobą i nawraca się. Legendę tę spotykamy na terenie buddyjskim w dwu innych redakcjach późniejszych od redakcji sanskryckiej, ale chyba od niej niezależnych. Prawdziwie literackie opracowanie opowiadania znajdujemy w wersji »sakijskiej«, zachowanej w cyklu tekstów buddyjskich, wydanych przez Ernesta Leumann'a (*Das nordarische sakische Lehrgedicht des Buddhismus*, Leipzig 1933, str. 6—26). Reminiscencję legendy

spotykamy również w tradycji palijskiej (Komentarz do *Dhammapaḍy*, wydanie Normana, I 435—45), gdzie jednak ostał się tylko zasadniczy motyw uczt, nie ma natomiast ani postaci czarownika, ani też z tą legendą nie są związane żadne wnioski doktrynalne. Jedynie w wersji sanskryckiej, leżącej u podstawy znanych nam tekstów tybetańskich i chińskich, legenda o czarowniku jest kanwą, na której roznute są ogólne rozważania doktrynalne, przede wszystkim nauka o tym, że wszystko jest *māyā*, kosmiczną iluzją. Podstęp Bhadry służy tu za punkt wyjścia dla wykładu tej nauki. Ponieważ Bhadra wie, że wyczarowana przez niego uczta na prawdę nie istnieje, nie jest mu trudno zrozumieć, że podobnie iluzoryczną jest cała rzeczywistość empiryczna. Analogia pomiędzy małym czarownikiem Bhadrą a Buddą — czarownikiem uniwersalnym, jest szczegółowo rozwinięta. Różnica pomiędzy obu czarownikami jest ilościowa i jakościowa: *māyā* Bhadry jest częściowa, jednostronna (*ekadeśa*), podczas gdy *māyā* Buddy dotyczy całej rzeczywistości. Poza tym, »oszukańcze« stworzenie przez Buddę iluzorycznej rzeczywistości ma cele dobre, prowadzi istoty do zbawienia. Bhadra natomiast wyczarował swoją ucztę w złych zamiarach. Jednakże wobec tego, że wszelka ofiara złożona Buddzie, nawet w złych celach, liczy się jako zasługa, oszukańcza uczta Bhadry ma pewną pozytywną wartość, zwłaszcza że dała okazję do nawrócenia samego Bhadry i obecnych przy uczcie. Właściwą jednak ofiarą w tym wypadku jest zrozumienie nierealności świata fenomenalnego.

Imię Bhadry nie jest przypadkowe. W tradycji buddyjskiej nazywają się tak przeważnie siewcy niezgody, schizm i herezji. Tradycja południowa zachowała pamięć o mnichu, zwanym Subhadda, który po śmierci Buddy próbował wzniecić bunt w gminie buddyjskiej. W tradycji północnej spotykamy postać pewnego Bhadry, który został mnichem w 137 roku po Nirwanie i zajmował się wyszukiwaniem punktów spornych w piśmie, wywołując w ten sposób zwątpienie i niesnaski. Dopiero po jego śmierci poznano, iż był on wcieleniem Māry. Mamy tu prawdopodobnie reminiscencję boga zniszczenia, Śiwy, którego jednym z imion było właśnie Bhadra.

Cały tekst odznacza się rzadką w literaturze buddyjską jednolitością treści, którą przerywają jedynie §§ 79—121 zawie-

rające wyliczenia cech i obowiązków Bodhisatwów w typowej dla sutr buddyjskich klasyfikacji czwórkowej.

Praca niniejsza zawiera krytyczną edycję tekstu tybetańskiego oraz t. zw. krytyczne tłumaczenie czyli przekład oparty na wszystkich wersjach tybetańskich i chińskich i uwzględniający w odnośnikach wszystkie odchylenia od przyjętej interpretacji. Wobec tego, że szczegółowy tybetańsko-chiński indeks ma się ukazać osobno, do pracy niniejszej dodany jest jedynie indeks zrekonstruowanych terminów sanskryckich oraz spis chińskich słów cytowanych w książce.

TRANSLATION OF POLISH SUMMARY

The *Ārya-Bhadra-Māyākāra-nyākaraṇa* belongs to a very important yet still unsufficiently investigated group of Mahāyāna sūtras, called *Ratnakūṭa*. Its Sanskrit original is not preserved; we possess only one Tibetan translation by Jinamitra. Prajñāvarman, Ye śes sde (Kanjür, *dkon brtsegs pa* 21), and two Chinese translations: by Dharmarakṣa from the 3rd/4th century A.D. and by Bodhiruci from the period of T'ang dynasty (Bodhiruci was active 693-713 A.D.). Since Dharmarakṣa's translation does not differ too much from the later translations it can be surmised with much probability that the original text has acquired more or less the present form in the 2nd or 3rd centuries A.D. Thus it belongs to the period of origination of the oldest Mahāyāna sūtras.

The contents of the Sūtra is a legend of a juggler Bhadra. Bhadra, due to his magical tricks, intended to deceive the Buddha and invited him to a magic feast which was charmed into being on a refuse dump. The Buddha, however, not only saw through the stratagem but also through his magical power made Bhadra, who could not revoke his charms, to acknowledge Buddha's superiority and converted him.

In the Buddhist literature the legend is found in two other versions, later than the Sanskrit version but probably independent from it. A genuine literary version one can find in Khotanese: it is preserved in a series of Buddhist texts edited by Ernst Leumann (*Das nordarische sakische Lehrgedicht des Buddhismus*, Leipzig 1933, pp. 6-26). There is a reminiscence of the legend in the Pali tradition, viz. in the commentary on the Dhammapada (ed. Norman, I, pp. 435-445). Here, however, only the principal motive of a feast has been preserved, while the person of a juggler as well as all the doctrinal consequences of the legend are absent. It is only the Sanskrit version that was the basis of the above mentioned Tibetan and Chinese texts, where the general doctrinal speculations and in particular the doctrine of the *māyā*, i.e. that everything is but a cosmic illusion, are focused on the person of the juggler. Bhadra's trick is a starting point for the teaching. Since Bhadra knows that the feast created by him does not exist in reality

it is not difficult for him to understand a similar illusionary nature of the empirical reality. This analogy between Bhadra the juggler and the Buddha, a universal magician is developed in details. There is a quantitative and qualitative difference between the two magicians: Bhadra's *māyā* is partial only, one-sided (*ekadeśa*), while the Buddha's *māyā* refers to the whole reality. Moreover, Buddha's "false" creation of the illusory reality has good ends—it leads the sentient beings to liberation; Bhadra created his feast with an evil intention. However, every gift offered to the Buddha, be it done even with a bad intention, is regarded as a merit, and therefore Bhadra's deceitful feast has nonetheless some positive value. The more so as it brought to Bhadra's conversion and all those taking part in the feast. But as the true gift is here regarded realization of nonreality of the phenomenal world.

The name of Bhadra does not seem to be accidental—in the Buddhist tradition it is often given to dissidents, heretics and schismatics. According to the Southern tradition, a monk, Subhadda by name, tried to organize a dissent in the sangha after Buddha's death. According to the Northern tradition, a certain Bhadra, who became a monk 137 years after the Nirvāṇa, was tracing controversial points in the Scriptures and provoked doubts and quarrels within the sangha; only after his death he has been recognized as an incarnation of Māra, the Evil One. Most probably this is a reflection of Śiva, god of destruction, one of his name being just Bhadra.

The text itself is very homogeneous in its contents, a rare feature in the Buddhist literature; only paragraphs 79-121 contain a list of the characteristics and the duties of a bodhisattva in a typical Buddhist tetradic classification.

The present work contains a critical edition of the Tibetan text and a so-called critical translation, i.e. an annotated translation based on all the Tibetan and Chinese versions. In the foot-notes are recorded all the deviations from the accepted interpretation.

Warsaw, January 1990

DR. MAREK MEJOR

I N D E X

Sanskrit — Tibetan

As a detailed Tibetan, Chinese and Sanskrit Index will appear in a separate volume, the present list contains only those technical terms and proper names, the Sanskrit reconstruction of which is given in the foot-notes of the »critical translation«. When the word is missing in the Tibetan version or is reconstructed only on the basis of Chinese versions, it is given in the Index without the T. equivalents.

Numbers without specification refer to the foot-notes, those preceded by § or p. refer to the numbers of paragraphs and pages respectively.

Proper names

- Ajātaśatru* = *ma-skyes-dgra* § 30.
Ānanda = *kun-dga'-bo* § 23, § 77, § 122, § 131, § 133, § 136, § 137.
Kālagiri 131.
Cakravāḍa = *khor-yug* 81.
Jambudvīpa = 'dzam-bu'i gliñ § 35.
Jivaka = 'tsho-byed § 32.
Parikhāṭa = 'obs 82.
Pārijāta (*kovidāra*) = *yoñs-'du-sa-brtol-ba* 165, 222.
Priyasvara = *ña-ro-sñan-pa* 50.
Prakāśabudhi = *blo-gsal* § 1.
Prabhākara = 'od-byed § 1.
Prabhāketu = 'od-tog § 24.
Prabhātejas = 'od-gzi-brjid-dan-ldan 50.
Prabhāvyūha = 'od-bkod-pa § 1, § 25.
Prabhāśudha 49.
Prabhāśrī = 'od-dpal § 1.
Brahma = *tshañs-pa* § 1, § 39, § 125, § 126.
Brahmarāja 191.
Bhadra = *bzan-po* 83 and passim.

- Bhadrakalpika* = *bskal-pa-bzañ-po* § 1.
Bhadrāmāyākāravvyākaraṇa = *sgyu-ma-mkhan-bzañ-po-luñ-bstan-pa* 673.
Mañjuśrī = *'jam-dpal* § 1, § 31.
Māra = *bdud* 428, § 28, § 88, § 103, § 104.
Mahākāśyapa = *'od-sruñ-chen-po* 193, § 19.
Mahāvīrya = *bkod-pa-chen-po* 632.
Mahāsūratī = *kha-lo-sgyur-ba-chen-po* § 1.
Maitreya = *byams-pa* § 1, § 30, § 135.
(*Mahā*)*maudgalyāyana* = *mo'u-dgal-gyi-bu-chen-po* § 8, § 9, § 10, § 20.
Rājagṛha = *rgyal-po'i khab* § 1, § 2, § 4, § 6, § 7, § 11, § 33.
Vikramaṇarāja = *rnam-par-'phrul-ba'i rgyal-po* 634.
Vinayavan = *dul-ba-dañ-ldan-pa* 54.
Viśrutakīrti = *sgra-rnam-par-grags-pa* 640.
Vaijāyanta = *rnam-par-rgyal-byed* 164.
Śakra = *brgya-byin* § 1, § 13, § 15, § 16, § 18, § 32, § 35, § 125, § 126.
Śāntamati 50.
Śāriputra = *śā-r'i bu* § 21.
Samghavara 53.
Sattvapariṣādana 53.
Sattvasāra = *sems-can-gyi sñiñ-po* 53.
Sattvasārathī = *sems-can--kha-lo-sgyur-ba* 54.
Samantaspharaṇapati = *kun-gyi-khyab-bdag* 641.
Samyaksaṃbodhikrameṇotpatti = *rim-gyis byañ-chub yañ-dag-par-'byuñ* 674.
Sahāṇpati = *mi-mjed-kyi bdag-po* 57.
Sārathī = *kha-lo-sgyur-ba* § 1.
Siṃha = *señ-ge* § 1, § 26.
Siṃhamati = *señ-ge-blo-gros* § 1, § 29.
Sucandana = *tsan-dan-bzañ-po* § 1.
Sunirmita = *legs-par-sprul-pa* 631.
Subhūti = *rab-'byor* § 22.
Sumeru = *ri-rab* 131.

Technical terms and expressions

- akalpita* = *rnam-par-mi-rtog-pa* 517, 646, 648.
akuśaludharma = *mi-dge-ba'i chos* 501, 585.
akriya = *byed-pa-med-pa* 215.
akṣaya = *zad-mi-ses-pa* 419, *mi-zad-pa* 570, p. 11.
akṣara = *yi-ge* 569, 570, p. 11.
agata = *'gro-med* 286.
acala = *mi-gyo* 316, 648.
ajāta 289.
ajīva 619.
ajñāna = *ye-ses-med-pa* 289.
atīpta = *ñoms-mi-ses-pa* 250.

- adravya* (?) 363.
advaya 648.
adharmā 262.
adhīmukta = *mos-pa* 226, 492.
adhīmukti = *mos-pa* 578.
adhiṣṭhāna = *byin-gyis-brlab* 378.
anakṣara 661.
anabhisaṃskṛta = *mñon-par-'du-bgyid-pa-ma-mchis-pa* 648.
anāgata = *'oñ-med* 286.
anātma = *bdag-med-pa* 568, 618.
anālaṃbya = *rten-pa-med* 317.
anāvaraṇabuddhacakṣuḥsamanvāgata = *sañs-rgyas-kyi spyan-ñams-mi-mna'-ba-dan-ni-lan* 73.
anāsrava saṃvara 389.
anāsravaśāṇḍhā 326.
aniketa 354.
aniruddha = *'gag-med* 286.
anukampa(ka) 282, p. 11.
anutpattikadharmakṣānti = *mi-skye-ba'i chos-la bzod-pa* 48, 116, 373, 508, 602.
anutpanna = *skye-ba-med* 286, 333, *skye-ba-ma-mchis-pa* 647, 648.
anupātta = *len-pa-med-pa* 669.
anubhāva = *mthu* 92, 148, 218.
anūsāsanaprātihārya = *rjes-su-bstan-pa'i cho-'phrul* 76.
antarikṣa 143.
anyatīrthika = *gžan-mu-stegs-can* 174.
apudgala = *gañ-zag-med-pa* 512, 515, 619.
apraṭiṣṭhita 354.
apratihata = *thogs-pa med-pa* 571.
apratyutpanna = *gnas-pa-med-pa* 286.
apsaṃvartanī 123.
abmaṇḍala 123.
abhāva = *dños-po-med-pa* 363, 516.
abhijñā = *mñon-par-śes-pa* 45, 273, 532, 556.
abhinirevṛtti = *mñon-par-'grub-pa-byed-pa* 188, p. 7.
abhinīṣṭi = *mñon-par-'grub-pa-byed-pa* 188.
abhinīlapadmanetra 97.
abhedyā = *dbyer-ma-mchis-pa* 644, 648.
amṛta = *bdud-rtsi* 238.
ayoniśaḥ = *tshul-bžin-ma-lags* 262, *tshul-bžin-ma-yin-pa* 490.
arūpa = *gzugs-med* 284, 294.
artha = *don* 426, 564.
arthacaryā 522.
arthapratisaṃvid 563.
artharaśa = *don-gyi dbaṅ* 467.
alakṣaṇa 360.

- alpeccha* = 'dod-pa-chuñ-ba 432.
avakṛṣṭa = 'du-'dzi-la-mi-dga'-ba 398, 'du-'dzi-med-sa 482.
avatāra = glags 429.
avarṇa = kha-dog-(med) 295.
avikala = ma-tshañ-ba-ma-mchis-pa 645.
aviparita = slar-ma-log-pa 643.
avaivarttikā dharmāḥ = phyir-mi-ldog-pa'i chos 597.
avyabhicārin = rnam-par-gyañ-ba-med-pa 561.
aṣṭāṅgopeta (svara) 98, p. 11.
aṣṭādaśāvenikabuddhadharmapratipūrṇa = sañs-rgyas-kyi chos ma-'dres-pa
 bco-brgyad-dañ-ni-ltan 71.
asaṃsṛṣṭa = ma-'dres-pa 535.
asaṃskṛta 246, 551.
asaṃsthāna = dbyibs-med 296.
asakta = chags-pa-med 571.
asaṅga = chags-pa-med-pa 47, 242.
asamasamāḥ skandhāḥ 326.
asiddha = 'grub-pa-med 292.
asura = lha-ma-yin § 1, § 125, § 137.
asvabhāva = 'no-bo-ñid-med-pa 293, 333, 359, 541, 542.

ākāra = tshul 666.
ākāśa = nam-mkha' 123, 201.
ākāśadāna = nam-mkha'i sbyin 201.
ātman = bdag 657.
ādiśuddha 309, 558.
ādiśūnya 365.
ādeśanāprātikārya = kun-brjod-pa'i cho-'phrul 76.
ādyabhāva 365.
ānulomikī kṣānti = mthun-pa'i bzod-pa 371.
ānuśaṃsa = phan-yon 282, 415, p. 11.
āvenika° see *aṣṭādaśāvenika°*.
āśaya = bsam-yid 263, bsam-pa 390, 449, 459.
āśraya = gnas 390.
āsravavīnirmukta = zag-pa-rnams-las sems rnam-par-grol 670.
āhāra = 'zal-zas 64.

īryāpatha = spyod-lam 40, 142, 143, 249, 298, 397, 407.

upapatti = skye-ba 391.
upabhoga = ñe-bar-spyad-pa 184.
upāya = thabs 268.
upāyakauśalya = thabs-la mkhas-pa 448, 536, 538, 598.
upāsaka and *upāsika* 86, § 4, § 16.
uṣṇīṣa = dbu'i gtsug 96, 627, § 122, § 130.

ūrṇā(keśa) = mdzod-spu 96, 99.

ṛddhi = rdzu-'phrul 147, 227.

ṛddhiprūtiḥārya = rdzu-'phrul-gyi cho-'phrul 47, 48, 76, p. 6.

ṛddhibala 122.

ekadeśa = phyogs-gcig-pa 118, p. 8.

ekalakṣaṇa 321, 360.

ekāgracitta = rtse-gcig-sems 343.

ekāgracittabuddhāvadhāraṇa 456.

ekāgrasmṛti = dran-pa-rtse-gcig-pa 456.

ekārtha = don-cig 320.

karaṇa 107, p. 11.

karaṇḍa = za-ma-tog 107, p. 11.

karuṇā = sñiñ-rje 72, 207, 552.

karman = las 442, p. 7.

karmamāyā = las-kyi sgyu-ma 185.

karmāvaraṇa = las-kyi sgrib-pa 593.

kalā = ka-la (?) 615.

kācalindī = ka-tsa-lin-di § 131.

kāyajivite 'navekṣin = lus-dañ-srog-la mi-lta-ba 404.

kāmadhātu 389.

kāraṇahetu = byed-pa-rkyen 366.

kārajña = dus-mkhyen-pa 111.

kūlajñāna = dus-śes-pa 408.

kinnara = mi-'am-ci § 1, § 125.

kulaputra = rigs-kyi bu 383, 628, p. 14.

kuśaladharmalakṣaṇa 585.

kuśalamūla = dge-ba'i rtsa-ba 385, 466, 484, 491, 527, 595.

kuśalamūladharmā = dge-ba'i rtsa-ba'i chos 585.

kṛtajña = byas-pa-gzo-ba 439.

kṛtavedin = byas-pa-tshor-ba 440.

kaukṛtya = 'gyod-pa 412.

kratu 272.

kleśa = ñon-moñs-pa 499.

kṣānti = bzod-pa 116, 276, 577, 579, 592.

kṣāntipāramitā 444.

kṣāntibala = bzod-pa'i stobs 444.

kṣetra = ziñ 283.

gaṇāprabhāvita = bgrañ-bar rab-tu-phye-ba-med 310.

gati = 'gro-ba 611.

gandharva = dri-za 613, § 1, § 78, § 137.

garuḍa = nam-mkha'-ldin § 1, § 125.

guṇa = yon-tan 89, 310, 442, 457, 662.

guṇapāramitā = *yon-tan pha-rol-phyin* 607.

guṇaprabhārita 310.

grhapati = *khyim-bdag* 62.

gotra = *rigs* 261, 303, 438, 481, 623.

glānapratyayabhaiṣajya = *sñun-gsos dan sman-zon* 64.

caturvaiśāradya = *mi-'jigs-pa-dan-ni-ldan* 69.

caturpratisaṃvitsamanvāgata = *so-so-yan-dag-par-rig-pa-bzi-dan-ni-ldan* 70.

caryā = *spyod* 242, 297, 387, 397, 450.

citta 345, 558.

cittacaryā = *sems-kyis spyod-pa* 498.

cittapravicaya = *sems-kyis rnam-par-'byed-pa* 394.

cittotpāda = *sems-skye-ba* 490, 537.

cintanā = *sems-pa* 511.

civara = *chos-gos* 64.

cetokāyavimukta = *sems-lus-grol-ba* 203.

ceto(vi)niścaya = *sems-kyis nes-par-bsam-pa* 495.

jāti (?) 393.

jinaguṇāḥ = *rgyal-ba'i yon-tan* 328.

jinaskandhāḥ 328.

jīva = *srog* 658.

jñāna = *ye-śes* 242, 508, 533, p. 7.

jñānamāyā = *je-śes-kyi sgyu-ma* 187.

jvalakara (?) = *'bar-'byed* 132.

tatthatā = *de-bzin-ñid* 642, 643, 648, 650, 676.

tārayati 580.

tārayitavya = *bsgral-bar-bya* 549.

tejas = *mtshu* 239, *gzi-brjid* 606.

tejahsaṃvartanī 123.

trikūlaśānya = *dus-gsum-ston* 307.

triratna = *dkon-mchog gsum-po* 624.

lana 530.

daśabalaśamanvāgata = *stobs-bcu-dan-ni-ldan* 69.

dāna = *shyin* 194, 198, 200, 231, 522, 530, p. 8.

durgati = *nan-'gro* 469, 553, 554.

dṛṣṭi 309.

dṛṣṭyanuśaya = *lta-ba-bag-la-ñal-ba* 480.

devātideva = *lha-yi lha* 626.

devānām indra = *lha-rnams-kyi dhan-po* 56.

dvayaprabhārita = *gnis-kyi rab-tu phye-ba* 651.

dveṣa = *ze-sdan* 113.

dharmā passim.

dharmakāya 318, 335, 601.

- dharmakṣānti* 86.
dharmacakṣuḥ 373.
dharmajñāna 655.
dharmatā = *chos-ñid* 196, 306, 331, 339, 649, p. 10.
dharmatānutpanna = *chos-ñid-'byuñ-ba-med* 311.
dharmadeśanaprātihārya p. 6.
dharmadhātu = *chos-dbyiñs* 335.
dharmānaya = *chos-tshul* 344.
dharmānīlhyapti = *chos-la ñes-par-rtog-pa* 370.
dharmaparyaya = *chos-kyi mam-grañs* 671.
dharmapratisaṃvid 563.
dharmamāyā = *chos-kyi sgyu-ma* 186.
dharmānusārin = *chos-kyis rjes-su-'brañ-ba* 86.
dhātu = *kham*s 313.
dhāraṇī = *gzuñs* 46, 47, 48, 275, 572, 672.
dhārayitavya = *zuñs-ñig* 672.
dhīra 266.
dhaivata (?) = *blo-gsal* 52.
dhyāna = *bsam-gtan* 389, 393.
dhyānaśaṃvara 389.
dhruva = *bṛtan-pa* 464.

narapuṅgava = *skyes-bu-khyu-mchog* 287.
nāga = *klu* 80, § 1, § 78.
nāgarāja 58.
nāyaka 319.
nidāna 587.
ninata 495.
nipuṇa 244.
nimitta = *mtshan-(ma)* 302, 510.
nimna 495.
niyama 530.
niyāma = *ñes-pa* 489.
nirāmiṣacitta = *zañ-zin-med-pa'i sems* 253.
nirāmiṣadharmaśaka = *zañ-zin-med-par chos-ston-pa* 435.
nirukti = *ñes-pa'i tshig* 567, 568.
niruktiṣaṃvid 563.
nirvāṇa 289, 489, 555, 662, 663, § 134.
nirviśeṣa 435, 601, 648.
nyagrodha = *nya-gro-dha* § 6.
nyagrodhapariṃśāla = *nya-gro-dha'i [rgyal-po] ltar chu-ñen-gab-pa* 95.

pañcacakṣuḥ = *spyan-lña* 74, 318, p. 11.
pañcacakṣuḥsamanvāgata = *spyan-lña-dañ-ni-ltan-pa* 74.
paramadharmā = *dam-pa'i chos* 386, 418, 423.
parikṣedakṣānti = *yoñs-su-skyo-ba bzod-pa* 519.

- paricchedana* = *yoñs-su-gcod-byed* 125.
parityajana = *yoñs-su-gtoñ-ba* 523.
paridhāna (?) 128.
parinirvāṇa = *yoñs-su-mya-ñan-'das-pa* 27, 233, § 15, § 111, § 112, § 131.
paripakṣendriya 103.
paripācana = *yoñs-su-smin-par-byed-pa* 523.
paripūrṇa = *yoñs-rdzogs* 376.
paribhoga = *yoñs-su-spyad-pa* 184.
parivṛājaka = *kun-tu-rgyu* 176, 219.
parisuddhasaṃvarasamādhāna 458.
pāramitā = *pha-rol-(tu)-phyin* 278, 474, 596.
pāṣandikā dharmāḥ = *ya-mtshan-gyi chos* 87.
punyaksetra 461.
pudgala = *gañ-zag* 659.
prthagjana 235, 358.
peśala = *des-pa* 248.
prāgvāyu 123.
prajñapti = *gdags-pa* 120.
prajñā = *śes-rab* 74, 240, 324, 326.
prajñācakṣuḥ 74, 318.
prañidhāna = *smon-lam* 277, p. 11.
pratibhāna = *spobs* 47, 277, 395, 571, 581, 654, 655, p. 11.
pratibhānapratisaṃvid 563.
pratisaṃvid = *so-so-yañ-dag-(par)-rig-(pa)* 274, 396, 563 and see *catuḥprati-saṃvit*°
pratiṣṭhā = *gnas-pa* 315, 318.
pratītyasamutpanna = *brten-nas-śes* 364, 365, *rten-na-skye-ba* 513, 514, *rten-ciñ-'brel-bar-'gyur-ba* 587.
pratyakṣeṇa = *mñon-sum-du* 465.
pratyayasamābhāra = *rkyen-tsogs-pa* 190.
pratyātma 525.
pratyekabuddha 146, 245, § 81, § 118, § 129.
pratyekabuddhayāna = *rkyen-gyi theg-pa* (?) 625.
prātimokṣasaṃvara 389.
prātihārya = *cho-'phrul* 75, 76, 121, 182, p. 6.
prīyavādītā 522.

bala = *stobs* 326, 358, see *daśabala*°.
balādhāna = *stobs-bskyed-pa* 88.
bahuśruta = *mañ-du-thos-pa* 416, 421.
bahuśrutatva = *mañ-du-thos-pa* 573.
bāla 358.
buddhakṣetra = *sañs-rgyas-kyi žiñ* 604, 617.
buddhacakṣuḥ 73.
buddhadharma 590.
buddha(bodhiṃ) pratikṣipati 479.

buddhamārga 244, 589, 623.
buddhayāna 627.
buddhānusmṛtisamādhi 224.
bodhi = *byañ-chub* 232, 330, 369, 484, 607.
bodhicitta = *byañ-chub-kyi sems* 243, 384, 486, 534.
bodhipraṇidhāna (?) 438.
bodhimāṇḍa = *byañ-chub-kyi sñiñ-po* 382, 387, 502, 660, 661.
bodhimārga 244.
brahmacarin 176, 219.
brahmasvara 98, 304, 305.
brahmujjugata 98.

bhakti 235, 258.
bhavaakoṭi = *srid-pa'i rtse-mo* 129.
bhājana = *snod-ñid* 540.
bhāva = *dños-po* 348.
bhūmi = *sa* 146.
bhogasampad 579.

maṇḍana 565.
matī = *blo-gros* 272.
manomāyā = *gid-kyi sgyu-ma* 206, 207.
mahāphala = *'bras-bu che-ba* 338.
mahābhūta 314.
mahāvira 233.
mahoraga = *lto-'phye* § 1, § 125.
mātrajñāna = *tshod-ses-pa* 409.
māyā = *sgyu-ma* 25, 107, 185 186, 188, 211, 212, 214, 333, 359, 507, 559,
655, p. 5, p. 7, p. 8.
māyādharmatā = *sgyu-ma'i chos-ñid* 144.
māyābhūmi (?) 228.
māyāvidyā = *sgyu-mas rmoñs-par-byed-pa'i rig-pa* 88.
māyāsvabhāva = *sgyu-ma'i rañ-bzin* 309, 332.
mārga 330.
mithyādr̥ṣṭi 479, 539.
mīmāṃsaka = *spyod-pa-pa* 175.
moha = *gti-mug* 113.
maitrī = *byams-pa* 72, 254, 269, 414.
maitrībhāvanā = *byams-pa-bsgom-pa* 546.

yakṣa = *gnod-sbyin* § 1. § 78.
yāna 201.
yoga § 93.
yogakṣema 238.
yogācāra = *rnal-'byor-spyod-pa* 491.
yonisāḥ = *tshul-bzin* 261, 262, 485, 507.

raga = 'dod-chags 113.

rāpa = *gzugs* 285, 301.

rūpalāya 99.

rūpalakṣaṇa 348.

lakṣaṇa 95, 96, 97, 98.

laghutva = *yañ-ba* 557.

lokanātha = 'jig-rten-mgon-(po) 233.

cacanapatha = *tshig-gi lam* 430.

varṇa = *kha-dog* 665, p. 11.

vāyumaṇḍala = *rluñ-gi dkyil-'khor* 123, p. 6.

vāyusaṃvartan 123.

vikiraṇa = *rnam-par-'jig-pa* 130.

vidhi = *cho-ga* 246.

vidhvamsana (?) = *rnam-par-'thor-hyed* 124.

vinaya 530.

viparita 345.

vimukti = *rnam-par-grol-ba* 325, 326.

vimuktijñānadarśana = *rnam-grol-ye-śes-mthoñ* 326.

vimukter āyadvāra = *rnam-par-'thar-ba'i sgo* 488.

vivarttana (?) = *bsgyur-ba* 582.

viśiṣṭa 240, 449.

viśeṣa = *bye-brag* 424.

vihāra = *gnas* 399.

viheṭhanu 446.

vitarāga = *chags-bral-gyur-pa*, 'dod-chags-bral-ba 368.

vīra = *dpa'-ba* 266.

vīrya 250.

vairambha 124, 126.

vaiśāradya = *mi-'jigs-pa* 528, see *caturvaiśāradya*°.

vyañjana = *tshig-'bru* 565.

vyūha = *bkod-pa* 157, 205.

śaṭhya = *gyu-sgyu* 594.

śamatha = *ži-gnas* 411, 562.

śayanāsana = *gzims-cha dan gdañ* 64.

śaraṇa = *bskyab-pa* 425, 547.

śikṣā = *bslob-pa* 257, 468, 472, 592.

śīla = *tshul-khrims* 322, 326, 458.

śuddha 199, 200, p. 12.

śūnya 365.

śūnyatā = *ston-(pa-ñid)* 207, 330, 478.

śūnyavāda p. 7.

śraddhā 199, p. 11.

śraddhānusmṛtisamādhi = *dad-pa-rjes-su-dran-pa'i tin-ñe-'dzin* 224.

śramaṇa 664.

śrāvaka = *ñan-thos* 146, 245, 627, § 81, § 118, § 129.

śreṣṭhin 62.

ṣaṣṭyaṅgopeta = *yañ-lag-drug-cu-dañ-ldan-pa* 98, p. 11.

saṃyama 530.

saṃvara = *sdom* 389.

saṃvartakalpa 123.

saṃsāra = *'khor-bu* 510, 555, § 102.

saṃskāra = *'du-byed* 400.

saṃskṛta 514, 586.

saṃkalpa = *kun-tu-rtogs-pa* 362.

saṃgrahavastu = *bsdu-ba'i dños-po* 522.

saṃjñā = *'du-śes* 544, 584, 652, 653.

saṃjñāgrāha = *miñ-du-'dzin-pa* 365.

satkāyadṛṣṭi = *'jigs-tshogs-lta-ba* 299.

sattvavara = *sems-can-mchog* 234.

satpuruṣa = *skyes-bu-dam-pa* 443.

saṃtuṣṭa = *chog-śes-pa* 433.

sadārtha 247.

sadārtahajña = *legs-par-don-bsam* 280.

saddharma 623.

saṃdhi = *dgoñs-pa* 493, 588.

saṃpatti = *phun-sum-tshogs-pa* 406.

saṃpad = *phun-sum-tshogs-pa* 447, 530.

samatā p. 7.

samanlacakṣuḥ = *kun-tu-spyan* 230.

saṃādhi = *tin-(ñe)-'dzin* 261, 323, 326, 534.

saṃādhiḥgotra = *tiñ-ñe-'dzin-gyi rigs* 481.

saṃānāṛthatā 522.

saṃāpatti = *sñoms-par-'jug-pa* 393, 543.

saṃāpattiyāvaraṇa = *nañ-du-yañ-dag-'jog-pa-la sgrib-pa* 487.

saṃudghāṭa = *skrod-pa* 436.

saṃyakecaryā 110.

saṃyakecaryāvatāra 531.

saṃyagjñāna 321.

saṃyaktva = *yañ-dag-pa-ñid* 411.

saṃyaktvaṇīyāmāvakṛānti 489.

saṃyaksamkalpa 495.

saṃyoga 448.

sarvajña = *thams-cad-mkhyen-pa* 66.

sarvadarśin = *thams-cad-gzigs-pa* 66.

sarvasattvasamacitta = *sems-can thams-cad-la [sems]-mñam-par-shyor-ba*

473.

sāḥśātkurranti = *mñon-du-byed-pa* 486.

- sādhana* = *las-kyi mtha'* 84.
sāmagrya = *tshogs* 579.
sāra = *sññ-po* 420, 425.
siṃhanāda 181, 182.
siṃhāsana = *señ-ge'i khri* 154.
sugati = *bde'gro* 471, 554.
sunīscita = *siñ-tu-ñes-pa* 263, *legs-par-ñes-pa* 345.
subhikṣa = *lo-legs-pa* 635.
skandha = *phuñ-po* 288, 312, 314, 358, § 71.
skandhāvaraṇa 314.
smāraṇīyavya = *bskul-bar-bya* 550.
smṛti = *dran* 271, 272.
smṛtyupasthāna = *dran-pa-ñer-bzag* 342, 345.
svabhāvenānutpanna 311.
svayaṃbhu = *rañ-byun* 608.

hastyaśvarathapattikāya 291.
hetu = *rgyu* 366.
hṛpāṇa (?) 410.

List of the Chinese Words occurring in the Text
(see the Table which follows)

- | | | |
|----------------------------|---------------------------|----------------------------|
| 1. an wen. | 35. fu. | 69. ming chio. |
| 2. ch'ang che. | 36. hen. | 70. nien. |
| 3. ch'ang lai. | 37. ho ₁ . | 71. pen wu. |
| 4. ch'ang ying. | 38. ho ₂ . | 72. p'i lan p'o. |
| 5. ch'ao. | 39. hou. | 73. p'ing teng hsing. |
| 6. ch'eng. | 40. huan hua. | 74. p'ing teng p'u chien. |
| 7. ch'eng ₁ . | 41. hui yen. | 75. po li chih to chü pi |
| 8. chi hsiang. | 42. hsiang. | t'o lo. |
| 9. chi i. | 43. hsiang ch'u. | 76. po li t'u na. |
| 10. ch'i. | 44. hsieh hsing chih shu. | 77. po t'o lo. |
| 11. chiao shai. | 45. hsieh i tao. | 78. p'o t'o. |
| 12. Chiang fu (ch'i hsin). | 46. hsin. | 79. pu k'o te. |
| 13. chien ku. | 47. hsin chü. | 80. pu t'ui chuan. |
| 14. chien t'a ho. | 48. hsing ₁ . | 81. p'u ta. |
| 15. chih ₁ . | 49. hsing ₂ . | 82. p'u t'i hsin. |
| 16. chih ₂ . | 50. hsien. | 83. san. |
| 17. chih pao shu. | 51. hsü. | 84. se hsiang. |
| 18. chih tsu. | 52. i. | 85. so p'o shih chieh chu. |
| 19. ch'ih huo. | 53. i chieh tsui sheng. | 86. su ₁ . |
| 20. ch'ing ching. | 54. i tao. | 87. su ₂ . |
| 21. ch'ing ching shih nü. | 55. jen hsien. | 88. sui lan. |
| 22. chu chih. | 56. jen ming. | 89. sun. |
| 23. ch'u. | 57. ju. | 90. ssü ch'i hsing. |
| 24. chui chu. | 58. k'ai hua (jen). | 91. shan hua. |
| 25. chung shang. | 59. kan lu. | 92. shan nan tzü. |
| 26. chü. | 60. kou na. | 93. shen. |
| 27. chüan. | 61. k'u chieh. | 94. shen li. |
| 28. ch'üan. | 62. kuan. | 95. shen pien wang. |
| 29. erh. | 63. kuang ching. | 96. sheng. |
| 30. erh ₁ . | 64. kuang ming. | 97. sheng chieh. |
| 31. fan chih. | 65. kuei. | 98. ta ching. |
| 32. fan yin sheng. | 66. kung. | 99. ta chuang yen. |
| 33. fang pien. | 67. ling. | 100. tao. |
| 34. fo yen. | 68. ming. | 101. tao hsin. |

- | | | |
|-----------------------|------------------------|-------------------------|
| 102. tao i. | 115. wei an chu. | 128. wu chi. |
| 103. tao yüan. | 116. wei chi hsi. | 129. wu ch'u. |
| 104. teng ming. | 117. wei ch'ing liang. | 130. wu hsiang hsi. |
| 105. t'i huan yin. | 118. wei kan chieh. | 131. wu hsing chih shu. |
| 106. t'ien. | 119. wei ku tung. | 132. wu i. |
| 107. tuan chieh. | 120. wei meng yen. | 133. wu so li. |
| 108. ts'ui p'o p'eng. | 121. wei p'iao san. | 134. yen ching wang. |
| 109. tsun. | 122. wei pien chu. | 135. yin. |
| 110. tsun chung. | 123. wei sui huai. | 136. yin ₁ . |
| 111. ts'ung. | 124. wen. | 137. yin ₂ . |
| 112. wai tao. | 125. wen ch'eng. | 138. yin kai. |
| 113. wang fen pieh. | 126. wu. | 139. yü ch'ih. |
| 114. wei. | 127. wu ai. | |
-

1 安 穩
2 長 者
3 常 來
4 常 應
5 超
6 乘
7 稱
8 髻 相
9 寂 意
10 起
11 澆 灑
12 率 伏
13 堅 固
14 健 杳
15 知
16 志 實
17 殖 足
18 止 火
19 熾 淨
20 清 淨
21 清 淨
22 住 止
23 處
24 追 逐

其 心
和
樹
士 女

25 衆 上
26 句
27 捐
28 勸
29 二
30 耳
31 梵 志
32 梵 音
33 方 便
34 佛 眼
35 夫
36 恨
37 合
38 和
39 後
40 幻 化
41 慧 眼
42 向
43 想 處
44 邪 行
45 邪 異
46 信
47 心
48 行 句

聲
術
之道

49 形				73 平 等 行			
50 限				74 平 等 普 見			
51 虛				75 波 利 質 多 俱 轉 陀 羅			
52 亦				76 波 栗 屠 那			
53 一	切	最	勝	77 跋 陀 羅			
54 異	道			78 毼 陀			
55 仁	賢			79 不 可 得			
56 人	明			80 不 退 轉			
57 如				81 普 達			
58 開	化	人		82 菩 提 心			
59 甘	露			83 三			
60 拘	擲			84 色 相			
61 枯	竭			85 娑 婆 世 界 主			
62 觀				86 蘇			
63 光	淨			87 酥			
64 光	明			88 隨 嵐			
65 歸				89 損			
66 功				90 四 器 行			
67 令				91 善 化 男 子			
68 令				92 善 神			
69 明	覺			93 神			
70 念				94 神 力 變 王			
71 本	無			95 神			
72 毘	嵐 婆			96 生			

97 勝 解
98 大 淨
99 大 莊 嚴
100 道
101 道 心
102 道 意
103 道 願
104 燈 明
105 提 桓 因
106 天
107 斷 截
108 摧 破 崩
109 尊 重
110 尊 重
111 從 道
112 外 分 別
113 妄 為 住
114 為 為 息
115 為 為 涼
116 為 為 竭
117 為 為
118 為 為

119 為 鼓 動
120 為 猛 焰
121 為 飄 散
122 為 遍 靈
123 為 碎 壞
124 穩
125 聞 稱
126 無
127 無 礙
128 無 極
129 無 處
130 無 想
131 無 形
132 無 異
133 無 所
134 嚴 淨
135 隱
136 陰
137 陰
138 陰 愚
139 愚 蓋 癡

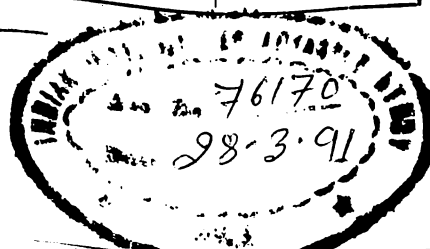
悉之 樹 立王

Tabulated List of corresponding Paragraphs of the Tibetan Text and the
Two Chinese Versions in Taishō

(31a, 6₄ = page 31, first column from above, line 6, character 4 from above)

§ of T.	Ch ₁ (Taishō XII, 324)	Ch ₂ (Taishō XI, 310 ₂₁)	§ of T.	Ch ₁	Ch ₂
1	31a, 6 ₁	486b, 15 ₁ —486b, 26 ₂	31	32c, 21 ₁	488b, 4 ₁
2	31a, 13 _{ult}	486c, 8 ₁₀ —486c, 10 ₁₆	32	32c, 26 ₁	488b, 7 ₁
3	31a, 15 ₁₁	486b, 26 ₃ —486c, 8 ₉	33	33a, 13 ₅	488b, 22 ₁₁ —488b, 28 ₄
4	31a, 24 ₃	486c, 10 ₁₇	34	33a, 21 ₁	488c, 2 ₁ —488c, 3 ₁₀
5	31b, 4 ₉	486c, 14 ₁₁	35	33a, 23 ₉	488b, 29 ₁ —488c, 1 ₁₀
6	31b, 9 ₅	486c, 18 ₁₀	36	33a, 26 ₅	488c, 4 ₁
7	31b, 14 ₁₆	486c, 26 ₄	37	33a, 29 ₁	488c, 6 ₁
8	31b, 20 ₁₅	487a, 3 ₁	38	33b, 2 ₉	488c, 6 ₁
9	31c, 2 ₁	487a, 12 ₃	39	33b, 5 ₅	488c, 12 ₁
10	31c, 19 ₁₁	487b, 5 ₁	40	33b, 8 ₁	488c, 14 ₁
11	31c, 24 ₃	487b, 10 ₁	41	33b, 10 ₉	488c, 16 ₁
12	32a, 4 ₁₀	487b, 16 ₃	42	33b, 13 ₅	488c, 19 ₁
13	32a, 10 ₁₀	487b, 22 ₆	43	33b, 16 ₁	488c, 21 ₁
14	32a, 18 ₄	487b, 27 ₄	44	33b, 18 ₉	488c, 23 ₁
15	32a, 25 ₁₂	487c, 1 ₁₇	45	33b, 21 ₅	488c, 25 ₁
16	32a, 29 ₁₂	487c, 8 ₁	46	33b, 24 ₁	488c, 27 ₁
17	32b, 9 ₇	487c, 15 ₂	47	33b, 26 ₉	488c, 29 ₁
18	32b, 13 ₁₆ —32b, 20 ₂	487c, 18 ₃	48	33b, 29 ₅	489a, 2 ₁
19	om.	487c, 26 ₇	49	33c, 3 ₁	489a, 4 ₁
20	32b, 21 ₁	487c, 29 ₁	50	33c, 5 ₉	489a, 6 ₁
21	32b, 24 ₁	488a, 3 ₁	51	33c, 8 ₅	489a, 8 ₁
22	32b, 27 ₁	488a, 6 ₁	52	33c, 11 ₁	489a, 12 ₁
23	32c, 1 ₁	488a, 9 ₁	53	33c, 13 ₉	489a, 13 ₁
24	32c, 4 ₁	488a, 12 ₁	54	33c, 17 ₁	489a, 15 ₁
25	32c, 7 ₁	488a, 15 ₁	55	33c, 20 ₉	489a, 19 ₁
26	32c, 10 ₁ —32c, 12 ₁₀	488a, 18 ₁	56	33c, 23 ₅	489a, 21 ₁
27	om.	488a, 22 ₁	57	33c, 26 ₁	489a, 24 ₁
28	32c, 13 ₁	488a, 25 ₁	58	33c, 28 ₉	489a, 27 ₁
29	32c, 15 ₁	488a, 27 ₁	59	34a, 2 ₁	489a, 29 ₁
30	32c, 18 ₁	488b, 1 ₁	60	34a, 5 ₁	489b, 3 ₁

§ of T.	Ch ₁	Ch ₂	§ of T.	Ch ₁	Ch ₂
61	34a, 7 ₉	489b, 5 ₁	100	35b, 1 ₇	490c, 2 ₁₀
62	34a, 10 ₅	489b, 8 ₁	101	35b, 3 ₁₃	490c, 4 ₁₄
63	34a, 13 ₁	489b, 10 ₁	102	35b, 6 ₆	490c, 8 ₃
64	34a, 15 ₉	489b, 12 ₁	103	35b, 9 ₃	490c, 11 ₈
65	34a, 18 ₅	489b, 14 ₁	104	35b, 14 ₁₀	490c, 17 ₁₂
66	34a, 21 ₁	489b, 16 ₁	105	35b, 17 ₇	490c, 20 ₁₇
67	34a, 23 ₉	489b, 19 ₁	106	35b, 20 ₈	490c, 21 ₁
68	34a, 26 ₅ —34a, 28 ₁₂	489b, 22 ₁	107	35b, 22 ₁₃	490c, 23 ₄
69	om.	489b, 25 ₁	108	35b, 25 ₇	490c, 27 ₆
70	34b, 2 ₉ —34b, 5 ₄	489b, 27 ₁	109	35b, 28 ₁₂ —35c, 2 ₉	491a, 3 ₇
71	33a, 29 ₁ —34b, 2 ₉	489c, 1 ₁	110	35c, 8 ₁₅ —35b, 13 ₈	491a, 5 ₁₀
72	34b, 5 ₅	489c, 4 ₁	111	35c, 2 ₁₀	491a, 10 ₁₅
73	34b, 8 ₁	489c, 7 ₁	112	35c, 5 ₁ —35c, 8 ₁₄	491a, 14 ₃
74	34b, 10 ₉	489c, 9 ₁	113	35c, 13 ₉	491a, 19 ₃
75	34b, 14 ₁	489c, 12 ₁	114	35c, 16 ₇	491a, 22 ₅
76	34b, 18 ₁	489c, 16 ₁	115	35c, 19 ₁₆	491a, 25 ₆
77	34b, 20 ₁	489c, 18 ₁	116	35c, 23 ₁	491a, 28 ₇
78	34b, 22 ₁₇	489c, 21 ₁₃	117	35c, 25 ₄	491b, 1 ₁₀
79	34b, 29 ₈	489c, 28 ₃	118	35c, 28 ₃	491b, 4 ₁₁
80	34c, 3 ₉	490a, 3 ₄	119	36a, 2 ₄	491b, 7 ₁₃
81	34c, 5 ₁₂	490a, 5 ₁₁	120	36a, 4 ₁₆	491b, 10 ₁₄
82	34c, 8 ₁₀	490a, 9 ₅	121	36a, 7 ₈	491b, 12 ₁₇
83	34c, 11 ₇	490a, 11 ₁₃	122	36a, 12 ₇	491b, 20 ₁
84	34c, 13 ₁₀	490a, 14 ₁	123	36a, 16 ₁	491b, 27 ₁
85	34c, 15 ₁₃	490a, 16 ₁	124	36a, 20 ₁	491b, 29 ₁
86	34c, 19 ₁	490a, 19 ₉	125	36a, 24 ₁	491c, 2 ₁
87	34c, 22 ₃	490a, 22 ₄	126	36a, 28 ₁	491c, 4 ₁
88	34c, 25 ₆	490a, 25 ₅	127	36b, 3 ₁	491c, 6 ₁
89	34c, 29 ₃	490a, 28 ₆	128	36b, 7 ₁	491c, 8 ₁
90	35a, 2 ₉	490b, 1 ₁₃	129	36b, 11 ₁	491c, 10 ₁
91	35a, 5 ₈	490b, 4 ₁₇	130	36b, 15 ₁	491c, 12 ₁
92	35a, 8 ₇	490b, 8 ₁	131	36b, 19 ₁	491c, 14 ₁
93	35a, 11 ₁	490b, 11 ₄	132	36c, 6 ₂	491c, 27 ₁
94	35a, 13 ₅	490b, 14 ₃	133	36c, 12 ₁	492a, 3 ₁₇
95	35a, 16 ₃	490b, 16 ₁₀	134	36c, 23 ₁	492a, 13 ₉
96	35a, 18 ₁₄	490b, 19 ₁₁	135	37a, 2 ₁₄	492a, 22 ₁₀
97	35a, 23 ₄	490b, 23 ₁₆	136	37a, 10 ₁	492b, 1 ₁₆
98	35a, 25 ₁₆	490b, 26 ₆	137	37a, 19 ₆ —37a, 24 ₄	492b, 13 ₃ —492b, 17 ₆
99	35a, 28 ₄	490b, 29 ₇			



Corrigenda

Page	line	instead of	read
6	10 from below	oversion	version
8	15	§ 100	§ 110
52	16 from below	<i>sñon-kyi</i>	<i>sñon-gyi</i>
58	18 from below	Ch ₁ <i>po t'o</i>	Ch ₁ <i>p'o t'o</i>
58	4 from below	<i>māyāvidya</i> ^a	<i>māyāvidyā</i> ^a
63	3 from below	word	world
67	4 from below	<i>ping t'o lo</i>	<i>pi t'o t'o</i>



Library IAS, Shimla



00076170